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NOTES ON MISCELLANEOUS DOCUMENTS VI

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71. BGU II 547

This is a letter written sometime in the earlier part of the seventh century ('Byz.' *ed. pr.*), addressed to a person of much superior status to the sender. The edited text generally flows, but a part of l. 5 remained undeciphered: καὶ καταλαμβάνω του κ The online image shows that the papyrus reads τοὺς πόδας ὑμῶν (ῦ-), 'and I come to your feet' (for this sense of καταλαμβάνω, cf. Lampe, *PGL* s.v. 4). There is a reference to a future meeting and the recipient's feet in ll. 9–10, ὁ κύριος τῶν αἰώνων . . . ἀξιώσει τὴν ἐμὴν ἢ μετριότητα προσκυνῆσαι τοὺς πόδας ὑμῶν; for the idea, cf. also P.Cair.Masp. I 67091.19–20 (528?) καταλαβεῖν ἢ τὰ ἴχνη τῆς αὐτῶν ἐξουσίας, P.Oxy. LXXXI 5289.7 (vi/vii) κἀγὼ ἦλθον εἰς τοὺς πόδας ὑμῶν. Before καί, the edition has]ε . ὠης; I read] . ζῶης but I cannot reconstruct the context.

72. BGU II 643

This letter too should be assigned to the earlier seventh century ('5–6 Jh.' *ed. pr.*) and is addressed to a superior, called δεσπότης. The writer reports that a gardener was due to arrive tomorrow, and requests that the 'master' might ask the gardener to inspect the vegetable garden, since the writer himself had gone to the orchard. The last two lines of the text (3–4) were read as follows:

ἐπεὶ δι' ἐμαυτοῦ ἀπῆλθον εἰς τὸ πωμάριον, ἐφ' ᾧ θεωρ-
εῖ τὴν λαχανήαν +

The word division is odd, and the construction ἐφ' ᾧ + present indicative is peculiar. A check of the image reveals the foot of an upright after ρ at the end of l. 3 (the fibres are stripped after it), while the first two letters in l. 4 should be read as *ca*: we have ἐφ' ᾧ θεωρήσαι. We would expect to find ἐπιθεωρῆσαι rather than θεωρῆσαι, but it seems unlikely that εφω conceals the first part of the compound.

The gardener would come μετὰ τῆς ὑπηρε(τιδος?) (l. 2). This term for a female servant has not occurred in papyri; perhaps ὑπηρε(σία) was intended, referring to an unspecified number of servants.

73. BGU XVII 2728

This sixth-century letter has already received a fair amount of attention, excerpted in BL XIII 41, but some problems remain. The abstract nouns referring to the addressee, ἐλλογιμότης (l. 1) and παιδευσίς (ll. 4, 6, 7), indicate learning, and are typical of *scholastici*. This however is not mirrored in the address:

± 10 πρ(εβυτέρου) καὶ σοφία(ς) γυ(ναϊκὸς) αὐτ(οῦ) ⊗ Βίκτορι

It appears that there are two senders, but this sits oddly with the fact that the writer uses the first person singular throughout the letter (ll. 1, 2, 6, 7). Inspection of the online image yields a different text, more in line with our expectations:

ἐπίδ(ο)ς τῶ τὰ πάντ(α) λαμπρ(οτάτῳ) καὶ σοφωτάτ(ῳ) χολ(ακτικῶ) ⊗ Βίκτορι

Victor the *scholasticus* does not seem to be known from elsewhere.

74. P.Daris 48

The body of this private letter, previously known as SB XX 14102, begins [ὡ]ς καὶ σοὶ κατ' ὄψιν ἐνετειλάμην ὅτι ἢ λ[ί]αν δέον ἦν ἡμερησίως γράφε μοι (ll. 4–5). What follows ὅτι is not a smooth piece of Greek, and the common periphrasis δέον ἦν is normally preceded by ἐάν. The plate shows that what was read as λ stands on a loose fragment that may not belong there. I propose to read [ἐ]ἴαν δέον ἦν (it would be too bold to propose α[ί]ἴαν).

