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Corrections to Kenyon's Catalogue of Brit. Mus. Papyri (II.)

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of place and also unheeded. Read τὰ πράγματ' ἀνακρίνει τίνα, like μὴ λείψειν ὅπου, etc. In the next line τὰ μὲν will not do. τάχ' ἂν! 69. διαλεγόμενον! 71. ᾤετ' ἐκ παντὸς λόγου δεῖν. 82. τὰ τοιαῦτ'! 87. If τίνος ἡ παῖς ἐστί is right, it must point to a coming ἀναγνώρισις. She is not Myrrhine's daughter in reality. Lines 5-6 and 12-13, as restored, can hardly be right. Davus is servant not to Cleaenetus but to the 'father' of 10.

I add now three fresh emendations. In 42 I think οσγεκαθεωρουν, in which Messrs. Grenfell and Hunt mark the σ and γ as doubtful, should be interpreted not as ὥς γε καθεώρων governing τί πράττεις, to which there are many objections, but as οὐ σε καθεώρων, 'I did not see you.' At 33 the women withdrew a little. The words probably belong to Davus. In 56-58 the editors give οἱ μὲν οἰκέται καὶ βάρβαροι 'ἐξῆσ' ἐκείνος' ἐστιν οἰμῶζειν μακράν' ἔλεγον ἅπαντες (the quotation marks are my own). With the exception of a letter or two missing in βάρβαροι, μακράν, and ἔλεγον this seems to be the clear reading of the papyrus, and the editors translate it 'It is all over with him. We can do nothing but raise a long lament.' Van Leeuwen rightly points out that οἰμῶζειν μακράν ἔλεγον (should it not be μακρά? the mistake occurs elsewhere in the comic fragments) must be taken in its usual sense of

telling him to go and be hanged; but for the earlier part of the line he has nothing better to suggest than a parenthetic ἅπαις (ἄγονος) ἐκείνός ἐστιν. For ἐξῆσ' I suggest ἐξῆς, to be taken with ἅπαντες in a way familiar in Demosthenes (e.g. *Mid.* 79 and ἐφεξῆς *ib.* 190: cf. Blass-Rehdantz' *Indices s.v.*) and elsewhere. We may then read the lines with a slight further change thus:

οἱ μὲν οἰκέται καὶ βάρβαροι
ἐξῆς ἐκείνοι 'σοῦστίν οἰμῶζειν μακρά'
ἔλεγον ἅπαντες.

σοῦστίν is σοί ἐστιν as in *Ar. Ach.* 339.

The same change as that of ἐξῆσ' to ἐξῆς will probably put right the very difficult line 62. The editors give us:

60. ἥλειφεν ἐξέτριβεν ἀπένειζεν φαγεῖν
προσέφερε παρεμυθεῖθ' ὃ πάντ' φαύλως ἔχει,
... ζῶντ' ἀνέστησ' αὐτόν ἐπιμελούμενος,

indicating that the ω in ζῶντ' is wholly conjectural and that before ζῶντα there is space for about three letters, of which the first is perhaps Δ. In 61 the papyrus has really παρεμυθεῖτ' ο. I suggest παρεμυθεῖτο, πάντ' φαύλως ἔχειν δόξαντ' ἀνέστησ' αὐτόν, unless δοκοῦντ' should seem better.

HERBERT RICHARDS.

CORRECTIONS TO KENYON'S CATALOGUE OF BRIT. MUS. PAPYRI (II.).

THE following is a selection of improvements which have occurred to us during a first reading of Mr. Kenyon's new Catalogue of British Museum Papyri, vol. ii. The corrections in nearly all cases have been verified in the facsimiles.

Page 2. 219 (a). *verso* 7 and 10. Cf. our Greek Papyri II. No. 15 col. 1. 13, Πέρσης τῶν Πτολεμαίου καὶ τῶν νῶν.

P. 3. 219 (b). 3. 1. εὐθύρ[ιν for ερθ. [...]. 4. τετρημένος is correct, cf. *op. cit.* No. 15 col. 2. 1. ὡς = οὐς. 6. 1. μ[οι] μέρη for ε[ις] με εν.

