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A detailed engraving of a woman in classical attire sitting on the ground and holding a baby. The scene is set in a natural, wooded environment with a stream in the background. The woman is looking towards the right, and the baby is looking back at her. The style is characteristic of 18th or 19th-century book illustrations.

NEW FRAGMENTS of
MENANDER'S
Epitrepontes

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ICS INSTITUTE OF
CLASSICAL
STUDIES

New Fragments of Menander's *Epitrepontes*

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Chapter 1

Revised Text

1.1 Introduction

Since my edition of Menander's *Epitrepontes* was published in 2009, some important new fragments of text stemming from the so-called Michigan Papyrus (M) have been published by Cornelia Römer in *Zeitschrift für Papyrologie und Epigraphik* and *Archiv für Papyrusforschung*.¹ In particular some quite large chunks have augmented a vital part of the play, the dialogue between an irate Smikrines and his daughter Pamphile in act four. Although there are still gaps, we now have more or less continuous text for the latter half of Smikrines' speech and the first section of Pamphile's reply, so that one gets a fairly good idea of the give and take between the two, centering on the issue of whether Pamphile should leave her husband Charisios now that he has taken up with a harp-girl Habrotonon and, in effect, moved out to be with her. As readers familiar with *Epitrepontes* already know, however, the situation is complicated. Charisios has only left Pamphile because he is under the mistaken impression that she has had an illegitimate child by another man five months after their marriage. Moreover, he does not desire the harp-girl at all, but shuns her. Nor is Pamphile in possession of the true facts. As will eventuate, the baby which she did indeed have, was fathered by Charisios himself when he raped her, or as people used to say, forced her, at a nighttime festival called the Tauropolia. From the point of view of Menander's audience, this was a 'lucky' circumstance: the man who raped her and got her pregnant, subsequently became her husband. Modern readers will not feel so happy for Pamphile that she was raped by her future husband: rape even within marriage has become a criminal offence in some jurisdictions. However, according to the conventions of New Comedy, the only thing which mattered for a citizen daughter was that sex, whether forced or

¹ My thanks go to her for providing usable images of the fragments she has discovered and published.

not, and pregnancy should be sanctioned by marriage. Or, to put it another way, a citizen girl whose lover/rapist did *not* marry her was lost. The highly charged conversation between Smikrines and Pamphile is conducted around these sensitive issues.

The new discoveries of text relate to separate sections of the play. These are now presented in consecutive order according to the plan of the original edition. First text, then papyrological readings where these are a composite of two or more manuscripts, then translation, and finally commentary. An appendix gives a complete updated text (with apparatus) of the play. Commentary and bibliography given in the first edition is assumed, in order to avoid undue repetition.

Manuscripts

- C = Cairo Codex (Cairensis)
 M = Michigan Papyrus 4733 + 4801 + 4807
 O²³ = P.Oxy. 3532
 O²⁴ = P.Oxy. 3533
 O²⁷ = P.Oxy. 4023
 P = Petersburg Parchment (P. gr. 388)

1.2 Lines 171-183

A small piece of M (4801 fr. g) has been placed here by Furley (2014), giving line endings which may be combined with a few line beginnings in P. When act two begins, Onesimos is the most likely speaker. First published by Koenen & Gagos (Aug. 20, 2002).

(Χαι) οἷς μ[ῆ] ἵνοχλεῖν εὐκαιρον εἶν[α]ί μο[ι δ]οκεῖ.

[ΧΟΡΟΥ]

[Act Two]
 (Ον) ἐπί[πινα] πάντα τάνθ[άδ'· οὐχ ὑ]περευφραν[εῖ]
 οἰομ[]ως τελεῖν
 καὶ τοπ[] . . .ε
 ὁ δεσπότης]ναι λέγει, 175
 ὁ γέρω[ν μ]άρτυρας
 οὐδὲ λό[γ-]τῆς η . .[
 π]ρὸς θεῶν

172 ἐπίπινα Furley: ἐπισηαλῆ Jernstedt: ἐπίμεπτα Austin τάνθάδ' Austin:
 τάνθ[ρώπων] Jernstedt οὐχ ὑπερευφρανεῖ Austin

]λως καὶ τα.[
]χο . .ν . .[180
 αἰσ]χύνεται
] γέγονεν α[
]. .[5-6] . .[

1.3 Lines 645-661

For this section see (apart from previous editions) Römer (2016).
 See readings. See translation.

| | | |
|-------|--|-----|
| Σμ | ὕμῶν ἑταῖρος οὗτος [±8] προ[| 645 |
| | παιδάριο[ν ἐ]κ πόρνης []ος γινώσεται | |
| | προσω[.] . . . []μένη τοῦτο [| |
| | εἰληφ[]ν ἂν τοῦ[δ]ε[| |
| (Χαι) | παρ . . []τῶι πάθῳ | |
| | ἐνε[] . ει . ε καὶ μάλα | 650 |
| (Σμ?) | []ον ἐπάγεται. | |
| (Χαι) | [] ὀδ]υνηροῦ βίου | |
| | [] . το τοῦ δυστυχοῦς | |
| Σμ | [] τ]ὸν δυστυχῆ | |
| | τοῦτο[ν, μὰ τ]ὸν Διό[νυσο]ν· ἀλλ' ἴσως ἐγὼ | 655 |
| | πολυπραγμονῶ [πλείω τε τῶν πατρίων ποῶ | |
| | κατὰ λόγον ἐξὸν ἀπιέναι τὴν θυγατέρα | |
| | λαβόντα. τοῦτο μὲ[ν πο]ιήσω καὶ σχεδὸν | |
| | δεδογμένον μοι τυγχάνει. μαρτύρομαι | |
| | ὕμᾶς δ' ὁμό[σας, Χ]αιρέστρατ', [].....[| 660 |
| | μεθ' ὧν .[ν— ἐ]πέμψα .[| |

181 leg. suppl. Furley 645 οὐδὲν . . . νεται or κεται C leg. Römer fin. M προ[leg. Furley: πρε[Römer 646 [ἕκαστ]ος Römer 647 in. πρόσσωθεν Römer λεγομένη e.g. Gronewald 648 εἰληφέναι e.g. Römer 649 fin. πάθῳ Römer: πλεω possis 650 εἴτε; leg. Römer 652 [ὀδ]υνηροῦ leg. suppl. Furley:]ον προς βίου Römer 655 suppl. Turner-Parsons 656 πλείω Wilamowitz τε τῶν πατρίων ποῶ corr., transp. Furley: τῶνεμωνπραττω C: πατριων M leg. Römer, [πράττω] τὰ τῶν πατρ[ί]ων ἐμῶν Gronewald ap. Römer 657 ἀπιέναι Sudhaus 658 μὲν ποιήσω Jensen 659 Sudhaus 660 -61 [ἔστε γὰρ φίλοι] / μεθ' ὧν ὁ[δῶι προῦ]πεμψα π[αῖδα τὴν ἐμήν.] Austin ZPE 175 ὁμόσας Kassel fin. αὐτοὺς τοὺς θεοὺς Austin 661 θυγατέρ' ἐπέμψα πρὸς τὸν νύμφιον e.g. Austin

1.4 Lines 697-701

For this section see (apart from previous editions) Römer (2012a), Furley (2013).
See readings. See translation.

| | | |
|-------|--|--|
| Σμ | αὐτὴν μὲν ἔξε[ι], τὴν δ' ἐπ[ει]σάξει λαβῶν ἐκείνος εὐθύς ὥ[ς] ἑαυτὸν δηλαδὴ. | |
| (Χαι) | [πά]ξ· διατέτραπ[αι] τοῦμόν, [ὥ]ς ἔμοι [δοκεῖ]. [δια]κονητέον δ[ὲ κ]αὶ πορευ[τέον] 700 [ἐφ'] ἦν ἐτάχθη[ν] ἐπιμέλ[ειάν] ἐστὶ μοι. | |

ΧΟΡ[ΟΥ]

1.5 Lines 786-823

For this section see (apart from previous editions) Römer (2012b), Casanova (2013),
Furley (2013), Bathrellou (2014), Römer (2016), Furley (2016).
See readings. See translation.

| | | |
|------|---|--|
| (Σμ) | φάρμακ' ἐπίβο[υλα λ]οιδορίαὶ καθ' [ἡμέ]ραν ὥς ἐκβαλεῖ σε· λη[ξο]μένη μὲν ο[ὐδὲ] ἔν εἰς τοῦτ' ἐνέγκα[σθαι], μετέχουσα δ' [ἐ]ξ ἴσου, ἰλαρῶς βιώσειτ' [εἰκ]ότως κᾶν[ευ] κακῶν. ἔσται δ[ὲ] τοῦτ'· αὐτὴ παραμύθιον ποτε 790 σύ [γ]ε σκυθρωπάζουσα, νουθετοῦσ' αἰεί, γα[μ]ετῆς ἔχουσα σχῆμα κατακεκλασμένης· ἐν[ταῦθα] παραλύσει σε· ἄχαλεπόν, Παιμφίλη, ἐλευθέραι γυναικί πρὸς πόρνην μάχη. πλείονα πανουργεῖ, πλείον' οἶδ', αἰσχύνεται 795 οὐδέν, κολακεύει μᾶλλον, αἰσχυρῶν [ἄπ]τετα[ι] ἐξ[ῆς κ]αλῶς· νῦν ταῦτά σοι τὴν Πυθία[ν] εἶρη[κέ]ναι νόμιζ' ἀκριβῶς ἐσόμενα. | |
|------|---|--|

700 διακονητέον Furley: φρονητέον Römer 701 πρὸς ἦν K.-G.: ἐφ' ἦν Römer, al. suppl. K.-G. (ἐτάχθην Morse) 786 ἐπίβο[υλον] K-G (cum γυναῖκα) καθ' ἡμέραν Gronewald ap. Römer 787 ἢ διαβ]αλεῖ iam Gronewald ληξομένη Furley: αἰτούμενη μὲν οὐδέν (= οὐδὲ ἔν) Gronewald, tum ἀρνούμενη μὲν οὐσίαν id. ap. Römer 788 ἐνέγκα[σθαι] suppl. Gronewald 789 suppl. Römer 790 αὐτὴ Bathrellou: αὐτῆι Römer τότε? O²³, Bathrellou 791 σύ γε Furley: σὺ δὲ Gronewald 792 γαμετῆς Gronewald κατακεκλασμένης Furley: κατακεκλειμένης Handley: κατακεκομμένης Römer 793 ἐνταῦθα Gronewald 794 -796 (->μᾶλλον) cf. testimonia 796 αἰσχυρῶν ἄπτεται iam Turner 797 ἐξῆς καλῶς sine punct. Gronewald ap. Römer (ἔξει καλῶς Römer) 798 εἶρηκέναι Gronewald

Παμφίλ(η)

ἐ[ρῶ π]ροθεμένη τοῦτο παντὶ τῶι λ[όγωι
 τό γ' [οὐ]δὲν ἄκοντος ποιῆσαι σοῦ ποτ' ἄ[ν]. 800
 καί, [πάτερ]ρ, ἐμήν γνώμην λέγειν πεπλα[σμένην
 χρή π[ερὶ ἅ]]πάντων, ὃ τί [π]οθ' ἤγει συμφέρε[ιν,]
 [ὡς λυσιτ]ελῆ· καὶ γὰρ φρονεῖν εἴ κ[ύριος
 τὸ δικά]ιον, ἢ τ' εὐνοί' ἄ[ν]έριστά μοι λέγ[ειν
 ἐκέλε]υσε, πείθεσθα[ι] δὲ μάλλον ἐπά[γεται]. 805
 ἐπεὶ δ' ἐ τοῦτο, πάπ[<π>α,] λυπηρὸν δοκεῖ,
 γυναῖκα] μηδέν' ἠδικηκυῖαν τυχεῖν
 πόρνας θ'] ἁμαρτούσας ἐῶμεν. δεύτερο[ν,]
 «ταῖσχρο̅ν» παρὰ τούτου γ'» αἴτιον τοῦτον τίθη[ς];
 ἀλλ' οὐ]δὲν αἰσχρο̅ν· ἐν ὀλίγοις εὐρί[σ]κ[ε]ται 810
 τάκρι]βές· οἱ πολλοὶ [δὲ] τὸ γεγονὸς [μ]όνον
 ἴ[σ]ασι καὶ λέγουσιν, ὥστε γίνεται
 ὁ τυχῶν ἐπίπροσθε τ[ῆ]ς ἀληθείας [λόγ]ος.
 «φυγεῖν δὲ δεῖ τοῦτόν σ' ὅσον γ' Ὀνήσιμον·»
 ὃ μὲν γὰρ εἶπας ἀρτίως, αἰσχρο̅ν τί [μοι] 815
 ἐνήκας. «ἀπολεῖθ' οὗτος·» εἶτ' αὐτὴ [φύγ]ω
 διὰ τοῦτο; πότερον ἤλθ[ον] εὐποροῦ[ν]τι μὲν
 συνευτυχήσουσ', ἂν [ἄπο]ρος δ' ἦι, μηκ[έ]τι

799 ἐρῶ Furley: πά[τερ] Römer 800 τό γ' Furley: τοῦ [δ' Römer, οὐδὲν iam Gronewald 801 καί, πάτερ Römer (πάτερ iam Gronewald πεπλασμένην Turner: πέπλακάς με γὰρ Gronewald ap. Römer 802 χρή περι ἅ- Furley: αἰεὶ περι vel ἔχω περι Gronewald: δεῖ περι ἀπάντων iam Austin 803 in. ὡς λυσιτελῆ e.g. Furley: ἢ κάφελῆ (i.e. και αφ-) vel ὃ μή μ' ἀφέλη Gronewald: αἰεὶ δ' ἀφ- Austin fin. κύριος Furley (ἔνδικος olim): εὐπορος K-G: οὐ κακῆ Gronewald 804 τὸ δικά]ιον Bathrellou: τῶκεῖον, τοῖκεῖον Gronewald, olim τό δ' ἴδιον: τὸ βέλτιον, τὸ καίριον K-G ἢ τ' εὐνοια K-G ἢ τ' εὐνοί' ἀνέριστά Furley, Bathrellou: [.]νερισταμένη Römer: ὑπερισταμένη Gronewald, Arnott: παρισταμένη K-G, al. μοι λέγ[ειν] Furley 805 ἐκέλευσε Furley: χρηστοῖς Austin: ταχέως, τελέως Gronewald δὲ Furley: θ' ὃ K-G: γ' ὃ Austin ἐπάγεται K-G 806 ἐπεὶ δὲ Furley, Bathrellou: πρῶτον δὲ Römer: νικᾶν τε K-G, Austin πάπ<π>α K-G λυπηρὸν δοκεῖ Furley: σοὶ παρὸν δοκεῖ Römer 807 γυναῖκα μηδέν' Furley: ἔμ' ἄνδρα Römer: κακῶν με μηδέν Bathrellou: ἢ τήν τε K-G: ἤδη διὰ Gronewald: νυκτὶ διὰ Austin τυχεῖν Römer: τύχην edd. priores 808 πόρνας Austin: νύμφας Bathrellou: πάξ· τὰς Römer: κόρας e.g. K-G: αὐτὰς Gronewald δεύτερον K-G 809 ταῖσχρο̅ν Austin: τῶν μοι Gronewald, K-G, Römer τίθη[ς] Furley: ἐτίθεις Römer 810 ἀλλ' οὐδὲν K-G εὐρίσκεται Römer: εὐρήσεται (sensu pass.) possis 811 τάκριβές Bathrellou: ἀκριβές K-G fin. Römer 812 ἴσασι Gronewald: ὃ φασι Turner ὥστε γίνεται Bathrellou: ὡς με τίνεται edd. pr. 813 ὁ τυχῶν Furley: ἀτυχῶν Turner, al. λόγος Furley (olim ὄλης): τῆς ἁ. μόνης vel μιᾶς Römer: σὺ φῆις Bathrellou 815 ἄ Römer: ὃ Turner τί μοι Furley: τί πω Römer 816 ἐνήκας Furley: ἐφήκας Römer: ἀφήκας Turner φύγω Gronewald ap. Römer 817 εὐποροῦντι μὲν Furley: εὐπορωτάτω Römer 818 μηκέτι Furley, al. Römer

αὐτῶι προίδωμ'; «ἄτοπον» σὺ μὲν φή[ς ἀ]λλ' ἐ[γώ
 κοινωνὸς ἦλθον το[ῦ βί]ου κα[ὶ] τῆς τύ[χη]ς. 820
 ἕπταικεν; οἶσω τοῦτ[ο]. λοιπὸν ὡς λ[έ]γεις
 «δύ' οἰκίας οἰκοῦνθ' ὑπ' [ἐκ]είνης ἀγόμε[νον],
 προσέχοντ' ἐκείνη μᾶλ[λον] αἰσθάν[οιό] γ' [ἄ]ν.»

1.6 Unplaced Fragments

For this section see Römer (2014).

1.6.1 Fragment under Glass 136

There are only a few legible letters on this very abraded fragment.

Six lines missing at column top probably

- 1]π [
- 2]... [
- 3] blank [
- 4] blank [
- 5]. .[
- 5]. [
- 7] blank [
- 8] blank [
- 9] blank [
- 10]. [
- 11] blank [
- 12] blank [
- 13] blank [
- 14] blank [
- 15]. .[
- 16] .[
- 17] blank [
- 18]ο. [
- 19] ... [
- 20] blank [
- 21].. [
- 22] κ.να[

819 leg. et suppl. Furley: προίδω; μὰ τὸν εὐμενοῦντά μοι Δία Römer 820 τοῦ βίου Turner καὶ τῆς τύχης Römer 821 λέγεις Furley: ἀεὶ Römer 822 ὑπ' ἐκείνης ἀγόμενον Römer 823 μᾶλλον αἰσθάνοιό γ' ἄν Fu: πάλιν ὀλισθάνουθ' ὀρῶ Bathrelou: ταῖς θαλάμων μεταλλαγαῖς Lupre: θαλάμων Gronewald ap. Römer

23]γῖ... [
 24].. εῖ [
 25]ερωτ[
 26]ῖων
 27]..ς []..τι[
 28].. [] κε [
 29].. []μ.π. [
 30].. [
 31] .. [
 32] .. [
 end of column

1.6.2 Fragment under Glass 149

There are more legible letters on this fragment, but they do not produce words. I give Römer's original readings with minor modifications.

Six lines missing at column top probably

1]π... νοῦ [
 2].. []..ςτι [
 3]..... [
 4]οῖ.. [
 5].. ος [
 6]με [
 7].. τοις [
 8]ο... [
 9].. ο... [
 10].. δ... [
 11]...χε.. [
 12]ει... [
 13].. α... [
 14].. ς [
 15].. [
 16].. τον [
 17].. ων [
 18]εαλ [
 19]ορ [
 20]ου.. [
 21].. δ [
 22]... [
 23].. ο με [

24]νε [
 25]... [
 26]... [
 27].. φθ [
 28]ωκκ [
 29]ερο [
 nine missing lines expected here

Chapter 2

Composite Readings

2.1 Lines 171-183

No need for composite readings here as P gives only line beginnings and M only line endings, with no overlap.

2.2 Lines 645-661

| | |
|---|-----|
| $\left\{ \begin{array}{l} \text{C υμων εταιρος ουτος} \dots\dots\dots [\\ \text{M} \dots [\dots] \dots \text{προ} [\end{array} \right.$ | 645 |
| $\left\{ \begin{array}{l} \text{C παιδαρι} [\dots] \dots \text{πορνη} [\\ \text{M} \dots \text{]ος γνωσε} . [\end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{C προσω} [\dots] \dots [\\ \text{M} \dots \text{]μενη τουτ} [\end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{C ειληφ} [\dots] \text{το} . [\\ \text{M} \dots \text{]ν αν του} [.] . [\end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{C παρ} \dots [\dots] \text{εω} \\ \text{M} \dots \text{] . ωι π} \dots [\end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{C ενε} [\dots] \text{αλα} \\ \text{M} \dots \text{]ει . ε: και μ} [\end{array} \right.$ | 650 |
| $\left\{ \begin{array}{l} \text{C} \dots [\dots] \text{εται} \\ \text{M} \dots \text{] . ν επα} \dots [\end{array} \right.$ | |

| | | | |
|---|-----------------|---|-----|
| { | C |] . βίου' | |
| { | M |] . νηρο . βίου[| |
| { | C |]ο δυστ | |
| { | M |] . το τουδύ[| |
| { | C |]ον δυστυχη | |
| { | M |]δυστυχη | |
| { | C | τουτ . []ν· α . λ' ἵσως εγω | |
| { | O ²⁷ |] . ν διό[. . .] . . [| 655 |
| { | M |] . ρως εγ[| |
| { | C | πολυπραγμ[]ω τε τ . ν εμων πραττω | |
| { | O ²⁷ |] . νω[| |
| { | M |]πατριω . [| |
| { | C | κατα λογον εξον . [. . . .]αι την θυγ . . ερα | |
| { | O ²⁷ |]ο . [| |
| { | M |]πιεναι . [| |
| { | C | λαβοντα τουτο με[. .] . . σω και σχεδον | |
| { | O ²⁷ |]μ . [. . .] . ης[| |
| { | M |] . και σχεδ[| |
| { | C | δεδογμενον . . . [] . . νει ρομαι | |
| { | O ²⁷ |]οι . . γχανέ[| |
| { | M |]μαρτυρο[| |
| { | C | υμας δ . μο[] | |
| { | O ²⁷ |] . ιρεστρατ[| 660 |
| { | M |]θ . ο . [| |
| { | C | μεθ ων . [| |
| { | O ²⁷ |]πεμψα . [| |

2.3 Lines 697-701

Fragmentary line endings preserved in C, the rest in fragments of M.

| | | |
|---|---|--|
| { | C | ραξει λαβων |
| { | M | αυτην μεν εξε[.] την δ επ[. .]ραξει λαβ[|
| { | C |]ηλαδη |
| { | M | . . . ινος ευθυς . [.] . αυτον δηλαδη |

$\left\{ \begin{array}{l} C \\ M \end{array} \right. \dots] \xi \text{ διατετραπτ}[\dots] \text{ τουμον} [\dots] \dots \text{ μοι} [\dots] \text{ εμοι} \dots \text{ ι}$
 $\left\{ \begin{array}{l} C \\ M \end{array} \right. \dots] \text{ ονητεον} \delta[\dots] \text{ αι πορευ}[\dots] \dots \text{ ν} \dots \text{ 700}$
 $\left\{ \begin{array}{l} C \\ M \end{array} \right. \dots] \text{ ην εταχθη}[\dots] \text{ επ}[\dots] \text{ μελ}[[\dots]] \text{ ες} \dots [\dots] \text{ εστι μοι}$

]XO P[

2.4 Lines 786-823

M φαρμακα επιβο[.....]οιδορραι κα . [.....]ραν
M ως εκβαλει σε λ . [±2-3]μενη μεν ο . [.....] ν
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ εις τουτ ενεγκ}[\dots] \text{ μετεχουσ}[\dots] \text{ ξ ιςου}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ ιλαρως βιωσετ}[\dots] \text{ οτως κα} \dots [\dots] \text{ ακων}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ αι} [\dots] \text{ τουτο αυ}[\dots] \text{ ραμυθιον} [\dots] \text{ αραμυθι} \dots \text{ ν πο} \dots [\dots] \text{ αυτη παραμυθιον ποτε}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ κυ} \dots \text{ ε σκυθρωπα} \dots [\dots] \text{ α νουθετο}[\dots] \text{ ει}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ γα}[\dots] \text{ ετης εχουσ}[\dots] \dots \text{ μα κατακε}[\text{3-4}] \text{ μενη}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ ε} [\dots] \text{ θα παραλυ}[\dots] \text{ χαλεπον} [\dots] \text{ φιλη}$
 $\left\{ \begin{array}{l} M \\ O^{23} \end{array} \right. \dots] \text{ ελ}[\dots] \text{ ερα γυναικ}[\dots] \text{ πορνην μα}$

| | |
|--|-----|
| $\left\{ \begin{array}{l} \text{M πλ[...]} \text{ πανουργε[...]} \text{ ον . οιδε α .. [..]} \text{ νεται} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ α οιδεν . [} \\ \text{O}^{24} \quad \quad \quad \text{] ο . ργει / πλε[...]} \text{ οιδ\Υ/α .. [} \end{array} \right.$ | 795 |
| $\left\{ \begin{array}{l} \text{M ου[...]} \text{ κολακευ[...]} \text{ λον . .} \text{ c χρ[...]} \text{ . . . [} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ ν} \text{ αιχωρ[} \\ \text{O}^{24} \quad \quad \quad \text{] λακευε[]} \text{ μαλλον/αιχωρ[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M εξ . [..]} \text{ αλωc νυν [...]} \text{ α κοι [.] η[.....]} \text{ . [} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ ν} \text{ πυθ[} \\ \text{O}^{24} \quad \quad \quad \text{] . c νυν ταυτα κοι την πυθ[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M ειρ[...]} \text{ ναι νομιζε [βωc . c[} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{} \text{ μενα} \\ \text{O}^{24} \quad \quad \quad \text{] . .} \text{ μιζ' ακρειβωc εσομεν[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M (Π)αμφί} \text{ λ . . [...]} \text{ ροθεμενη [...]} \text{ ο παντ[} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{} \text{ τωι λ[} \\ \text{O}^{24} \quad \quad \quad \text{] μενη τουτ . . .} \text{ ντι τω [} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M το . [...]} \text{ . 'εν ακοντ[...]} \text{ ιησαι[} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{} \text{ ε[} \\ \text{O}^{24} \quad \quad \quad \text{] κοντοc ποιησαι σου ποτ' α[} \end{array} \right.$ | 800 |
| $\left\{ \begin{array}{l} \text{M κα . [3-4]} \text{ . εμην γν . [...]} \text{ λεγει[} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{} \text{ ν πεπλ .} \\ \text{O}^{24} \quad \quad \quad \text{] ην γνωμην λεγειν π . [} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M χ . . . [3-4]} \text{ παντων . οτ[]} \text{ . .} \text{ θ ηγ[} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{} \text{ συμφερε[} \\ \text{O}^{24} \quad \quad \quad \text{] τι ποτ' ηγει συμ[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M . . [3-4]} \text{ ελη και γαρ φρο[ν]ειν ε[.] . [} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ —<4-5>—} \text{ νειν ει . [} \\ \text{O}^{24} \quad \quad \quad \text{] γαρ φρονειν ει[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M} \text{ .} \text{ ον η τ ευνοια[.] νερι . [} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ νε . .} \text{ cτ .} \text{ μεν .} \text{ ε[} \\ \text{O}^{24} \quad \quad \quad \text{] οι α . [.] ριcτα μ[} \end{array} \right.$ | |
| $\left\{ \begin{array}{l} \text{M} \text{ .} \text{ cε πειθεcθα[.] .} \text{ ε μ . .} \text{ λ . [} \\ \text{O}^{23} \quad \quad \quad \text{.....]} \text{ ε} \text{ μαλλον επα[} \\ \text{O}^{24} \quad \quad \quad \text{] εc . [} \quad \quad \quad \text{] λλο[} \end{array} \right.$ | 805 |

- $\left\{ \begin{array}{l} M \dots] \epsilon \tau \omicron \upsilon \tau \omicron \text{ παπ}[\dots] \omicron \iota \pi \eta \rho \omicron \nu \delta \omicron [\dots] \text{ !} \\ O^{23} \dots] \lambda \upsilon \pi \dots \omicron \nu \delta \omicron \kappa \dots \iota \\ O^{24} \dots] \upsilon \tau [\dots] \dots \nu \dots [\end{array} \right.$
- $\left\{ \begin{array}{l} M \dots] \mu \eta \delta \epsilon \nu \eta \delta \iota \kappa \eta [\dots] \epsilon \iota \alpha [\dots] \tau \upsilon \chi \epsilon \iota [\dots] \\ O^{23} \dots] \eta \kappa \upsilon \iota \alpha \nu \tau \upsilon \chi \dots \nu [\dots] \\ O^{24} \dots] \eta \delta [\dots] \dots] \alpha \nu [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \dots] \alpha \mu \alpha \dots \tau \omicron \upsilon \tau \omicron \alpha \varsigma \epsilon \omega \dots \epsilon \nu \delta \dots \upsilon \tau \dots [\dots] \\ O^{23} \dots] \dots \omega \mu \epsilon \nu \delta \epsilon \upsilon \tau \epsilon \rho \omicron [\dots] \\ O^{24} \dots] \dots [\dots] \dots [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \dots] \dots \alpha \rho \alpha \tau \omicron \upsilon \tau \omicron [\dots] \alpha [\dots] \tau \iota \omicron \nu [\dots] \omicron \dots [\dots] \nu \tau [\dots] \theta \epsilon \iota [\dots] \\ O^{23} \dots] \dots \gamma \alpha \iota \tau \iota \omicron \nu \tau \omicron \upsilon \tau \omicron [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \dots] \delta \epsilon \nu \alpha \iota \varsigma \chi \rho \omicron \nu \epsilon [\dots] \lambda \iota \gamma \omicron \iota \varsigma \epsilon \upsilon \dots \iota [\dots] \kappa [\dots] \tau \alpha \iota \quad 810 \\ O^{23} \dots] \nu \omicron \lambda \iota \gamma \omicron \iota \varsigma \epsilon \upsilon [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \dots] \dots \epsilon \varsigma \omicron \iota \pi \omicron \lambda \lambda \omicron \iota [\dots] \tau \omicron \gamma \epsilon \gamma \omicron \nu \omicron \varsigma \mu \omicron \nu \omicron \nu \\ O^{23} \dots] \dots \epsilon \dots \omicron \varsigma \dots [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M [\dots] \lambda \epsilon \gamma \omicron \upsilon \varsigma \iota \nu \omega \varsigma [\dots] \epsilon \gamma \epsilon \iota \nu \epsilon \tau \alpha \iota \\ O^{23} [\dots] \varsigma \iota \kappa \alpha \iota \lambda \epsilon [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \omicron \tau [\dots] \dots \pi \iota \pi \rho \omicron \sigma \theta \epsilon \tau [\dots] \varsigma \alpha \lambda \eta \theta \epsilon \iota \alpha \varsigma [2-3] \dots \varsigma \\ O^{23} [\dots] \tau \upsilon \chi \omega \nu \epsilon \pi [\dots] \omicron \varsigma \theta [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \phi \upsilon [\dots] \dots \epsilon \delta \epsilon \iota \tau \omicron \upsilon \tau \omicron \dots [\dots] \varsigma \omicron \varsigma \omicron \nu \gamma \epsilon \dots \nu [\dots] \dots \mu \omicron \nu \\ O^{23} \phi [\dots] \gamma \epsilon \iota \nu \delta \epsilon \delta \epsilon [\dots] \dots \upsilon \tau \omicron [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \omicron \mu [\dots] \dots \rho \epsilon \dots \pi \alpha \varsigma \alpha \rho \tau \iota \omega [\dots] \alpha \iota \varsigma \chi \rho \omicron \nu \tau \iota [\dots] \dots \quad 815 \\ O^{23} \alpha \mu \epsilon \nu \gamma \alpha \rho \epsilon \iota \pi \alpha \dots \alpha \rho \tau \dots [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \epsilon \dots [\dots] \alpha \pi \omicron \lambda \epsilon \iota \theta [\dots] \omicron \upsilon [\dots] \omicron \varsigma \epsilon \iota \dots \alpha \dots [\dots] \dots \\ O^{23} \epsilon [\dots] \eta \kappa \alpha \varsigma \alpha \pi \omicron [\dots] \dots \theta \omicron \upsilon [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \delta \iota \dots [\dots] \omicron \tau \epsilon \rho \omicron \nu \eta [\dots] \theta [\dots] \epsilon \upsilon \pi \dots \dots [\dots] \\ O^{23} \delta \iota \alpha \tau \omicron \upsilon \tau \omicron \pi \omicron \tau \epsilon \rho \omicron \nu [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \varsigma \upsilon \nu \epsilon [\dots] \chi \eta \varsigma \omicron \upsilon \varsigma \epsilon \alpha \nu [\dots] \rho \omicron \varsigma \delta \dots \mu \dots [\dots] \\ O^{23} \varsigma \upsilon \nu \epsilon \upsilon \tau \upsilon \chi \eta \varsigma \omicron \upsilon \varsigma \alpha \nu [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \alpha \upsilon \dots \omega [\dots] \pi \rho \omicron \delta \omega \mu \alpha \tau [\dots] \omicron \nu \varsigma \dots \mu \epsilon \nu \dots [\dots] \dots [\dots] \\ O^{23} \alpha \upsilon \tau \omega \iota \pi \rho \omicron \iota \delta \omega \mu \alpha \tau \omicron \pi [\dots] \end{array} \right.$
- $\left\{ \begin{array}{l} M \dots \omicron \iota \nu [\dots] \dots \lambda \theta \omicron \nu \tau \omicron [\dots] \omicron \upsilon \kappa \alpha [\dots] \tau \dots \tau [\dots] \quad 820 \\ O^{23} \kappa \omicron \iota \nu \omega \nu \omicron \varsigma \eta \lambda \theta \omicron \nu \tau [\dots] \end{array} \right.$

{ M] . ν οισω τουτ[] λοιπον ως λ[
 O²³ επταικεν οισω τουτ[

{ M] . οικουνθ υπο [..]εινης αγ .. [
 O²³ δυ οικιας οικουνταυ[

{ M]ντ εκει μαλ[...]αιθα γ
 O²³ προσεχοντ εκεινη . [

Chapter 3

Translation

3.1 171-183

(Chair.)

not bumping into them seems sensible to me.