¹ Continued from *ZPE* 208 (2018) 187–92. Unless indicated otherwise, the images mentioned in this article are accessible through www.papyri.info.

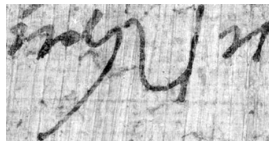
75. P.Eirene III 20

The total in this list of payments of the sixth century (cf. Th. Kruse, *APF* 59 [2013] 223) is given as (γίνεται) νόμισματα ν π(αρὰ) ςμ ((γίνεται)) κ(α)θ(αρὰ) νομίματα λε εω// (l. 9): 50 solidi minus 240 carats make $35\frac{2}{3}$ ‘clean’ solidi. The published photograph indicates that the number of solidi is 40: we have μ instead of ν. But in theory 240 carats equal 10 solidi; how do we obtain $35\frac{2}{3}$?

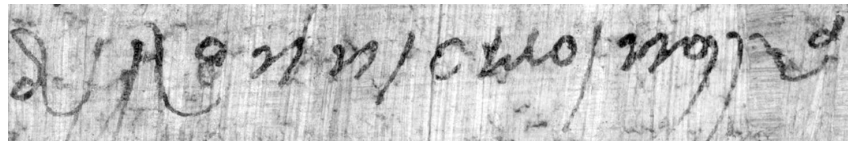
The payments in ll. 1–8 are made in solidi of the ‘minus 6 carats’ variety, uniformly expressed as νόμισμα α π(αρὰ) ς. The ‘minus carats’ number of 40 such solidi would have been 240. These convert to 10 sol. at 24 car. per sol.; deducted from 40 sol., they make 30 ‘clean’ solidi, i.e., κ(α)θ(αρὰ) νομίματα λ; what follows λ, read by the editor as εω//, must be something else, not part of the number of solidi. In fact it has been suggested that ‘the last symbol in line 9 is η’ (1/8) rather than 2/3’ (P. van Minnen, *BASP* 50 [2013] 321); the $\frac{1}{8}$ fraction cannot be reconciled with ‘clean’ solidi.

76. P.Got. 31

‘[O]rthograph[i]e très mauvaise’, remarked the editor of this late letter, and some passages are obscure. διλοπιτσιμοι πολλά [in l. 10 was recently discussed by J. Diethart, *ZPE* 204 (2017) 208, who divided διλοπιτσι μοι, and took διλοπιτσι as an idiosyncratic version of δηλοποιεῖν. The verb is rare but the reading is incorrect. The editor had already observed, ‘possible aussi -vv- pour -πιπ’; the online image shows that the double letter is ν. I juxtapose a clipping of the passage with one that shows πάλιν in l. 9:



πάλιν



διλόνην μοι πολλά [

διλόνην is a phonetic version of δηλώνειν, the late form that corresponds to δηλοῖν. In Byzantine Greek, ‘most of the old contract verbs in -όω acquir[ed] parallel presents in -ώνω, thus δηλώνω ... replaced δηλόω ‘I reveal’ etc.’ (G. Horrocks, *Greek: a History of the Language and its Speakers* [2010] 305; cf. also A. N. Jannaris, *An Historical Greek Grammar, Chiefly of the Attic Dialect* [1897] 217f., §853). These forms are not common in papyri; another example is P.Oxy. XVI 1863.19 (624) πληρώνω.

77. P.Laur. II 36

This account lists quantities of meat presumably bought in connection with feasts of saints. In all but one case, the price is 160 talents per pound: 3 lb. = 480 tal. (l. 2); $5\frac{1}{2}$ lb. = 880 tal. (l. 5); 2 lb. = 320 tal. (l. 7); 4 lb. = 640 tal. (l. 9). The exception is 4 lb. = 608 tal. in l. 3, which suggests a slightly lower price, 152 talents. The note ad loc. queries whether χη (608) was an error for χμ (640), the price of 4 pounds in l. 9, but there is one more instance of this same price: in l. 2 the papyrus has υς (456), not υπ (480). The first two expenditures for meat are priced at 152 talents per pound, and the other three at 160. It is a pity that the text may be dated only palaeographically to the fifth century.

