

New readings of personal names¹

Some ghost-names

Ἀλιῆς

One of the entries in *SB* 24.16143, a seventh-century Arsinoite account of money, concerns ἴδος Ἀλιέου (8). Ἀλιέου was taken as the genitive of Ἀλιῆς, a name not attested elsewhere; the editor(s) excluded the possibility that it is a form of ἀλιεύς on the assumption that the case would be wrong, but this is not conclusive. The word occurs in this spelling in the nominative in another Arsinoite text of this date, *SPP* 8.816.1 Ἰωάννης ἀλιέου.² This also suits the context: three other entries in the account refer to occupations: ὄνελ(άτης) (5), λοροτόμος (6), τέκτων (7); only in l. 9 do we find a sequence of two names -]ργι(ος) Κυρακάλη.³

Ἄταυλος, Σαρόθεος

Numerous unusual and unique names occur in *P.Prag.* 2.136, an Arsinoite tax register of the later sixth century ('VII' *ed. pr.*). On closer inspection some of them turn out not to be unique, but still not very common. Thus Σαρμάτα Σαρόθεος Ἄταυλος in l. 23 (col. i) would seem to attest two new names, Σαρόθεος and Ἄταυλος, the latter also found in ll. 24 and 30. A different division produces Σαρμάτας Ἀρόθεος, and does away with the first of the two presumed novelties. Σαρμάτας, a spelling of Σαρμάτης, is known from several documents of the later period. Ἀρόθεος, variously spelled, is also fairly well attested; one example comes from l. 30 of the same text, κληρ(ονόμοι) Ἀρόθεος Ἄταυλος (cf. also next note). It seems that ll. 23 and 30 record the son and heirs of the same person, but it is unclear why these were mentioned separately.

Also in need of correction are the endings in -ος where genitives are expected: the scribe in fact wrote -ου, but in an idiosyncratic fashion, with υ in the form of a left-facing curve reaching below ο, like final *sigma* in Roman cursive; this was understood as such only in some parts of the text. Thus read Ἀροθέου (ll. 23, 30) and Ἀταύλου (ll. 23, 24, 30; more on this below), but also Αγεμου (l. 6, for Αγεμοῖ), Μακαρίου (l. 17, for Μακάριος), Κονσταντίου (l. 27, for Κογστάντιος).

To return to Ἄταυλος or rather Ἀταύλου, the reading seems acceptable in l. 30, less so in l. 24, but very difficult in l. 23, where we seem to have απ- and not ατ-; this receives support from comparison with απ- in Ἄπα Παῦλος in l. 11. I propose to read Ἀπαῦλος, a name previously known from *SPP* 3(2).5 549.3, whose editor compared it with names such as Ἀιούλιος, Ἀνεῖλος, or ἀκλαγδιος; Ἀγοῦνθος probably belongs to the same category of names, as perhaps also does Ἄολ; and Ἀπέτρου in *P.Ross.Georg.* 5.66.16 does not need to be emended to Ἀπ<α Π>έτρου.

¹ I am grateful to Federico Morelli for a critical reading of these notes.

² The reading is mine, checked on the original by F. Morelli; *ed. pr.* has ἀλεου, later changed to ἀλιεύς (*BL* 8.447), but -ου seems clear. (According to *BL* 8.447, this is followed by ἀπὸ Τιγ, which however cannot be confirmed on the image.) ἀλιέου is also read in *CPR* 9.51.17, 18, 19, 24 (Herm.; 640s), but the case is uncertain (nominative or genitive?), and some of the letters are dotted. F. Morelli reports (email of 29.i.19) that "a l. 17 direi che c'è αλιεο con qualcosa soprascritto; negli altri casi può bene essere αλιεου, con c soprascritto, o forse a ll. 19 e 24 non soprascritto."

³ Κυρακάλη (Καρακάλη *ed. pr.*) was cautiously suggested by D. Hagedorn in B. Kramer, *APF* 47 (2001) 358, and is recorded in the apparatus of the *SB* edition. The reading is certain.

