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Notes on Jannes and Jambres (P. Chester Beatty XVI)


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The editio princeps of P. Chester Beatty XVI, our main source for the book, is due to A. Pietersma (Apocryphon). Further fragments of the text have been published by G. Schmelz in Pap. Congr. XXII (2001) 1199–1212 (P. Mich. inv. 4925 and P. Heid. inv. G. 1016), and by Pietersma himself in Fragments (P. Vindob. inv. G 180 v. and 28249 v.). Hirschberger gives in an appendix (229–65) an edition and translation including all the known text except the fragments published by Pietersma in the same year, with some worthwhile new supplements; and a complete translation into German is included in Pietersma's Jannes und Jambres (JSHRZ NF II.4; 2013). The publication of the fragments of an Ethiopic translation recently identified by T. Erho is eagerly awaited. In the meantime, I attempt in the notes that follow to contribute to the establishment of the text of P. Chester Beatty XVI. The plates in the editio princeps include a complete reproduction of the papyrus; the photographs published on the website of the Center for the Study of New Testament Manuscripts (http://csntm.org/Manuscript/View/BP_XVI) have also been helpful. My lemmata are taken from the editio princeps, and I have assumed that readers will have a copy of this to refer to.

1ab → 4 (p. 97)

In place of συνγράφοϲ, I read σύντροφοϲ, 'intimate friend'. A trace of the crossbar of τ is visible to the left of the upright; following ρ, ρ is closed at the top, with no connection to φ. Cf. BDAG s.v. for parallels and references to secondary literature.

1c+ ↓ 15–19 (p. 113)

At the end of line 17 and the beginning of line 18, I read and supply οἰκοδόμοϲ καὶ ἀρχ ἐκ τοῦ παράδιϲον καὶ κοπ ἀτηρ αὐτῶν [A一类], 'and when it had been built he gave it up (to …)'. The sequence κοδο is written as in line 16. The new reading

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¹ I am grateful to Albert Pietersma for his comments, and to Cornelia Römer for editorial suggestions. The following abbreviations may be noted:


Oellacher H. Oellacher, Papyrus- und Pergamentfragmente aus Wiener und Münchner Beständen, in Miscellanea Giovanni Galbiati II (Fontes Ambrosiani 26; 1951) 179–88.


² P. Vindob. inv. G 180 v. (Pietersma, Fragments 23–4) joins fr. A, giving the first six lines of the column; what used to be line 1 is now line 7. I use the new numbering throughout.

³ The text appears to be based largely on the printed editions rather than on a fresh inspection of the papyri. Thus at 5f → 11, the diplomatic transcript in the ed. pr. (p. 212) correctly gives ἵππην, but a misprint on the facing page at 5abcfp → 23 has produced ἵππην, and Hirschberger 248 prints this with the note ‘leg. ἵππην’ (n. 228). Similarly at 7i → 2, the ed. pr. has the correct εϲτητιδ in the diplomatic transcript (p. 254) but on the right-hand page (7abcτ → 15) εϲτητιδ, which is taken over by Hirschberger 256 in the form εϲτητιδ.

⁴ Erho was kind enough to show me the current state of his edition after I had completed my penultimate draft. Some significant advances will be possible in the parts of the text represented in the translation when his work appears.
usefully removes from the text an infringement of the standard rules of word-division, which the scribe should now be assumed to have observed throughout.5 ἀφῆκεν αὐτὸν in 19 [is to refer to the two brothers, as it surely does: π]ατήρ, suggested in the ed. pr. (122), is a likely supplement. Perhaps Jannes hands over primary responsibility for the παράδειϲοϲ to his brother either temporarily or on a permanent basis.

lef → 4 (p. 125)

ἐπεὶ πονηρῶ[(...)]

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At the end, I read not γυν[ but ημ]. Both uprights of η are preserved, extending above the crossbar, and the final trace, the lower right-hand arc of a circle, would suit the first stroke of one form of μ; cf. e.g. ημ in line 3. We may supply e.g. ημαρτηκυίαϲ, ‘the woman (?) who has sinned’: cf. 2 τῶν αματηρήϲ (πονηρῶν Hirschberger 235 n. 83), 7–9.

