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**New Fragments of Empedocles on Papyrus**

The Villa of the Papyri at Herculaneum and the sands of Egypt give up two ghosts: two new witnesses to the text of Empedocles. The first is an unpublished fragment of a second century AD papyrus roll from Oxyrhynchus, now in the Sackler (formerly Ashmolean) Library, Oxford. It contains Empedocles fr. B 88 (*mia gignetai amphoteron ops*, part of a single line quoted by Aristotle *Poet.* 21 1458a4 and Strabo VIII p. 364 from Apollodorus of Athens), together with parts of several preceding and following lines (previously unattested). It must belong to an edition of Empedocles, and not to a text of a prose author quoting the passage (as shown by the disposition of the hexameter line on the papyrus). The context, significance and position of B 88 in Empedocles' poem are revealed through an analysis of the possibilities for reconstructing the surrounding lines, thereby expanding our text of B 88. The new fragment from Oxyrhynchus is now only our second surviving ancient MS of Empedocles' poem (after P.Strasb. gr. Inv. 1665-6), and of any Presocratic philosopher (Antiphon and Alcidas notwithstanding).

The second fragment comes from a papyrus roll from Herculaneum, now in the Biblioteca Nazionale in Naples: P.Herc. 1788 + 255, which probably contained that book of Philodemus' *Syntaxis philosophorum* that treated the Presocratic philosophers. The papyrus mentions a *megas* and *mikros diakosmos*, Kroton, Metapontum, Gorgias, Stilpo, Democritus, Eleans, Pherecydes, Thales, and others, and quotes by name Empedocles B 112.4 *theos ambrotos, ouketi thnetos*. The identification of the fragment of Empedocles was made by W. Croenert, *Kolotes und Menedemos* (1906) p. 147. A closer look expands the citation of Empedocles, and give a clue as to the role played by B 112 in Empedocles' poem. A full critical edition of the papyrus places B 112.4 in the context of the other testimonia of Empedocles' poem preserved in the Herculaneum library. While the library possessed, so far as we know, no copy of Empedocles' poem, nevertheless its books are seen to demonstrate through quotation a close acquaintance with the text of Empedocles received through an Alexandrian editorial tradition.