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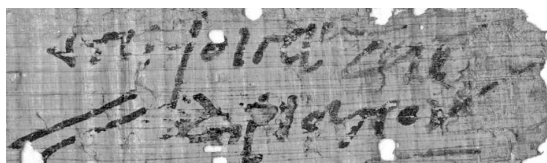
NOTES ON MISCELLANEOUS DOCUMENTS IX

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NOTES ON MISCELLANEOUS DOCUMENTS IX¹**120. BGU III 867**

This is a customs receipt from Soknopaiou Nesos assigned to the second/third century. Its most remarkable feature is the lack of a date by a regnal year. After BL I 75 and P.Customs, p. 176 (≈ BL IX 23), lines 3–6 run ἐξ(άγων?) ἐπὶ καμήλω | ἐνὶ φοίνικ(ο)ς ἀρτάβας δύο | // Ἀδριανοῦ | τρίτη, γ; an earlier reading of the last two words of l. 4 was φοίνικ(α)ς δῦο (BL I 75). Here are ll. 4–5:



The year, however, is not missing: at the end of the line, the papyrus has Lβ, i.e. (ἔτους) β. What is exceptional is that the two dashes normally added after the year-number are written in the next line. This year 2 would be of Septimius Severus, Macrinus, or Elagabalus: 29 November 193, 217, or 218.

What to do with φοίνικ()? There are customs receipts in which the quantity of the product transported is not specified. Among those from Soknopaiou Nesos, cf. e.g. P.Amh. II 117.3–4 (182?) ἐξ(άγων) ἐπὶ ὄνο ἐνὶ | λαχαν[ό]περμ(ον), or P.Customs 448.2–4 (202?) ἐξ(άγων) | ὀρόβου ἐπὶ ὄνοις | δυδί. Grammar requires the accusative, but it is unclear what the writer intended. For a similar but more grammatical construction, cf. P.Grenf. II 50m.6–8 (212) ἐξ(άγοντες) | φοίνικ(ο)ς καμήλους πέντε.

121. BGU XII 2146

This Hermopolite lease of 457 concerns ἀρούρας τέσσαρας ἡμιον ἐν . . . ω . . . (l. 10); the editor observes that perhaps ἐν γ[ε]ωρ[ι]γίω is to be read. To judge from the online image, the papyrus has ἐν τῷ, and nothing else was written after it. This may have been followed by ἀπηλιώτη τῆς πόλεως in the lacuna at the start of l. 11; cf. BGU XII 2149.10 (470) ἀρούρα[α]ς τρεῖς ἐν τ[ῷ] ἀπηλιώτῃ. The lessee is Fl. Ioannes son of Taurinus, whose son Taurinos possessed land ‘in the east of the city’; cf. BGU XII 2164.9 (494) and 2172.8 (498?).

122. P.Athen. 38

This petition of 141 seems to concern a theft of barley. The editor printed κρι[θῆς] . . . πραγμαμάτων []ηκοντα in ll. 4–5; the note records Zucker’s suggestion to read δραγμαμάτων, which however did not find favour. Inspection of the original shows that Zucker was right: δ is much more likely than π. For sheaves and barley, cf. P.Ryl. II 147.21–2 (39). A number, the first part of which is lost, is written in l. 5. There is room for 5–6 letters in the lacuna; δραγμαμάτων [έβδομ]ήκοντα would suit best.

In l. 7 we find Παχ[ών] ὄθεν ἐπιδίδ[ωμ]ι. The papyrus has a slightly different text, though the sense is the same: Παχων· διὸ ἐπιδίδωμι.

