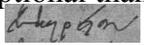


CRITICAL MISCELLANIES

1. Emending ancient scribes

Conjectural emendations were common in the early years of papyrology, partly because of the philological traditions of the nineteenth century, and partly on account of the novelty of the material. In very many cases the guesswork remained in the realm of phantasy, but sometimes it revealed editorial oversights or otherwise helped to find a solution, functioning as a kind of ‘diagnostic emendation’. One such instance occurs in *P. Grenf.* I 64, a letter of the late sixth or early seventh century. In lines 5–6, Grenfell first read καὶ σὺν θεῷ εὐρίσκω ἐγκαίρειον | προσαναφέρω (l. –ειν) τῇ αὐτῶν ἐξουσίᾳ. Wilcken proposed εὐκαιρεῖ ὄν προσαναφέρω, and noted that the adverb ‘εὐκαιρεῖ (zur rechten Zeit) ist den Lexicis fremd’.¹ Wilcken’s reading is recorded in *BL* I 184; a footnote (n. 12) adds, ‘anders Crönert, Stud. Pal. IV S. 86’, but offers no further detail. Preisigke’s decision to silence Crönert² was rather unfortunate. Crönert had suggested κᾶ(ν) σὺν θεῷ εὐρίσκω εὐκαιρί(α)ν, προσαναφέρω, and adduced parallels for the expression εὐκαιρίαν εὐρίσκειν. The parallels have since multiplied, and the Greek of Crönert’s text is less exceptional than Wilcken’s, though κᾶ(ν) is far-fetched. A photograph shows that the papyrus has  εὐκαιρίαν (l. –ρίαν). Unless the construction is asyndetic, we have to read εὐρίσκω<v>.³ It is less likely that we have to turn προσαναφέρω into an infinitive. A similar expression occurs in l. 3, οὐκ εὐρίσκω προσανεγκεῖν, for which *ed. pr.* noted: ‘ἐγκαίρειον is to be supplied, cf. line 5’; but the text can be left as it is.⁴

The scribe of this letter may have made mistakes but these did not affect the meaning of the text. Yet sometimes our texts will yield little sense unless we assume errors on the part of the ancient writers. One such case is *PSI* VIII 888, a short letter of the first century.⁵ The writer added a postscript: περὶ τοῦ σεβεννίου ἢ (l. εἰ) θέλεις | αὐτῷ γε. . . σθε δευκτηρίας (l. ζευ-) | δῆλωσον (ll. 8–10). The papyrus has γενέσθε (l. –αι), but the main problem is αὐτῷ, which does not refer to any person or thing earlier in the text. Could αὐτῷ stand for αὐτό? The sense would then be smooth: ‘regarding the palm-fibre, if you want it to become yoke-straps, let me know’. The scribe’s orthography is poor, and there are parallels to the presumed error.⁶ But the ground is slippery, as it may well be the modern reader’s fault, stemming from the difficulty to understand what may contradict our expectations. I give two examples from private letters published recently.

In *P.CtYBR* inv. 1559,⁷ assigned to the early first century, Asklepiades writes to Dionysios, τυγχάνωι σεσημανκῶς σοι ὑπὲρ ὧν | ἡνοχλοῦ (ll. 4–5), rendered, ‘I happen to have

¹ «APF» 3 (1906), p. 121. The word is not mentioned in *LSJ* and *Suppl.* (*LSJ*⁹ records εὐκαιρή, ‘favourable opportunity, dub. in *POxy.*123.3’, but this relies on a misunderstanding of *ed. pr.*, corrected in the re-edition of the text as *Sel. Pap.* I 159, where the original εὐκαιρη τις was rightly printed as εὐκαιρητις, l. εὐκαιρηθείς. The correction has not been recorded in the *Berichtigungsliste.*)

² Crönert made numerous textual suggestions in his article *Zur Kritik der Papyrustexte*, *SPP* IV, pp. 84–107; some of them are *palmares*, but many others plainly fanciful.

