

Chapter 3

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A Papyrological Miscellany

While holdings of unpublished literary papyri of any extent are by now depleted in most major collections, there remains much work to be done on the textual criticism of published papyri;¹ and even tiny, seemingly negligible scraps can prove to be of a value disproportionate to their size when it is possible to associate them on palaeographical grounds with known texts.² In this short paper, I aim to illustrate some of the ways forward. My focus is on dactylic poetry, both elegiacs and hexameters. I begin with familiar fragments and close with fresh identifications, including new text by Theocritus and Callimachus.

1 Nicarchus II, *P.Oxy.* LXVI 4502.1–8

I give this epigram here in the reconstruction printed by the first editor, P. J. Parsons (except that I have placed in the text the suggestion for line 6 that he confines to the commentary):³

1 For introductions to literary papyrology, see especially Turner (1980), *GMAW*², and the relevant chapters of Bagnall (2009). Two useful online databases are Mertens-Pack³ (http://cipl93.philo.ulg.ac.be/Cedopal/MP3/dbsearch_en.aspx, last accessed on 24 April 2019) and the Leuven Database of Ancient Books (<http://www.trismegistos.org/ldab/search.php>, last accessed on 24 April 2019). The standard abbreviations for editions of papyri are listed at <http://papyri.info/docs/checklist> (last accessed on 24 April 2019).

2 Cf. for a recent example of the method the fragments of Aristophanes' *Thesmophoriazusae* published as *P.Oxy.* LVI 3840, LXXIII 4935, and LXXVIII 5132: when I noticed that the first two were in the same hand, I went back to the box from which *P.Oxy.* 3840 had been extracted, and discovered there an additional fragment of the same manuscript (now *P.Oxy.* 5132), which had previously gone unnoticed, and could never have been placed on the basis of its legible contents alone. Even among fragments of a reasonable size, palaeographical identifications are sometimes missed by editors. Cf. the case of the Old Comedy fragments *P.Oxy.* VI 863 and XXXVII 2806, the work of one hand and most likely from the same play (Henry (2013)), though Luppe (2014) still prefers the less economical hypothesis according to which *P.Oxy.* 863 and 2806 are to be ascribed to two different plays. Cf. also below on Archilochus (section 2). On the role played by palaeographical identification, and its limits, see Ucciardello (this volume).

3 Schatzmann (2012), 352–8, provides a new text, translation, and commentary. Luppe (2000), 8, has a full stop at the end of line 6, but there is no strong break, and it seems more

...]να μῆ { } πύγιζε . . πεμμ . [

 ...].με . . εὐρε[]αc ἀμφιβεβ . [

 ...].τεμ . . .c .ιπιθα . . .ε[

 ...]ον ψ[ρ]αῖον κόλλοπαν[

 5 ...].ν ὕπνον πύγιζε μες . [

 παύ]ου δ', ἂν πειοθῆ(ι)c ὀρθᾶ λέγο[ντι φίλωι,

 μῆ] κ{ε}ἵνει Καμάριναν ὁ γὰρ τόπο[c — — — —

 ...].oc εἰς ἧ{ι}βῆν πικρὸν ἴησι βέ[λοc.⁴

The first editor summarizes as follows: “A negative *praeceptum amoris*⁵ . . . The poet apparently warns X not to bugger Y: the place, like Camarina, produces harmful discharges.” Many problems remain in the first three couplets, but my interest is in the last. The first editor translates “Do not stir Camarina. The place . . . discharges a stinging missile against your manhood.” The proverb μῆ κίνει Καμάριναν is applied generally to those about to do something that will prove harmful for them, but here it is no doubt relevant that the marsh of Camarina was said to be foul-smelling.⁶ πικρὸν ἴησι βέ[λοc is surely correctly taken as a reference to breaking wind: this “would fit well with the notion (if recognised) of marshy exhalations,” as the first editor says. What then stood in the gaps at the end of line 7 and the beginning of line 8? Luppe (2000), 8, proposes οὗτος ὑπάρχων (or ὅc ἐστιν) / οὐ]λιoc: “this place, which is deadly.” But his reading at the start of line 8 is doubtful.⁷ On the initial trace, the first editor comments as follows: “an upright with complex ink joining at half-height: probably not ν, but], ιoc . . . Dr [R. A.] Coles suggests]φιoc, to account for the spread (a flattened ‘ν’ on its side) of the first trace.” With this reading, which I should accept, a much more pointed supplement may be suggested: τ{ε}ι]φιoc, “marshy” (Hsch. τ 1005 τίφια ὄρνεα· τὰ ἐν τοῖc ἔλεci γινόμενα,⁸ “marshbirds: those found in marshlands”). The “place”, like Camarina, is “marshy” by virtue of its contents, and it “discharges a stinging missile” of foul-

natural to punctuate with a comma, as in such expressions as Soph. *Phil.* 1275 παῦε, μῆ λέξηιc πέρα, “Stop, speak no more.”

4 “. . . do not bugger . . . cake . . . broad . . . bestride . . . trustworthy . . . youthful pathic . . . bugger even in your dreams (?) . . . [stop], if you will follow the advice of [a friend who] says what is right, do not disturb Camarina, for the place . . . sends a sharp dart towards youth”.

5 “Precept of love”.