[Chorus]

[Act Two]

On.

Everything's troublesome here. It won't delight

think[ing]end

...[]...

the master[] says, 175

the old guy [will call] witnesses

not ca[re] of the...[

] by god!

] ...[

] ...[180

is ash]amed

] has become [

]...[

3.2 645-661

Sm.

Your friend here [±8][645

a child from a prostitute []will recognize

further[.]... [].... this [

has taken[]... of him[

| | | | | |
|---------|---------|---|-----------------------|-----|
| (Chai.) | [|] | happen to me? | |
| | ...[|] | indeed | 650 |
| (Sm.?) | [|] | induce. | |
| (Chai.) | [| | ar]duous life | |
| | [|] | .. of the unfortunate | |
| Sm. | [| t]he unfortunate | | |
| | | man, by Dionysos. But probably I'm being | | 655 |
| | | a busy-body, overstepping my paternal role | | |
| | | when it's perfectly possible to leave, taking | | |
| | | my daughter with me. That's what I'll do, I've | | |
| | | very nearly decided to do that. I call you | | |
| | | to witness, Chairestratos, and swear (by god), | | 660 |
| | | with whom I sent (my daughter to her marriage)... | | |

3.3 697-701

| | | |
|---------|---|-----|
| (Sm.) | He'll keep his wife, and bring <i>her</i> in addition | |
| | into his <i>ménage</i> without delay, no doubt. | |
| (Chai.) | [Th]at's that. A major setback for me, it seems. | |
| | Well, I must help out, and best be on my way | 700 |
| | on the errand on which I've been dispatched. | |

Chor[us]

3.4 786-823

| | | |
|-----|--|-----|
| Sm. | ...poisonous potions and daily threats | |
| | that he'll throw you out. With no resources of her own | |
| | to contribute here, but enjoying an equal share, | |
| | she'll live merrily, of course, without a care. | |
| | Then there's this: You'll only encourage her | 790 |
| | with your frowns and endless scolding, | |
| | your position as down-at-heel housewife. | |
| | Finally she'll oust you. It's not easy, Pamphile, | |
| | for a free-born woman to compete with a harlot. | |
| | She knows more tricks, has more experience, knows | 795 |
| | no shame, uses flattery, resorts to one low trick | |
| | after another. Enough! Believe you me: the Pythia | |

Pam. could not tell your fortune more precisely!
 I'll speak on one assumption throughout,
 that I could never do anything against your will. 800
 For, Father, I should tailor my remarks on
 everything to what you think is advantageous,
 as being helpful. For you are entitled to judge
 what's right, and well-meaning made you say
 these indisputable truths, and tempts me to comply. 805
 But since, Father, it seems a painful matter,
 let's leave a wife who happens to have injured no one
 and wicked harlots out of this. Your second point,
 the shame he's brought on us. You think he's guilty?
 There is no shame. The truth is known only 810
 to the inner circle; common people only know,
 and talk about, the surface facts, such that
 any old story becomes preferable to the truth.
 I should shun him as vehemently as Onesimos?
 What you said just now is a vile imputation 815
 to me. He's a lost soul? So then I should run
 for that reason? Did I marry him just to share
 in his good fortune, and if that fails, I should
 no longer care? 'Hopeless', you say, but I say
 I came as companion in his life and fortune. 820
 He's stumbled? I'll put up with that. Your last point:
 he'll have two families, pressurized by *her*;
 he'll pay her more attention, as you'll see ...

Chapter 4

Commentary

4.1 Lines 171-183

171 The placement of the fragment itself receives some slight corroboration from the traces above the gap in the Michigan fragment. Koenen-Gagos had read an omikron followed perhaps by kappa (or something else). If οκ is right, this clearly tallies with δοκεῖ, a nearly certain supplement of P in the final line of act one.

172 Jernstedt's suggested reconstruction of this line is now ruled out by M. We need something shorter than his ἐπι[σφαλῆ μὲν] πάντα τάνθ[ρώπων]. How many letters stood between ἐπι and πάντα in P remains to be checked against an image. Austin's suggestion (*per litt.*) is possible, although ἐπίμεμπος is only attested late and can mean 'blaming' rather than 'blameworthy' (LSJ). Perhaps ἐπίπωνα here, 'troublesome', recurring in line 1091 of this play (Smikrines speaking) and Men. fr. 576, if four letters are enough to fill the gap. Instances of τάνθάδε, 'the things here', or 'the things up to this point', occur e.g. at Menander *Dysk.* 265; Thuc. 6.85.3; Plato *Tim.* 22d4. [οὐχ ὕπερευφραν[εῖ, 'it (the situation?) won't overplease (him?)']. The traces permit either εὐφραν[(i.e. a future form of εὐφραίνω) or εὐφραίν[ν (present); however, if αίν- is the penultimate syllable of the line, it is unmetrical. εὐφραίνω and εὐφραίνομαι are frequent in comedy, but ὑπερευφραίνω is not attested until Lucian (*Ikaromenippos* 2.7), who, however, often reflects comic vocabulary. I assume Onesimos is being ironical: the situation won't 'overplease' Charisios (?), i.e. he will be horrified to hear that Smikrines is intent on removing Pamphile, and the dowry, from him. Alternatively, Onesimos could be referring to the fact that Smikrines will be annoyed to discover what is going on with his daughter (Charisios taking up with Habrotonon and moving out).

173 οἰομ[The word is not likely to be οἶομαι (unmetrical) unless the scribe of P used *scriptio plena*. οἰόμενος (-ον), οἰόμεθα are possible.

175 Koenen-Gagos read λέγειν but I cannot see any trace after iota in the photograph.

176 ὁ γέρων. Koenen-Gagos had already pointed to the possible connection here between μάρτυρας and line 659, where Smikrines also calls the spectators to witness. The connection between P and M is given some additional support, I think, by the combination of these words in this line.

177 λό[. A form of λόγος, presumably.

177-78 K.-G. note before 178 (line 10 of the fragment) ‘wohl Sprecherwechsel’, presumably because of πρὸς θεῶν at the end of the line, indicating the onset of dialogue. In 177 they say]: τ’ is ‘möglich’, although I cannot discern anything resembling that on the photograph. If they are right, we would have change of speaker already in 177. If, on the other hand, this is Smikrines’ entry already, we get into difficulties with our interpretation of the following fragment (P.Oxy. 4021 fr. 3, with Nünlist’s revised text in *ZPE* 144, 2003, 59-61), where it seems that Onesimos is continuing his monologue. Perhaps πρὸς θεῶν does not mark a new speaker’s entry. Certainly Smikrines does not have a monopoly on the expression although he does use it 1083; otherwise Karion utters it in line 1, Syriskos in 232. We might expect paragraphus after 177 in P if the speaker changed at the beginning of 178, but, without a photograph, I do not know how much is visible beneath οὐδὲ λο[. And there might still be change of speaker in mid-line of 178, before πρὸς θεῶν.

4.2 Lines 645-661

Chairestratos has joined Smikrines on stage at line 631, after the latter had been talking to the cook Karion. In 636 he announced some trepidation (ὀκνηρο[), probably his own in confronting the irate Smikrines. In 639 there is talk of someone ‘having given birth’ (τέτοκε) but one can only guess who: the candidates are Habrotonon or Pamphile. In 643 Smikrines probably mentions Charisios’ name (Χαρ[ισι-) then in the first line of our revised text it becomes clear that Smikrines is referring to Chairestratos’ friend Charisios. The new letters we have of the following lines come from a fragment of M giving letters either at, or close to the right margin of text. It was published by C. Römer in 2016. The most exciting new discoveries are probably γνῶσεται in line 646 referring to Charisios ‘recognizing’ something, and the new reading in 656 πατρίων.

645 Unfortunately the traces of the second half of this line in C are impossible to read. Reading from original and photo Römer’s best attempt is οὐδὲν . . . νει[αι or κει[ο. But M seems to have προ[or πρε[in last position, which is not easily reconcilable with C. Römer states that the two manuscripts must have had diver-

gent readings here, but, with much imagination, I could make out something resembling προ- in the final traces of C. ὑμῶν ἐταῖρος. It is clear at any rate that Smikrines is here talking to Chairestratos about his profligate friend Charisios. In lines 660-61 Smikrines refers to Chairestratos' role at Pamphile's wedding. It seems that Chairestratos was Charisios' 'best man' (παράνυμφος) at the wedding, responsible for escorting Pamphile to the groom's home.

646 παιδάριο[ν ἐ]κ πόρνης κτλ. 'A child from the prostitute'. But Smikrines cannot have discovered that Habrotonon *has* had a child by Charisios as Habrotonon has only just now had the idea of *pretending* that the baby is hers and Smikrines entered in 583 immediately after Habrotonon had exited to set her plan in motion. It is unlikely, in my opinion, that Sandbach's e.g. supplement of line 621 (Smikrines asking Karion whether Charisios has had a child by the *psaltria*) is correct. What Smikrines *has* discovered is that Charisios has taken up with Habrotonon and is consorting with her in Chairestratos' house. Presumably he now fears that Charisios will have a child with her, which will have fatal consequences for his daughter's marriage, as Charisios will have to free Habrotonon and recognize the child as his own. This may be the point of γνῶσεται: he *will* recognize (= come to understand) that he has had a child by the 'prostitute'; cf. line 896 where Charisios comes to precisely this (false) realization.]ος This could be any number of things; Römer thought of ἕκαστος, 'anyone will recognize'; but it might be the relative pronoun ὅς or a participle γεγονός (said of the παιδάριον), or perhaps a derogatory term for Charisios ὁ πονηρός. Better not to make assumptions.

647 προσω[. Probably πρόσωθεν, 'from a distance', with Römer.]μένη. Probably part of a feminine participle but hard to know to whom Smikrines might be referring: the *pornē* or his daughter?

648 εἰληφ[And who is doing the taking of what, is equally uncertain. Römer's εἰληφ[έναι] is by no means the only possible form. For what it is worth, ἄν cannot go with perfect tense.

649 M has a curious vertical line (|) after πάθω, possibly marking change of speaker. Again in line 654. πάθω (Römer) is not the only possibility, it seems to me. One might also entertain πλέω (< πλέως), 'full'. πάθω, if correct, must be aorist subjunctive; a fairly common expression in Menander is τί πάθω; (vel sim.) meaning 'what can I do about it?' but]τῶι is not readily compatible with that.

650 καὶ μάλα, probably the interjection 'indeed!', or 'exactly!', as used by Onesimos in line 479 (cf. 1008). Cf. Aristoph. *Frogs* 890 (Euripides speaking).

652 ὀδ]υνηροῦ. What Römer read as pi (πρὸς βίου) is more likely to be eta, in my opinion. Then ὀδυνηροῦ βίου suggests itself, matching the traces reasonably well, as Pamphile uses the word in line 825.

653 τοῦ δυστυχοῦς, 'of the unfortunate man'. As a vaguely sympathetic expres-

sion more likely said by Chairestratos, taken up sarcastically then in the next line by Smikrines: τὸν δυστυχῆ τοῦτο[ν, ‘that wretch...’ Chairestratos is presumably referring to Charisios who is the subject of this conversation. Presumably Chairestratos knows the reason for Charisios’ estrangement from Pamphile (‘poor fellow!’) but Smikrines does not.

654-5 τὸν δυστυχῆ | τοῦτο[ν. ‘That wretch!’ These cannot have been Smikrines’ first words as we need some verb. The | sign here at the end of 654 likewise cannot mark change of speaker, as these three words clearly belong together. It is possible that line 654 was split between Chairestratos and Smikrines.

655 μὰ τὸν Διό[νυσο]ν seems an odd choice of oath by the straight-laced Smikrines, or could it be a reflection on Charisios’ carousing? In line 689 he swears by Demeter and the goddess suits the issue (Pamphile’s marriage) quite well.

656 πολυπραγμονῶ κτλ.. ‘I’m overstepping the mark’, or ‘meddling’, the point being that Smikrines is occupying himself with Charisios’ dissolute behaviour, in particular the possibility of an illegitimate child which he suspects Charisios of having with Habrotonon, whilst all he really needs to do to save the situation from his own point of view is to remove his daughter from her toxic marriage (657-8). [πλε]ῖω τε τῶν πατρίων ποῶ, ‘and I’m going beyond my fatherly duty’. If we keep Wilamowitz’ πλείω in the middle of the line, and accommodate the relatively secure new reading πατριων near the line-end in M, we need to modify the remaining evidence of C considerably. I suggest replacing C’s πραττω at line end with ποῶ for metrical reasons; the scribe of C might have written πραττω for ποῶ under the influence of πολυπραγμονῶ earlier. Then we need to dispense with εμω in C in order to reduce the line to the necessary length. If the changes are accepted we get good sense, which links up well with the next line with its adversative ἐξόν, ‘while it is perfectly possible’. As Römer herself acknowledges, Gronewald’s reconstruction [πράττ]ω τὰ τῶν πατρ[ί]ων ἐμῶν, blurs the connection with the ἐξόν construction in the next line. **πάτριος** has the meaning ‘belonging to the father’ (literally: Smikrines’ rights and duties), or indeed ‘hereditary (sc. custom)’ (LSJ s.v. II). Smikrines’ thought, then, is that what he is concerning himself with – Charisios’ dissolute (as Smikrines thinks) behaviour, involving a possible illegitimate child – need not concern Smikrines if he sticks to his paternal duty pure and simple and rescues his daughter from a broken marriage.

657 κατὰ λόγον, ‘according to reason’, ‘logical’. A favoured expression in Menander, in this play again in 452, *Asp.* 285, *Kith.* 58, 85 etc. **ἀπιέναι**, ‘quit the scene’. Smikrines means that he could stop knocking on Charisios’ or Chairestratos’ door and go home (with Pamphile).

658-9 ‘I will do this and I’ve nearly decided to do so’. One notices a rather engaging indecisiveness on Smikrines’ part *really* to remove Pamphile. For all his blustering

– which we will see more of in the conversation between father and daughter which is coming up – he shows a certain reluctance to act.

660 In the gap at the end of this line one feels there must have been some reference to gods. Smikrines can appeal to Chairestratos as his witness (μαρτύρομαι) but he cannot swear an oath by him (ὀμόσας). Römer is content with Austin’s [αὐτοὺς τοῦ]ς θεοῦς (suggested in Nünlist, *ZPE* 128, 1999, 55, before the discovery of this fragment of M) although the last six letters all require dots: there are indistinct traces of the line end in both C and M. She translates ‘by the same gods’, but it would have to be ‘by the very gods’.

661 ἐ]πέμψα has the specific meaning of a father ‘sending his daughter’ to a man in marriage at *Od.* 4.5, but one might also consider a compound: e.g. ἐκπέμπω, παραμέμπω, προπέμπω. Smikrines is referring to the marriage procession in which the bride was escorted by the *paranympchos* (= Chairestratos) from the father’s to the bridegroom’s house, accompanied by the wedding song (Hymenaios) and torches. Austin has suggested either μεθ’ ὧν θ[υγάτερ’ ἐ]πεμψα π[ρὸς τὸν νυμφίον] or μεθ’ ὧν ὀ[δῶ] προῦ]πεμψα π[αῖδα τὴν ἐμήν]. The overall sense is anyway clear (Smikrines sending his daughter as bride to Charisios) but there are a multitude of ways of supplementing the gaps.

4.3 Lines 697-701

In *ZPE* 183 Römer published a small fragment which fills a gap in the previously known Michigan fragments from lines 692 to 702¹, thus bridging the gap between acts three and four. The first letter of χοροῦ is duly visible after line 701. The first five lines of the new piece (692-696) serve only to confirm what we already knew or successfully conjectured from other sources for these lines.² From 697 to the end of the act, however, the new fragment does indeed supply new readings for the beginning of the lines.

697 αὐτήν being Pamphile, the wife, and τὴν δ’ the new girlfriend Habrotonon, in Smikrines’ imagination. ἔξει and -άξει emphasise the reduplication of women by their jingle. ἐπεισάγω, ‘bring in in addition’, is almost *t.t.* for ‘introduce a second woman into the household’. Examples in comedy and Attic prose: LSJ s.v. 1.

698 After εὐθύς Römer prints ἀ[λλ’] ἑαυτὸν δηλαδὴ...letting Smikrines’ sentence tail off without a verb (*aposiopesis*, she says). In her opinion Smikrines goes on to say the next three lines 699-701 (down to the end of the act) and does not give them to Chairestratos, as Koenen-Gagos and I did. There are several objections to this.

¹ Not 690-701, as Römer takes from Sandbach 1990. ² See my 2009 edition for details.

Römer's reconstruction leaves Chairestratos on stage at the end of the act, unprecedented in Menander. Secondly, the *aposiopesis* in line 698 is awkward, as we have no idea what verb should be supplied. In addition *δηλαδή* is usually the last word in an utterance or in a line (cf. 473), which it would not be in Smikrines' speech if he had really cut off this sentence before getting to the verb. Thirdly, Smikrines has not been sent on any errand (*ἐτάχθην*); it is on his own initiative that he has come knocking on Charisios' door now in order to extract his daughter from her marriage. Chairestratos, on the other hand, seems to have been sent on an errand as he enters (possibly in line 631) to find Smikrines ranting on stage. Chairestratos returns at the beginning of act five, probably from this very errand. Koenen-Gagos suggested that he had been dispatched by Charisios to buy Habrotonon from her owner, now that he thinks she is the mother of his child. Now Sommerstein (2014, 15) has confirmed this reconstruction with further arguments. It seems, then, that lines 699-701 are spoken by Chairestratos, confirming that he is now on his way to complete the job he has been given (probably by his friend Charisios). He speaks the lines after Smikrines has left the stage into Charisios' house to speak with Pamphile inside. When Chairestratos now says 'I must be on my way', Menander has neatly cleared the stage at the end of the act, as is his wont.

In line 698 (Smikrines' last line, if I am right) Römer's version lacks a verb governing *ἑαυτὸν*, as we have seen. She is right that there is no room for a verb between *εὐθύς* and *ἑαυτὸν*. She supplies *ἀλλ'* to fill the gap; Gronewald suggests *εἰς* (*apud* Römer), a preposition going with *ἑαυτὸν*. But the expression is not ideal; with *εἰς* we would expect *ἑαυτοῦ*, if anything, but the final nu is clear. *ὡς* on the other hand, with the accusative, meaning 'to/to the home of' someone, gives appropriate sense and syntax; cf. line 876 of this play *ὡς σεαυτήν*, 'to your house'. On the photograph supplied by Römer it seems to me that *ὡς* is sufficient to fill the gap between sigma and epsilon; omega is also a wide letter. With this supplement Smikrines' sentence is completed with suitable sense and the sentence is allowed to end with an appropriate flourish *δηλαδή*.

699 *πάξ* is 'well, that's that', drawing a line under previous remarks. Chairestratos repeats this word in 987. Perhaps it is characterizing: Chairestratos is constantly saying, 'That's that, then' with a shrug of his shoulders. *διατέτραπ[αι]* is much less common than *ἀνατρέπω*, 'turn (a thing) on its head', which had been conjectured before the new fragment was discovered. This form itself is found elsewhere only in Polybius 3.111.1, but there are other instances of the perfect passive. The basic meaning seems to be 'to turn aside', 'deflect', 'avert'. So Chairestratos may be saying 'my plans have experienced a setback, as it appears', rather than 'now my plans are ruined'. And his luck does change by the end of the play, because Habrotonon becomes available again once Charisios returns to his wife. So *διατρέπω* here may be carefully chosen to reflect the later turn-for-the-better. At

this point, however, Chairestratos is merely commenting that things look bad for him if Charisios really does set up a ménage-à-trois with both women at home, as Smikrines has just averred.

700 [δια]κονητέον. Römer supplements φρ]ονητέον with [βάδ]ην at line end to fill out the required number of metrical positions. There is, in my opinion, space for more than just two letters before -ονητέον which we can read in the new fragment. Moreover, I see absolutely no ink traces where Römer makes out]ην at line end. διακονέω seems to me, therefore, both palaeographically and semantically preferable to φρονητέον, and is approved by Bathrellou. διακονέω, rather surprisingly, has long alpha. The trace before -ονητεον suits a kappa well enough, but could be almost anything.

Chairestratos has been sent (by Charisios?) on an errand (lines 700-1 are quite explicit on that point) and here he tells himself that he ‘must do this service’. It is likely (see above) that the errand consists in buying Habrotonon free, now that Charisios thinks he is the father of her baby (‘Habrotonon’s ruse’). Note that Chairestratos appears to use the same verb in line 642 which begins διακ[ο]νε[. Presumably Smikrines exited at the end of 698 so this is a remark addressed by Chairestratos to himself, i.e. to the audience. It is also equivalent to a stage direction: *exit* Chairestratos.

700 Note the assimilated structure and word-order of the relative clause, for ἐπὶ τὴν ἐπιμέλειαν ἐφ’ ἣν ἐτάχθην, and the *hyperbaton* from the verbal adjectives to ἐστὶ μοι at the end. A small example of the subtle syntax used by Menander in expressing even quite mundane thoughts.

4.4 Lines 786-823

4.4.1 Smikrines’ speech

In *ZPE* no. 182 Römer published three new fragments (H, I, J) of Michigan papyrus 4752 giving further letters in the second halves of lines 786-823. Then in *ZPE* 196 she published a further fragment from the same section of the play (lines 786-803) which gives line beginnings ranging from five-six letters to two or three. When the new material is assembled we can read considerably more of the latter half of Smikrines’ speech to Pamphile and her answer to him, although there are still several frustrating uncertainties. We have then a major section of the debate between father and daughter on the question of her marriage. This is an *agōn* in almost Euripidean style and represents a key point in the play: here the issues surrounding Pamphile’s family situation are debated by the father and daughter, and Pamphile as second speaker comes out on top. Emancipation is perhaps the wrong word (because she

vows allegiance to her husband) but certainly valour and integrity in the face of an irate father are remarkably displayed.

Where we pick up the thread, Smikrines is in mid rant, having begun speaking in 715, 71 lines earlier. In other words, this is a massive speech and the section which is now augmented represents its concluding section, its peroration, as it were. Smikrines' basic message is that Pamphile's marriage to Charisios is a disaster, as the man has gone off with a prostitute, wasting his money (Smikrines' dowry) on wine, women and song (Habrotonon is a *psaltria*). Smikrines has, of course, no idea *why* Charisios has left Pamphile, nor that Charisios has in fact no desire for Habrotonon but yearns for his young wife, who he believes is involved in a scandal. Nor can Pamphile enlighten him on the true background of their estrangement, as she does not yet know the baby in Chairestratos' household (being looked after by Syriskos' wife) is in fact hers *by* Charisios. If she did tell her father the truth (as she sees it in the present moment) it would be a scandal which might destroy him. We have to be aware of this psychological moment in this section as it explains why Pamphile has to beat about the bush in her reply to her father. I slightly hesitate about this point – that Smikrines knows nothing of Pamphile's faux-pas, as in line 814 Pamphile quotes her father to the effect that Onesimos is to be avoided by her, which *might* point to the fact that Smikrines knows Onesimos 'ratted on' Pamphile to his master.

786 **φάρμακ' ἐπίβουλα**, 'noxious potions'. Here the new fragment giving line beginnings (4803/26/B17F/A (c)) has brought a surprise. Previously we thought a woman was plotting (**γυναῖκα ἐπίβουλον**) against Pamphile, but now it turns out that Smikrines is even more radical: Pamphile's rival will use noxious substances against her in the tradition of magical recipes which either induce love (Theocritus' *Pharmakeutria*) or disable a rival. For the idea of a woman rival using wicked spells and substances to oust her rival cf. Euripides *Andromache* 205. The magical papyri (*PMG*) are full of such recipes. Plutarch *Mor.* 727F4 τὰ γὰρ ἐπίβουλα καὶ πολέμια τῶν ἀνθρώπων, φρύνους καὶ ὄφεις, 'things threatening and hostile to humans like toads and snakes', gives an idea how ἐπίβουλος is meant here; cf. Aristotle *Hist. Anim.* 488b16; Theophr. *Char.* 1.7.2 (snakes again). Since in these examples it is the snakes' and toads' *poison* which is life-threatening, the word might be particularly suitable here together with **φάρμακα**. The great literary sorceress was, of course, Medea (e.g. in Euripides' play line 718). Metrically, we now have a split double-short (—υ|υυ—) in the first iamb but that is permissible in the first metron. **λοιδορίαί**, 'quarrels' or 'taunts' here, rather than 'reproaches', e.g. Aristoph. *Clouds* 934; plural: Lysias 21.8; Plato *Theaet.* 174c7. Smikrines means Habrotonon will wage a war of verbal attrition against Pamphile. Possibly the **φάρμακα** before are also meant figuratively: 'her poisonous tongue'. 'Daily insults' is a phrase which occurs several times in the ecclesiastical author Joannes Chrysostomus, e.g. *Ad Demetrium de compunctione* vol. 47, p. 396 line 5.

This line is the end of a sentence of which the beginning is missing. Smikrines seems to be listing the weapons Habrotonon will, in his imagination, deploy against Pamphile in order to humiliate her and usurp her place beside Charisios. In fact Habrotonon does all she can to reunite Pamphile with her husband! She is about the opposite of an asp.

787 **ὥς ἐκβαλεῖ σε**. Whether **σε** was elided or not (depending on the reading one chooses after it), this must be the personal pronoun ‘you’ (i.e. Pamphile). But who is subject of **ἐκβαλεῖ**? Habrotonon or Charisios? More likely Charisios, I would think, as in line 829, where Pamphile comes to consider the question whether Charisios will throw her out on the instigation of Habrotonon. Römer thinks it is Habrotonon who will ‘throw out’ Pamphile. But can she do that? **ὥς**. I take this as ‘that’, giving the substance of Habrotonon’s ‘scolding’, or, colloquially, ‘bitching’ (**λοιδορία**): ‘taunts that he’ll chuck you out’. **ὥς** + fut. indic. can be an object clause after verbs of caring for (e.g. **ἐπιμελέομαι**), but there is no such verb in sight, and **φάρμακα** and **λοιδορία** are nominative, hence the subject of their sentence. Alternatively, **ὥς** might be demonstrative adverb: ‘like that’, ‘in that way’. **λη[ξο]μένη**, ‘with nothing coming her way’, lit. ‘not going to get anything as her portion’. Palaeographically difficult, the traces after **σε** suit lamda better than either alpha or delta, and after that eta is quite satisfactory; for the curl at the top of the left descender of eta compare M’s first eta in **ἡδικηκυῖα** in line 807. The invisible right side of eta plus xi-omikron-(most of)mu are probably enough to fill the gap in M here. I take Smikrines’ meaning to be that Habrotonon will take nothing into the relationship with Charisios in the way of a dowry (unlike Pamphile), but will ‘share equally’ with Pamphile in Charisios’ wealth.