123. P.Athen. 49

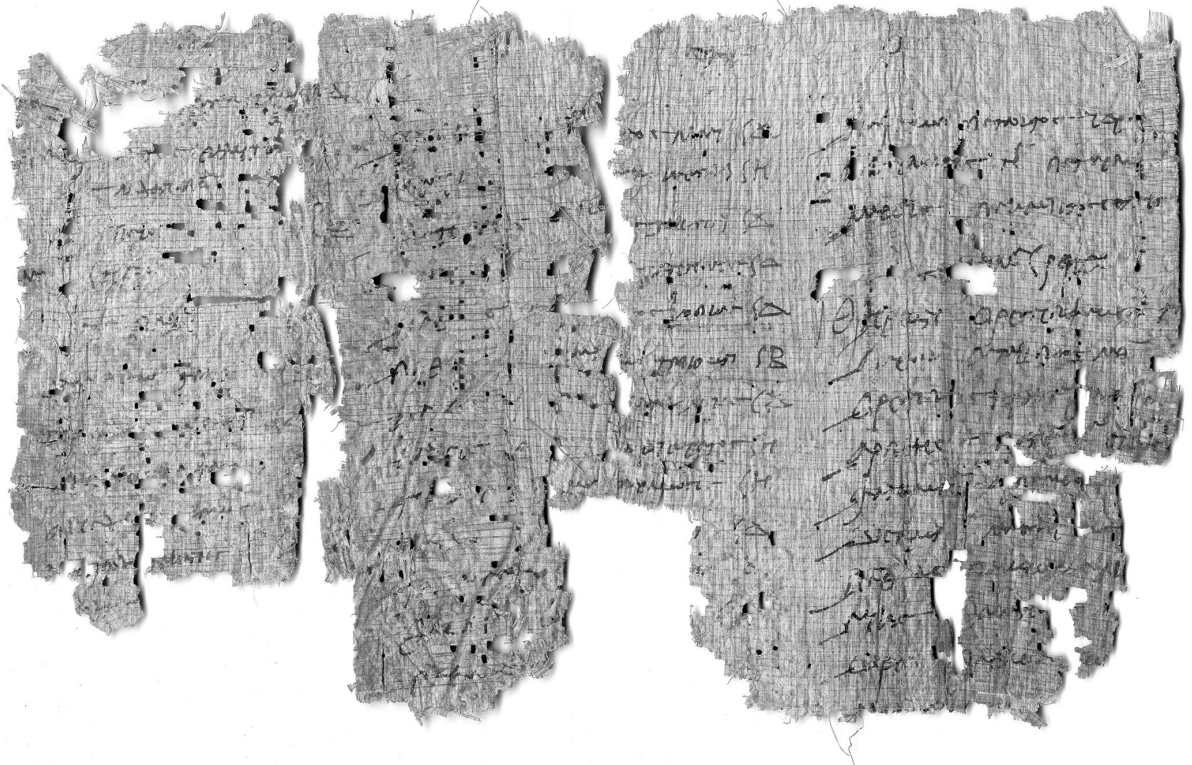
The papyrus first received critical attention from H. C. Youtie in *TAPhA* 71 (1940) 636 n. 49 (= *Scriptiunculae* I 76; cf. BL III 210), who established that it contains parts of ‘a day book of money payments, but preserves no indication of the tax to which they were credited’. G. M. Parássoglou, *ΕΛΛΗΝΙΚΑ* 29 (1976) 56 (cf. BL VII 230), offered further refinements, including the important observation that columns ii and iii in the edition are the left and right parts of one and the same column (col. ii). Numerous difficulties

¹ Continued from *ZPE* 220 (2021) 186–91. The online images mentioned in these notes are accessible through papyri.info. Credits for image clippings: **120**, Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung (P 8783); **124** and **129**, Princeton University Library; **125**, DVCTVS, Universitat Pompeu Fabra; **126** and **131**, Biblioteca Medicea Laurenziana; **131**, Universitätsbibliothek Erlangen-Nürnberg / Papyrus Portal. I thank Graham Claytor and Gabriella Messeri for comments on a draft of **123**, and Bernhard Palme for thoughts on a draft of **127**.

have remained, largely due to the physical state of the papyrus, which is considerably abraded. There are several names not known from elsewhere, and some of them look outright questionable. Even though it is not always possible to offer improvement, I propose a new text for columns ii and iii, to make them more usable than their previous state; many of the new readings were suggested by W. G. Claytor and G. Messeri (indicated by their initials). Column i is too damaged to allow significant progress.