P. 11. 402 *verso* 6. 1. ἐν δι θώραξ. 16. 1. ἐν ἡι ἱμά(τιον), χλα(μύς). 17. 1. ταπίδιον for ταγειδιον. 22. The doubtful symbol is μ(κρος); cf. line 33. 29. 1. παρ' Ἰναρώτι κείμενος.

P. 15. 218. 3. The abbreviated word is προσγρά(φον). It is written out in full in a Gizeh papyrus, No. 10366.

P. 70. 340. 1. 1. δι(έγραψε) Διογένης ἐπι-καλ(ούμενος) Εὐπορίων, the nominative by a common mistake in these tax-receipts being written for the dative.

P. 73. 309. 20, 21. 1. Ἡρακ[λ(είδης) βα-(συλικὸς)] γρα(μματεὺς) δι(ὰ) Ἀμμω(νίου) βο[ηθ(οῦ)] ἐξη(ρήθηκα) σ(υμφώνως). 22. 1. ἐξηρίθ(μηκα).

P. 80. 319. 7. 1. εἰκοστοῦ for ἐξ ἑκοστον.

P. 87. 318. 3. 1. Κλαυδίου Αν... α παραγ(μα-τικοῦ) for Κλειδίου απευθερον.

P. 90. 315. 3. 1. [Ἡφαιστ]ι(άδος) for [επ Αρσ]ι. The double name Bacchias Hephaestias occurs in several of the papyri which we found there in 1896. 9. 1. [κω]μαρχ(ών).

P. 92. 346 (b). 6. 1. ξυστῶ for ἔστω; so also certainly in 217. 15 and 180. 19, and probably in 346 (a). 4, (c) 4, 471. 7, and 351. 9.

P. 94. 180. 16. 1. Μέλανι for Μελανος.

P. 99. 256 (a). 11. 1. [-ακον] καθαλοῦ ἀδ[δ]λου ἀκρίθον. καθαλον is for καθαροῦ.

12. 1. χαλκερλότω, perhaps for χαλκηλάτω; cf. Pap. Oxyrh. 101. 40, μέτρω... χαλκοσ-τόμω.

P. 102. 475. 2, sqq. ? ἐξοδιάσαι παρὰ τῶ(ν) ἐργεπισ(τατών) δ (ἐτους).

P. 105. 321 (b). 5. 1. Μέγχ(ις) Στοτοή(τιος) ὑπ(έρ).

P. 108. 474. 10, 11. 1. Πανεκᾶς for Πα-πεκας. 27. 1. Παρθικ[οῦ] Μεγ[ιστο]υ. 28. 1. Σεβαστών for Εὐσεβ[οῦς].

P. 110. 451. 8. 1. προσ(διαγραφόμενα) λ, κολλ(ύβου) ι, συμ(βολικά). Τρύφω(ν).

380. 6. χαλκίν(η) is a copper drachma of 6 obols; cf. Pap. Oxyrh. 9 verso 2. The sign following (as printed) stands for 5 obols, but it must here mean 6.

217 (b). The τέλος ἐγκύκλιον is mentioned in several of the Oxyrhynchus papyri of the Roman period, and was a tax of 10 per cent. on sales.

P. 113. 353. 10, 11. 1. γρ[αφὴν] [χειρισμοῦ] ..., which occurs in a similar return in the possession of Mrs. Lewis.

329. 4. 1. ἀριθ(μῆσιν) Μεσο(ρή).

P. 116. 164. 1. Probably τὸ ἀνταναιρού-μενον should be read; cf. the Ashmolean papyrus published by Mahaffy in *Trans. Royal Irish Acad.* xxxi. p. 198.

P. 118. 255. 14, 15. 1. με[χ]ρι ἔως.

P. 119. 306. 13. 1. π[λ]ηροῦντος. 19. 1. ὀψονιον for σιτονιον. 22. 1. τῷ (= τὸ) αἰροῦν, cf. 286. 19, where also it is misread.

