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“Some desiderata in the study of the Derveni Papyrus”

1. G 11 (III 6; II 6 Janko)

- (a) το]ῦδε χοῦ[
- (b) ο]ῦδ' ἔχου[σι
- (c) ο]ῦδέκτο[ε
- (d) ο]ῦδ' ἰσοτ[ιμ-
- (e) ]υδιχοτ[εοι[ (Janko)
- (f) ο]ῦδ' ἔξοτ[ε οἱ [

2. From Prof. R. Janko's draft edition of Cols. 1-6 (Handout of lecture in Edinburgh, 1 Nov. 2007; London, 23 Jan. 2008).

**Col. 3** (F9 + F8 + G15 + G6 + G5a + F7)

.....(.)]ων· [.....  
.... θυ]ηλαί, ὡς [.....(.)] Ἐριν[υ.....(.)  
.....(.)]ωγ γίνεται[ι.....(.)] τιμῶσιν [.....(.)]ιρηλ[.....(.)]ρη  
τοὺς ἦ]δη ἐξώλεας [.....(.)]χοαὶ σταγόσιν Ἐρινύω[ν. οἱ] δὲ  
5 δ]αίμονες, οἱ κατὰ [τοὺς μ]άγ ους τιμὰς [τ]ηροῦσι [τῶν]  
θεῶν, ὑπηρεταὶ δ[ίκης ..]. ἐκάστοις, ορ[.....]ι  
εἰσιν, ὅπωςπερ α[.....(.)] . οστο[.]στο[.....]νοι·  
αἰτίην [δ' ἔ]χουσι[.....(.)] . c τ[οιο]υτο[.....],  
οἶους γ[. .]ε[.....(.)]νε[.....]  
10 ..]υτ[.....]

... divinations from burnt-offerings, as ... Eriny(e)s ... (*singular subject missing*) becomes a *daimon* (?) ... libations of the Erinyes in drops honour ... those people who are already annihilated. But (?) the *daimones*, who according to the *magoi* observe the honours of the gods, are servants of justice (?) ... for every (*plural noun missing*) ..., just as (*plural participle missing*) ... But (?) they are responsible ... such persons ... as ... later/initiate (?) ...

3.

]ωι [

.. μυσ]τι καὶ ὡς .[..... (.)] Ἐριν[υ  
δαίμ]ωγ γίνεται[ι οὐ γὰρ] τιμῶσι π[οιν]ηλά[τους οὐ]δὲ  
ἀγέα]ς ἢ ἐξώλεας, [ἀλλ' αἱ χ]οαὶ σταγόσιν [ἐ]π' Ἐρινύσ[ιν. οἱ] δὲ  
5 δ]αίμονες, οἱ κατὰ [τοὺς μ]άγους τιμὰς [φέρ]ουσι  
θεῶν ὑπηρετάι δ[ρῶντε]ς ἐκάστοις, ο.[..... μενο]ι  
εἰσὶν ὅπως περ α[... ἕκασ]τος τοῖς στο[..... με]νοι·  
αἰτίην [δ' ἔ]χουσι[..... (.)].c τ[οιο]ύτο[υς  
οἷου]σπ[ερ] ἐ[..... (.)]ηπ[  
10 ..]υστ[

... mystic (?) as ... Eriny(e)s ... becomes a *daimon*; for they do not honour those pursued by the furies nor the polluted or the doomed ones, but the drop-libations are for the Erinyes. As for the *daimones*, who according to the *magoi* carry the offerings to the gods labouring as servants to each of them, they are ... how each shall ... to the ... . And they bear responsibility ... such ... just as ...

4. ἀλλ' οὐ πᾶς δαίμων γίνεται, 'not everybody becomes a *daimon*'.

5. Hipponax, *IEG* fr. 95a ὡς οἱ μὲν ἴαγει Βουπάλωι κατηρῶντο; Tzetz. in *Lyc.* 436 ἀγῆς ὁ μισαρός ... Ἰππῶναξ φησίν.

6. Cratinus fr. 402 K.-A.; Phot. α 174 = Lex. Bachm. 22.23 λέγοιτο δ' ἂν καὶ ἅγιος ὁ μιαρὸς ἀπὸ τοῦ ἄγους ὡς Κρατῖνος; Eust. in *Il.* 1356.59.

7. Philoxenus gramm. fr. 1, 42 (Theod.) δρῶ τὸ ὑπηρετῶ.

8. περὶ τῶν ὀνομάτων ἐπισκέψασθαι

9. Antisthenes fr. 38 (Declava Caizzi) ἀρχὴ παιδείσεως ὀνομάτων ἐπίσκεψις.

10. παρακόπτειν καὶ μαίνεσθαι, καὶ βακχεύουσιν αὐτοὺς εἰκάζει.

11. τοῖς τὸ θεῖον ἐκ τῶν ὄντων ἀναιροῦσιν

12. Dirk Obbink, Philodemus, *On Piety* 1, 19.533-541.

κα[ὶ γὰρ]

535 παραγραμμίζ[ουσι]  
τὰ τ[ῶ]ν θεῶν [ὀνόμα-]  
τα, [κα]θάπερ Ἄγ[τισ-]  
θέ[νης] τὸ κοινό[τατον]  
ὑποτ<ε>ίνων ἀγ[αφέρει]  
τὰ κατὰ μέρος [τῆι θε-]  
540 σει καὶ διά τι[νος ἀπά-]  
της ἔτι πρότ[ερον]

“For indeed they explain the names of the gods by changing letters, just as Antisthenes, substituting the most common, ascribes the particular to imposition and even earlier through some act of deceit.”

13.

κα[ὶ γὰρ]  
παραγραμμίζ[ουσι]  
535 τὰ τ[ῶν] θεῶν [ὀνόμα-]  
τα, [κα]θάπερ Ἀγ[τισ-]  
θέ[νης] τὸ κοινὸ[ν ὄνομ']  
ὑποτ<ε>ίνων ἀγ[αιρεῖ]  
540 τὰ κατὰ μέρος [συνέ-]  
σει καὶ διὰ τι[νος ἀπά-]  
της ἔτι πρότ[εροι.]

537 τὸ κοινὸ[ν ὄνομ'], 538 ἀγ[αιρεῖ] (iam Obbink 1995<sup>b</sup>, 198), 539 [συνέ]σει (etiam Obbink 1996, 361), 541 ἔτι πρότ[εροι.]

“For they change letters in the names of the gods, just as Antisthenes, who, proposing the common noun, eliminates sagaciously the particular ones, and through some trickery others even earlier”.

14. VI 8 μύσται Εὐμενίσι προθύουσι κατὰ τὰ αὐτὰ μάγοις

15. ἡ τῶν θεῶν ὑπ' ἀνθρώπων παραγωγή, deceit of gods by humans