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Some Nijmegen Papyri

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4 μωνίφ χαλκῦ παλαιά
 κνωδ(άκ)ια ἔ ὀλυ(ου)ς ὕ ὀβολι-
 σκος ᾱ χαβόνιν α
 ἀξαντα δαπας
 8 η []

1. Πέρα: κτήμα dell'Oxyrhynchites, cfr. P. Pruneti, I centri abitati, s.v.; (προνοητής Πέρα in POxy. XVI 2034, 8, 15). - Il primo editore leggeva παρά ... trascurò di riportare le altre sue letture e l'interpretazione generale della lettera!

4. χαλκῦ: 1. χαλκεῦ, fabbro; Th. Reil, Beiträge zur Kenntnis des Gewerbes, 59sgg.

5. κνωδάκιον: parva axis, diminutivo di κνώδαξ asse, perno, attestato in Heronis Opera I 176, 7 (Spir. I 38) οἱ δὲ στροφεῖς τῶν θυρῶν παρεκτετάσθωσαν εἰς τὸ κάτω μέρος καὶ στρεφόμεσθωσαν ἐν κνωδακίοις ... Non mi risulta attestato altrove. - ὀλυμος: accanto al significato di pietra rotonda e liscia, di rullo, vi è quello di mortaio, di oggetto cilindrico; cfr. Th. Reil cit., 28, 139sg., 150.

5-6. ὀβολίσκος: 1. ὀβολίσκον; piccolo spiedo, oggetto a forma di spiedo, punta, puntale. Ricorre raramente nei papiri, cfr. PMich. XV 706, 5 nota (anche in PPetrie III 9, 23 [BL VI 115]).

6. χαβόνιν α: ? Esistono (G. W. E. Lampe) οἱ χαβῶνες (ἀρτους μεγάλους. τὸ γὰρ χαβῶνας ἐστὶ λέξις Ἑβραϊκή); si può pensare ad ἀρτων καβόνιον PGM XIII 1012 (ein Maß Brot). Ma nel nostro papiro ...?!

7-8. Se ἀξαντα, da ἀγω nel significato di pesare, del peso di (cfr. WB I s.v. 20; IV s.v. 8). Ma anche ἀξοντα per ἀξονα, ἀξ(ια) ὄντα; ma poi?! - L'ultimo rigo presenta delle tracce iniziali svanite: si scorge un trattino orizzontale in alto, e prima della lacuna la tentazione di leggere e intendere un numerale seguito da (ἔτους) ὡς Π[αῦνι] non è così forte da escludere altre possibilità!

SOME NIJMEGEN PAPYRI^{*)}

It is probably not generally known that the Catholic University of Nijmegen owns a small collection of Greek papyri (P.Noviomagenses inv.1-7). How these papyri came into possession of Nijmegen University is uncertain. Apparently they do not belong to the papyrus collection of the former professor of Greek, E.Drerup. The present whereabouts of this latter collection, which is mentioned by K.Preisendanz, Papyrusfunde und Papyrusforschung, p. 295, are unknown. The papyri Noviomagenses are for the most part scraps of no great importance, but two items seem well worth publishing. One of them is an invitation to the kline of the god Sarapis, the other fragment contains 7 incomplete lines of a lychnomanteia or divination by means of a lamp.

(1) Lychnomanteia

Provenance unknown

SB. 13876

4th.-5th.c.AD

P.Noviomagensis inv.2. 8.2 cm (br.) x 4.2 cm (h.). Irregularly broken off on the edges. Small upper margin of 1.0 cm. The writing is ++. The back is blank.

] λ[υ]χνε χρηστών ἐλαιον κα[α]

Taf. V b

]λύχνε φαίνων τῷ Ἀρνεχθ[α κατ τῷ

]χθα κατ τῷ κ(υρί)ῳ θεῷ Ὁσ[ριδι κατ τῷ

]. φ Μιχαήλ: τῷ ἐπιτα[

5]ται τόδε δε[.....]..[

]

].[.].οσ.[

1 χρηστων: η ex corr. (υ?)

2 Ἀρνεχθ: ρ ex corr. (α?)

3 Pap.: κω

Introduction:

On palaeographical grounds we have assigned the fragment to the IVth or the Vth century A.D. Unfortunately, only parts of the first 7 lines of this papyrus have been preserved. Their contents and the similarity with other texts like PGM II VII,540; XXIIb,27; LXII,1-2 have convinced us of their

*) We should like to extend our thanks to Prof.L.de Blois, Prof.J.Nuchel-mans and Drs.A.H.Laeven for making these papyri available to us.

belonging to a magical text, more precisely to a lychnomanteia, i.e. a text giving detailed instructions to a petitioner as to how to learn the future with the help of a lamp. What the petitioner was asking for in this papyrus is now lost. We seem to have before us the advice of an anonymous expert to take (?), i.e., a lamp(?) and good oil and to invoke the lamp (?) giving light to Harnechtha, to --- and to Osiris and the archangel Michael (cf. the notes to lines 2-4). Since, however, the papyrus is incomplete at the left, we cannot exclude the possibility that the petitioner was ordered to perform some more magical acts. In this case, PGM II VII,540 or PGM II LXII,1 may give some idea of the portion lost.