The conjectures so far have been **σ(ε)· ἀρνημένη**, ‘refusing’ (Gronewald, with **ἐνεγκασθαι** in the next line), or **αἰτουμένη**, ‘being asked’ (Römer, likewise with **ἐνεγκασθαι**). But either of these makes Römer’s probable supplement at line end **οὐδὲ ἔν** difficult, as the negative of these infinitive constructions should be **μηδὲ ἔν**. To counter that objection, Gronewald later suggested at line end **οὐσίαν**, ‘wealth’, but the alpha is incompatible with the visible trace, and, anyway, Habrotonon can have no ‘wealth’ to ‘contribute’. For the interested reader I list other possibilities which I or others have considered: **ἀλ[λ’ οἰο]μένη**, ‘but thinking/intending’ (my second favourite); **ἀν[αινο]μένη**, ‘refusing’ (but the following infinitive should be negated by **μή**); **ἀν[ασχο]μένη**, ‘tolerating’; **ἀβ[ρυνο]μένη**, ‘giving herself airs’ (but what’s the construction with **ἐνεγκα-** in the next line?); **ἀγ[αλλο]μένη** with **ἐνεγκαμένη** in the next line, ‘delighted that she is contributing nothing’; **ἀλ[ισκο]μένη** with **ἐνεγκαμένη**, ‘proved to be contributing nothing’.

ο[ὐδὲ] ἔν. The gap in M is probably not wide enough for all these letters and Gronewald and Römer suggest that the scribe probably wrote, mistakenly, **ουδεν**, as the scribe of C does at the end of line 286.

788 ἐνέγκα[σθαι]. Infinitive or participle ἐνεγκαμένη is metrically possible. I assume here a ‘final’ or ‘consecutive’ infinitive after ληξομένη: ‘she’ll get nothing as her share to bring to (this arrangement)’, more colloquially, ‘she’ll have nothing to contribute to this arrangement’. λαγγάνω + infinitive illustrated by e.g. Eur. *Troad.* 277 Ἰθάκης Ὀδυσσεὺς ἔλαχ’ ἀναξ δούλην σ’ ἔχειν, ‘the Lord of Ithaka, Odysseus, obtained you (by lot) to have as his servant’. Concretely, a wife brings a dowry (as Pamphile has) but a freed prostitute, or *pallakē*, of course would not. So Habrotonon brings nothing with her, but profits equally with Pamphile. Middle voice of φέρω usually means ‘win’ or ‘gain’, but it can mean ‘bring with one’ and is attested with precisely the meaning (said of a woman) ‘bring dowry with one’ (Eur. *Androm.* 1281-2). **δ’ [ἐ]ξ ἴσου**, ‘equally’. Aristophanes has the expression at least twice (*Knights* 1160, *Frogs* 867).

The materialistic thought suits Smikrines who, as we have seen, is concerned about his dowry, and Charisios’ financial ruin as the result of shouldering two households. Smikrines is concerned about money and the standing of his family, concerns which are still widespread and prevalent even in the so-called liberal democracies, let alone more traditional societies. He is concerned, too, about his daughter’s welfare but not at all about the couple’s ‘happiness’, let alone how Charisios may be ‘feeling’. He imputes a similar mindset to Habrotonon, imagining that she has only her material gain in mind (as does Onesimos when he hears about Habrotonon’s plan), which, as pointed out, couldn’t be further from the truth.

789 ἰλαρῶς, ‘cheerfully’, ‘gleefully’. Only one other instance of ἰλαρός in extant Menander: fr. 577.3 K-Th. οὐκ ἀσφαλῆ τὴν κτῆσιν οὐδ’ ἰλαρὰν ἔχει, ‘his ownership is neither secure nor happy’.

790-92. It is hard to make out the syntax of these two lines. The lines cannot form one continuous sentence as ἔσται cannot have σύ γε (or σὺ δέ), nominative, as its subject; the verb would have to be ἔσῃ or ἔσει, ‘you will be’. If we want the sense ‘the fact that you (sc. are always dejected) will be an encouragement to her’, Greek uses a construction such as τό with acc. + infin. A bare nominative + participle(s) is quite impossible. Römer translates (reading σὺ δέ) ‘That will be a consolation to her time and again, while you will have a gloomy face etc.’ But σὺ δέ must have a predicate, even if only understood from before (not possible here). Römer’s English ‘while you will have etc.’ would be either a subordinate clause or a genitive absolute (σοῦ γε σκυθρωπαζούσης etc.). I see as the only possibility to punctuate after τοῦτ’, with Bathrellou, and take the following words as an independent sentence (explanation of τοῦτ’) with ellipsis of εἶναι: ‘you yourself (will be) an encouragement to her etc.’ although I do not find this totally satisfactory. For a nagging wife ‘driving a husband deeper into the arms of a ἐταίρα’ Bathrellou appositely cites Plautus *Men.* 790-91; Terence *Hec.* 833-36.

790 τοῦτ’· αὐτῆ. For explanation of this see previous note. **παραμύθιον**,

‘encouragement’, ‘motivation’ (the verb is παραμυθέομαι). **ΠΟΤΕ.** Although τότε has been read in O²³, and accepted by Bathrellou, I believe ποτε may be the reading in O²³, as it clearly is in O²⁴. The sense is probably ‘at length’, ‘ultimately’ rather than ‘at some stage’ (LSJ s.v. πότε III 2, and lines 366 and 719 of this play): ‘and at length you’ll be’ = ‘and you’ll turn out to be’.

791-2 The three things Smikrines says of Pamphile here form a tricolon without connecting particle (‘asyndetic’). Smikrines’ point is that Pamphile’s dejection will be Habrotonon’s encouragement: she’ll feel she’s winning. It is a well-known phenomenon in sport psychology that a dejected opponent encourages a player. Again, the reality turns out to be diametrically opposite: Habrotonon congratulates Pamphile on her luck on discovering that the baby is hers by Charisios (873-4). She is *happy* for her. This disparity has the very subtle effect of showing Smikrines to be out of touch, and Habrotonon to be quite different to conventional expectations.

792 κατακεκλασμένη[ς]. The new fragments show that a perfect participle passive stood at line end, and, with a little imagination, one can now see that this is compatible with O²⁴, which has σχημα followed by a punctuation mark, then κατακεκ...³ So, combining the two papyri now, we have, as plausible letters, κατακεκ...μένη[(assuming no variants). Römer suggests reading κατακεκ[[δ]]ομένης with the meaning ‘bored to death’ (116). Palaeographically, this entails reading the letter after kappa in O²⁴ as an erroneous delta: it does indeed look like a delta, but it could also be alpha or lamda (possibly after correction). There is only a minimal trace of what Römer thinks might be a first mu of -μένης. The proposed meaning ‘bored to death’ seems problematic to me both in context and with reference to the usual meanings of κατακόπτω. True, Menander uses the verb twice in the active voice in *Samia* (285,292) to mean ‘bore to death’ (by speaking too much), but we nowhere find this verb in the passive with the sense ‘bored to death’. And Pamphile in this situation is not bored to death, but worried to death! The imagined ménage-à-trois with Habrotonon is likely to make her deeply insecure, but hardly bored. Römer might have noted *Dysk.* 398 κατακέκομμ’ ἐγὼ, ‘I’m quite exhausted’, but this is said by Sikon the *mageiros* after dragging a reluctant sacrificial animal along a path. Does Smikrines want to say that Pamphile will be ‘exhausted’ here? By itself, one would expect the expression γαμετῆς κατακεκομμένης to mean rather, ‘a battered wife’, as κατακόπτω normally means ‘cut down’, ‘cut in pieces’, ‘destroy’; if it ever had a metaphorical sense like our ‘cut up’ (= upset) it might suit, but there would still be the alpha/delta in O²⁴ to contend with. According to Römer the delta was written here erroneously, but the scribe certainly did not cross it out or cancel it with a mark.

³ Römer rightly says that the letters -ημακατ- are badly damaged in this papyrus. Bathrellou disputes that κατα- can be read in O²⁴, saying that the third letter looks more like sigma. She is right, but the surface of the papyrus may be so damaged that a tau looks like a sigma.

Handley proposed κατακεκλειμένης (= -ημένης), ‘in the position of a housebound woman’ (quoted by Römer). Here one can say that the sequence -κλε- can be squared with O²⁴ on the assumption that the alpha/delta letter was meant to be lamda; there is a little extension to the left descender of this letter which seems to have been added afterwards. Perhaps this was the scribe’s way of correcting his erroneous delta to an alpha or indeed lamda. The letter after that might well be epsilon, with a section of the left arc rubbed off. But the sense is perhaps less than ideal in the context of rivalry between Pamphile and Habrotonon: it’s what goes on *in* Charisios’ two homes which is at stake, not whether Habrotonon can come and go, whereas Pamphile cannot. Nor did Greek males typically see being housebound as a problem for the married woman; *We* may think the ancient Greek wife’s position intolerably restricted at home, but the ancient Athenians certainly did not. It is not likely that the greater mobility of a prostitute (such as Habrotonon) was generally perceived as an *advantage* in life style. On the contrary, the security, financial and otherwise, of being firmly ensconced in a home was considered desirable for a woman. One can compare Demeas’ description of Chrysis’ insecurity if he ejects her from his home in *Samia* (390-98). A further objection is the proximity of κατακεκλειμένης to ἐλευθέραι (two lines down) in this construction: would Smikrines not be contradicting himself?

So, to my suggestion: κατακεκλασμένη[ς]. As mentioned above, the letter after the last kappa in O²⁴ looks most like delta but might be alpha or lamda. After that come traces which are hard to identify but look most like the left half of theta or epsilon, with a section of the left arc missing. I believe the traces are compatible with alpha, possibly after some correction by the scribe. As an hypothesis I suggest he initially omitted the lamda and wrote κεκασ-, then corrected the mistake by slightly changing the alpha to lamda and the sigma to alpha. Römer suggests that the minimal trace before .μενη[in the new fragment is another mu. I suggest that it is the top right corner of sigma.⁴

I take κατακεκλασμένη[ς], from κατακλάω, to mean ‘broken in spirit’, ‘downcast’, ‘despairing’: see LSJ s.v. II. In addition to the examples quoted by LSJ, see especially Euripides *Hipp.* 764-66 ἀνθ’ ὧν οὐχ ὀσίων ἐρώ/των δειναῖ φρένας Ἀφροδί/τας νόσωι κατεκλάσθη, rendered ‘Wherefore a dread malady of unhal- lowed passion from Aphrodite broke her soul’ by Barrett (1964).⁵ A more literal rendering would be ‘For this she (sc. Phaidra) was broken in spirit by a dreadful malady from Aphrodite’. For the perfect participle passive κατακεκλασμένος de-

⁴ As an alternative I tried to retain the sequence -κδε in O²⁴ with a line such as γαμετῆς ἔχουσα σχῆμα κάτ’ ἐκδεδομένης, ‘having the appearance of a wife then of one betrayed’ (or ‘given away’) but the clear reading of both fr. H of P.Mich. κατακε[and O²⁴ at this point (κατακεκ-) tells against this.

⁵ Thanks to A. Sommerstein for the reference.

noting a mental state, see further Dion. Hal. *De compositione verborum* 18 p. 79.10 Usener-Radermacher (οἱ μὲν ταπεινάς, οἱ δὲ κατακεκλασμένας, οἱ δ' ἄλλην τινὰ αἰσχύνην καὶ ἀμορφίαν ἐχούσας ἐξήνεγκαν τὰς γραφάς); Aesop *Fab.* 285.9 Chambry (ἐλέησόν με τὸν κατακεκλασμένον); Com. Adesp. *PCG* vol. VIII 137.2 (οὐδὲ κατακεκλασμένος [or -μένως. Of a man: 'degenerate', 'effeminate' LSJ] πλάγιον ποιήσας τὸν τράχηλον περιπατεῖν); Hippokr. *Prorrhētikon* 1.71.5 (τοὺς ἐν πυρετῷ κωματώδει κατακεκλασμένους); Hesychius glosses θηλυδριῶδες (Aristoph. *Th.* 131) with τὸ κατακεκλασμένον; i.e. an effeminate, 'weepy' manner. I suggest that Smikrines is pointing out to Pamphile that if she is constantly getting at Charisios with angry looks, scolding words and a generally abject (or distraught) appearance (σχῆμα κατακεκλασμένης) that will act as an incentive and encouragement to Habrotonon: if she sees her rival upset and on the defensive, that will boost her confidence.⁶

793 παραλύσει, '(in that situation) she'll oust you'. The most likely nuance of παραλύω here seems to be LSJ s.v. I 2: 'put an end to', 'undo', 'get rid of'. Our word 'paralysis' comes from παραλύω, and conceivably that might apply here: 'she'll render you impotent' (LSJ s.v. IV). In what follows, Smikrines says a *hetaira* has so many more tricks up her sleeve than a (respectable) woman: perhaps here Smikrines means something like 'she'll run rings round you'.

793-796 (...μᾶλλον). Two ancient writers quote or paraphrase these words in part or in whole: 793-796 (with μάχεσθαι instead of μάχη) Palladius, *Dialogus de vita S. Ioannis Chrysostomi XVI*, 40-44 (p. 304 Malingrey-Leclercq); χαλεπὸν...μάχη: Cyrillus *Contra Iulianum* 7.229a (PG 76.849b). Both quoted in full by Bathrelou. Unfortunately the quoted words do not extend far enough to decide the doubtful reading ἄπτεται in 796.

796 [ἄπ]τεται, 'she employs, resorts to' (+ gen.). Unfortunately the new letters stop short of revealing what verb stood here. Theoretically, θιγγάνει is also possible, but possibly a higher register than ἄπτεται, so less suitable in Smikrines' tirade.

797 ἐξ[ῆς· κ]αλῶς. νῦν. The new fragment gives us εἷξ at line beginning, then a gap of perhaps three letters, then αλωσ on the adjoining fragment. Römer now suggests ἔξει[ι κ]αλῶς νῦν ταῦτά σοι (said ironically by Smikrines) and translates 'This will now be a real mess for you!' But future ἔξει combined with νῦν is not ideal (should be τότε), and the remark is abrupt and ill-fitted to its context. Gronewald (ap. Römer) has suggested: ἐξῆ[ς κ]αλῶς νῦν ταῦτά σοι τὴν Πυθίᾳ[ν] | εἶρη[κέ]ναι "that the Pythia has told you this beautifully in strict order"), but two

⁶ I considered the following possibilities but found them less appropriate either palaeographically or semantically: κατακεκαμμένης - κατακάμπτω (this seemed to me second most likely), κατακεκαρμένης - κείρομαι, κατακεχρημένης - καταχράω, κᾶτ' ἐκδεδομένης - ἐκδίδωμι, κατακεκνισμένης - κατακνίζω (cf. Aristophanes *Plut.* 973), κατακεκαυμένης - κατακαίω, κατακεκασμένης - κατακαίνυμαι.

adverbs, *καλῶς* and *ἀκριβῶς*, with *εἰρηκέναι* is perhaps awkward. I suggest we retain Gronewald's *ἐξῆς* (cf. line 583) *καλῶς*, but punctuate differently. Putting a half-stop after *ἐξῆς* (going with the previous clause) and a full stop after *καλῶς* will give *καλῶς* the closing sense 'well and good!' or 'enough of that!', as in line 293 of this play (Smikrines again!); cf. *ibid.* 354 (Daos). The word would mark the conclusion of Smikrines' speech. There follows only a rhetorical flourish without further argumentation: 'consider this spoken as truly as the Delphic Oracle!'

797 *τὴν Πυθία[ν]*. Smikrines means that his predictions are as certain as word from the Delphic Oracle. In a reference to *Heaut. Tim.* (84 K-A) we find *ταῦτά σοι καὶ Πύθια καὶ Δήλια*, 'these are your Pythian and Delian rites', which Menander is said to have alluded to in his play. Zenobius explains the proverb *ἡ παροιμία εἴρηται ἐπὶ τῶν <τὰ> ὕστατα καὶ τελευταῖα ποιούντων*, 'the proverb is said of those doing their last and final actions'. The story was told that Polykrates of Samos once celebrated the 'Pythian and Delian' rites of Apollo simultaneously on Delos; at the same time he sent to Delphi and asked the oracle whether he was celebrating these at the correct time; the Pythia replied that these (sc. actions) were his 'Pythia kai Delia'; shortly after that he died: Photius *Lex.* π p. 473.1. The proverb does not, then, appear to connect with Smikrines' words here, unless Smikrines somehow wants to allude to the fact that Pamphile is heading toward disaster. Rather, the point is surely that what he has just described will come true as surely as if the Pythia had prophesied it. It is a splendid last rhetorical flourish, as bold as it was proved false. The combination *τὴν Πυθίαν εἰρηκέναι* was said of Delphi's pronouncement that no one was wiser than Sokrates: Aelius Aristides, *Πρὸς Πλάτωνα περὶ ῥητορικῆς* Dindorf (Jebb p. 21, line 9).

When we survey this section of Smikrines' speech, we see that he is intent on showing Pamphile that her lot, if she has to 'share' Charisios with Habrotonon, will not be a happy one. It will be a situation in which she will lose out to the wily prostitute in all respects. Habrotonon will flourish, Pamphile despair. A real life example of women's rivalry leading to the attempted suicide of one party is found in Andokides *De Myst.* 124-128. Andokides relates how Kallias married the daughter of Ischomachos; then he desired her mother and introduced her into his house, creating a *ménage-à-trois*. In this situation the daughter, despairing of her life, attempted suicide, but was freed from the noose, and recovered. She fled the house. The mother had driven the daughter out (*ἐξήλασεν*). Kallias eventually tired of her, too, and ejected her. She, however, being a brazen hussy, *τολμηροτάτη* (127.2), conspired, by means of the baby she was carrying, to persuade Kallias to take up with her again, and recognize her child. We see how the more resourceful of the women (the mother) managed to oust her own daughter and steal a march over Kallias himself. Smikrines says Habrotonon is just that kind of 'brazen' woman, and there is a baby in play here, too, similarly used by Habrotonon to

pressurize Charisios, though to a good end. In tragedy we have various other parallels: Hermione and Andromache in Eur. *Androm.*, Klytimestra and Kassandra in Aesch. *Ag.*; Deianeira and Iole in Eur. *Her.*; Medea and Glauke in *Med.* The list could no doubt be extended. Possibly we have here one of those tragic structures underlying a Menandrian plot (see my edition 2009, Introduction 1.2).

Smikrines had begun his speech 715f. with a prediction that Charisios' situation would be his ruin. He would have to pay for *two* women's participation in religious festivals, an idea which clearly sends shudders down Smikrines' back. Then he moved on to depict Pamphile's life beside this profligate husband as one of anxious waiting and loneliness. Unfortunately long sections of the speech are lost. When Pamphile speaks, as we shall see, she addresses other points which clearly belong to the lost lines. Smikrines seems to have referred to the 'scandal' of the situation (809 ταισχρόν); whether this involved the illegitimate child thought to have been fathered by Charisios, or merely to the infidelity generally, we do not know. Pamphile goes on to quote Smikrines that she should shun Charisios as much as Onesimos; that too is missing in our extant text. In 816 she mentions her father's point that Charisios 'will be ruined' (816) which he had mentioned at the beginning of his speech. Considering the fact that at the *beginning* of her speech she refers to rivalry and offence between women (807-8) it seems that, to a degree, she picks up Smikrines' points in reverse order, beginning with the last (which she dismisses) and then moving back to the beginning. An excellent tactic by Menander, I would judge, as the most recent argument is freshest in the audience's mind. We do not need to believe that Pamphile's quotes from her father's words (809, 814, 816, 819, 822-23) occurred verbatim in his speech; rather, we can imagine that they pick up and summarize her father's points. So this *agōn* is carefully constructed, with much influence of Attic rhetoric, such as we can observe in Antiphon's *Tetralogies*. In fact this is a particularly forensic play, with the arbitration scene itself, of course, being modelled on forensic arbitration. Just as Euripides had loved such *agōnes* so Menander follows suit: another point supporting Satyros' observation that Menander's New Comedy was Euripidean to a marked degree.

4.4.2 Pamphile's answer

799-805 We now know that Pamphile began her speech in 799, and not 801, as previously thought. If my and others' main assumptions here are on the mark, Pamphile begins with a prologue running to seven lines. Extant text shows that Pamphile's speech went on at least until 835 and possibly for another twenty lines or so as fr. 8 K-Th and its context may well belong in Pamphile's mouth as well. If that is the case, her speech was a good fifty lines long, comparable to that of Smikrines and balancing the *agōn*. So a prologue of seven lines would not be out of

proportion. Pamphile is intent at the outset on calming her father with a declaration of polite respect (*captatio benevolentiae*). ‘Father, all that you say is true *but...*’ and what follows is then a spirited defence against his allegations and statement of her own point of view. Pamphile retains in this way both filial piety and independence of mind. Pamphile is squarely in line with Euripidean heroines such as Iphigeneia, Makaria, Polyxene (not to mention Medea!) who stand up (at least emotionally) to the men around them with extraordinary courage. Perhaps real-life daughters did sometimes rebel against the will of their fathers but certainly only behind closed doors, whilst theatre convention requires that Pamphile argues with Smikrines on her front doorstep. Presumably the name Pamphile has been chosen by Menander to signify ‘all-loving’ rather than ‘loving-all’!

As already indicated, the first section of Pamphile’s speech picks up Smikrines’ points one by one, and probably more or less in reverse order, in order to refute them. In the remaining part of her speech, mainly lost, she seems to have gone on to consider further aspects of her case. Although the sense of these first seven lines can be garnered in outline, line beginnings and endings are often missing, leaving the precise train of thought maddeningly uncertain. My own reconstruction in 2013 (*ZPE* 185) is different from that presented now in important respects. These revisions derive mainly from reconsideration of the question whose *eunoia*, goodwill, in line 804 is at issue: Pamphile’s toward her father (then), or her father’s toward her (now). They also reflect Bathrellou’s careful discussion of the new fragments known then, and critique of my paper.

799 ἐ[ρῶ]. The first letter is indistinct and the verb may have been something else, e.g. λέγω, ἄρχω. π[ρο]ροθεμένη, ‘stating as principle’ or ‘premise’ (sc. ‘throughout my speech’) (Germ. ‘zugrundelegen’). Bathrellou observes that προτίθεμαι is elsewhere construed with a dative of a person (‘I propose to *you*’), as Smikrines uses the same verb in 718 (with my note). Accordingly παντὶ τῶι λόγῳ is not indirect object, but rather adverbial ‘throughout my speech’. So Pamphile means that, throughout her speech, she wants Smikrines to bear this initial premise in mind. Even if she appears to contradict him, she respects him as *pater familias*. The new fragment of M shows that Pamphile began here, and that 799-800 are not Smikrines’ closing flourish. Line 799 prefaces the preface, so to speak, as Pamphile announces: ‘this is going to be my premise in the whole speech’.

800 τό γ’. The new fragment of M shows the line beginning, although Römer reads the third trace as an upsilon, which is unlikely in my opinion: all we see is a left upright (gamma, eta, iota, pi etc.). I reconstruct the syntax as τό + (potential) infinitive, with understood subject ‘I’ (= Pamphile), extended by a genitive absolute (ἄκοντος σοῦ). The third letter after τό does not appear to have been mu (μ’-). The line is an example of how small changes in our reconstructions of the text lead to quite different meanings. Römer reconstructs τοῦ[δ’ οὐ]δὲν ἄκοντος ποιήσας

οὔποτ' ἄν, 'that *you* could never do anything against *his* will' (my italics), meaning Smikrines could never go against *Charisios*' will. Some of the difficulties arise because the Greeks wrote literary manuscripts without gaps between words! (ποιῆσαι σοῦ or ποιήσαις οὐ-). In this case, I believe what Charisios wants or thinks is completely irrelevant to the debate between father and daughter. He has gone off and left Pamphile and taken up with another woman in another man's house. Effectively he has forfeited his rights as husband.

801 πεπλα[σμένην], 'with artifice'. For the nuances of πλάττω here see my note in the main edition.

802 χρή. Although the traces in the new fragment are very difficult to interpret, at least they show that previous suggestions are not right. χ-ρ-η followed by an upright seem plausible enough, although completely uncertain. Each of the letters read by Römer: σ-ο-υ seems to be disputable. Austin had already conjectured δεῖ here (although negated in his sentence), so equivalent in sense to my idea now. π[ερί ἄ]-: 'περί stands before a word beginning with a vowel in Com., περὶ Ἀθηνῶν, περὶ ἔμοῦ, Arist. *Knights* 1005f.' (LSJ)

803 [ὡς λυσιτ]ελῆ, 'as being advantageous' (with ἐμὴν γνώμην), i.e. 'my opinion if given in accord with your wishes'. The supplement is probably not too long as in 801 and 802 we have assumed (at least) seven missing letters (before the discovery of the new fragment) missing from line beginnings in M ([καὶ πάτε]ρ, [χρή περὶ ἄ]-). Gronewald's conjecture here ἀφελῆ, in various combinations, remains a possibility of course. It was based on an assumed opposition between πεπλασμένην (801), 'constructed', or a variant of that, and ἀφελής, 'simple', 'plain', both terms used to characterize modes of speech. εἶ. The big question is: *who* is the subject of this clause? Is it Pamphile or Smikrines? In 2013 I assumed Pamphile was claiming her own right to think for herself (φρονεῖν) following a common reading of the traces as ε-ι-μ, i.e. εἰμί. Since then I have changed my mind however, and believe Pamphile is, overtly anyway, deferring to Smikrines, saying he has the authority to understand 'what is just'. Bathrellou has pointed out that the third trace is not likely to be mu, but may be the left upright of a number of letters, including kappa (as I assume here). Great uncertainty, then, here as to the sense. I take a decision for the benefit of readers, but beware! κ[ύριος]. Bathrellou agrees that the initial trace may be part of the downstroke of e.g. kappa. Another line in which different supplements will give widely divergent meanings. However all suggestions to date point in roughly the same direction as κύριος with the infinitive φρονεῖν – being 'good', or 'authorized' to 'think' – seems to be what is required here.

The overall sense of 801-3, then is that Pamphile *says*, at least, that she must defer to her father. What she goes on to argue, however, gives the lie to this. Since the audience (surely) wishes the unhappy couple to discover their misunderstandings and make up, they are likely to sympathize more with Pamphile than Smikrines at

this point, as he wants to dissolve the marriage.

804 [τὸ δίκαιον], ‘what is right’. Although supplements have varied (see *app.*), as in the case of κύριος in the previous line, they all point in roughly the same direction, forming an object to φρονεῖν. ἀ[ν]έριστα, ‘incontestable’, ‘uncontroversial’. Bathrellou has now endorsed this reading and given it contemporary support by pointing to proper names such as Ἀνήριστος/Ἀνέριστος and feminine Ἀνηρίστα attested for the period either in literary or epigraphic sources. She points out, however, that the meaning is more likely to be ‘incontestible’, that which one cannot dispute (ἐρίζω), rather than what I suggested in 2013, ‘uncombative’ or ‘uncontentious’ (applied to Pamphile), and I agree with her, applied now to what Smikrines had told Pamphile, not what Pamphile is about to tell him. As Bathrellou points out in n. 20, Bechtel 1917, 195 glosses the name Aneristos as ‘der, gegen den keine ἔρις möglich ist’, which, applied to things, would mean ‘incontravertible’, ‘incontestable’. It seems to me now that εὐνοία is more appropriately said of Smikrines’ good will toward Pamphile: ‘Father, I know you mean only the best for me but...’ Pamphile would be (deferentially) saying to her father that she realizes all he had said was really out of ‘good will’ toward her. Bathrellou: ‘probably, but not necessarily, Smikrines’ goodwill towards her, rather than vice versa’. μοι λέγ[ειν]. The end of the line is again unfortunately shrouded in darkness, and my supplement now depends on the assumption that it is Smikrines’ *eunoia* toward Pamphile which dictates (ἐκέλευσε) that he says ‘incontravertible’ truths to her, and which induces her (ἐπάγεται) to obey.

805 ἐκέλε]υσε, ‘dictated’ (see previous note). The trace before sigma in M is slight but suits upsilon, as well as, perhaps, epsilon or sigma (see *app.* for other suggestions, most of which read sigma for the trace). The visible letters in M] .ce have led editors to believe unanimously that the personal pronoun σε must have stood here. κελεύω, order, can be used of inanimate things such as νόμος and θυμός, but these might be said to represent human planning or will; likewise εὐνοία is a quality of the human mind. ἐπάγεται, ‘induces’. We had this verb already in 651, as the new fragment has shown. ἐπάγει (Gronewald ap. Römer), by the way, is improbable metrically (split double-short).

When we survey this sentence thus reconstructed, Pamphile is attributing two connected things to the good will which she assumes her father feels toward her: that he said all he has said to her out of a fundamental desire for her well-being, and that this good will is a force bearing on Pamphile to obey. The sentiment is part of Pamphile’s deferential overture to her father, before contesting everything he said. Thus she manages to preserve an appearance of filial piety while preparing for her own fierce self-defence.

806-8 Bathrellou suggests e.g.: [ἐπεὶ δ]ὲ τοῦτο, πάπ(π)α, λυπηρὸν δοκεῖ, / [κακῶν με] μηδὲν ἠδικηκυῖαν τυχεῖν, / [νύμφας] ἀμαρτούσας ἔωμεν, ‘[Because], dad,

this seems distressing, namely that I meet with [troubles] although I've done no wrong, let us not talk about [brides] who erred.' But this probably mistakes the syntax of the main clause, which seems to take the form of *ἔάω* + acc. & infin.: 'leave someone alone to do something', or, as here, 'let someone (doing or being something: participle) be' (LSJ s.v. 1a). I.e. in this case, 'let's leave women(?) in peace who happen to err'. *τυγχάνω* + part. seems in this case well-rendered by 'happen to' do something, and is not here, with Bathrellou, the construction with genitive ([*κακῶν*]) 'chance upon', 'hit on'. The infinitive goes with both participles *ἡδίκηκυϊαν* and *ἀμαρτούσας*. *λυπηρόν*. Bathrellou now accepts my reading of this word, where previous editors had read *δυνατόν*. Römer's *σοὶ παρόν δοκεῖ* is unsatisfactory Greek (*δοκεῖ* goes with an infinitive; *παρόν* would normally be the absolute accusative). *μηδέν'*, perhaps marginally better than *μηδέν*, as it is people who matter in the constellation of man plus two women described by Smikrines.