P. 147. 181. 9. 1. γίνον(ται) τὸ π(ᾶν).

P. 149. 276. 14, 15. 1. ἐπισκεμμένος τῷ ἐκατον[τ]ά[ρχῃ] ἀν[α]φέρειν.

P. 151. 299. 17, 18. Probably ἀ[μπελῶ]να βουλόμεθα ἀλ[λοτριῶ]σαι.

P. 153. 196. A good deal more can be made out of the first column, though the difficulties are increased by defective mounting, which obscures several letters of the papyrus. In 9 ἀ[ποτελ]έσαι is too long for the lacuna; 1. ἀ[παρτ]ίσαι, cf. 17. Lines 9 to 17 should run as follows: 'Ιουλιανὸς εἶπεν, π[ῶ]ς δύναται στρατενομέ[νου] τοῦτον τὸ πρᾶγμα ἐπ[ὶ] τοῖς τόποις ἀναπεμφθῆν[αι]; Κ[αλλίνικος], ο[.....] κελεῖ[σθαι] γενέσθαι. 'Ιουλιανός, ἐνθάδε δύν[η]ται τὸ πρᾶγμα πέρας ἔχειν. Ἐλεσθε [τίνα] βούλεσθε με[σίτην]. ... ντίου ἐλομένου Δομ[ίτι]ον τὸν ἐξηγητ[ή]σα[ν]τ[α] καὶ 'Αγριππείνου συνκαταθεμένου 'Ιουλιανὸς εἶπεν, Δ[ομ]ίτιος [ἐ]π[ὶ] μ[ε]σιτεύσει ... καὶ κρινεῖ. καὶ [ἐ]ντὸς [δ]ε[κ]άπεντε ἡμερῶν ἀπαρτίσθη τὸ ζή[....] Julianus is the strategus who has been ordered by Neocades, the δικαιοδότης, to appoint a λογοθέτης (line 8). Callinicus is probably the advocate of Agrippinus, the soldier whose absence on service is the cause of the delay (cf. lines 10 and 15). The last sentence appears to be a command of

the strategus that the dispute should be settled by the arbitrator within 15 days. ἀπαρτίσθη το is perhaps for ἀπαρτίσθτω τό.

P. 154. 331. 13. 1. παραλάβωσι for παρε-λαβομην. 16. 1. ἔτι for ἐν. 17-8. 1. τοὺς ἰσους for ονους ...

P. 160. 213 verso 4-6. 1. περι[γράφ]ομεν κα[ὶ] τὸ καθ' ἐν. In his note on line 13 of this papyrus Mr. Kenyon speaks of 'the ἐρρῶσθαι σε εὐχομαι of the fourth century.' That phrase, however, occurs in an Oxyrhynchus papyrus of the reign of Trajan, and was certainly common in the 3rd century. Cf. introd. to 190 (P. 253).

P. 162. 214. 21. 1. ἐντυχεῖν for ενεχειν. 23. 1. ἀποταγῆναι for απαγαγῆναι. 25, 26. 1. ἐν[γράφ]ως. [ἐ]ν[γραφα] should also be read in line 20.

P. 172. 358. 11. 1. ἡνίκα περιῆν for ηνικα-τορην. 15. 1. ὑπέγραψε for ενεγραψε and Κρείστω for κρατίστω. 16. 1. δεομένον for δεδ[ο]μένον. 17-18. 1. ἀξίω τούτου τ[ὸ] ἴσο[ν]. 20. 1. διαστολῇ for διαστομ; cf. 361. 16.

21. 1. ἐνγρ[ά]πτων for ενπ[ι]πτων. P. 173. 342. 1. The symbol appears to be a β with a line through it, i.e. *beneficiarius*; cf. Pap. Oxyrh. 32.

P. 177. 262. 6. At the end of the line 1. ἀρχιστολιστής.

P. 179. 154. 7. 1. ξυλικῶ for υλικω.

P. 187. 216. 30. 1. ἐὰν φαίνεται μισθῶσαι for ἐπιφαινωι τας μισθωσει[s]. 31. The latter part of this line has been omitted by the editor. After 'Εριέως 1. ὡς (ἐτῶν) ν [οὔ]λ(η) δα(κτύλῳ) μι(κρῶ) ? χι(ρὸς) ἀριστ(εράς).

