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IV.—NOTES AND SUGGESTIONS ON LEFEBVRE'S
COMEDIES OF MENANDER (CAIRO, 1907).

**Ἦρος*, l. 56 (p. 9, Lefebvre).

μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται
†θρία διακονεῖ τε.

ἔρια, 'wools', is a natural suggestion.

**Ἐπιτρέποντες*, l. 9 (p. 35, Lefebvre).

κριτὴν τούτου τινὰ
ζητοῦμεν ἴσον εἰ δέ σε μηδὲν κωλύει
διάλυσον ἡμᾶς

Lefebvre prints *ἴσον*, which is possible, perhaps hardly likely. A different solution would be to punctuate after *ἴσον* and change δέ to δῆ.

l. 13. ἐστὶ βραχὺ should probably be ἐστὶν βραχύ.

l. 68. τὸ δ' ἐγὼ· μόνου δ' εὐρόντος οὐ παρῶν √—
ἅπαντ' ἔχειν οἶε σε δεῖν, ἐμὲ δ' οὐδὲ ἐν;

Lefebvre supplies γε σύ. παρῶν suggests ὄμως.

l. 70. τὸ πέρας δέδωκά σοί τι τῶν ἐμῶν ε[]

ἐκῶν, Lefebvre; rather ἐγώ.

l. 87. οὐτός σ' ἀπαιτεῖ Δᾶ· ἐαντῶ φησι γὰρ

This form of rhythm, in which the iambic trimeter is divided into two equal halves (3 + 3), with a pause after the third foot, recurs often in the new fragments, as also in those known before, and may be considered specially Menandrian.

l. 105. εἰς δὲ τὴν αὐτοῦ φύσιν
...]σ ἐλεύθερόν τι τολμήσει ποεῖν
[θη]ρᾶν λέοντας, ὄπλα βαστάζειν, τρέχειν,
[ἐν ᾗ] γῶσί τε θεᾶσ[θ]αι τραγῳδοῦς· οἰδ' ὅτι
...]ν ταῦτα κατέχεις πάντα.

Lefebvre prints at the beginning of 106 *ἴσως*. A participle seems to have fallen out, such as ἀνείς or ἐκστάς; but we wait for further information as to the exact number of missing letters. In 109 Lefebvre prints νῦν ταῦτα. It may also be κἀνταῦθα: 'here too (i. e., in the present case) you realize everything that happens generally'.

- l. 138. τὸ παιδίον δ' ; ΣΜΙΚΡ. οὐ γνώσωμ' εἶναι μὰ Δί[α σοῦ]
τοῦ νῦν ἀδικούντος, τοῦ βοηθοῦντος [υ—]
ἐπεξιόντος τὰδικεῖν μέλλοντί σο[ι]

Perhaps τοῦ βοηθοῦντος [δὲ καὶ] 'Ἐπεξιόντος τὰδικεῖν μέλλοντί σοι. 'I shall decide that it belongs not to you that are now pressing an unjust claim, but to him who comes to the rescue and prosecutes the unjust act against you that meditate it.'

- l. 150. I would write thus :

[αἰσ]χρά γ' ἃ πέπουθα, πάντ' ἔχεις,

all said by Daos. In the first four words he reiterates his complaint against Smikrines' decision, then makes over the collection of γνωρίσματα.

l. 157. αὐτά, the objects exposed with the child, and nothing more.

- l. 173. ὡς λέγει τὰ γράμματα

- l. 174. . . .] δεῖξον.

Lefebvre prints τί δέ; δεῖξον. Perhaps τὰδε, carrying on the former sentence, 'as these letters indicate'.

- l. 185. ἀποσφαγείην πρότερον ἂν δῆποιθεν ἢ
τούτῳ θυφείμην .

Probably τι καθυφείμην. Lefebvre's τούτῳ τί ποθ' ὑφείμην is metrically harsh.

- l. 212. After ἐπεικῶς the lost word may be πολύ.
l. 219. After ἀρτίως there should be a mark of interrogation.
l. 227. For ἦ may be suggested δῆ.