78. P.Laur. III 91

What remains of l. 7 of this fragmentary Oxyrhynchite document of 606 (cf. *CSBE*² 214) was printed as [.], αιαδ[. This is the first line after the date clause; at this point of the text, we expect to find the beginning of the address. On the online image it is possible to read [τ]ῷ αἰδε[σίμω; cf. P.Oxy. LVIII 3942.7 (606) τῷ αἰδεσίμω Σεργίω χαρτουλαρίω κτλ.

The endorsement is said to describe the text as a πληρωτική ἀποχή. Its omission from the edition is apparently a typographical error; it receives comment, and the text is supplied in DDbDP. Yet the papyrus does not have ἀποχή but one of its synonyms: ἀπο is followed by the basis of δ (the rest is lost), an upright, an upright hooked upwards to right at the foot, and another upright: ἀπόδ[ε]ξί(ις) [.

79. P.Oxy. VI 977

Only lines 4–19 of this receipt of 252 were transcribed. The subscriptions of two councillors were said to be ‘followed by a similar signature by an exegetes’. On a photograph I read this signature as follows:

Αυρήλιος Διογένης | κ[α]ὶ ὡς χρη(ματίζω) ἐξηγη(τεύσα) βουλ(ευτή)

It is unclear whether this Aurelius Diogenes, former exegete and councillor, is to be identified with any known Oxyrhynchite official named Diogenes. The relevant part in the ‘Prosopographie der Exegeten’ in P.Hamb. IV, p. 233, shows a gap between 225 and 270 (or 265: BGU IV 1093.16, with BL XI 24).

80. P.Oxy. XVI 1892

This is a loan of money on security, dated to 581. The debtor states, εἰ δ[ὲ] ἀγνώμονα ? ποιή]σω περ[ὶ τὴν] ἀπόδοσιν τῆς πρώ[της ἢ δευτέρας] ἢ τρίτης) κατ[α]β[ο]λ[ῆς] (ll. 25f.), ‘if I make default in the payment of the first or second or third instalment’, the creditor will seize a plot of land from him. The doubtful restorations in l. 25 may give way to something more secure, though the sense remains the same: εἰ δ[ὲ] ἀγνωμονή]σω; cf. P.Heid. V 355.9ff. (v/vi) εἰ δὲ ἀγνωμονήσω περὶ τὴν ἀπόδοσιν τῆς | α[ὐ]τῆς κρη]θῆς; SB XXII 15729.25 (639) ἀγνωμονήσαι περὶ τὴν δόσι[v] τοῦ αὐτοῦ φόρου.

81. P.Oxy. XVIII 2197

This is an account of bricks used for various constructions in the Apionic estate. In P.Oxy. LXX 4792.10 n., I suggested that it covers the years 581/2 – 584/5 (indications 15 – 2), but this date range now seems late. The heading of the account on the back, l. 172, τῆς διοικ(ήσεως) τοῦ κόμ(ητος) Κρημίου(υ), contains an error: the name should be read as Ἰερημίου. This is probably the same *comes* as in P.Oxy. XIX 2244.80 διοίκησι(ς) τοῦ κόμ(ητος) Ἰερημίου] ἐπὶ [τῆ]ς [] [] [] (ικτίονος) καταπο[ρ](ᾶ)ς ζ, a document that cannot be later than 558; see *ZPE* 150 (2004) 201, and cf. P.Oxy. LXXXIII 5378.4 n. It has also been pointed out (BL XII 144) that the potter Abraamios in l. 135 may be the same as the one in P.Oxy. XVI 1913.33, an account that probably dates from around 555. Therefore it seems preferable to assign P.Oxy. XVIII 2197 to 551/2 – 554/5 or 566/7 – 569/70.