293. 4. 1. γαστροκημία[s] for αντικημω.

P. 199. 333. 20. Obviously π[ρὸς] αὐτάς.

P. 203. 142. 7. The final s of χειρος is not omitted. 24. 1. ἄς καί.

P. 206. 298. 5, 6. κ[ρο]τάφω for [α]ν-τι[κνη].

P. 215. 348. 6. Why not ἱερονικῶν καὶ ἀτελῶν?

P. 217. 277. 6. 1. ἐκ οἴκου (sic). 15. 1. ἐατῆς (sic).

P. 219. 311. 5, 6. 1. μ[έ]σω ὑπο [τρίχ]α, cf. 142. 6. 23 sqq. 1. [Στοτοή]τις ἔ[π]ραξα (or ἔ[γ]ραξα for ἔγραφα) καὶ [ὑπὲρ τῆς] μητρός μου ἀγραιμμάτου (sic). Πανεφρέμμις ἐνγ[υ]ῶμαι κ[αθὼς] πρόκειται. [ὦρος] ἐξῆς ἐνγ[υ]ῶμαι καθὼς πρόκειται. Ἄλκιμος γρ[αμματεὺς] τοῦ προκ(ειμένου) [γρ(α)φείου] ἔγραφα κ.τ.λ. Cf. 308. 24.

P. 256. 479. 17, 18. 1. τοῦ ἀναδιδόντος σοι.

P. 271. 245. 3. 1. ἐντιμους (sic). 5. 1. [στ]ρατιώτων. 12. 1. καὶ ἡ γυναι.

P. 275. 242. 5. 1. νυκτός for οντος. 2. 1. κακωπράγμονας, so in line 15. 25. 1. οἱ αὐτοὶ ε... ως τὸν ἀριθμὸν 5.

P. 276. 403. 7. 1. [νυκτὸ]ς χρῆσάμενοι; cf. 245. 10. 8. 1. μου τῷ ἀργῷ.

P. 278. 240. 12. 1. ἀπέβαλα ἐατὴν (i.e. ἐμαυτήν).

P. 282. 411. 27. 1. με τε[τ]ρωμένον.

P. 284. 408. 6. 1.]τους for]otes. 10. 1. ἐπέτρεψας for ἐπεγραψας.

P. 290. 235. 10. 1. καὶ αὐτός. 11. 1. μετὰ δ' ἡμέρας δύο. 17. 1. Θεοξενίδος. What looks like a *v* is the tail of the iota of δοῦναι.

P. 291. 236. 9. 1. διὰ Ἀγαθοῦ for δια αλλου.

P. 293. 237. 7. ἐπε[ι]δὴ μετεδόθη. 31. 1. στρατευθέντα for θεραπευθέντα.

P. 295. 405. 13, 14. 1. περὶ ὧν βούλη κελεύειν (i.e. κελεύειν). There is no reference to a βουλή.

P. 296. 232. 4. 1. ἐν οὖν for ἐπ' οὖν.

P. 298. 239. 12. 1. σκοιτέως (sic.). 15. 1. ἔχουσιν οἱ στρουθοί. 17. 1. μέγαλοι κάγῳ. 'Let them alone till they get big and I come.' 18. 1. ἐν ἐν[μ]ως; i.e. ἐν ἐτοίμῳ. τὰ σσιππία is a mistake for τὰ σσιππία (στιππία). 23. 1. [...] δὲ ἀντιλάβεν for ... ε. τι τα βεν.

P. 299. 417. 11. 1. παύσεται (i.e. παύσῃται) for πεύδεται.

P. 300. 243. 3. 1. πρὸ τον (i.e. τῶν). 7. ευκριαν is for εὐκαιρίαν, cf. Pap. Oxyrh. 123. 3. 22. The correction is misunderstood by the editor. The scribe wrote first πρὸς οἱ ἀδελφοί, and then inserted σέ.

