

NIKOLAOS GONIS

NOTES ON MISCELLANEOUS DOCUMENTS X

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131. CPR I 111

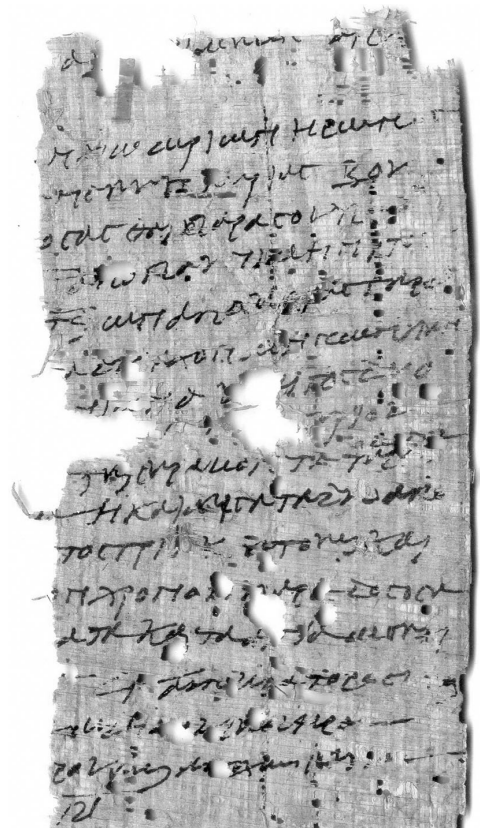
This is a fragment of a Heracleopolite sale assigned to the second century but certainly of the third (cf. 11 Ἀμμωνῶ πρυτάνεως). In l. 9 the edition prints δεκα ἑγ γύης βορρα μερ[η; in a comment on the grammatical gender of γύης, Gignac, *Gram.* ii 95 n. 3, suggested that ἐγ γύης 'is more likely nom. for gen./dat.' (cf. BL VIII 98), but this does not clarify the meaning of the phrase. The online image shows that the suprascript part may be read as νο̄: we have νό(του) γύης. The term γύης (P.Bub. III 6.v.6 n.) mostly occurs in Oxyrhynchite descriptions of land boundaries; for another Heracleopolite example, cf. P.Ryl. II 87.7 (3rd c.) νότου γύης.

132. P.Athen. 18

The text was edited as a lease of a garden at the rent of 44 drachmas, taken on by a person from Euhemeria in the third year of Severus Alexander (223/4; see BL VII 229). It contains numerous difficulties. I juxtapose the text of the first edition (only the date clause has been revised) with an image (without the blank lower margin).

[]α[] . α . ω ν α π . . []
 []
 2 [] γαιῶ Ὠρίων Ἡρωνος
 [ἀπὸ κόμ]ης Εὐημερίας . βού-
 [λομαι μισθ]όσασθαι παρά σου π[α]ρ[ά]-
 5 [δεικον (ἀρουρῶν) . .] ἀπὸ Παύνη μηνι τοῦ
 [ἐνεστῶτος] γ (ἔτους), ὧν ἀποκαταστήσω
 [] αδὺ ἔχον μηνῶν πέν-
 [τε(?)] γιὰ νὰ κ[] ἔτος δύο
 [] . [ἀργ]υρίου
 10 [δραχμὰς] τεσσαράκοντα ἑκτοῦ τέσα-
 [ρας] (γίνονται) ἡ καὶ εἰς ἔτη δύο ἀπὸ
 [τοῦ ἐνεστῶ]τος τρίτ[ο]υ ἔτους καὶ
 [μετὰ τόνδε τ]ὸν χρόνον παραδώσω σε
 [] ατη καὶ τὰ ἄλλα ὡς ἔχει.
 15 [] . (ἔτους) γ Ἀυτοκράτορος Καίσαρος
 [Μάρκου]ν Αὐρηλι[ῆ]ου Σεουήρου
 [Ἀλεξάν]δρου Εὐσ(εβοῦς) Εὐτυχοῦς Σεβαστοῦ
 [.] ἰβ̄

