

# Ten Documentary Fragments of Late Date

Nikolaos Gonis\*

**Abstract:** Editions of ten fragmentary documents of the sixth and seventh centuries from four British collections.

**Keywords:** Hermopolis, Fayum, monasteries, *defensor civitatis*, *embole*, work contract, notary, land-measurer, Prokonnesos, *comes*, monogrammatic seal, loose coinage, *keration liton*, invocation

<https://doi.org/10.1515/apf-2021-0032>

This article publishes ten papyri, mostly very fragmentary, held in four British collections since the late 19th and early 20th centuries. **9** is part of a group acquired in Cairo around 1887 and presented to the University of Aberdeen in 1896 (P.Aberd., p. v). **5**, **7**, and **10** were found by Petrie in Arsinoe in 1888, and are housed at University College London.<sup>1</sup> Of the British Library papyri, two were bought from Graf in 1893 (**2**, **8**), and the other from Murch in 1901 (**1**). **3**, **4**, and **6**, kept in Oxford, stem from Grenfell and Hunt's purchases in the mid and late 1890s (P.Nekr., p. 2).

In line with practices common at that time, **2** and **8** were mounted and **5**, **7** and **10** glued<sup>2</sup> on cardboard. This makes it impossible to verify the presence of any writing on the back, but presumably it was blank.

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**Vorbemerkung:** Permission for the reproduction of the images of **1**, **2**, and **8** was granted by the British Library Board, and of **9** by the Special Collections of the University of Aberdeen. I am grateful to Sophie Kovarik for several helpful comments.

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<sup>1</sup> Unlike the papyri found in Hawara, there is no mention of the Arsinoe group in Petrie's *Hawara, Biahmu and Arsinoe* (1889).

<sup>2</sup> This applies to almost all papyri excavated by Petrie in Hawara and Arsinoe.

# 1. Letter to Phoibammon, *defensor civitatis*

BL Pap. 1069b

17 (w) × 7.4 (h) cm

Sixth century  
Hermopolis

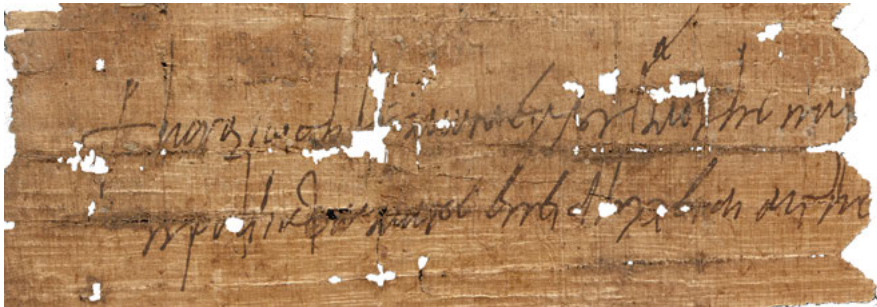
The papyrus was described in P.Lond. III, p. lv, as ‘Portion of a letter (?). 6th or 7th cent. Imperfect, wanting the right-hand portion; in a large, sloping, cursive hand’. It is a short letter on an urgent matter. The addressee, the *defensor civitatis* Phoibammon, may be the one whose heirs appear in the tax register P.Sorb. II 69 (Herm.; 618/619?). The fact that the papyrus is part of a group of predominantly Hermopolite papyri may lend support to this identification.

↓ π(αρά) [   
 † καταξιώση ἡ ὑμῶν ἐλλογιμότης παρ[   
 πρὸ διαφάματος ἐπειδὴ χρεῖαν αὐτῆς [

Back:

→ ] seal Φοιβάμμωνι ἐκδ(ίκῃ) χμγ

1 π 2 ὑμῶν 3 ἐκδ



1. BL Pap. 1069b ↓



1. BL Pap. 1069b →

From. May your Eloquence consider it worthy to ... before daybreak, because (I?) need it ...

Back: ... to Phoibammon, *defensor civitatis*. 643.

1 π(αρά). See Y. Amory, *Pap.Congr. XXVIII* (2019) 417–21.

2 καταξιώση ἡ ὑμῶν ἐλλογιμότης. Cf. BGU XVII 2728.1 καταξιώση σου ἡ ἐλλογιμότης, in a letter to a *scholasticus* (cf. *ZPE* 213 [2020] 203).

3 The expression πρὸ διαφάματος has occurred in five other letters of the sixth and seventh centuries. At the end of the line, αὐτῆς may refer to an inanimate object. A form of ἔχω would have followed in the lacuna.