The Arsinoite nome was doubtfully indicated as the provenance of this papyrus. The presence of so many people called Petheus in this register points to Karanis; cf. P.Athen. 48, re-edited in *CE* 96 (2021) 114–20, another tax register from Karanis in the same collection.

<p>5</p> <p>10</p>	<p> / Άλ [c.5²] ος Πάπου (δραχμαὶ) δ ι [c.3²] [c.4²] Κακανού(φρω) (δραχμαὶ) η Πετ ι ι [. . .] c Ταβανου() (δραχμαὶ) δ [.] [.] [.] [- - -] c Άννουτος (δραχμαὶ) δ / Πεθ[εὺ]c [c.5²] ος κοπίας (δραχμαὶ) δ / Πεθ[εὺ]c c.3²] τε ων (δραχμαὶ) β / Α [- - -] υ λαξός (δραχμαὶ) δ / Άμ ις [. . .] βανου αρετος (δραχμαὶ) η / Ἡρά Π[ε]τ[ε]αρμωτις (δραχμαὶ) η [- - -] (δραχμαὶ) δ / γε [- - -] (δραχμαὶ) δ Θεων[] [- - -] (δραχμαὶ) η Πεθεὺς . . . [</p>	<p> / Νεφερῶς Πεταούτος ὑδροφ(ύλαξ) [</p> <p> / Α μ ις νε(ώτερος) Πετερμ [</p> <p> / Μαρρής Πεκμήτιος καλλις [</p> <p> (γίνονται) τῆ(ς) ἡμέ(ρα)ς (δραχμαὶ) ρος </p> <p> ιθ / Ἡρων Ὀρκενούφρω [</p> <p> / Πεθεὺς Καταβούτος Πεθ(έω)ς [</p> <p> / Ὀρκενούφις Ἡρακλή(ου) [</p> <p> / Ἀρπάηις Πανεγέ(ω)ς [</p> <p> / Φανομγε(ύς) Ἀρπαγάθου [</p> <p> / Δι ις c [</p> <p> / Πεθεὺς Πακύξεω(ς) ακ[</p> <p> / Εὐκάς Θεώνος [</p> <p> / Ὄρος Πεθέω(ς) [. . .] [</p> <p> / Α [</p>
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Col. ii

2 Κακανού(φεως): Καράνου *ed. pr.* A variant of the name Kosanoupis (TM Nam 3709), otherwise attested only in Ptolemaic Fayum.

3 Πετ . . . ι . . . ι [. . .] c Ταβαγού() : . . . π . . . [- - -] c Γαβήνου *ed. pr.* The abbreviation is suggested by the enlarged υ. Ταβαγού() does not match any known name. Ταβαίτου(ς) may be an alternative.

5 Π[εθ]εὺ[ς] c [. . . c.5] . . . ος κοπιας: . . . [. . .] α[- - -] ος ο . . . *ed. pr.* κοπιας must be an occupation. A mummy label may offer a clue: P.Coll.Youtie II 111.1–2 Ἀρσιήτης νεώτ(ερος) | Πατσεῶτ(ος) κοπιατ(), the last word read as κοπιάτ(ης), ‘gravedigger’, by Ch. Armoni, *ZPE* 144 (2003) 175–6 = BL XIII 62. LSJ report a variant, κοπιᾶς, -ᾶτος, but it is uncertain whether it is the same word (Armoni, 176 n. 14).²

6 τε . . . ων: Τέκων *ed. pr.*, but there is too much ink for κω. This recalls no known name or other word. -ων, a nominative ending, suggests that it is an occupation.