2a → 5–8 (p. 137)

καὶ εἰδὼν καὶ αὐτὸι

εἰλαρόϲ in line 7 is interpreted as a genitive singular formed from the Homeric word εἶλαρ, but this curiosity seems unwelcome here. The form is better taken as an itacistic spelling of ἱλαρόϲ. With this recognized and a few other changes, the following version of these lines may be considered:

καὶ εἰδὼν [καὶ αὐτοὶ]

τὴν φυτίαν θάλλοϲ(ο)μαν τούς πολλοὺς κλάϲδουϲ ἡμὴν ἑκάϲονταϲ εἰλαροϲ [χάριν]

καὶ γενόμενοϲ κτλ.

εἰλαροϲ is at least as likely a reading as ἱλαροϲ, a familiar expression: cf. e.g. Ach. Tat. 3.16.1, 5.7.1, 5.14.1, 8.7.2.8

A few letters are lost at the ends of lines 5 and 6: e.g. πονηρῶν (too short?) and τοὺϲ τοῦϲ ἑϲπέραϲ (δὲ γενομένηϲ is a familiar expression: cf. e.g. Ach. Tat. 3.16.1, 5.7.1, 5.14.1, 8.7.2.8

5 On these, see in general R. Janko (ed.), Philodemus, On Poems Book 1 (2000) 75–6; also E. G. Turner, Greek Manuscripts of the Ancient World (BICS Suppl. 46; 1987) 17 with n. 96 (where for ‘270’ read ‘220’). There are many more such breaches in the supplements printed in the ed. pr.: cf. e.g. below on 5a+. 19–20.

6 Cf. now the Diccionario Griego-Espanol s.v.

7 The ed. pr. (141) writes that ‘the reading is assured, since no amount of phonetic juggling yields any acceptable sense and the word appears to be repeated on line 13’, but see below for the reading in that place.

8 Hirschberger 233 n. 56 supplies μίϲ (sic) δὲ γενομένηϲ, but her translation (233), ‘Als der erste Wochentag kam’, appears to assume πρώτηϲ.
In line 13, where the ed. pr. has το[ν ε]λλαρος ἵδον (cf. on 5–8 above), I read and supply το[ν] παραδικου, and in the preceding part, I believe that what followed τιν[c was κυπα[j]ρι[κος: ‘so that some cypresses were uprooted from the garden’. c is like the second and third sigmas of σιμος (10). As for the following letter, δ, as in the ed. pr., does not seem a probable decipherment, since the cap does not project to the left of the upright. In any case, we expect trees, not mere ‘branches’, to be ‘uprooted’. A cypress was of course prominent in the dream (1c+ → 10 and 13 (p. 107)). After παραδικου, e.g. τύχε δέ (‘then’) may be considered. The final trace is the lower part of a thin upright like that of the first letter of την in the line below. υ is possible but not suggested: there is no evidence of a second stroke. The preceding trace would suit α, but ο is also possible: there is no trace of a tail.

3abce → (pp. 150–51) and ↓ (pp. 166–7)
The positions of two of the smaller fragments in relation to 3ab are fixed by overlaps with P. Vindob. fr. B (edition: Pietersma, Apocryphon 269). 3e belongs at the top of the leaf, and 3c in a gap between lines 4 and 5 where the conservator has incorrectly joined two fragments that belong together but at a distance from one another. To judge by the appearance of the fragments, 3c is to be placed vertically below 3e. The extent of the gap below 3c is unknown for the moment. It is unlikely to be very great.