- l. 245. [πάλαι] διαδραμών.

- l. 257. εἰς τὰς γυναῖκας παννυχίζούσας υἱός
ἐνε υ γὰρ παρούσης ἐγένετο
τοιούτου ἕτερον.

The sequence of ideas demands before παρούσης something like κάμου γάρ, but it is not easy to suggest anything which would exactly fit into the rest of the lacuna. Lefebvre prints ἐνέδραμ' οὔποτ' ἐμοῦ, which is distressingly harsh metrically, and is in direct opposition to what Habrotonon says immediately after of her own similar experience. ἐνέπεσε, which occurred to me, seems not to fill up the required number of letters.

- l. 260. Perhaps

αἰσ[ω] γὰρ ἐψαλλον κόραις
αὐτόθι χορόν[δ]' ἐπαιζον.

- l. 263. τῇν δὲ παῖδ' [οῦν] ἦτις ἦν.

- l. 273. Either ἀπολωλέκ[ειν] οἱ ἀπολωλεκ[υῖ]'.

1. 279. παιδός τι τοῦτον λανθάνειν δεῖ τὸ σὺ γε [—]

Probably τὸ σὺ γ' [ἔχεις]. In the next line ἔστιν Ἀβρότονον οὐ ἔσθ' Ἀβροτόμιον seems probable. The MS however, is reported to give εστ'.

1. 303.

ἐὰν δ' οἰκείον ἦ
αὐτῷ τὸ πρᾶγμ', εὐθύς [τόθ'] ἤξει φερόμενος
ἐπὶ τὸν ἔλεγχον.

τόθ' is omitted in the MS.

1. 333. οὔκουν σὺ Μ . . Ε . . ΜΟΙ; ΟΝ συναράσκει διαφόρως.

Possibly σὺ μαχέσει; but μαχοῦμαι in the next line is slightly against this. Lefebvre gives οὔκουν σὺ μαχεῖ [γέ] μοι; but, as in many other cases in these fragments, the added γε has little force and would be better away.

1. 340.

τό γ' ἄστικόν τὸ γύναιον ὡς φέρεθ' ὅτι
κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν.

For φέρεθ' I suggest ἔπειθ' : 'That was a true trick of the town, the woman's trying to make out that freedom can't come of love'.

1. 345. It is possible that τὰ τοιαῦτα should be constructed with προνοητικός, not with ἂν ἐπιτύχη.

1. 351.

ταχέως ἐὰν γὰρ εὐρεθῆ πατὴρ κόρη
ἐλευθέρον, μήτηρ τε τοῦ νῦν παιδός[ς, ἦ]
γένονεν, ἐκείνην λήψεται.

'Should the girl in a short time be found to be born from a father who is free, and also mother of the newly discovered infant, he (Charisius) will take to wife her to whom the child is born and give up his present mistress'. ἦ and ἐκείνην are explanatory of each other : *cui is infans natus est, eam Charisius ducet uxorem*.

1. 357. ΑΝΔΕΤΙC seems an error for ἂν ἔτι τις. Anapaests in the fourth foot are common in Menander.

1. 369. The last words of this verse seem to be τὸν [παῖ]δα ποῦ [λαβοῦσα]. The two interrogative adverbs πόθεν ἔχεις ποῦ λαβοῦσα would be natural.

1. 377. The missing words might be [πατὴρ οἶδα γεγονὸς].

1. 383. ἵνα καὶ τὰ λοιπὰ πάντα μου πύθη σαφῶς FOR ἵνα καὶ τᾶλλα πάντα of MS.