7] . . . υ λαξός (GM):] . . . υλ[ι]πος *ed. pr.*

8 Ἄμ . . . ις . . . [. . .] βᾶγνου αραετος (δραγμαῖ) η. The editor read . . . c at the start of the line and skipped the second part of l. 8 (then in col. iii). The name is probably not Ἄμαςις: the traces of the letter after αμ suit ο better than α. ις might also be read as ες, but Ἄμο(ε)ις is not common in the Fayum.]βᾶγνου would be the ending of a name such as Cιλ]βᾶγοῦ, but I am baffled by αραετος. P.Fouad 68.18 (Tebt.; 180) ἐπι(καλούμενος) Αραετ() may be relevant. Αραῖτος does not seem to be a possible reading.

9 Ἡρα . . . : Ἡρ . . . [*ed. pr.* Perhaps Ἡρῶς, but then it would be difficult to account of the other traces.

Π[ετ]εαρμωτ[ις]:] . . . [. . .] ερμωνος *ed. pr.* Πετεαρμωτ[ις] (TM NamVar 12911), suggested by GM, is a common name in the Fayum but has not occurred in Karanis previously.

11–12 The sums at the end of the line were not transcribed in the *ed. pr.*

13 Πεθεύς: Π[εθ]εως *ed. pr.*

Col. iii

1 Πετάουτος (GM): Πετοῦτος *ed. pr.* I had earlier considered Πετόντος, but this now seems less likely.

ύδροφ(ύλαξ): ύδρ[] *ed. pr.* The putative φ is mostly lost, but there is a trace of the foot of phi’s stem well below the line.

2 Α . . . μ . . . ις: [. . .] λωσις *ed. pr.* Perhaps -ρμασις, but I do not see how to reconstruct the full name. νε(ώτερος): νε *ed. pr.*

Πετερμ . . . [. . .]. A high trace close to the edge suggests that the name was abbreviated, but it is hard to match the traces with the expected ουθ(ις).

3 Πεκμήτος: Πεκμήτος *ed. pr.*

καλλις[] : Καλής *ed. pr.* Unclear. ις may also be read as γις; for the shape of sigma, cf.]εκασις in col. i 11 (ν may be read there instead of π). What was read as Καλήτο[ς] at i 2 is written differently.

4 The reading of this line is after BL III 219, adjusted by Parássoglou, *ΕΛΛΗΝΙΚΑ* 29 (1976) 56.

6 Πεθεύς . . . Πεθ(έως) (WGC, GM): Περγούς . . . μῦθ *ed. pr.*

7 Ἡρακλή(ου) (WGC): Ἡρακλεῖ[αν]οῦ *ed. pr.* What follows is too damaged for any reading to be confirmed.

8 Πανεγέ(ως) (WGC): Παν[] *ed. pr.*

9 Φανομγέ(ως) Ἀρπαγάθου (WGC): Φανίων Ἀρπαήσιος *ed. pr.*

10 Δις . . . Πε . . . : Διςίων Μ . . . [*ed. pr.* cτ might be considered instead of cι; then μι^o rather than ων. Apparently not Διδυμῖον(v).

11 Πακύξως (WGC): Πακήμιος *ed. pr.*

12 Εὐκᾶς. The reading seems secure but the name has not been attested otherwise.

124. P.Monts. Roca IV 72

The papyrus bears two tax receipts, the first of them complete and dated by the Oxyrhynchite era: (ἔτους) ρς ξε Χυκ ια (l. 5), ‘year 96/61, Choiak 11’, converted to 8 December 419. Χυκ would be an odd spelling

² In T.Mom. Louvre 555, Θονχενλινούθης | Παχούμιος | Κονιατοῦ, the last word must be an occupation, not a name, i.e. κονιάτου; on this word, see P.Louvre III, p. 338. It is also conceivable that π should be read instead of ν (κοπιάτου), but there is no photograph available.

of Χοιακ. Inspection of the published reproductions removes the oddity and yields a reading that puts the date a few years back: (ἔτους) ρα ξ Ἐπιφ α. What was read as X stems from taking as ink a dark area in the photograph which is due to a hole. The only difficult part is the letter after koppa, previously read as sigma, but we need alpha. I take this stroke to be the tail of alpha raised high and becoming almost a horizontal; there are traces of ink under it, which would belong to alpha's bowl. Year 91/60, Ep(e)iph 1, corresponds to 25 June 415; see *CSBE*² 140, 164.