807-8 [*γυναῖκα*], [*πόρνας*]. But what are the missing words at both line beginnings? The participles tell us only that their antecedents are feminine singular in the one case, and plural in the second. The accusative case belongs to the acc.+infin. construction dependent on *ἔῶμεν* as indicated in the previous note. I take the lines to be an abbreviated dismissal of Smikrines' account of all the harm and injustice Habrotonon will do to Pamphile if Charisios accommodates both women. As already outlined, this is the last, vitriolic section of Smikrines' speech, whose content runs (at least) from 786 down to 797. So Pamphile would be picking up on this last argument, only to dismiss it summarily as being 'painful' (*λυπηρόν*). If this is correct the singular feminine noun/pronoun should be Pamphile herself, who 'happens to have done no wrong', and Habrotonon and her ilk, 'who may happen to have erred'. *γυναῖκα* might refer specifically enough to Pamphile, the wife (*δάμαρτα* metrically possible but not a comic word), and *πόρνας* to harlots. Again, however, what we supplement will affect sense, as the alternatives proposed to date show. *ἀμαρτούσας* is aorist, so probably refers to sins committed rather than 'being committed' in a general sense. This is the first of Pamphile's points which is expressed in a deliberately vague way (she mentions no names); in what follows that remains the tendency. Probably Pamphile wants to keep the literal truth from her father (she has had, as she thinks, an illegitimate baby and that is why Charisios is estranged from her), and perhaps protect her own honour; it is unfortunate for the modern reader, however, who would like to know exactly what she means at all points.

808-813 This is the second of Pamphile's points (*δεύτερον* 808) so we are right to consider 806-7 her first. This point is expressed in an obfuscating way (see previous note), as she leaves us (and her father) to guess what she means by *ταίσχρόν*. That it stems from Charisios in her father's opinion is a fair guess from *παρὰ τούτου*

and αἴτιον τοῦτον τίθης; who else can οὗτος be if not Charisios? So the point seems to be about some ‘dishonour’ which Charisios has done her. Is it the fact of his having left her and taken up with Habrotonon, or can it be the baby already which Smikrines has gotten wind of, guessing that it is Habrotonon’s by Charisios? Smikrines certainly *mentions* a ‘child by a prostitute’ in line 646 but perhaps only as a possibility in the future rather than a known fact. But then Pamphile denies that there is any ‘dishonour’ or perhaps ‘scandal’. What can she mean? She can hardly deny that Charisios is humiliating her by hiring Habrotonon. And she cannot be denying that scandal attaches to the baby as she has no idea yet that it is *hers* by Charisios. Bathrellou’s explanation of these lines is unfortunately weakened by reading ἀτυχῶν at the beginning of 813, and thinking it refers to Charisios’ misfortune in fathering Habrotonon’s baby (she wrote before the new little fragment of M showed the line beginning to be ὁ τυχῶν). ταισχρόν is no doubt one of Menander’s typical euphemisms but is it a euphemism for an illegitimate child, or for a husband living ‘in sin’ with a harlot? Then Pamphile goes on to say that in a small closed circle (ἐν ὀλίγοις) the truth can be found out, whilst the wider public (οἱ πολλοί) only knows ‘what has happened’ (sc. on the surface) and for them, ‘any story to hand is preferable to the truth’. But that does not help us much, either. What truth does Pamphile mean which can be revealed in a small private circle? Surely not that she has had a baby herself after rape, as, I repeat, she has no idea yet that Charisios is its father. Or does she mean that her husband can hardly be blamed for taking offence having heard about her extra-marital baby; therefore there’s no ‘shame’ in that. Just possibly that is what she means (from her point of view), only she cannot spell *that* out to her father for obvious reasons. In short I think we do best to see here one of those *impasse* situations which Menander likes to create. Pamphile cannot tell her father the truth which would exonerate Charisios to a considerable degree and must keep her words ambiguous. For another example of the *impasse* see the conversation between Demeas and Thrasonides in act four of *Mis.*, reported by Getas, who was present.

810-813 ‘The truth can only be discovered in a small circle. The general public is happy with some superficial story’. This sentiment, though here of course with specific meaning and application in the play, reads as a rather undemocratic view. For an Athenian it might mean that the Assembly can never discover the truth, which was reserved for the few, the ὀλίγοι. There had been many notorious oligarchs in the turbulence of the previous century, and two periods of oligarchic rule. Plato indeed favoritizes this viewpoint (for example in the *Republic*) that only the educated few should have access to government as the uneducated masses simply do not have the intellectual equipment to think straight (εὐβουλία). We know that Menander nearly went down with Demetrios of Phaleron when he was ousted in 307 BC, and education in a philosophical school such as the Lyceum was the pre-

serve of the relatively rich and privileged, i.e. not the *oi polloi*. I fear that such a remark by Pamphile might have been enough to have had its author sent to the *gulag* under some regimes. One is reminded also of the, at times, life-threatening mental stress caused to people nowadays caught up in some scandal when they are hounded by the media, who only want to serve up stories (ὁ τυχῶν λόγος) to their tabloid readership. The truth is, indeed, only accessible to the small inner circle. It is interesting how Pamphile admits in this remark that she knows ‘people are talking about her’; and see lines 665-6 where Charisios is said to be ‘the talk of the town’.

Smikrines in *Sik.* 150-155 expresses a very similar sentiment to that of Pamphile here and is castigated as ‘oligarchic’ (ὀλιγαρχικός) by Bleps for it (156). Like Pamphile he says that the truth cannot be ascertained in public but only in a small circle (ἐν ὀλίγῳ συνεδρίῳ). But unlike Pamphile, he is an unsympathetic character so the same sentiment acquires two valences (as the structuralists would say) in Menander’s plays. Hard to pin him down.⁷

812-13 γίνεται. The breakthrough in deciphering this sentence came when Bathrellou realized that what had been read as a tau (τείνεται) in M was in fact a gamma. This can then be combined with ὁ τυχῶν [λόγ]ος in the next line to produce very satisfactory sense: ‘so that any chance story becomes preferable to the truth’. [λόγ]ος is of course a supplement, but final sigma is clear and omikron before that quite plausible. That there is space in the gap for three letters is corroborated by Bathrellou’s suggested supplement [σὺ φ]ήϊς, ‘you say’. Bathrellou did not know then that 813 in fact began with στ[rather than ατ[so she supplemented ἀτυχῶν, which has turned out to be wrong. ὁ τυχῶν...λόγος as an expression is recorded (at least) three times in the *TLG*, ‘a chance account’, ‘any old story’, and the participle of τυγχάνω is regularly used adjectivally, ‘chance’, ‘random’. ἐπίπροσθε, ‘before’, is usually not used of time, only spatial order, whether literal, or, as in this case, theoretical.

814 Another quote from Smikrines’ speech (note σ’, ‘you’), but not necessarily literal. In lines 422-3 we learned from Onesimos himself that he had told Charisios previously of other indiscretions (τῶν προτέρων μηνυμάτων), which can only point to the revelation about Pamphile’s baby, which she had while Charisios was away. Charisios had reacted badly then, being annoyed with the conveyor of such bad news (423-5). Onesimos also tells us there that he had *not* confronted Charisios with the ring (evidence of the rape that night at the Tauropolia), because he knew that his master was angry with him anyway. So now, when Smikrines tells Pamphile that ‘she should avoid Charisios as much as Onesimos’, one wonders what exactly he had meant. Is this a reference to Onesimos’ having ‘told on her’ before? In that case Smikrines must know *what* Onesimos had told and all Pamphile’s at-

⁷ Thanks to Alan Sommerstein for the reference.

tempts at discretion now would seem to be pointless. I do not know the answer. I would assume from extant evidence in the play that Smikrines does *not* know about Pamphile's baby. Perhaps there were lines in the play, missing now, which showed the threat Onesimos posed to Pamphile.

815-16 Pamphile says it is a 'shameful' thing her father has just said to her, that she should shun Charisios. Presumably she means: 'that is not what a good wife should do, come what may'. She goes on to spell this position out to Smikrines, saying that she married Charisios for the good times and the bad. **εἶπας**. Menander shows a distinct preference for the 'weak' aorist forms of 'say' as well as φέρω (ἤνεγκα). ἐνήκας, 'introduce', 'insinuate', 'cast (aspersion)', (Germ. 'in den Raum stellen') preferable to ἐφήκας (edd.) as there is no trace of upper vertical of phi in M, which one would expect to see. The basic meaning of ἐνήμι is 'send in against', but it can be used of a missile, or poison, courage etc. (LSJ s.v.).

816-17 The sentence begins with another quote from Smikrines, that Charisios is doomed. In line 751 Smikrines has said ἀπόλωλεν. Perhaps this shows the relation between Pamphile's 'quotes' from her father's speech and what he really says: she is, in effect, summarizing his words. Then Pamphile repeats the verb φεύγω from before showing that this point belongs in the same context: should Pamphile run from Charisios now that he has become entangled in scandalous behaviour?

817-18 Pamphile says she married Charisios for the good times and the bad. For the opposition between εὐπορέω and ἀπορέω cf. Timokles fr. 11 K-A: ἀγορὰν ἰδεῖν εὖοψον εὐποροῦντι μὲν / ἥδιστον, ἂν δ' ἀπορῆ τις ἀθλιώτατον, 'to see a well-stocked market is the sweetest thing for a well-off person, most bitter however if someone is destitute'; cf. Antiphanes fr. 232.7: ὅταν εὐπορῶν γὰρ αἰσχρὰ πράττη πράγματα, / τί τοῦτον ἀπορήσαντ' ἂν οὐκ οἶε ποιεῖν; 'When he commits vile acts while well-off, what do you think he will refrain from when badly off?' That a person can fall on bad times after prosperity was obviously something of a cliché. Pamphile's point goes a step further, however: if a woman's husband falls on bad times, she should not run from him like a rat leaving a sinking ship. The point is enshrined in modern marriage vows at a Church wedding.

819 **προίδωμι** (= προίδωμαι). The middle of προοράω with the sense 'provide for', 'take care for', is documented in LSJ s.v. II 3, but usually with a genitive object or prepositional phrase (περί, πρὸς). However the combination with a dative of advantage (*commodi*) seems natural enough: 'for him'. **«ἄτοπον»**. Smikrines appears to have said this about Charisios in line 704, right at the beginning of the altercation between himself and Pamphile, not in his main speech. A fair translation might be 'impossible'. There Smikrines had said 'one virtue is always to steer clear of an impossible character'. Bathrellou pointed out that ἄτοπον may not be a quote from Smikrines but might be Pamphile's comment on the previous thought, that she should leave Charisios now that he is in poor shape as a husband. Römer

accepts this point from Bathrellou and supplements σὺ μὲν σὺ[νοι]σθ[ά μοι] after it ('Impossible! You know this as well as I do!'). But this is to overlook the point that Smikrines *had* called Charisios ἄτοπον and told Pamphile that she should leave him (703). The letters after μὲν in this line are totally unclear. Römer has objected to my φῆ[ς] that phi after μὲν is 'impossible', preferring sigma herself (above). However, I am prepared to stick with phi: one only has to assume that the descender has become abraded. Sigma is indeed a possibility but I cannot think of a suitable word or construction which will connect well with the next line. With omikron one could imagine something like σὺ μὲν οἴ[ει] γῶ] δὲ [μῆν] which would not change the sense greatly.

820 κοινωνός το[ῦ βί]ου, 'life companion'. Smikrines had already used the word back in line 594, possibly in the same context, and Charisios picks up on this expression when he comes to brood over Pamphile's noble words compared to his own pusillanimity (920). Antiphanes is quoted as having used an almost identical expression (Athen. 2.1.92 Kaibel) κοινωνός ἀμφοῖν τῆς τύχης καὶ τοῦ βίου (said of a parasite), and the expression (with variants) κοινωνός βίου is a commonplace. το[ῦ βί]ου κα[ὶ] τῆς τύ[χης] is best taken as hendiadys 'the vagaries of life', 'life's vicissitudes'.

821-23 Pamphile comes to the last of Smikrines' points which she will address. It concerns the prediction that Charisios will have to service two households because of Habrotonon and will pay her more attention than Pamphile (Habrotonon can never be his wife as she is not a citizen).

823 ἐκείνη. M has only ἐκει- so the error may be put down to haplography (ε-κει-νη). μᾶλ[λον] αἰσθάν[οιό] γ', 'you may well notice'. Bathrellou suggests πάλ[ιν] ὀλισθάνονθ' [ὄρ]ῶ, 'I see him slipping up again', but where she wants lamda in ὀλισθάνονθ', alpha is more likely. Pi in πάλιν is, in my opinion, wrong, too. Nor does the sense with ὄρῶ, 'I see', entirely convince: Smikrines does not see, only predict. ὀλισθάνω ('slip' = 'get into trouble') is, in my mind, too much of a euphemism for Smikrines, who tends to exaggerate. Finally, there is split double-short between πάλιν and ὀλισθάνονθ'. Unfortunately the traces in M after α-ι-σ-θ-α are indistinct, so my supplement is little more than e.g. αἰσθανοίμεθ' ἄν.

824ff. Pamphile goes on to discuss the possibility of remarriage if she leaves Charisios.

Appendix: complete updated text version 2.0⁸

The cast

In order of appearance:

| | |
|---|---|
|  | Karion, the cook, <i>mageiros</i> |
|  | Onesimos, household slave of Charisios |
|  | Chairestratos, friend of Charisios |
|  | Habrotonon, harp-girl, <i>psaltria</i> and <i>hetaira</i> |
|  | Smikrines, father-in-law of Charisios |
|  | Daos, slave, a herdsman |
|  | Syriskos, slave of Chairestratos, a charcoal-burner |
|  | Pamphile, wife of Charisios, daughter of Smikrines |
|  | Charisios, young man |
|  | Sophrone, old woman, nurse of Pamphile |

The scene is a rural deme of Attica, probably not far from Athens, with two house doors opening onto a street: one belongs to Charisios, the other to his friend Chaire-

⁸ An asterisk beside a *word indicates a change from the 2009 text. Here I can only record the change in the *app.* as there is no space for commentary.

stratos.

Hypothesis

O²⁸ = P.Oxy. 4020

Ἐπι[
Ἐπιτρέ[ποντες
Οὐχ ὁ τ[ρόφι-
μός σο[υ πρὸς
θεῶν, [5

τὸ δράμα τῶν ἀ[ρίστων·
περιγέγονεν γὰρ δηλώσει
ἠθῶν ἀπάντων [ἔχον δούλους
δύο, τὸν μὲν σωφ[ρόνως τὸν
δ' αἰσχυνομένω[ς δικάζοντα, 10
γαμετήν κοσμίω[ς ἔχουσαν,
ἑταίραν ἀφελῶς, γ[έροντα
φιλάργυρον λογισμ[ὸν ἔχοντα,
θεράποντα δικαί[ολογοῦντα
[—unknown number of lines missing—] 15

1-14 suppl. Parsons 7 Furley: δείξει Parsons: μιμήσει Kassel 11 Martina in app.: ἐρώσαν
Parsons: λέγουσαν Kassel 12 γ[vel τ[Parsons 14 δικαί[ολογοῦντα Kassel

Text

Act One

The play opens with two slaves conversing. The cook, Karion, addresses Onesimos, Charisios' servant:

fr. 1 K.-Th.

ΚΑΡΙΩΝ

οὐχ ὁ τρόφιμός σου πρὸς θεῶν, Ὀνήσιμε,
ὁ νῦν ἔχων <τήν> Ἀβρότονον τὴν ψάλτριαν
ἔγημ' ἔναγχος;



ΟΝΗΣΙΜΟΣ

πάνυ μὲν οὖν [

fr. 2a and b K.-Th.

Καρ

φίλω σ', Ὀνήσιμε·
καὶ σὺ περίεργος εἶ...
...οὐδέν ἐστι γὰρ
γλυκύτερον ἢ πάντ' εἰδέναι

P.Oxy. 4936

In the following fragment, which Handley places between fr. 1 and the beginning of the Petersburg parchment, we have scraps of conversation between Karion the cook, Chairestratos and Onesimos. Column i contains line ends, column ii line beginnings, including *notae personae* and paragraphoi. Column length appears to have been thirty-five lines. For both columns I give a combination of Handley's diplomatic text (where only single letters can be discerned) and his restored text (where whole words can be plausibly restored). All the suggested supplements given in the *apparatus* stem from Handley's textual commentary. For 'Handley', then, one can read 'Handley in comm.'

Column i

(minimal traces of 4 lines)

| | |
|--------------------------|----|
|] ςῖον | 5 |
|] . ι . . ο | |
|] traces [| |
|] . . . εςε | |
|] traces [| |
|] . . [. .] ο . . | 10 |
|] ο [| |
|] . κυν[. . .] . . . [| |
|] γενομεν[- | |
|] ασι | |
|] ις ὄλην | 15 |
|] ον . | |
| καλη[.] κορη . | |
|] ςφόδρ' οἶσθ' ὅτι | |
|] . τι | |
|] μεις ἴσα | |
|] ν οὐδέπῳ | 20 |
| κ]ρεάδιον | |


| | |
|------------------|----|
|] Χαρίσιο[- | |
|]εν[. . .] | |
|]ρ . . . [.]σι | |
| ὄνοματ[ο]ς | 25 |
|] . εις φρε[ν]ῶν | |
|]κειν | |
|]σιον | |
|]στε . . . [| |
|]οπερ[. . .]υ | 30 |
|]γυν[| |
| -]αμα κύ | |
|]δέτου[| |
|] . επ[.]μ[| |

5 Χαρείσιον dubitanter Handley 15 e.g. [ἡμέραν οἰκίαν πόλιν] Handley κα[λε]ῖς possis
 16 κ|αλη[ς] κόρης vel -ή[ν] -ην potius quam]η[ι] -η[ι] Handley ον . s.l. vel correcturam vel
 notam personae intell. Handley 19 e.g. οἰκονο]μεῖς vel -μ εις ἴσα Handley: ὕ]μεῖς/ή]μεῖς possis
 χαρεισιο[Π 26]κεις vel]θεις leg. Handley et suppl. e.g. ἀφειστή]κεις φρενῶν: φρονῶν possis
 27 e.g. ἐμοὶ δο]κεῖν vel τε]κεῖν Handley 28 Χαρίσιον fortasse Handley 30 e.g. ὅπερ [ἐμο]ῦ vel
 τ]ὸ περ[ὶ κο]ῦ Handley 32 e.g. τ]ὰμὰ cu Handley

Column ii

| | | |
|-----|---|----|
| Καρ | <u>με</u> . . . [λεγ [. χα . [<u>[.]ν</u> [. πακο [. ο . λ . . . [εἴρηκ' ἐγῶ [πῆφυκα[| 5 |
| Καρ | <u>υ</u> . . . [. . . αν . [.] . [[. . .] . . . θ . [. . . καν . . . [ὅπως θ . . . [ταύτην ο[| 10 |
| Χαι | ἐν γειτόν[ων αὐτήν δι[- ἄ γ' ἄν τύ[χη ὥσθ', ὡς ἔο[ικε <u>ἀλλὰ πατ[-</u> | 15 |



| | | | |
|-------|--------------------|----|---|
| | αὐτόν πι[- | 20 | |
| | κρεμᾶν . [| | |
| | ... [| | |
| | σοῖ δεῦρο [| | |
| | τηρ[ῶ]ν γὰρ [| | |
| | κλείσω πι[| 25 | |
| | περιμει[ν- | | |
| | τήν μία[ν | | |
| Καρ | αὐτός καλ[[| | |
| Ον | καί Θασι[- | | |
| Χαι | σοῖ πειθ[- | 30 |  |
| (Καρ) | οἶνον Θά[κιον | | |
| | ἀλλ' οὐ τι χ[αίρων | | |
| Ον | ἄν ἔτι λα[λήϊς | | |
| | ποῖ νῦν [| | |
| | ... [| 35 | |

5 ὑπακουομ[vel ἐπ- Handley 13 θυγ[ατέρα dubitanter Handley 17 ἅπαν ζῦ [possis 19 ἀλλὰ πατ[ερ- Handley: αλλαν . ατ leg. Furley 20 vel πρ[leg. Furley 21 κρεμᾶν Handley 22 ἀλλ[fortasse Furley 23 δεῦρο Furley: σοῖ δεῖ πο[vel σοῖ δ' εἰ πο[Handley 26 περιμει[ν Furley: περιμεν[vel περι μέν [Handley 28 καλ[Furley: κα[Handley 30 σοῖ πείθ[ομαι Handley 33 ἄν ἔτι λα[λήϊς vel λά[βηϊς Handley

Between the end of this fragment and the beginning of the next scene must have come the lost prologue. Someone – probably a deified abstraction (Diallage, ‘Reconciliation’?) – told the audience what lay behind the rift in Charisios’ and Pamphile’s marriage: a baby conceived before their marriage, considered illegitimate and exposed before Charisios’ return from his business trip, but in fact his very own child by Pamphile.

Before the Petersburg fragment commences we may place, conjecturally, two further fragments. For their attribution to *Epitrepontes* see commentary.

Fr. 10 K.-Th.

Stobaeus, *Ecl.* 4.29.58 Hense. Μενάνδρου Ἐπιτρέποντες·

ἐλευθέρωι τὸ καταγελάσθαι <μὲν> πολὺ
αἴσχιόν ἐστι· τὸ δ' ὀδυνᾶσθ' ἀνθρώπινον.



1. <μὲν> Heringa: γὰρ Hense 2. αἴσχιον codd.: αἴσχιστον Heringa.

Stobaeus, *Ecl.* 4.29.59 Hense. Τοῦ αὐτοῦ·

οὐκ ἐλευθέρου φέρειν
 νενόμικα κοινωνοῦσαν ἡδονὴν ὕβρει.

The Petersburg fragment begins in the middle of a speech by Smikrines as he paces angrily up and down outside Charisios' door.

(ΣΜΙΚΡΙΝΗΣ)



| | | |
|-------|---|-----|
| | ... | |
| | ἄνθρωπος οἶνον. αὐτὸ τοῦτ' ἐκπλήτ[τομαι ἔγωγ' ὑπὲρ <δὲ> τοῦ μεθύσκε<σθ' οὐ λέγω. ἀπιστία γὰρ ἐσθ' ὅμοιον τοῦτό γε, εἰ καὶ βιάζεται κοτύλην τις τοῦβολ[οῦ ὠνούμενος πίνειν ἑαυτόν. | 130 |
| (Χαι) | τοῦτ' ἐγ[ώ προσέμενον· οὗτος ἐμπεσὼν διασκ[εδᾶι τὸν ἔρωτα. | |
| Σμ | τί δέ μοι τοῦτο; πάλιν οἰμω[ζέτω. προῖκα δὲ λαβὼν τάλαντα τέτταρ' ἀργύ[ρου ο]ὐ τῆς γυναικὸς νενόμιχ' αὐτὸν οἰκέτ[ην· ἀπόκοιτός ἐστι· πορνοβοσκῶι δῶδεκ[α τῆς ἡμέρας δραχμᾶς δίδωσι. | 135 |
| (Χαι) | δῶδεκα; πέπυσ]τ' ἀκριβῶς οὔτοσι τὰ πράγματα. | |
| (Σμ) | μηδὲ διατροφὴν ἀνδρὶ καὶ πρὸς ἡμερ[ῶν ἕξ. | |
| (Χαι) | εὔ] λελ[όγ]ισται. δὴ ὀβολοὺς τῆς ἡμέρας, ἱκανό]ν τι τῶι πεινῶντι <πρὸς> πτισ[άνη]ν ποτέ. | 140 |

T P



127 ante hunc v. πίνει δὲ πολυτελέστατον e.g. Sudhaus 128 ἐγωγ' εὐπερτουμεθυσκεθ
 P teste Hutloff: ἐγώ· περὶ δὲ τοῦ μὴ μεθύσκεσθ' cj. Cobet: ἔγωγ' ὑπὲρ τοῦ <μὴ> Jern-
 stedt, Sisti (1985, 240) μεθυσκεθ' P, corr. Tischendorf 129 ἀπληστία Wilamowitz
 130 Wilamowitz, τουβολ P, τουσβο leg. Cobet 131 ἐγ[ώ Cobet: ἔτ[ι van Leeuwen
 132 suppl. Cobet 133 Σμ in marg. sin. dispex. Hutloff post ἔρωτα spatium et unum
 punctum testatur Hutloff: totum versum Chaerestrato dant nonnulli οἰμω[ζέτω Ko-
 erte: οἰμώ[ξεται Sudhaus 134 Cobet 135 Cobet 137 δίδωσι· cum spatio P X in
 marg. dextro dispex. Hutloff 138 suppl. van Leeuwen 139 suppl. Sudhaus 140 suppl.
 Sudhaus 141]ντ .. γωπειωντιπτι ποτε leg. Cobet:]ντιτωπειωντιπτις .
 . . γποτε: leg. Hutloff: ἱκανό]ν τι Wilamowitz, al. <πρὸς> Sudhaus <γ' εἰς> Wilamowitz
 πτισάνην Gomperz

[?ABPOTONON]


| | | | |
|--------|---|-----|---|
| | Χαρίσι]ός σε προσμένει, Χαιρέ[στρατε. τίς ὄδ' ἐσ]τι δ[ή], γλυκύταθ'; | |  |
| (Χαι) | ὁ τῆς [νύμφης π]ατήρ. δριμύ βλέπ]ων ὡς ἄθλιός τις φ[ιλόσοφος ἀκριβολογεῖθ'. | | |
| (Σμ) | ὁ] τρισκακοδα[ίμων ψάλ]τριαν]σαν γυναῖκα [| 145 | |
| | | | ⊥ P |
| | [— gap of 1 line —] | | |
| | ... []·[προσε[ἀλλ' η[ἀποδοὺς δ[ἐ τὴν προῖκα ν... [| 150 | ⊥ O25 |
| Αβρ | ὁ γ' ἐρῶ. | | |
| Σμ | [π]ερὶ τῶ[ν] .. [| 155 | |
| Αβρ | ἀγχου[.] . κειτον[]..[]..[τῆς νυ[κ]τὸς. | | |
| Χ[αι] | εὐ[...] .. [..... Ἄβρό[τονον]. | | |
| Αβρ | ἀλλ' οὐκ ἐκάλο[υν – | | |
| (?Χαι) |]σων[| | ⊥ P |
| (Αβρ) | οὕτως ἀγαθόν τί σοι γένοιτο, [μ]ή λέγε ἄ <γ' > εἶπον— | | |
| Χα[ι] | οὐκ ἐς κόρακας; οἰμῶξει μακρά. | 160 | |
| Σμ | εἴσ<ε>μι δ' οὖν εἴσω σαφῶς τε πυθόμενος ἅπαντα τ[αῦ]τα τῆς θυγ[ατρὸ]ς βουλευσομαι ὄντινα τ]ρόπον πρὸς τοῦττον ἤδη προσβαλῶ. | |  |
| (?Αβρ) | φράσω[μ]εν αὐτῶι τοῦττον ἤκοντ' ἐνθάδε; | | ⊥ O25 |

142 in. Koerte, fin. Capps 143 in. edd.: τί ποτ' ἐσ]τι Handley (2009) γλυκυτατε P]ατηρ leg. Hutloff 144 in. Austin (2011):]ονως leg. Cobet: edd. pr. versum Simiae dederunt: ἀλλὰ τί παθ]ῶν Koerte: τί δὴ παθ]ῶν Wilamowitz: περιπατ]ῶν Handley fin. Wilamowitz 145 in. Austin: βλέπει σκυθρῶφ' Wilamowitz reliqua Jernstedt 146 τὴν ἔνδον οἰκοῦ]σαν Sudhaus: πρὸς τὴν ἐνοικοῦ]σαν γυναῖκα [προσφέρει] suppl. Austin (2011) 150 -164 suppl. Turner-Parsons 153 ἀποδοὺς δ[ἐ τὴν προῖκ'] suppl. Austin (2011) 155 leg. et suppl. Furley: ὁ γέρων vel ὁ γ' ἐρῶν ed. pr. ἐράτω Bathrellou (vel ἐρά<ι> τῶ[ν]) 156 leg. Furley, ἀγχου[δ'] ἔκειτο vel ἀγχου[σ'] ἐκεῖ τὸν [possis: ἀσκού[ς] ἑκατόν Bathrellou (ἀσκού iam Parsons) 160 in. ἄ <δ' > εἶπον— Austin per litt., qui post 159 dist.: <γ' > Furley: «ἀεὶ ποτ',» Arnott (2000, 154) 161 Parsons (1994a, p. 72)

| | | |
|--------|---|-----|
| (Χαι) | φράσ[ω]μεν. οἶον κίναδος· οἰκίαν ποεῖ ἀνάστα]τον. | 165 |
| (?Αβρ) | πολλὰς ἐβουλόμην ἅμα. | |
| (Χαι) | πολλάς;] | |
| (?Αβρ) | μίαν μὲν τὴν ἐφεξῆς. | |
| (Χαι) | τὴν ἐμήν; | |
| (?Αβρ) | τὴν σ]ὴν γ'. ἴωμεν δεῦρο πρὸς Χαρίσιον. | |
| (Χαι) | ἴωμ]εν· ὡς καὶ μειρακυλλίων ὄχλος εἰς τ]ὸν τόπον τις ἔρχεθ' ὑποβεβρεγμέν[ων οἷς] μ[ὴ] ἵνοχλεῖν εὐκαιρον εἶν[α]ί μο[ι] δ]οκεῖ. | 170 |

[ΧΟΡΟ]Υ

Act Two

| | | | | |
|-------|---|---|---|---|
| (?Ον) | ἐπί[πωνα] πάντα τάνθ[άδ'· οὐχ ὑ]περευφραν[εῖ οἴομ[]ως τελεῖν καὶ τοπ[] . . ε ὁ δεσπό[της ὁ γέρω[ν οὐδὲ λό[γ- |] | ναὶ λέγει, μ]άρτυρας]τῆς η . . [π]ρὸς θεῶν]λως καὶ τα.[]χο . . ν . . [αἰσ]χύνεται] γέγονεν α[]. . [5-6] . . [175 |  |
| | | | 180 | ⊥ P |

[— gap of several lines —]

O²⁵ fr. 3

| | | | |
|-------|--|--|---|
| (?Ον) | . .] . ει η[. .]ιζει . . . σα[.] . ου . α . η[πα]ρατρίβομ[αι .]ωρας ἀνατ[| | 5 |
|-------|--|--|---|

166 in. Kock: διάστα]τον Sudhaus, Wilamowitz 167 -170 suppl. Jernstedt 171 in. suppl. Kock fin. Jernstedt 173 οἴομ]ενος εἶναι Jernstedt 177 λό[γ- Furley post hunc v. initia octo versuum quae habet P in folio III^f inser. Hutloff; num Epitrepontibus attribuenda dubium est 181 leg. suppl. Furley

| | |
|-------------------|----|
| τ]ὸ γὰρ π[έ]ρας [| |
| ἀ]παλλάγηθι . [| |
| ἀ]γαθὰ γένοιτ[ο | |
| κ]άθειδ' ἀναστ[| |
| κ]λίνην ἔμοι [| 10 |
| ἀ]πώλεσεν . [| |
| ἀ]γαθὸν γένο[ιτο | |
| ἐλάλει δέ μοι Χ[| |
| αὐτὸν ἐθέλει [| |
| ὕμᾱς ἐνοχλε[ι | 15 |
| οὐθὲν δέομα[ι | |
| οὐ] τῶι τυχόντ[ι | |
| ± 4] . τος εἴπ[ε | |
| ± 4] γυναικ[| |
| ± 4]ρ . ἀπο[| 20 |
| ± 4] . δακω[| |

2 κν]ίξει possis: κρ]ίξει Bathrellou 3 ἄ]δουσα suppl. Bathrellou:] . ουσα Parsons: βα]λοῦσα possis 4-21 suppl. Parsons (1994b) 4 π]αρατρίβου[αι Austin ap. Nünlist (2004, p. 96) 5 χ]ώρας vel φ]ωρᾶς Parsons 8 γένοιθ[potius quam γένοιτ[Parsons 9 ἀναστ[άς Austin, Nünlist 13 Χ[αιρέστρατος Austin vel Χ[αρίσιος Nünlist (2004, p. 97) 16 Nünlist 18 Furley, e.g. ἀλλ' αὐτὸς εἶπε [21 θυμὸ]ν δακώ[ν] Austin ap. Nünlist (2004, 97).

