

CALLIMACHUS' *COMA BERENICES* (CATULLUS LXVI, 57—8)

[αὐτῆ Coppola] μιν Ζεφυρίτις ἐπὶ χρέο[ς. . . .]¹
. . . . Κ]ανωπίτου ναίετις α[ἰγυαλοῦ Vitelli]

ipsa suum Zephyritis eo famulum legarat
Graia Canopitis incola litoribus.

Pfeiffer fills the gap with ἦγεν ἐξεῖνο/Φθῖα. He rejects Vitelli's Γραῖα, but his own Φθῖα is open to objection².

I have long wanted to read ὄπασεν Ἑλληγ³/τοῖο. The verb ὀπάζω might conceivably have suggested Catullus' *famulum* (though he puts the idea to different use in the context). Much nearer to Catullus would be Ἑλλάς⁴ ὀπηδόν/πέμψε⁵ (this last word is another of Pfeiffer's proposals). Each of my alternative restorations, in the form given above, would mean: „Zephyritis herself (had) sent him as my attendant (i. e. escort) for the purpose“. Catullus, however, might have construed: „sent him, her attendant“ (ὀπηδόν in apposition instead of being predicative).

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¹ I have not seen even a photograph of the papyrus, but I gather that a word of either 4 or 5 letters could stand here.

² E. A. Barber in *Greek Poetry and Life, Essays presented to Gilbert Murray* (Oxford 1936), p. 355.

³ Or keep Pfeiffer's ἦγεν and continue with Ἑλληνίς.

⁴ For Ἑλλάς, Ἑλληγ as feminine adjectives see Liddell — Scott — Jones. These rarities, together with Ἑλληνίς, must find their justification in the need to provide an equivalent for *Graia*.

⁵ Or — 4 letters — δώξε.