Literature: PW-RE XIII.2 2115-19 (R.Ganszyniec); S.Eitrem in SO 8 (1929) 49-53; Th.Hopfner in SPP XXIII, § 212-227; PGM III, p.132.

Notes:

1 Some very faint ink traces are visible at the very left-hand edge of this line. These are either mere blots or remnants of a letter. In the latter case we would be dealing with a lacuna of unknown length (cf. the introduction). There are also blots of ink on top of the lambda and ny of λ[υ]χνε.

We did not succeed in deciphering the 5 letters between λ[υ]χνε and χρηστόν, the first of which may be and α or a λ. We have considered the following possibilities:

- a) λυχνέαζε τὸ κτλ. Cf. PGM II LXII,1-2: χρηστὸν ἐλαίῳ λυχν(ά)ζε κτλ. For ι > ε in λυχνέαζε cf. F.Th.Gignac, Grammar, I 151-52. Against this possibility it may be objected that the acc. χρηστὸν ἐλαίον is out of place here; PGM LXII,1-2 correctly has the dative.
- b) λυχνέαν καὶ κτλ. The accusatives may depend on e.g. λαβὼν now lost in the lacuna; cf. PGM LXI,1.
- c) λύχνε = vocative, followed by a verbal form, e.g. λάβων. The vocative may depend on a verbum dicendi, e.g. λέγε· ὦ λύχνε, κτλ.

Since none of these is wholly satisfactory, we abstain from preferring one above the others.

2 PGM II XXIb,28 comes most near to our text. It has: καὶ λέγε πρὸς τὸν λύχνον ἕως σβεσθῇ· ὑγίαινε, λύχνε, παραφαίνων, κτλ. Cf. also PGM II VII, 255.

For the magical name Ἀρνεχθα (not in the indices in PGM III) cf. PGM II XXIb,29, Ἀρσεντεχθα.

3 Either Ἀρκεντεχθα; cf. PGM I IV,2355, or, preferably in view of the length of the gap, Ὀσιντεντεχθα; cf. PGM II VII,256. The stroke of abbreviation is omitted above the nomen sacrum κ(υρὶ)ψ.

4 A supplement: τῷ ἀρχαγγέλῳ is highly probable; cf. PGM III, p.235; SPP XXI § 135.

The function of the double point after $\mu\iota\chi\alpha\acute{\eta}\lambda$ is not quite clear. It may be a mark of punctuation indicating the close of a sentence, in casu the end of the instructions to the petitioner. Cf. for this use of the dicolon as a separator of sentences V.Gardthausen, *Griechische Paläographie*, p.400; E.G. Turner, *Greek Manuscripts of the Ancient World*, p.10.

ἐπιτα.[]: ἐπιταξ[αντι (?)

5 Perhaps: εἰ μοι δέδο[ται τόδε, δε[ῦξον. Cf. PGM II XXIIb, 35-36.

6 Nothing is left of this line except for a vague horizontal stroke above the line as we have seen them above magical names in ll. 2 and 3. But we can not explain why a magical name should appear at this place. Since there is, apart from the horizontal stroke, a relatively large vacat of about 0.8 cm. between ll. 5 and 7, it may be that line 7 is in fact line 1 of another divination, separated by the horizontal stroke. If so, the fragment would not be a detached magical text, but might form part of a greater whole.

(2) Invitation to the Kline of Sarapis

Provenance uncertain

SB. 10. 13875

2nd.-3d.c.AD

P.Noviomagensis inv.4. 8.1 cm (br.) x 4.4 cm (h.). The papyrus is complete with the exception of the beginnings of lines 2, 3, 4 and 6. It has small margins at all sides. The writing is $\leftrightarrow$. As the papyrus has been stuck to a piece of paper for reasons of preservation, it is no longer ascertainable whether the $\uparrow$ is blank or not.

Ἐρωτᾷ σε Ἀρποκράς

Taf. V c

[δει]πνήσαι εἰς κλῆιν

[τοῦ κυρίου Σαραπίδος

4 [ἐν τῷ] Σαραπέῳ αὐρίου

ἥτις ἐστὶν καθ'

[ἀπό] ὧρας θ'.

2 1. κλῆιν

For similar texts cf. the discussions by J.F.Gilliam in *P.Coll.Youtie I* 51-52 and by L.Koenen, *P.Köln I* 57.

Though the provenance of this papyrus is not absolutely certain, there is a fair chance that it comes from Oxyrhynchus. Cf. J.F.Gilliam, *o.c.*, p.316.

Velp - Amsterdam

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