4 l. μισθόσασθαι 5 l. μηνός 10 l. τεσσαράκοντα, τέσσα-
 13 l. παραδώσω σοι 14 l. ἄλλα, ἔχει



There is little to recommend π[α]ρ[ά]δεικον (ll. 4–5) except for the first letter. What was leased was to be surrendered at the end of the term; this should be summarized by]ατη καὶ τὰ ἄλλα in l. 14, an implausible sequence. I propose to read [τὰ πρόβ]ατα καὶ τὰ ἀίγια, even if ἀίγιον is a rare word (*DGE* s.v.), not found

¹ Continued from *ZPE* 225 (2023) 225–30. The online images mentioned in these notes are accessible through papyri.info. Credits for image clippings: **132–133**, The Archaeological Society at Athens (with thanks to Ms I. Ninou for permission); **134**, Institut de Papyrologie da la Sorbonne; **139**, Universitätsbibliothek Leipzig (with thanks to Dr A. Märker for permission and for supplying a digital image); **143**, Österreichische Nationalbibliothek, Papyrussammlung; **145**, Universitätsbibliothek Erlangen-Nürnberg and Biblioteca Medicea Laurenziana.

in any other papyrus. If this holds, we may try to read πρόβ[α][τα *n* αἴγια] γ̄ in ll. 4–5, but this is largely a guess. A goat may be mentioned in l. 8, where I read αἴγος (not ἔτος) δύο, but I do not see how to reconstruct the context. There is one other reference to livestock in l. 6: ἀποκαταστήσω is not only unexpected at this point, but also not fully compatible with the writing. We may read ἀποκείρας τὰ ῥω[μαλέα, ‘having shorn those strong of body’. For ἀποκείρας, suggested by K. Maresch, cf. P.Genova III 109.3 (3rd c. BC) φθείραντες τὰ πρόβατα καὶ ἀποκείραντες; sheep described as ῥωμαλέα occur in SB V 8086 = P.Chept. 9.7, 19 (268), a lease of sheep and goats from nearby Theadelphia. Such leases are rare, and all examples but one come from the same area.²

We are on firmer ground with the rent. The scribe wrote τεσσεράκοντα τεσσ . and added ὀκτώ (not ἐκτού) above the last word (l. 10): 48 drachmas, given also in summary,]μη (] (γίνονται) η *ed. pr.* in l. 11. τεσσ . (τέσσα- *ed. pr.*) at the end of l. 10 must be an error, corrected by the suprascript ὀκτώ, but it was not cancelled by a cross-stroke. The word probably continued in the next line, since something else would have been written before (γίνονται) (δραχμαὶ)]μη.

The left-hand edge is relatively straight, but this does not emerge from the printed text. Lines 3–4 and 16–17, more or less securely restored, indicate that the number of letters lost to the left ranged from 5/6 to 9, depending on how many narrow letters were included. τόνδε in l. 13 is an unparalleled intrusion; [μετὰ τ]ὸν χρόνον would do. [τοῦ ἐνεστῶ]τος in l. 12 would be crowded in comparison, but the restoration seems inevitable. The lost name of the month in l. 18 would be either [Παχων] or [Παυν]. The date would be 7 May or 6 June 224.

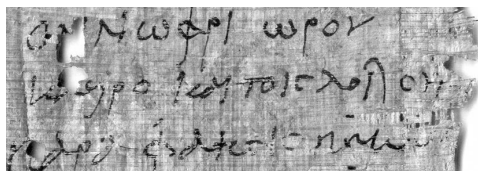
The remaining difficulties seem to me irresolvable at present. Some of the letters in l. 1 and the beginning of l. 2 can be read differently, but I have not been able to recognize any word. I cannot make continuous sense of ll. 8–9, but it is clear that the writer of the contract was not in full control of its structure and phraseology. In l. 11, he began to write καὶ με, thinking of καὶ μετὰ (cf. ll. 12–13), but then he overwrote με and continued εἰς ἔτη δύο κτλ. (η is hardly possible; it is rather ε); καί remained in the text but is superfluous, and the reference to the duration of the lease is out of place.

