

Further Thoughts on the Text of P. Phil. Nec. 23

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I am indebted to the editors of the papyrus for allowing me to see and comment on a draft of the *editio princeps* before they submitted it for publication.¹ Some of the suggestions which I make in this paper have been recorded by them in the *ed. pr.*: in these cases, I here add supplementary information or argument. Others of the suggestions are new.

col. i

1–2 ἔ]πληκά τ' ὀργῆς μητέρ' ἠδέεθω θεοῖς

]ουα θύμαθ', οἶ' ἐμῶν μηδεῖς φίλων.

1 init. leg. et suppl. Diggle

2 ἄ<ι>δ]ουα pot qu. [θύ]ουα edd. pr.

In 1 we have part of the right leg and the top of the left leg of Λ. The right leg is linked to the following H in the same way as at ii. 17 αφραΛΗc. The trace before Λ will be the junction of the horizontal and the right leg of Π. The edd. pr. accept ἔ]πληκα, with the caution that the supplement is ‘a little short’. So it is. I now suggest ἐμ]πλήκατ', an imperative which accords well with the following third person imperative ἠδέεθω: ‘fill the mother with anger—let her delight in the sacrifice’, with the implication that her anger will fuel her passion for the sacrifice/murder.² The imperative will be addressed to divine agents of

¹ Gehad, Gibert, and Trnka-Amrhein (2024).

² John Gibert suggests to me that the spelling may have been ἐν]πλήκατ', by analogy with ii. 24 ἐνγίγνεται. We may probably add ii. 17 ἐγγυητής (Meccariello's attractive reading).

some kind, such as Erinyes. For the phraseology see Herodotus 4.128.1 ὀργῆς ἐπλήθησαν, Sophocles, *Antigone* 280 πρὶν ὀργῆς καὶ με μετῶσαι, Aristophanes, *Vespa* 424 ὀργῆς . . . ἐμπλήμενος, Plutarch, *Pyrrhus* 8.1 ὀργῆς . . . ἐνέπλησε τοὺς Μακεδόνας, *Eumenes* 11.8 ἐμπιπλάμενοι θυμοῦ καὶ ὀργῆς.

In 2 [θύ]ουσα, not ἄ<ι>δ]ουσα. In addition to *Iphigenia in Aulide* 721 θύσας γε θύμαθ' ἀμὲ χρή θῦσαι θεοῖς, which the edd. pr. cite, cf. *Electra* 1141 θύσεις γὰρ οἷα χρή σε δαίμοσιν θύη (Nauck: θύειν L).³ For οἱ' ἐμῶν μηδεῖς φίλων cf. *Hippolytus* 1083 μηδεῖς ποτ' εἶη τῶν ἐμῶν φίλων νόθος, Sophocles, *Philoctetes* 509 ἄθλ' οἷα μηδεῖς τῶν ἐμῶν τύχοι φίλων, Zopyrus, *TrGF* I 216 F 1 μηδεῖς ἄπειρος τῶν ἐμῶν εἶη φίλων | ἔρωτος. Since οἱ' ἐμῶν μηδεῖς φίλων lacks a verb, we must supply ἡδέσθω + participle from the preceding clause. It makes sense to supply ἡδέσθω θύουσα: 'May she take pleasure in making sacrifices such as (may) none of my friends (take pleasure in making)'. One would not wish such sacrifices on one's friends (in English we would say 'wish upon one's worst enemies'), because these so-called 'sacrifices' consist in the murder of children. It is not appropriate to say that one would not wish the singing of such sacrifices on one's friends.

6 κα]λῶς κάχ', ὡς ἔοικε, πράσσεισθαι καλόν.

The edd. pr. accept my argument that κα]λῶς must be preferred to κα]κῶς. There is no trace of a right upper arm of K. The low horizontal will be the bottom tip of the right leg of Λ: for its relationship to the following Ω see ii. 38 αλλΩν. Further, 'It is fair, it seems, that wicked deeds should be performed wickedly' has no point (the idiomatic κακὸς κακῶς, for which see Mastronarde on *Medea* 805–6, is irrelevant). So (with sarcasm or paradox) 'It is fair, it seems, that a fair face should be put on wicked deeds'. Cf. *Hippolytus* 411–12 ὅταν γὰρ

³ Alternatively δαίμοσιν θύειν σε χρή (Gaisford, Paley). For the attribution of this conjecture see my note on the line in Diggle (forthcoming).

