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TYCHE

Beiträge zur Alten Geschichte
Papyrologie und Epigraphik

Band 29, 2014

HOLZHAUSEN
DER VERLAG



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BEMERKUNGEN ZU PAPYRI XXVII

<Korr. Tyche>

754.–759. Constantinos BALAMOSHEV

Notes on P.Pintaudi

Most of the corrections are based on an examination of the photos in the edition, as well as on checking the originals in Vienna in July 2014.

754. P.Pintaudi 46

Recto

line 2: ἰ Ἰωνίνος → ἰ ια ἀπ' ὀ' λόγ(ου). The first part is a sequence of numbers as in the subsequent lines. A. Papatthomas suggests that ἀπ(ὀ) with a supralinear *omicron* follows, a form attested in the 7th century. Cf. e.g. CPR VII 85 (throughout the text); P.Oxy. XVI 2056.1; P.Bad. IV 97.19.

line 3: ιβ ἦ δ(ιὰ) τῆ(ς) γαμ(ετῆς) Ἀμελί(ο)υ → ιβ η δ(ιὰ) τῆ(ς) γαμ(ετῆς) Μέλα. At the beginning there is a similar pattern with two numbers as in line 2. Μέλα could stand for the genitive Μέλα (a variant of Μέλανος, from Μέλας) or even Μελά, a well attested name. What looks like *iota* between *lambda* and *alpha* is of unclear significance but must belong to the line below.

line 4: Δαὐδὸ υἰό(ς) → δ α ἀπ' ὀ'. The same pattern with two numbers and *aplo*.

line 5: ζ Γασο() λόγ(ου) τοῦ αὐτοῦ → ζ γ ἀπ' ὀ' λόγ(ου) τ(οῦ) αὐτοῦ. This again follows the pattern of the previous lines.

Verso

line 1: Ἀχίλλ[.] → δ(ιὰ) Δ(ιὰ) is written in the same manner as in line 3 recto.

line 2: (symbol) Δαμιανὸς Σαγιανός → δ(ιὰ) Δαμιανὸς Τατιανός. A name Sagianos is not attested in the papyri.

755. P.Pintaudi 47

line 1: πρόσγρ(αφον) ἀνισθέντ[ων]. Read ἀνυσθέντων. The term ἀνυσθέντα for amounts exacted in favour of the public treasury appears sporadically in the Roman period¹ and becomes very frequent in accounts from the 7th and the 8th centuries. Πρόσγραφον is a relatively common word attested since the beginning of the Roman era and could refer to a supplementary report², and later in Byzantine times to a list of supplementary payments or, more specifically, a

¹ P.Oxy. XLII 3048.3–4 (246): τὰς δημοσίας χρείας ἀνυσθῆναι; P.Oxy. LV 3813.70–71 (3rd–4th cent.): τὸ τῶν σ ταλάντ[ω]ν ἀνύσω; SB XIV 11882.10–11 (late 4th–early 5th cent.): ἵνα τὰ δυνατὰ πύσης ἀνύσῃ/έ μου τὰ εἴκοσι χρ[ύ]σ[ι]μ[ι]ν[α]; P.Köln V 240.14 (6th cent.): τὸ χ[ρ]υσίον τὸ ἀνυσθὲν παρὰ Σχολαστικ[οῦ]; P.Merton I 46.4 (late 5th – early 6th cent.): ἕως οὗ ἀνυσθῆ τὸ χρυσίον; P.Münch. I 7.26–27 (583): τὸ ἀνυόμενον ἐξ αὐτῶν χρυσίον; SB XVI 12230.11–12 (6th cent.): καὶ τῶν ἄλλων διακοσίων λιτρῶν τ[ο]ῦ ἀργυροῦ ὅσας ἂν δύνηται [...] καὶ αὐτὰς ἀνύσαι.

² E.g. P.Tebt. II 289.3 (23); BGU II 457 = Chr.Wilck. 252.1 (132/3).

receipt (for *embole*)³. Therefore, P.Pintaudi 47 is not a list of cured soldiers but a list connected with tax collection. Πρόσγραφον ἀνυσθέντων is an expression not attested elsewhere⁴. It is perhaps safer to leave it as πρόσγρ(αφον) ἀνισθέντ[-, in order not to exclude the possibility of an expression such as πρόσγρ(αφον) ἀνισθέντος χρυσίου. If we accept the pattern appearing in CPR XXII 60.24–34, then each entry consisted of the name and patronymic followed by a number of *nomismata/keratia* paid by each individual.

line 4: Ἐνόχ → Ἐνόχ.

line 5: Ἀβραμᾶς Ἐκισίου → Ἀβράμ Πεκισίου. This is a variant of the common name Πεκῶσις or just another *iotacism* of *upsilon*.

line 6: Ψελημά(χεως) → Ψελημ. P.Neph. 11.19 and 21 has Ψελλεμά[χει and Ψελλεμάχιν which refers to the village of Pselemachis in the Herakleopolite nome.

line 7: Κερεκέου → Κερέκου.