4 Φοιβάμμωνι ἐκδ(ίκω). Cf. P.Sorb. II 69.14.2 δ(ιὰ) κ[λ(ηρονόμων) Φοι]βάμμων(ος) ἀπὸ ἐκδίκων, with the note ad loc.

χμγ. γ is not an easy reading, but I doubt whether the writer intended anything else. This isopsephism, usually found at the top of documents, closes the endorsements of three other Byzantine letters: P.Grenf. I 64.8, P.Stras. VIII 719.19, and SB XX 14118.15.

## 2. Receipt for *embole*

BL Pap. 398a

18.9 (w) × 5.1 (h) cm (fr. 1)

Sixth/seventh century

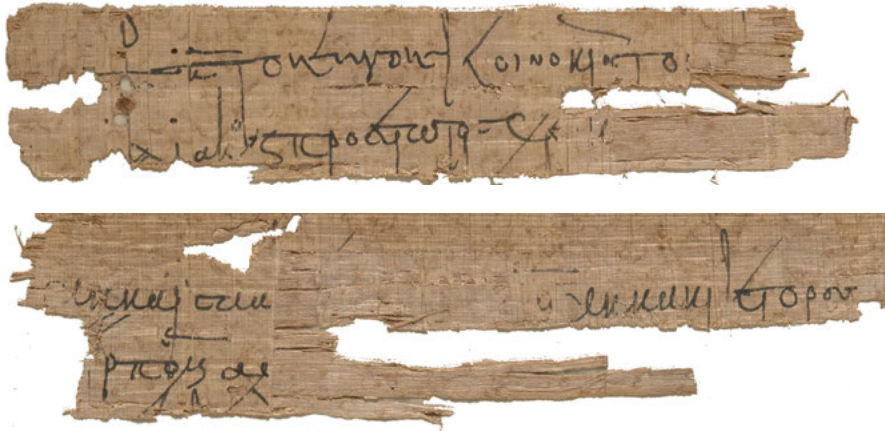
17.2 (w) × 3.4 (h) cm (fr. 2)

Provenance unknown

This papyrus as well as the one published as **8** below were included in the summary descriptions ‘Fragments. Sixth–seventh centuries’ in P.Lond. II, p. xxvi. There remain two fragments from the top of a receipt for *embole* paid by a monastery (κοινόβιον) through its provost. The monastery is named after Abba Isaak, its founder or patron saint. It is unclear whether it is recorded elsewhere; see below, 1 n.

↓ .[  
 † πα(ρὰ) τοῦ εὐαγοῦς κοινοβίου τοῦ [ ] ἀββα Ἰσαακ [δ(ιὰ)  
 2 τοῦ θεοφι]λ(εστάτου) ἀββα Βίκτορος  
 διακό(νου) (καὶ) προεστῶτος (ὑπὲρ) ἐμβ[ολῆς ὁ]ρρ(ί– ?)  
 πόλε(ως) Ἀλ[εξ(ανδρείας) (?) - - - ]  
 . . . . . ] . . [  
 -----  
 2 π ἰσαακ ἰλ̅ς 3 διακ̅ς γ̅ ] . / / πολ̅ς

From the well-sanctified coenobitic monastery of ... Abba Isaak through the God-loving Abba Biktör, deacon and provost, for the *embole* ... granaries of the city of Alexandria (?) ...



2. BL Pap. 398a ↓

1 Only a cross is expected at this point, but the trace is exiguous.

2 κοινοβίου τοῦ [ ] ἄββα Ἰσαάκ: e.g. τοῦ [ἁγίου] ἄββα Ἰσαάκ, but it is also possible that nothing was lost in the break or there was a different formulation of sainthood. It is unclear whether P.Batav. 23.4f. (Heracl.; 7<sup>th</sup> c.) ἡκωνόμου τοῦ ἁγίου | ἅπα Ἰσαάκ refers to this same monastery, but it would not be surprising if our papyrus were Heracleopolite; within the group purchased from Graf, P.Lond. II 391–392 relate to Leukogion (see F. Morelli, P.Paramone, p. 180). On the cult of saintly figures called Isaak, see A. Papaconstantinou, *Le culte des saints en Égypte des Byzantins aux Abbassides* (2001) 109.

3 ὁ]ρρ(ί-?). Of the putative rho, only a small upright trace remains. The case is uncertain, as we cannot tell how it related to (ὕπερ) ἐμβ[ολῆς. After it, πόλε(ως) Ἀλ[εξ(ανδρείας) is tempting but not exactly paralleled.