αἰσχροῖα τοῖσιν ἐσθλοῖσιν δοκῆι, | ἧ̃ κάρτα δόξει τοῖς κακοῖς γ' εἶναι καλά, 505 ταῖσχροῖα δ' ἦν λέγηις καλῶς, *Troades* 967–8 λέγει | καλῶς κακοῦργος οὔσα, Sophocles, *Aiāx* 1137 πόλλ' ἄν καλῶς λάθραι σὺ κλέψειας κακά, *Antigone* 1046–7 ὅταν λόγους | αἰσχροὺς καλῶς λέγωσι, also (for the oxymoron) *Iphigenia in Tauris* 559 ὡς εὔ̃ κακὸν δίκαιον ἐξεπράξατο, *Orestes* 891–2 καλοὺς κακοὺς | λόγους ἐλίττων, *Bacchae* 334 καταψεύδου καλῶς.⁴ Other comparable oxymora: Hesiod, *Theogony* 585 καλὸν κακόν, Aeschylus, *Agamemnon* 1272 φίλων ὑπ' ἐχθρῶν, fr. 301 ἀπάτης δικαίας, Sophocles, *Antigone* 74 ὄσια πανουργήσασα, Euripides, *Andromache* 420 δυστυχῶν . . . εὐδαιμονεῖ. There are two further instances in this passage of a contrast between καλός and κακός: i. 11–12 and 19–20.

8 I observed (as the edd. pr. report) that αἰέν will be a mistake for αἰεῖ, since αἰέν is used only when it is required by metre. The relevant passages are Aeschylus, *Persae* 602, 616, *Agamemnon* 891, [Aeschylus], *Prometheus Vinc̃tus* 428, Sophocles, *Aiāx* 604, 682, 1031, 1187, 1244, *Electra* 148, 165, 782, *Oedipus Tyrannus* 905, *Trachiniae* 138, 325, 652, 1074, *Oedipus Coloneus* 633, 688, fr. 314.366, Euripides, *Phoenissae* 335, 1549, *Orestes* 207). Editors print αἰέν at Aeschylus, *Septem contra Thebas* 856, where it is not required by metre, nor indeed by sense ('languet αἰέν' Page); but αἰεῖ is a variant (in WD), and in any case the passage is probably spurious.

13–15] . σ γὰρ ὅστις ζῶν ἔδοξ' εἶναι κακός
]ουτον εἶναι μηδ' ἐς ημε εἶν
]ον καθ' αὐτοῦ τύμβον αἰς δόμοις.

13 εἰ]κός edd. pr. 14 τοι]οὔτον edd. pr. ἐς ἡμέραν Cropp, Diggle 15 αἰσχύνην edd. pr.

⁴ Patrick Finglass has reminded me of Sophocles, *Electra* 989 ζῆν αἰσχροὺς αἰσχροῦς τοῖς καλῶς πεφυκόσιν.

Line 15 was already attested (from an inscription dated c. 200^{ac}, now lost) as trag. adesp. fr. 279g.8, re-edited by Kannicht (1998 and in the Addenda to *TrGF* V.2, pp. 1122–3) as οὐ τὸν καθ' αὐτὸν τύμβον αἰσχύνει δόμος. Kannicht reports that αὐτ]ὸν or αὐτ]ὸν and αἰσχυνεῖ have been suggested as alternatives.

I suggest οὐ] φη<ι>c γὰρ ὅστις ζῶν ἔδοξ' εἶναι κακὸς | [τοι]οῦτον εἶναι μηδ' ἐς ἡμέραν φέρειν |[αὐτ]ὸν καθ' αὐτὸν τύμβον αἰσχύνῃ δόμοις; 'For do you deny that a person who while alive gained a reputation for being wicked is such and that his tomb by itself brings disgrace to the house every single day?'