756. P.Pintaudi 48

line 2: ἔστι τ' ὀπόσον τοῦ ^(διμοίρου) δ(ο)θ(έν) σίτου → ἔστι τὸ ποσὸν τ(οῦ) δ(ο)θ(έντος) σίτου. What was taken as a symbol of *dimoiron* is actually the monogram ου written above *tau*; cf. line 5 where τ(οῦ) is written in a similar way.

line 3: τὸ ἐξ ἀγί(ου) → το(ῦ) ἐξαγί(ου). The term ἐξάγιον, which in Preisigke's WB is explained as 'Zahlung' 'Teilzahlung', occurs mainly in the 8th century⁵, with two exceptions: CPR V 26.863 (second half of the 5th cent.) and P.Oxy LVIII 3955.18 (611).

line 4: ἐπὶ τῇ σπερ(μαβολία) → ἐπὶ τῆς παρ(ούσης). Reading proposed by L. Berkes.

line 5: τοῦ νομ(ίσματος) ακ → τοῦ νομ(ίσματος) α (= ἐνός) κ. Reading proposed by F. Mitthof.

line 6: κ(εράτια) ..[].. [→ κ(εράτια) ζ η' []..κ. Reading proposed by F. Mitthof.

Lines 5 and 6 refer to the price of the wheat. First, there is a total of *artabai* (1686), then, the price of 1 *nomisma* for 20 *artabai*, continuing into the next line with the total number of *nomismata* plus *keratia* (and fractions of *keratia*).

757. P.Pintaudi 51 Recto

line 4: Πάσων(ος) → Πάσων (*l.* Πάσωνος). The absence of the abbreviation mark was recognised by L. Berkes.

line 6: Γεωργ<ί>ου → Γεωργίου.

line 11: Σίων(ος) → Σίων (*l.* Σίωνος). As in line 4, there is no abbreviation mark.

line 13: Βασίλ() → β̄ βολή(ς). Above the (first) *beta*, a dash indicates a number. The correction would point to a second delivery. Βολή is a rather rare word (CPR XIX 61 [throughout the text] and SPP X 152 v.7 and 8).

line 14: Σίων(ος) → Σίων; see comm. l. 11.

³ E.g. P.Hamb. I 56, col. 5.1 (late 6th–early 7th cent.); P.Köln VII 317.18 (6th cent.) and the commentary of F. Mitthof, CPR XXIII 34, Einleitung (p. 216).

⁴ Comparable phrases are found in P.Rain. Unterricht 93.1–3 (7th cent.); CPR XXII 17.11–16 (789/90): κώδικον ἡμερολόγιον τοῦ ἀνυσθέντος χρυσίου; CPR XXII 60.24 (7/8th cent.): ὑποταγή ἀνησθ(έντων) (*l.* ἀνυσθ(έντων)); SB I 4790.1–3 (7/8th cent.): κώδικον ὀμαδερὸν τοῦ ἀνυσθέντος χρυσίου; SPP X 120.1–5 (8th cent.): κώδικον ὀμαδερῶν τοῦ ἀνυσθέντος χρυσίου δημοσίων καὶ διαφόρων; SB XXIV 16044.1 (second half of the 7th cent.): λόγος χρυσίου ἀνυσθέντος.

⁵ P.Lond. IV 1412.117 and 120; 1413.2; 1457.2/4 and 11; 1468.1; SB XVIII 13870.2; SPP VIII 1084.2.

line 15: Β[α]σι[λ]() → possibly Βί[κ]τορος. The traces indicate exactly the same pattern of writing as in Βί[κ]τορος in line 3.

758. P.Pintaudi 57

line 7: τ[έ]ως → τῆς. After *tau* there are traces of ink going up in a straight line and on the right side of the lacuna; cf. τῆ σῆ in line 1.