6 For detailed references, see the first edition and that of Schatzmann (n. 3).

7 Schatzmann (n. 3) follows Luppe here.

8 Hansen and Cunningham (2009), 54, adopt M. L. West’s suggestion τῖφ(ε)ια; neither adjective is otherwise attested.

smelling gas. Nicarchus refers to the same “place” metaphorically in *AP* 11.328.5 (line 22 of our papyrus) as *στυγερόν δόμον εὐρώεντα*, and Schatzmann (2012), 332–3, in his note on *εὐρώεντα* there understands “modrig, schimmelig; finster” (“musty, mouldy; dark”), while not excluding the secondary meaning “wide”. But Oppian, *Halieutica* 1.781 (ἰλὺς εὐρώεσσα) and 2.89 (πηλοῖο . . . εὐρώεντος), has the sense “slimy” (cf. LSJ⁹; James (1970), 231), applied to mud, and that sense would be a good fit for this particular *στυγερόν δόμος* (“hateful lodging”). If this is indeed the sense, we have here a second point of resemblance to the lines of the new epigram under discussion as now restored: both the windiness of the place (*AP* 11.328.7–8 ~ *P.Oxy.* 4502.24–25 *ἔνθ’ ἄκται νεκῶν καὶ ἔρινεοὶ ἡνεμόεντες / δινεῦνται πνοιῆ δυσκελάδων ἀνέμων*, “where there are the shores of the dead and wind-shaken fig-trees swirl in the breath of raucous winds”) and its “marshy” or “slimy” quality are evoked in both passages.

2 Archilochus, *P.Oxy.* LXIX 4708 fr. 1

This well-known fragment of elegy on Telephus⁹ is assigned to Archilochus because, like the smaller fragment *P.Oxy.* XXX 2507 (*Adespota elegiaca* 61 in West *IEG*²), it belongs to the same roll as *P.Oxy.* VI 854, which gives known verses of his (Archil. fr. 4 *IEG*²).¹⁰ In an earlier paper (Henry (2006)), I presented some new supplements in lines 18–21, and my present concern is with the next four lines, the last of the intelligible part. Here is a text of the passage:

ἔ]γθα [μ]ένος πνεῖοντες ὁμῶς αὐτο[ί τε καὶ ἵπποι
 ἀ]μφ’ Ἐ[λέν]ηι μεγάλως θυμὸν ἀκηχέ[δατο·
 20 φ]άντο γὰρ ὑψίπυλον Τρώων πόλιν εἰς[αναβαίνειν
 . . .] α . . . ην δ’ ἐπάτευν Μυσιδα πυροφόρο[ν.
 . . .]ε τη . . .] βοῶν ταλακάρδιον [
 οὔ]ρον ἀμ[ε]ιλικ[τον] δηῖωι ἐν [πολ]έμ[ωι,

⁹ See especially the edition by West (2006) = (2013a), 6–16.

¹⁰ I published my identification of the parts of that roll in *P.Oxy.* 854 and 2507 in Henry (1998), prior to the publication of the main piece. On the basis of the inadequate photograph in the first edition (Pl. I), M. L. West had ventured to differ from the first editors in *P.Oxy.* 854.9, proposing to read *νηφέμεγ* (his Archil. fr. 4.9), and this has now been taken up by Nikolaev (2014), but a modern photograph largely confirms the first editors’ report, showing *νηφόνεζ*, as I observed in Henry (1998), 94 n. 4: see for the photograph <https://web.archive.org/web/20160130064635/papyrology.ox.ac.uk/POxy/monster/demo/854Back.html> (last accessed on 24 April 2019).

Τ]ήλεφον, ὄς κ[. .]. οἰσι κακῆ[. .]. [

25 ῥ]ρειδε[. . .]. .χο. πατρί χαριζόμε[ενος]¹¹

The first editor, D. Obbink, says of πατρί (25) “Telephus’ father Heracles (rather than his adoptive father Teuthras)”, and while both interpretations have found support, this is the usual view.¹² But it is not certain that the father in question is Telephus’ own. A. S. Hunt, who did not live to publish the papyrus, had thought of ἀλλόχο[υ] πατρί,¹³ “his wife’s father”, and this (or perhaps rather ἀλλόχο[υ] πατρί) seems to suit the rubbed traces. If it is accepted, the reference is clarified. Telephus in repulsing the Argives was doing a favour to his father-in-law, Teuthras, whose city (called at line 17 Τε]ύθραντος . . . πόλιν, “city of Teuthras”)¹⁴ he was defending: according to Diodorus Siculus (4.33.12), Telephus married Teuthras’ daughter, Argiope.¹⁵ Between ἀλλόχο[υ] and ῥ]ρειδε[ν (West) at the start of line 25, there is room only for τ’ (D’Alessio (2006), 20). The previous line will then have included a finite verb: perhaps it was κ[ε]ἴγοισι (apparently a new suggestion)¹⁶ κακῆν [τ]ό]τε φύζαν ἐνώρσεν (so approximately West, but with the participle ἐνώρσας at the end), / ῥ]ρειδέ[ν τ’, “[aroused] cowardly [panic] in them [and] pressed (them)”. The person shouting for assistance at the start of line 22 was presumably again Teuthras, who saw the Greeks landing on his shore and summoned help, rather than Heracles, who would come in rather abruptly here; but the traces are abraded and the precise wording is hard to recover. To judge from surrounding lines, there is room for a maximum of four letters at the beginning: perhaps something like γῆς δ]ὲ ἄναξ ἡγτη[ε],¹⁷ “the ruler of the land faced (him)”, and then [ἄνδρα, “man”, or [ἥρω (ed. pr.), “hero”, at the end. In any case, it is good to be

11 “Where, breathing ferocity over [Helen], they [and their horses] alike, they were greatly sore at heart: for they thought they were [going up] against the Trojans’ high-gated stronghold, while (in fact) they were treading . . . wheat-bearing Mysia . . . shouting to stout-hearted . . . , an implacable bulwark in battle carnage, Telephus, who . . . cowardly . . . pressed . . . doing his father’s pleasure” (translation by West (2006), 12 = (2013a), 8, adapted).