There is much in the text of this account that requires correction. Among other things, it appears to offer the sole attestations of several place names. One of them is Ἀρκικοῦ in l. 62. This is preceded by (καί), and a small break in between. The same break affects the next line, where the edition prints ὀπτ(οπλίνθων), but the papyrus has ὀπ[τ]τ(οπλίνθων). We should thus reckon with one letter lost before ἀρκικου, and read [N]αρκίκου. The same place occurs in l. 216, spelled Ναρκίccου; the different spelling is probably due to the fact that this part of the account was written by a different hand.

Another singleton appears in l. 218, κτ[ήμ(ατος)] Βαειούμου. The papyrus has Μαειουμᾶ, known from a handful of other documents. It was probably located not far from Pangouleeiou (they were part of the same Apionic προτασία in the seventh century), mentioned three times here: in l. 99, where for Παγγουλείου read Παγγουλεείου; in l. 101, where after γεωργ(οῦ) the text continues ἀπὸ [Παγγ]ουλεείου ὀπτ(όπλινθοι) ςθ; and in l. 119, where for ciτο(μέτρον) Παγγ[ο]λείου(υ) read ἀπὸ Παγγ[ο]λεείου. The reading of ἀπό gave difficulty also in l. 40, producing δού(λου) Ματρεῦ; read ἀπὸ Ματρευ.

An unnoticed toponym seems to occur in l. 102, []]α μείζο(voc) Ec[] λω. Before μείζο(voc), read [Mη]νῶ. Ec[] λω must be a place name, but the reading is doubtful. A. Benaissa notes that what was read as E is “sigma with a diagonal abbreviation stroke from above (abbreviating ὀκνολάκ[κ(ου)]). If so, the toponym begins with Ce[. Then there is a trace of a descender after omega, which suggests that the toponym does not end with that letter – or that there is another word after it, and there is a high horizontal trace further to the right (raised upsilon?).” There is no obvious candidate; the reading of λ is also uncertain.

An unread place name occurs in l. 185, τῆς ἐκκλ(ησίας) τοῦ []]ης() καλοῦ[μ(ένου)] [] [], where it is possible to read το[ῦ κ]τῆμ(ατος) Καλύβης. The same locality is mentioned in l. 34, κτῆμ(ατος) Καλύβης. Even though there is some damage, this cannot be the other toponym beginning Καλ-, which was read in ll. 145 and 163 as Καλωρία and Καλωρ[ία] respectively. In both passages the papyrus does not have ω

but *av*: Καλαυρία and Καλαυρία (there is no textual loss at the end). Inspection of images of the other papyri where this locality occurs shows that the name should be read as Καλαυρία: P.Oxy. XVI 2025.3, XIX 2244.28, and P.Princ. III 158.8 (I missed that in my note in *Tyche* 30 [2015] 226).

Another minor spelling issue may be settled in l. 220, where the edition has [ὄ]πὸ κτήμ(ατος) Τάλιδ(ος). The reading of the toponym was later revised to Παλίδ(ος) (BL VI 106), but the papyrus has Πάλιδου, as in P.Oxy. XIX 2243A.52 and 53. Before it, there is no trace of [ὄ]πὸ κτήμ(ατος); perhaps a piece was detached after the papyrus was transcribed.

Besides settlements, numerous μηχαναί are mentioned in the text; the names of some of them should be read differently:

In l. 123, for μ(η)χ(ανῆς) ιθ κλή[ρ(ου)] read μ(η)χ(ανῆς) Ιεκλη (i- pap.). The same locality recurs in l. 201 μη[χ(ανῆς) καλ]ουμένης Ιεκλ[η] (Ιεκλ[η] *ed. pr.*).

In l. 179, μηχαν(ῆς) καλουμένης Βαυραρο (), the name of the μηχανή is τῶν υἰῶν Ὠρου. A comparable name occurs in l. 180, μηχαν(ῆς) καλουμένης τῶν [. . .]νουθρου: read τῶν [υἰῶν Ἀ]νουθίου.