1. 384. ἐπεμάνη γ' ἀληθῶς is curiously corrupt. After the immediately preceding ὑπομαίνεθ' οὗτος · νῆ τὸν Ἀπόλλω, μαίνεται, it is almost impossible that ἐμάνη should be repeated. Perhaps in ἐπ' we have the remains of εἴ τ(ις), and ἐμάνη, added as an explanatory note, at

a later time was admitted into the text of the verse: 'The fellow shows signs of madness; by Apollo, I swear he is downright mad if ever man was' (*μαίνεται εἴ τις γ' ἀληθῶς*).

l. 424. Perhaps [*οὐ ταῦτά*] *γ' εἶπεν οἷς σὺ διενόου τότε*;

l. 430. I offer the following supplements:

*ὅπ[ως δια]μενεῖς ἔν Χαρισίῳ [φίλος]
οἶόν περ οἴσθα πιστός· οὐ γάρ ἐσ[τι δὴ]
ἐταιρίδιον τοῦτ' οὐδὲ τὸ τυχὸν [τὸ βρέφος]
νιὸς δ' ὀδὴ καὶ παιδάριον ἐλευθέρον
ἐλεύθερον. [ὀ]δάξ μὴ βλέπ'.*

δάξ seems to have been an abbreviation of *ὀδάξ*: 'Dont look at me with clenched teeth, as if you were angry'.

l. 443. [*ἀλλ' οὖν*] *ἀληθῆ. Παμφίλης τὸ παιδίον
[εὐ ἴσθι γάρ] ἐστ[ιν] καὶ σὸν ὁμοίως.*

l. 451. *ἀλλ' [οὖν] περιμενῶ* for *ἀλλὰ περιμένω* of MS.

l. 454. *οὐκ ὀξυλαβῆσαι κρείττον*; 'Is it not better to set to work speedily'? Hesychius glosses the word *ὀξέως λαβέσθαι πραγμάτων*. The sentence seems to be interrogative, not, as Lefebvre prints it, an assertion.

l. 460. *κάγώ σε ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω.*

σοι ταυτα, the MS.

ll. 479-482.

*ἐκάστω τὸν τρόπον συν[ήρμουσαν]
φρούραρχον· οὗτος ἐνδ[ον] ἕτερον μὲν ποτε
ἐπέτριψεν ἂν αὐτῷ [τῷ] κακῶς χρ[ῆσθαι σφαλένθ']
ἕτερον δ' ἔσωσεν.*

The supplied parts in 479 and 480 are Lefebvre's; for 481 I am responsible. 'Each man's destiny is determined by his special temperament (*τρόπος*); it is this which holds the command of the garrison, ruining one man by merely following its dictates wrongly and so falling into misfortune guiding another into safety.'

I suppose *τῷ* to have fallen out in consequence of the preceding *αὐτῷ*. The sense is, 'by merely following it in a wrong way'. The adverb *ἐπαριστέρως* is used by Menander in the *Μισογύνης* (v. 325 of Kock): *ἐπαριστέρως γὰρ αὐτὸ λαμβάνω.*

l. 488. *αὐτοῦ* for *σαντοῦ* of MS.

l. 504. *ὡς ἐγὼ οἶμαι* for *ὡς ἐγώ μοι* of MS.

l. 507. *νυὶ* for *νυν* of MS, in which the verse rightly ends with *καί*.

l. 508. *τὰ πάντ' ἀγαθὰ* for *ἅπαντα τὰγαθὰ* of MS.

l. 514. *οὗτος* seems more natural than *αὐτός*. MS has only the last letter, *ς*. After *οἶδ'*, possibly [*ὀδὲ δ'*] *εὐ ἴσθ' ὅτι 'Επ' (or 'Ες)*

ἀριστερὰ ξυνήκει: 'he put a left-handed (wrong) construction on what happened'.

ll. 516, 517. Conjecturally:

[ὡς οὐποτ' ἂν] εὐτύχημα μείζον οὐδὲ ἐν
[ἐγένε]τ' ἀληθῶς.