12 Cf. e.g. Nicolosi (2014), 1, replying to Lulli and Sbardella (2013), 28–9.

13 This suggestion is not recorded in the first edition. Hunt’s papers are kept with the papyrus collection in the Papyrology Rooms of the Sackler Library in Oxford.

14 Of course the appearance of the name in a periphrasis of this kind does not by itself suffice to confirm that Teuthras was still the king at the time.

15 Cf. e.g. Kullmann (2012), 18.

16 I am inclined to take the high trace before the gap as the end of the long upper branch of κ (cf. the first κ of κακοτητα in line 3) rather than the remains of a further letter. The surface is lost to its left.

17 The verb is suggested by West, who notes ((2006), 15 = (2013a), 12) that “it looks as if ηγτηε was written, not ηγτηε, but the latter is superior in sense and may be restored by an easy emendation”.

rid of Heracles, whose appearance on the scene introduced an unnecessary and rather puzzling complication to the narrative.

I close with the first editions of some papyrus scraps from Antinoopolis, now kept in the Sackler Library, Oxford. They are published here with the kind authorization of the Oxyrhynchus Papyri Management Committee of the Egypt Exploration Society, to which they belong.

3 Theocritus: Additions to the Antinoë codex (P3 Gow)

The Antinoë Theocritus codex, assigned to the fifth/sixth century, was published by Hunt and Johnson (1930), 19–87; an additional fragment appeared as *P.Ant.* III 207.¹⁸ I have recently identified among the unpublished Antinoopolis papyri eight further scraps with parts of six leaves, and these are presented below, together with one piece already identified by Johnson, the larger of two from the top of B fol. 5, called (*b*) in the edition below.¹⁹ That fragment, much the largest of those assembled here, measures 4.1 × 4.6 cm; the smallest, B fol. 5 (*c*), measures 1.2 × 2 cm.

The contents are as follows:

B fol. 1 ↓²⁰ 10.54 mg.
 → 14.38–41.

¹⁸ There is a useful study of this manuscript in Meliaddò (2014). The annotations alone are included in McNamee (2007), 376–427. Recent work continues to achieve valuable advances: see e.g. Bernsdorff (2011) on the end of poem 24.

¹⁹ See figs. 1–11.

²⁰ The arrow indicates the direction of the papyrus fibres; the first editors refer to the page showing vertical fibres as the “verso” and to that showing horizontal fibres as the “recto”. A complication arises in the case of B fol. 5: the left-hand part of the → page shows vertical fibres and only the right-hand part horizontal fibres, while the right-hand part of the ↓ page shows horizontal fibres and only the left-hand part vertical fibres. The sheet visible on the left of the → page and on the right of the ↓ page will have been the *protokollon* (first sheet) of the papyrus roll that was cut up to provide the “sheets” of which the codex is composed: “it was usual to gum the first sheet on a roll (the *protokollon*, which was normally left blank in a literary roll) with its fibres vertical, i.e., ↓, on the *inside* of a roll, in which all subsequent inside sheets were →” (Turner (1977), 65). For a similar case in *P.Bodm.* XIII, see Aland and Rosenbaum (1995), 377 n. 12.

fol. 2	↓	13.14?
	→	58–60.
fol. 5	↓	18.3–9 + 8 mg., 27 mg., 29 mg.
	→	46–47, 48 mg., 15.10–14.
fol. 9	→	24.145–149.
	↓	17.19–23.
fol. 10	→	(Faint traces; illegible.)
	↓	126–130.
C fol. 3	↓	22.27–29 + mg., 38–41 + mg.
	→	?, 84 mg.

There is a small overlap with the second-century *P.Oxy.* XLI 2945 at 14.38–41 (B fol. 1 →). Otherwise, none of the text on the fragments published here was previously known from ancient copies. One of the new pieces (from B fol. 9) gives a little more of the ending of poem 24, the *Heracliscus*, for which this manuscript is our only source. Elsewhere, there is welcome confirmation for Ruhnken's conjecture $\lambda\acute{\alpha}\lambda\lambda\alpha\iota$ at 22.39 (C fol. 3 ↓), and Ahrens's correction of $\mu\alpha\acute{\iota}\iota$ to $\mu\eta\acute{\iota}\iota$ at 17.127 now has manuscript support (B fol. 10 ↓). Of the numerous additions to the marginalia, that at 18.8 (B fol. 5 ↓) is of particular interest as glossing a reading known from the later tradition where the papyrus itself has an inferior reading in its text.

The collation text is Gow (1952), and his sigla are used.²¹ In some cases, it has seemed best to include in the transcriptions what falls on either side of the new fragments, but readings already known from the original publication are generally not commented on here.

B fol. 1 (inv. 62²²)

↓

In the right-hand margin at the level of 10.54 (of which the papyrus has only the beginning):

φαγος [
 φαγη δ' [
 ..[

²¹ For those of other editors, see the table in Gow (1952), i p. xxxvi.

²² The inventory numbers refer to the folders from which the fragments were taken. The folders containing unpublished material were numbered sequentially for the sake of convenience following the completion of the final volume of the Antinoopolis Papyri, *P.Ant.* III; the numbers have no particular significance.

1–2 A note on the distinction between φακός (“lentil”) and φακῆ (“lentil-porridge”). Cf. the gloss in Tr (ii 329.28–9 Ahrens): φακός ὁ ἀνέψητος, φακῆ δὲ ἡ ἐψημένη, “φακός is the unboiled, and φακῆ the boiled”. The papyrus probably offered approximately the same.²³ For the distinction, cf. also Phot. *Lexicon* φ 26–7 (iii 552 Theodoridis) with the references given there.