P. 301. 413. 3. 1. εὐχ[ομ]αι ἐ[γ]ώ, or εὐχ[α]ρισ[τ]ῶ. 4. 1. ὀλο[κλ]ηρίας. 22. 1. δέρμα ὕνα (i.e. δέρματα ὑάινια) διὰ Υεΐβεως.

P. 303. 418. 3. 1. [εὐχ]αριστοῦμε τῷ θεῷ. 4. 1. καὶ τ[η] (sic.) σπουδῇ. 12. 1. εὐξω. 15. 1. αὐτὰ ἀπα ισίων μη (sic). 17-18. 1. οὐχ εὐρίβε (for εὐρέθη) σοι. 23. 1. ἵνα γίνεται μὴ ἀμελήσης.

P. 306. 248. 18. 1. λιτρῶν for τιτρων. 20. 1. τοῦ for ολου.

~P. 308. 249. 10. What the editor prints as a Coptic letter is really a χ with an ι under it, i.e. δεκαδάρχης, as in line 23. The symbol is incorrectly explained on p. 289 as equivalent to χιλίαρχος.

P. 321. 480. 8. 1. λ[ό]γον for τ[ο]ν. 9. Probably πάντη.

Pp. 324-9. 483. 2. 1. γαληνοτάτου for κλεινοτάτου. 4. 1. ἐαυτούς for εκαστους. 32. 1. συμπληρῶσιν for ἐμπληρῶσιν; so in 34. 72. 1. διαμαρτυρίας. 81. 1. φυλάζομεν for φυλαξομενα. 85. 1. εἰ δέ τις for εἰ δ' ἑτερος. 86. 1. παραβάσεως for παραβασειας. 88. 1. πανταχοῦ... ἐφ' ἀπᾶσι τοῖς. 91. 1. τῆς σὺν θ(εῷ) ἔκτης.

P. 329. 391. 2. πλωτος and βελισκου are no doubt for πλώτος and δβελίσκου.

P. 331. 394. 12. Probably ἀνασαλεύσαι, not αναπαλευσαι; cf. 483. 84. 14. 1. ὡς νομ[ι]τ[ε]ύονται.

B. P. GRENFELL.

A. S. HUNT.

BACCHYLIDES XVI. 112.

BACCHYLIDES XVI. 112 (Blass' notation) has hitherto remained an unsolved enigma. The papyrus reads 'ἀνναμφεβαλλενᾷῶναπορφυρέαν'. Prof. Blass edits 'ἄ νιν ἀμφέβαλεν ἄῶνα πορφυρέαν,' adopting Mr. Kenyon's necessary restoration of the aorist for the imperfect, and comments thus: 'ἄῶνα vestimentum quodcunque significat, sed prorsus ignota vox est.'

But ἄῶνα cannot be an accusative, as the metre demands the scansion ᾄδῶνᾱ (for an iota subscript appearing as ῖ in the papyrus, compare line 128 of this ode, where ἡθεοῖ is written ἡῖθεοι). This ᾄδῶνᾱ cannot to my mind be anything else than the Doric form of Ἡϊόνη, the name of one of the Nereids (vid. Hesiod).

We thus arrive at the reading: 'ἄ νιν ἀμφέβαλεν Ἀῶνα πορφυρέαν,' to which, I suppose, the scribe attached the sense 'where Eione threw a purple cloak about

him.' It would be easy to give ᾄ an iota subscript, but hardly, I think, necessary, in view of the variation between πῆ and πῆ, τῶ and τῶ, etc.

It is now easy to see the general sense, but an accusative feminine substantive meaning 'a garment' seems to be missing. There is only one such word that at all closely resembles the apparently corrupt substitution ἄνιν, viz. ἄλλικ', the accusative of ἄλλιξ. This word was used by Callimachus and Euphorion, and it is stated in the *Etymologicum Magnum* that one of its meanings was 'πορφύρα,' 'a purple cloak.' It is supposed by some to be the origin of the Latin word 'alicula.' I therefore venture to suggest that Bacchylides not improbably wrote: 'ἄλλικ' ἀμφέβαλεν Ἀῶνα πορφυρέαν.'

ἄλλικ' is Thessalian, and in xvii. 54, Theseus wears Θεσσαλὸν χλαμύδα.