³ The omission of final -v is common; see GIGNAC, *Grammar* I, p. 111. Cf. *P. Oxy.* XVI 1875.15–16 τὰ δὲ κεφαλωτὰ | εὐρίσκων πλοίου πέμπω. (I owe this point to Ben Henry.)

⁴ A misprint in *ed. pr.* may be corrected here: in l. 2 the papyrus has εὐδοκιωτάτω, not εὐδοκιμάτω.

⁵ Originally assigned to the fourth century with some reservations, but the image shows that the hand cannot be much later than the end of the first century; see <<http://www.psi-online.it/documents/psi;8;888>>.

⁶ Cf. *O.Claud.* II 249.4 and *SB* V 8002.24, both of them letters of the second century.

⁷ J. WEINTRITT, *A Private Letter in the Beinecke Collection*, «BASP» 53 (2016), pp. 145–8.

indicated to you those things about which you were troubled'. ἠνοχλοῦ was taken as a phonetic form of ἠνωχλοῦ, but the published photograph indicates that the papyrus has ενοχλου. Is that also a misspelt form of ἠνωχλοῦ? It seems more natural to think that the writer speaks of his own feelings at this point, the matters that trouble him, than of what used to trouble his correspondent. This would entail emending ενοχλου to ἐνοχλοῦ<μαι>, assuming that the scribe inadvertently omitted the last syllable of the verb.⁸ But I may well be wrong.

On the other hand, emendation seems inescapable in the case of PSI inv. 1604 verso, a letter of the third century.⁹ We find a strange phrase in lines 20–21, ἐρις δὲ Πλου|τίωνι ανακαι αὐτὸς ἀναβῆ, translated as ‘*Una lite con (?) Plution ... lui venga su*’. The editor associates ανακαι with spellings such as ανακαιον, i. ἀνακαῖον, but offers no other comment. It is possible to take things further. In place of the noun ἐρις, we should read the verb ἐρίς, i. ἐρεῖς, once described as ‘a standard expression in private letters ... virtually equivalent to an imperative’.¹⁰ There are similar iotasisms (ει > ι) in lines 4, 5, 10, 13, 19, and 24. As for ανακαι, the division ανα καί seems inevitable, but the passage will not become intelligible unless we emend it. I suspect that ανα is a mistake for ἴνα; the spelling would be due to the following ἀνα-. ἴνα καὶ αὐτὸς ἀναβῆ would look back to γενοῦ πρὸς τὸν Πολίωνα τὸν κυρτὸν | ὅπως ἀναβῆ in lines 14–15; Plution and then Polion were to be told to ‘go up’. ἴνα occurs in lines 19 and 24, so that another ἴνα here would be in line with the scribe’s usage.

2. Abbreviated totals and carats

A small archive of receipts for *merismos* from Kerkesoucha Orous, datable to the early years of the Arab conquest (cf. *BL* XII 236), was dispersed in three different collections in the 1920s and published at different times over the years.¹¹ There is something noticeable about the payments in three of these texts, made in carats and summarized as (γίνεται) + number:

P. Mert. II 99r.3–4 (cf. *BL* X 121) κερ(άτια) ἐπτά, | (γίνεται) ζ

P. Princ. II 90.2–3¹² κερ(άτια) | εἴκοσι δύο τέταρ(τον), (γίνεται) κβ δ´

SB XXII 15814.3¹³ κερ(άτια) ἔνδεκα, (γίνεται) ια

The lack of a reference to carats in the summary and the abbreviation for (γίνεται) are curious. The use of the oblique stroke to indicate the total, γίνεται, common in earlier periods, is very sporadic in the late sixth and seventh centuries,¹⁴ with the gamma-iota combination being the norm at this time. But inspection of the images shows that the obliques in *P. Princ.* 90 and *SB* 15814 are something else; they have a club-like appearance, with the characteristic leftward turn at the top indicative of the carat-symbol:

P. Princ. II 90



SB XXII 15814



⁸ A minor point: in l. 3, the papyrus has ὑγιαίνειν, not ὑγιένειν.

⁹ M.M.E. EL-ALFY, *PSI inv. 1604 verso: lettera privata*, « Aegyptus » 94 (2014), pp. 13–17.