### 3. Work contract (?)

EES 89A/148(b)

7.5 (w) × 8.6 (h) cm

Early seventh century  
Arsinoe

The conclusion of what may be a work contract, signed by the Arsinoite notary Strategius, who is attested between 600 and 618. The reading and interpretation are uncertain in places (2 n., 5–6 n., 10 n.). The extant part concerns an advance, for which the rare term ἔκπαισμα (3 n.) is used. The advance amounts to 1½ κεράτιον λιτόν, a very small sum, paid in bronze

coin. The employer was a vegetable-seller, and perhaps someone else as well (10 n.).

→ - - - - -

[...]. [. . . . .]. [. . .].  
 ἐκ προχρείας . . . οὐτ.  
 ἔκπαισμα κέρμ(ατος)  
 4κεράτιον λιτὸν ἐν ἡμι-  
 συ, κερ(άτιον) α ὧ. εἰ δὲ ἀγνωμο-  
 νήσω παρὰ σοῦ ἐπὶ τῷ  
 με δοῦναί σοι κέρμ(ατος) κερ(άτια)  
 8λιτὰ ἕξ καὶ ἐπερ(ωτηθεὶς) ὥμ(ολόγησα).  
 † *di emu Strathgiu (signs)*

Back, downwards, along the fibres:

- - - εἰς (?) Ἰεσβ. (καὶ?) Αεῖλ λαχανοπρ(άτην)

31. ἔκπαισμα κερμ 5 κερ 7 κερμκερ 8 επερωμ/ 10 ἰαεῖλλαχανοπρ̄

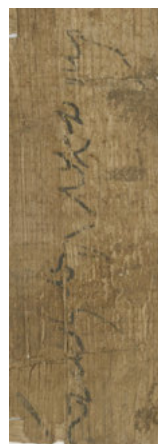
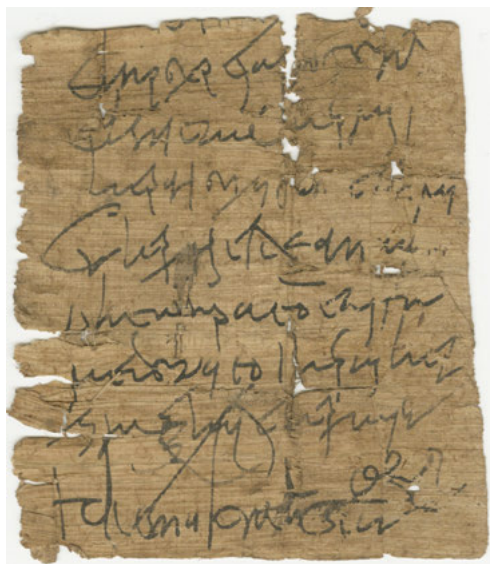
... from an advance ... remuneration of one and a half *keration liton* in bronze coin, 1½ *keration*. And if I default on the repayment ... you, on condition that I give you six *keratia lita* in bronze coin, and in reply to the formal question I assented.

Through me, Strategius.

*Back:* ... to ... vegetable-seller.

**2** ἐκ προχρείας. The phrase occurs in a number of Arsinoite work contracts of this date, viz. SB VI 9459.3 (6<sup>th</sup>/7<sup>th</sup> c.), SPP XX 217.15 (581) and 219.27f. (604), and P.Heid. V 350.32 (610); cf. also the salary receipts SPP III<sup>2</sup>.1 56.4 and III 349. The writing after προχρείας is very quick, and I have not arrived at a satisfactory reading. An accusative may have stood at this point; cf. SPP XX 219.27f. ἔσχον παρὰ σοῦ νυνὶ ἐκ προχρείας τὸ ἐν νόμισμα; P.Heid. V 350.31ff. ἔσχηκα ὥσπερ | ἐκ προχρείας νομισμά(τι-ον) | ἔν. S. Kovarik tentatively suggests reading τὸ τοῦτου.

**3** ἔκπαισμα. This word is otherwise attested only in P.Cair.Isid. 80.6, 13 and 81.13f. (Ars.; 297), in both cases coupled with μισθός. *DGE* translates ἔκπαισμα as ‘*incentivo económico, remuneración recibida para asumir una liturgia en sustitución de otra persona*’, but this is specific to the context of these two passages.



3. EES 89A/148(b) →

3. EES 89A/148(b) back →

**4–5** κεράτιον λιτὸν ἐν ἡμισυ. From SPP III<sup>2</sup>.2 179A we learn that  $7\frac{3}{4}$  κεράτια λιτά = 1 κεράτιον ῥυπαρόν =  $\frac{1}{2}$  κεράτιον Ἀλεξανδρείας; see the discussion there. For a somewhat different view, see F. Morelli, *I prezzi dei materiali e prodotti artigianali nei documenti tardoantichi e del primo periodo arabo (IV ex.–VIII d.C.)* (2019) 58 n. 329.