133. P.Athen. 19

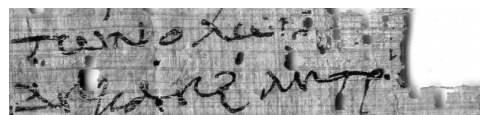
The text is a lease of usiac land (l. 10, [Λ]ουρ[ι]ανῆ(c) οὐσία(c) dated to 153; only the left-hand part survives. The first two lines contain the addresses, accompanied by three question marks in the edition:

Ὀννώφρι Ὀρου [ἀπό(?)]
κληρο(υχίαc)(?) καὶ τοῖς λοι(ποῖc) οὐσι[ακοῖc](?)

The editor thought that οὐσι[ακοῖc] referred to ἐπιτηρηταῖc, as in SB I 5670.1–2 (167–92) τοῖς λοιπ(οῖc) ἐπιτηρητ(αῖc) | οὐσιακῆc [μ]ιθώσεωc, but apart from the various difficulties of this interpretation, οὐσι[ακοῖc] was not written on the papyrus: υ joins an upright that slants to the right, which does not suit sigma. This is followed by traces at mid height and then another upright (the edition’s ι). I propose to read cυ[ι]; although this sigma differs from most others in the text, which have a flat cap, the last sigma of Φαηcιc



(ll. 1–3)



(ll. 11–12)

in l. 3 is somewhat curved at the top. To explain cυ[ι], we must examine what precedes it.

At the start of l. 2, the clerk wrote κληρο (no dots needed) without raising the last letter; what points to the abbreviation is the fact that the word is incomplete. It could be resolved as κληρο(ύχω) or as κληρο(υχίαc). We may dispose of ἀπό, which was based on a misunderstanding of BGU II 512.9. The papyrus might have

² P.Alex.Giss. 5 (Ars.; 215), SB V 8086 = P.Chept. 9 (Thead.; 268), P.Sakaon 71 (Thead.; 306). There are also three leases of goats. See *ZPE* 222 (2022) 207.

had something similar to P.Mich. IX 564.2 (150) κληρούχ(ω) φ [κ]ληρουχίας, but the phrase γεωργὸς *n* κληρουχίας is more common. The λοιποὶ would be the farmers who cultivated the land of the kleruchy with Onnophris; cf. P.Stras. VIII 704.2 (82/3) καὶ τοῖς ἄλλ[ο]ις κληρούχοις, P.Lond. II 435.3 (134/5) καὶ τοῖς λο[ι]ποῖς κληρ[ο]ύχοις, and especially P.Ryl. IV 596.10 (204) τῶν λοιπ(ῶν) συνγεωργ(ῶν) ξ κληρουχ(ίας). It is probable, therefore, that we have to read τοῖς λοιπ(οῖς) συ[γ]γεωργοῖς, ‘the other fellow-farmers’. P.Osl. inv. 1468.13 (54), ed. *SymbOslo* 78 (2003) 24, τοῖς λυποῖς συνγεωργοῖς, offers another parallel.

This is a sublease of usiac land. According to the edition, it related to 10 arouras at the rent of 16 artabas of wheat: [(ἀρούρα) δέκα(?) ἐκφορίου] | τῶν ὄλων ι (ἀρουρῶν?) [πυροῦ ἀρταβῶν] | δέκα ἕξ μέτρ[ω] (ll. 10–12). τῶν ὄλων ἀρουρῶν is a standard expression, with no number standing in between, and this text offers no exception: what was read as ι would also admit the foot of ρ, and there are traces of another letter before it. We may read τῶν ὄλων ἄρ[ουρῶν] in l. 11. We do not know how many arouras were leased.

A kleruchy brings us to Karanis, and there are several references to lands of the former estate of Lurius in its area. One Ὀνωφρις Ὀρου heads the list of lessees of the 13th kleruchy in P.Coll.Youtie I 63.31 (155/6?). He could be the same as the one in the Athens papyrus, but he was not the only Onnophris son of Horos in Karanis at that time; Ὀνωφρις Ὀρου μη(τρὸς) Σεγάθιο(ς) worked at the 15th kleruchy (l. 90).