γ for intervocalic κ is a familiar error: cf. Gignac (1976–81), i 79–80. So φῦγος is written for φῦκος at 15.16 (B fol. 5 →).²⁴ Presumably the poetic text here had φαγον for φακόν.

3 The beginning of a new note: a high cross-bar intersected by the top of an upright and joining the upper arc of a small circle on the right; the top of an upright with the beginning of a stroke extending to the right from its upper end.

→

I omit the annotations, to which the new piece does not contribute.

14.38 [θα]λπε φιλο[ν τηνω τεα δακρυα] μηλα ρεοντι·
 [μα]στακα τ[ροισα τεκνοιειν υπωρ]οφ[ιο]ιτσι χελιδων
 40 [α]ψορον τα[χίνα πετεται βιον αλλον αγ]ειρην·
 41 [].[]..[]ετο τηνα·

39 τ[ροισα]: for the scribe’s tendency to substitute τ for δ, see the first editors’ note on 2.88 (p. 69). Gignac (1976–81), i 80, gives examples of τ written in place of initial δ from documentary papyri. As the hand is irregular and the text of the surrounding lines contains a number of uncertainties, it is not possible to determine whether the sigma restored by Wakker from the scholia was included or omitted, as in the other manuscripts, for which δ’ οἷα is reported.

40 [α]ψορον: another misspelling, for ἄψορρον. For simplification of double ρ, cf. 24.125 *mg.* (B fol. 9 →) πορω; Gignac (1976–81), i 156. The word was spelt correctly in the only other known ancient copy, *P.Oxy.* 2945.

-ρην was written at the end, not -ρειν (-ρειν ed. pr.). For this variation, see Gow (1952), i p. lxxiv.

²³ Meliadò (2014), 28, notes that Tr has at least nine glosses and short explanations similar to those in the Antinoë codex. Cf. also below on 18.8 *mg.* (B fol. 5 ↓), 22.84 *mg.* (C fol. 3 →).

²⁴ Montana (2011b), 13 n. 55, suggests that φῦγος may have been omitted from the paraphrase because the word does not exist, but the spelling could hardly have caused a reader any difficulty.

41 None of the traces contributed by the new fragment is of any size except the top of an upright under τ in 40, which may be part of an interlinear addition. Since no letters can be recognized, I have not restored the line-beginning.

B fol. 2 (inv. 38)

↓

.
13.14? [ως αυτω κατα θυμον ο παις πεποναμενος] ειη . . . [

Indistinct traces of two further lines; no transcription possible.

→

.
13.58 [τρις μ]εν Ύλαν α[υ]σεν οσον βαθυς ηρυγε λαιμος]
[τρις δ] άρ' ο παις ύπ[α]κουσεν αραια δ ικετο φωνα]
60 [. . .] . . . παρε[ω]ν δε μαλα σχεδον ειδετο πορρω]
.

60 The text is very unclear at the start. A trace above the level of the tops of the letters just to the left of π may be a supralinear c (for [εξ υδατ]οϛ), unless it is punctuation.

B fol. 5 (inv. 45 (a), 61 (b), 56 (c))

Of these three scraps, (b), the larger of two pieces from the top of the leaf, was already identified by Johnson, but excluded from the first edition.

↓

(a) + (b)

18.3	π[ρ]οϛθε, υ[εογ]ράπτω θαλ[α]μω [χορ]ον εξ[τασαντο]
	δ[ω]δεκα ται π[ρ]αται πολ[ι]ος μεγ[α] χρη[μ]α Α[ακαιαν]
5	αγίκα Τυνδαρίδα κατε . . . [. . .] ταν αγα[παταν]
	μναστευσας Ελεναν [ο ν]εω[τερ]οϛ Ατρεο[ς] υιων]
	άειδον δ' αμα πασαι εϛ εν̄ [μελ]ο[ς] ενκροτ[εοισαι]
	τ(οις) περιτεπλεκμεν(οις) ποσσι περιβλέπτοις υπ[ο] δ' ι[αχε] δωμ' υ[μ]εναιω]
9	η(τοι) εστραμμεγοις ουτω δη πρωιζᾱ κατεδ[ραθεσ] ω] φιλε γα[μβρε]

3 The diastole (*GMAW*², 11) distinguishes *προσθε* from *προσθεν*.

8 *mg.* “Twined round or twisted.” The note as now constituted²⁵ gives two alternative glosses on *περιπλέκτοιοι* (ASU, printed by Gow (1952)) or perhaps on the more obscure form *περιπλίκτοιοι* (Tr), in place of which this copy has the unique and “plainly inferior” (so Gow (1952) in his note) *περιβλέπτοιοι*, “admired”.²⁶ Apparently an inattentive scribe substituted a familiar word, used for the second senatorial grade (LSJ Rev. Suppl. s.v.);²⁷ the error would be easier to explain if his exemplar had *-πλεκ-* rather than *-πλικ-* in the third syllable. The sign at the start of the second line appears to be ∞, placed between alternative glosses as at 26.23 (B fol. 7 ↓): see further the first editors’ note there (p. 80). The gloss in Tr is simply *πεπλεγμένοι* (ii 428.23 Ahrens), “twined”; for *κ* in place of *γ* before another consonant, cf. Gignac (1976–81), i 78.

(c)

I omit the poetic text, to which the new piece does not contribute.