The traces at the beginning of 13 are described as 'dot at top of line and horizontal at bottom of line, consistent with δ or κ; left half of bowl consistent with ο or ω'. The traces are very slight and very faint. The first does not seem to me compatible with Κ. But it might be compatible with Φ, whose body often has a flat bottom and looks rather like Δ: the horizontal might belong to the right half of this bottom, and the 'dot at top of line' might belong to the upper tip of the vertical. The second trace is perhaps compatible with the left descender and cross-stroke of Η. The papyrus has φηc at i. 40, where the edd. pr. restore the correct spelling φήc.⁵

οὐ φήc is equivalent to a verb of denial ('say not', as *Heraclidae* 608, *Hippolytus* 279, *Ion* 342, 352, *Helena* 1373, *Bacchae* 789, fr. 472e.1), and μηδ' is the pleonastic negative which follows verbs of denial (as *Hippolytus* 1266 ἀπαρνηθέντα μὴ χρᾶναι, Sophocles, *Antigone* 442 καταρνηῖ μὴ δεδρακέναι, Aristophanes, *Equites* 572 ἤρνοῦντο μὴ πεπτωκέναι).

ἐς ἡμέραν is 'from day to day', 'daily', as fr. 152.3 στρέφει (sc. τὸ δαιμόνιον) . . . ἄλλουc ἄλλωc εἰc ἀμέραν.

φέρειν . . . αἰσχύνῃ is a regular expression (*Hecuba* 1241, *Ion* 854, fr. 494.7, Sophocles, *Trachiniae* 66, Aristophanes, *Ecclesiazusae* 484, also in prose).

⁵ For this spelling see Finglass on Sophocles, *Electra* 317.

αὐτὸν καθ' αὐτόν is 'by itself', i.e. 'on its own', 'alone', as *Ion* 610 αὐτὴ καθ' αὐτήν, [Aeschylus], *Prometheus Vinctus* 1013 αὐτὴ καθ' αὐτήν, Sophocles, *Oedipus Tyrannus* 62–3 εἰς ἔν' ἔρχεται | μόνον καθ' αὐτὸν κούδέν' ἄλλον.

Like Gibert and Trnka-Amrhein I take [τοι]οῦτον 'such' to refer back to κακός. 'The formulation of her [Ino's] elusive thought includes the idea that someone had a reputation while alive for being evil (13), and perhaps that it is only to be expected that he is still such.'⁶ For τοιοῦτος referring back to a preceding adjective cf. *Electra* 50–3 ὅστις δέ μ' εἶναί φησι μῶρον, εἰ λαβῶν | νέαν ἐς οἴκους παρθένον μὴ θιγγάνω, | γνωμης πονηροῖς κανόσιν ἀναμετρούμενος | τὸ cῶφρον ἴτω καὐτὸς αὖ τοιοῦτος ὦν.

Gibert and Trnka-Amrhein also makes the very clever suggestion that the tomb may be that of Phrixus, and that this tomb is nearby, and that the 'sacrifices' (i.e. the killing of the children) were made at this tomb. They also suggest that Themisto may have claimed that Phrixus demanded the sacrifices. This is speculative. But it allows us to see the train of thought behind these lines and their connection with the preceding lines. The γάρ in line 13 suggests that lines 13–15 are explaining lines 11–12. In 11–12 Ino expresses her hatred of persons who decide in haste upon an evil course of action, instead of taking time to reach the proper decision. That course of action was prompted by Phrixus, or so Themisto has claimed. Can you deny, retorts Ino, that Phrixus is evil? He had a reputation for evil in his lifetime. He is no less evil in death. Indeed, the very presence of his tomb brings everlasting shame on the house.

16–18

τί γὰρ αἰσχύνης

πλέον ἀνθρώποις ἐ[κύρησε μέρ]ος

⁶ Gibert and Trnka-Amrhein (forthcoming)

τοῖς γενναίοισι πάρ[οιθεν];

17–18 suppl. Diggle

‘For what greater share of disgrace has befallen noble men before now?’ To the parallels cited by the edd. pr. for ἐκύρησε add *Hecuba* [214–15] θανεῖν μοι | ξυντυχία κρείσσων ἐκύρησεν, [Euripides], *Rhesus* 745 κακὸν κυρεῖν τι Θρηκίῳι στρατεύματι, Sophocles, *Oedipus Coloneus* 225 τί ποτ’ αὐτίκα κύρει;

23 βία<ι>] γυν ἔλκετ’ ὦ κακοὶ τιμὰς βροτοί.

Cf. Theognis 30 (μὴ) τιμὰς μηδ’ ἀρετὰς ἔλκεο μηδ’ ἄφενος. For the separation of noun and attribute in a vocative phrase (ὦ κακοὶ . . . βροτοί) see Diggle 1981: 41, 1994: 167. Add Sophocles, *Oedipus Coloneus* 1415 ὦ φιλτάτη, τὸ ποῖον, Ἀντιγόνη;

31 θεοῖς στυ[γο]ύμενος (leg. et suppl. Diggle): see *Alcestis* 62, *Iphigenia in Tauris* 948, *Orestes* 19.