Then, conjecturally, unplaced fragments of O¹⁴

See Weinstein (1971); Austin (1973, no. 135).

V

]είσομαι
]εἶσθαι κ[
] . ει πάλαι
] . . . λ[

VI

]ξ[
 ἀπό]κοιτος ἐξ ὄ . . . [
]ἐλ . . . [.] . τ' ἐξο[
]ων ἔμοι: τί φησι με[

VII

[. .] . . [

εἴλ]ηφ' ὄλωσ
ἐ]βούλετο [
] . πεπεισμε . [
]

VIII

.....
] ... λεθ[
] . ἀνάξι[

IX

]..[
]αυτηπ[
]..[

X

]εθνω[[
]υδε. [

193-214 O^{nov} see Nünlist (2003)



- (?Σμ) τ]ούτων θυγατέρ[
... τὸ] δὴ λεγόμενον η[
.....] . ε πείσηι καρτερη[195
.....] . ν τὸ μὴ παρὰ τοῦ τοι[ούτου
.....] . πεπόηκε μυρίου[ς
...]ον γε τὸ κακόν, εἰ δεήσ[ει
.....] . λέγοντ' «ἄσωτός εἰμ', οὐ[
.....]τα, μεθύω, κραιπαλῶ,» [200
..]ρ[...]ι δ' οὔν αὐτῶι φράσω ν[
π]εῖραν προσάγειν, ὡς νῦν α[
οὔ]θεις λέγει τούτῳι γάρ; ε[
ἐ]ργάζετ'· ἐρρῶσθαι γάρ ἐστ' . [
...] ἀργός δ' ὑγιαίνων τοῦ πυρέπτοντος πολὺ 205
ἔστ' ἀθλιώτερος· διπλάσιά γ' ἐσθίει
μάτην·] ιδεῖν βουλήσομ' αὐ[τὸν ὕστερον.
(ΔΑΟΣ)
π]ροσμείνατ'· ὦ δειλῆς μετα[
(ΣΥΡΙΣΚΟΣ)
ἔρ]ρωσο καὶ τὸ κατὰ σέ πρόσ[μεινον μόνος.
π]αρ' ἓνα γάρ ἐσθ' ἕκαστον ἢ σφ[τηρία. 210



193 -207 Smicr. trib. Nuenlist τούτων Nünlist *in comm.* θυγατέρ[Austin: οὐ γὰρ ἐρ[- possis 195 μηδέν] σὲ πείσηι, καρτέρησ[ον, Σμικρίνη suppl. Nünlist 197 πεποίηκε μυρί' οὔ[τος ἔκτοπα Austin 198 -199 καλ]όν γε τὸ κακόν Nünlist δεήσ[ει / ὑπομένειν αὐτὸ]ν λέγοντ' Handley per litt. 199 -200 «ἄσωτός εἰμ'» – οὔ[τω γὰρ ἦν / μάλιστα – «μεθύω κτλ.» Handley per litt.: [γὰρ τάδε] / γελα]στά; – «μεθύω κραιπαλῶ» – [βδελυρὰ μὲν οὔν] suppl. Austin 201 in. πα]ρ[όντ]ι Nünlist fin. ν[έαν τινὰ suppl. Austin 202 in. Nünlist 204 ἐστ[ι μὲν καλόν,] Nünlist 205 -207 ἀργός...μάτην = Men. Ep. fr. 6 207 fin. suppl. Austin (2011), P. Brown 208 π]ροσμείνατ' Nünlist μετα[τρόπου, μείνατε] Handley: μετα[πιπτούσης κακῶς Austin: δειλῆς μετα[στάσεως possis 209 Furley, Bathrellou: μόνον Nünlist

| | | | |
|------|--|--------------------------------|----------------|
| (Δα) | ο]ὕθ' ἐν λέγεις δίκαιον. | | |
| Συ | οὐ μα[.....]ε πρὸς τὸν δεσπότην [.....]ον. κατοικεῖ δ' ἐνθά[δ-] . [.]μεν οἴκε... οὐ[| | |
| | [– gap of not more than three lines –] | | |
| (Συ) | φεύγεις τὸ δίκαιον. | | |
| (Δα) | συκοφαντεῖς, *δυστυχῆς. | | T C |
| | οὐ δεῖ σ' ἔχειν τὰ μὴ σά. | | |
| (Συ) | ἐπιτρεπτέον τινί | | T O14 |
| | ἐστι περὶ τούτων. | | |
| (Δα) | βούλομαι· κρινώμεθα. | 220 | |
| (Συ) | τίς οὖν; | | |
| (Δα) | ἐμοὶ μὲν πᾶς ἰκανός. δίκαια δὲ πάσχω· τί γάρ σοι μετεδίδουν; | | |
| (Συ) | τοῦτον λαβεῖν βούλει κριτήν; | | |
| (Δα) | ἀγαθῆι τύχη. | | |
| (Συ) | πρὸς τῶν θεῶν, βέλτιστε, μικρὸν ἂν σχολάσαις ἡμῖν χρόνον; ὕμῖν; περὶ τίνοσ; | | |
| (Σμ) | ἀντιλέγομεν πρᾶγμα τι. | 225 | |
| (Σμ) | τί οὖν ἐμοὶ μέλει; | | |
| (Συ) | κριτὴν τούτου τινὰ ζητοῦμεν ἴσον· εἰ δὴ σε μηδὲν κωλύει, διάλυσον ἡμᾶς. | | |
| (Σμ) | ὧ̄ κάκιστ' ἀπολούμενοι, δίκας λέγοντες περιπατεῖτε, διφθέρας ἔχοντες; | | |
| (Συ) | ἀλλ' ὅμως. τὸ πρᾶγμα ἔστι· βραχύ, καὶ ράιδιον μαθεῖν. πάτερ, δὸς τὴν χάριν· μὴ καταφρον[ήση]ς, πρὸς θεῶν. ἐν παντὶ δεῖ καιρῶι τὸ δίκ[αι]ον ἐπικρατεῖν ἀπανταχοῦ, καὶ τὸν παρατυγχάνοντα τούτου τοῦ μέρους ἔχειν πρόνοιαν κοινόν ἐστι τῶι βίωι | 230 235 | ⊥ O14 T O14 |

211 μ' ἀ[ποστρέφεις Austin 212 ἐγὼ δ]ἐ...[τραπήσομαι Austin 213 τὸν ἐμ]όν....ἐνθά[δι Χαιρέστρατος Austin 218 δυστυχῆς Furley olim 227 εἶδεσε C: εἰδητι O¹⁴: εἰ δὴ σε μὴ τι vel εἰ δὴ τι μὴ σε possis 232 παντιδεῖ C: παντὶ – ἐπικρατεῖν Stob. Flor. III 9.11 Hense 235 post πρόνοιαν interp. van Leeuwen

| | | |
|------|---|------------|
| | πάντων. | |
| Δα | μετρίωι γε συμπέπλεγμαι ρήτορι. τί γάρ μετεδίδουν; | |
| (Σμ) | έμμενεῖτ' οὔν, εἰπέ μοι, οἷς ἂν δικάσῃ; | |
| Συ | πάντως. | |
| (Σμ) | ἀκούσομαι· τί γάρ τό με κωλύον; σὺ πρότερος ὁ σιωπῶν λέγε. | 240 |
| Δα | μικρόν γ' ἄνωθεν, οὐ τὰ πρὸς τοῦτον μόνον πραχθένθ', ἴν' ἦι σοι καὶ σαφῆ τὰ πράγματα. ἐν τῷ δασεῖ τῷ πλησίον τῶν χωρίων τούτων ἐποίμαινον τριακοστήν ἴσως, βέλτιστε, ταύτην ἡμέραν αὐτὸς μόνος κάκκειμενον παιδάριον εὔρον νήπιον ἔχον δέραια καὶ τοιουτονί τινα κόσμον. | 245 |
| (Συ) | περὶ τούτων ἐστίν. | |
| Δα | οὐκ ἔαί λέγειν. | |
| (Σμ) | ἐὰν λαλήῃς μεταξύ, τῇ βακτηρίαι καθίξομαί σου. | |
| (Συ) | καὶ δικαίως. | |
| (Σμ) | λέγε. | |
| (Δα) | λέγω. ἀνειλόμην, ἀπῆλθον οἴκαδ' αὐτ' ἔχων, τρέφειν ἔμελλον. ταῦτ' ἔδοξέ μοι τότε· ἐν νυκτὶ βουλήν δ', ὅπερ ἅπασι γίνεται, διδούς ἐμαυτῷ διελογιζόμεν· «ἐμοὶ τί παιδοτροφίας καὶ κακῶν; πόθεν δ' ἐγὼ τοσαῦτ' ἀναλώσω; τί φροντίδων ἐμοί;» | 250 255 |
| | τοιουτοσί τις ἦν. ἐποίμαινον πάλιν ἔωθεν, ἦλθεν οὔτος – ἐστὶ δ' ἀνθρακεὺς – εἰς τὸν τόπον τὸν αὐτὸν ἐκπρίσων ἐκεῖ στελέχη· πρότερον δέ μοι συνήθης ἐγεγόνει. ἐλαλοῦμεν ἀλλήλοις. σκυθρωπὸν ὄντα με ιδῶν, «τί σύννους;» φησὶ «Δᾶος;» «τί γάρ;» ἐγώ, «περίεργός εἰμι;» καὶ τὸ πρᾶγμ' αὐτῷ λέγω, | 260 |

⊥ O14

239 τό με κωλύον Eitrem: τοκωλυονμε C, τοκω[]υον[O¹⁴ 240 δα in marg. O¹⁴
241 πραχθεντ'ιν' C 242 δασεῖ iam Herwerden, Sandbach, al.: δάσει edd. pr. 246
εχονδερε[O¹⁴ 249 καὶ δικαίως Syr. trib. Sandbach coll. Sam. 289, Dysk. 602, Dao
edd. pr. 252 ἐν νυκτὶ βουλάς...ἐμαυτῷ Etymologicum Gudianum 222.40 (= fr. 733
Kock) 256 τις ὦν van Leeuwen 258 εκπρισων C 259 εγ- ex η- C

| | | | |
|------------|--|-----|-------|
| | ὡς εὖρον, ὡς ἀνειλόμην. ὁ δὲ τότε μὲν εὐθύς πρὶν εἰπεῖν πάντ' ἔδειθ', «οὕτω τί σοι ἀγαθὸν γένοιτο, Δᾶε,» παρ' ἕκαστον λέγων, | 265 | |
| Σμ (Δα) | «ἐμοὶ τὸ παιδίον δός· οὕτω[ς] εὐτυχῆς, οὕτως ἐλεύθερος. γυναῖκά,» φησι, «γὰρ ἔχω, τεκούσῃ δ' ἀπέθανεν τὸ παιδίον,» ταύτην λέγων, ἢ νῦν [ἔχ]ει τὸ παιδίον. ἐδέου <σύ γε; | | |
| | οὐ>, Σύρισκ'; ὅλην τὴν ἡμέραν κατέτριψε. λιπαροῦντι καὶ πείθοντί με ὑπεσχόμην. ἔδωκ', ἀπῆλθεν μυρία εὐχόμενος ἀγαθὰ· λαμβάνων μου κατεφίλει τὰς χεῖρας. | 270 | |
| (Σμ) | ἐπόεις ταῦτα; | | |
| (Συ) | ἐπόουν. | | |
| (Δα) | ἀπηλλάγη. μετὰ τῆς γυναικὸς περιτυχῶν μοι νῦν ἄφνω τὰ τότε συνεκτεθέντα τούτῳ – μικρὰ δὲ ἦν ταῦτα καὶ λῆρός τις, οὐθέν – ἀξιοῖ ἀπολαμβάνειν καὶ δεινὰ πάσχειν φήσ', ὅτι οὐκ ἀποδίδωμ', αὐτὸς δ' ἔχειν ταῦτ' ἀξιῶ. ἐγὼ δέ γ' αὐτόν φημι δεῖν ἔχειν χάριν οὐ μετέλαβεν δεόμενος· εἰ μὴ πάντα δὲ τούτῳ δίδωμ', οὐκ ἐξετασθῆναί με δεῖ. εἰ καὶ βαδίζων εὖρεν ἄμ' ἐμοὶ ταῦτα κα[ὶ] ἦν κοινὸς Ἑρμῆς, τὸ μὲν ἂν οὗτος ἔλα[βέ] που τὸ δ' ἐγὼ· μόνου δ' εὐρόντος, οὐ παρῶν τ[ό]τε ἅπαντ' ἔχειν οἶει σε δεῖν, ἐμὲ δ' οὐδὲ ἔ[ν]; τὸ πέρασ· δέδωκά σοί τι τῶν ἐμῶν ἐ[γώ] εἰ δ' οὐκ ἀρέσκει, μετανοεῖς δ', ἀπόδος π[ά]λιν καὶ μηδὲν ἀδίκη[ι] μηδ' ἐλαττοῦ. πάντα δέ, τὰ μὲν παρ' ἐκόντος τὰ δὲ κατισχύσαντά με, οὐ δεῖ σ' ἔχειν. εἴρηκα τόν γ' ἐμὸν λόγον. | 275 | |
| | εἴρηκα τόν γ' ἐμὸν λόγον. | 280 | |
| | εἴρηκα τόν γ' ἐμὸν λόγον. | 285 | |
| (Συ) | εἴρηκεν; | 290 | T O26 |



264 εδειτ' C 269 παιδιον: C 270 ἐδέου <σύ γ';> Bodin-Mazon κυμικ' (in marg.)
<σύ γε; (Δα) οὐ>, Σύρισκ'; Furley: εδεου συρισκ': C: (Συ) <ἐδεόμην>. Bodin-Mazon:
οὐ <ταῦτα; Σ. φήμ'.> Sudhaus: (Συ) <ικετεύων>. Arnott: <ἔγωγ'> Hense 284 ἔλαβέ
που Furley, etiam Austin ap. Bathrellou: ἔλαβ[εν ἂν, Leo, al.: -ε τι Slings (1990) 285
fin. van Leeuwen 286 οὐδεν[C 287 τὸ πέρασ δ' ἔδωκα cj. Gronewald (1987) fin.
Ellis: ε . [C: ἐκῶν Lefebvre 289 Lefebvre

| | | | |
|----------|--|-----|-------|
| Σμ Συ | οὐκ ἤκουσας; εἶρηκεν. καλῶς. | | |
| | οὐκοῦν ἐγὼ μετὰ ταῦτα. μόνος εὖρ' οὔτοσι τὸ παιδίον, καὶ πάντα ταῦθ' ἄ ν[ῦ]ν λέγει | 295 | |
| | ὀρθῶς λέγει, καὶ γέγονεν οὕτως, ὦ πάτερ. οὐκ ἀντιλέγω. δεόμεν[ο]ς, ἰκετεύων ἐγὼ ἔλαβον παρ' αὐτοῦ τοῦτ'· [ἀ]λη[θ]ῆ γὰρ λέγει. | | |
| | ποιμήν τις ἐξήγγειλέ μοι, πρὸς ὃν οὔτοσι ἐλάλησε, τῶν τούτῳ συνέργων, ἅμα τινὰ | 300 | ⊥ O26 |
| | κόσμον συνευρεῖν αὐτό[ν· ἐ]πὶ τοῦτον, πάτερ, αὐτὸς πάρεστιν οὔτοσί. – [τὸ] πρ[ι]δίον δός μοι, γύναι. – τὰ δέραια καὶ γνωρίσματα οὗτός σ' ἀπαιτεῖ, Δᾶ'· ἑαυτῶι φησι γὰρ ταῦτ' ἐπιτεθῆναι κόσμον, οὐ σοὶ διατροφήν. | 305 | |
| | κάγῳ συναπαιτῶ κύριος γεγεννημένος τούτου· σὺ δ' ἐπόησάς με δούς. νῦν γνωστέον, βέλτιστέ, σοὶ ταῦτ' ἐστίν, ὡς ἐμοὶ δοκεῖ, τὰ χρυσί' ἢ ταῦθ' – ὅτι ποτ' ἐστί – πότερα δεῖ κατὰ τὴν δόσιν τῆς μητρός, ἥτις ἦν ποτε, | 310 | T O14 |
| | τῶι παιδίῳ τηρεῖσθ', ἕως ἂν ἐκτραφῆι, ἢ τὸν λελωποδυτηκότ' αὐτὸν ταῦτ' ἔχειν, εἰ πρῶτος εὔρε τὰλλότρια. τί οὖν τότε, ὄτ' ἐλάμβανον τοῦτ', οὐκ ἀπήιτουν ταῦτά σε; οὐπω παρ' ἐμοὶ τοῦτ' ἦν· ὑπὲρ τούτου λέγων ἦκω δὲ καὶ νῦν, οὐκ ἑμαυτοῦ σ' οὐδὲ ἐν ἴδιον ἀπαιτῶν. κοινὸς Ἑρμῆς; μηδὲ ἐν εὐ]ρισχ', ὅπου πρόσεστι σῶμ' ἀδικούμενον· οὐχ] εὔρεις τοῦτ' ἔστιν ἀλλ' ἀφαίρεις. | 315 | |
| | βλέ]ψον δὲ κάκεῖ, πάτερ· ἴσως ἔσθ' ο[ύ]το]σι ὁ πα]ῖς ὑπὲρ ἡμᾶς καὶ τραφεῖς ἐν ἐργάταις ὑπ]ερόψεται ταῦτ', εἰς δὲ τὴν αὐτοῦ φύσιν | 320 | ⊥ O14 |
| | *ἐκβ]ὰς ἐλεύθερόν τι τολμήσει πο<ν>εῖν, θη]ρᾶν λέοντας, ὄπλα βαστάζειν, τρέχειν ἐν ἀ]γῶσι. τεθέασαι τραγωιδούς, οἶδ' ὅτι, | 325 | |

293 ἰκιδι habet O²⁶ in marg. 309 ταυθ' ατι C, corr. Richards: ἄττα van Leeuwen 311 Lefebvre: ἐκτρ φη C (εκτριφη leg. Guéraud) 315 τουτ' – λεγων C, O¹⁴ & Weinstein (1971): τότ' – λέγειν Leo, alii 316 σ' ins. iam Sudhaus: ουχ εμαυτου ουδε εν C: ζ' ουδε εν O¹⁴ 318 -320 Lefebvre 320 C: δ' ἐκέισε van Leeuwen 321 in. Jensen:] c C: γεγον]ώς Herwerden 323 ἐκβὰς Furley, cf. ἐς ἀξίωμα βὰς Eur. *Ion* 603, Nicolaus hist. fr. 64.3 ἐκβὰς δὲ εἰς ἄνδρα: ἀίξ]ας Leo: βλέψας Bodin πο<ν>εῖν Sandbach e Σ *Od.* 2.10: ποιειν C: πο<θ>εῖν poss. 324 -325 Lefebvre

| | | |
|--|--|--|
| | κ]αὶ ταῦτα κατέχεις πάντα. Νηλέα τινὰ Πηλίαν τ' ἐκείνους εὔρε πρεσβύτης ἀνὴρ αἰπόλος, ἔχων οἶαν ἐγὼ νῦν διφθέραν, ὡς δ' ἦισθετ' αὐ[το]ῦς ὄντας αὐτοῦ κρείττονας, λέγει τὸ πρᾶγμ', ὡς εὔρεν, ὡς ἀνείλετο. 330 | |
| | ἔδωκε δ' αὐτοῖς πηρίδιον γνωρισμάτων, ἐξ οὗ μαθόντες πάντα τὰ καθ' αὐτοὺς σαφῶς ἐγένοντο βασιλεῖς οἱ τότε ὄντες αἰπόλοι. εἰ δ' ἐκλαβὼν ἐκεῖνα Δᾶος ἀπέδοτο αὐτῷ <γ'> ἵνα κερδάνειε δραχμὰς δώδεκα 335 | |
| | ἀγνώτες ἂν τὸν πάντα διετέλουν χρόνον οἱ τηλικούτοι καὶ τοιοῦτοι τῷ γένει. οὐ δὴ καλῶ[ς] ἔχ]ει [τὸ] μὲν σῶμ' ἐκτρέφειν ἐμὲ τοῦτο, [τῆ]ν [δὲ] τοῦδε τῆς σωτηρίας ἐλπίδα λαβόντα Δᾶον ἀφανίσαι, πάτερ. 340 | |
| | γαμῶν ἀδελφῆν τις διὰ γνωρίσματα ἐπέσχε, μητέρ' ἐντυχῶν ἐρρύσατο, ἔσωσ' ἀδελφόν. ὄντ' ἐπισηφαλῆ φύσει τὸν βίον ἀπάντων τῆι προνοίαι δεῖ, πάτερ, τηρεῖν, πρὸ πολλοῦ ταῦθ' ὀρώωντ' ἐξ ὧν ἔνι. 345 | |
| | «ἄλλ' ἀπόδος, εἰ μή», φησ', «ἄρέσκει». τοῦτο γὰρ ἰσχυρὸν οἶεταί τι πρὸς τὸ πρᾶγμ' ἔχειν. οὐκέτι δίκαιον, εἴ τι τῶν τούτου σε δεῖ ἀποδιδόναι, καὶ τοῦτο πρὸς ζητεῖν λαβεῖν, ἴν' ἀσφαλέστερον πονηρεύσῃ πάλιν, 350 | |
| | εἰ νῦν τι τῶν τούτου σέσωκεν ἡ Τύχη. εἴρηκα. κρῖνον ὅτι δίκαιον νενόμικας. (Σμ) ἀλλ' εὔκριτ' ἐστί· πάντα τὰ συνεκκείμενα τοῦ παιδίου ὅστί. τοῦτο γινώσκω. | |
| | (Δα) καλῶς· τὸ παιδίον δέ; | |
| | (Σμ) οὐ γνώσομ' εἶναι, μὰ Δί[α] σοῦ 355 τοῦ νῦν ἀδικοῦντος, τοῦ βοηθοῦντος δ[ὲ] καὶ ἐπεξιόντος *τ<όδ'> ἀδικεῖν μέλλοντί σο[ι]. | |

332 καταυτους C 334 ειδεκε, corr. Bodin-Mazon: εἰ δέ γε Lefebvre 335 αυτωῖνα C, <γ'> ins. Leo: αὐτὸς ἵνα Croenert, edd. pl. 337 η τηλ- C, corr. Lefebvre ex Choerobosc. in Hephaest. p. 194 Consbr. 339 von Arnim: [. .]ν[. .] . ουδε C: [τῆ]ν [αὐ]τοῦ δὲ Sudhaus 345 τ- π- π-, τ- ὀ- κτλ. interpunx. van Leeuwen 346 φησιν C, corr. Lefebvre 348 ουκεστι C., corr. Sudhaus propter metrum 349 προσζητεῖς Arnott 355 Lefebvre 356 Croenert 357 τ<όδ'> Leo: τ<άδ'> ins. Bodin-Mazon: τὰδικεῖν i.e. τῷ ἀδικεῖν Wilamowitz, Sandbach (ταδικειν C): <ἔ>τ' ἀδικεῖν Herwerden

| | | | |
|------|--|-----|---|
| (Συ) | πόλλ' ἀγαθά σοι γένοιτο. | | |
| (Δα) | δεινή γ' ἢ [κρίσις, νή τὸν Δία τὸν Σωτῆρα· πάνθ' εὐρών [ἐγὼ ἅπαντα περιέσπασμ'. ὁ δ' οὐχ εὐρών *ἄ[γει. οὐκοῦν ἀποδιδῶ; | 360 | |
| (Σμ) | φημί. | | |
| (Δα) | δεινή γ' ἢ κρ[ίσις· ἢ μηθὲν ἀγαθὸν μοι γένοιτο. | | ⊥ O14 |
| (Συ) | φέρει τ[αχύ. | | |
| (Δα) | ὦ Ἡράκλεις, ἃ πέπονθα. | | |
| (Συ) | τὴν πήραν χ[άλα καὶ δεῖξον· ἐν ταύτῃ περιφέρεις γάρ. βρα[χὺ πρόσμεινον, ἰκετεύω σ', ἵν' ἀποδῶ. | | |
| (Δα) | τί γὰρ ἐγὼ ἐπέτρεψα τούτῳ; | 365 | |
| (Σμ) | δὸς ποτ', ἐργαστήριον. | | |
| <Δα> | αἰ]σχρά γ' ἃ πέπονθα. | | |
| (Σμ) | πάν[τ'] ἔχεις; | | |
| Συ | οἴμαί γε δῆ, εἰ] μὴ τι καταπέπωκε τὴν δίκην ἐμοῦ λέγοντος, ὡς ἠλίσκετ'. | | |
| (Σμ) | οὐκ ἂν [ὦι]όμην. | | |
| (Συ) | ἀλλ' εὐτύχει, βέλτιστε. τοιοῦ[του]ς ἔδ[ει θατ[τον] δικάζειν πάντας. | 370 |  |
| (Δα) | [ἀδι]κ[ου πράγμ]ατος. ὦ Ἡράκλεις, οὐ γέγονε δει[νοτέρα κρίσις. πονηρὸς ἦσθας. | | → |
| Συ | ὦ πο[ν]ήρ', [ὅπως σὺ] νῦν τούτῳ φυλάξεις αὐτ[ὰ] ... | | |
| <Δα> | εὔ[λο]σι, τηρήσω σε π[ά]ντα [τὸ]ν [χρό]νον. οἴμωζε καὶ βιάδιζε. σὺ δὲ ταυτί, γύναι λαβοῦσα πρὸς τὸν τρόφιμον ἐνθάδ' εἷσφερε Χαιρέστρατον. νῦν γὰρ μενοῦμεν ἐνθάδε, εἰς αὔριον δ' ἐπ' ἔργον ἐξορμήσομεν τὴν ἀποφορὰν ἀποδόντες. ἀλλὰ ταῦτά μοι | 375 | T O26 |
| (Συ) | | 380 |  |

359 suppl. Lefebvre Σωτῆρ' ἅπανθ' von Arnim, al. 360 ἄγει Leo (α[- C leg. Lefebvre): ἔ[χει] Wilamowitz 361 Lefebvre 362 suppl. Leo 363 Koerte 364 γαρ:βρ . [C 368 in. Lefebvre 369 cyp in marg. dextro C suppl. von Arnim 370 τοιοῦτους von Arnim fin. Croiset 371 Croiset 372 suppl. Sudhaus: fin. κρις[ι]c leg. Jensen 373 ἦσθας, ὦ Leo ὅπως σὺ Sudhaus 374 αὐτ[ὰ], ἕως ἂν ἐκτραφῆι Sudhaus 375 Lefebvre

| | | | |
|------------|--|-----|-------|
| | πρῶτ' ἀπαρίθμησαι καθ' ἓν. ἔχεις κοιτίδα τινά; βάλλ' εἰς τὸ προκόλπιον. | | |
| Ον | μάγειρον βραδύτερον οὔδεις ἐόρακε· τηνικαῦτ' ἔχθες πάλαι ἔπινον. | | |
| Συ | οὔτοσὶ μὲν εἶναι φαίνεται ἀλεκτρυῶν τις καὶ μάλα στιφρός· λαβέ. τουτί δὲ διάλιθόν τι. πέλεκυς οὔτοσί. τί ταῦθ'; | 385 | |
| Ον (Συ) | ὑπόχρυσος δακτύ[λι]ός τις οὔτοσί, αὐτὸς σιδηροῦς· γλύμμα ταῦρος ἢ τράγος· οὐκ ἂν διαγνοίης· Κλεόστρατος δέ τις ἔσ]τιν ὁ ποιήσας, ὡς λέγει τὰ γράμματα. ἐπί]δειξον. | 390 | |
| (Ον) | ἦν. σὺ δ' εἶ τις; | | |
| [Συ] | [ο]ὔτός ἐστι— | | |
| (Ον) | | | |
| (Συ) | τίς; | | |
| (Ον) | [ὁ δ]ακτύλιος— | | |
| (Συ) | ὁ ποιός; οὐ γὰρ μανθάνω. | | |
| (Ον) | [τοῦ] δεσπότητος τοῦμοῦ Χαρ[ι]σίου. | | |
| (Συ) | χολαῖς; | | |
| (Ον) | ὄν] ἀπώλεσεν. | | |
| (Συ) | τὸν δακτύλιον θές, ἄθλιε, τὸ]ν ἡμέτερον. | | |
| Ον | σοὶ θῶ; πόθεν δ' αὐτὸν λαβῶν ἔχ]εις; | 395 | |
| Συ | Ἄπολλον καὶ θεοί, δεινοῦ κακοῦ. ο]ἶόν *γε σῶσαι χρήματ' ἐστὶν ὀρφ[α]νοῦ π]αιδός· ὁ προσελθὼν εὐθύς ἀρπάζειν βλέπει. τ]ὸν δακτύλιον θές, φημί. | | |
| (Ον) | προσπαίζεις ἐμοί; τοῦ δεσπ[ό]του 'στι, νῆ τὸν Ἀπόλλω καὶ θεούς. | 400 | ⊥ O26 |

381 καθεν' C 382 οἷης (=Onesimos) s.l. hab. O²⁶ 384]ουνουτοσιμεμφ[O²⁶ i.e. οὐκοῦν οὔτοσὶ μὲν φαίνεται Parsons 385 στιφ[. .]ς O²⁶: στριφνος C 386 πεκυ[O²⁶ 389] . αγνοίης O²⁶: διαγνοίην C 390 ποιήσας C 391 suppl. Sudhaus ον ζύ O²⁶ 392 -396 Lefebvre 393 fin. punct. interrog. Furley 394 τόν i.e. ποι(μὴν)? π..[ποι(μὴν) O²⁶ 396 απολλ[i.e. ποι(μὴν) Συρ.? O²⁶ 397 .ιονγ'ε vel -τε O²⁶: οἶόν τε cum p. interrog. post παιδός Austin ap. Parsons: οἶον τὸ σῶσαι Lefebvre: [οἶον ἀ]π[ο]σῶσαι al.