**5–6** ἀγνωμονήσω παρὰ σοῦ. I do not understand the construction, though it clearly refers to the potentially injured party. On the meaning of ἀγνωμονέω, see BKT X 16.5 n.

**9** *Strathgiu*. This notary is recorded in *Byz. Not. Ars.* 18.8.1–6; see also P.Prag. III 218.15 n.

**10** ]εσβ. (καί?) Αεῖλ λαχανοπ(άτην). To judge from its position in the endorsement, this part refers to the payer of the advance and future employer. πρ]εσβ seems likely but I do not understand what is written after β; if an abbreviation was intended, it would be an unusual one. The sinusoid that follows stands on its own, suggestive of (καί); if so, there would have been two employers, a priest (?) and a vegetable-seller. A λαχανοπράτης is the creditor or payer in SB I 4704, also Arsinoite and of the same date as our text, but not part of the same papyrus (I have seen an image, shared by S. Kovarik). The name Αεῖλ (suggested by J.-L. Fournet)

is otherwise known only as that of a son of Aur. Sakaon in fourth-century Theadelphia.

#### 4. Order to pay

EES 89A/127(a)

18.8 (w) × 16.3 (h) cm

Seventh century

Arsinoite nome

Three land-measurers (γεωμέτραι) ask a senior estate manager (διοικητής) to pay nine solidi to a tenant farmer for fodder for oxen; cf. SPP VIII 1297 (= XX 199) and 1298, which appear to be receipts for such payments. The role of the γεωμέτραι in this exercise may only be guessed at; were they the ‘eyes on the ground’ of the estate administration?

This is the only papyrus edited in this article that preserves its original dimensions, but two of the six lines are mostly lost. There is a sheet join running horizontally between lines 3 and 4. The back is blank.

→ † τῷ λαμπροτάτῳ Νειλάμμωνι διοικ(ητῇ) οἱ γεωμέτρ(αι)  
παράσχ(ο)ν Πέτρῳ γεωργ[(ῶ)] (ὑπὲρ) καταβρωμά(των) καρπῶν ιε  
ἰν(δικτίωνος)  
πεντεκαίδεκ(ά)τ(ης) ἰν(δικτίωνος) (ὑπὲρ) τροφ(ῶν) βοῶν  
νο(μίσματα) θ ῥυ(παρά)  
4 ...[...].[.....] (m.<sup>2</sup>) [... δι'] ἐμοῦ Μακαρίου γεωμέτρου.  
(m.<sup>3</sup>) † .....[...].γε.....[...].ε[...].ε...[...].  
(m.<sup>12</sup>) † δ(ι') ἐμοῦ Ἀπαῶρ γεωμέτρου *signs*

1 διοικ<sup>ρ</sup> γεωμετρ<sup>ρ</sup> 2 παραχ<sup>ρ</sup> γεωργ[.] καταβρωμ<sup>ρ</sup> ἰν<sup>ρ</sup> 3 πεντε  
καίδεκ<sup>ρ</sup> ιν[.] τροφ<sup>ρ</sup> ἰθ<sup>ρ</sup> 6 δ<sup>ρ</sup>

‘To the *clarissimus* Neilammon, *dioiketes*, the land-measurers. Supply to Petros, farmer, for grazing from the fruits of the 15<sup>th</sup> indiction, fifteenth indiction, for fodder for oxen, 9 unclean solidi ...’ (2<sup>nd</sup> hand) ‘Through me, Makarios, land-measurer.’ (3<sup>rd</sup> hand) ‘... land-measurer (?)’ (1<sup>st</sup>? hand) ‘Through me, Apaor, land-measurer.’

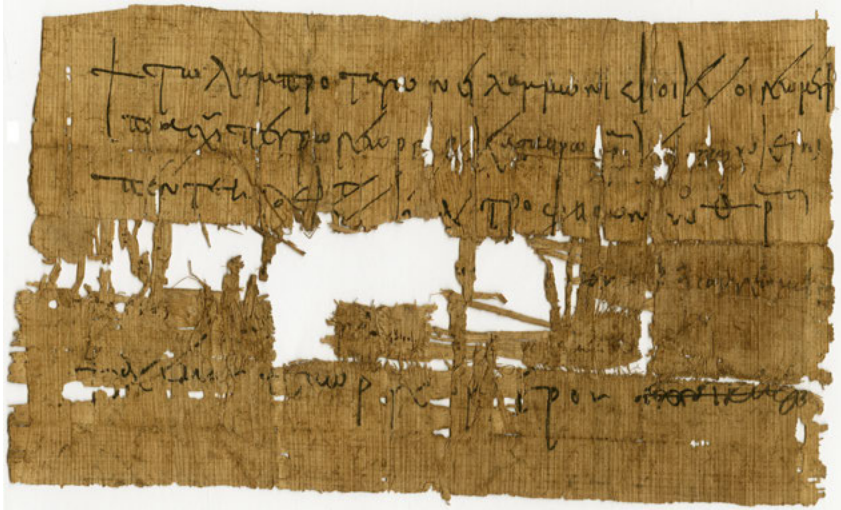
2 Cf. SPP VIII 1298.1–2 καταβρωμάτω(ν) σὺν θ(εῶ) καρπῶ(ν) | πέμπτης ἰνδ(ικτίωνος).