¹⁰ J.R. REA, *P. Oxy.* LI 3642.29–30 n. ἐρις gave difficulty also in *P. Turner* 43.13; see *BL* XIII 258.

¹¹ See P.J. SIJPESTEIJN, *Varia Papyrologica IV*, « ZPE » 108 (1995) 196.

¹² Image at <<http://papyri.info/ddbdp/p.princ;2;90/images>>

¹³ Image at <<https://quod.lib.umich.edu/a/apis/x-1535>>.

¹⁴ See e.g. the index of symbols in *SPP* III².1, p. 258. *SPP* III².1 46.3 (Heracl.; VIII in.) would be a very late example, but in that passage a long oblique is joined with the following chi.

In both texts we should read (κεράτια) in place of (γίνεται). In *P. Mert.* II 99r.4, however, the oblique is a plain dash. Still, there is no need to assume that it represents anything but (κεράτια); parallels to such plain carat-symbols are not lacking.¹⁵

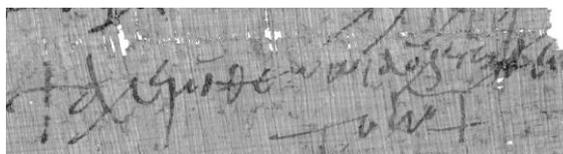
Another text in this dossier is *P. Princ.* II 91, which appears to attest a more ordinary sequence: κερ(άτια) τρία τέταρτ(ον) | ὄγδο(ον), γί(νεται) (κεράτια) γ δ'η' (ll. 3–4). But this is an illusion:¹⁶ the carat-symbol was correctly transcribed, but the purported γί(νεται) should be read as nu: ὄγδον, l. ὄγδοον.¹⁷

In sum, the scribes of these receipts did not write (γίνεται). Among other texts,¹⁸ we find a comparable omission in another assemblage of Arsinoite receipts for *merismos* of this period, viz. *SB XVIII* 13105.4, 13106.4, and 13152.5; an exception is *SB* 13104.3, which as read offers (γίγονται) (κεράτια), but the papyrus has γι□, i.e., γί(νονται), before the carat symbol.¹⁹

3. Other abbreviation issues

BGU II 680 = *SPP* VIII 782

This is an Arsinoite rent receipt for a room belonging to the church τῆ(ς) ἀγί(ας) θεοτόκο(υ) (l. 2), signed δ(ι') ἐμοῦ Θεωνίδου λ. . . θεο|τόκου (ll. 5–6), some time around the middle of the seventh century. On an image (a clipping is reproduced below),²⁰ one can read τηαγι□, i.e., τῆ(ς) ἀγί(ας); the same abbreviations occur in l. 2. What comes before τῆ(ς) is more difficult. Lambda cannot stand on its own, and it looks as if the tau of τῆ(ς) started from a high hook or wedge, which can hardly be part of tau. I have considered whether this is gamma, i.e., read λ(ό)γ(ω); cf. □τ = λ(ι)τ(ά) in l. 4. But parallels to a similar construction at this point are lacking. An alternative would be to take the raised writing as a superscript upsilon, and read δούλ(ο)υ; if so, this would be the second such ‘slave’ after Stephanos, δούλος τῆς θεοτόκου, in *CPR* X 1, 3, 4, etc. But this is not the way the scribe writes final ου, and we would have to assume that Θεώνι is a mistake for Θεώνος.



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P. Got. 18

One of the entries in this seventh-century account of payments of oil concerns τοῖς νεωτέρ(οις) τοῖς ἀπελθοῦσι | ἐν Θήβ(αις) (ll. 3–4). The few references to ‘Thebes’ in texts of this date do not necessarily refer to the city; cf. also *CPR* X 15.4 n. It is more likely that these

¹⁵ E.g. *SPP* III 668.4; image at <<http://data.onb.ac.at/rec/RZ00007418>>.

¹⁶ Image at <<http://arks.princeton.edu/ark:/88435/7p88ck132>>.