- (Συ) ἀποσφαγείην [π]ρότερον ἂν δῆπουθεν ἢ
τούτῳ τι κ[α]θυφείμην. ἄραρε, δικάσομαι
ἅπασι καθ' ἕνα. π[αι]δίου ἴσιν, οὐκ ἐμά—
στρεπτόν τι τουτί· λαβέ σύ. πορφυρᾶ πτέρυξ.
εἴσω δὲ πάρ[αγ]ε.—[σ]ὺ δὲ τί μοι λέγεις;
- (Ον) ἐγώ; 405
Χαρισίου ἴσιν οὐτοσί· τοῦτόν ποτε
μεθ[ύων ἀπώλ]εσ', ὡς ἔφη.
- (Συ) Χαιρεστράτου
εἰμ' [οἰκέτης.] ἢ σῶιζε τοῦτον ἀσφαλῶς,
ἢ μοι δ[ὸς ἴν' ἐγ]ώ σ[οι] παρέχω σῶν.
- (Ον) βούλομαι
αὐτ[ὸς] [φυλάττειν.]
- (Συ) οὐδὲ ἔν μοι διαφέρει· 410
εἰς ταῦτό [γ]ὰρ παράγομεν, ὡς ἐμοὶ δοκεῖ,
δεῦρ' ἀμφοτέροι.
- (Ον) νυνὶ μὲν οὖν συνάγουσι καὶ
οὐκ ἔστιν εὐκαιρον τὸ μηνύειν ἴσως
αὐτῷ περὶ τούτων, αὔριον δέ.
- (Συ) καταμενῶ,
αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ 415
ἔτοιμος. οὐδὲ νῦν κακῶς ἀπήλλαχα.
πάντων δ' ἀμελήσανθ', ὡς ἔοικε, δεῖ δίκας
μελετᾶν· διὰ τουτί πάντα νυνὶ σῶιζεται.

ΧΟΡΟΥ


Act Three

- Ον τὸν δακτύλιον ὥρμηκα πλεῖν ἢ πεντάκις
τῷ δεσπότηι δεῖξαι προσελθῶν, καὶ σφόδρα 420
ῶν ἐγγὺς ἢ[δη] καὶ πρὸς αὐτῷ παντελῶς
ἀναδύομαι. καὶ τῶν προτέρων μοι μεταμέλει
μηνυμάτων· λέγει γὰρ ἐπιεικῶς πυκνά
«ὡς τὸν φράσαντα ταῦτά μοι κακὸν κακ[ῶς]
ὁ Ζεὺς ἀπολέσαι.» μή με δὴ διαλλαγ[εῖς] 425



T O26

402 suppl. von Arnim: τούτων τι leg. et suppl. Gronewald (1995, 29) 403 -407 Lefebvre
409 Jensen 410 Croiset 415 αὐριον·στω C 418 τούτου Croiset, al. 422 προτέρων
O²⁶: πρότερον C 425 διαλλαγ[εῖς] C: κατα[O²⁶ i.e. κατα[λλαγεῖς

| | | | |
|-------|---|-----|---|
| | πρὸς τὴν γυναῖκα τὸν φράσαντα ταῦ[τα καὶ συνειδὸτ' ἀφανίσει λαβῶν. καλῶς [ποῶ ἕτερόν τι πρὸς τούτοις κυκᾶν ὃς [βούλομαι.] κάνταῦθα κακὸν ἔνεστιν ἐπιεικῶς μ[έγα. | |  |
| Αβρ | ἔᾄτέ μ' ἰκετεύω σε καὶ μή μοι κακὰ παρέχετ'. ἑμαυτὴν, ὡς ἕοικεν, ἀθλ[ία λέληθα χλευάζουσ' ἔρᾰσθαι προσ[εδ]όκω[ν], θεῖον δὲ μισεῖ μῖσος ἀνθρωπὸς μέ τι. οὐκέτι μ' ἔᾄ γὰρ οὐδὲ κατακεῖσθαι, τάλαν, παρ' αὐτόν, ἀλλὰ χωρίς. | 430 | ← |
| Ον | ἀλλ' ἀποδῶ πάλιν παρ' οὗ παρέλαβον ἀρτίως; ἄτοπον. | 435 | |
| Αβ[ρ] | τάλας οὗτος. τί τοσοῦτον ἀργύριον ἀπολλύει; ἐπεὶ τό γ' ἐπὶ τούτῳ τὸ τῆς θεοῦ φέρειν κανοῦν ἔμοιγ' οἷόν τε νῦν ἔστιν, τάλαν· ἀγνή γάμων γάρ, φασίν, ἡμέραν τρίτην ἤδη κάθημαι. | 440 | |
| (Ον) | πῶς ἂν οὔν, πρὸς τῶν θεῶν, πῶς ἂν, ἰκετεύω— | |  |
| Συ | ποῦ 'στ[ιν ὄν ζ]ητῶν ἐγὼ περιέρχομ' ἔνδον; οὗτος, [ἀπόδο]ς, ὦγαθέ, τὸν δακτύλιον ἢ δεῖξον ὦι μέ[λ]λεις ποτέ. κρινώμεθ'· ἐλθεῖν δεῖ μέ ποι. | | ← |
| Ον | τοιουτονί ἔστιν τὸ πρᾶγμ', ἀνθρωπε· τοῦ μὲν δεσπότη ἔστ', οἷδ' ἀκριβῶς, οὐτοσί Χαρισίου, ὀκνῶ δὲ δεῖξαι· πατέρα γὰρ τοῦ παιδίου αὐτόν ποῶ σχεδόν τι τοῦτον προσφέρων μεθ' οὗ συνεξέκειτο. | 445 | ⊥ O ²⁶ |
| (Συ) | πῶς, ἀβέλτερε; | 450 | |
| (Ον) | Ταυροπολίους ἀπώλεσεν τοῦτον ποτε παννυχίδος οὔσης καὶ γυναικῶν. Κατὰ λόγον ἔστιν βιασμὸν τοῦτον εἶναι παρθένου· | | |

427 ποῶ Arnott (2000, 155): ποῶν Wilamowitz: καλῶς. [τί δεῖ] /... ὄσο[ν τάχος] Austin ap. Parsons 428 fin. Arnott (2000, 155): κυκαν [C, κυκαν ὅς[O²⁶ 429 fin. Sudhaus: συχόν Koenen (1974) 430 μοι s.l. C 431 ἀθλ[C: ἀθλ[ία] van Leeuwen 432 προσ[.]όκων O²⁶: προσεδόκων iam Capps 435 ονης s.l. habet O²⁶ 436 αβ[s.l. habet O²⁶ τάλας: C 439 εστωταλαν C leg. Lefebvre, i.e. ἔστ', ὦ τάλαν:]στιν· ταλαν O²⁶ 442 suppl. von Arnim οἰκυρι s.l. habet O²⁶ 443 ουτοσενδον[C, trans. Wilamowitz: οὔτος. ἔνδον Sudhaus [ἀπόδο]ς suppl. Wilamowitz 444 fin. ποτ' ἢ Sudhaus 451 ταυροπωλ- C

| | | |
|-------|---|-----|
| | ἡ δ' ἔτεκε τοῦτο κάξέθηκε δηλαδὴ. εἰ μὲν τις οὖν εὐρών ἐκείνην προσφέρῃ τοῦτον, σαφὲς ἂν τι δεικνύ[οι] τεκμήριον· νυνὶ δ' ὑπόνοιαν καὶ ταραχὴν ἔχει. | 455 |
| (Συ) | σκόπει αὐτὸς περὶ τούτων. εἰ δ' ἀνασεῖεις, ἀπολαβεῖν τὸ]ν δακτύλιόν με βουλόμενος δοῦναί τέ σοι μι]κρόν τι, ληρεῖς. οὐκ ἔνεστιν οὐδὲ εἷς π]αρ' ἔμοι μερισμός. | 460 |
| (Ον) | οὐδὲ δέομαι. | |
| Συ | [τα]ῦτα δὴ. ἦξ]ω διαδραμῶν—εἰς πόλιν γὰρ ἔρχομαι νυν]ί—περὶ τούτων εἰσόμενος τί δε[ῖ] προῖν. | |
| (Αβρ) | τὸ] παιδάριον, ὃ νῦν τιθηνεῖθ' ἢ [γ]υνή, Ὀν]ήσιμ', ἔνδον, οὗτος εὖρεν ἀν[θ]ρακεύς; | 465 |
| (Ον) | ὥ]ς φησιν. | |
| (Αβρ) | ὥς κομψόν, τάλαν. | |
| (Ον) | καὶ τουτονὶ τὸ]ν δακτύλιον ἐπόντα τοῦμοῦ δεσπότητος. | |
| (Αβρ) | αἶ, δύσμορ'· εἶτ' εἰ τρόφιμος ὄντως ἐστὶ σου, τρεφόμενον ὄψει τοῦτον ἐν δούλου μέρει κούκ ἂν δικαίως ἀποθάνοις; | |
| (Ον) | ὄπερ λέγω, | 470 |
| (Αβρ) | τὴν μητέρ' οὐδεὶς οἶδεν. ἀπέβαλεν δέ, φήεις, Ταυροπολίοις αὐτόν; | |
| (Ον) | παροινῶν γ', ὥς ἔμοι τὸ παιδάρι[ο]ν εἶφ' ἀκόλουθος. | |
| Αβρ | δηλαδὴ εἰς τὰς [γ]υναῖκας παννυχιζούσας μόνος ἐνέ[πεσε· κάμο]ῦ γὰρ παρουσίας ἐγένετο τοιούτον ἕτερον. | 475 |
| (Ον) | σοῦ παρουσίας; | |
| (Αβρ) | πέρυσι, ναί, Ταυροπο[λίοις· π]αισὶν γὰρ ἔψαλλον κόραις, *αὕτη θ' [ὁμοῦ συ]νέπαιζεν· οὐδ' ἐγὼ τότε | |



456 ἀνδεικν . [. .] ἀντι C, corr. et suppl. Croiset 461 fin. Jensen: [δε]ῦρο δὴ Sudhaus
462 -463 suppl. Wilamowitz 466 ὥ]ς Furley: [ναί,] Lefebvre, al. 474 C: μόνας
Herwerden, al. 475 ἐνέ[πεσε] Koerte, [κάμο]ῦ von Arnim 476 τουαυτον C 477
Capps 478 Capps: αὕτη .. συνέπαιζον Headlam, van Leeuwen: αὕτ[α]ί Sudhaus:
αὕτ[ή] .. συ]νέπαιζε Wilamowitz

| | | |
|-------|--|-----|
| | —οὐπω γάρ—ἄνδρ' ἦιδειν τί ἐστι. | |
| <Ον> | καὶ μάλα. | |
| <Αβρ> | μὰ τὴν Ἀφροδίτην. | |
| (Ον) | τὴν δὲ παιδ' ἄ γ' ἦτις ἦν | 480 |
| | οἴσθας; | |
| (Αβρ) | πυθοίμην ἄν· παρ' αἷς γὰρ ἦν ἐγὼ | |
| | γυναιξί, τούτων ἦν φίλην. | |
| (Ον) | πατρός τίνος | |
| | ἤκουσας; | |
| (Αβρ) | οὐδὲν οἶδα· πλήν ἰδοῦσά γε | |
| | γνοίην ἄν αὐτήν. εὐπρεπῆς τις, ᾧ θεοί· | |
| | καὶ πλουσίαν ἔφασάν τινα. | |
| Ον | αὕτη ἴσθις τυχόν; | 485 |
| (Αβρ) | οὐκ οἶδ'· ἐπλανήθη γὰρ μεθ' ἡμῶν οὔσ' ἐκεῖ, | |
| | εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνη | |
| | τίλλουσ' ἑαυτῆς τὰς τρίχας, καλὸν πάνυ | |
| | καὶ λεπτόν, ᾧ θεοί, ταραντῖνον σφόδρα | |
| | ἀπολωλεκυῖ· ὄλον γὰρ ἐγεγόνει ῥάκος. | 490 |
| (Ον) | καὶ τοῦτον [εἶχ]εν; | |
| (Αβρ) | εἶχ' ἴσως, ἀλλ' οὐκ ἐμοὶ | |
| | ἔδειξεν· οὐ γὰρ ψεύσομαι. | |
| (Ον) | τί χρή ποεῖν | |
| | ἐμὲ νῦν; | |
| (Αβρ) | ὄρα σὺ τοῦτ'· ἐὰν δὲ ν<ο>ῦν ἔχης | |
| | ἐμοὶ τε πείθῃ, τοῦτο πρὸς τὸν δεσπότην | |
| | φανερὸν ποιήσεις· εἰ γὰρ ἐστ' ἐλευθέρα[ς | 495 |
| | παιδός, τί τοῦτον λαυθάνειν δεῖ τὸ γε[γονός; | |
| Ον | πρότερον ἐκείνην ἦτις ἐστίν, Ἀβρότονο[ν, | |
| | εὐρώμεν. ἐπὶ τούτῳ δ' ἐμοίγ' οὐ νῦν [δ]ρα[μεῖ; | |
| (Αβρ) | οὐκ ἂν δυναίμην, τὸν ἀδικοῦντα πρὶν σ[αφῶς | |
| | τίς ἐστιν εἰδέναι. φοβοῦμαι τοῦτ' ἐγ[ώ, | 500 |
| | μάτην τι μηνύειν πρὸς ἐκείνας ἄς λ[έγω. | |
| | τίς οἶδεν εἰ καὶ τοῦτον ἐνέχυρον λαβ[ῶν | |
| | τότε τις παρ' αὐτοῦ τῶν παρόντων ἀπέβαλεν | |
| | ἕτερος; κυβεύων τυχὸν ἴσως εἰς συμβολὰς | |

480 παιδ'ητις C, suppl. Headlam, Wilamowitz: παιδ' <ἔθ'> Vollgraff 493 τουτο C
γε[
ννεχης C 496 fin. Leo: τοσυ . [C 497 εκτ\w/αβρο- C ο[νη^c in marg. dext.
C 498 leg. et suppl. Furley: Koerte (1910, 34) 'utrum EMOY an EMOI voluerit scriba,
diiudicare non possum': νυν . ρα leg. Koerte, Jensen¹, Lefebvre, νυν . εν Jensen², Sudhaus.
utrumque legi posse dixit Guéraud: σύ[μπ]ρα[ττε] νῦν Wil.: σὺ νῦν [γ]εν[οῦ—] Sudhaus:
νῦν συγγενοῦ post Headlam Sandbach 499 -501 Lefebvre 500 τουτεγ C sine apostr.
test. Guéraud



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| | <p>ὑπόθημ' ἔδωκ', ἢ συντιθέμενος περί τινος περιείλετ', εἴτ' ἔδωκεν· ἕτερα μυρία ἐν τοῖς πότοις τοιαῦτα γίνεσθαι φιλεῖ. πρὶν εἰδέναι δὲ τὸν ἀδικοῦντ' οὐ βούλομαι ζητεῖν ἐκείνην οὐδὲ μηνύειν ἐγὼ τοιοῦτον οὐδέν.</p> | 505 |
| Ον | <p>οὐ [κ]ακῶ[ς] μέντοι λέγεις. τί οὔν ποήσῃ τις;</p> | 510 |
| Αβρ | <p>θέασ', Ὀνήσιμε, ἂν συναρέσῃ σοι τούμὸν ἐνθύμημ' ἄρα. ἐμὸν ποήσομαι τὸ πρᾶ[γμα] τοῦτ' ἐγὼ, τὸν δακτύλιον λαβοῦ[σ]ά τ' εἴσω τουτονὶ εἴσειμι πρὸς ἐκεῖνον.</p> | |
| (Ον) | <p>λέγ' ὃ λέγεις· ἄρτι γὰρ νοῶ.</p> | 515 |
| (Αβρ) | <p>κατιδὼν μ' ἔχουσαν ἀνακρινεῖ πόθεν εἶληφα. φήσω «Ταυροπολίοις παρθένος ἔτ' οὔσα», τὰ τ' ἐκείνη γινόμενα πάντ' ἐμὰ προουμένη· τὰ πλεῖστα δ' αὐτῶν οἶδ' ἐγὼ. ἄριστά γ' ἀνθρώπων.</p> | |
| (Ον) | | |
| (Αβρ) | <p>ἐὰν δ' οἰκεῖον ἦι αὐτῶι τὸ πρᾶγμ', «οὐκ» εὐθύς ἦξει φερόμενος ἐπὶ τὸν ἔλεγχον καὶ μεθύων γε νῦν ἐρεῖ πρότερος ἅπαντα καὶ προπετῶς; ἃ δ' ἂν λέγῃ προσομολογήσω τοῦ διαμαρτεῖν μηδὲ ἐν προτέρα λέγουσ'.</p> | 520 |
| (Ον) | <p>ὑπέρευγε, νῆ τὸν Ἥλιον.</p> | 525 |
| (Αβρ) | <p>τὰ κοινὰ ταυτὶ δ' ἀκκιοῦμαι τῶι λόγῳ τοῦ μὴ διαμαρτεῖν· «ὡς ἀναιδῆς ἦσθα καὶ ἰταμός τις».</p> | |
| (Ον) | <p>εὗγε.</p> | |
| (Αβρ) | <p>«κατέβαλες δέ μ' ὡς σφόδρα. ἰμ]άτια δ' οἷ' ἀπώλεσ' ἢ τάλαιν' ἐγὼ» φή]σω. πρὸ τούτου δ' ἔνδον αὐτὸ βούλομαι λα]βοῦσα κλαῦσαι καὶ φιλῆσαι καὶ πόθεν ἔλα]βεν ἐρωτᾶν τὴν ἔχουσαν.</p> | 530 |
| Ον | <p>Ἡράκλεις.</p> | |

506 Gronewald (1986a): περιέχετ' al. 511 ποησει corr. in -η C 517 -πωλιοις C 518
τατ'εκεινη C: τάκεινη corr. Wilamowitz, Headlam 520 -521 C: ἐὰν οἰκεῖον...πρᾶγμα
δ' Arnott 521 οὐκ cum p. interr. Austin (per litt.): εὐθύς <μὲν> inser. Sudhaus 527 ωσθ'
C 528 καιῖταμος C 529 -533 Lefebvre

- (Αβρ) τὸ] πέρασ δὲ πάντων, «παιδίον τοίνυν» ἐρῶ
«ἐσ]τὶ γεγονός σοι», καὶ τὸ νῦν εὐρημένον
δε]ίξω.
- (Ον) πανούργως καὶ κακοήθως, Ἄβροτονον. 535
- (Αβρ) ἄ]ν δ' ἐξετασθῆι ταῦτα καὶ φανῆι πατήρ
ὦ]ν οὗτος αὐτοῦ, τὴν κόρην ζητήσομεν
κατὰ σχολήν.
- (Ον) ἐκεῖνο δ' οὐ λέγεις, ὅτι
ἐλευθέρα γίνηι σύ· τοῦ γὰρ παιδίου
μητέρα σε νομίσας λύσειτ' εὐθύς δηλαδῆ. 540
- (Αβρ) οὐκ οἶδα· βουλοίμην δ' ἄν.
- (Ον) οὐ γὰρ οἶσθα σύ;
ἀλλ' [ῆ] χάρις τίς, Ἄβροτονον, τούτων ἐμοί;
- (Αβρ) νῆ τῶ θεῷ, π[ά]ντων γ' ἑμαυτῆι σ' αἴτιον
ἠγήσομαι τούτων.
- (Ον) ἔαν δὲ μηκέτι
ζητῆῖς ἐκείνην ἐξεπίτηδες, ἀλλ' ἔαις 545
παρακρουσαμένη με, πῶς τὸ τοιοῦθ' ἔξει;
- (Αβρ) τάλαν,
τίνος ἔνεκεν; παίδων ἐπιθυμεῖν σοι δοκῶ;
ἐλευθέρα μόνον γενοίμην, ὧ θεοί.
τοῦτον λάβοι[μ]ι μισθὸν ἐκ τούτων.
- Ον λάβοις.
- (Αβρ) οὐκοῦν συν[αρ]έ[σκ]ει σοι;
- (Ον) συναρέσκει διαφόρως· 550
ἂν γὰρ κακοθεύσῃ, μαχοῦμαί σοι τότε·
δυνήσομαι γὰρ, ἐν δὲ τῶι παρόντι νῦν
ἴδωμεν εἰ τοῦτ' ἔστιν.
- (Αβρ) οὐκοῦν συνδοκεῖ;
- (Ον) μάλιστα.
- (Αβρ) τὸν δακτύλιον ἀποδίδου ταχύ.
- (Ον) λάμβανε.
- (Αβρ) φίλη Πειθοῖ, παροῦσα σύμμαχος 555
πῶει κατορθοῦν τοὺς λόγους οὓς ἂν λέγω.
- (Ον) τοπαστικὸν τὸ γύναιον. ὥς ἦισθηθ' ὅτι
κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν
ἄλλως δ' ἀλύει, τὴν ἑτέραν πορεύεται



534]τὶ leg. Jensen: ἐσ]τὶ Headlam: ἦδ]η Lefebvre, Sudhaus 542 Gronewald (1987):
[ῆ] χάρις τις Wilamowitz: ἀλλ' [οὐ] Lefebvre 544 τουτωνος' C: πάντως Vollgraff
550 Lefebvre 556 πῶει Koerte: ἐμοί von Arnim: ἐκεῖ Lefebvre 557 ηεθεθ' C, corr.
Lefebvre



| | | |
|---|-----|---|
| ὁδόν. ἀλλ' ἐγὼ τὸν πάντα δουλεύσω χρόνον, | 560 | |
| λέμφοι, ἀπόπληκτος, οὐδαμῶς προνοητικὸς | | |
| τὰ τοιαῦτα. παρὰ ταύτης δ' ἴσως τι λήψομαι, | | |
| ἂν ἐπιτύχη· καὶ γὰρ δίκαιον. ὡς κενὰ | | |
| καὶ διαλογίζομαι ὁ κακοδαίμων, προσδοκῶν | | |
| χάριν κομιεῖσθαι παρὰ γυναικός· μὴ μόνον | 565 | |
| κακὸν τι προσλάβοιμι. νῦν ἐπισφαλῆ | | |
| τὰ πράγματ' ἐστὶ τὰ περὶ τὴν κεκτημένην· | | |
| ταχέως ἂν γὰρ εὐρεθῆι πατὴρ κόρη | | |
| ἐλευθέρου μήτηρ τε τοῦ νῦν παιδίου | | |
| γεγονῆι, ἐκείνην λήψεται ταύτην ἴσως | 570 | |
| εὐθύς κελεύσας αὐτὸν ἀπολείπειν. ὅμως | | |
| καὶ νῦν χαριέντως ἐκνευκέναι δοκῶ | | |
| τῷ μὴ δι' ἐμοῦ ταυτὶ κυκᾶσθαι. χαιρέτω | | |
| τὸ πολλὰ πράττειν· ἂν δέ τις λάβῃ μ' ἔτι | | |
| περιεργασάμενον ἢ λαλήσαντ' ἐκτεμείν | 575 |  |
| δίδωμι ἑμαυτοῦ τοὺς *ιδόντας—ἀλλ' ὁδὶ | | ← |
| τίς ἐσθ' ὁ προσιών; Σμικρίνης ἀναστρέφει | | |
| ἐξ ἄστεως πάλιν ταρακτικῶς ἔχων | | |
| αὐτίς· πέπυσται τὰς ἀληθείας | | |
| παρὰ τινος οὔτος. ἐποδῶν δέ βούλομαι | 580 |  |
| ποιεῖν ἑμαυτὸν ἴλασθαι· | | → |
| προσμεθεῖν. | | |
| (Σμ) *ἐξῆλθον | | |
| ἄσωτ' ἡ πόλις | | |
| ὅλη γὰρ αἶδει τὸ κακόν· | 585 | |
| εὐθύς ἡδη | | |
| σαφῶς ἡδη | | |

564 usque ad v. 566 = Stob. *Ecl.* 4.22g.151 = fr. 564K., additis καὶ κάλλιστ' ἔχει 567-68 Lefebvre 569 Koerte 570 δ' ἴσως Sudhaus: ἀφείς von Arnim: δ' ἐγὼ Jensen 571 εὐθύς κελεύσας e.g. Furley (κελεύσει Robert): ἐκουσίαν τὸν οἶκον Jensen olim, Coppola: ἐπείξομαι τὴν Koerte, tum ναῦν von Arnim: ἐπέξεται τὴν ἔνδοξον ἀπολείπειν ὅμως Sudhaus: ἐπέξεται ἢ γὰρ ἔνδοξον ἀπολείπειν ὅλως Post (1941) (ἐπέξεται Jensen): τὸν ε.- ἄ. - ὄχλον. Arnott 572 Lefebvre, Guéraud 573 τῷ Wilamowitz χαιρέτω Lefebvre 574 Lefebvre: μέ τι Wilamowitz 576 ιδόντας (sc. κύκλους = ὀφθαλμούς) Furley (olim τὰς γνάθους), cf. *Soph. Phil.* 1354, *OT* 1270, *Ant.* 974, *OC* 704: οδ[.]ντας C: τοὺς, τὸ δεῖν Capps, Kassel (1996): τὰς γονάς Arnott (1965): – τί φημι; – Austin per litt.: τοῦσδε τοὺς– Austin (2010) ὁδὶ Furley: ουτοσι C 578 Herwerden 579 πέπυσται Wilamowitz fin. Jensen 580 Wilamowitz 581 λαλεῖν Guéraud: ποιεῖν ἑμαυτὸν οὐδ' ἰδεῖν αὐτὸν δοκεῖν Wilamowitz: – ἑμαυτὸν πρὶν γε δή τί μοι λαλεῖν e.g. possis 582 πρότερον γὰρ Ἀβρότονον τί ποεῖ σκοπεῖν με δεῖ Wilamowitz 583 ἐξῆλθον Furley: ἐξῆι vel ἐξῆν Jensen et Sudhaus 585 hic inser. fr. 882K. Robert

| | | | | |
|--------|---|---|---------------------------------------|-------------------------------|
| | πίνειν [|] | ιων | |
| | τούνομ[α- | | ψ]αλτρίας | |
| | ζῆν αὐτὸ . [| |]ης ἔφη | 590 |
| | πλέον ἡμ[ερῶν | |] | ένον. |
| | αὐτὸν διαλλ[| |] | ην. |
| | οἴμοι τάλ[ας | |] | λη |
| | κοινωνο[| |] | εγω |
| | προσηλθ[| |] | εγω |
| | ὅτε τὴν [| |] . τ[ο]ῦτό γε | 595 |
| | πυνθαν[| |] | ἡπά]τησέ με |
| | φιλαρ[γυρ- | | τ]ῶι τρόπωι | |
| | ενα . . [| |] ἀπλοῦν | |
| | | |] καὶ ψάλτρια[| 600 |
| | | |] | πότεοι συνεχεῖς, κύβοι] τυχόν |
| | | |] . | λά χαιρέτω. |
| (?Καρ) | | |] πολλῶν ἐγῶ | |
| | | |]ων ἐκτησάμην | |
| | | |] . φαίνο | 605 |
| | | |]η μοι μόνη | |
| | | |]ν εἶναι στή[σιν | |
| | | | | |
| | οὐδεῖς [. .] | | ἕτερος ὑμῖν. | |
| (Σμ) | | | ποικίλον | |
| | ἄριστον ἀριστῶσιν. | | | |
| (Καρ) | | | ῶ τρισάθλιος | 610 |
| | ἐγὼ κατὰ πολλὰ. νῦν μὲν οὖν οὐκ οἶδ' ὅπως | | | |
| | δ[ια]σκεδάν[νυντ' ἐ]κτός· ἀλλ' ἐὰν πάλιν | | | |
| | π[| |]μαγείρου [τι]ς τύχηι | |
| | . . ν[| |] . ε . αλει . '[. .] . . . καρίας. | |
| | [| |] | |
| Σμ | | |]ις τινος | 615 |
| | | | | |
| | | | | |
| | | | | |
| | | | | |