134. P.Bour. 21

Some time between 139 and 145, a cobbler wrote to the Arsinoite royal scribe to denounce someone else as being in a city: μηνύω | Καραπᾶν Ἡρακλείδου μη(τρὸς) | Διοδώρα εἶναι ἀνὰ πόλιν (ll. 4–6). Why would this be worth reporting? The text receives extensive discussion in Kruse, *Der Königliche Schreiber* ii 1060–62, who concludes: ‘Einstweilen bleibt also P.Bour. 21 ein rätselhafter Fall.’ What made me pause is that ἀνὰ πόλιν is hardly an idiomatic expression; there is no other example of this phrase in the papyri.



It came as no surprise that a check of the image showed that what is written after πο is not λιν.

With λιν eliminated, we have to look for a word that begins ἀναπο-, and there is one that suits the writing and the sense, namely ἀναπόγρ(αφον); the low trace at the end of the line would be the foot of a sinusoid written after ἀναπογρ, marking the abbreviation. There is a close parallel in P.Kramer 7.8–13 (223), μηνύω Αὐρή(λιον) Ἡρακλᾶν ἀπ(άτορα) | μη(τρὸς) Ἡρακλεία εἰπικαλούμ(ενον) | 3–4 Ἀβάσκαντο ἀναπόγρ(αφον)(?) ταῖς κατ’ οἰκ(ίαν) ἀπο[γρ(αφαίς)](?). In spite of the uncertainty over what exactly was written on the papyrus, the reading of the word is guaranteed by passages such as PSI III 229.13–14 (174/5) περὶ ἀνδρῶν ἀναπογράφων ... καὶ ἄλλων μηνυθέντων ὑπὸ Ἐθφείνιος, or the restored though virtually certain PSI III 232.7 ὧν ἐμήνυεν ἀνδρῶν ἀνα[πογράφων]. Our cobbler, like others, informed the authorities that someone was not registered in the census, which would have led to tax evasion. The informers’ motives can only be guessed at.

135. P.Fouad 68

One of the payees in this ‘List of Tax-Payments’ from Tebtunis (BL VI 40; W. Clarysse, *Tyche* 30 (2015) 216), dated to 180, is Πρωτ(ᾶς) Ὀρσεν(οῦ)φρω(ς) τοῦ Μιεῦτ(ος) ἐριο(υργός) (l. 16). The word ἐριο(υργός) is rare in the papyri, if it has been attested at all; cf. P.Pintaudi 22.1 n. The online image shows that Protas had a different though related profession; the papyrus has ἐριο), an abbreviation that indicates the presence of π: read ἐριοπ(ώλης).

Two further corrections may be recorded: in l. 18, for Ἀμάστ(ος) read Ἀμάειτ(ος); in l. 24, Πανομιεῦς —, the slash stands for (ὁμοίως), written instead of Πανομιεῦς.

136. P.Genova II 67

This is a fragmentary record of proceedings of a city council in the third century. The text of l. 12, πρυ[τάνι εἶ(πεν) διοικηταὶ πρυτανία], is curious; we need a nominative before εἶ(πεν). A check of the image yields πρυ[τάνι εἶ διοικῆσαι πρυτανία]ν(?). The first word is a vocative (πρύ[τάνι] or a iotacistic dative (πρυ[τάνι]).

137. P.Grenf. II 52

The text is a receipt for τέλεσμα καμήλων issued in 145 to Tanephremmis, daughter of Stotoetis son of Satabous. This string of names points to Soknopaiou Nesos, but the payment appears to have been made at Karanis: Ψενήσι καὶ μετόχ(οις) | πράκ(τορσιν) ἀργ(υρικῶν) κόμης Καρα[νίδος] (ll. 4–5). The image shows that these tax collectors officiated in the expected place: instead of κόμης Καρα[νίδος] read Ζοκνοπ(αίου) Νήσου.