125. P.Princ. II 99

Some time in the late third or early fourth century, an eirenarch ordered the comarchs of Philadelphia to 'come up to the city' (i.e. Arsinoe) on account of a certain symmachus. The order continues: ἰ δὲ μὴ πέμπουσι συμμάχους ἢ ἐπεὶ ὑμᾶς καὶ μήτε ἐνοχλῆσθαι πάντως ἀνέρχεσθαι ἐπεὶ τὴν πόλιν ἢ ἐπεὶ ὄρτη τῆς ἰρήνης, 'if they do not send symmachi to you and you are not harrassed, by all means come up to the city at the festival of peace' (ll. 3–5). There are several common orthographic errors, but ὄρτη for ἑορτή is more serious; if the reading were correct, this festival would be a point of interest. Inspection of the online image, of which I reproduce a clipping, has shown that the papyrus has ἐπεισιτάτη εἰρήνης at the start of l. 5:



A second order begins in this line, addressed to an ἐπιστάτης εἰρήνης: [μὴ] ἐνοχλῆσθαι περὶ ὑμῶν καὶ παρατησάτω ἢ ὁ ἀρχέπους τὰ πάντα[α]. What follows is very damaged and it is hard to obtain continuous sense. I am not aware of a similar arrangement; in all other summonses that refer to them, ἐπιστάται εἰρήνης are mentioned together with comarchs. Their different treatment here means that the summons was issued only for the comarchs.

126. PSI V 479

I discussed a textual point in this fifth-century letter in *ZPE* 208 (2018) 190, no. 64 of this series. At that time, I overlooked a problem in l. 6, where the edition has ἀλλὰ τὴν κοῦ κ[υ]ρίαν (?) μὴ ὕ[υ]. The question mark indicates uncertainty over κ[υ]ρίαν; the phrase would be odd Greek. The online image, a clipping of which is reproduced below, shows that the papyrus does not have κοῦ κ[υ]ρίαν but κοτηρίαν (l. κο-); the cluster τη has the same form as that in τήν. There is writing after κοτηρίαν not recorded in the edition: κοῦ, I believe. A DDbDP search yields four examples for the phrase τὴν κοτηρίαν κοῦ, two of them from the later period.



127. SB III 7656

This is a letter of the sixth century (BL XIII 197), in which 'bleiben uns, wie so oft in Briefen, manche Fragen, zu denen er anregt, unbeantwortet' (U. Wilcken, *APF* 12 (1937) 247). One of these questions relates to the identity of the two correspondents; the mounting of the papyrus on paper has hidden its back (*ed. pr.* wrongly reports that 'the verso is blank'). The abstracts ἀρετή (1, 9) and ἀνδρεία (3, 10, 14), applied to the recipient of the letter, indicate an army man, not of higher standing than the writer, who may be a military commander; he writes, 'I am intending to go to the Mareotic nome and give my attention to the soldiers

stationed there' (ll. 8–9). The writer is also a friend, who stood as surety in a loan of 6 solidi. I reproduce an extract:

10 γινωσκέτω σου ἡ ἀρετὴ ὡς τι ἀπητήθη τὰ ἐξ χρόνινα, ἅπερ ἀντεφώνη[σα]
 τῷ κυρίῳ Χρήστῳ ὑπὲρ τῆς σῆς ἀνδρίας· οὐ συνεχώρησέν με γὰρ ἐξελθῖν ἐπὶ
 τὴν Μέμφιν εἰ μὴ ἐποίησέν με ἀντιφωνῆσαι αὐτῷ ἀποκρότως Ἄνουβίωνι . . . []
 β[. . .] θωσ τῶν νομεραρίων καὶ πρὸς τῷ γνῶναί σου τὴν ἀρετὴν ἔσπευσα γράψ[σαι]
 κα[.]αθε[.]φ[.]ρον τάδε.

