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## Notes on the magical papyrus, pap. Leid V (Y. 384).



When I published my last « *Varia* » (Nord. Tidsskrift for Fil. 1923, 102 sqq.), where I treated of the text of Leid. Y. 384, I was not aware of the new and very important readings published by Preisendanz in Rhein. Mus. 68 (1913), 312 sqq. No doubt the last *testis oculatus* has read the text more accurately than Albr. Dieterich, where he differs from this pioneer in Greek magic. Still I think that the readings of Pr. I 12 ἐ[πι] ἀν[α]τ[ο]λ[ή]ν λέγε (this is no good Greek, instead of εἰς ἀν. or πρὸς ἀν., as we read everywhere else in our magical papyri) and ib. 15 ὄνει[ρο]πομπεί[α]ν ἀγρυπνίαν ποιεῖ (instead of Dieterich's ὄνειροπομπεῖ, ἀ. π.) and διαλλάσσει (instead of ἀπαλλάσσει) are rather improbable. Col. II 13 the papyrus reads according to Pr.: ἀνάγκασον αὐτοὺς ποιῆσαι τήσασσι ἰσχυρά...; this τήσασσι Pr. takes to mean τίσασσι, « wohl den Büssenden », but this is rather meaningless; probably we have to understand: δείσας (ὄ written τ, s. Dieter. in his edition p. 822) <τὰ> ἰσχυρά καὶ κράτα (= κάρτα) δυνατὰ πάντα etc. (as to the coordination of ἰσχυρά and δυνατὰ cfr. col. IX 23 ποιήσης αὐτὸ δύνασθαι καὶ ἰσχύειν κατὰ πάντων). Col. IV 32 we have a *locus desperatus*: (ἐξορκίζω σέ) τὸν (Siglum) τον· νθεον θεῶν. So the papyrus according to Pr. Leemans (i. e. Reuven's?) read Χαρτόν, Dieterich Χριστόν, Preisendanz supposes χρ(ηματιζοντ)α -- but this is a very improbable epithet here and the ending α placed above χρ is rather exceptional. I should recommend to read: τὸν ἄχρ (αχτον), <τὸν θεὸν θεῶν, cfr. Pap. Lond. CXXI 570 δεῦρό μοι, κύριε, ἐπὶ τῷ ἀχράντῳ φωτὶ ὀχούμενος (θεὸν θεῶν is quite conventional, cfr. e. g. col. V 7 τὸν ἐπὶ



τῶν πνευμάτων τεταγμένον Θεὸν Θεῶν, it must not be altered, as Pr. does). Col. VII 18 Pap. ἐγὼ εἰμι ὁ Κράτης ὁ πεφυκῶς ἐκ τοουτοῦ ἁγίου, probably ἐκ τοῦ (ὠ)οῦ ἁγίου, cfr. III 29 σὺ εἶ τὸ ὠὸν τὸ ἅγιον etc. Col. V 13 Θεομαντεῖον (= Θεομαντεῖον; Dieter. Θεομάντιον), cfr. e. g. Pap. Lond. CXXI 540 λυχομαντεῖαν (= - τεῖον), 348 μαντεῖον etc. Col. IX 23 Pap. χωρεῖν ψυχὰς μετατρέπειν; Dieterich altered this into the meaningless χῶρων, Pres. does not mention it. But it is clear that papyrus here is right: 'χωρεῖν = δύνασθαι (cfr. Herwerden's Lex. s. v.). Col. XI 33 ὀρνύφιν, as Dieter. read, but we have to correct ὀρνύθιν = ὀρνίθιν = ὀρνίθιον.

Finally I should correct col. III 19 ἐγὼ εἰμι ᾧ (not ὁ) συνήντησας - - καὶ ἐδώρησω, and recommend to correct τόδε Col. I 9, τοῦδε Col. IV 25, τὰδε ib. and v. 31 into τὸ (δεῖνα) etc. Col. IV 4 ἐγὼ εἰμι ὁ μέγας ὁ ἐν [τέλμα]τι κείμενος, cfr. Pap. Lond. XLVI 243 ἔχων ὑπὸ τὴν γλῶσσαν τὸ τέλμα τοῦ ἐμ.

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