138. P.Grenf. II 88

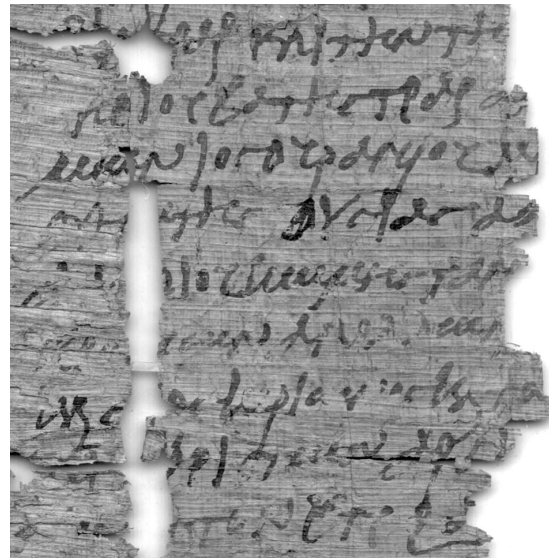
The creditor in this Arsinoite loan of 602 is addressed as τῷ αἰδεσίμῳ Ἰωάννῃ τῷ πραγμα(τευτῇ) (ll. 9–10, after BL XII 81). The second τῷ is unnecessary and a check of the online image shows that it is not on the papyrus: π is preceded by ο. There are traces of abraded letters before it, the last of them perhaps ρ. This suggests κυροπραγμα(τευτῇ); cf. P.Pintaudi 37.4–5 (Ars.; 6th c.) τῷ αἰδεσίμῳ Ἰωάννῃ | κυροπραγματευτῇ, no doubt the same person. The word κυροπραγματευτής is not known from any other text, and its meaning is not clear. The editor of P.Pintaudi 37 thought that the first part of the compound derived from κύρω, ‘pull’, and translated ‘Wanderhändler’, but this should rather indicate the merchandise; cf. στιπποπραγματευτής, ‘tow-merchant’. The underlying word might be κυρία, ‘Syrian cloth, a kind of garment’, but the word is not attested in the papyri after the third century. Nothing else ‘Syrian’ suggests itself.

139. P.Lips. inv. 593³

This papyrus bears a receipt issued in 305 for the payment of one talent to a bank of the *res privata* by a lessee of an estate. The main part of the text was read as follows:

8 διέγρα(ψεν) ἐπὶ τὴν τῆ[σ]
 πριουβάτης τρά(πεζαν) Ἀμ-
 μώνιος Οὐρανίου μ[ι]-
 cθωτῆς οὐσίας Ἀλ[
 12 Ἀλ[υ]πίου κόμης Τάν[εωσ]
 διὰ ἡμῶν Ἀπολλων[ίου]
 καὶ Διοσκορίωνος καὶ Γα[
 πρ(ακτόρων) [ὑπ]ὲρ ἰδῶν ἀργυ[ρίου]
 τάλαν]τον ἓν, (τάλαντον) α [

14 l. εἰδῶν



The name beginning Ἀλ[would have been short. An alternative reading would be α/, the standard abbreviation for (πρότερον). The phrase οὐσίας (πρότερον), for estates confiscated or otherwise acquired by the treasury, is well attested, last in *W.Chr.* 177.3 (272–5). The editor took this to be the estate of Alypius, known from the Heroninos archive, or of one of his children; P.Sakaon 97.2 (305), οὐσίας Ἀλυπίου, was adduced as a parallel. Alypius’ properties are recorded in West Fayum, however, whereas Tanis was in the North-West, but this is a minor worry. It is not even clear whether Ἀλ[υ]πίου can be read. -πίου is possible, but λ is not easy.