According to the editor, *JEA* 21 (1935) 56, 'αὐτῷ [l. 11] should perhaps be emended to αὐτό, as the two datives are awkward, though we should have expected αὐτά.' The image shows that the papyrus has the expected αὐτά. As for the unread part of l. 13, the editor notes: 'Dr. Schubart writes that ... there are only three letters before the θ, in place of which δ might also be read.' The papyrus has καὶ δε[ύ]τ[ε]ρον. The translation of the last sentence (ἔσπευσα κτλ.) would be, 'I hastened to write this for the second time.'

More interesting is the reference to *numerarii* in l. 12, which follows β[. . .] θωσ. Here too the transcription may be improved. The lacuna after β cannot have taken away more than one letter; the top of an h-shaped η follows. After θω (θ needs no dot), there is no sigma; ω has a small extra leg, and the high horizontal is the top of τ of τῶν. I propose to read β[ο]ηθῶ. τῷ may have stood at the end of the previous line, but the reading cannot be confirmed on the image.

There is no other reference to an assistant of *numerarii* in our sources; we knew that *numerarii* had assistants, but the plural is curious; it is difficult to think of a single assistant of more than one *numerarius*.³ I have wondered whether this was an informal way of referring to the *scrinium* headed by a *numerarius*. There is a somewhat similar construction in the case of the βοηθοὶ τῶν κομμένων, described with reference to the *scrinium* to which they belonged, but here the genitive expresses the function.⁴

I append notes on some other points of detail. The edition does not indicate that text is headed by π, centred in relation to the rest. In l. 1, for οἶδ' read οἶδα. In l. 5, ἀλλ' ὅμως θαρσῶ ὡς τι πλειόνως συγκροτοῦνται, the papyrus has ὡς ὅτι, a construction that recurs in l. 9 and was missed there too (read ὡς ὅτι ἀπητήθη); for these combined conjunctions, see G. Di Bartolo, *Studien zur griechischen Syntax dokumentarischer Papyri der römischen Zeit* (2021) 107f. In l. 9, γινωσκέτω is followed by δέ, omitted from the transcription. In l. 7, for παρασχέιν read παρασχῖν, and for τέσσαρασ read τέσσαρα (*ed. pr.* had read τοὺς δέκα καὶ τέσσαρα; Wilcken, *ibid.*, corrected τοὺς τὰ, but τέσσαρασ remained unchanged).

128. SB XII 11130 (= P.Mich.Mchl. 28)

Towards the end of this letter, assigned to the second-century, the writer exclaims: οἶδα γὰρ ἐγὼ τι κεχίμασμε (ll. 27–8). The articulation ἐγὼ τι makes one pause; the editor's translation shows his understanding of the passage: 'For I know that I have gone through quite a rough time.' If κεχίμασμε conveyed an indirect statement, however, there would be no conjunction to introduce it. τι, apparently taken as an accusative of respect, is an interrogative pronoun, introducing an indirect question, as often with οἶδα. We only need to modify the accentuation of two words and the translation slightly: οἶδα γὰρ ἐγὼ τί κεχίμασμε (l. -αι), 'for I know what a rough time I have gone through'. For the construction of the passive with the accusative, cf. BGU III 844.4–5 (83) ἐχειμάσ[θη]ν πο[λ]λὰ ὑπὸ . . . ἐρέος.