590 ν[vel υ[possis 591 vel ἡ μ[597 Sudhaus 598 Jensen 599 in. ἐναντ[vel ἐναπτ[. Jensen fin.] τότε ἦν ἀπλοῦν Sudhaus,]τατην leg. Jensen 600 fin. post α unam litteram evanuisse dic. Jensen 601 hic fr. 659 K.-Th. (= fr. 423 KA) Robert dubitanter inseruit 602 πο]λλὰ (Jensen) vel ἀ]λλὰ 605 legi 607 Jensen 609 [δύνα]ι[τ' ἄν] Sudhaus 612 leg. et suppl. Jensen, Guéraud 614 fin. [β]αλειτ' [εἰ]ς μακαρίαν Wilamowitz: ἐ[ξ]ολεῖτ' Jensen 615 vel ἐστὶν ὅς G.-S.

| | | | | |
|--------|--|-------------------|-----|---|
| | κα[| μ]ενογ | 620 | |
| Σμ | Χα[ρиси- | τῆς ψαλ]τρίας; | | |
| Καρ | νῦ[ν | ἀριστ]ῶσι καὶ | | |
| | με[θύουσι. | | | |
| (Σμ) | |]ἄρα γε | | |
| [?Καρ] | _____ | ἔ]χουσι δὴ | | |
| (?Σμ) | σ[| | | |
| (?Καρ) | | πέ]μπειν ἵνα | 625 | |
| | . [|]τὰ χρήματα | | |
| | αι[|]ν ἡλική | | |
| | ει[|]λομαι | | |
| | εἶπ[| δ]έσποιν' οἰκίας. | | |
| | ῶ Ἡρ[άκλεις |] . ἰμμίας | 630 |  |
| | ἀπίωμ[εν | | | |
| [?Χαι] | | νῆ τ]ὸν Ἥλιον | |  |
| | μικροῦ γ[|]ταύτην ἐγώ. | | |
| | πρώην αρ[|] τὰς ὄφρῦς | | |
| | ἐπάνωθ[εν | | | |
| | ἔγωγ' ἀπολ[| | 635 | |
| | ὀκνηρὸ[ς | | | |
| Σμ | ἔπειτα δ[| | | |
| | θυγατέρ' . [| | | |
| | τέτοκε κ[| | | |
| (?Χαι) | λαβόντ' ἀ[| | 640 | |
| | παρακαλ[| | | |
| | διακ[ο]νε[ι- | | | |
| (Σμ) | Χαρ[ισι- | | | |
| | τὸ . [| | | |
| Σμ | ὑμῶν ἐταῖρος οὗτος [±8] προ[| | 645 | |
| | παιδάριο[ν ἐ]κ πόρνης []ος γνῶσεται | | | |
| | προσω[.] . . . []μένα τοῦτο [| | | |
| | εἰληφ[]ν ἂν τοῦ[δ]ε[| | | |

621 Χα[ρисиῶι παῖς γέγονεν ἐκ τῆς ψαλ]τρίας; suppl. Sandbach, Χα[ρиси—...ψαλ]τρίας iam Sudhaus 622 in. Καρ leg. Guéraud fin.-623 ἀριστ]ῶσι καὶ /με[θύουσι] Arnott (1978, 12) 628 βού]λομαι Robert 630 in. Lefebvre fin.] . ἰμμίας C, i.e. Σιμίας Wilamowitz 631 Sudhaus 633 -634 νῦν δὲ τὰς ὄφρῦς / ἐπάνωθ[εν ἔξει τοῦ μετώπου suppl. Arnott 635 ἀπολ[οίμην vel ἀπόλ[ωλα possis 638 θυγατέρα al. 639 τετοκεκ C sine apostr.: τέτοκ' ἐκ Χαρισίου Robert 642 διακ[ο]νε[ῖν] Jensen 643 Jensen 645 οὐδὲν . . . νετ[αι or κετ[ο C leg. Römer fin. M προ[leg. Furley: πρε[Römer 646 [ἔκαστ]ος Römer 647 in. πρόσωθεν Römer λεγομένη e.g. Gronewald 648 εἰληφέναι e.g. Römer

| | | | |
|-------|---|-----|--------------------|
| (Χαι) | παρ . . [] τῶι πάθῳ ἐνε[] . ει . ε καὶ μάλα | 650 | |
| (Σμ?) | [] ὄν ἐπάγεται. | | |
| (Χαι) | [] ὀδ]υνηροῦ βίου | | |
| Σμ | [] . το τοῦ δυστυχοῦς [] τὸν δυστυχή τοῦτο[ν, μὰ τ]ὸν Διό[νυσο]ν· ἀλλ' ἴσως ἐγὼ πολυπραγμονῶ [πλεί]ω τε τῶν πατρίων ποῶ, κατὰ λόγον ἐξὸν ἀπιέναι τὴν θυγατέρα λαβόντα. τοῦτο μὲ[ν πο]ιήσω καὶ σχεδὸν δεδογμένον μοι τυγχάνει. μαρτύρομαι ὕμας δ' ὁμό[κας, Χ]αιρέστρατ', [].....[μεθ' ὧν .[υ- ἐ]πέμψα .[<Χαι> θυγατέρα τῆ[ν σὴν λ]αμβαν . [] TL ἀνάξι' ἡμῶν [± 9] . . . [] | 655 | |
| Σμ | μηδὲ λέγε. τ[.] λ]έγων π[καὶ περιβόητον πᾶσιν ἀνθρώποις <ποῶν> αὐτόν, ἀκρατῆς καὶ τοῦτο δὴ τὸ λεγόμενον ἤττων ἑαυτοῦ, πορνιδίῳ τρισαθλίῳ ἑαυτὸν οὕτω παραδέδωκεν] [] [—c. seven lines missing—] [. . .] . . [.] ε . [] TM [. . .] . . [.] ζ [] [. .] ημ[.] λε . [] [. .] νω[.] ν[.] φ . [] | 665 | ⊥ C, O27 ⊥ L |
| [Σμ] | μισεῖ τὸν ἡδὺν λεγόμενον τοῦτον βίον; ἔπινε μετὰ τ[ῆ]ς δεῖνος, εἶχεν ἐσπέρας τ]ῆν δεῖν', [ἔ]μελλε δ' αὔριο[ν τήν] δεῖν' ἔχει[ν]. | 680 | |

649 fin. πάθῳ Römer: πλεῶ possis 650 εἴτε; leg. Römer 652 [ὀδ]υνηροῦ leg. suppl. Furley:]ὄν πρὸς βίου Römer 655 suppl. Turner-Parsons 656 πλείω Wilamowitz τε τῶν πατρίων ποῶ transp. Furley: τωναμωπραττω C:].ατρ[]ων M leg. Römer, [πράττ]ω τὰ τῶν πατρ[ί]ων ἐμῶν Gronewald ap. Römer 657 ἀπιέναι Sudhaus 658 μὲν ποιήσω Jensen 659 Sudhaus 660 -61 [ἔστε γὰρ φίλοι] / μεθ' ὧν ὀ[δῶι προῦ]πεμψα π[αῖδα τὴν ἐμήν.] Austin ZPE 175 ὁμόσας Kassel fin. αὐτοὺς τοὺς θεοὺς Austin 661 ζ[vel ο[C (teste Jensen) post πεμψα colon habere O²⁷ vid. θ[υγατέρ' ἔ]πεμψα π[ρὸς τὸν νυμφίον e.g. Austin 662 Nünlist (1999, 55) fin. λ]αμβάνε[ιν βούλει πάλιν; e.g. Austin 663 marg. Σμ et paragr. C ημων L, ὑ[C, i.e. ὑ[μῶν fin. Σμκρίνη. (Σμ) μὴ νῦν δόκει e.g. Austin: σοῦ θ' ἅμα. (Σμ) οὐκ ἐμοὶ δοκεῖ e.g. Handley 664 Nünlist (1999, 54-55): λέγετ[ed. pr. τ[αῦτα (vel τ[οῦτο] γὰρ λ]έγων παίξεις. ἄφρων (vel ἄνους) e.g. Austin 665 -668 = fr.com.adesp. 78 KA (Nünlist, 1999). <ποῶν> Kassel 681 τ[η]ς δεῖνος M: του δεινος C 682]μελλ[. δ[M,]εν δ' C

| | | | |
|-------------|--|--|---|
| | <p>π]ολλὰς πεπό[η]κεν [οἰ]κ[ί]ας ἀναστάτ]ους οὔ]τος ὁ [β]ίος, [πό]λεις [θ' ὄλας ἀπολώλ]εκεν ἐχ]θρας . . οσο[. .]ειου[.]ει 685 αὐτῶι [κ]αθ' ἐκ[ά]στην *ἐσ[πέρ]αν . [. . .] ἀλλ' οὐκ ἐπ<ε>ιθεν. τοιγαροῦν, ὅπερ [δοκ]εῖ, ἀποδιδότω τ[ῆ]ν προῖκα.</p> | | |
| (Χαι) Σμ | <p>μήπω, Σμ[ικρίνη]. οὐδ' ἄν, μὰ τὴν Δήμητρα, δέκατον ἡμέ[ρας] μέρος καταμε[ίνε]ι ἢ θυγάτηρ ἑνταῦθ' ἔτι, 690 εἰ μὴ μετοικήσ[ασι] παραγεγραμμένοις ἡμῖν κεκήδευκε.</p> | | T L |
| Χαι Σμ | <p>οὐδ' ἐκεῖνος οἶεται. ὑψηλὸς ὢν τις αὐτὸς οὐκ οἰμώζεται; καταφθαρεῖς τ' ἐ<ν> ματρυλ<ε>ίωι τὸν βίον μετὰ τῆς καλῆς γυναικὸς ἣν ἐπεισάγει 695 βιώσεθ'· ἡμᾶς δ' [ο]ὐδὲ γινώσκειν δοκῶν αὐτὴν μὲν ἔξε[ι], τὴν δ' ἐπ[ε]ιάξει λαβῶν ἐκεῖνος εὐθύς ὥ[ς] ἑαυτὸν δηλαδὴ.</p> | | ⊥ L  → |
| (Χαι) | <p>[πά]ξ· διατέτραπ[ται] τοῦμόν, [ώ]ς ἔμοι [δοκεῖ]. 700 [δια]κονητέον δ[ε] κ[α]ί πορευ[τέον] [ἐφ'] ἣν ἐτάχθη[ν] ἐπιμέλ[ειάν] ἐστί μοι.</p> | | |


ΧΟΡ[ΟΥ]

Act Four

Σμ οὐκ οἶδα τούτων τῶν κακῶν ἄλλην λύσιν
ἀλλ' ἀπιέναι δεῖ[ῖ], Παμφίλη· τοῖς ἔμφορσι



683 suppl. Koenen (πεπό[η]κεν Nünlist) 684 in., fin. suppl. K.-G., ὁ [β]ίος A. Willi, [πό]λεις [θ' ὄλας] Nünlist 685 ἔχθρας K.-G.: vel ἐχθρᾶς/-ᾶς Austin 686 ἐσπέραν cj. Furley: εὐφ[ρ]όνη[ν] Koenen: εὐ φ[ρ]ονή[σας (vel) -σας] Gronewald ap. K.-G. 687 vel ἐπειθον Nünlist fin. δοκεῖ Furley: γε δεῖ Austin (2001, 13): [πρέπ]ει Arnott (2003) 688 suppl. K.-G. 690 Gronewald: -μέ[νοι] <γ> olim Arnott 691 εἰμη M, ἡμη C: ἢ μὴν Arnott 693 K.-G. οὐκ...βίον Harpocraton s.v. ματρυλεῖον 694]ε ματρυλλίωι M, τ' ε[]ιω C, corr. suppl. K.-G. 696 γινωσκων C, γειν[]σκειν M an dicolon post δοκῶν C (Lefebvre) incertum 697 suppl. K.-G. 698 ὥς Furley 700 διακονητέον Furley: φρονητέον Römer (spatio brevius) 701 πρὸς ἣν K.-G.: ἐφ' ἣν Römer, al. suppl. K.-G. (ἐτάχθην Morse) 702 -710 suppl. e.g. Austin (2011) [ζ]μι^c in marg. M suppl. Gronewald 703 vel τῶν ἐμφρόνων Austin (2001, 21) coll. [Liban.] char. epist. 73 (IX p. 41, 4 F) ἕκαστος γὰρ τῶν ἐμφρόνων ἀνδρῶν σπουδῆν ποεῖται τὸν ἄτοπον φεύγειν αἰε: δεῖ[ῖ] σ' ὡς τάχιστα K.-G., Παμφίλη Arnott

| | | | |
|-----------|--|-----|---|
| | μί' ἐστὶν ἀρετὴ τὸν ἄτοπον φεύγειν αἰεί.] | | |
| [ΠΑΜΦΙΛΗ] | | |  |
| | πά<π>πα, τί <δὲ> τοῦτ' ἔστ' [| 705 | |
| (Σμ) | αἰεὶ σὺ γίνῃσι κύριός [μου; | | |
| | [ταῦτ' ὄνου | | |
| (Πα) | σκιά· σχολὴ γὰρ ἐ[.] | | |
| (Σμ) | τάμφιβ[ο]λα δεῖ[ται φροντίδος πολλῆς αἰεί. | | |
| (Πα) | πάλαι προτεῖ[νω σοι | | |
| (Πα) | ὑπὲρ <δ'> ἐμ[ο]ῦ τοῦθ' [| 710 | ⊥ M |
| | [— gap of 2 lines —] | | |
| (Σμ) | ἀλλ' εἴ με σώζων τοῦτο μὴ πείσαις ἐμέ, οὐκέτι πατήρ κρίνοι' ἂν ἀλλὰ δεσπότης. λόγου δὲ δεῖται ταῦτα καὶ συμπίσεως; | 715 | T C |
| | οὐκ ἐπιπ[ο]λάιον; αὐτό, Π]αμφίλη, βοᾷ φωνήν ἀφιέν· εἰ δὲ κάμει δεῖ λέγειν, ἔτοιμός εἰμι, τρία δέ σοι προθήσομαι. οὗτ' ἂν ἔτι σωθείη ποθ' οὗτος [οὔ]τε σύ. | | |
| | ±4] . ἀμε[λ]ῶς ἠδέως, σὺ δ' [οὐ] σφόδρα | 720 | |
| |]κουσ' ἑαθείης ἔτ' ἂν | | |
| | δια]κόνωσι τούτων . [| | |
| |]ν ἔχουσ' ἅπαν [| | |
| |]ται δ' . [| | |
| | [— gap of about 24 lines —] | | |
| | τὴν πολυτέλειαν. Θεσμοφῶρια δὲ τίθει, Σκίρα δὲ τὸν ὄλεθρον τοῦ βίου καταμάνθανε. | 750 | |
| | οὐκ οὐκ ἀπόλωλεν οὗτος ὁμολογουμένως; σκόπει τὸ σὸν δὴ· φησὶ δεῖν εἰς Πειραιᾶ αὐτὸν βαδίσαι· καθεδεῖτ' ἐκεῖσ' ἐλθ[ών]· σὺ δὲ | | |

704 = fr. 179c K.-Th. = monostich 464 Jäkel 705 in. vel παπαῖ suppl. K.-G. 706 αἰεὶ M, corr. Gronewald κύριός μου K.-G. ταῦτ' ὄνου Gronewald: κανθάρου / σκιά Arnott (2004, in app.) 707 σκιά. σχολὴ γὰρ ἐ[στὶ μοι νῦν οὐδαμῶς Gronewald 707-710 -- σχολὴ γὰρ ἐ[πιμένειν οὐκ ἔστι νῦν. / (Πα) τάμφιβ[ο]λα δεῖ[ται νῦν, πάτερ, πολλῆς σχολῆς. / (Σμ) πάλαι προτεῖ[νω σοι τὰ λῶιστα, Παμφίλη. / (Πα) ὑπὲρ <δ'> ἐμοῦ τοῦθ' [ὥς τις ἀλλότριος λέγεις e.g. Austin per litt., πολλῆς σχολῆς et προτεῖ[νω σοι iam Gronewald 708 e.g. Furley: τάμφιβ[ο]λα δεῖ[ται πανταχοῦ πολλῆς σχολῆς Gronewald: [... πρὸς λύσιν...] Arnott 709 Gronewald 710 <δ'> ins. Stoevesandt, van Minnen ἐμ[ο]ῦ τοῦθ' Furley 715 δ' εἰ- C 716 ἐπιπ[ο]λάιον Jensen αὐτό Wilamowitz Παμφίλη leg. Sudhaus 717 αφιε C, corr. van Leeuwen 718 -720 Sudhaus 719 ποτ' C 720 ζήσει μὲν ἀμελῶς ἠδέως, σὺ δ' οὐ σφόδρα Sudhaus 722 κόνω C fin. τι[νι] Martina 749 ante hunc v. <τούτου σκόπει> Sudhaus 752 [δ]ή Sudhaus: [δ]ίς Jensen 753 ἐλθών Sudhaus σὺ δὲ Wilamowitz

τούτοις ὀδυνήσει, περιμενεῖς πανν[υχίδ' ὄλην
 ἄδειπ[ν]ος· ὁ δὲ πίνει με[τ' ἐκε]ῖνης δη[λαδὴ] 755
 ... ευ[.....]ς ἐξῆλθε[
 *διαν]υκτερεύει παντ[
]... σοι βούλο[μ-
]... [..]... λοῖ[

⊥ C

[— gap of about 26 lines —]

- (Σμ) [...] 785
 φάρμακ' ἐπίβο[υλα λ]οιδορία καθ' [ἡμέ]ραν
 ὡς ἐκβαλεῖ σε· λη[ξο]μένη μὲν ο[ύδ]ε ἐν
 εἰς τοῦτ' ἐνέγκα[σθαι], μετέχουσα δ' [ἐ]ξ ἴσου,
 ἰλαρῶς βιώσετ' [εἰκ]ότως κᾶν[ευ] κακῶν.
 ἔσται δ[ἐ] τοῦτ'· αὐτὴ παραμύθιον ποτε 790
 σύ [γ]ε σκυθρωπάζουσα, νουθετοῦσ' αἰεί,
 γα[μ]ετῆς ἔχουσα σχῆμα κατακεκλασμένης·
 ἐν[ταῦ]θα παραλύσει σε· ἄχαλεπόν, Πάμφιλη,
 ἐλευθέραι γυναικὶ πρὸς πόρνην μάχη.
 πλείονα πανουργεῖ, πλείον' οἶδ', αἰσχύνεται 795
 οὐδέν, κολακεύει μᾶλλον, αἰσχροῶν [ἄπ]τετα[ι]
 ἐξ[ῆ]ς κ[α]λῶς. νῦν ταῦτά σοι τὴν Πυθία[ν]
 εἰρη[κ]εῖναι νόμιζ' ἀκριβῶς ἐσόμενα.
 Πα ἐ[ρῶ] π[ρο]θεμένη τοῦτο παντὶ τῶι λόγῳ
 τό γ' [οὐ]δὲν ἄκοντος ποιῆσαι σοῦ ποτ' ἄ[ν]. 800
 καί, [πάτε]ρ, ἐμὴν γνώμην λέγειν πεπλα[σμένην]
 χρῆ π[ε]ρὶ ἅ[π]άντων, ὃ τί [π]οθ' ἠγεῖ συμφέρε[ιν,]
 [ὡς λυσιτ]ελῆ· καὶ γὰρ φρονεῖν εἴ κ[ύρι]ος

754 in. τούτοις Guéraud: τοῦτ' οἶδ' Sudhaus περιμενεῖς Wilamowitz: περιμένεις Guéraud fin. παννυχίδα Guéraud, ὄλην Furley: πολὺν χρόνον Wilamowitz: πάλιν [τρέχειν] leg. et suppl. Arnott (2003) 755 Sudhaus 757 διανυκτερεύει Sudhaus 786 vid. supra καθ' ἡμέραν Gronewald ap. Römer 787 vid. supra 788 ἐνέγκα[σθαι] suppl. Gronewald 789 suppl. Römer 790 αὐτὴ Bathrellou: αὐτῇ Römer τότε? O²³ 791 σύ γε Furley: οὐδὲ Gronewald 792 γαμετῆς Gronewald κατακεκλασμένης Furley (vid. supra): κατακεκλειμένης Handley: κατακεκομμένης Römer 793 ἐνταῦθα Gronewald 794 -796 (→μᾶλλον) cf. testimonia 796 αἰσχροῶν ἄπτεται iam Turner 797 ἐξῆς καλῶς Gronewald sine punct. ap. Römer (ἔξει καλῶς) Römer 798 εἰρηκέναι Gronewald 799 ἐρῶ Furley: πᾶ[τερ] Römer 800 τό γ' Furley: τοῦ [δ' Römer, οὐδὲν iam Gronewald 801 καί, πάτερ Römer (πάτερ iam Gronewald) πεπλασμένην Turner: πέπλακας με γὰρ Gronewald ap. Römer 802 χρῆ π[ε]ρὶ ἅ- Furley: αἰεὶ π[ε]ρὶ vel ἔχω π[ε]ρὶ Gronewald: δεῖ π[ε]ρὶ ἅπ[α]ντων iam Austin 803 in. ὡς λυσιτελεῖ e.g. Furley: ἢ κάφελη (i.e. και αφ-) vel ὁ μὴ μ' ἀφέλη Gronewald: αἰεὶ δ' ἀφ- Austin fin. κύριος Furley (ἔνδικος olim): εὐπορος K-G: οὐ κακὴ Gronewald

τὸ δίκαιον, ἢ τ' εὐνοί' ἀ[ν]έριστά μοι λέγ[ειν]
 ἐκέλε]υσε, πείθεσθα[ι] δὲ μᾶλλον ἐπά[γεται]. 805
 ἐπεὶ δ]ὲ τοῦτο, πάπ[<π>α,] λυπηρὸν δοκεῖ,
 γυναῖκα] μηδέν' ἠδικηκυῖαν τυχεῖν
 πόρνας θ'] ἀμαρτούσας ἐῶμεν. δεῦτερο[ν,]
 «ταῖσ χρόν] παρὰ τούτου γ'» αἴτιον τοῦτον τίθη[ς];
 ἀλλ' οὐ]δὲν αἰσχροῦ· ἐν ὀλίγοις εὐρί[σ]κ[ε]ται 810
 τάκρι]βές· οἱ πολλοὶ [δὲ] τὸ γεγονὸς [μ]όνον
 ἴ[σ]ασι καὶ λέγουσιν, ὥστ'ε γίνεται
 ὁ τυχῶν ἐπίπροσθε τ[ῆ]ς ἀληθείας [λόγ]ος.
 «φυγεῖν δὲ δεῖ τοῦτόν σ' ὅσον γ' Ὀνήσιμον»
 ὃ μὲν γὰρ εἶπας ἀρτίως, αἰσχροῦ τί [μοι] 815
 ἐνῆκας. «ἀπολεῖθ' οὗτος» εἶτ' αὐτὴ [φύγ]ω
 διὰ τοῦτο; πότερον ἦλθ[ον] εὐποροῦ[ν]τι μὲν
 συνευτυχήσουσ', ἂν [ἀπο]ρος δ' ἦι, μηκ[έ]τι
 αὐτῶι προῖδωμ'; «ἄτοπον» σὺ μὲν φῆ[ς] ἀλλ' ἐ[γώ]
 κοινωνὸς ἦλθον τοῦ βίου κα[ὶ] τῆς τύχης]. 820
 ἔπταικεν; οἴσω τοῦτ[ο]. λοιπὸν ὡς λ[έ]γεις
 «δύ' οἰκίας οἰκοῦνθ' ὑπ' [ἐκ]είνης ἀγόμε[νον],
 προσέχοντ' ἐκείνη μᾶλ[λον] αἰσθάν[οιό] γ' [ἄ]ν.»
 ἀλλ' εἰ μὲν ἕτερόν μ' εἶ[ς] γάμον δώσεις ἐφ' ὧι
 μηδὲν ὀδυνηρὸν μη[δὲ] λυπηρὸν παθεῖν 825

804 τὸ δίκαιον Bathrellou: τῶκεῖον, τοῖκεῖον Gronewald, olim τὸ δ' ἴδιον: τὸ βέλτιον, τὸ καίριον K-G ἢ τ' εὐνοια K-G ἢ τ' εὐνοί' ἀνέριστά Furley, Bathrellou: [.]νερισταμένη Römer: ὑπερισταμένη Gronewald, Arnott: παρισταμένη K-G, al. μοι λέγ[ειν] Furley 805 ἐκέλευσε Furley: χρηστοῖς Austin: ταχέως, τελέως Gronewald δὲ Furley: θ' ὁ K-G: γ' ὁ Austin ἐπάγεται K-G 806 ἐπεὶ δὲ Furley, Bathrellou: πρῶτον δὲ Römer: νικᾶν τε K-G, Austin πάπ<π>α K-G λυπηρὸν δοκεῖ Furley: σοὶ παρὸν δοκεῖ Römer 807 γυναῖκα μηδέν' Furley: ἔμ' ἄνδρα Römer: κακῶν με μηδέν Bathrellou: ἢ τὴν τε K-G: ἦδη διὰ Gronewald: νυνὶ διὰ Au τυχεῖν Römer: τύχην edd. priores 808 πόρνας Austin: νύμφας Bathrellou: πάξ· τὰς Römer: κόρας e.g. K-G: αὐτὰς Gronewald δεῦτερον K-G 809 ταῖσ χρόν Austin: τῶν μοι Gronewald, K-G, Römer τίθης Furley: ἐτίθεις Römer 810 ἀλλ' οὐδὲν K-G εὐρίσκειται Römer: εὐρήσεται (sensu pass.) possis 811 τάκριβές Bathrellou: ἀκριβές K-G fin. Römer 812 ἴσασι Gronewald: ὁ φασι Turner ὥστε γίνεται Bathrellou: ὥς με τίναται edd. pr. 813 ὁ τυχῶν Furley: ἀτυχῶν Turner, al. λόγος Furley (olim ὄλης): τῆς ἀ. μόνης vel μιᾶς Rö: σὺ φῆις Bathrellou 815 ἄ Rö: ὁ Turner τί μοι Furley: τί πω Römer 816 ἐνῆκας Furley: ἐφῆκας Römer: ἀφῆκας Turner φύγω Gronewald ap. Römer 817 εὐποροῦντι μὲν Furley: εὐπορωτάτω Römer 818 μηκέτι Furley, al. Römer 819 leg. et suppl. Furley: προῖδω; μὰ τὸν εὐμενοῦντά μοι Δία Römer 820 τοῦ βίου Turner καὶ τῆς τύχης Römer 821 λέγεις Furley: ἀεὶ Römer 822 ὑπ' ἐκείνης ἀγόμενον Römer 823 μᾶλλον αἰσθάνοιό γ' ἂν Fu: πάλιν ὀλισθάνονθ' ὀρῶ Bathrellou: ταῖς θαλάμων μεταλλαγαῖς Luppe: θαλάμων Gronewald ap. Römer 824 Gronewald 825 vel -[δέποτε παθεῖν, πάνυ] Gronewald

καλῶς ἔχει μοι τουτ[
 εἰ δ' ἔστ' ἄδηλον τουτ[ο
 ταῦτ' εἰς τοιαῦθ' ἤξου[σα
 ἀλλ' ἐκβαλεῖ μέ; τῶι Χα[ρισίωι
 αἰκσ>θήσετ' εὖνουν οὔσ[αν
 τιμῶν ἐκείνην ε . [830
 . . . ὦν· ὅταν γὰρ πρὸς[
 ὀ]ρᾶι τὸ χεῖρον ραιδίως [835
 [ἦ]μᾶς ἐκείνη διαβ[αλεῖ;
 [.] . θεν δ[ι]αβ[ά]λληι [835

[— gap of 17 or 18 lines perhaps containing fr. 8 —]

Fr. 8 K.-Th.