27 *mg.*

παυσαμενο[υ

29 *mg.*

τη γῆι

27 *mg.* “Having stopped.” The first editors correctly restored *παυσαμ[ενου*. H also has *παυσαμένου* as a gloss on *ἀνέντοιοι* (“having ended”) at 27, while Tr gives *χαυνωθέντοιοι*, *λήξαντοιοι*, “having subsided, having abated” (ii 429.26–7 Ahrens).

29 *mg.* “To the earth.” The first edition has *τη γη* [, though in fact part of the accent is on the piece published there. The new fragment shows that matters are not so simple. The first hand, apparently the hand of the text, wrote *τηγῆν*, no doubt intending *τῆν γῆν*,²⁸ “the earth”, as a gloss on the final word of line 29, which he had given incorrectly as *αρωραν* (with *οὔ* added over *ω* as

²⁵ Hunt and Johnson (1930), 72, with only the feet of the letters in the second line to guide them, were still able to identify the ending *-οιοι* and suggest that the word glossed was *περιβλέπτοιοι*, though their decipherment is not quite correct (*παρὰ οιοι* .). (McNamee (2007), 413, goes astray, finding here instead a note on line 9).

²⁶ This reading was curiously preferred by White (2003), 396–7. References for the “idea of twining or enlacing in the dance” are given in Gow’s commentary.

²⁷ Cf. e.g. *αιγυπτιοιοι*, “Egyptian”, initially written for *ἀγρυπνοιοι*, “watchful”, at 24.106 (B fol. 8 ↓).

²⁸ For the omission of the final *ν* of *τῆν*, cf. Gignac (1976–81), i 111–12, ii 173. Alternatively, one could take the gloss in this form as an incomplete adaptation of a gloss originally in the dative to fit the incorrect accusative then in the text, but this seems over-complicated.

a correction).²⁹ Another hand, distinguishable by its darker ink, to be recognized also in 27 *mg.*, made each of the mistaken final nus into an iota by drawing a heavy ascending oblique over its right-hand side, beginning to the right of the first upright; the oblique drawn over the final nu of the gloss reaches the edge of the papyrus about 4 mm to the right of the letter. For the sake of clarity, an additional iota is written above the line in the same darker ink between the alpha and the nu of the miswritten termination in the main text. The accusative was not then a momentary lapse, but remained in the text long enough to be glossed; yet the paraphrase to the left of the column, also in the hand of the main text, gave datives correctly from the start (5–6 τηι / λιπαρα γηι, “to the rich earth”).

→

(a) + (b)

- 46 [λαζυμεναι σταξευ]μεσ επι εκ[ι]εραν πλατ[ανικ]τον
 [γραμματα δ εν φλοιω γεγραψε[τ]αι ως παρι[ων] τις
 [αννειμη Δωριστ]ι cέβοϋ μ' Ελένας φυτον ειμι **ουτω γεγραπτ(αι)**
 49 [χαιροις ω νυμφα] χαιροις ευπαρθενε γάμβρε **εν τ[ω] φυται**

48 *mg.* “So it is written on the plant.” With the ends of the lines now restored, it is possible to recognize a comment on the phrase at the end of the verse, indicating that it is to be understood as a quotation.

(c)

I have not included the annotations, to which the new piece does not contribute.

- 15.10 αλληλαις· ποτ' έριν φθονερο[[ν̄]] κακο[[ν̄]] αιεν ομοϊος.
 μη λεγε τον τεδον άνδρα φίλα Δεξίωνα τοιαυτα.
 τω μίκκω παρεόντος όρη γύναι ως ποθ'ορη τυ·
 θάρρει Ζωπυρίω^v γλυκυρον` τεκος· ου λεγει αφυν̄
 14 [αις]θαγεται το βρέφος· ναι ταν ποτνιαν καλός αφυν̄.

11 *λεγε*: λ is written in blacker ink on another letter, perhaps τ.

²⁹ Gow (1952), who reports in his apparatus “αρωραιν ϖ3 ante corr.,” was misled in respect of the ending by the somewhat confusing presentation of the facts in the first edition.

13 θαρχει is written correctly at 56 and 73 (B fol. 6 →), θαρκύνεσκον at 22.92 (C fol. 3 →). The verb is usually spelt with -pp- in documentary papyri (Gignac (1976–81), i 142–3).

B fol. 9 (inv. 59)

→

As the text is otherwise unknown, I give a diplomatic transcription without word divisions. The letter counts are only intended as a rough guide.

24.145 [.] ψαϑ·τοδεκα [.] βροϑεϑ. [.]
 [.] ενξεινο [.] το [.]
 [.] δεω [.] αιεϑϑ. [.]
 [.] . ε [.] αιδ'α [.]
 149 [.] . ρ [.] ια [.]

The new additions are likely to belong largely in the fifth foot to judge from the distance to be assumed on the left as given by the text on the other side.

145 [.], a dot on the line.

Ink has run along a fibre, but I do not believe that any expunction was intended.

146], a high dot; perhaps the cap of ε or c; faint traces of approximately two letters.

[.], a dot on the line.

147] . . ., a speck on the line and another just above; perhaps the base of c or ε.

[.], touching the cap of c on the right, a short downward-sloping stroke joining an upright. Prof. H. Bernsdorff suggests υ[, for ἐϑϑύ[μενός περ, “hurrying”.

148 π[αἰδ', “child”? Then Prof. Bernsdorff suggests e.g. ἀ[ἰδηλον (*Il.* 5.880), “destructive”, or ἀ[γαπητόν (e.g. *Od.* 4.727, 5.18), “beloved”. For the low apostrophe, cf. e.g. 132 δ'.