More dubious is the identification of the functionaries in l. 14. πρ(ακτόρων), unexpected in a text of 305, cannot be verified. The function of the persons mentioned in ll. 12–13 is hidden under what was taken as a reference to a tax: the papyrus has χειρικτῶν, not [ὑπ]ὲρ ἰδῶν. These χειρικταί would have been the admin-

³ Published in C. Arlt, M. A. Stadler (eds), *Das Fayyûm in Hellenismus und Kaiserzeit* (2013) 146–50.

istrators of the (confiscated) estate. A χειριτής who deals with the former estate of Cl. Isidora alias Apia occurs in P.Oxy. LXX 4777.4 (232). The traces at the start of l. 14 (up to three letters) would have belonged to the name beginning Γα[in l. 13, but I cannot offer any reading of this part.

140. P.Lips. inv. 1125 + 1409⁴

This is an Arsinoite declaration of 298–300 addressed to a *consistor* by two brothers, [παρὰ Αὐρηλίω]ν Εἰρηναίου [καὶ Couχ]άμμωνος Παύλου (l. 2; [παρὰ τῶ]ν κτλ. *ed. pr.*), who register three aruras of royal land (l. 11, ἀρ(ούρα) γ, preceded by ἀρουρῶν τριῶν, though grammar requires the accusative; ἀρούρα τριῶν *ed. pr.*). The line divisions of the edited text are doubtful, but I am more concerned with the lacunas in lines 7 and 8. The edition prints the following text (the left-hand edge of ll. 6–8 is roughly straight):

[Καιάρων φανερόν σοι ποιό]υμεν κεκ[τῆς]θαί ἡμᾶς ἐμὲ μὲν τὸν Ε[ἰ]ρηναί-
 [ον κα]ῖ Couχάμμω[να] κατὰ τὸ λοιπὸν τρίτον μέρος
 8 [περὶ τὴν κώμην Κερκεσουχα Ἀ]γορᾶς κτλ.

If Souchammon possessed ‘the remaining third part’, Eirenaios would own the two-thirds, expressed as κατὰ τὸ δίμοιρον μέρος. This is rather long for the space, also if we consider that τὴν in l. 8 should be removed: we would have περὶ τὴν αὐτὴν κώμην if the village were mentioned earlier, but there is no room for Κερκεσουχα Ἀγορᾶς in the lacuna in l. 3. I would assume that μέρος was omitted, which would be exceptional but is not unparalleled; cf. P.Oxy. LXXXVI 5558.11 (201–10). In short, I propose to read ἐμὲ μὲν τὸν Ε[ἰ]ρηναί[ον] κατὰ τὸ δίμοιρον, τὸν δ[ὲ] Couχάμμω[να] κατὰ τὸ λοιπὸν τρίτον μέρος [περὶ κώμην Κερκεσουχα Ἀ]γορᾶς.

141. P.Prag. II 166

The papyrus preserves the concluding part of an Arsinoite loan or sale on delivery of grains, written in small format. It was edited as follows:

ἄ]περ σοι ἀποδώσω μηνὶ Παυνὶ μέτρον τῷ ἐμῷ
]ω ἐποικίῳ ἐκ τῶν καρπῶν τῆς σὺν θεῷ ἔκτης ἐν(δικτίωνος) ἀναμφιβόλως
]μη(νός) Μεχειρ β ε ἐν(δικτίωνος). † (m. 2) † δ(τ) ἐμοῦ Πλουτάμμωνος συμβολαιογράφου

Very little is missing from the beginnings of the lines. CPR X 120.16f. (523) μέτρον τῷ σῷ ἐν τοῖ ἐποικίῳ, or P.Gen. P² 15.3 μέτρον δικαίῳ ἐν τῷ ἐποικίῳ, indicate that we should restore [ἐν τῷ] ἐποικίῳ in l. 2. The last line would have begun [ἐγρ(άφη)]; cf. e.g. SPP III².2 124.4 (579) and 163.6, where the body of the text closes with a reference to the crops of a given indiction and ἀναμφιβόλως.