Περικειρομένη, pp. 105-138.

l. 5. [μακρ]οῦ.

l. 31. τοῦ[του] θρασυτέρου.

l. 44. ἀφίκοιτ' and perhaps οὔτως.

l. 62. οἶα.

l. 77. Omit & before Πολέμων.

ll. 80, 81. *μη βόα*
τίς ἐσθ' ὁ σα[ῆρ καί] τίς αὐτή.

l. 82. τάχ' ἂν ἴσως οἱ τυχὸν ἴσως.

l. 83. οὐδέν for οὐ of MS.

l. 87-90. These verses to ἐρῶντι τ' ἐστίν seem to be continuous. Pataecus throughout remonstrates with Polemon for his precipitance: 'What you are doing is madness. Where are you rushing so impetuously? Who is it you think to carry off? A woman over whom you have no control and who is independent. Your only course is to bring her over by persuasion'. And so I see M. Croiset considers ap. Lefebvre, p. 134.

l. 108. *θεώρησον, Πάταικε, πρὸς θεῶν,*
μᾶλλον μ' ἐλεήσεις.

The emphatic appeal πρὸς θεῶν would naturally precede μᾶλλον μ' ἐλεήσεις.

l. 109. Perhaps

*ὦ παρ[υφή τρυφήματ', ὦ]
ἐνδύμαθ' οἶ· οἶα δὲ φαίνεθ' ἡνίκ' ἂν
λάβῃ τι τούτων.*

l. 115. οὐ γάρ; is perhaps to be omitted.

ll. 147-150.

*φιλότατη,
διὰ σοῦ γενέσθω. μή τις ἄ]ρα χο[λω]σειται
τούτω; γέλοιον. ἀλλ' ὑπὲρ πάντων ἐχρήν
[όρα]ν σ'. (ΓΑΥΚΕΡΑ) ἐγφίδα τὰμ' ἀρισθ'.*

l. 157. [ἔχουσαν, αὐτὴ ν]ῆ Δι' ἦν δέδωκά σοι.

ΣΑΜΙΑ, pp. 141-211.

l. 52. ταύτης for αὐτῆς of MS.

l. 66. Perhaps [πειρα]τέον.

l. 81. *ἐμὲ τίς καλεῖ[νύν];*

- l. 82. τὴν [λοπάδα κ]αταθείς.
- l. 84. τό[δ'] ἀκήκοε τὸ π[ρ]αττόμενον ἔργον. ἔστι γὰρ
περίεργος εἰ τις ἄλλος.
- ll. 89, 90. τί δεῖ ποιεῖν [σε]; δεῦρ' ἀπὸ τῆς θύρας
ἔτι μικρόν.
- l. 93. συγκρύπτεις τι πρὸς [τῆς 'Εστίας].
- l. 94. For ἐγὼ μὰ τὸν Διόνυσον, μὰ τὸν 'Απ—of MS, I would sug-
gest μὰ τὸν Διόνυσον, μὰ τὸν 'Απ[ὸ]λλω 'γὰ μὲν οὖν.]
- l. 96. παῦ' ἰ μὴδὲν ἄμνη' οὐ γὰρ εἰκάσεις [τίνος] ἦ[ν], *cuius esset
infans.*
- ll. 103, 104. ὄτι Μοσχίανός [ἔστιν] (so Lefebvre), ὄτι σύνοισθα σὺ
[παῖδ' ὄντ' ἐκ]είνης ἢ τανὺν αὐτῇ τρέφει.
- l. 115. ἦ[ἐπτοημένος].
- l. 117. ἦν [ἄ]ν ἐπὶ τῆς αὐτῆς διανο[ίας ἧς πάλα].
- ll. 124–127. I would thus restore:
[κατέλα]βεν αὐτόν που μεθύοντα δηλαδῆ,
[οὐκ ὄντ'] ἐν ἑαυτοῦ· πολλὰ δ' [οὖν] ἐργάζεται
[πολύς τ'] ἄκρατος καὶ νεότης ὅταν λάβῃ
[τὸν οὐκ] ἐπιβουλεύσαντά πω τοῖς πολεμίοις.
- l. 154 sqq. The speakers here seem wrongly distributed. In
155, ἐς κόρακας ἦδη must be spoken by Demeas; then δύσμορος
belongs to Chrysis, ναὶ δύσμορος to Demeas, with the whole of 156.
- l. 160. A syllable is missing; perhaps [οὐ] μανθάνω, spoken by
Chrysis, whose rôle is throughout to ignore any knowledge of
what is going on. Then τρυφᾶν γὰρ οὐκ ἠπίστασ' belongs to Demeas.
- l. 164. αἰτῶ seems odd, but perhaps means merely, 'I should
like to know'.
- l. 165. Perhaps νῦν δ' ἔτι σ[οι], or possibly σ[οῦ].
- l. 172. MS gives οὐπω δάκνει, which I think ought to be
retained, as Chrysis just before had said μὴ δάκνης. But the
meaning of ὄμως, in 173, is obscure. It must be addressed to
Demeas, as Demeas immediately takes up Chrysis' remark with
a threat to break her head if she goes on talking to him. Can
the sense be "'in spite of all you say', 'for all your anger', you
have been happy with me and ought not to forget it'?"
- l. 178. [δια]τρέχουσιν for τρέχουσιν of MS.
- l. 179. ἀποθάνωσιν ἢ πεινώσιν should be written rather than
ἀποθάνωσι καὶ πεινώσιν, (1) because 178 had ended with καὶ, (2) because
πεινώσιν gives the natural jingle with ἀποθάνωσιν, and ποῶσιν.
- l. 192. Omit τὸ before γεγονός.