32]γεις ἄκραντα παυε

Perhaps στέ]γεις (or θρη]γεῖς) ἄκραντα, as *Supplices* 770 ἄκραντ’ ὀδύρηι, *Phoenissae* [1762] τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι;. Then (because the lamentation is pointless) παῦε ‘Stop!’, as *Ion* 522, Sophocles, *Philoctetes* 1275.

33]ικρα ὀνήσας μεγάλα δ’ ἀλγύνας ἐμέ

The edd. pr. observe that ‘μικρ’ would give excellent sense, but μ is contrary to the traces’, which are ‘large bowl; trace of high stroke ligaturing to the descender’ (i.e. to the ι). The ligature will be that of μ with ι: compare MI at i. 45 τιΜΙωτατα and ii. 48 θεcMI. The ‘large bowl’ will be the central arc of μ. At all events,]μικρα (or c]μικρα) is inescapable: the antithesis with μεγάλα demands it. Cf. e.g. *Andromache* 352 οὐ χρη’ πὶ μικροῖς μεγάλα πορκύνειν κακά, *Electra* 1098–9 μικρὰ γὰρ | μεγάλων ἀμείνω, *Ion* 647 μεγάλοις χαίρειν cμικρά θ’ ἠδέως ἔχειν, 1178–9 ἀφαρπάζειν χρεῶν | οἴνηρὰ τεύχη cμικρά, μεγάλα δ’ ἐσφέρειν, *Orestes* [694–5] cμικροῖς ἴμεν γὰρ τὰτ μεγάλα πῶς ἔλοι τις ἄν | πόνοις; fr. 275.4 κᾶν cμικρ’ ἔχη τις, μεγάλ’ ἔχειν νομιζέτω, Sophocles, *Trachiniae* 1228–9 τὸ γὰρ τοι μεγάλα πιστεύαντ’ ἔμοι | cμικροῖς ἀπιτεῖν τὴν πάρος συγγεῖ χάριν. Before]μικρα there is space for three letters: perhaps ὡς c]μικρα rather than καὶ] μικρα. For the spelling cμικρός where metre allows, rather than μικρός, see Diggle: 1994: 145–6.

34] . . . μεν γηπίου δ’ α . ματαc

The traces appear to be compatible with ἀθύρματος (cf. fr. 272 νηπίοις ἀθύρμασιν) or ἀγάλματος.

39 ὄλβι]οc ὁ τύμβοc· ἠ χάριc δ’ ἀνωφελήc

ὄλβι]οc (edd. pr.) is excellent. However, ἠ χάριc δ’ ἀνωφελήc does not mean ‘but its splendor is useless’. χάριc will refer to the ‘favour’ paid to the dead man, here in the form of a lavish outlay of money on his tomb. The word is commonly used to describe a tribute (material or immaterial) which the dead receive from the living. See above all *Hecuba* 319–20 τύμβον δὲ βουλοίμην ἄν ἀξιούμενον | τὸν ἐμὸν ὀρᾶσθαι· διὰ μακροῦ γὰρ ἠ χάριc. See further Stesichorus fr. 302 Finglass θανόντοc ἀνδρὸc πᾶcα ἴπολιὰτ ποτ’ ἀνθρώπων χάριc, Pindar, *Olympian* 8.79–80 κατακρύπτει δ’ οὐ κόνιc | συγγόνων κεδνὰν χάριν, *Pythian* 5.98–102