¹⁷ I discussed *P. Princ.* II 90–91 with the participants of the *Summer Institute in Papyrology* at Princeton in July 2014. The corrections were entered onto the Papyrological Navigator (www.papyri.info) by one of them, but were not approved by one of the Editors because no supporting evidence was adduced. It is debatable whether the PN is an appropriate platform for discursive notes: hence this miscellany.

¹⁸ From seventh century Fayum, cf. e.g. *P. Lond.* I 113,9c.3, *P. Prag.* II 152.3, or *SB XX* 14504.5 (another receipt for *merismos* in the Princeton collection).

¹⁹ See « Aegyptus » 66 (1986) Tav. 13.

²⁰ <<http://berlpap.smb.museum/01102>>

young militiamen went to the Thebaid, and we have to expand Θηβ(αῖδι); cf. *P. Oxy.* XVI 1921.15 (621?) Φοιβάμμων[ι παιδ(αρίω?) ἀ]περχομ(ένω) ἐν Θηβαῖδι.

P. Princ. II 64

This is an account of money assigned to the late third century. The edition prints sinusoids followed by numbers in the fragmentary first column; presumably these were taken as amounts of drachmas. What was reproduced as a sinusoid, however, is the talent symbol.²¹ The sums range from 20 to 374 talents; these are very large sums, unless the text dates from the fourth century. The hand could well be placed in the first half of the century.

P. Princ. III 126

This document from Cynopolis²² refers to a purchase of land ‘for the planting of a vineyard from the six aruras transferred’: ἀφ’ [ὄν παρε]χωρήθη (ἀρουρῶν) ζ εἰς ἀμπ[έλ]ου φυτεῖαν (ll. 7–8). παρεχωρήθη does not square with a plurality of aruras, but this relies on a misreading: as an online image²³ shows, there is a sinusoid where the editors transcribed ζ, so that we should read (ἀρούρης) □, ‘½ arura’.²⁴

P. Sijp. 36

This Arsinoite ‘Zahlungsliste aus früh-arabischer Zeit’ contains numerous personal names and professional descriptions, several of them uncertainly read. In certain cases this is partly due to the abbreviations used:²⁵

28 Ὡρ or Ὡρ[□ο(υ)□] → Ἀβρ[(αάμ)]; cf. 50 Ἀβρ(αάμ) (αβρ □ pap.; Ἀβραὰμ *ed. pr.*).

30 {λ} δ(ιὰ) Ἀνδ[□ υ] ρ(έα) → λαχανοπρ(άτου); all references to this term in papyri come from Arsinoite documents of the fifth–seventh centuries.

59 ἄπα Γε(ωργίου) → ἀπὸ τ(οῦ) αὐτ(οῦ), which looks back to ἀπὸ Φεντ(εμν) in l. 58.

65 Νεῖλ(ου) → Νεῖλ(άμμωνος) (νεῖλ □ pap.; the type of abbreviation used admits α but rules out ου); likewise, in l. 67 read Ν]ειλ(άμμωνος).

83 Ὀλύμπιο(ς) Οὐμειδ → Ὀλυμπίου μείζ(ονος); thus the paradox (for that time) created by the father’s purported Arabic name disappears.

101 ἀρακῶ(ς) → ἀρτ(ο)κ(ό)π(ος) (αρ□κ□π pap.; for the abbreviation, cf. *SPP* X 60.ii.10, 11); *ἀρακῶς, though plausibly formed, is a ghost occupation.

PSI V 480

In l. 9 the edition has τῶν * * σλζ□’, with a note that the unread part would be the symbol for ἀρταβῶν. This could have been put in the text, since the traces match the shape of the artabasymbol used in this period. What was not recognized is that the sinusoid (= ½) is followed by γ’, ⅓.

SB I 5112

²¹ <<http://papyri.info/ddbdp/p.princ;2;64/images>>

²² See *P. Sijp.* 21a.1 n.

