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αι δε μη, αλλα ε ιγω θελω
10 ομναιασαι, [κυ δε] δη φραςαι,
οςε [ιμερτα τε] και καλεπασχομεν.

The supplement in 11 is given exempli gratia (cf. fr. 112, 4; Alc. fr. 117 b, 5; Archil. fr. 166, 3; 188, 3). My proposal for 10 is based on the assumption that ος is correctly read at the beginning of 11 ('legi nequit' Lobel-Page, but cf. Voigt's general remark on the Berlin papyrus, p. vi of her edition).¹

Zuntz and Lobel-Page agree that the first lacuna of 10 contained three or four letters; as for the second lacuna, Lobel-Page give two or three letters, Zuntz three. The letter between the two lacunas has been variously diagnosed as α δ λ χ. All scholars who have seen the papyrus agree that the letter preceding the final αι is either ε or η. This proposal is made as an alternative for θεατι, of which Lobel-Page say, again, 'legi nequit', but which also gives problems of dialect, cf. Page, S & A, 78. The meaning is 'I want to remind you, and you must consider [aorist imperative], how many lovely and wonderful things we experienced'.

The aorist of φραζαιατι is normally έφραζαιατι in Homer, but there are some cases of έφραζη (τ 485; ψ 260) in the Odyssey. The lyric poets use only the middle: Archil. fr. 172, 1; Margites fr. 7, 7; Solon fr. 5, 4; 34, 3; 36, 24; Simon. fr. eleg. 64, 8 (IEG²). Only Pindar has επεφραζαιατι (fr. 140b, 3) side by side with φραζη (N. 5, 34).

The imperative φραζαιατι does not occur elsewhere in lyric poetry. It is found four times in Homer, three times followed by an interrogative conjunction (ει A 83; η ... ηε π 260; χ 158), which is comparable to the quasi-interrogative relative δη[εα here.

For the Ionic single sigma, which is unexpectedly frequent in Lesbian poetry, cf. E.M.Hamm's Grammatik, 17 and 22. d-stem verbs have aorists in -οια (four times; cf. Hamm, 135-136), but *ποδ-ει yields ποια twice, ποια once.

Denniston's description of δε δη (259) creates the impression that this collocation is rare in Homer, but in fact it occurs 21 times in the Iliad and 11 times in the Odyssey. Once, it follows a contrastive personal pronoun, as in the supplement proposed here (I 245 ημιν δε δη). It is absent from the Lesbians, but cf. Archil. fr. 54, 6; 156; 172, 3.

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¹ E.M.Voigt, Sappho et Alcaeus, Amsterdam 1971. For references to other literature, see her Conspectus (1-13) and the section CRIT of her apparatus to fr. 94.