μεγαλᾶν δ' ἀρετᾶν | . . . ἀκούοντί ποι χθονίαί φρενί, | σφὸν ὄλβον υἷωι τε κοινὰν χάριν,
 Aeschylus, *Choephoroi* 44 χάριν ἀχάριτον (with reference to grave offerings), 180 ἔπεμψε
 χαίτην κουρίμην χάριν πατρόσ, 320–2 χάριτες δ' ὁμοίωσ | κέκληνται γόοσ εὐκλεῆσ |
 προσθοδόμοισ Ἀτρεΐδαισ, 517–18 θανόντι δ' οὐ φρονοῦντι δειλαία χάρισ | ἐπέμπετ',
 Sophocles, *Aiax* 1266–7 φεῦ, τοῦ θανόντοσ ὡσ ταχεῖά τισ βροτοῖσ | χάρισ διαρρεῖ καὶ προδοῦσ'
 ἀλίσκεται, *Electra* 355–6 τῶι τεθνηκότι | τιμᾶσ προσάπτειν, εἴ τισ ἔστ' ἐκεῖ χάρισ, Euripides,
Supplices 79 χάρισ γόων (usually taken as 'pleasure in lamentation', but 'tribute of
 lamentation' is no less appropriate), *Helena* 1273 καλῶσ ἂν εἴη Μενέλεώι τε πρὸσ χάριν
 (funerary offerings to the supposedly dead man), 1378 ὡσ τῶι θανόντι χάριτα δὴ
 συνεκπονῶν, 1402–3 ἀλλὰ τίσ κείνωι χάρισ | ξὺν κατθανόντι κατθανεῖν <μ>;, Antipater of
 Sidon, *Anthologia Palatina* 7.423.7–8 = *HE* 368–9 οἰχομένοισιν ἐσ Ἄιδαν | τὰν αὐτὰν μύθων
 αὐθισ ὄπαζε χάριν, Leonidas of Tarentum, *Anthologia Palatina* 7.657.11–12 = *HE* 2072–3 εἰσὶ
 θανόντων, | εἰσὶν ἀμοιβαῖαι κὰν φθιμένοισ χάριτες, [Simonides], *Anthologia Palatina* 7.300.3–
 4 = *FGE* 1000–1 μνημα δ' ἀποφθιμένοισι πατήρ Μεγάριτοσ ἔθηκεν | ἀθάνατον θνητοῖσ παισὶ
 χαριζόμενοσ, *GVI* 1128 ἐπεὶ γέ με κάποθανοῦσαν | Ζήλων ἀθανάταισ ἠγλάισεν χάρισιν.

40 μαίνονται φρένεσ: to the parallels cited by the edd. pr. add Aeschylus,

Agamemnon 1140 φρενομανήσ, Euripides, *Bacchae* 999 μανείσαι πραπίδι.

42–3]ωτ.δ', ὦναξ, τῶν δὲ τοιοῦτων χρεῶν
 οὔν]εκα διώκειν πλοῦτον ὅστισ εὔ φρονεῖ.

αἰν]ῶ τάδ' (edd. pr.) is very plausible. But its connection with what follows is not as assumed: not 'a concise expression of approval that . . . precedes polite refusal or disagreement . . . a deferential way to address a figure of authority . . . with whom one in fact disagrees completely on the point at issue'. The speaker is not disagreeing with his

master. He agrees with his assertion (40 ὡς φή<ι>c) that the sending of expensive grave offerings is madness. The connection of thought is: ‘Like you, I disapprove of such expenditure. But/And I approve of the following reasons for pursuing wealth: not just to satisfy one’s appetite for food and drink but more particularly to help out in trouble’. There should be a colon rather than a comma after ὦναξ. For comparable reflections on the uses of wealth see *Electra* 426–31, Solon 24 West = Theognis 719–28.

46 ἀλλ’ ἐ]ν [κ]ακοῖσι δυνάμεν’ ἐξαρκεῖν τύχαις

To be emended to κακαῖσι . . . τύχαις (Diggle, Schubert), as *Helena* 264 τύχας. . . τὰς κακάς, Aeschylus, *Agamemnon* 1230 κακῆι τύχηι, Sophocles, *Ajax* 323 ἐν . . . κακῆι τύχηι, *Trachiniae* 327–8 τύχη | κακῆ, Philemon 166 KA, [Menander], *Sententiae* 146 Jäkel, Plato, *Leges* 877a, Aristotle, *Metaphysics* 1065a 35. For ἐν, also *Hippolytus* 315 ἄλληι . . . ἐν τύχηι, 1106 ἐν . . . τύχαις θνατῶν.

47–8 ἀλλ’, ὦ] φίλη δέσποινα, τὴν τύχην δέχου
 τε[ί]χουσαν ὀρθήν, μὴ φύγη<ι> c’ ὑπόπτερος.