²³ <<http://arks.princeton.edu/ark:/88435/kp78gj96x>>

²⁴ The edition contains two misprints: in l. 2, for Εὐεργτιδεων read Εὐεργετιδέων, and in 4 for ἀναπεμπθεῖσι read ἀναπεμφοῖσι.

²⁵ Image at <<http://data.onb.ac.at/rec/RZ00008514>>.

The entry on l. 78 of this papyrus in *BL XIII 193* reads ‘πρ(εσβύτερος) → πρι() (nach dem Photo), K.A. Worp, *Z.P.E.* 151 (2005), S. 150’, but this does not convey the full picture. Two dots follow πρ(εσβύτερος) in the edition; in Worp’s words, ‘one should read πρι□, the character following the iota probably to be taken as a sign of abbreviation; and πρι() can be expanded into a (transliterated) Latin term like πριμιπιλάριος, πριμικήριος, or πρίωρ’. The last of the three options is what the papyrus has, with no abbreviation, and in phonetic spelling: πρίωρ.²⁶

SB VI 8988

κληρο(νόμων) ρο() at the end of l. 13 is a misunderstanding of the abbreviation κληρο□ορ□ο = κληρο(νόμων).²⁷

SPP X 197

The papyrus contains three demand notes (*entagion*) issued in the name of Rāshid b. Khālid at Heracleopolis in 719.²⁸ There are some questionable features in the sums payable.

The first *entagion* concludes as follows—I juxtapose a clipping of a digital image²⁹ with Wessely’s transcript:



ἄρ(ι)θ(μίου) νο(μίσματος) ἰβ'μη[
 ὄγδον ἑ(υπαρόν) π(αυνι) α'ίν(ι) γ
 γί(νεται) ἰ β(μῆ)

The first visible remains of l. 1 must refer to the sum mentioned in the summary in l. 3; on this basis and comparing l. 6 (second *entagion*), we may read ἀ]ρ(ι)θ(μίου) νο(μίσματος) ἰβ'μη[. This would have been followed by δωδέκ(α)τ(ον) τεσσαρακ(οστόν) (however spelled) at the end of the line, and ὄγδον (l. ὄγδοον) in l. 2. The traces at the end of l. 1 are not clear, but I seem to make out]□,ϛ[, which would be δωδέκ]κ(α)[τ(ον)] σ[αρακ(οστόν)]; for the spelling of the putative σαρακοστόν, see *P. Pintaudi* 27.5 n. Another small point that requires correction is the date of the month: it is Π(α)υ(νι) β, not α.

Another problem is ῥ(υπαρόν), a term not attested with money in the eighth century and not expected in this place, which is normally occupied by μόνον. I would read μ(όνον), even if the shape of the top of μ is odd; the double slash is also characteristic of this abbreviation.

Finally, a curious sequence occurs in l. 12 (third *entagion*): γί(νεται) δδ[. The reference ought to be to solidi, but these are not mentioned. Here is a clipping of this passage:



²⁶ Image at <http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Papyrus_210>.

²⁷ Image at <http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Papyrus_2017>.

²⁸ I discuss other aspects of this text in a forthcoming paper, ‘Rāshid b. Khālid: An *amīr* in Middle Egypt under the Umayyads’.

²⁹ <http://data.onb.ac.at/rec/RZ00004593>

If we compare the writing with l. 3 (reproduced above), where the text runs γί(ν.) νο(μ.) ιβ'μη', we may read γί(ν.) νο(μ.) δ, 'total 4 sol.'³⁰

SPP XX 258

ἀπὸ Ἐκυσίου was read in l. 5 of this text, and we can guess how this reading was arrived at:



The name was later corrected to Πεκυσίου (*BL VIII 475*), but there is one other change to be made: read δ(ιά) before the name. There are several examples of δ(ιά) + name in the rest of the text.

SPP XX 260

Line 9 in this account begins 'παιδδ□ (l. -σι)' in the edition, but the abbreviation should be resolved as παιδ(αρίσις).

The suggestion recorded in *BL IX 350* to read λαξ(ῶ) in place of Φι]λοξ(ένου) in l. 11 should be abandoned; an image³¹ makes it clear that the letter before ξ is ο.