A more complicated passage comes up in l. 7, [εἰς χρειά]ν τοῦ λάκκο(υ) τῆ(ς) μηχαν(ῆς) Παπλουστῆ(ς) [καὶ προ]κόψ(εως) αὐ(τῆς). I propose to read Παμπλουστῆ(ς) [προ]κόψ(εως); the abbreviation used for τῆ(ς) suggests the article, and there is no room for καί. The resulting sequence is not smooth, but it could have been an attempt to correct an entry that should have started εἰς χρειάν τῆς προκόψεως τοῦ λάκκου, as in ll. 4 and 109.

The name of the μηχανή was not supplied in l. 217: the edition has καλουμένης [.] ὑπό, but there is only blank space after καλουμένης.

The reading of a number of personal names requires some slight revision: l. 115, Ἀνέπ → Ἄνουπ; l. 132, Ὀννωφ[ρ]έο(υς) → Ὀννωφ[ρί]ου; l. 135, Ἀβραάμιο(υ) → Ἀβρααμίου (l. -άμιον); l. 154, Λάκκο[υ] → Λακκα[ν]?; l. 155, Κόμιτ(ος) → Κομιτ[ᾶ] (cf. l. 160).

Of other points of detail, we may note the following:

In l. 64, []λιτίο(υ) is followed by σ, i.e. οὐ(τως); cf. ll. 35 and 146, where the edition prints ‘—’.

In l. 96 the edition has Παμουθί(ου) Ἀβρααμ[ί(ου)] φρο(νιτιτοῦ) ὀπτ(όπλινθο) β, but we should read Παμουθί[ου] (καὶ) Ἀβρααμ[ί(ου)] φρο(νιτιτῶν) β (ς, φρῶ pap.).

In l. 147, βοοσταίου should be read in place of βουσταίου.

In l. 151, we find το(ῦ) λά[κκ(ου)] το(ῦ) ὄντο(ς) ἐπ[ί] τῆ(ς) πύλη[ς] κ[]ρ(). κ[τῆ]μ(ατος) has been suggested for the end of the line (K. A. Worp, *APF* 59 [2013] 382), which is along the right lines, but some slight further improvements are possible: ἐν τῇ πύλῃ [τ]οῦ κ[τῆ]μα(τος) (τπυλη^ηκ^ς]μ^ς pap.)

82. PSI XIV 1421

This third-century petition contains the phrase μὴ φέρων | [τοσαύτην φθ]οιερίαν (ll. 9–10). The word φθοιερία is rare in papyri, attested only in P.Mich. I 23.4 (257 BC), and not here: the image shows that that papyrus has the much more common πλ]ξονεξίαν.

83. SB I 1987b

This is a wooden tablet found by Grenfell and Hunt in Oxyrhynchus, who published the following text in *Egypt Exploration Fund. Archaeological Report 1905/6*, p. 15: Ἀρπάχτη Ἀθηνοδώρου λυχνία πατῆς? (δραγμαὶ) ρκ. F. Preisigke, *Wörterbuch s.v. μεστός*, questioned πατῆς, and suggested that μετῆς be read instead (= BL VIII 306), comparing P.Oxy. XII 1449.35 λύ]χνος μετό(ς). Yet P.Lond. II 191.9 (II) λυ]χνία πατῆ χαλκῆ indicates that the correction is unnecessary; Preisigke did not question the reading, and translated πατῆ (s.v.) as ‘Gehäuse, Behälter’. The reading πατῆς has been confirmed on the original,² but the meaning of the word remains evasive. P.Freib. IV 52.4 (II/1 BC) λυχνία πατᾶς ἡχ[λκᾶς] offers another

² The tablet is now housed in the Birmingham Museum and Art Gallery (inv. no. 1969W4327), where I examined it in April 2015. It was part of the collection of Henry Wellcome, and was presented to the Museum by the Trustees of the Wellcome Trust in 1969. It remains to determine how the tablet reached the collector’s hands.

example but does not solve the problem. In his note ad loc., R. W. Daniel wrote: “LSJ, following Preisigke, Wörterbuch, render παστή in the London text as ‘case, container’, but in my opinion the precise meaning of this word is not apparent.”

