

Notes on Two Herodotean Papyri

Below I present my restorations of two passages of Herodotean papyri that have been not reconstructed (1). The first reading (in P.Duke inv. 756) might be authentic, however the second one (in P.Oxy. XLVIII 3381) seems to be just a later innovation.

1. Herod., IV 144,2-145,1

The papyrus, **P.Duke inv. 756** (2), dated to the late second or early first century BC (according to A. SOLDATI, «BASP» 42, 2005, p. 102), contains on the *recto*, along the fibres, parts of Herodotus' *Histories* IV 144,2-145,1. The back is blank. The hand is formal uncial.

Lines 1-4. The editor prints (3):

1]χ.
[ρου τὸν αἰσχί]ονα ἐλέξ-
[. . .] μὴ εἶσαν
[τυφλοί. οὗτος] δὴ ὁ̅ν τότε

Apparatus: 3. ἦσαν codd.

The medieval tradition has (IV 144.2): οὐ γὰρ ἂν τοῦ καλλίονος παρεόντος κτίζειν χώρου τὸν αἰσχίονα ἐλέσθαι, εἰ μὴ ἦσαν τυφλοί.

(1) I would like to thank to my thesis supervisor, Professor Benedetto Bravo, for the patient guidance, encouragement and advice he has provided to me.

(2) Ed. R. HATZILAMBROU, «BASP» 39 (2002), pp. 41-5, who suggested that the scrap can be dated I-II AD. The second fragment of this roll was published by A. SOLDATI, «BASP» 42 (2005), pp. 101-6. No. TM 60005; *LDAB* 1119; MP 0474.11. For a photograph see: <<http://library.duke.edu/rubenstein/scriptorium/papyrus/images/150dpi/756-at150.gif>>.

(3) All lectional signs are supplied by me.

After examining the photograph of the papyrus, I am convinced that the traces in l. 1 belong to a *kappa* and then to a *tau*: of the *kappa* there can be seen the lower part of the vertical and the lower arm and of the *tau* the vertical and the right part of the crossbar – therefore the letters belong to κτ[ί][ζειν. I owe to Benedetto Bravo the idea of the following restoration:

1 λῖονος παρεόντος] κτ[ί]-
 ζειν τὸν αἰσχί]ονα ἐλέ-
 cθαι χῶρον εἰ] μὴ ἕασαν
 τυφλοί. οὗτος] δὴ ὦν τότε

The meaning is the same – «for at a time when a better place was available for colonizing, they would not have chosen the worse place, had they not been blind, *etc.*», however the papyrus' reading seems to be slightly more difficult (*lectio difficilior*).

2. Herod., VII 169-170

The papyrus, **P.Oxy. XLVIII 3381** (4), dated to the second century AD, contains on the *recto*, along the fibres, parts of Herodotus' Histories VII 169-170. The hand is an informal capital.

Lines 6-7. The editor prints (5):

6 Δαρδά[ν]ου γυναῖκα ε.[
 εἶπε λέγεται γὰρ Μιν[κα

The *paradosis* is (VII 169,2): ἡ δὲ Πυθίη ὑπεκρίνατο· ... οἱ μὲν οὐ συνεξεπρήξαντο αὐτῷ τὸν ἐν Καμικῷ θάνατον γενόμενον, ὑμεῖς δὲ ἐκείνοισι τὴν ἐκ Σπάρτης ἀρπαθεῖσαν (or ἀρπαχθεῖσαν ABP) ὑπ' ἀνδρὸς βαρβάρου γυναῖκα. Ταῦτα οἱ Κρήτες ὡς ἀπενειχθέντα ἤκουσαν, ἔσχοντο τῆς τιμωρίας. Λέγεται γὰρ Μίνων (or Μίνεων AB or Μίνεω DRSV) κατὰ ζήτησιν Δαιδάλου ἀπικόμενον κτλ.

(4) Ed. M.H. CHAMBERS (London 1981). TM 60024; LDAB 1138; MP 0480.1. For a photograph see: <http://www.csad.ox.ac.uk/POxy/papyri/vol48/300dpi/3381_300.jpg>. On this papyrus cf. also my forthcoming paper *Notes on Five Herodotean Papyri*, «BASP» 49 (2012).

(5) All lectional signs are supplied by me.

The reading γυναῖκα ε.[ca. ?] | εἶπε [λ]έγεται γὰρ κτλ. is clearly not a lapse – the text that was before the eyes of the scribe was different than the text preserved in the medieval codices. The gaps in ll. 4-10 are similar and contain from 5 to 8 letters. The traces after the *epsilon* can be easily compatible with a *chi* (6), therefore I venture the following restoration:

6 Δαρδά[ν]ου γυναῖκα· ἔχ[ει δὲ ὧδε τὰ] |
εἶπε. [λ]έγεται γὰρ Μίν[ων] κτλ.

I translate (7): «the Pythia answered them: -... you helped them to avenge the stealing of that woman from Sparta by a Dardanian man -. And this is what she said. Now Minos, it is said *etc.*». A similar expression at the end of a speech is found in [HIPPOCRATES], *De natura pueri*, 29 ἔχει δὲ ὧδε τάδε, καὶ ταῦτα δέ μοι ὧδε εἴρηται. In Herodotus cf. VI 19,2 τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεοῦσι ἔχρησε, ἔχει ὧδε; IV 29 μαρτυρεῖ δέ μοι ... ἔπος ἔχον ὧδε; IV 11 ἔστι δὲ καὶ ἄλλος λόγος ἔχων ὧδε. The omission of the sentence ταῦτα οἱ Κρήτες ὡς ἀπενειχθέντα ἤκουσαν, ἔσχοντο τῆς τιμωρίας might be caused by a similar phrase at the end of Minos' story (VII 171,2): ἡ μὲν δὲ Πυθίη ὑπομνήσασα ταῦτα ἔσχε βουλομένους τιμωρεῖν τοῖσι Ἕλλησι. However, the text attested in the medieval codices follows the common style of Herodotus and therefore is probably authentic.

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(6) Rather with a *chi* than with a *kappa* or *iota*, as the editor suggests, cf. the *chi* in ἀρπαχθείσαν in l. 5.

(7) I use A.D. Godley's translation (Cambridge 1920).