47 leg. et suppl. Diggle 48 init. Diggle

(ὦ) φίλη δέσποινα is a common address: *Hippolytus* 82, *Iphigenia in Tauris* 1075, *Ion* 794, 857, *Iphigenia in Aulide* 1540, Sophocles, *Ajax* 38, *Antigone* 1192, *Trachiniae* 429–30, 472; and ἀλλ’, ὦ φίλη δέσποινα opens *Hippolytus* 82, *Iphigenia in Aulide* 1540, Sophocles, *Trachiniae* 452. Alternatively cὺ δ’, ὦ, a very common opening: e.g. *Cyclops* 548, *Alcestis* 313, 1061, *Medea* 989, *Hippolytus* 1431, *Hecuba* 1287. The edd. pr. demur: ‘φίλη does not seem to fit the traces’. The traces are scanty and inscrutable: I should rule nothing out.

στεί]χουσαν ὀρθήν, referring to good fortune (τὴν τύχην), will mean ‘as it goes on a straight course’ not ‘as it goes upright’ (edd. pr.). For this predicative use of ὀρθός with a verb of motion see *Helena* 1555–6 ταύρειος δὲ πούς | οὐκ ἤθελ’ ὀρθὸς κανίδα προσβῆναι κατά (‘go straight up the gangplank’), Sophocles, *Ajax* 1254 ὀρθὸς εἰς ὁδὸν πορεύεται (‘takes a straight course’), Aristophanes, *Pax* 161 ὀρθὸς (v.l. -ῶς) χώρει Διὸς εἰς ἀυλάς. The addressee is urged to accept her good fortune while it goes on this straight course, lest it should take wing and fly away. For στείχω describing the onset of an abstract agent cf. ii. 39–40 (of δίκη) βραδεῖ ποδὶ | c[τ]είχουσα, Sophocles, *Antigone* 10 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά, 185–6 ἄτην . . . | στείχουσαν ἄστοις. The edd. pr. cite parallels for the flighty nature of wealth. For other abstracts flying away see *Hercules* 653–4 (γῆρας) κατ’ αἰθέρ’ αἰ-|εῖ πτεροῖσι φορεῖσθω, *Iphigenia in Tauris* 843–4 (ἡδονή) δέδοικα δ’ ἐκ χερῶν με μὴ πρὸς αἰθέρα | ἀμπαμένα (Seidler: -άμενος L) φύγη.

col. ii

27–8

τὰ πάντα γὰρ

χρόνῳ τε φύει καὶ μεθίσταται πάλιν.

The papyrus has supralinear variants (φύ)εται and καθ(ί)σταται). As for the former, the edd. pr. correctly observe that ‘In the present tense, the quantity of the upsilon (always before a vowel) fluctuates (LSJ is misleading)’. What LSJ says (‘Gener. *υ̅* before a vowel . . . *υ̅* before a consonant’) is simplistic and unhelpful. Whether a vowel or a consonant follows is a product of tense formation. The upsilon is long in the future, first aorist and perfect tenses (φύσω, ἔφουσα, πέφουκα), where a consonant necessarily follows. It is long in the second aorist ἔφουν, where a consonant follows in all persons except third singular ἔφου. But Pindar has a short before a consonant in the third plural ἔφυν (*Pythian* 1.42). There is an alternative epic form of the perfect, when required by metre, with short upsilon before a

vowel (only in the forms πεφύασι, πεφυώς, πεφυῖα). In the present and imperfect a vowel necessarily follows. In the imperfect the upsilon is always short; but in the present it is not uncommonly long. Here are the figures for the present:

Homer (and *Hymns*): (active) short 3, long 0, (middle/passive) short 1, long 0.

Elegy: (active) short 1 (Mimnermus 2.1), long 0, (middle/passive) short 1

(Theognis 1164), long 3 (Solon 4.35, Theognis 537, 1134).

Lyric: (middle/passive) short 1 (Pindar, *Olympian* 4.25), long 0.

Tragedy: (active) short 2 (Aeschylus, *Septem contra Thebas* 535, 622), long 1

(adesp. 454.2), anceps 6 (Aeschylus fr. 154a.15, Sophocles, *Ajax* 647,

Antigone 683, fr. 269a.38, Euripides, *Bacchae* 651, fr. 898.12),

(middle/passive) long 2 (Sophocles fr. 88.4, adesp. 543).

Aristophanes: (active) short 0, long 1 (*Aves* 106), anceps 0.

Menander: (middle/passive) short 0, long 1 (fr. 738.1 KA), anceps 1 (fr. 300.2 KA).