This seems to be an Arsinoite phenomenon of unclear origin.⁴ I wonder whether Ἄ- goes back to Ἄπα: it is an easy thought that the common Ἀπαιούλιος and Ἀιούλιος might derive from the same mold; cf. also Ἀνεῖλος and Ἀπανεῖλος. The presence of Ἄπα Παῦλος and Ἀπαῦλος in the same text would not necessarily be a problem. But contrast the case of Ἄολ (see below, under *SPP* 8.833), which is probably not a derivative of Ἄπαολ.

A small slip affects the reading of another name: in l. 22, for Τερεοῦς read Τηρεοῦς.

Δελφάκιος, Περενοβ(), Τεγρεπαι

These names are recorded in Foraboschi's *Onomasticon* from *P.Erl.* 128, a text described as a list of names of the 6th/7th century, and published only in part. A look at the online image may explain this editorial choice; not everything is clear, and I limit myself to the unique names reported in the edition:

In l. 4, for Ἀροθεῖ Περενοβ() read Ἀροθ[ι]ε ὑπὲρ (ῥ- *pap.*) ἐνοικ(ίου).

In l. 6, for Πόις Τεγρεπαι read τοῖς γεωρ(γοῖς) ἐποικ(ίου) Πι . .[.

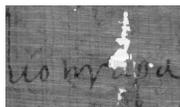
In l. 7, Δελφακίου is surely a noun ('piglet'), not a personal name; this text records more than names.

Ἰσέρμης, Ἰσῶρος

These two names occur in *SB* 6.9595, a seventh-century list of witnesses published as of unknown provenance, though several names suggest a Hermopolite origin. Foraboschi, *Onomasticon* s.v., considers Ἰσῶρος a possible corruption of Ἰσίδωρος, but both this and the other name stem from misunderstandings. The edition has Ἰωσῆφ Ἰσώρου (l. 7) and Ἰωσῆφ Ἰσέρμης (l. 8), but in both cases we should opt for a different division: Ἰωσῆφης Ὄρου and Ἰωσῆφης Ἐρμῆς.

Κοντῶς, Κοπτῶς

Κοντῶς made its way to the *Namenbuch* from the Arsinoite *SPP* 10.139.5 (6th cent.), Ἡλία Κοντῶ. The name has remained an *unicum*, as it often happens with misreadings; the papyrus has Κοπταῶ:



In its turn, the name Κοπταῶς is not a singleton; it recurs in *BGU* 2.608, a list of men from Karanis of c.342,⁵ but under the guise of Κοπτῶς, another *unicum* since its edition. At ii.11, in place of Ἀνν . . τις Κοπτῶ read Ἄννουτις⁶ Κοπταῶ:⁷

⁴ *SPP* 3(2).5.549.3 n. implies that the addition of A- before the usual form of the name is a Copticism, but the reference to Coptic “α-Präformativ” is dubious. G. Heuser, *Die Personennamen der Kopten* (Leipzig 1929) 105 with n. 2, only mentions that there are Latin names in which “α- wird vorgesetzt” (ΔΙΟΥΛΙ, ΑΚΚΛΑΥΔΙΟΣ), and notes: “Die Bedeutung dieses α ist mir nicht bekannt.”

⁵ See R.S. Bagnall, K.A. Worp, *BASP* 17 (1980) 5f. = *BL* 8.30. The suggestion that the text may date from the first half of the fifth century, also recorded in *BL* 8.30, is wrong; cf. already Bagnall and Worp, *ibid.* The text is written by the same hand as *BGU* 2.539 (see *BL* 8.28); the sign for the thousands at r.15 and v.13 of the latter text is the Roman one, rarely attested after the middle of the fourth century, when a dash took over this role.

⁶ Conjecturally proposed already by J. Diethart, *Prosopographia Arsinoitica I* (Wien 1980) 349 n. 71.



Λαμασᾶς

BL 9.184 questions the reading of Λαμασᾶ[ς?] in *P.Oxy.* 10.1320.4, a contract of 497. The name is not attested elsewhere.⁸ An online image allows reading Λαμάσῳ[ν], a typical Oxyrhynchite name (TM Nam 10930).