I begin with the ↓ side. The ed. pr. gives for 3ab → 21 – ↓ 4 the following text:

\[
\begin{align*}
\text{παρ} & \text{κελευς} ω\text{των και} \text{την μητέρα} \\
\text{αυτον} & \text{μη} \text{ωτων λυπουν} \mu\nu\nu\nu\nu\nu\nu\nu \text{ηκτη δε} \text{οτι} \\
\text{εκβουλυευεν} & \text{εν τοι εματι} \\
\text{c ον} & \text{peri χρηματα} \\
\text{προς} & \text{ημων ετοιμασθην}
\end{align*}
\]

The supplements are drawn for the most part from P. Vindob. fr. B. Here is the lower half of the column: 10

\[
\begin{align*}
\text{[...]} & \text{Ειποννους των οδηλων} \\
\text{[...]} & \text{παρεκαλευς} \text{ωτων} \\
\text{ομωτου} & \text{μη} \text{ωτων λυπειν} \\
\text{οι} & \text{εκβουλυευεν} \\
\text{αυτη} & \text{υπε αυτης} \mu\alpha\alpha\alpha\alpha \\
\text{χρηματα} & \text{και} \epsilon\pi\iota \\
\text{ημων} & \text{ετοιμασθην} \\
\text{η} & \text{δη γαρ} \text{το πνευμα} \\
\text{οιρονειμαι} & \text{οτι} \text{ειμαι} \\
\text{οληκρον} & \text{διαπλην} \\
\text{τον} & \text{οδηλωρων} \text{αυτων} \\
\text{κε ειπεν} & \text{μι} \\
\end{align*}
\]

\footnote{9 For other incorrect joins of this kind, cf. the ed. pr., pp. 108 (1d), 208 (5f). Cf. also below on 4α+ → (p. 175). With 3c inserted, the divergence between the two paperi discussed on p. 171 of the ed. pr. is eliminated.}

\footnote{10 For the sake of clarity, I have taken out most of the supplements printed by Pietersma. In 17, Oellacher 186 gives ειν at the end, and I have followed him, but dotted the π. In 21, οληκρων (preceded by και) is proposed by Hirschberger 239 n. 124; after it, Oellacher’s διο πνευματος is one possibility (187), but Hirschberger’s διαπελλην (or another part of the verb) is attractive. In 23, Oellacher 187 gives οληκρων ειπεν μι. The crossbar at the start is rather low for the right-hand side of υ, but ε (Maraval 202) does not seem possible in this context: the other letters all appear certain. If the text is sound, one may think of supplying e.g. οληκρων ειπεν μιταυς, ‘did not speak in vain’.}
Now here is a revised text of P. Chester Beatty 3ab → 21 – 4 incorporating 3c ↓ and 3e ↓. Half-brackets mark the contribution of P. Vindob. fr. B. The level of 3c is not guaranteed: I have assumed that P. Chester Beatty had about the same amount of text as P. Vindob. between the overlapping parts.

'παρ'εκάλε[ς εν αὐτῶν] τὴν μητέρα

able ↓ 1

αὐτῶν μὴ αὐτο[ν] λιμπίνων μητὴρ δὲ ὁ πτερ

πρὸς τὸν ζην ἡ[κινδύνου]νους εν τῷ ἡμῶς τί-

κτειν] μητὴρ[ήσε]ς οὖν περὶ χρήματα

4 καὶ ἔπιθε[τ]η θε[ὲ] μη[τρίος ἡμών. ἐτοίμασαν]

4a ↓

c ↓ 1

[α[κ] [καὶ ὁ[λί]τ[γ]νον διάσπαν]

τοῖς ἀδελφοῖς [αὐτοῖς]

[ὁρας καὶ Ε[η]ς]

5 ↓

[ὁ γόνης]

(Jannes) exhorted him (his brother Jambres) not to pain his mother. “Remember that she risked her life in giving birth to us. Do not then be occupied with money and forget our mother. Get ready … and getting a little breath (?) … his brother … Jannes …”

First, a few comments on readings.

In line 1, μητὴρ seems acceptable. Little survives of μη, but the feet of both uprights of the first η are recognizable on the edge. There follows a gap wide enough for c, and then a θ with a narrow oval, rubbed on the right.

In line 2, the ed. pr. gives α for the trace after ζην, but ε seems at least as likely. At the end, μας is written as in 4a ↓ 1 (p. 175).

In line 3 of 3e, the initial μ is omitted in the ed. pr., but it is clear in the papyrus. The left-hand side of the letter is lost to surface damage. ᾑ[χολης]ς was already supplied by Hirschberger 239 n. 121 in P. Vindob. fr. B 16.