3 τροφ(ῶν) βοῶν appears to explain the less specific καταβρωμά(των). In papyri of the Roman period, the animals were mentioned after their καταβρώματα.

νο(μίσματα) θ ῥυ(παρά). This description of the solidi identifies the text as Arsinoite; see B. Palme, P.Harrauer 60 introd., p. 238f.

4 Μακαρίου was read by S. Kovarik.

5 This line is written in different ink from ll. 1–3 and 5. It certainly contains another subscription, but the traces after the cross do not easily match δ(ι') ἐμοῦ. At the end of the line, I have considered γεωμέτρου, but the traces are confusing



4. EES 89A/127(a) →

## 5. Letter

UCL Arsinoe 35

14.8 (w) × 3.8 (h) cm

Early seventh century  
Arsinoite nome

The left-hand part of a letter that was only two lines long. Its content is obscure but a word stands out, which takes us close to Constantinople: Προκοννήσιν, a reference to Prokonnesos, the island of Marmara, known for its quarries of white marble and also as a place of exile at that time (cf. *ODB* s.v.). It is regrettable that the text is so fragmentary.

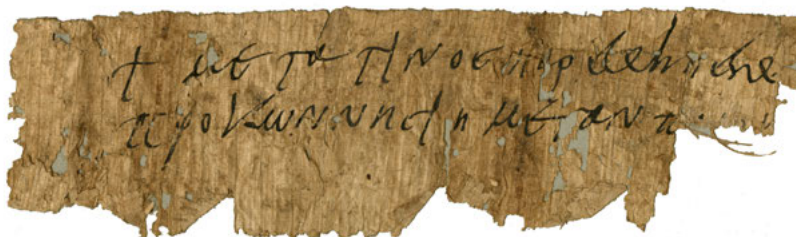
↓ † μετά τινος ἡνρέθην εὐθέ[ως(?)]  
Προκοννήσιν μέγαν π...[

I found myself with someone immediately ... (of?) Prokonnesos a large

...



3 Προκοννήσιν may be a by-form of Προκόννησος or stand for Προκοννήσιον, in which case the reference may be to a big (μέγαν) marble block.



5. UCL Arsinoe 35 ↓

### 6. Letter of Phoibammon to Dioskoros, *comes*

EES 89A/4(a)

12.3 (w) × 7.4 (h) cm

Seventh century  
Provenance unknown

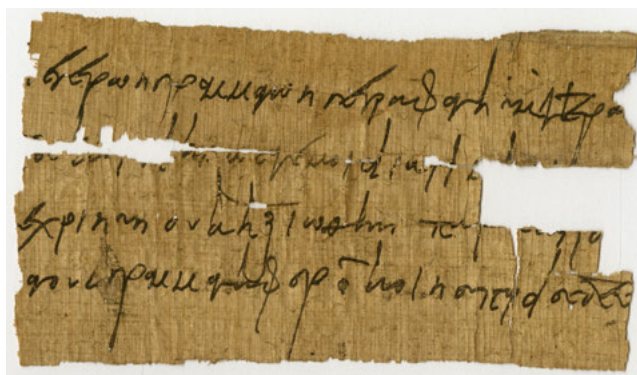
The middle part of a letter addressed to Dioskoros, a *comes* not recorded previously. No connected sense may be made of what remains.

↓ δ]τ' ἑτέρων γραμμάτων γέγραφα τῇ ὑμετέρᾳ [  
 ], ὅς καὶ δηλώσατέ μοι διὰ τί μῃ . . [  
 μ]έχρι νῦν οὐκ ἠξιώθην παρ[α]καλέ[σαι  
 4 δι]ὰ τοῦ [κ]γραμματηφόρου κοινοῦ παιδός, δέσ[ποτα (?)