Πένιος

The names of the addressees of *SPP* 20.236, a sixth-century letter ('V/VI' *ed. pr.*), were read as Ἀπολλῶ Πενιω (καὶ) Παφνουθί(ῳ). Πενιω was taken as the genitive (in phonetic spelling) of Πένιος (Preisigke, *NB*), a name not attested elsewhere (Πενιως in TM Nam ID 33516). A closer look turns it into a ghost: as the online image shows, the papyrus has (καὶ) (ἰ *pap.*) Ἀγενίῳ. The letter is addressed to three people.

Other hidden or mistaken identities

BGU 1.317

One of the contracting parties in this Arsinoite dialysis of 580/81 signs through an amanuensis: [c.20 Τιβ]ερίου Κυρίλλου γραμματέως | [c.16] ἔγραψα ὑπὲρ αὐτῆς παρόντος ἀγραμμάτου ὄντο[ς] (l. παρούσης, οὔσης) (ll. 14–15). This led to the entry 'Τιβέριος S. d. Κύριλλος, γραμματεὺς' in *Pros. Ars.*, no. 5178, which is problematic: at this point, we expect the name of the amanuensis followed by his father's, with or without υἱός in between, and two successive names in the genitive are hard to explain. My suspicion that Τιβ]ερίου was a misreading for μακαρίου has been confirmed on the online image: what was read as ε is compatible with the top of the upper arm of κ, while the traces under it suit the upper right part of the αρ combination; cf. παρόντος in l. 15:⁹

μα]καρίου Κυρίλλου



(π)αρ(όντος)



We could reconstruct the amanuensis' signature as [Αὐρήλιος *name* υἱός τοῦ μα]καρίου Κυρίλλου γραμματέως. The lacuna at the beginning of l. 15 could have taken away [ἀπὸ τῆς αὐτῆς πόλεως].

BGU 3.750

The guarantor in this Arsinoite deed of surety of 655 describes himself as]κοραῖτις ταρσικάριος υἱὸς Γεωργίου (l. 5).]κοραῖτις is enigmatic. The online image shows that what was read as κ is broken above, so that it is impossible to tell whether the first stroke extends upwards, as expected from κ, or not, in which case the letter would be β. The latter will yield Βοραῖτις, a

⁷ Credit for image clipping: © Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung; scan: Berliner Papyrusdatenbank, P 8080 R.

⁸ It was wrongly resolved in *P.Mert.* 1.41, but this has been corrected (*BL* 8.208).

⁹ Credit for image clippings: © Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung; scan: Berliner Papyrusdatenbank, P 2615 R.

phonetic version of the name Βο(υ)ραΐδι(ο)ς, attested in several documents of this period.¹⁰ We should supply [Αὐρήλιος] before it.¹¹

P.Herm. 69

The person who signs on behalf of an illiterate canal-worker in this Hermopolite text of 410 calls himself Αὐρήλιος[ς . . .] . . . ἀδελφὸς Βησσαρίωνος. A self-description with reference to one's brother is strange, but inspection of the original at Manchester (John Rylands Library)¹² reveals something unexceptional: Αὐρήλιος Τριάδελφος Βησσαρίωνος.

P.Laur. 4.175

The first line in this list of names, assigned to the third/fourth century, was read as Εὐτρωφίς, l. Εὐτρόπιος. To judge from the photograph, the reading is possible but not inescapable; Εὐγράφις, which assumes no spelling error, seems more likely. There are only three other attestations of the name Εὐγράφιος (TM Nam 9335) in Egypt, in documents dated between the first and the late third century.

P.Nag Hamm. 44

This is a name list of the late third or early fourth century. The editor read Πακυρᾶς Σέρβιος in l. 4, and noted: “both names are new if rightly read, but there is considerable doubt about the first . . . Σέρβιος, though genitive, may have been derived from Latin Servius.” The plate suggests that the papyrus has Σάρβιος. This may be a phonetic version of Σάρπιος, genitive of Σάρπις, a name known from the Theban area, not too far away from Nag Hammadi.