149] . . ., a high trace on the edge; the top of a small circle.

ι is written close to α in blacker ink. It is not clear whether or not it is written on another letter.

[.], a low trace.

↓

17.19 [.] . . βα[ρυϑ θεοϑ αιολομι]τρηϑ
 20 [αντια δ Ηρακ]ληοϑ εδ[ρα Κενταυροφο]γοιο
 [ιδρυται ϑτε]ρεοιο τε[τυγμενα εξ αδα]μαντοϑ

[ενθα συν αλ]λ[ο]ι [c]ιν θ[αλιας εχει Ουρανιδη]ci
 23 [χαιρων υιων]ων π[ερωσιον υιωνοιc]v

19 The text expected at the start is εδριαει Περσαιci βαρυc; no variants are reported. The preserved traces are the lower parts of letters, and βα[, written approximately as at 24.49 (B fol. 8 →), seems likely enough, but the second trace cannot belong to an ι. Perhaps Περσαιci was written without the final ι.

B fol. 10 (inv. 41)

→

Only a few faint traces.

↓

.....
 17.126 πολ[λα δε πιανθεντα βοων ογε μηρια καιει]
 μη[ci περιπλομενοιcιν ερευθομενων επι βωμων]
 αυ[τος τ ιφθιμα τ αλοχος τας ουτιc αρειων]
 νυμ[φιον εν μεγαροιcι γυνα περιβαλλετ αγοcτω]
 130 εκ [θυμου cτεργοια κασιγνητον τε ποcιν τε]

127 μη[ci: so Ahrens where the other manuscripts are reported to give μα-. But at 14.45 (B fol. 1 →), the papyrus has the majority reading μανεc where K has μῆνεc.

C fol. 3 (inv. 12 (a), 45 (b))

↓

(a)

.....
 22.27 [η μεν αρα προφυγουcα πετραc ειc εν ξυνιου]cαc
 [Αργω και νιφοεντοc αταρτηρον cτομα Πόν]του
 29 [Βεβρυκαc ειcαφικανε θεων φιλα τεκνα φερ]ο[ic]α **αει**. []

(b)

.....
 38 υδ[ατι πεπληθυιαν ακηρατω αι δ υπενερθε]
 λάλλ[αι κρυcταλλω ηδ αργυρω ινδαλλοντο]

40 1.ϕ εκ β[υθου υψηλαι δε πεφυκεσαν αγχοθι πευκαι]
 41 λε[υκαι τε πλατανοι τε και ακροκομοι κυπαρισσοι]

.....

22.27 Of]ϕ, only a low trace touching the acute in 28. There is a gently ascending oblique above and to the left of α which does not seem very likely to be part of this c and is a little flat and too far to the right to be part of an acute applying to -ου-. Perhaps it belongs to the tail of the iota in 26, though one might then have expected to see some trace of the two letters following at the end of that line.

29 φερ]ο[ιϕ]α, for which no variants are reported, seems considerably likelier to have been written than φερ]ο[υϕ]α (Ahrens), which Gow (1952) adopts.

29 *mg.* ς, an ascending oblique.

39 λάλλ[αι, “pebbles”: Ruhnken’s conjecture confirmed. The other manuscripts are reported to give ἄλλαι.³⁰ The first-century *P.Oxy.* XV 1806 has only middle parts of this and the preceding line at the foot of col. ii, transcribed as follows:

[υδατι πεπληθυιαν ακ]ηρ[ατω αι δ υπενερθεν
 [λαλλαι κρυσταλλω η]δ αρ[γυρω ινδαλλοντο

“That the papyrus had Ruhnken’s λάλλαι in place of the ἄλλαι of the MSS. is of course quite uncertain, but there would apparently be plenty of room for it”, the first editors remark (39 n.): and indeed considerations of spacing do suggest that the papyrus had the correct reading at the beginning of line 39, as we should expect now that it is known to have survived in the tradition as late as the fifth/sixth century.

→
 (a)

Confused rubbed traces at approximately the level of lines 72–74.

(b)

.....
].....[
].λε..[

³⁰ White (1980), 53–60, attempted to defend ἄλλαι; against, cf. e.g. Köhnken (1999), 48–9.

(84)

τ]ον ηλιον
 I..I.I.I.Ic
 I.
 I.

.....

The remains of line 3 (“the sun”) evidently belong to a comment on 84 ὀπότερος κατὰ νῶτα λάβοι φάος ἡλίου, “which of the two would get the light of the sun behind him”. A possible structure is given by the paraphrase in Tr (ii 434.16–18 Ahrens): ὁποῖος διελθὼν τὸν πρὸς τὰς βολὰς τοῦ ἡλίου βλέποντα δρόμον καὶ νικήσας ὑποστρέψει πρὸς δύσιν, ἐπὶ τὰ νῶτα αὐτοῦ λάμποντα ἔχων τὸν ἥλιον, “which (man), having completed the course facing the rays of the sun and won, will turn around to the west, having the sun shining on his back”.] βλεπο[seems acceptable in line 2 (corresponding to βλέποντα, “facing”, in Tr), and ὀπό]τερως can be read in line 1: perhaps that was the beginning of the paraphrase (corresponding to Theocritus’ ὀπότερος), and τ]ὸν ἥλιον (3) the end, as in Tr. Then]c in line 4 could be, for example, the end of ἐνίκησας, “you surpassed”, given by Tr as a gloss on παρήλυθεσ, “you outstripped”, in line 85 (ii 434.20 Ahrens); the preceding traces do not significantly narrow down the possibilities.

