

P.Oxy.3.412

Oxyrhynchus

c. 230-265

London, British Library, P.Lond. inv. 2040. Ed.pr. B.P. Grenfell and A.S. Hunt (1903) pl. V. P.Lit. Lond. 174. F. Blass, *APF* 3 (1906) 297-98. *Viellefond, *Les 'Cestes' de Julius Africanus*, 277-91. Trans. Thee, *Julius Africanus and the Early Christian View of Magic*, 180-82. Magical spell in i.15-43: R. Wuensch, *Archiv für Religionswissenschaft* 12 (1909) 1-19; E.Schmidt, *Archiv für Religionswissenschaft* 13 (1910) 624-25; *PGM* II² XXIII; Th. Hopfner, *Griechisch-ägyptischer Offenbarungszauber* 2 (SPP 23, Leipzig 1924) §334ff. KV 53; VH 674; Pack² 53; *LDAB* 2550. Plates: The New Palaeographical Society, *Facsimiles of Ancient Manuscripts*, ser. 1, vol. I, pl. 104; Norsa, *Scritt. Lett. Greca*, pl. 14a; Roberts, *GLH* pl.23a.

Roll, 22.3 (B) x 26.5 (H) cm. Recto (→): Two cols, the second reproduced here (line nos are those of ed.pr. cf. Viellefond 45-55, pp. 289-91). Col. i: 43 lines, col. ii: 25, with author, title and book number closing col. ii. The first col. has lost c. one quarter of its width to the left. Cols numbered at the top 35 and 36. Rightmost section of the roll re-used on the verso for a will. Broken at left, complete at top and right (margins 2.4, c. 2 cm. respectively); at foot of col. i, bottom margin of c. 5 cm., free space after end of text in col. ii of c. 10 cm. Intercolumnar space of c. 2-3 cm. Upright literary informal round hand, datable to the period between the composition of the *Kestoi* (c. 230, Viellefond, 278) and the re-use of the roll for 44 (276). Abbreviation indicated by supralinear stroke at end of ii.49, 53. A sign (j) in the left hand margin of ii.54 may indicate a textual omission (so ed.pr., nn.53-4; Viellefond; KV; Roberts, *GLH*, 23); a sign resembling a majuscule *zeta* between the cols at the level of i.19 is 'vielleicht eine Schneidemarkierung' KV. Verso: The will of Aurelius Hermogenes, dated to 276 (44).

col. ii

	λς	36
45	τὰ θ' ἐξῆς. Εἴτ' οὖν οὕτως ἔχον αὐτὸς ὁ ποιητῆς τὸ περίερ- γον τῆς ἐπιρρήσεως τὰ ἄλλα διὰ τὸ τῆς ὑποθέσεως ἀξίω- μα σεσιώπηκεν, εἴθ' οἱ Πεισι- στρατίδαι τὰ ἄλλα συνράπτο(ν)-	and so on. Whether then this being so the poet himself dropped the superstitious part of the incantation because of the dignity of his work, or whether the Pisi- stratidae, when they were editing the rest of the epics, excluded these (lines) because they judged them to be alien to the structure of the poem, I would very much like to know (?). I myself have set them down here as a very valuable production of the epic (craft); you will find this whole passage preserved among the archives of (my) old coun- try, the colony of Aelia Capitolina in Palestine, and in Nysa in Caria and as far as the thirteenth (line) in Ro- me near the hot baths of Alexander in the beautiful library in the Pantheon, which I myself constructed for the Emperor.
50	τες ἔπη ταῦτα ἀπέσχισαν, ἀλλότρια τοῦ στοίχου τῆς ποιήσεως ἐκεῖ[να] ἐπικρεί- ναντες †ἐπ[ι] πολλο[ῖ]ς ἔγνω(ν)·†	
55	Ἰ ἄτε κῆμα [πο]λυτε[λ]έστε- ρον ἐπεικ[ῆ]ς αὐτὸς ἐνταυ- θοῖ κατέταξα· τήντε [τ]ήν σύν- πασαν ὑπόθεσιν ἀνακει- μένην ε[ὑ]ρέσεις ἐν τε τοῖς ἀρχαίοις τῆς ἀρχαίας π[α]τρί- δος κολωνε[ῖ]ας [Α]ἰλίας Καπι- τωλείνης τῆς Παλαιστεινή[ς] κάν Νύση τῆς Καρίας, μέχρι δὲ τοῦ τρισκαιδεκάτου ἐν Ῥώ- μη πρὸς ταῖς Ἀλεξάνδρου θερμαῖς ἐν τῇ ἐν Πανθείῳ βιβλιοθήκῃ τῇ καλῇ ἣν αὐ- τὸς ἠρχιτεκτόνησα τῷ Σε- βαστῷ.	
60		
65		
70	vac. Ἰουλίῳ Ἀφρικανῷ κεστὸς λη	(vacant) Julius Africanus, <i>Kestos</i> 18.