Back:

↓ ] *seal* κόμ(ετι) Διοσκόρῳ † Φοιβάμ[μων

1 ὑμετ<sup>†</sup>ερα 5 κομς



6. EES 89A/4(a) ↓

... through other letters I wrote to your ... and do let me know why ... until now I did not consider (it worth) asking ... through the letter-carrier, our common servant, master (?) ...

*Back:* ... to Dioskoros, *comes:* Phoibammon.

**4** [κ]. Perhaps the scribe began to write κοινοῦ but changed his mind. The cancellation of κ was imperfect and also resulted in surface damage. The wording recalls P.Grenf. I 66.3 (Apollonopolis ? ; 6<sup>th</sup>/7<sup>th</sup> c.) ἀπέστειλα τὸν γραμματηφόρον παῖδα, δέσπο(τα).

## 7. Receipt for money

UCL Arsinoe 37

9.8 (w) × 6.2 (h) cm

Seventh century

Arsinoite nome

The foot of what may be a receipt, written in misspelt Greek. It is interesting for the sign that validates the document, which has the appearance of monogrammatic seals.

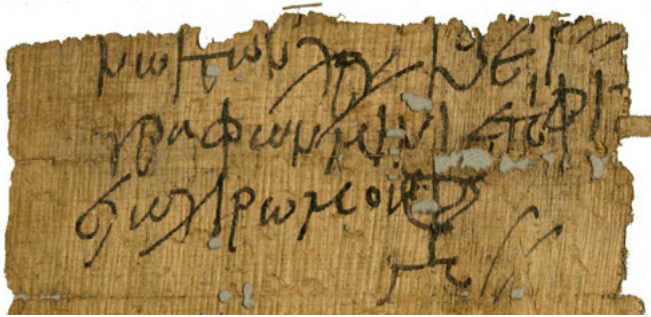
↓ - - - - -  
 [ c. 6 ].[. .], ... [  
 νωιτῶν χρυ(σίου) νο(μίσματα) ε γ' '[  
 γράφων μινὶ Ἐπ' ι' φ ι . [  
 4ειωχίρω μου (*monogram*)  
 2 l. -νοῖτῶν χρυ<sup>ϛ</sup> 3 l. μινὶ Ἐπειφ 4 l. -ιοχείρω

... of the Arsinoites (?) 5½ gold solidi ... writing in the month of Epeiph 10+ ... document written in my own hand (?) ...

**2** νωιτῶν: no doubt Ἀρσι|νωιτῶν, l. -νοῖτῶν.

**3** ι . The second number is δ or ζ. Epeiph 14/17 = July 8/11.

**4** ειωχίρω suggests ἰδιοχείρω. There is no close parallel to this phrase, but a document may be called ἰδιόχειρον. Or was ἰδίᾳ χειρί intended?



7. UCL Arsinoe 37↓

### 8. Fiscal register

BL Pap. 398c

14.3 (w) × 7.3 (h) cm

Seventh century  
Hermopolite nome

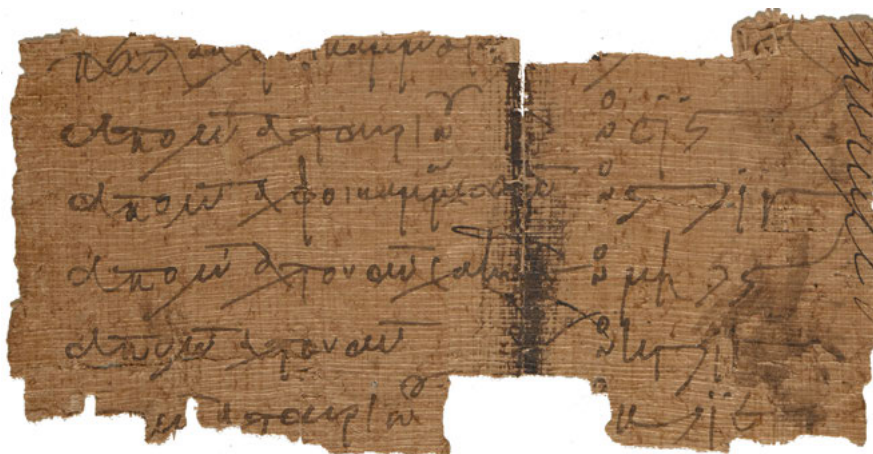
Six lines from a register of payments of money, which range from 2 solidi 13 carats to 216 solidi. Lines 2–6 begin with the abbreviation ἀπολυτ( ), resolved as ἀπολύτ(ου), presumably a monetary term; see 2 n. The first payment relates to the Hermopolite village of Pesla and is made by Phoibammon the deacon; the same person is responsible for three further payments, two of them for Senilais and Hakis, also Hermopolite villages. A certain Taurinos made two other payments. These must be for taxes, and the two payers will have been fiscal agents. The hand suggests a date in mid-seventh century. The toponyms and date recall the world of the archive of Senouthios, which also features one Phoibammon, deacon (see CPR XXXVI, pp. 17, 52). Taurinos is another known figure in the archive (see CPR XXXVI, p. 16), but the name is common.