84. SB XVIII 13158

Two men petitioned the *curator civitatis* of Oxyrhynchus about their false imprisonment some time around 400. In the version printed in the *Sammelbuch*, they introduce their narrative thus (ll. 3–5):

[Αὐρήλι]ος Ἀειῶν τῆ(ν) οἴκει(ε)ιν ἄμ' ἡμ(ε)ῖν ἔχων | [ἐν ἐποικίῳ . . .] οἰλι[. . .] θᾶ καὶ ἔγραψε
ἐπιδοῦς τῇ ὑμῶν | ἐπ(ε)ιεικεία (βιβλίδια e. g. καὶ)(?) ἱτιάσατο ἡμᾶς

There are several difficulties. The supplemented ἐν ἐποικίῳ is gratuitous. The petitioners state that they originate from Oxyrhynchus, so that there is no need to assume that their opponent lived with them in a hamlet; but there is no way of telling what the papyrus had at this point. Apart from this, the grammar appears to be faulty, and the editor reckoned with textual omissions. The scribe, however, may only be blamed for the itacistic spellings. The problem stems from ἔγραψε, which is a misreading for ἔγγραφα, as the image shows. The text then becomes unobjectionable:

τῆ(ν) οἴκει(ε)ιν ἄμ' ἡμ(ε)ῖν ἔχων . . . καὶ ἔγγραφα ἐπιδοῦς τῇ ὑμῶν ἐπεικεικεία ἱτιάσατο ἡμᾶς

καὶ connects two participles (but it could have been omitted), and these are followed by the main verb (spelled correctly), while ἐπιδοῦς does not lack an object; for the construction of ἐπιτιδιδόναι with ἔγγραφα, cf. e.g. P.Oxy. LXIII 4382.13 (383).

85. SB XX 14310 ii

This is a revised edition of P.Princ. III 129 ii, an Oxyrhynchite census declaration of 189 submitted by a woman. ‘The household is apparently completely preserved, but damage at the crucial point makes it unclear exactly who is declared. The first person is almost certainly the declarant, and it appears that the two following persons are daughters. But they are in inverse age order, and the description of them is evidently more complex than one would expect.’ (R. S. Bagnall – B. W. Frier, *The Demography of Roman Egypt*, 1994, 283). This problematic part of the text is the following:

[ἀπο]γράφ(φομαι) σὺν . . . () αὐτῇ ἐγὼ
[. . .] c. 11 (ἐτῶν) λβ
[. . .] ναριτ() θυγ() . . . η() ἐξ ἐμοῦ
40 [. . .] [ἄ]νημ(ο)ς (ἐτῶν) γ,
[. . .] c αὐτ() θυγ() . . . (ἐτῶν) ι.

Some progress is possible thanks to the online image. The unread word in l. 39 is χρη(ματίζουσα) (. ρῆ pap.), which means that the daughter was ‘fatherless’ and officially described as a child of her mother; cf. P.Oxy. LXXIV 4989.3–4 (175) μετὰ κ(υρίου) τοῦ υἱοῦ Πλουτίωνο(ς) | ἐξ αὐτ(ῆς) χρημ(ατίζοντος), with αὐτ(ῆς) referring to Ploution’s mother. The name of this daughter may be Ἀριτ(οῦς), but I am unclear about what preceded it.

The order of the daughters’ ages is the expected one; this is one of the very few points where the text of *ed. pr.* should have been retained. The first daughter is not 3 but 13 years old: l. 40 ends ὥς (ἐτῶν) ιγ, as had been read in *ed. pr.*; the year sign is fused with sigma and written high in the line, while iota is written over part of xi from the line above. ὥς is also written before (ἐτῶν) in l. 41 (so already *ed. pr.*). The reference is to another daughter: in l. 41, for αὐτ() read ετ(), i.e., ἐτ(έρα) θυγ(άτηρ); this corresponds to ἄλλη θυγάτηρ (or ἄλλοσ υἱός) in Arsinoite census declarations.

The declarant’s name has proven evasive; the prescript is lost, and what remains of her name in l. 38 is still to be deciphered in full; it seems to end in -οὔτις. In the same line, I read ἄτεχ(νο)ς before (ἐτῶν) λβ.