The intransitive use of active φύει is a separate matter, over which I believe that the edd. pr. have reached the right decision: ‘We . . . prefer φύει as *lectio difficilior*, but with no great confidence’. I prefer it because φύεται καὶ μεθίσταται offers a dull repetition of endings, while φύει καὶ μεθίσταται offers an appealing variation. And they are right to prefer μεθίσταται to καθίσταται. To their illustrations of πάλιν with μεθίσταμαι one might add the appearance of πάλιν with other μετα-compounds (*Iphigenia in Aulide* 108 μεταγράφω . . . πάλιν, Sophocles, *Philoctetes* 961–2 πάλιν | . . . μετοίσεις, 1270 μεταγνῶναι πάλιν).

31–3 ο[.] .]οιδομωσ τιμῶ<i>ντο μηδ' ἐς ὄμματα
φα[ί]γοιντο θνητοῖς, εὔρον οἰωνοὺς βροτοῖς,
δι' ὧν τὰ θεῖα κάσαφη γι<γ>νώσκομεν.

31 οἱ [θε]οὶ δ' ὅπως edd. pr. 32 leg. et suppl. Diggle

οἱ [θε]οὶ δ' ὅπως gives excellent sense: the gods, in order to receive honour without being seen, 'invented' omens. That is the sense of εὔρον (or rather ηὔρον). For this sense see *CGL* εὐρίσκω 6 (LSJ III is inadequate). 'βροτοῖς looks at first like unwelcome repetition of the idea already expressed by θνητοῖς, but on reflection, a word meaning "to/for mortals" does seem necessary in both clauses' (edd. pr.). Yes, both clauses require a dative. The repetition itself is unremarkable, and the variation from θνητοῖς to βροτοῖς is just what we should expect: *Alcestis* 782–3 βροτοῖς ἅπασι κατθανεῖν ὀφείλεται, | κοῦκ ἔστι θνητῶν . . . , *Medea* 127–8 . . . λῶϊστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' | οὐδένα καιρὸν δύναται θνητοῖς, *Hippolytus* 465–7 ἐν σοφοῖσι γὰρ | τόδ' ἐκτὶ θνητῶν, λανθάνειν τὰ μὴ καλά. | οὐδ' ἐκπονεῖν τοι χρὴ βίον λίαν βροτούς, *Electra* 1235–7 οὐ γὰρ θνητῶν γ' | ἦδε κέλευθος. τί ποτ' ἐς φανεράν | ὄψιν βαίνουσι βροτοῖσιν;, *Bacchae* 279–81 βότρυος ὑγρὸν πῶμ' ηὔρε κάσκηδέγκατο | θνητοῖς, ὃ παύει τοὺς τάλαιπῶρους βροτούς | λύπης, fr. 79.1–2 βροτοῖς . . . θνητούς, 506.4–5 θνητοῖς . . . βροτῶν, 617a.1–2 βροτῶν . . . θνητῶν, Aeschylus, *Persae* 706–9 βροτοῖς . . . θνητοῖς . . . βροτῶν, [Aeschylus], *Prometheus Vincetus* 612–13 βροτοῖς . . . θνητοῖσιν.

In illustration of φαίνοιντο used with reference to a divine epiphany see e.g. *Alcestis* 92, *Hippolytus* 528, *Hercules* 1002, *Ion* 1550, *Bacchae* 42, [182], 1017, 1031, *IA* 973, Sophocles, *Aiex* 697, *Oedipus Tyrannus* 164, 790, *Antigone* 1149, *Trachiniae* 251, 861, [Aeschylus], *Prometheus Vincetus* 1028.

Abbreviations

- CGL *The Cambridge Greek Lexicon*, eds. J. Diggle et al. (Cambridge 2021)
- FGE *Further Greek Epigrams*, ed. D. L. Page (Cambridge 1981)
- HE *The Greek Anthology: Hellenistic Epigrams*, eds. A. S. F. Gow and D. L. Page (Cambridge 1965)
- KA R. Kassel and C. Austin, eds., *Poetae Comici Graeci* (Berlin and New York 1983–2001)
- LSJ H. G. Liddell, R. Scott, H. S. Jones, *A Greek–English Lexicon* (9th ed., Oxford 1940)
- TrGF *Tragicorum Graecorum Fragmenta*, eds. B. Snell, R. Kannicht, S. Radt (Göttingen 1971–2004)
- GVI *Griechische Vers-Inschriften: I Grab-Epigramme*, ed. W. Peek (Berlin 1955)

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