ll. 208, 209. τὸ παιδίον
φησὶ [γὰρ] εἶ[ς] τὸ πῦρ ἐν[ή]σειν.

l. 225. μονομαχῶσω.

l. 230. ἀλλὰ μὴν κ[ατὰ] π[όδα] φεύγε.

l. 234. [δοτέα γούν] ἐμοί.

l. 238. ἀδικεῖς perhaps is an error for ἀδικήσας.

ll. 242-246.

ἔστι δ' οὐ τοιοῦτον· ἀλλὰ περιπάτη[σον] ἐνθαδὶ
μικρὸν μετ' ἐμοῦ. ΝΙΚ. περιπατήσω. ΔΗΜ. καὶ σ[εαντὸν] σύλλαβε.]
οὐκ ἀκήκοας λεγόντων, εἶπέ μοι, ὤ — [πο]τε
τῶν τραγῳδῶν ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρήη
διὰ τέγουσ, κατειργμένην δὲ παῖδ' ἐμοίχευσεν [λαβῶν];

l. 254. Is it possible that Μοσχίων ἐσκεύακέν με equals “Μοσχίων has dressed up a figure of me” (i. e., ‘has counterfeited me by dressing up as I do’) and in this way has stolen into the favour of the girl”?

l. 255. After ἀκριβῶσ, probably οἶδα has fallen out.

l. 261. παῖδα[ς].

l. 263. Possibly οὐδ' ἀπάξεται τις αὐτόν: ‘and no one will lead him off to prison’.

The MS is corrupt here; Lefebvre gives $\text{CY}\Delta' \text{A}\Xi\text{EIC}$
 ΦA. TAITIC AYTON.

l. 276. Perhaps παρώξυμαι [κέ]αρ.

l. 308. For οὔτως ἀβέλτερε, may be suggested αὐτόσ', ἀβέλτερε.

l. 330. A syllable is wanting, possibly σε γὰρ [νῦν].

l. 335. [σὺ δὲ] μέλλεις;

l. 337. [σπεῦσ]ον, ἐξάγγελλέ μοί τι.

ll. 399-401. ὡς γὰρ ἐλθὼν εἶπα πρὸς τὴν μητέρα
ὅτι πάρει, μὴ καὶ τι τούτων [] ἀκήκοεν;
ἢ σὺ λελάληκας πρὸς αὐτόν . . .

MS for μὴ καὶ τι, has μηκέτι.

ll. 416-418.

μ[ια]ρ[ό]ς εἰμ', ἐγνων. ΜΟΣΧ. φλναρεῖς πρὸς με. ΔΑ. μὰ τὸν Ἀσκληπιὸν
οὐ[χ]ὶ φήσεις; ἂν ἀκούσης. τυχὸν ἴσωσ οὐ βούλεται.

ROBINSON ELLIS.

NOTE.—This paper was sent to the Editor at the beginning of February, and no addition has been made since.

R. E.