SHORTER NOTES

MEDEA 1250: *ΔΥΣΤΥΧΗΣ Δ' ΕΓΩ ΓΥΝΗ*

With these words ends Medea's dramatic speech in which she makes the decision to kill her children. These four words, coming as the end of so profoundly emotional a speech, seem remarkably flat.[1] This does not make the text wrong, but it does seem to me that a small emendation gives us exactly the emotionally powerful and contextually appropriate concluding statement that we need. Read *γονῇ*. Medea is ill-fated in her children (who must die and at her hands).[2] This comes directly out of her previous remarks on the pain and difficulty caused her (so to speak) by her children and leads immediately into the choral ode on children and the risks of being a parent. This is similar to Tyndareus' remarks at *Orestes* 540-1, where he observes that he has been ill-fortuned in respect of his daughters: *ἐγὼ δὲ τἄλλα μακάριος πέφυκ' ἀνήρ/ πλὴν ἐς θυγατέρας· τοῦτο δ' οὐκ εὐδαιμονῶ*.[3]

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[1] The seemingly similar sentiment and language at *Hecuba* 785 is, in fact, very different. The rhetorical question effectively makes that statement signify, 'Hecuba is the most wretched woman ever'.

[2] Cf. *γάμοις δυστυχεῖν* at *Ph*. 424. As for the grief that can be caused by [the loss of] children, cf. also *Alc*. 882-3.

[3] This note benefited from a reading by Professor David Sansone.

MENIS AND PELEX. PROTAGORAS ON SOLECISM*

Citing what has become a well-known, albeit bewildering, statement of Protagoras, Aristotle says at *Soph. El*. 173b17–22 the following about solecism (*σολοικισμός*):

ἔστι δὲ τοῦτο καὶ ποιεῖν καὶ μὴ ποιοῦντα φαίνεσθαι καὶ ποιοῦντα μὴ δοκεῖν, καθάπερ ὁ Πρωταγόρας ἔλεγεν, εἰ ὁ μῆνις καὶ ὁ πήληξ ἄρρεν ἐστίν· ὁ μὲν γὰρ λέγων 'οὐλομένην' σολοικίζει μὲν κατ' ἐκεῖνον, οὐ φαίνεται δὲ τοῖς ἄλλοις, ὁ δὲ 'οὐλόμενον' φαίνεται μέν, ἀλλ' οὐ σολοικίζει. (DK 80 A 28)

This passage has confounded many, and the opinion has prevailed that Protagoras once argued that the feminine nouns *ἡ μῆνις* ('anger') and *ἡ πήληξ* ('helmet') should in fact be masculine.[1] It has been asserted that Protagoras either believed that these

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[1] See e.g. I. Bywater, *Aristotle on the Art of Poetry* (Oxford, 1909), 290; T. Gomperz, *Griechische Denker* 1 (Berlin and Leipzig, 1922[4]), 367–8; J. Wackernagel, *Vorlesungen über Syntax* 2 (Basel, 1928), 4–5; G. Murray, 'The beginnings of grammar, or first attempts at a science of language in Greece', in *Greek Studies* (Oxford, 1946), 177; D. Fehling, 'Zwei Untersuchungen zur griechischen Sprachphilosophie', *RhM* 108 (1965), 214–15; R. Pfeiffer, *History of Classical Scholarship from the Beginnings to the End of the Hellenistic Age* (Oxford, 1968), 38; C. Segal, 'Protagoras' Orthoepeia in Aristophanes' "Battle of the Prologues" ', *RhM* 113 (1970), 159, n. 4; K.-M. Dietz, *Protagoras von Abdera* (Bonn, 1976), 67; G. B. Kerferd, *The Sophistic Movement* (Cambridge, 1981), 68–9; L.-A. Dorion, *Aristote: Les réfutations sophistiques*, Histoire des

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