In line 4 of 3e, ης seems likelier than the θ of the ed. pr.: the traces appear to be the end of a crossbar and the top of an upright. Then in 3a, ης is not an acceptable reading of the ink before πς: the upright on the left extends above the crossbar.

Line 4a is a single high trace on the edge of the upper fragment, taken as part of line 5 in the ed. pr.

As for the text, the papyri diverge in two places. P. Vindob. 15 omits the phrase πρὸς τὸν ζην given by P. Chester Beatty 3a+ ↑ 2. Then where P. Chester Beatty 3a+ ↓ 2–3 has εν τῷ ἡμῶς τίκτει[ται] 16, P. Vindob. 15–16 will have had ἐν τῷ ἡμῶς τίκτεται ζην αὐτὴς. Neither difference is of much significance as far as the sense is concerned. There are no apparent overlaps in P. Chester Beatty 3c ↓ 1 or 4–5 but it is not profitable to speculate as to the possible reasons for this.

Jannes’ speech to Jambres will have ended at some point before c ↓ 3 τοῖς ἀδελφοῖς αὐτοῖς; it is not clear whether or not c ↓ 2 belongs to it. The statement at 3a+ ↓ 2–3 that their mother risked her life in giving birth to the brothers suggests that they are twins. It is tempting to suppose that something more than the usual risks associated with childbirth lies behind this claim. Perhaps the particular dangers in question were specified when the birth of the brothers was narrated earlier in the book. It seems probable that the lost portion of the book would have made clear what (if anything) Jambres had done to cause Jannes to speak to him in these terms.

I now turn back to the → side. Here is the text of 3ab → 1–4 given by the ed. pr.:
With 3c and 3e inserted in the places indicated by the text on the back,\(^{11}\) I tentatively propose the following reconstruction:

\[
\begin{align*}
\text{πρὸϲ} & \text{ γάμον καὶ το} \ldots \\
\text{ρας} & \text{ ἐπὰ} \ldots \\
\text{άνδρεϲ} & \text{ ἀδελφοῖ. μετὰ} \text{ δὲ} \ldots \\
\text{χορήζομαι} & \text{ [άφ]'} \ldots \\
\text{c} & \rightarrow 1 \\
\text{τῶ] ἀδελφῶ} & \text{ α[ῦτοῦ} \\
\text{τὸν} & \text{ τε[} \\
\text{καὶ} & \text{ μη[} \\
\text{γ} & \text{ δὲ} \text{ αὐτ[} \\
\text{4a} & \rightarrow (p. 175)
\end{align*}
\]

\(^{11}\) The level of 3e \(\rightarrow\) is also fixed by the upper margin recognizable above line 1 on this side, but its horizontal position is given only by the text on the other side.

\(^{12}\) My text is close to those of the ed. pr. (for P. Chester Beatty) and Pietersma, Fragments (for P. Vind.), but I have left out most of the supplements. In P. Vind. fr. A 3 (and P. Chester Beatty 4a+ \(\rightarrow\) 8 if correctly matched), \(\alphaγων\) followed by a length of time seems likely to be the present participle active of \(\alphaγω\), 'spend', rather than the substantive \(\alphaγων\), 'contest'.

\('

'to marriage and I make the … seven days … celebrate together with us, dear brothers.

After the days, I depart from you … seven … his brother … and … and …'

Again, I begin with the readings.

In line 1, \([\ldots]\) is a high trace on the edge: \(\gamma\) is one of several possibilities. At the end, \(\epsilon[\ldots]\) is no less likely than the \(\zeta\) of the ed. pr.: the trace is most of the left-hand side of the letter.

In line 2, the ed. pr. gives for fr. e \(\xiτα\). I have been more cautious at the start. At the end, the traces suit the left-hand side of \(\mu\), and I have adopted Hirschberger's \(\text{ἡμῖν} (237 \text{ n. 100}).\)

In line 3, the ed. pr. has in fr. e \(\chi\eta \epsilon \rho\). My \(\mu\) is a trace at letter-top level. \(\epsilon\) is small and high, like that of \(c \rightarrow 4\); then \(\zeta\) is narrow, with some ink lost on the left.

