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αἰ δὲ μή, ἀλλά ϲ' ἔγω θέλω
10 ὄμναιϲαι, [ϲὺ δὲ] δ[ὴ φρ]άϲαι,
ὄϲ[ϲ' ἴμερτά τε] καὶ κάλ' ἐπάϲχομεν.

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 ϲ. This proposal is made as an alternative for]θεαι, 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 φράζομαι is normally ἐφραϲ(ϲ)άμην in Homer, but there are some cases of ἐφράϲθην (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 (IEG[2]). Only Pindar has ἐ]πεφράϲ[ατο (fr. 140b, 3) side by side with φράϲθη (N. 5, 34).

The imperative φράϲαι does not occur elsewhere in lyric poetry. It is found four times in Homer, three times followed by an interrogative conjunction (εἰ A 83; ἤ ... ἠέ π 260; χ 158), which is comparable to the quasi-interrogative relative ὄϲ[ϲα 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 -ϲϲα (four times; cf. Hamm, 135-136), but *ποδ-ϲι yields πόϲι twice, πόϲϲι once.

Denniston's description of δὲ δή (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 ἡμῖν δὲ δή). It is absent from the Lesbians, but cf. Archil. fr. 54, 6; 156; 172, 3.

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