

The Classical Review

OCTOBER 1891.

THE vacation has witnessed the publication of two more volumes from the salvage of Greek literature reserved for our generation in Egyptian papyri. The former volume, which has been brought out by the Royal Irish Academy under the title *The Flinders Petrie Papyri*, is edited by Professor Mahaffy and contains the following fragments in addition to the *Antiope* lately printed in *Hermathena* (1) some brief scraps of Epicharmus and Euripides and two dramatic fragments of unknown authorship; (2) thirty-five lines of the eleventh *Iliad*, of which five do not appear in the text of Aristarchus, unfortunately only a few letters remain of each line; (3) portions of the *Phaedo* of Plato, embracing pages 67—69, 79—84 (this is supposed to have been written early in the third century B.C.); (4) a prose fragment on the contest between Homer and Hesiod; and (5) a variety of letters, wills, and other documents dating from the third century B.C. The palaeographer will find much to interest him in the thirty autotype plates which accompany the volume. We are further told that Professor Sayce has in hand many private letters, as well as documents containing the accounts of overseers, tax-gatherers, &c.; and that there still remains to be dealt with 'a store of unseparated fragments sent to the Editor by Mr. Petrie in November 1890.

The second volume is edited by Mr. Kenyon for the Trustees of the British Museum. It contains (1) the unemended text of seven poems by Herodas, written in iambic scazons, and giving scenes from everyday life, something after the fashion of the *Adoniazusae* of Theocritus. The author seems to have lived at Cos about the year 200 B.C.¹ The MS. is assigned to the second or third century after Christ. After this follows (2) the conclusion of a speech against Philippides, attributed to Hyperides, from a MS. of the second or first century B.C.; (3) the greater part of the third epistle of Demosthenes, of the same date; (4) the greater part of Isocrates' *περὶ εἰρήνης*, dating probably from the first century after Christ; (5) a few lines of the *Iliad*, Book I., and a collation of nearly 900 lines (*Il.* II. 101—IV. 40 omitting the catalogue), written in the fourth or fifth century after Christ; (6) fragments of the two concluding books of the *Iliad*, written in the first century B.C.; (7) written on the *verso* of (5) a short grammatical treatise bearing the name of Tryphon, and dating from the fifth or sixth century after Christ. This volume includes all the hitherto unpublished papyrus MSS. of literary works in the possession of the

¹ An improved text, with short notes, was brought out by Dr. Rutherford simultaneously with the Museum volume.

Museum. We subjoin Notes on Herodas by Dr. E. L. Hicks, Dr. H. Jackson, and Mr. Robinson Ellis, and Notes on the Fragments of the *Phaedo* by Professor L. Campbell, from whom we have also received some further notes on the *Antiope*, which will appear in a subsequent number. We hope shortly to give a review of the Dublin volume by Mr. Wyse, and one of the British Museum volume by Professor Jebb.

EMENDATIONS OF HERODAS.

MR. KENYON has put before us, as near as may be, the MS. text of these poems, and Dr. Rutherford has published his 'first recension' of the text. Much still remains to be done, and Dr. Rutherford would be the first to own how tentative his suggestions are. Like him, I bestowed some study upon the poems before Mr. Kenyon's text appeared. Some of my suggestions are incorporated in Mr. Kenyon's edition. The following emendations or explanations have also occurred to me. They may perhaps help other scholars to something better. I hardly think the time has yet come for publishing a corrected text, though I think I see my way to the continuous meaning of all the poems, except the mutilated poem vii., *Σκυτεύς*.

I.

3.—[τὴν δὴ] *θύρην*. W.G.R.'s *ἔρειδε* for *εσωδε* is probable. But strike out his interrogation, and read: *τίς σὺ δειμαίνεις κ.τ.λ.*

7.—*καλεῖ τις* might equally well be assigned to *Metrichè*.

9.—*θε[ὸς πρὸς] ἀνθρώπους* had occurred independently to me.

18.—W.G.R.'s restoration [*γῆρας φιλεῖ*] unquestionably supplies the sense, if not the actual words, of the original.

19, 20.— Gyllis.

*σίλ[λ]αι[ν]ε ταῦτα τῆς νεωτέρας ἡμῖν
πρόσεστιν.*

Metrichè. *Ἄλλ' οὐ τοῦτο μὴ σε θερμήνη.*

Gyllis. *ἄλλ' ὦ τέκνον, κ.τ.λ.*

26.—W.G.R. rightly *κεῖ* for *ἐκεῖθε*, *κεῖθε*. 'Tis there the Goddess has her home,' *i.e.* Aphrodite as the goddess of love and delight; compare line 62.

34 foll.—W.G.R.'s text does not satisfy me. The sense runs on after *ᾠρμησαν*:

[τὴν] δ' ὄψιν οἶαι πρὸς Πάριν κοθ' ᾠρμησαν
[θεοὶ ἐπιφάναι καλλονήν.—λάθοιμ' αὐτὰς
[λέγουσα].—κοίην οὖν κ.τ.λ.

For similar expressions of superstitious fear see iv. 58; vi. 34-35, 55-56.

37.—Perhaps *τάχ' οὖν*. MS. *κατ οὖν*.

38.—[*γῆρᾶσα*] had also occurred to me; it is indeed obvious.

39, 40.—I had written

[*ἔκκλι*]νον *ἄλλη χῆμέρας μετάλλαξον*
[τὸν ν]οῦν δὴ ἢ *τρεις*.

42.—I prefer [*οὐκ ἀσφα*]λῆς, which K. has printed.

45 foll.—Something of this kind:—

κοῦδὲ εἰς οἶδεν
[τὴν μοῖραν] ἡμέ[ων], *ἄστατος γὰρ ἀνθρώποις*
[*καιρὸς τελευτ*]ῆ[s].—*ἀλλὰ μὴ τις ἔστηκεν*
σύνε[γγ]υ[s] ἡμῖν;
Metrichè. *οὐδὲ εἶς.*

Gyllis. *ἄκουσον δὴ.*

50.—The first proper name needs to be explained or emended.

54.—*πλουτέων τὸ κ[αλ]όν, i.e. καλῶς*. Compare Theoc. iii. 3; Call. *Ἐρ.* 56. 'With a handsome fortune.'

55.—Perhaps *ἄθικτ[οσεῖς] Κυθηρίην σφρηγίς*. 'An unbroken seal,' *i.e.* a heart untouched. Of course the forms in *Κυθερ-* are regularly used for Aphrodite; but there seems no reason why the other form should be impossible.

56.—Read (with W.G.R.) *καθ' ὁδὸν τὴν Μίσης*. *Μίσα* was a daughter of Isis according to some; by other accounts, the daughter of Baubo the friend of Demeter. See Pape-Benseler *s.v. Μίση*; Hesych. *s.v. Μισατίς*; Harpocration *s.v. Δυσσαλῆς*, where for *Νίσαν* read *Μίσαν*. The street, therefore, in which *Metrichè* had been seen, probably led to a temple of Isis. At least we may suppose that *Metrichè* was on her way from or to a temple, or was taking part in a religious procession; this would account the better for her public appearance. I have again looked at the MS. for l. 57, and read: *ἐκύμηνε | τὰ σπλάγγν' ἔρωτι καρδίην ἀνοιστρηθείς*.

60.—MS. *καὶ τ ἀγκαλιζει*. W.G.R. *καί σ ἀγκαλιζει*, which he translates "Has your name ever on his lips." *ἀγκαλιζει = ἀνακα-*