In line 4, \(\phi\) is the top of a tall upright reaching above the tops of the other letters. Next, \(\psi\) is represented by the top of an upright followed by the top of an upward-sloping oblique, a good match for the first \(\upsilon\) of line 2. Then there are two looped tops close together, the first higher than the second, suitting \(\mu\). Somewhat to the right of my \(\phi\), the lower fragment incorrectly joined here gives a trace of an upright hooked to the right and descending below the line. This belongs to the line before 3ab \(\rightarrow\) 5, which may be called 3ab \(\rightarrow\) 4a.

The text at the top of the column remains puzzling. I have not ventured to suggest a supplement for the gap in the middle of line 1, but there are not many words short enough to fit. Some form of \(\text{συνευφραίνομαι}\) will have stood in line 2: \(\text{συνευφραίνο} [\text{ηται}]\) seems to suit the traces but is not easy to accommodate in the sentence. As for 3c \(\rightarrow\), 1 \(\rightarrow\) \(\epsilon\) \(\piτ[\alpha\] no doubt has the same reference as in \(a\) \(\rightarrow\) 2. The appearance of \(\tauο\) \(\text{ἀδελφώ} \text{ α[ῦτοῦ}\) in line 2 (supplied by Hirschberger 259 n. 359) indicates that the speech has finished.

The fragments joined below line 8 appear to belong further apart. Once again (cf. above on 3abc), it is the Vienna papyrus that supplies the clue, in this case the enlarged fr. A (published by Pietersma, Fragments). The text of P. Chester Beatty 4a+ \(\rightarrow\) 9ff. corresponds to lines 6ff. of the Vienna fragment, but text corresponding to P. Chester Beatty 4a+ \(\rightarrow\) 8, the line immediately above the join, is found in the Vienna fragment several lines further up, at line 3 (\(\alphaγων\)). As the two papyri have lines of similar length, it seems probable that two lines are missing between P. Chester Beatty 4a+ \(\rightarrow\) 8 and 9. Here are the texts arranged according to this hypothesis:\(^{12}\)
It is unclear to what extent P. Vindob. fr. A 1–2 diverged from the text given in P. Chester Beatty: both papyri are very fragmentary in the relevant lines. Still, there is no longer any reason to suppose that the divergent part stretched over more than two lines. If the proposed arrangement is correct, there will also be two lines missing between P. Chester Beatty 4a+ and 8 and 9 (p. 185).

2 καὶ μαδηθίς τὸ κλώμα
μαδηθίς is associated with μαδέω in the ed. pr. (177–8), but it is easier to take it as the aorist participle passive of μαδίζω, with η for i as commonly (Gignac, Grammar i 235–9).13

10 αὐτῆς14 μὴπίστευε πικρανθής
The first trace suggests the right-hand side of η. We appear then to have here the vocative μῆτηρ that Pietersma (Fragments 24) supplies in the preceding line. μ[ at the end of fr. A 6 of the Vienna papyrus (Pietersma ibid.) may represent instead e.g. μηδέ.

13 ἐπιλάγην δὲ καὶ ἵναι βήτη τὸ ὀδελόφο μου
At the start, I read and supply ἐν ἐπιτιλάμυν (or ἐπιτιλάμυν), with -ιλα- for -τιλα-, ‘I gave orders’. Cf. LSJ s.vv. ἐντέλλω I, ἐπιτέλλω (A).

The new reading may shed some light on the preceding sentence. Jannes instructed his brother too to care for their mother faithfully (14 προϲεχειν καὶ πιϲτῶϲ),15 We should then expect Jannes to have indicated in what precedes that he will care for their mother. Here is the text of 4a+ → 11–12 as printed in the ed. pr.:

, c καθ’ ἡμέραν δὲ [ἐποςτελῶ] ἄνθρωποι[ν] καὶ τῷ γνώσκον τὰ καὶ θεκάληματα μου

The text on the right is given by fragment i, which the ed. pr. ‘placed with some hesitation’ (177). I should prefer to take it out. There is no evidence of fibre continuity, and the Greek is problematic;16 cé as subject of the articular infinitive should not precede the article, and the dative μοι with the substantive τὰ καὶ τοῖς τεκάληματα seems hard to parallel. LSJ records κατέγκλημα only from Eustathius (II. p. 922.46).17