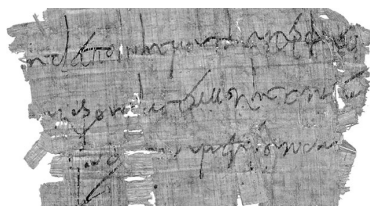
142. SB XX 14112

The text lists land in Arsinoite villages, sometime in the early fourth century. The figures are added in l. 5, totalling (ἀρουραὶ) κεβλή', 25³/₄¹/₈ aruras. The editor noted that the total ought to be ‘25 3/4 1/16 1/64 aruras. 1/16 + 1/64 are rounded up to 1/18 (*sic*, for 1/8)’ (*Aegyptus* 70 (1990) 34). There is indeed some rounding, but of a more ordinary kind. As we may see from the image, the transcription misses τς' at the end of l. 1; it has the same shape as that in l. 2. Added to the other ¹/₁₆, this produces ¹/₈. The remaining ¹/₆₄ was rounded off.

143. SPP VIII 1239

I begin by juxtaposing the edition with a clipped image of this short text, assigned to the fifth/sixth century:

1]ης δεσποίνης τῆς ἐπεφυσιστ
 2 χαρτοφυλαξ() οὐσίας ἔμβολῆς Ξανσιν
 3]ινθ() τοῦ ὑμετέρου ναυ



⁴ Published above (n. 3) 150–54.

The hand is not earlier than the middle of the sixth century. Nothing is said about the papyrus' provenance in the edition; TM Geo 12865 records 'Emboles Ousia' as of unknown location. ἐμβολῆς is not a place name, however; at the end of l. 2, the papyrus has *κὺν Θεῶ*; cf. P.Oxy. LXII 4351.9 (6th c.) ἐμβολῆς τῆς *κὺν Θεῶ ἐννάτης ἐπινεμ(ήσεως)*, or XVI 2009.2–3 (7th c.) *κανό(νος) ἐμβολῆ(ς) | κὺν Θεῶ τῆς ἕκτης ἐπι[ν] ε(μήσεως)*. οὐσίας goes with *χαρτοῦλαρ(ι)*, but there is no other example of a *χαρτουλάριος οὐσίας*. (αἰσίας for οὐσίας, dubiously suggested in BL X 266, can be ignored.) In l. 3, *ἰνδ(ικτίωνος)* appears unobjectionable, but the genitive cannot stand on its own. The papyrus is damaged before *τοῦ ὑμετέρου ναυ[; [δ(ιά)]* or *[(ὑπέρ)]* might have stood there.

We may turn to l. 1. The transcript omits *μου* after *δεσποίνης*. BL XII 270 records the suggestion to restore *ὑπερφυε[τάτης πατρικίας]*, which is likely. There may be another reference to the same lady in SPP III 340.4 *δε[σ]ποίνη ἡμῶν τῆ ὑπ[ε]ρφυε[τάτη] (πατρικί[α] supplied in BL XII 265)*. The only *patricia* found in papyri from Vienna is Sophia (cf. ZPE 166 (2008) 204–6). Shipment of tax grain is mentioned in two texts of her dossier, namely SPP VIII 1091 and 1094.

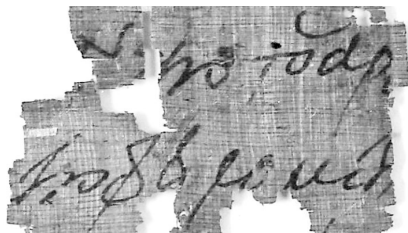
144. SPP VIII 1314b

This small parchment scrap from seventh-century Arsinoe refers to *Θεοδωρακίῳ [ῶ]ρακι[ου]* (l. 1). A check of the online image shows that the meaningless *[ῶ]ρακι[ου]* is a misreading of Theodorakios' occupation: *ραπτ*, to be read as *ρόπτ(η)* or *ρόπτ[η]* (if eta was suprascript).

145. Confusions between ν and π in late documents

There are several cases of confusion of ν for π and vice-versa in documents of the later period, but these ought to be avoidable when the writing survives in full: ν has a form similar to Roman *n* and is not linked to the next letter, whereas π approximates *w* and admits ligatures. Some examples with lexicographic implications will be discussed below.