A strip of ink runs vertically across the sheet to the right of the first part of the column, obscuring some letters; some other earlier writing was also overwritten, as we can tell from the traces in ll. 2–5. There is later writing on the right hand edge, going upwards, at 90° to the account, perhaps pen trials (we may read τὴν πα . . ., perhaps παγ[α]ρ[χίαν [J.-L. Fournet], in the first line). Another column may have followed, and the intercolumnium was used for this writing.

I am not aware of any other Hermopolite papyrus in this group, bought from Graf; apparently his sources were varied.

→	Πεσλα δ(ιὰ) Φοιβάμμ[ω(νος)] διακ(όνου)	γ[ο(μ.)] .[ ] (κερ.) α
	ἀπολύτ(ου) δ(ιὰ) Ταυρίνου	νο(μ.) σῖς
3	ἀπολύτ(ου) δ(ιὰ) Φοιβάμμω(νος) (ὑπὲρ) Σενιλά(εως)	νο(μ.) ς (κερ.) ἱγ
4	ἀπολύτ(ου) δ(ιὰ) τοῦ αὐτ(οῦ) (ὑπὲρ) Ἄκεως	νο(μ.) μη (κερ.) ς
	ἀπολύτ(ου) δ(ιὰ) τοῦ αὐτ(οῦ)	νο(μ.) κγ (κερ.) ἱγ
	ἀπολύτ(ου) δ(ιὰ) Ταυρίνου [	ν]ο(μ.) β (κερ.) ἱε
-----		
1-6	λ <sup>α</sup> , <sup>α</sup> Ν	1, 3-6 γ
4-5	αυ	2-6 απολυ <sup>τ</sup>
		2, 6 ταυριν <sup>δ</sup>
		3 φοιβαμμ <sup>ω</sup> , σεγιλ <sup>α</sup>
		3-4 γ

Pesla through Phoibammon, deacon	n solidi 1½ carat
In loose coin, through Taurinos	216 solidi
In loose coin, through Phoimammon for Senilais	6 solidi 13 carats
In loose coin, through the same (person) for Hakis	48 solidi 6 carats
In loose coin, through the same (person)	23 solidi 13 carats
In loose coin, through Taurinos	2 solidi 15 carats



8. BL Pap. 398c →

1 Πεσλα = TM Geo 2950. This village belonged to the 10<sup>th</sup> pagus. Its exact location is unknown (cf. the 'map' in P.Col. IX, p. 130); the suggestion to place it the area of Deyr Al-Quseyr (cf. M. Drew-Bear, *Le nome Hermopolite* [1979] 206) has not been generally accepted. Its latest occurrence comes from CPR IX 71.3, assigned to the late seventh century.

ν[ο(μ.)] .[. What remains of the number of solidi is the lower part of an ascending oblique such as of λ or of the stroke marking the thousands. At the end of the line, before α, a number may have been concealed by a folded-over part (with writing on it) or an extraneous fragment.

**2** ἀπολύτ(ου). The term was first attested in P.Lond. V 1807.7 (Herm.; 7<sup>th</sup> c.) ἀπολυτ( ) νο(μ.) ι, and caused difficulty. It recurred in P.Ant. III 205.3 and 16 (7<sup>th</sup> c.), also with solidi; the editors resolved ἀπολύτ(ου) but did not comment on it. This has plausibly been taken to refer to ἀπόλυτον χάραγμα, ‘loose coinage’; see F. Carlà, *L’oro nella tarda antichità* (2009) 230 n. 129. In this text too we have money, but it is unclear why the word is not written next to the solidi. It occupies the same position as Πεςλα in I, a toponym.

**3** Σεγιλιά(εως) = TM Geo 2945. This village was previously thought to be part of Patemites Ano, but it has recently emerged that its toparchy was Patre Kato; see G. Messeri, *AnPap* 31 (2019) 31–3. In the fourth century, it was included in the 9<sup>th</sup> and then 11<sup>th</sup> pagus; see P.Col. IX, p. 132 and 154, and cf. CPR XXX, p. 103. It is well attested in the later period, but its modern equivalent is unknown.