With 4i removed, I suggest the following reconstruction, in which I have placed the parts given by the Vienna fragment (8–9) between half-brackets:

, c καθ’ ἡμέραν δὲ [ἐποςτελῶ πρόϲ ce]

tοῦ γνώσκον τὰ καὶ τοῖς ἐντελλόντα πάντα:

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13 Hirschberger 240 has μαδηθίς in the text but comments ‘leg. μαδηθείς’ (n. 240).

14 Pietersma gives the opening of the line as τες, in Fragments (24).

15 Cf. BDAG s.v. προϲεχειν. The ed. pr. (176) takes the verb in the sense ‘heed’, but this seems less suitable in the context as now understood. P. Vind. fr. A 10–11 had a longer text, perhaps προϲεχειν καὶ πιϲτῶϲ, as suggested by C. Römer in an unpublished paper: we would expect the genitive with προϲεχειν, but καὶ may be due to the influence of προϲεχειν coi. Maravelis προϲεχειν (201) is wrongly divided: cf. above on 1c+ → 15–19 (p. 113).


17 The Lexikon zur byzantinischen Gräzität adds a fourth-century example, Sopat. Rh. VIII 229.17 Walz, but C there has ἄντεγκλημα: cf. D. Innes and M. Winterbottom, Sopatros the Rhetor: Studies in the Text of the Διαίρεϲιϲ Ζητημάϲων (BICS Suppl. 48; 1988) 175.
'I shall send to you daily to find out all your pressing needs.' This seems better suited to the context: Jannes will attend to his mother’s needs while he is away, and he has ordered Jambres too to look after her. πρός, supplied by Pietersma in the Vienna fragment, can now be accommodated in the Beatty text.

In the corresponding part of the Vienna fragment (7–9), Pietersma (Fragments) gives the following:

καθ’ ἡμέραν [δὲ] ἀποστέλλων τοῦ παρακεφάλασα τὰ κατεγκλήματα μοι

If the above suggestions are accepted, we may substitute e.g.

καθ’ ἡμέραν [δὲ] ἀποστέλλων τοῦ παρακεφάλασα τὰ κατεπείγοντα

'I shall send to you daily so that you too can provide your pressing needs.'

The reference to κατεγκλήματα here was the only direct textual evidence for a trial. If I am right to substitute κατεπείγοντα, it is no longer necessary to suppose that such a trial formed part of the narrative.

15–16

κυνέων τὰ δάκτυλά εξελίχτω ἰθαι ἡ δὲ πιδακηδόν

The beginning of the word ending ηδον in line 16 is preserved only in the Vienna papyrus, fr. A 13 (Pietersma, Fragments 24), where, following εξελίχτωσις δὲ οὐτῆς, we read πιδακηδόν. A suitable adverb is πιδακηδόν, ‘like a spring’; the Vienna papyrus will have spelt it itacistically, πιδακηδόν. Cf. the familiar use of κρουνηδόν in connection with tears, e.g. Thes. De virtutibus herbarum 201 prooem. 19 (51.16 Friedrich) κρουνηδόν μοι τῶν δακρύων φερομένων. The word is new but regularly formed: cf. e.g. ἐλικηδόν, κλιμακηδόν, πινακηδόν, σχιδακηδόν. The Beatty papyrus will then have divided after εξελίχτωσις, with δὲ πιδακηδόν at the start of line 16.21

16–18

καὶ περιέλαβεν τινὰ φίλον ἡμῶν ἐαυτοῦ, ἡλικτικὴν παρακαλέσας

The supplements are largely taken from P. Vindob. fr. A 14–15. Pietersma (Fragments 24) prints the following in the relevant part:22

καὶ περιέλαβεν φίλον αὐτοῦ[c], παντας παρακαλέσας

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18 Cf. n. 12 above on P. Vind. fr. A 3 μαρ.αν.