SB 5.7634

The subscription to this Oxyrhynchite document of 249 closes in a peculiar fashion; after the names of four persons, the edition has δι' ἐμοῦ Αὐρηλ(ίου) κ(αὶ) τὸ χαρτίδιον ἐπιδέδωκα καὶ ὄμοσα τὸν ὄρκον (ll. 55–6). κ(αὶ) gave the editor difficulty, not resolved by the alternatives suggested in a note (*JEA* 20 [1934] 22); and a name ought to follow Αὐρηλ(ίου). The online image¹³ reveals a different text: Αὐρηλ(ίου) Κλεοχάρους | Διονυσίου). There are not many instances of the name Κλεοχάρης in papyri, but most of them come from Oxyrhynchus.

SB 8.9931

The name of the amanuensis in this Hermopolite document of 405 was not deciphered:] . η . . . ιρηνη[.] . π . [ἔγραψα] (l. 23). On the basis of the online image,¹⁴ I propose to read Πινουτίων Πα . . . υ[. . .] . . ., but I find it hard to match the traces with the expected Αὐ]ρηλίος

¹⁰ See *P.Gascou* 32.63 n.; to the literature cited there add D. Dana, *Onomasticon Thracicum* (Athens 2014) 71f.

¹¹ This gives rise to another problem. The text is addressed to a *dux* of Arcadia, taken to be Fl. Ioannes (see *CPR* 24, p. 205 n. 14), but [Φλ. Ἰωάννη τῷ] in l. 4 would be too long in comparison, if lines 4 and 5 were aligned. Another small correction is needed in l. 7: for εὐκλε[εσ(τάτης)] ὑπεροχῆς read εὐκλεο[ύ]ς ὑπεροχῆς.

¹² First checked by me (June 2018), and rechecked by Antonia Sarri (March 2019), whom I thank.

¹³ <http://www.bl.uk/manuscripts/Viewer.aspx?ref=papyrus_2554_f001r>

¹⁴ <https://www.altegeschichte.uni-bonn.de/die-abteilung/bonner-papyrus-und-ostrakonsammlung/Papyri/p.bonn-020-rto/image_view_fullscreen>

before it. The father's name may be Παππου[θί]ου, but the traces at the end of the line are ambiguous. At any rate, there is no [ἔγραψα] in this line.

SB 16.12422

This is an Arsinoite acknowledgement of debt by Αὐρήλιος Σενούφιος | [υἱὸς] Κ. . οὐλ τοῦ καὶ Π[] (ll. 3–4), assigned to the sixth century. “Je ne peux pas lire Κιαμοῦλ,” commented the editor on the partially read name (*Hellenika* 32 [1980] 134). The online image shows that the papyrus has Κιαρουλ, a name known exclusively from the Fayum.¹⁵ The debtor also appears in the endorsement, not mentioned in *ed. pr.*:

χι(ρόγραφο)ν Σενουφ(ίου) υἱοῦ Κιαρουλ τ(ο)ῦ [καὶ Π. . . .].¹⁶

SB 18.13948

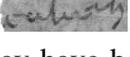
What is preserved of the second column of this document lists persons from whom grain was collected¹⁷ somewhere in the region of Memphis in 407. Some of the names are remarkable, but not all of them stand to scrutiny. Σαρματίου in l. 8 would be a new by-form of a common name, but the online image allows reading the ordinary Σαρμάτης. Ἐρσιος in l. 12, taken as the genitive of the rare Ἐρσις, should be read as Ἄρειος. In l. 19, for Ἄρτεμισί[ου] read Ἄρτεμίδω[ρος] (the top of δ is lost, and of ω only a vestige remains).

The editor read or restored every name in the genitive, but the entries are given in the nominative (cf. *P.Mich.* 20.809 or 813). Apart from the names discussed above, Παήσιος in l. 9 can be taken as a nominative. More difficult is Βησά[τος] (*sic*) in l. 15; I cannot see *tau* nor the expected *sigma*.