4. Some personal names re-read

BGU II 673

The female name Κου[τ□λωτσει was read in l. 6 of this Hermonthite document of 525. *BL VIII 32* refers to *P. Mon. Epiph. 2*, p. 242 (336 n. 2), for discussion of this name, which at that time had appeared in Coptic as □□□□χ□□□ and □□□□χ□. To judge from the online image,³² the papyrus has Κου[τ] λωτσει, a form close to □□□□χ□ in *O. Medin. Habu Copt. 72* and □□□□□□χ□ in *O. Mon. Phoimammon 7*.

BGU III 737

To judge from the image,³³ the name transcribed as Αγε. . ος in this mid seventh-century document from Arsinoe may be read as Ἀγένιος.

CPR VIII 78

This is an *entagion* of Fl. Atias issued to a person whose name is given in l. 2. Over Ἡλί(α) Ψείου, the scribe added what the editors transcribed as αρουλ(). I propose to read Ἄιουλ(ίου), a name typical of the Fayum. The combination of α and ι gave the latter the illusory appearance of ρ; see *Tafel 40* and the online image.³⁴

In l. 5, for Παμου. () read Παμουv; v is tiny and attached to υ.

P. Flor. III 349

π(αρὰ) Ἀνούφου προνοητ(οῦ) stands at the top of this receipt of the sixth century, said to come from Hermopolis. The form of the name is unusual, but the papyrus has the common

³⁰ The form of νο(μίσματα) is among those described in my *Abbreviated Nomismata in Late Seventh- and Eighth-century Documents: Notes on Palaeography and Taxes*, « *ZPE* » 136 (2001), pp. 119–22.

³¹ <<http://data.onb.ac.at/rec/RZ00001786>>

³² <<http://berlpap.smb.museum/01605>>

³³ <<http://berlpap.smb.museum/01035>>

³⁴ <<http://data.onb.ac.at/rec/RZ00003554>>

Ἀνουφίου; the ink of the unread iota is faded, but the reading is not in doubt, as the image shows.³⁵ The name was left unresolved in the signature in l. 4: Ἀνουφ(); read Ἀνουφ(ίου).

P. Got. 39

The edition printed υιοῦ υε[. . .]ωνου in l. 5. *BL XI* 85 records that the father's name should be read as Νεπωτιανοῦ, but this is only a conjecture; inspection of the image³⁶ shows that the papyrus has Γε[ρ]μανοῦ.³⁷

PSI VIII 894

One of the parties to this Oxyrhynchite contract of 624 is called Ἀβραὰμ υἱὸς Φραμεγε. . . . | σμου ἀπ' Ὀξ[. . .] . . . [(ll. 9–10). The reading of what follows υἱός may be improved on the basis of an image:³⁸ Φειβ μετ' ἐγγυητ(οῦ) | ἐμοῦ Ἀπολλ[ῶ] υιοῦ Παμ[. . .] . . . [. . .] (εγγυητ), ἀπολλ'λ[pap.). The text is called γρα(μμάτιον) in the endorsement;³⁹ the reference to a guarantor at this point suggests that this is a loan or concerns some other a transaction entailing financial risk.

SB XVIII 13916

The names of the fathers of two Oxyrhynchite men in this text of 386 were read as Ἀνισίου (9) and Πινοῦτος (10). The first could be a iotacistic version of Ἀνυσίου; the second is not very common. Both names should be read differently, as the image shows:⁴⁰ Ἄπιδος and Πιηοῦτος.

5. Florentine trivia

P. Flor. I 38

This Hermopolite lease of a house, possibly of 649, contains the phrase [ἐπὶ τὸν ὅλον χ]ρόνον δι' οἷ κατέχω (l. 9). The edition appeared in more than a century ago; in view of parallels published since then, we may now read [ἐφ' ὅσον χ]ρόνον διακατέχω (δια instead of διοῦ can be confirmed on an image⁴¹). Cf. *P. Stras.* VI 600.6 (VII), which attests the same phrase, and generally *BGU XII* 2202.7–9 n., where *P. Flor.* 38 is associated with similar formulations.

