

These probably adjacent fragments appear to contain in their first three columns a proclamation commanding the construction of the Wooden Horse and a description of the Greek army's distressed reaction when faced with this new ordeal. I argue that the fragments come from a retrospective narrative rather than a dramatic text, that the narrator is a Greek who witnessed the assembly of the Achaean army which heard the proclamation, and that the speech can be identified specifically as a prophecy delivered (presumably) by either the Greek Calchas or the Trojan Helenus. Of these two Helenus may be the likelier candidate since only he is connected in some later mythographic sources (Conon, *Narration* 34; Dictys 4.18, 5.9) with a revelation of the need to build the Horse. Such sources diverge from the epic tradition, in which Helenus was captured by the Greeks and was compelled to advise them to retrieve Philoctetes and the bow of Heracles with which Philoctetes later killed Paris; instead, the divergent sources have Helenus prophesying more or less voluntarily to the Greeks *after* the death of Paris, and because he himself has left Troy after being prevented from marrying the widowed Helen. This divergence may be connected with a tradition that connected Helenus with the Greek survivors from Troy and with the Molossian royal house that claimed descent from Neoptolemus. Helenus' role in this dynastic legend is first seen in Euripides, *Andromache* 1243–52. If Helenus is the prophet in the papyrus text, this may be another early instance of the development of such a tradition.