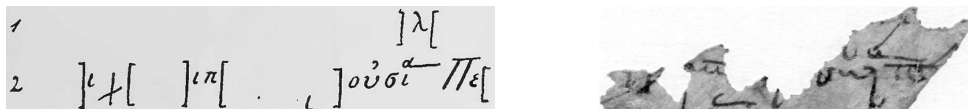
ἄτεχ(voc) is also to be read after the lacuna in l. 40, referring to the first daughter. In sum, ll. 38–41 may be presented as follows:

[. . . .] οὐτις ἄτεχ(voc) (ἐτῶν) λβ
 [. . .] ναριτ() θυγ(άτηρ) χρη(ματίζουσα) ἐξ ἐμοῦ
 40 [. . .] ἄτεχ(voc) [ἄ]χη(μος) ὡς (ἐτῶν) τῷ,
 [. . .] ις ἐτ(έρα) θυγ(άτηρ) ὡς (ἐτῶν) ι.

Another minor point: in l. 42, ὑπάρ]χ(ει) δέ μοι ἐπὶ (), the re-edition omits καί after μοι; but I have not been able to read what follows.

86. SPP III 600, 877, 786

SPP III 600 is a fragmentary receipt for 16 solidi, assigned to the sixth century and said to come from the Fayum. An interesting point is the reference to the οὐσία Πε[in l. 2. The image shows that the text belongs to the second half of the seventh century; date and place bring the estate of Petterios and Marous to mind,³ and a closer look essentially confirms it. Here are clippings of the edition and of the image:



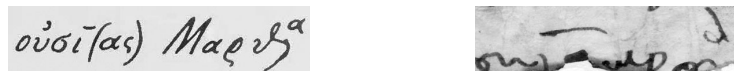
Comparing SPP VIII 869.1–2 παρ(έ)χ(ε) Φοιβ(ά)μμων) παρε(β)ύτερος) ἀπὸ χωρίου) Ἀλαβαντίδ(ο) ἀπὸ | παρ(ο)δ(ων?) οὐ(σ)ία) Πεττη(ρίου) (καὶ) Μαροῦδ(ο)⁴ τῶ(ν) ἐνδ(ο)ξοτάτων), I propose to read

] ι() ἀπ[ὸ] πρ[ο(ο)δ(ων?)] οὐ(σ)ία(ς) Πε[ττη(ρίου) (καὶ) Μαροῦδ(ο)

in l. 2. We may consider reading Ἀλαβαν]τί(δο) before ἀπ[ὸ], but the name of the village could also have stood in l. 1, where there is a clear λ. However, Α]λ[αβαν]τ[ί]ν(δο) should be excluded, since the textual loss between lines 2 and 3 is fairly extensive.

A similar receipt that concerns the same estate is SPP VIII 877, whose first three lines run παρηχε Φοιβάμ[μων - - -] | Πεττη(ρίου) (καὶ) Μαροῦδ(ο) ἐν[δο]ξοτάτων - - -] | εἴκοι ὀκτώ γί(νεται) [. . . .]. The text lost after Φοιβάμ[μων] may be supplied from SPP VIII 869.1–2. In l. 3, the image shows that Ν stands before the break: read νομίματα] | εἴκοι ὀκτώ, γί(νονται) νο(μίματα) [κη.

Another text that belongs to this dossier is the rent receipt SPP VIII 786, but this was not recognized in the edition (l. 3):



We should read οὐ(σ)ία) Μαροῦδ(ο): an estate headed by Marous, acting independently of Petterios (it is not likely that the text continued [καὶ Πεττηρίου]). This is the first explicit reference to her estate, though this had been surmised from SPP III 246–52, orders issued by Φλ(αου)ία) Μαροῦς ἐνδ(ο)ξοτάτη), and SB I 4659, a deed of surety addressed to her.

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³ Cf. C. Foss, *Bulletin of SOAS* 72.2 (2009) 261–4.

⁴ See BL VIII 448, which however gives Μαροῦδ(ο), a slight misunderstanding of Wessely's drawing.