P. Flor. III 303

The writer of this fifth-century⁴² letter requests that his addressee send him μίαν ἀρτάβην ημειλιον (l. 8). To judge from the image, the enigmatic word should be read as πασιλίον, l. φασηλίων, 'beans'; the same form is attested in *P. Oxy.* LVI 3862.25 (IV/V).

³⁵ <<http://www.psi-online.it/documents/pflor;3;349>>.

³⁶ <<http://papyri.info/apis/gothenburg.apis.29>>

³⁷ The other conjecture mentioned in *BL XI* 85 is to read τὰς (sic) νῦν διάγοντος ἐπὶ τῆς Ἀρσινοειτῶν πόλεως in place of]π. . υν[. . . .] . . . τῆς Ἀρσινοειτῶν πόλεως. This is correct, but with some minor adjustments needed: τὰ νῦν διὰγον (l. διάγοντος) ἐπὶ τῆς Ἀρσινοειτῶν πόλεως.

³⁸ At <<http://www.psi-online.it/documents/psi;8;894>>. My thanks to Sophie Kovarik for comments on my readings.

³⁹ See R. PINTAUDI, *Mixtura papyrologica*, « An.Pap. » 26 (2014), p. 253.

⁴⁰ <<https://quod.lib.umich.edu/a/apis/x-2052>>

⁴¹ <<http://www.psi-online.it/documents/p-flor-i-38>>

⁴² <<http://www.psi-online.it/documents/pprag;3;303>>

P. Flor. III 348

There is nothing objectionable in the phrase ὑπὲρ ὧν | δὲ βούλεται σ[ο]ῦ ἢ χρηστότης (ll. 2–3) until we compare the text with the image:⁴³ instead of ὑπὲρ the papyrus has περί.

P. Flor. III 377v

The back of the papyrus contains shorthand and what was read as κατὰ τὴν π. λ. . . . ἡν καὶ τὴν ὑποτεταγμένην ἡμέραν (see *P. Flor.* III, p. xi). On the image⁴⁴ it seems to me possible to read κατὰ τὴν παροῦσαν καὶ ὑποτεταγμένην ἡμέραν. This was a pen trial: nothing was written after it.

PSI III 301

This is a letter of the fifth century from Oxyrhynchus. The text is problematic in several places. Some progress is possible, though other difficulties remain.⁴⁵

7–8 καὶ □□□διατον □□□οη[| σου: διὰ τὸν θεόν | σου may be read with confidence; before that, γῶν may be considered but is hard to verify.

15 ἐπέμψαμεν τὸν Χε[□]κουν[: the dubious reading conceals Χεκουλ, a male name typical of the area of Oxyrhynchus (the tentative suggestion in *BL* VIII 397 may be ignored). The use of the article before the name is not unusual at this time.

17–18 ἵνα δοθῆ τὰ Ἄγου|σταλιαγοῦ: Vitelli subsequently read τὰ Ἄγου|στάλιά μου (*BL* I 395⁴⁶), but this is not an improvement.⁴⁷ The scribe did not write τα but το, and later added υ over the right-hand part of ο: read το□ῦ□ ἀγου|σταλιαγοῦ, l. τῶ ἀγουσταλιανῶ. The use of the genitive instead of the dative is very common.

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⁴³ *Ed. pr.* placed it in the sixth, but to judge from the image the hand is not so late: <<http://www.psi-online.it/documents/pflor;3;348>>.

⁴⁴ <<http://www.psi-online.it/documents/pflor;3;377>>

⁴⁵ <<http://www.psi-online.it/documents/psi;4;301>>

⁴⁶ Another correction recorded *ibid.* is to read ἀγορά(σαι) instead of αγορα| (so in *ed. pr.*) in l. 13. The papyrus has αγοραι: ἀγορά<σα>ι.

⁴⁷ *Lex. Lat. Lehnw.* I, p. 120, lists the word under ἀγουστάλιος, but the noun *ἀγουστάλιον, τό, is not attested elsewhere.