19 So rightly Maraval 201; Oellacher 186 had read πιδακηδόν, while Pietersma, Apocryphon 273, gives πιδακηδόν. See Pietersma’s photographs (Apocryphon 300; Fragments 29), or the digital images available on the website of the papyrus collection of the Österreichische Nationalbibliothek, http://data.onb.ac.at/rec/REZ00004001. Pietersma prints πιδακηδόν at 13–14 in Fragments (deemed ‘not impossible, but uncertain at best’ in Apocryphon 180 (15–16 n.)), but the photographs confirm Maraval’s reading.

20 On the date of this text, see most recently I. S. Moyer, A Revised Astronomical Dating of Thessalus’ De virtutibus herbarum, in B. Holmes and K.-D. Fischer (edd.), The Frontiers of Ancient Science: Essays in Honor of Heinrich von Staden (Beiträge zur Altertumskunde 338; 2015) 437–49, who argues that it ‘was composed between the middle of the first century A.D. and the early third century A.D., with dates in the second century most probable’ (437).

21 ἰθαι at the end is a curious corruption; cf. perhaps Κρουνηδόν for Κύπριος in the Antinoë Theocritus at 1.101 (A fol. 2 verso; A. S. Hunt and J. Johnson, Two Theocritus Papyri (1930) 30).

22 I have restored the sublinear dots and comma from the version in Apocryphon 273.
In two places, I read the papyrus differently. In line 15, Oellacher 186 rightly transcribes φίλου ἑαυτοῦ: the ε is certain. We have then simply -ου -ους in place of -ους -ους. As for the main verb, editors have offered various readings at the end of line 14. Oellacher 186 has ἐπερχ[, while Maraval 201 more cautiously reads περ[]. Some progress is possible here. The new digital image shows that Oellacher and Maraval were right to detect ink between και and πε. But the letter in question is not ε, but α, formed like that in the preceding και: both the lower end of the loop and the oblique tail are clearly recognizable. Then after the clear πε we have a series of letter-tops: a trace suiting the upper left-hand corner of c; a damaged patch with no ink preserved;23 the upper part of an upright with a crossbar emerging from its top on the right; touching the right-hand end of the crossbar, the upper part of another upright, with a short blank space to its right; and finally a trace suiting the top of an oblique descending precipitously from left to right. I suggest reading and supplying ἀπέστιλ[ε] τοὺς (for ἀπέστειλε, τοὺς) and taking out the comma after ἑαυτοῦ: 'he sent out, exhorting all his friends' etc. The Vienna papyrus turns out to have room for the article given in the Chester Beatty papyrus after all. The two papyri are here in full agreement except for a minor confusion in relation to the endings in P. Vindob. fr. A 15.

18–19

] προν[οείεθ]αι ηε[θ], τῆ[ε μή-
τρὸς αὐτοῦ]

In 18, I read and supply ] πρόνιαν[ ποιεῖθα τη[ε,24 'to show care for (his mother)'. Cf. for this idiom LSJ s.v. πρόνοια II.1, BDAG s.v. πρόνοια B. Similarly in the Vienna papyrus, we may now supply at fr. A 15–16 παρακαλέϲ[ας πρόνιαν ποι[εθα.

20–21

λαβὼν τὴν βί-
βλον εἰπεν δ[η τῷ Ἰάμβρῃ·
P. Vindob. fr. A is reported as having at the start of line 18 βιβλον ειπε δη; only Pietersma, Apocryphon 273 dots the η. But the new image shows clearly not δη but δα (for δέ). So δ[ε] is to be supplied in P. Chester Beatty; the sentence boundary falls before εἰπεν, not before λαβὼν.

5a+ → 1–2 (p. 213)

... ὃλλοις νεκρῶς εἶδον καὶ οὐδίς
ἡν παραπλήκτης οἱ, τέκνων, ἐνταῦς ὥθος

η[ο] at the end of line 2 will represent η[ο] col[e], e.g. η[ο] σφίκτη η[ο] κάλλει, (e.g. there is no one similar) 'to you here, child, in either wisdom (or beauty)'. Jannes was of course famous for his wisdom: cf. e.g. lines 6–7 of the Latin text in London, BL, Cotton Tiberius B V, part I, f. 87r (Pietersma, Apocryphon 280), 'sapientior eram omnium sapientium magorum'. The poetic form ὥθο[ς would not be expected to appear in a text of this kind: cf. above on 2α → 7, 13.