4 Callimachus, *Hecale*: Addition to *P.Ant.* III 179 (inv. 60)

The attribution of this papyrus codex scrap,³¹ measuring 3.9 × 2.7 cm, to Callimachus’s *Hecale* is guaranteed by the occurrence at → 4 of fr. 48.1 Ho., τὼ μὲν ἐγὼ θαλέεσσιν ἀνέτρεφον οὐδέ τις οὔτωσ, “I nurtured the pair of them with delicacies, and nobody thus” (Hollis (2009), 410). → 3, which contains the Callimachean adjective ὁμόδελοσ, “from the same womb”, gives further evidence in support of the ascription; and what can be read of → 2 and 3 would suit a first-person narration concerning two brothers, the speaker’s sons, such as we find in fr. 48 Ho. *P.Ant.* III 179, two small scraps of a papyrus codex assigned to the fourth/fifth century with lines from Callimachus’s third and sixth hymns, is written in the same hand and format, and if the new fragment is from the same codex,³² each page

³¹ See Fig. 12.

³² For the combination, cf. e.g. *P.Oxy.* XX 2258, which contains both *Hymns* and *Hecale* among other things.

will have held about 27 lines. It does not seem possible to determine with certainty which side of the leaf came first. But as fr. 48.1 Ho. is the first preserved line of *P.Oxy.* XXIII 2376 col. i, and the ↓ side of the new fragment does not appear to contain parts of any of the 20 lines of fr. 49 Ho., to which *P.Oxy.* 2376 col. ii contributes, it seems on the whole likelier that the ↓ side of the new fragment preceded the → side. There is a further complication, as fr. 49 Ho. is also preserved on the → side of another codex fragment, *P.Oxy.* XXIII 2377, of which the ↓ side, giving the 20 lines of fr. 47 Ho., is placed before fr. 48 Ho. by Hollis and others. But that arrangement may well be wrong: see e.g. Hutchinson (2006), 115 n. 19 = (2008), 76 n. 19, who prefers on papyrological grounds to place fr. 47 Ho. after fr. 49 Ho.

The original order may then be conjectured to be as follows:

- (a) *P.Ant.* 179 add. ↓
- (b) *P.Ant.* 179 add. → + fr. 48 Ho.
- (c) fr. 49 Ho.
- (d) fr. 47 Ho.

↓

.
] , [] , [
]νῦδατοϝ[]ν ῦδατοϝ [
ε εϐ , [εϐ , [
] . υῖ̣ε̣ [ϝ]ϝ [υῖ̣] [] . υῖ̣ε̣ϝ [υῖ̣] [
]γικοιϝ[]γικοιϝ[
] . κ . [. . .] . ε . [] . κ . [. . .] . ε . [
.

The presence of ῦδατοϝ, “water”, above υῖ̣ε̣ϝ, “sons” (if correctly recognized: see 3 n.), suggests that about four feet are lost on the left.

1] , [, an upright descending below the line.

3] , , an upright on the edge.

υῖ̣ε̣ [ϝ]ϝ. The tall omicron on the line seems comparable in height to that at the end of *P.Ant.* 179 fr. 1(a).165, of which only the left-hand side survives on the edge. A short stroke extends from the left-hand side of the letter, descending slightly from left to right to touch the following letter near its base. The papyrus breaks off just to the right and it is impossible to tell whether the stroke continued any further, but I have supposed that its purpose was to cancel only the omicron. The high epsilon, squeezed in between the diaeresis and the omicron, will then have been meant to take the place of the latter, giving υῖ̣ε̣ϝ. The sons may be Hecale’s, but there is no evidence in the context to support the suggestion.

Professor D’Alessio suggests instead taking the traces on the line as an epsilon closed at a later stage, but I should have expected the extended cross-bar of epsilon to join the first stroke of the sigma at or near the top, where it begins; it would be hard to account for a downward-sloping cross-bar in such a ligature. The right-hand side of the oval of what I have taken as an omicron seems continuous, and there is no indication that the letter was originally open on the right.

[[vī]]: the scribe apparently wrote (or began to write) υῖοc a second time. Two parallel expunction strokes are visible, both extending to the edge of the papyrus, of which the first begins at the start of the word, the second lower down, just to the left of ι.

I can make no sense of the second supralinear correction. υ has surplus ink in the middle at the top and may itself have been corrected. The final trace may be the left-hand side of ν.

Professor D’Alessio observes that if ευν- stood here in the poetic text, “it cannot have been preceded by υῖεc: we would need an extra syllable, either υῖέεc (“sons”) or υῖέοc (“son”); cf. above on the reading of what precedes. As he notes, possibilities would then include forms of εὔνιc, “lacking”, or εὔνή, “bed”, if ευν- began the sixth foot, or e.g. a form of εὔνάζω, “put to bed”, if it fell in the fifth.

4] , , an upright.

κ is not in doubt: for the tall upright, cf. *P.Ant.* 179 fr. 1(a).165.

. . [, perhaps the left-hand side of λ; the top of a descending oblique touching οι in the interlinear space but apparently belonging to the poetic text.

] . ε . [, a high speck; two uprights, perhaps μ; perhaps ε (left-hand side, cross-bar, and a cap not quite touching the upright), though the cap of the letter is not detached elsewhere; the top of an upright joined to the cross-bar of ε, and immediately to the right but not touching, a steeply descending stroke: anomalous, perhaps ν.

→

.....
] . [] . [
]μηνδυσ[]μην δυο[
]ομόδελφ[—∞—] όμόδελφ[υ
. . . . οικ[. . . . οικ[
]ενεγω . . λέει[τὸ μὲν ἐγὼ θαλέειcciv ἀνέτρεφον οὐδέ τις οὔτωc
.....