SPP 8.710

The name of the payer in this late Arsinoite tax receipt was read as Κ[οσ]μῶ [. . .] | Μ[. . .]νου (ll. 2–3). The papyrus is in a poor state of preservation, but the online image suggests reading δ(ιὰ)¹⁸ Δαμια[ν]οῦ | διακόνου (l. διακόνου).

SPP 8.744

Wessely read the first part of name of the payer in l. 2 of this late Arsinoite poll-tax receipt, and added a drawing of what followed: . This has been changed to Ἰσάκ Εὐλ(),¹⁹ but the name of the father gives difficulty. The parchment has , which I read as Ἰσάκ Σαι (or Σαι). Though the nominative Σα(ε)ις is attested, Σαι may have been treated as indeclinable; cf. *CPR* 10.65.39 (Ars.; 6th c.) δ(ο)θ() ἄπα Σαι, *P.Oxy.* 16.2045.7 (612) Πέτρω Σαι.

¹⁵ In *BGU* 3.739 = *SPP* 8.713.2, the first editor correctly read Κιαρουλ; Κιαμοῦλ (*BL* 1.440) is wrong.

¹⁶ P.J. Sijpesteijn, *Aegyptus* 68 (1988) 83f. (= *BL* 9.283) proposed to read χρ[έει] in place of χρ[υσία] in l. 12; χρ[έει] may now be confirmed on the image.

¹⁷ See *P.Mich.* 20, p. 22 n. 14.

¹⁸ F. Morelli kindly checked the original and reported (email of 29.i.19): “direi che sopra il δ di δεκα della linea successiva si vedono davvero resti di un trattino che deve essere la abbreviazione di δ(ιὰ).”

¹⁹ See Diethart, *Prosopographia Arsinoitica* nos. 1783 and 2403, with n. 278 (p. 356). This was excerpted in *BL* 8.446 but with no reference to no. 2403, so that “Εὐλ(), wohl Εὐλ(όγιος)” was given as the reading of the entire passage.

SPP 8.833

M[η]νᾶ Ὀλ[] was read at the end of l. 2 of this seventh-century ('VI' *ed. pr.*) receipt from Arsinoe. The reading was later revised to Μοηση[ί]ου ἄ(πα) Ὀλ (BL 8.447), which however is no less problematic than the earlier version. We do not expect *απα* to be abbreviated, and it was not:²⁰ as we can tell from the image, the short stroke that links *α* with *ο* is not of the kind used for abbreviations. The name Ἀολ, also spelled Ἀωλ, is not very common (TM Nam 24294); it is tempting but not necessary to relate it to Ἀπαολ (on such names see above, p. 1), since it is found already in the mid fourth century (*P.Abinn.* 73.7). More difficult is the name before it: *α* is preferable to *ο*, and the tops of the putative *η* and *ε* may well belong to the top of a wide *κ*, such as the *κ* of ἔκτης in the same line. I have considered Μά[ρ]κου, but there is hardly any space for *ρ* in the lacuna; Μακ[αρί]ου would be even more difficult to fit.

This person is said to come ἀπὸ Ἡρακλ[]; there is more writing after *λ*, the top of *ε* with *ι* under it. I propose to read Ἡρακλεία[ς], an Arsinoite village (TM Geo 772) attested also in this period. The phrasing of this text also points to this area. This settles the issue of provenance, previously thought to be unknown.

There is one other problem to tackle: the text in the edition begins παρέσχ(ε) ὁμοῦ, but what was read as *upsilon* is *iota* intersected by a long oblique stroke; read ὁμοί(ως).