**4** Ἄκεως = TM Geo 5957, modern Tahnasha. It belonged to the 10<sup>th</sup> pagus, and earlier to the toparchy of Patemites Ano. It is mentioned immediately after or before Senilais in the village lists SPP X 99 and 195.

## 9. Account and writing exercise

P.Aberd. inv. 86c

9 (w) × 10 (h) cm

Late seventh century  
Arsinoite nome

The sheet was originally used for a list of *pittakia*, which was later crossed out. For such lists, cf. *ZPE* 143 (2003) 149.

→ - - - - -  
 [π]ι(ττάκιον) [  
 πι(ττάκιον) Θεοδώρου πρε(σβυτέρου) [  
 πι(ττάκιον) Μεσιρ κολλε(κταρίου) [  
 4 [εχ. .[  
 πι(ττάκιον)] . .[  
 - - - - -  
 1ff. π<sup>ι</sup> 2 πρ<sup>ε</sup> 3 κολλ<sup>ε</sup>

*pittakion* ... *pittakion* of Theodorus, priest, ... *pittakion* of Mesir, *collectarius* ... *pittakion* ...

2 Μεσιρ κολλε(κταρίου). The name Μεσιρ is new. On the *collectarius*, a kind of banker, see R. Bogaert, *CÉ* 60 (1985) 5–16. He could have dealt with *pittakia*, though in this case he is the payee.

At a later stage, the left-hand margin was reused for writing practice, at 90° to the list of *pittakia*. The script is stylized, a congener of the minuscule of the seventh-century.

↓ Χρι]στοῦ τοῦ θεοῦ καὶ σωτῆρ[ος] ἡμ[ῶν]  
 ] παντοκράτορος [  
 (vac.)  
 ]ρ. κολλε(κταρίου) υἱοῦ τοῦ μακ[αρίου]

1 1. Θεοῦ 2 1. παντοκράτορος 4 κολλῶ υἱοῦ τ

... Christ our God and Saviour ... Almighty ...  
 ..., *collectarius*, son of the blessed ...



9. P.Aberd. inv. 86c

**1–2** These lines reproduce parts of a Christian invocation attested in a handful of documents of the seventh century: ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν τοῦ βασιλέως τῶν βασιλέων καὶ αἰωνίου παντοκράτορος; see *CSBE*<sup>2</sup> 102, formulas 4C–D; cf. pp. 109f. (This papyrus was mentioned in *ZPE* 141 (2002) 173 n. 3.)

**3** ]ρ . . The name may be Νεφε]ρᾱ, suggested by S. Kovarik.

## 10. Memorandum

UCL Arsinoe 29

16.4 (w) × 2.8 (h) cm

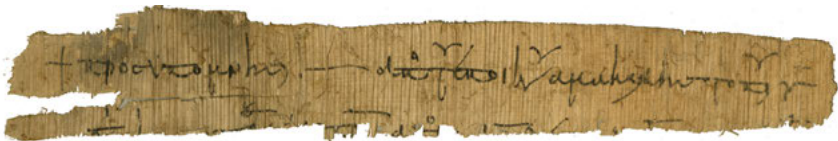
Late seventh century

Arsinoite nome

Only the top of the document survives. The text records a new toponym, the ἐποίκιον Αμα Καλῆς (τόπου). Αμα suggests a nun or female saint; whether or not τόπου was part of its name, the locality could have been named after a monastery of Ama Kale, a saint or, more likely, the founder.

↓ + πρὸς ὑπόμνησιν(ιν) οὗ(τως): ἀπὸ τοῦ ἐποικ(ί)ου Αμα Καλῆς τόπου γ [   
 πη[ . . . ]πρε( ) . . . πρε( ) ἀπὸ [ ] . . . π. ε[ . . . ] . . . ] . . . [

1 ὑπομνησ(ι)ν<sup>ο</sup> ἀπτεποικτοπ<sup>δ</sup> 2 ]πρ<sup>ε</sup> . . . πρ<sup>α</sup>π<sup>ο</sup>



10. UCL Arsinoe 29 ↓

As a reminder, as follows: from the hamlet of the *topos* Ama Kale, 3 ...

**1** πρὸς ὑπόμνησιν(ιν). This phrase has occurred in the headings of two earlier memoranda, P.Alex. 21 (2<sup>nd</sup>/3<sup>rd</sup> c.) and P.Mich. XIV 680 (3<sup>rd</sup>/4<sup>th</sup> c.).

ἐποικ(ί)ου Αμα Καλῆς τόπου γ. The translation assumes that τόπου is part of the name of the ἐποίκιον, but I am not aware of any parallel to this construction among known toponyms. It is less likely that τόπου belongs with what follows, which is surely a number.