49 *συγραπτό* pap. 52 *εκει[να]* ed.pr., *εκει* V., but the lacuna seems too wide for nothing to have stood between *εκει* and *επικρει-* 52-53 l. *επικριναντες* 53 *εγνῶ* pap. The line makes little sense as it stands, and the sign in the left margin probably indicates an omission here; the trans. here reflects the conjecture of ed.pr., but see V., *app. crit. ad loc.* and n.248 on p. 361, reporting Desrousseaux's suggested correction to *ἐγὼ ὧν* 'bien que je fusse fort occupé', 'over much I knew' ? Thee 55 l. *επεικης ἐπικρεικ[ῶ]ς* ? Blass in ed.pr., but insufficient room in the lacuna for *ω* (ed.pr.) 56 *τηντε* (l. *τηνδε*) [*τ*]ην V. *την τε* [.]ην ed.pr. *την τε* (or *δε*) [*σ*]ην Blass in ed.pr. 56-7 l. *συμπασαν* 60 l. *κολωνιας κολων[ία]ς* V. 60-1 l. *Καπιτωλινης* 61 l. *Παλαιστινης*

Julius Africanus was born in Jerusalem (Aelia Capitolina), as this text shows (ll. 59-60), probably c. 160-180 (Vieillefond, 17-18; Winkelmann, 509). The later tradition that he was a North African (e.g. in the Suda, where he is called a *philosophos Libys*) no doubt arose from his adopted cognomen. The date of his death is also difficult to fix, but occurred some time after 240.

Vieillefond (17) would make Africanus a Jew, addressing the *Cesti* to the Jews (41, 361 n.245). While his birthplace does not seem open to dispute, cf. Africanus' emendation of Herodotus' 'the Arabians' to 'those near us' in another part of the *Cesti* (Vieillefond, 303), the manner in which Africanus refers to Jews elsewhere does not seem to support the contention (cf. Thee, 96-7; Winkelmann, 510, with further bibl.).

According to Eusebius (*Chronicle*, ed. Helm 214), Africanus in 221 undertook a legation to Rome when Nicopolis (Emmaus) in Palestine was granted the status of a *polis*. He received teaching from Heraclas (Eusebius, *HE* 6.31) in Alexandria, where he also made the acquaintance of Origen, with whom he was to correspond on exegetical questions. Later, he supervised the construction of 'the beautiful library in the Pantheon' at Rome under Severus Alexander (see the present text, ll.65-8). There is no firm evidence to support the later tradition that he was a bishop.

He has been assumed to have been a member of the Roman army, but nothing positively proves this (Vieillefond, 18). However, the *Cesti* itself (1.20=Vieillefond 183-5) bears witness that he spent some time at the Court of Abgar IX of Osrhoene (reigning 179-216).

Africanus is known to have written a *Chronography* (*Χρονογραφία*), letters (two are extant, to Origen and Aristides, ed. Reichardt, *TU* 34.3) and the *Cesti* ('Embroideries', or perhaps 'Talismans' or 'Amulets' according to Vieillefond, 29ff.). The two long works survive only in fragments, although the *Chronography* was used by later Chroniclers, such as Eusebius and Jerome. The twenty-four books of the *Cesti* had a wide scope: the surviving fragments treat of subjects as diverse as warfare, agriculture, literary criticism, and magic.

Nothing in the fragments of the *Cesti* reflects the Christian interests of the author. In the present papyrus the first column contains in ll.1-13 the text of the *Odyssey* ll.34-43, with 48-51, where Odysseus (in the land of the Cimmerians at Ocean's edge) sacrifices to the dead. Their spirits rise from the pit, held at bay by his sword. Odysseus then proposes to summon up those who can show him the way to get home. He delivers a magical incantation (*ἐπαοιδή* 1.25). Such a spell (i 22-36) had no place in the standard text. The text-critical problem this poses is then discussed in our col. ii above.

Africanus was clearly an eminent figure in his day. That his dazzling encyclopaedia should have found its way quickly to Oxyrhynchus confirms that. That it should have also been soon discarded perhaps anticipates the disregard into which it fell. His serious interest in the magical system both fits the fashion of his times (Section X above) and distances him from the orthodox fathers of the church in the coming centuries.

Onto to the back of the section of the *Cesti* which survives was copied the will of Aurelius Hermogenes (44). One of his heirs, his daughter Ptolemais, also seems to have owned copies of the *Iliad* (P.Oxy. 11.1386, 1392) and the history of Sicyon (P.Oxy. 11. 1365); it seems likely (as argued by Bagnall, 'An owner of literary papyri'), that the will was among her possessions, and that her family owned a library containing both classical and Christian works (Appendix 000).

R.S. **Bagnall**, 'An owner of literary papyri', *Class. Phil.* 87 (1992) 137-40; F. **Granger**, 'Julius Africanus and the library of the Pantheon', *JTS* 34 (1933) 157-61; W. **Kroll** and J. **Sickenberger**, 'S. Julius Africanus', *RE* 10 (1917) 116-125; F.C.R. **Thee**, *Julius Africanus and the Early Christian View of Magic* (Tübingen 1984); J.-R. **Vieillefond**, *Les 'Cestes' de Julius Africanus. Etude sur l'ensemble des fragments avec édition, traduction et commentaires* (Paris 1970); F. **Winkelmann**, 'Julius Africanus', *RAC* Lief. 149/150 (1999) 508-18.