The neuter participle middle of *ἐνοφείλω* is common in papyri of the Ptolemaic and Roman periods; there also appear to be two examples from the sixth century, **P.Erl. 55.3** (542) and **PSI I 76** = P.Christodote recto A7, 10, B8, 11 (572/3). In the PSI passages, where we find *ἐνοφειλόμενα*, the first ν does not have the same shape as the second, the difference being that between *n* and *w*: read *ἐποφειλόμενα*. The passage in the Erlangen papyrus is more interesting; here is an image clipping of the beginnings of ll. 2–3:



(P.Erl. 55.2–3 detail)



(PSI VIII 898.9, detail)

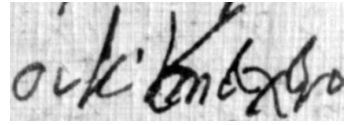
The editor read *ἀπὸ τοῦ* (l. 2) and *ἐνοφειλόμενα* (l. 3; α stands on a separate fragment), but the papyrus has *ἐποφειλόμενα*; *πο* is written in the same way as in the line immediately above.

Middle forms of *ἐνοφείλω* are generally rare after the third century; one of the exceptions is offered by **PSI VIII 898.9**, a letter assigned to the fourth century, which appears to have *ἐνωφίλετο*. As we may see from the clipping above, ω is corrected from something else, but the *ductus* of the preceding letter is clearly that of π; read *ἐπωφίλετο* (l. ἐπωφεί-). We may also note that the hand may be placed in the fifth century.

An example of the opposite confusion comes up in **PSI III 225.10**, a letter assigned to the late sixth or early seventh century (cf. R. Pintaudi, *AnPap* 23–24 (2011–2012) 143). The edition reads *ὑπομένον*; the verb occurs only sporadically in late antique papyri. A check of the online image, however, reveals that the papyrus has *ἰγνόμενον*. The form of ν in this word is consistently the same.



(PSI III 225.10 detail)



(P.Fouad 87.6, detail)

More interesting is **P.Fouad 87**, a well-known monastic letter of the sixth century. It begins with the report that the *comes* Ioannes had reached the harbour of a monastery in Aphrodito; the writer of the letter invited him to visit the monasteries, but Ioannes οὐκ ἠνέχετο ἢ τέως τοῦτο ποιῆσαι (ll. 6–7), translated as ‘il ne s’offrit pas à le faire pour le moment’. The translation gives the expected sense, but is this the meaning of the verb? One may adduce LSJ s.v. ὑπισχνέομαι 3, ‘consent’, in a similar context, but known from a single text. The online image shows that a different verb was used: ἠνέχετο. κ was first corrected to εν,⁵ and then ε was corrected to η (the last observation is due to K. Maresch). This has the expected sense: Ioannes ‘refused’ to do as requested. Cf. P.Oxy. XVI 1931.6 (5th c.) οὐκ ἐνέχετο Ἀκκλᾶ δοῦναι ὀψάριον, or P.Grenf. I 64.2–3 (6th/7th c.) οὐκ ἠνέχετο τοῦτο ἢ ποιῆσαι.⁶

Nikolaos Gonis, Department of Greek and Latin, University College London, London WC1E 6BT
n.gonis@ucl.ac.uk

⁵ This reading of ν as π may have led to the confusion about the shape of these letters in this text and the suggestion that one may also read ἀπελθεῖν and ἀπέρχεται in place of ἀνελθεῖν and ἀνέρχεται in ll. 5 and 28 (BL VII 58); but the letter is ν.

⁶ Some of the small linguistic slips in the text of P.Fouad 87 are the result of editorial misses. For l. 24, αὐτὴν ἡμέραν, BL VII 58 offers αὐτὴν {αὐτὴν} ἡμέραν. Something was deleted after αὐτὴν, but this is not be αυ; read αὐτὴν [] τὴν ἡμέραν. The papyrus has the correct ἀλλ’, not ἀλ’, in l. 7, and ὀλιγορήρη, not ὀλιγορήρη, in l. 34.