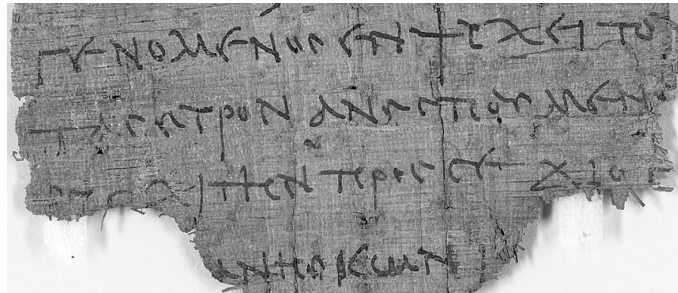
129. SB XX 14115

The papyrus preserves the top of a private letter assigned to the second century. The main part begins, γενόμενος ἐν Ψύχει τοῦ [- -]τασ εὔρον ἀνεσπαμμένα[- -]πολίτην πρὸς σέ· διὸ ν[ύ]ν (ll. 3–5). The editor notes (*Aegyptus* 70 (1990) 36): 'Since a village called Ψύχης is attested in the Memphite, Cynopolite, Hermopolite, Heracleopolite, and probably Oxyrhynchite nomes ..., the provenance of this text cannot be

³ Cf. B. Palme, *AnTard* 7 (1999) 110: 'Jeder *numerarius* erwählt aus den *scrinarii* seines *scrinium* mehrere, jeweils für ein Jahr bestellte *adiutores* und *chartularii*.'

⁴ There were four financial *scrinia* in the *officium* of the *praefectus Africae*, each headed by a *numerarius* (Palme p. 107).

established.’ πολίτην at the beginning of l. 5 refers to a nome, but the online image, a clipping of which is given below, reveals that the papyrus has ρυγχίτην, not πολίτην.



I propose to read εἰς Ὀξύρρυγχίτην. The length of the lacuna would not have been very large; cf. the line ends of the prescript (ll. 1–2), *Καραπίων*[ι τῶι] and *χα*[ίρειν]. This does not solve the problem of the location of Psychis but rules out the Oxyrhynchite nome and makes the Memphite less likely. The sender of the letter would have been in one of the nomes abutting the Oxyrhynchite, namely the Heracleopolite, Cynopolite, or Hermopolite. The remaining problems are the lacuna in l. 3 and the subject of the participle in l. 4. The reading *ἀνεπααμένω*[ς is conditioned by *τα*ς at the beginning of the line; *α* is plausible though not certain. Dr K. Maresch observes that in place of *α*[one could see ‘ein kleines, etwas höher angesetzttes Omikron ... Dazu würde davor *του*[passen. Entsprechend würde ich in der Endung]*τα*ς einen Akk. Pl. der Maskulina der a-Deklination sehen wollen’, e.g. *κωμήτα*ς. We would then have: *γενόμενος ἐν Ψύχει τοῦ*[ς c.5]*τα*ς εἶρον ἀνεπααμένω[ς εἰς Ὀξύρρυγχίτην πρὸς σέ, ‘when I went to Psychis, I found the ... hauled to the Oxyrhynchite towards you.’

Other points of note: In l. 5, *ν*[ὸν should be abandoned; the letter on the edge of the break is *γ*. In l. 6,]*α*νηκῶν[will not yield anything meaningful unless emended; (*ὑπο*?)*μι*]μνήκων [would be acceptable.

130. SB XX 14506

This is a fragment of a private letter originally assigned to the sixth century. The appellation *δέσποτα πάτρον* in l. 10 received comment by D. Rathbone, *BASP* 45 (2008) 196 n. 26, who placed the date of the text ‘probably’ in the fourth/fifth century. A check of the online image supports this earlier dating, and removes another curiosity. In the endorsement,]*ωνύχῳ* would refer to the addressee; *Ἐπ*]*ωνύχῳ*, a name mostly found in the south of the country and in earlier times, is strongly suggested, but it is curious that the editor left it without comment. This name, however, was not part of the address; the papyrus has]*φ*γεούχῳ. For another person addressed as a patron and landowner in a contemporary letter, cf. P.Princ. II 104.3 *πάτρωνι γαιούχου* (SB XX 14506 is also a Princeton papyrus, but these are two different texts).

One other point of note: in l. 7, for *εὐτύχοντα* read *εὐτυχοῦντα*.

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