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THE PROSOPOGRAPHY OF DEMOSTHENES, LVII.

Most of the speaker's kin are correctly arranged in a pair of stemmata by Kirchner,¹ but two problems remain. According to our MSS at sections 20-1 the speaker calls Thoukritides, Charisiades, Nikiades, and Nikostratos to attest his father's parentage. He describes their relationship to his father so explicitly that, if the text is sound, the first three are first cousins (*anepsioi*) and the last is the son of a first cousin (*anepsiadous*), but in his peroration (67) he says that he has called four *anepsioi* and one *anepsiadous*. Thus most editors think that a name has dropped out of section 21. A more probable solution can be found by comparing the two lists of witnesses in their entirety:

20-3 and 28	67
τῶν πρὸς ἀνδρῶν τῷ πατρὶ συγγενῶν	four cousins
(three cousins and an <i>anepsiadous</i>)	an <i>anepsiadous</i>
τῶν πρὸς γυναικῶν τῷ πατρὶ συγγενῶν	husbands of female
	cousins (<i>anepsiiai</i>)
<i>phrateres, gennetai</i>	<i>phrateres, gennetai</i>
demesmen	those who share the
those who share the same tombs ²	same tombs
	demesmen

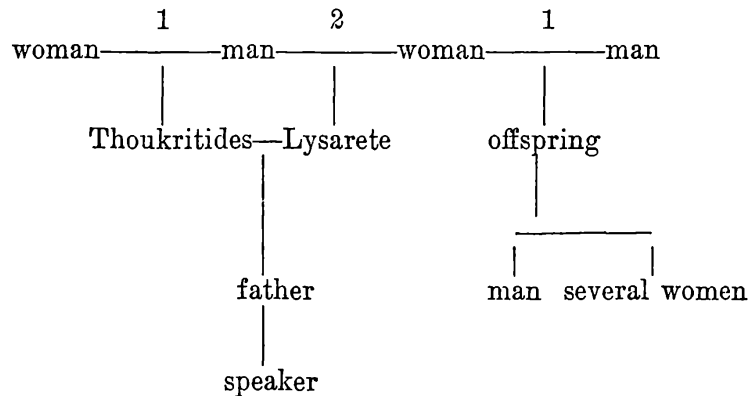
Although the speaker does not specify who the relatives πρὸς γυναικῶν are, it is clear that they include the husbands of his father's female cousins. As long as we know that his father had female cousins, we should assume that he also had a male cousin πρὸς γυναικῶν in preference to positing a lacuna or corruption in section 21. In 20-2 the speaker is distinguishing between the paternal and maternal relatives of his father; in 67 he follows a different procedure, naming the witnesses in the order of their proximity to his father: (1) cousins, (2) a son of a cousin, and (3) husbands of cousins. He does the same thing with his

¹ *Prosopographia Attica* (Berlin, 1901-3), nos. 3126 and 7255.

² Although they are not mentioned in section 28, these people must be the ones who testify at that point.

maternal kin, reviewing them (68) in the order of their proximity to his mother after earlier calling them to testify in a different sequence (38-9).

In an ordinary family little trouble would arise from such a reconstruction of the various relationships. Maternal cousins are the children of one's mother's brother or sister. In Attic kinship reckoning, even if one's mother shares only one parent with a half-brother (or half-sister), his child is still counted as a cousin. In the case of Demosthenes, LVII, however, the mother in question (Lysarete) was the homopatric sister of her husband, Thoukritides. Thus she and her husband had the same homopatric siblings, and in fact the speaker explicitly states (20-2) that all his father's relatives $\pi\rho\acute{o}s \ \alpha\nu\delta\rho\acute{o}\nu$ were related also to Lysarete. Who then are the maternal cousins? The answer must be that Lysarete had siblings who were *not* also related to her husband, that is, homometric siblings. We know that the father of Thoukritides and Lysarete was married twice; we must conclude that Lysarete's mother was also married twice.³ By her other husband she had a child or children who were related, therefore, to Lysarete but not to Thoukritides. These homometric siblings produced one male and several female offspring who were reckoned as cousins to the speaker's father.⁴ These relationships can be shown by the following chart:



³ We also know that the speaker's mother married twice, that her first husband remarried, and that her father married twice (37, 40-1). It is likely that Thoukritides was older than Lysarete and, therefore, the product of his father's first marriage.

⁴ The maternal cousin who testified was probably the *bouleutes* Thoukritos of Halimous or his father Kephisodoros (*I. G.*, II², 1742, lines 15-16).

The other problem arises in connection with the third witness called to attest the ancestry of the speaker's mother: τὸν δὲ [καὶ ὁμομήτριον] καὶ κατ' ἀμφοτέρ' ἡμῖν συγγενῇ καλῶ (39). This does not mean what one would expect. This man is not related through both of his own parents or through both of the speaker's parents. Here ἡμῖν means the speaker and his mother, and the third witness is related to the speaker through both of the speaker's maternal grandparents. The reason for describing him in this way is that the speaker's mother had a full brother, a homopatric brother, and a homopatric sister (37-9). The first witness called was the son of the homopatric brother and so related to the speaker and his mother only through her father, not through her mother. The second witness was a descendant of the mother's maternal aunt and so related to the speaker and his mother through her mother, not through her father. The third witness is the son of her full brother and so related to the speaker and his mother through both her father and her mother.

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