SPP 8.1291v

This is an account of tax payments, written on the back of a fragmentary tax receipt. Its provenance was given as 'Hermopol.?', but the material (parchment) and the name Ἀπα Ἰούλ(ιος) (l. 5) point to the Fayum. I reproduce lines 3 (which is crossed out) and 5 as they appear in the edition, followed by a clipping of an image of the first part of these lines:

3 πκωμης δι- σ(α)ς / Ἰερ^ε Μερκ^υ ι(ι) α 5 Ἀπα Ἰου^λ(ιος) δερισ^ο [



In l. 3 we have names and money; although Wessely did not resolve the abbreviations, he would not have objected to reading Ἰερε(μίας) Μερκου(ρίου). At the beginning of the line, there is Πκώμης δι(άκονος). The name (< π-ΚΟΜΗΣ) in this spelling is also known from SPP 10.281.9, 10 (Ars.; 7th/8th c.); other spellings are attested in other regions. As for the mysterious writing in l. 5, *delta* should be read as *sigma*, which would give Σερικς, an indeclinable name previously known from two documents from Roman Fayum (TM Nam 17520). This is followed by [v]ο(μ.) α [.

SPP 10.55A

Ναρμούθε(ως) δ(ιὰ) Οὐρ[] is what survives of l. 6 of this Arsinoite fiscal register, assigned to the sixth century but clearly of the seventh. Given the text's origin, the name should be restored

²⁰ For similar problems, see SPP 10.122v.8 with BL 8.457, or SPP 3(2).5.549.3 n.

either as Οὐρ[ιγένους or as Οὐρ[ίωνος, with the latter by far the likeliest candidate. A namesake from this village, about a century later, occurs in *SPP* 10.74v.ii.4 χωρ(ίον) Ναρ[μ]ο[ύθ]ε(ως) δ(ιὰ) Οὐρίων(ος) Ἄπα Ἰουλ(ίου). The reading of the name in the latter passage was questioned, and Συρίων(ος) was suggested instead (*CPR* 23, p. 88f.), which would remove what was then the last occurrence of the name. The *omikron*, however, is secure, even if it has suffered some damage. Furthermore, the recent publication of P.CtYBR inv. 461²¹ has provided two unambiguous examples (ll. 3 and 6), one of them a man from Narmouthis; three of the four instances of the name are now associated with this village. This must be a by-form of Ὠρίων, and should therefore bear the rough breathing; cf. *CPR* 34.12.+5 ζΟΥΡΙΩΝ. ΖΥΡΙΩΝ in *P.Poethke* 26.4, an ostrakon from Narmouthis, is the same name.²²

Misunderstood apostrophes

It was recently claimed²³ that certain readings of the names Πετσε(ι)ρις and Τετσε(ι)ρις (various cases) have to be emended into others going back to Πετοσε(ι)ρις and Τετοσε(ι)ρις, on the assumption that the editors failed to recognize “a little *omicron* between the *tau* and the *sigma*.” This, however, is a misconception: in all these cases, the scribes added an apostrophe between *tau* and *sigma*, a fairly common convention in the writing of two successive consonants, especially from the third century onwards.²⁴ J.R. Rea, the editor of *P.Oxy.* 43.3109.9, 51.3621.21, and 3638.18 and 31, did not miss any omicron, but recorded the apostrophes in the apparatus. It is true that the apostrophe resembles *omikron* on *P.Oxy.* 51.3638.18, but its shape is clear in l. 31. The scribe of *P.Oxy.* 51.3638 was also inconsistent: Τετσείρι in l. 3 has no apostrophe. Likewise, the editorial apostrophes in *PSI* 10.1112.19 and 20 should not be seen as *omikron* and *iota* respectively (the apostrophe in the second passage is very large and occupies the space of a letter). The diacritic in *P.Giss.* 101.13 has lost its lower part, and was represented as a circumflex-like sign in the edition, but was correctly recognized as an apostrophe in the *DDbDP* version. Πετ’σείριος in *W.Chr.* 206.2, 3, and 13 seems to have escaped notice. All these texts are Oxyrhynchite.

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²¹ L. Berkes, B. Haug, *BASP* 53 [2016] 206ff.

²² I owe this reference to Lajos Berkes, who also informs me that there are several additional examples in unpublished texts in the Michigan collection, which may well come from Narmouthis.

²³ A.I. Blasco Torres, *APF* 63 (2017) 324–8.

²⁴ See E.G. Turner, *Greek Manuscripts of the Ancient World*² (*BICS* Suppl. 46; 1987) 11 n. 50; W.B. Henry, *P.Oxy.* 82, p. 24 with n. 1.