1] . [, a short arc on the line, perhaps ε.

2]μην may be the ending of a first-person verb with Hecale as subject.

δυο[: perhaps “two”, with reference to the brothers mentioned in what follows.

3 ὁμόδελφ[υς or -φ[υς, “from the same womb”. Callimachus has this adjective in fr. 228.73 and fr. 524, where see Pfeiffer’s note (Pfeiffer (1949)). It does not seem to be used by any other author.

The first oblique of λ extends far below the line.

4 Callimachus, *Hecale* fr. 48.1 Ho. The accent, written close to the second ε, is obscured by mud.

The interlinear addition may be a gloss on θαλέεσσιν, “delicacies”: ἀγαθoις, “good things”, seems to be a possible interpretation of the traces.



Fig. 1: Antinoë Theocritus (fragments): B fol. 1 ↓ (reduced). Courtesy of the Egypt Exploration Society.

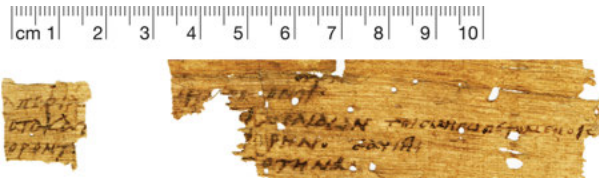


Fig. 2: Antinoë Theocritus (fragments): B fol. 1 → (reduced). Courtesy of the Egypt Exploration Society.

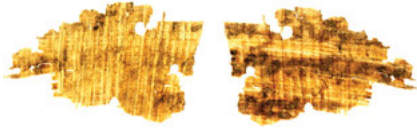


Fig. 3: Antinoë Theocritus (fragments): B fol. 2
↓ and →. Courtesy of the Egypt Exploration Society.



Fig. 4: Antinoë Theocritus (fragments): B fol. 5 (a) + (b) ↓ (reduced). Courtesy of the Egypt Exploration Society.



Fig. 5: Antinoë Theocritus (fragments): B fol. 5 (c) ↓ (reduced). Courtesy of the Egypt Exploration Society.

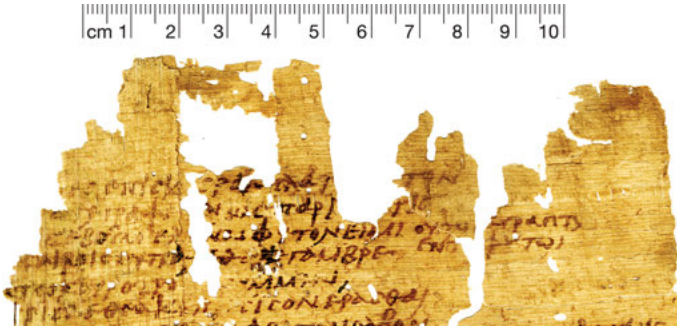


Fig. 6: Antinoë Theocritus (fragments): B fol. 5 (a) + (b) → (reduced). Courtesy of the Egypt Exploration Society.



Fig. 7: Antinoë Theocritus (fragments): B fol. 5 (c) ↓ (reduced). Courtesy of the Egypt Exploration Society.



Fig. 8: Antinoë Theocritus (fragments): B fol. 9 →. Courtesy of the Egypt Exploration Society.

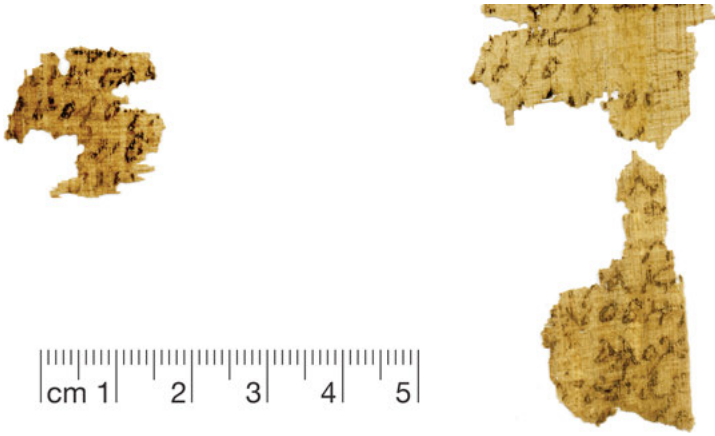


Fig. 9: Antinoë Theocritus (fragments): B fol. 9 ↓. Courtesy of the Egypt Exploration Society.



Fig. 10: Antinoë Theocritus (fragments): B fol. 10 → and ↓. Courtesy of the Egypt Exploration Society.

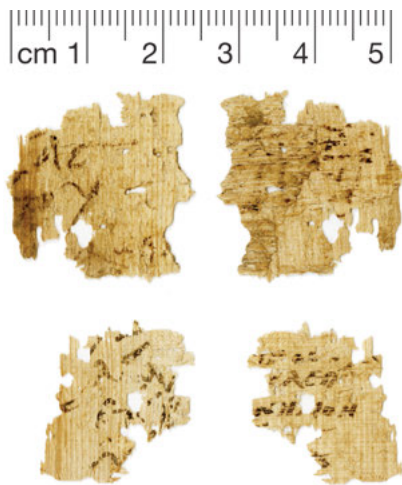


Fig. 11: Antinoë Theocritus (fragments): C fol. 3 (a) ↓ and →, (b) ↓ and →. Courtesy of the Egypt Exploration Society.



Fig. 12: *P. Ant. III 179* addendum ↓ and →. Courtesy of the Egypt Exploration Society.