19–20

ἄνοιξας τὰ βιβλία ὑπὸ τῆς μηλαξες ἐποίη[ε]
egκρυομαντ[είαν]

I read and supply

ἀνοιξας τὼν [βιβλουϲ] τῆ[ς μαγίας ἐποίη[εν
gεκρυομαντ[είαν]

23 There is no reason to suppose that this area was originally blank. Note the damage hereabouts in the preceding line.
24 ειθ[α] was already read by Pietersma in Fragments (25), where he prints {ειθ[α] } in place of his earlier reading αιθ[α].
μαγιαϲ in line 19 is clear. The ed. pr. considered τὰϲ [ββλοϲ as an alternative to τὰϲ [ββλια, judging it ‘not impossible but rather long’ (219), but with ύτο] removed from the text, the lacuna is of the right length to accommodate it; in any case, [β] does not seem an acceptable reading. In ἐποίηϲεν, ε is added above the line to replace a spoil e written on the line, and is a supralinear insertion. There is room for the remainder of the verb in the gap at the end; ἐποίηϲεν would be incorrectly divided. At the start of line 20, a perpendicular left-hand margin is produced by taking the first letter-trace on the line (an upright) to represent the ν at the start of the line. The complete ν above and to the right of it belongs rather to the first word of line 19. As for the termination, ιαν seems a better fit than ιαν.

The new reading in line 19 is of some interest. With ‘under the apple-tree’ gone and the books ‘of magic’ in its place, the Greek now corresponds closely to the first two lines of the Latin (Pietersma, Apocryphon 280), ‘Ap(er)uit Mambres libros magicos fratris sui l amniss (et) fecit necromantiam’.

6a+ ↓ 24 (p. 233)
I suggest e.g. ἀποθανῖν δὲ οὐκ ἀφίεται ἡμῖν | [ἀπόνωϲ, ἀλλὰ κτλ. ('it is not conceded to us to die painlessly, but …'). The infinitive is likelier than viv for vōv (so the ed. pr.): a contrast of this kind (with some earlier time?) seems out of place.

7a+ ↓ 1–4 (p. 247)

τη[...], οἱ προςκυν[ούμενοι καὶ οἱ προς-
κυνψ[ες τοῖς εἰδό,[λοις καὶ χωνευτοῖς καὶ
γλυπ[τοῖς ε[ίϲ γενομένοις θεοῖς . . . . , ἀπώ-
λιαν σὺν τοῖς εἰδόλοις ι[υτῶν
At the start of line 3, I read and supply συμπτωϲιϲ, ‘when collapse occurs’. The idols collapse and their worshippers are ruined along with them (3–4). Cf. LSJ and the Revised Supplement s.v. σύμπτωϲιϲ I. The end of line 2 is now better left unsupplemented.

22–3

χωρο[ύται ἀπὸ το[...
...
[λαγ ς δὲ ὡϲον δ[ι [...
At the start of 22, τι[μωρούνται, ‘are punished’, of the sinners, is likely both as a reading and as sense. Then at the start of the next line we have not λαγιον but λαβίν, ‘take’. For the form of the cursive β, cf. e.g. 25. Its upright extends down from the tail of α, as at 6a+ ↓ 23 (p. 233); its right-hand side, with the distinctive leftward curve at the top, has ι growing out of it. At the end of the line, [ (an ascending oblique) is close to the upright and will belong to the same letter; we may restore the familiar phrase ὡϲον δύ[ναϲαι, ‘so far as you are able’.

8b ↓ 3 (p. 259)
I read not γλυ[γονζωη (so the ed. pr.) but [αλογωνζωω, i.e. ] ἀλόγων ζωο[ v, ‘irrational animals’. Perhaps sinners (or certain sinners) were compared to irrational beasts.

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25 Cf. on 1c+ ↓ 15–19 above.