⊥ O²³



Fr. 8. Σ Eur. *Phoen.* 1154. τύφεσθαί ἐστι τὸ τοὺς ὀφθαλμοὺς συγκεχύσθαι. Μένανδρος

ἔξετύφην μὲν οὔν
 κλαίουσ' ὄλωσ

ἐν Ἐπιτρέπουσιν

(Αβρ) [τὸ παιδίον
 ἔξιμι' ἔχουσα· κλαυμυρί[ζ]εται, τάλαν,
 πάλαι γάρ· οὐκ οἶδ' ὅτι κακὸν πέπονθέ μοι.
 (Πα) τίς ἂν θεῶν τάλαιναν ἐλεήσειέ με; 855
 Αβρ ὦ φίλτατον [παιδάριον], ὄψει μητ[έ]ρα;
 καὶ [γὰρ] []
 (Πα) πορεύσομαι.
 (Αβρ) μικρόν, γύναι, πρόσμεινον.
 (Πα) ἐμὲ καλεῖς;
 (Αβρ) ἐγώ.
 ἐναν]τίον βλ[έ]π'.
 [Πα] [ἦ μ]ε γινώσκεις, γύναι;



828 ἤξου[σα] Handley 829 εγβαλει O²³, corr. Turner fin. Turner 830 αιθησετ O²³, corr. et suppl. Turner 831 in. Turner in annot. 833 Gronewald 834 Turner 835 Turner: [ἄ]ν θ' ἐν leg. et suppl. K.-G. 852 Sudhaus 856 τέκνον, πότ' Jensen olim, postea παιδάριον maluit 857 in. leg. Guéraud, καὶ [γὰρ προ]ἠλθ[ε] (προσηλθε iam Sudhaus) κα[τρία] Jensen 858 Jensen 859 in. Sudhaus [ἦ μ]ε Merkelbach: [εἶ μ]ε Sudhaus

| | | |
|-------|---|-----|
| (Αβρ) | αὐτὴ ἴσθις ἢν ἔο[ρ]ακα; χαῖρε, φιλτάτη. | 860 |
| (Πα) | τί[ς δ' εἶ] σύ; | |
| [Αβρ] | [χε]ῖρα δεῦρό μοι τὴν σὴν δίδου. λέγε μοι, γλυκεῖα, πέρυσιν ἦλθες ἐπὶ θέαν τοῖς Ταυροπολίοις ἐν γυναιξί —υ— | |
| (Πα) | γύναι, πόθεν ἔχεις, εἶπέ μοι, τὸ παιδί[ον λ]αβοῦσα; | |
| (Αβρ) | ὄραϊς τι, φιλτάτη, σοι γνώριμον ᾧ] τοῦτ' ἔχεις; μηδὲν με δείσεις, ᾧ γύναι. | 865 |
| (Πα) | οὐκ [εἶ]τεκες αὐτὴ τοῦτο; | |
| (Αβρ) | προσεποισάμην, οὐχ ἴν' ἀδικήσω τὴν τεκοῦσαν, ἀλλ' ἵνα κατὰ σχολὴν εὕροιμι. νῦν δ' εὕρηκα· σέ ὄρῳ γάρ, ἦν καὶ τότε. | |
| (Πα) | τίνος δ' ἐστὶν πατρός; | 870 |
| (Αβρ) | Χαρισίου. | |
| (Πα) | τοῦτ' οἶσθ' ἀκριβῶς, φιλτάτη; | |
| (Αβρ) | εὔ ο]ἶδ' ἔ[γω γ']· ἀλλ' οὐ σέ τὴν νύμφην ὄρῳ τὴν ἔνδον οὔσαν; | |
| (Πα) | ναιχί. | |
| (Αβρ) | μακαρία γύναι, θεῶν τις ὑμᾶς ἠλέησε. — τὴν θύραν τῶν γειτόνων τις ἐψόφηκεν ἐξιῶν. εἶσω λαβοῦσά μ' ὥς σεαυτὴν εἶσαγε, ἵνα καὶ τὰ λοιπὰ πάντα μου πύθῃ σαφῶς. | 875 |
| Ον | ὑπομαίνεθ' οὔτος, νῆ τὸν Ἀπόλλω, μαίνεται· μεμάνητ' ἀληθῶς· μαίνεται, νῆ τοὺς θεούς. τὸν δεσπότην λέγω Χαρίσιον. χολὴ μέλαινα προσπέπτωκεν ἢ τοιοῦτό [τι. τί γὰρ ἂν τις ε[ἰ]κάζοιεν ἄλλο γεγονέ[ναι]; πρὸς ταῖς θύραις γὰρ ἔνδον ἀρτί[ως] πολὺν χρόνον διακύπτων ἐνδ[ιέτριψ]' ἀκροώμενος. ὁ πατήρ δὲ τῆς νύμφης τι περὶ [τοῦ πράγματος ἐλάλει πρὸς ἐκείνην, ὡς εἰχ', ὁ δ' οἶα μὲν | 880 |
| | | 885 |



T O4

860 αὐτή κτλ. Sudhaus: αὐτή Wilamowitz 861 χεῖρα Jensen, cet. Sudhaus 862 γλυκεῖα Jensen, θέαν Wilamowitz, cet. Sudhaus (fin. ἐπὶ θέαι): 862-63 ἦλθες ἅμα τισὶν / τοῖς Ταυροπολίοις ἐπὶ θέαν; (Πα) τί πείσομαι; Handley per litt. 863 ἐν γυναιξί possis: ἐν ταραντίνωι καλῶι Jensen 866 Lefebvre 869 post εὕρηκα interpunxit Wilamowitz 872 Wilamowitz 878 ἀπομαίνεθ' possis 881 Robert: τοιουτοῖ Lefebvre 882 Croiset 883 fin. Leo 884 ἐνδιέτριψ' Robert, tum ἀκροώμενος Wilamowitz 885 suppl. Croiset, qui υ et ρα ap. O⁴ leg. 886 εοικ' οδ' . [C: εοικεν·οδοιαμεν O⁴

ἤλλαττε χρώματ', ἄνδρες, οὐδ' εἶπεῖν καλόν.
 «ὦ γλυκυτάτη» δὲ «τῶν λόγων οἴους λέγεις»
 ἀνέκραγε, τὴν κεφαλὴν τ' ἀνεπάταξε σφόδρα
 890 αὐτοῦ. πάλιν δὲ διαλιπών, «οἴαν λαβών
 γυναῖχ' ὁ μέλεος ἠτύχηκα.» τὸ δὲ πέρας,
 ὡς πάντα διακούσας ἀπῆλθ' εἴσω ποτέ,
 βρυχηθὸς ἔνδον, τιλμός, ἕκστασις συχνή.
 «ἐγὼ» γὰρ «ἀλιτήριος» πυκνὸν πάνυ
 895 ἔλεγεν· «τοιοῦτον ἔργον ἐξεργασμένος
 αὐτὸς γεγονώς τε παιδίου νόθου πατήρ
 οὐκ ἔσχον οὐδ' ἔδωκα συγγνώμης μέρος
 οὐθὲν ἀτυχούσῃ ταῦτ' ἐκείνηι, βάρβαρος
 ἀνηλεὴς τε.» λοιδορεῖτ' ἔρρωμένως
 900 ἀ]τῶι βλέπει θ' ὕφαιμον ἠρεθισμένους.
 πέφρικ' ἐγὼ μὲν, αὐὸς εἶμι τῶι δέει.
 οὕτως ἔχων γὰρ αὐτὸν ἄν ἴδηι μέ που
 τὸν διαβαλόντα, τυχὸν ἀποκτείνειεν ἄν.
 διόπερ ὑπεκδέδουκα δεῦρ' ἔσω λάθραι
 905 καὶ ποῖ τράπωμαί γ'; εἰς τί βουλή; οἴχομαι.
 ἀπόλωλα· τὴν θύραν πέπληχεν ἐξίων·
 Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατὸν, σῶιζέ με.



ΧΑΡΙΣΙΟΣ

ἐγὼ τις ἀναμάρτητος, εἰς δόξαν βλέπων
 καὶ τὸ καλὸν ὅτι πότ' ἐστὶ καὶ ταῖσχρον σκοπῶν,
 910 ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῶι βίωι—
 εὔ μοι κέχρηται καὶ προσηκόντως πάνυ
 τὸ δαιμόνιον—ἐνταῦθ' ἔδειξ' ἄνθρωπος ὢν.
 «ὦ τρισκακόδαιμον, μεγάλα φουσαῖς καὶ λαλεῖς,
 ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις,
 915 αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπταικότα,
 καὶ χρήσετ' αὐτῇ σοι τότ' ἠπίως, σὺ δὲ
 ταύτην ἀτιμάζεις· ἐπιδειχθήσει θ' ἅμα
 ἀ]τυχῆς γεγονώς καὶ σκαιὸς ἀγνώμων τ' ἀνήρ.»
 ὁμο]ιά γ' εἶπεν οἷς σὺ διενόου τότε
 920 πρὸς] τὸν πατέρα, κοινωνὸς ἦκειν τοῦ βίου,

⊥ O⁴



887 C: ἤλλατε το χρωμ\α/νδρες O⁴ 889 ἀνεπάταξε edd.: θ' ἄμ' ἐπάταξε Headlam, van Leeuwen: ἄν ἐπάταξε Handley per litt. 890 παλιν τε O⁴ 891 C et O⁴ (ἠτυχη|): ἠδίκηκα cj. Kalbfleisch ap. Koerte (1943) 899 τ'·ελοιδορεῖτ' C, corr. von Arnim, al.: λοιδορεῖ τ' – ἀύ]τῶν Sudhaus 900 von Arnim 905 ἐστι C καί<τ>οι τράπωμαί γ' εἰς τί βουλή; οἴχομαι cj. Gronewald (1987) 912 <ἐν>έδειξ' «ἄνθρωπος ὢν κτλ.» Donzelli 913 καιμεγαλα C 919 in. Leo, von Arnim 920 post πατέρα punct. interrog. Arnott

| | | | |
|-------|---|-----------|---|
| | ἔπειτα δ' οὐ δεῖν τάττυχίμ' αὐτὴν φυγεῖν τὸ συμβ]εβη[κ]ός. σὺ δέ τις ὑψηλὸς σφόδρα | | |
| | |]ν | Τ Ο ⁴ |
| | |]βάρβαρος | |
| | σ]ὺν ταύτῃ σοφῶς | 925 | |
| |]ε μέτεισι διὰ τέλους | | |
| | τῶν δαιμ]όνων τις· ὁ δὲ πατήρ | | |
| | χαλε]πώτατ' αὐτῇ χρήσεται. τί δέ μοι πατρός; | | |
| | ἐρ]ῶ διαρρήδην «έμοι σύ, Σμικρίνη, | 930 | |
| | μή] παρέχε πράγματ' οὐκ ἀπολείπει μ' ἡ γυνή. | | |
| | τί συνταράττεις καὶ βιάζῃ Παμφίλην;»— | | |
| | τ]ί σ' αὖ βλέπω ἄγώ; | |  |
| Ον | πάνυ κακῶς ἔχω σφόδρα, | | |
| | ο]ἴμοι τάλας. καὶ σο[ῦ δ]έμομαι τούτοις, [φίλη, | | |
| | μή μ' ἐγκαταλίπησι. | | |
| <Χαρ> | οὔ]τος ἐπακροώμε[νος | | |
| | ἔστηκας, ἱερόσυλέ, μου; | | |
| [Ον] | [μ]ὰ τοὺς θεοὺς, | 935 | |
| | ἀλλ' ἄρτίως ἐξῆλθον. | | |
| [Χαρ] | α[.....]λαθεῖν | | |
| | ἔσται σε πρα . . μια ης[| | |
| | πάντ' ἐπακροάσει; | | |
| (Ον) | ποτ οὐθ[| | |
| | ἐγώ σε λανθάνειν ποῦ[| | |
| | βροντῶντα. | | |
| (Χαρ) | δια . ἐ[| 940 |  |
| (Αβρ) | ἀλλ' οὐθὲν ὀφθήσε[ι | | |
| (Χαρ) | τίς εἰς . .] . αὖ . εἶς . [| | |
| (Αβρ) | οὐκ αἰσ[θά]ν[η]; | | |
| (Χαρ) | ... | | |
| (Αβρ) | οὐκ ἦν ἐ[μὸν τὸ π]α[ιδίον] | | |
| (Χαρ) | οὐκ ἦν σό[ν]; | 945 | |



921 in. Furley: [ἔφασκε κ]οῦ Wilamowitz: λέγουσα κ]οῦ Sandbach in *app.*: φάσκουσα κ]οῦ Arnott 922 in. von Arnim 925 Hunt 926 ἐμ]ῆ Handley per litt. 927 suppl. Hunt 928 leg. et suppl. Arnott: ἀπρεπ]ἔστ'ατ' Sudhaus: ἀφρον]ἔστ'ατ' Sandbach 930 -933 Hunt 931 vel τί οὖν τα- Ο⁴ Hunt 932 τί δ' αὖ βλέπω σε; Wilamowitz 933 -935 suppl. Hunt fin. Furley: γύναι Wilamowitz: μόνον Sudhaus: τοῦτ', ᾧ γύ[ναι] Arnott (1978, 13-14) 935 ἱερόσυλ' ἐμοῦ Sudhaus 936 ἀ[λλὰ πῶς] Arnott: ἀ[δύνατον] Jensen 937 σε πρᾶ[γμα· δ]ια[-Jensen: σ'; ἔπρα[ξ'] ὑμῖν το[σαῦτα] Arnott 938 leg. Hunt: πότ[ερον] οὐ [πειράσομαι] Jensen 943 vel -[εἰ;] Furley 944 ἐμὸν Koerte τὸ παιδίον Arnott

| | | |
|-------|--|-----|
| (Αβρ) | βούλει μ' άπ[| |
| (Χαρ) | άλλ' έξαπί[νης | |
| (??) | έμ' έπρ[- | |
| (??) | ε[.]εισ[| |
| (Χαρ) | τί φής, Όν[ήσιμ'], έξεπειράθη[τέ μου; | 950 |
| (Ον) | αύ]τη μ' [έπε]ισε, νή τόν Άπόλλω [καί θε]ούς. | |
| (Χαρ) | καί σύ μ]ε περισπᾶις, ιερόσυλε; | |
| (Αβρ) | μή μάχου, γλυκύ]ατε· τής γαμετῆς γυναικός έστί σου τουτί] γ[ά]ρ, ούκ άλλότριον. | |
| (Χαρ) | εί γάρ ώφελεν. | |
| (Αβρ) | νή τήν] φίλην Δήμητρα. | |
| (Χαρ) | τίνα λόγον λέγεις; | 955 |
| (Αβρ) | τίνα; τόν] άληθῆ. | |
| (Χαρ) | Παμφίλης τὸ παιδίον; *ἄρ' ούκ] έμόν; | |
| (Αβρ) | καί σόν γ' όμοίως. | |
| (Χαρ) | Παμφίλης; Άβρότο]γον ίκε[τ]εύω σε, μ[ή] μ' άναπτέρου [— (gap of 10-13 lines) —]]αι γάρ . [| |
| (Αβρ) |]πῶς έγώ, τάλαν, τήν μητέρ' έζήτουν γε πρ]ίν πάντ' είδέναι; | 970 |
| (Χαρ) | ὀ]ρθῶς λέγεις. ο μοι: άβέ]λτερε]όμως το]ὔτο δή] βούλομαι]ματα. | 975 |

[ΧΟΡΟΥ]

946 άπ[ελθεῖν Koerte: άπ[οκριν- possis 947 Arnott, έξαπει[C 948 έμ' έπρ[vel sine apostr. C: έμ' έπρ[επε Koerte 949 -950 σέ γάρ / έδεισα, δέσποτ', έξεπειράθην τε σοῦ Sudhaus in. έδει σ[Sandbach 950 Όνήσιμ' Sudhaus fin. Jensen 951 in. Sudhaus [καί θε]ούς Jensen 952 in. Sudhaus: τί σύ με Jensen. 953 Wilamowitz 954 in. Wilamowitz: τέκνον Koerte: {ε}ϊδιον Arnott 955 Headlam, al. 956 Coppola: έγώ; τόν] Jensen 957 in. Furley vel ώιμην έμόν]:]ιν leg. Jensen: έμόν γάρ ἦ]ν Wilamowitz: τὸ παιδ]ιον Handley: άλλ' ἦν έμό]ν leg. et suppl. Sandbach 958 Lefebvre 971 e.g. suppl. Furley 974 άβέλ]τερε Jensen 976 vel τοιο]ὔτο 978 πράγ]ματα Jensen

Act Five

| | | | |
|--------|--|------|---|
| [?Χαι] |] ειμενον<br/ τα]ύτη[.]ος[| 980 |  |
| |] [.]έναντί[ον, Χ[α]ι[ρέστρ]ατ', ἤδη τὸ μετὰ τα[ύτ]α σκεπτέ[ον, ὄπω[ς δια]μενεῖς ὦν Χαρισίωι φίλος οἴος ποτ' ἦσθα πιστός. οὐ γάρ ἐστί που ἑταιρίδιον τοῦτ' οὐδὲ τὸ τυχὸν [παίγνιον. σπουδῆι δὲ καὶ παιδάριον ἤδ' [*ἔτεκεν· τρόπος ἐλεύθερος. πάξ. μὴ βλέπ' εἰς τ[ὴν ψάλτριαν. καὶ πρῶτον αὐτὴν κατὰ μόνα[ς τὸν φίλτα[τ]ον καὶ τὸν γλυκύτατ[ον] | 985 | |
| | [— gap of approximately ten lines —] | | |
| |]ιστρ] . καλ[εἰ τὸ καλὸν . [ὥσπερ λύκ[ος χανῶν γέ, φασίν, διὰ κενῆς ἀπεληλυθ[| 1000 | |
| | ἀποστ[φιλο[δια[οὐ κρι[καιν[ὄσα μ . [ην μο . [ἔνδον πο . [ἔοικεν: ου[. . . .]οσπ . [[— gap of max. 4 lines —] | 1005 |  |
| | | 1010 | |

979 e.g. κ]είμενον 980]ος[leg. Jensen: ἐπ[εἰ] Koerte 981 [μαρτύρων] ἐν- Sudhaus
982 ἠδε C, corr. Sudhaus σκεπτέ[ον] Jensen 983 suppl. Ellis 984 ποτ' Jensen,
Guéraud οισθα C, corr. von Arnim in comm. ἐστί που Wilamowitz 985 Sudhaus:
παιδίον Herwerden: πράγμ', ἐρᾷ Jensen 986 fin. e.g. Furley: ἤδ[η τέτοχ'· ὁ νοῦς
Jensen: τέτοκ'. ἔρωσ Schwartz 987 βλέπ' εἰς leg. Jensen, βλέπεις Guéraud: βλέπεις
Sandbach τ[ὴν ψάλτριαν Schwartz: τ[αὐτὴν ἔτι] Webster 988 αὐτην rotius quam
αυτον Guéraud -[ς Χαρίσιον Jensen 989 -[ον παῖδα δεῖ / ἔνδον προσειπεῖν] Jensen
1003 suppl. e.g. Furley: λύκ[ος χανῶν διὰ κενῆς nonnulli (proverb.) 1005 ἀποστ[ερεῖν
Sudhaus 1007 e.g. δια[τ- 1008 οὐ κρι[νομαι Sudhaus, vel οὐκ οἶ[δ- Guéraud

Ον ἐπ' αὐτὸ [
ὄντως . β[
ἀλλ' ἐξαπατ[1020
 ἀπέσωσε σου . [
 ἐγὼ δ[ἐ] προς[
 .. αν

[— gap of between 10-14 lines —]

]ελα . [
 τ]ουτ[...]. . . [...].
 τ]η: . αι ει
] . ου κακὰ

] . ο [
 Ἀ]βρότονον 1040
] . ωι

]τε[
]γ[
]αν . . . σου
] 1045
]ουτε
 το]ῦτ' ἀλλὰ σὺ
] . ς τουτ[ο]νι
] . [

[— gap of max. 4 lines —]



ἀπα]τρωμένου:
 τ]ὸν Δία
]αὐτοῦ τῶι σφόδρα
]ὼς ὁμολογῶ: 1055
 εἰ]ς ἐμέ βλέπει
] . . . [. . .]αιε

[— gap of max. 3 lines —]

[?Χαι] σῶφρονα· τοιαυτησὶ γὰρ οὐκ ἀπέσχετ' ἂν 1060
 ἐκεῖνος, εὖ τοῦτ' οἶδ' ἐγὼ δ' ἀφέξομαι.




1019 [A]β[ρότονον Lefebvre, Guéraud 1021 συλ[λαβοῦσα Sudhaus

| | | | |
|------|--|------|---|
| Σμ | <p>ἄν μὴ κατάξω τὴν κεφαλὴν σου, Σωφρόνη, κάκιστ' ἀπολοίμην. νουθετήσεις καὶ σύ με; προπετωῶς ἀπάγω τὴν θυγατέρ', ἱερόσυλε γραῦ; ἀλλὰ περιμε<ίνω καταφαγεῖν τὴν προῖκά μου τὸν χρηστὸν αὐτῆς ἄνδρα καὶ λόγους λέγω περὶ τῶν ἑμαυτοῦ; ταῦτα συμπεΐθεις με σύ; οὐκ ὄξυλαβῆσαι κρεῖττον; οἰμῶξει μακρά, ἄν ἔ[τ]ι λαλήῃς. τί; κρίνομαι πρὸς Σωφρόνην; «μετάπεισον αὐτήν, ὅταν ἴδῃς.» οὕτω τί μοι ἀγαθὸν γένοιτο—Σωφρόνη γάρ, οἴκαδε ἀπιῶν—τὸ τέλμ' εἶδες παριοῦσ';—ἐνταῦθά σε τὴν νύκτα βαπτίζων ὄλην ἀποκτενῶ, κ[ἀ]γὼ σε ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω καὶ [μ]ὴ στασιάζειν—ἡ θύρα παιητέα· κεκλειμένη γάρ ἐστι. παῖδες, παιδίον· ἀνοιξάτω τις. παῖδες, οὐχ ὑμῖν λέγω; τίς ἐσθ' ὁ κόπτων τὴν θύραν; ὦ, Σμικρίνης ὁ χαλεπός, ἐπὶ τὴν προῖκα καὶ τὴν θυγατέρα ἤκων.</p> | 1065 |  |
| | | 1070 | |
| | | 1075 |  |
| Ον | | | |
| (Σμ) | ἔγωγε, τρισκατάρατε. | | |
| (Ον) | καὶ μάλα | 1080 | |
| | ὀρθῶς· λογιστικοῦ γὰρ ἄνδρὸς καὶ σφόδρα φρονοῦντος ἢ σπουδῆ, τό θ' ἄρπασμ', Ἡράκλεις, θαυμαστὸν οἶον. | | |
| <Σμ> | πρὸς θεῶν καὶ δαιμόνων— | | |
| <Ον> | οἷε τοσαύτην τοὺς θεοὺς ἄγειν σχολὴν ὥστε τὸ κακὸν καὶ τάγαθὸν καθ' ἡμέραν νέμειν ἐκάστωι, Σμικρίνη; | 1085 | |
| (Σμ) | λέγεις δὲ τί; | | |
| (Ον) | σαφῶς διδάξω σ'. εἰσὶν αἱ πᾶσαι πόλεις, ὅμοιον εἰπεῖν, χίλια· τρισμῦριοι οἰκοῦσ' ἐκάστην. καθ' ἓνα τούτων οἱ θεοὶ ἕκαστον ἐπιτρίβουσιν ἢ σώζουσι; | | |
| (Σμ) | πῶς; | 1090 | |
| (Ον) | λέγεις γὰρ ἐπίπονόν τιν' αὐτοὺς ζῆν [βίον. οὐκ ἄρα φρον[τί]ζουσιν ἡμῶν [ο]ἱ [θεοί, φήσεις; ἐκάστωι τὸν τρόπον συν[ώ]κισαν | | |

1065 αλλαπεριμενω C, corr. Croenert: ἀλλ' ἢ περι- Wilamowitz 1069 Coppola:
λαλήῃς τι. al.: τί; κρίνομαι Lefebvre: τί κρίνομαι al. 1070 ἴδης· C 1072 ἴδες C
1074 σε: coi C, corr. von Arnim 1082 σπουδη· C 1083 deest interpunctio 1091
Lefebvre 1092 von Arnim 1093 suppl. Sudhaus

| | | |
|------|--|------|
| | φρούραρχον· οὔτος ἐνδε[λ]εχῆ[ς] ἐγκείμενος ἐπέτριψεν, ἂν αὐτῶι κακῶς χρη[σώ]μεθα, | 1095 |
| | ἕτερον δ' ἔσωσεν. οὔτος ἐσθ' ἡμῖν θεὸς ὅ τ' αἴτιος καὶ τοῦ καλῶς καὶ τοῦ κακῶς πράττειν ἐκάστωι· τοῦτον ἰλάσκου ποῶν μηδὲν ἄτοπον μηδ' ἀμαθές, ἵνα πράττης καλῶς. | |
| (Σμ) | εἶθ' οὐμός, ἱερόσυλε, νῦν τρόπος ποεῖ ἀμαθές τι; | 1100 |
| (Ον) | συντρίβει σε. | |
| (Σμ) | τῆς παρρησίας. | |
| (Ον) | ἀλλ' ἀπαγαγεῖν παρ' ἀνδρὸς αὐτοῦ θυγατέρα ἀγαθὸν σὺ κρίνεις, Σμικρίνη; | |
| (Σμ) | λέγει δὲ τίς τοῦτ' ἀγαθόν; ἀλλὰ νῦν ἀναγκαῖον. | |
| (Ον) | θεᾶι; | |
| | τὸ κακὸν ἀναγκαῖον λογίζεθ' οὐ[τ]οσί. τοῦτόν τις ἄλλος, οὐχ ὁ τρόπος, ἀπολλύει; καὶ νῦν μὲν ὀρμῶντ' ἐπὶ πονηρὸν πρᾶγμα σε ταυτόματον ἀποσέσωκε, καὶ καταλαμβάνεις διαλλαγὰς λύσεις τ' ἐκείνων τῶν κακ[ῶ]ν. αὔθις δ' ὅπως μὴ λήψομαί σε, Σμικρίνη, | 1105 |
| | προπετῆ λέγω σοι· νῦν δὲ τῶν ἐγκλ[η]μάτων ἀφεῖσο τούτων, τὸν δὲ θυγατριδοῦν λαβῶν ἔνδον πρόσειπε. | 1110 |
| (Σμ) | θυγατριδοῦν, μαστιγία; | |
| (Ον) | παχύδερμος ἦσθα καὶ σύ, νοῦν ἔχειν δοκῶν. οὔτως ἐτήρεις παῖδ' ἐπίγαμον; τοιγαροῦν τέρασιν ὅμοια πεντάμηνα παιδία ἐκτρέφομεν. | 1115 |
| (Σμ) | οὐκ οἶδ' ὅ τι λέγεις. | |
| (Ον) | ἢ γραῦς δέ γε οἶδ', ὡς ἐγῶμαι· τότε γὰρ οὐμός δεσπότης τοῖς Ταυροπολίοις— | |
| (Σμ) | Σωφρόνη— | |
| (Ον) | ταύτην λαβῶν χορῶν ἀποσπασθεῖσαν— | |

1094 fin. Furley, vel -ῆ [φρουρὰν ἔχων]: ἐνδε[λ]εχῆ[ς] παρῶν φύλαξ Robert, ἡμῶν φ. Wilamowitz: ἐνδο[ν] ἐπ[ι]τεταγμένος] Sandbach 1095 suppl. Wilamowitz 1102 καυτοῦ C, corr. Leo: σαυτοῦ παρ' ἀνδρός Headlam 1112 ἀφεισο ex αφεισο C: ἀφίεσο Lefebvre 1116 πεντέμηνα Herwerden, cf. Moer. p. 321 P. 1119 :σωφρονη: C cum paragrapho

| | | | |
|--------|--|------|---|
| (Σμ) | αισθάνει γε; | | |
| (Ον) | νή, | 1120 | |
| | νυνὶ δ' ἀναγνωρισμὸς αὐτοῖς γέγονε καὶ ἅπαντ' ἀγαθὰ. | | |
| (Σμ) | τί φησιν, ἱερόσυλε γραῦ; | | |
| (Ον) | «ἢ φύσις ἐβούλεθ', ἦι νόμων οὐδὲν μέλει· γυνὴ δ' ἐπ' αὐτῶι τῶιδ' ἔφυ.» | | |
| (Σμ) | τί; | | |
| (Ον) | μῶρος εἶ; | | |
| | τραγικὴν ἐρῶ σοι ῥῆσιν ἐξ Αὐγῆς ὄλην ἂν μὴ ποτ' αἴσθηι, Σμικρίνη. | 1125 | |
| (Σμ) | σύ μοι χολῆν [κ]ινεῖς παθαινομένη· σὺ γὰρ σφόδρ' οἶσθ' ὅτι οὔτο]ς λέγει νῦν; | | |
| (Ον) | οἶδεν, οἶ[δ'], εὖ ἴσθ' ὅτι ἢ γραῦ]ς προτέρα συνῆκε. | | T M |
| (Σμ) | πάνδεινον λέγεις. | | |
| (Ον) | ο[ύ] γέγ[ο]νεν εὐτύχημα μεῖζον οὐδὲ ἓν. | 1130 | |
| <Σμ> | εἰ τοῦτ' ἀληθές ἐσθ' ὃ λέγεις, τὸ παιδίον ἐκ τ[ῆς γ]αμετῆς γυν[αικὸς ἂν Χαρισί]ωι γ[ένοιτο.] | | ⊥ C |
| [Χ]αι | ταύτην η[±5-6 Ἀβρότ]ονον. | |  |
| (Σμ?) | [±5-6] | | ← |
| X]αι. | νῦν ... [±7 ἱερ]όσυλ[έ] συ. [.....] . ε[...]ω[.] ακ . [| 1135 | |
| | [..... ζ]υγομαχῆις, Σ[μικρίνη]. | | |
| (Σμ?) | [ἀφόρητό]ς ἐσθ' ἄνθρω[πος | | |
| (Χαι?) | [.....]απασι, Σμικρ[ίνη], (traces of six more lines) | | ⊥ M |

1120 αισθανειγε: C cum paragrapho νη: C: ναί Lefebvre, al: Onesimo tribuit Legrand, Sophronae al. 1121 νυνδ' C, corr. Croenert, al. 1122 απανταταγαθα C, corr. von Arnim, al. 1124 τί; Smikr. trib. Sudhaus: :τιμωροσει C cum paragrapho: (Σμ) τί, μῶρος εἶ; Koerte: totum versum Ones. trib. Sandbach 1126 χολῆ C 1128 -1144 P.Mich. 4801g fr. 1,2,3. in. von Arnim οιδεν οι[M: οιδενεν C, οιδε[ν] iam Guéraud 1129 Sudhaus 1130 -1131 Wilamowitz 1132 in. Furley: ἐξ ο[ύ] γαμετῆς γυν[αικὸς K.-G. ἂν Furley: [ἦ Χαρισί]ωι K.-G. 1133 et 1134 [χ]αιρε not. pers. med. in v. habet M in. vel ἐ[γένετο] Furley: π[άρεστι] K.-G. ταύτ[η]ν ἢ [στί σοι τέκ]νον [λέγε.] e.g. K.-G. 1134 fin. Furley: [ἀφρ]οσύν[η] K.-G. 1136 ζ[υγομαχῆ]ς leg. et suppl. K.-G.: -ῆις Furley Σ[μικρίνη] Nünlist: Ζ[hic et 1138 Ζμικρ[M 1137 e.g. Furley

Unplaced Fragments

For the remaining unplaced fragments, whether from papyri or ancient book fragments, see main edition.

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