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Menander's Γεωργός.

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the lexicons in their complex fashion call a 'euphemism.' They reveal the whole source of the inversion when they add 'cf. Eumenides.' I should scarcely venture to suggest Selene but that in sense it is practically the same as Professor Jebb's *Ἡμέρα*. I may add that πεντήκοντα for the number of the chorus would agree well with the old 50 moon period. Schmidt (*Chronologie*, p.

49) has pointed out how again and again the number 50 comes in in the old 'Kalendar-sagen,' e.g. the fifty Danaïdes, the fifty daughters of Selene by Endymion. I do not fully understand the astronomy of the matter, but the πάννυχος σελήνη was for most primitive festivals at once a practical and a religious necessity.

JANE E. HARRISON.

MENANDER'S Γεωργός.

THE subjoined attempts to fill up a few of the lacunae in the papyrus may possibly in some cases be near the mark, though the chance of success in I Recto would have been increased if Prof. Nicole had given some intimation as to the number of letters deficient in each line. He has done this in II Verso, and might without much difficulty, I should imagine, have supplied similar information for the earlier page, where his own supplements vary from a single letter (l. 7) to no less than ten letters (l. 5).

The opening clause might be restored thus:—

3. οὐδ' ἐδόκουν [ἀν ἐπιπείσειν]
4. [ἐν ψ γ' εἰ]θ' ὁ μειράκιος ἐν ἀγρῷ διετέλει,
5. [τοιοῦτο σ]υμβεβηκός, ὃ μ' ἀπολώλεκε
6. [οἰχόμε]νον εἰς Κόρινθον ἐπὶ πρᾶξιν τινα.

In l. 4 ἐν ὄσφ γ' would equally well serve, if the space requires more letters. l. 5 would hardly accommodate M. Nicole's μὴ εἰδὼς τὸ σ., unless it begins much more to the right than any of the others. l. 6 ἀπόδημον (Nicole) should clearly be a participle. οἰχόμενον fits the sense and only requires that the doubtful μ should be read as ν.

The next two lines are hardly recoverable, but M. Nicole's treatment is not convincing. They might be retained for the previous speaker without more severe dealing.

κατὼν δ' ὑπὸ νύκτα γιγνόμενον ἐν τοῖς γάμοις
καταλαμβάνω μὰ τοὺς θεοὺς ἔστεμμένον—.

- l. 13 ἀντισταθῶ, τέχνην τι' ἀπλήν οὗ πως ἔχω.
οὐκ ἂν γαμεῖν περὶ τῆς Γλυκεράς οὐδὲν
φράσας
τλαίην, προλιπὼν δὲ κ.τ.λ.

In I Verso the break introduced into l. 2 is of the harshest. I would suggest that Chresippos should be discharged altogether.

ὁ Κλεαίνετος γάρ, οὗ τὸ μειράκιον λίαν
περιέχεται, πρῶην ποτ' ἐν ταῖς ἀμπέλοις
σκάπτων ἐπέκοψε τὸ σκέλος ἰσχυρῶς πάννυ.

In l. 11 I think we may safely read the letters thus:—

ἐνταῦθ' ἀχρείας γενομένης αὐτῷ τινος

ἀχρεία may well mean 'loss of faculty,' 'unconsciousness,' 'symptoms of collapse.' In that case καθαίμενος (l. 12) may be dispensed with and a verb sought with perhaps ὅσοι μὲν to follow.

l. 17 παρεμύθευ' ὃ πάννυ φανύλως ἔχει may perhaps be maintained unaltered as meaning 'he told him to disregard what was a mere trifle.'

In II Recto l. 1 καλέσας' ἐγὼ would perhaps be the simplest resource, with some such words as ἐπιθυμῶ μάλα ending the preceding line and governing εἰπεῖν (l. 2). Then in l. 3 Φίλινα would be a vocative and the speakers would be women, which seems a more natural arrangement of the scene.

A. οὐτός γε, Φίλινα, χαιρέτω.

Φ. τί χαιρέτω;

οἰμωζέτω μὲν οὖν, τοιοῦτος ὢν γαμεῖν.

reads well enough, the explanation given by Prof. R. Ellis of the last words being accepted.

l. 7 Perhaps ἐγγύθεν ὁ θεράπων.

In the last Verso l. 4 γνώσεται' is perhaps to be read for δώσεται'.

l. 5 μόνῃ πὶ σοί, γέρον, l. 9 δεχόμενοι, l. 13 ἀφανές.

Unquestionably the absence of a photographic reproduction of the papyrus is much to be regretted.

T. L. AGAR.