There are traces following παρα[.] that are not indicated in the *ed. pr.* Thus, παρα[.] το[ῦ] should be changed to παρα[.] το[υ]. My impression is that this could be τ[οῦ] αὐτο[ῦ], but it is far from certain.

759. P.Pintaudi 58 Verso

. νταθau →]τῶ κ[υρ]ί[ω] μου τὰ π[ά]ντα θαυμασ(ιωτάτω). The editor in her commentary proposed reading: Ⲭ Ἐπίδος τῶ τὰ πάντα θαυμασ(ιωτάτω) ἀδελφῶ Ἀνατολίω. This is likely, but after an examination of the papyrus I would suggest: [Ⲭ Ἐπίδος] τῶ κ[υρ]ί[ω] μου τὰ π[ά]ντα θαυμασ(ιωτάτω) ἀδελφῶ Ἀνατολίω.⁶

Constantinos BALAMOSHEV

760.–761. Nikolaos GONIS

Two late addresses reread

760. SPP XX 224

This is a short letter addressed on the back τῶ δε[σπότη] μου τῶ μακ(αρίω) πρε(σβυτέρω) κόμ(ετι) [Στεφ]άνω. A priest and *comes* would be truly remarkable, but one also called ‘blessed’ is plainly implausible. Examination of the original, and now of the online image, has shown that instead of μακ(αρίω) πρε(σβυτέρω) the papyrus has μεγαλοπρε(πεστάτω) (there is a small blank space between λ and ο, where the binding string may have been placed).

Who is this Stephanos? The text comes from the Fayum, and the hand suggests a date in the first half of the seventh century (‘VI/VII’ *ed. pr.*). CPR VIII 71.5–6, addressed [τῶ μεγαλο]πρεπεστάτω Παύλω υἱῶ τοῦ τῆς μεγαλοπρεποῦς | μνήμης Στε]φάνου Κύρου γενομένου παγάρχου, may be relevant. This text was thought to date from 684 (CPR X p. 156 n. 22 = BL VIII 115), but Dr Sophie Kovarik has kindly pointed out to me that it probably dates from 654, in which case there is no need to associate the deceased pagarch with the *stratelates* of this name in P.Ross.Georg. III 53.6–7 (673/4 or 674/5)⁷. Finally, Στέφανον τὸν μεγα[λ]ο-πρεπέστ[α]τ[ο]ν [in P.Ross.Georg. III 21.1 (*ed. pr.* restores κόμητα, but this is not unavoidable), a seventh-century letter of unknown provenance, may refer to the same person (several Arsinoite documents of this date are edited in that volume).

⁶ I thank A. Papathomas for his suggestions on this passage.

⁷ One of the two, but probably the *stratelates* at an earlier stage of his career, may be identical with the *illustrios* Stephanos (Pros.Ars. 5096) a great Arsinoite landowner in the early decades of Islamic rule, whose dossier consists of SPP III 647, VIII 1139 (= BGU II 675), and XX 199; see J. Gascou, BiOr 39 (1982) 106.

761. P.CLT 3

Two village officials applied to the local *amir* for a travel permit for three monks, probably in 728. The text is written in Coptic, but the address on the back is in Greek. I reproduce the editor's reading followed by his interpretation of this highly abbreviated line (I have retained the orthography of *ed. pr.*):

+ ιδιοῖ ἀγ, ς θεοφιλ, ς μ δεσπ ς π τιμ πρ αξι ς μ εγ προστ ς ευερ τω υπερφῦ
 ς παν^{εῦ} αμιρα + χαηλ ς ιωαννου αυ δου +

ιδιω αγαθο και θεοφιλεστατω και μεγαλω μου (?) δεσποτω και πατρι (?) τιμοτατω (?) αξιω και μεγαλω προστατω και . . . ευεργετω τω υπερφουεστατω και πανευφημω αμιρα + χαηλ και ιωαννου αυτου δουλοι +

This requires correction: besides the soloecistic forms (δεσποτω, προστατω, ευεργετω) and other smaller problems, many of the abbreviations have to be read or interpreted differently; see the plate (VIIb) and the online image⁸. Thus, for θεοφιλ ς μ^γ read θεοφυλ ς μ^κ, that is, θεοφυλ(ά)κ(τω) μου (the sinusoids after θεοφυλ is an additional abbreviation indicator and does not stand for (καί) (sim. the sinusoid after δεσπ); π^α τιμ^η πρ^κ stand for πά(σης) τιμη(ς) πρ(οσ)κ(υνησεως); for μ^{εγ} I read μ^ετ^α, i.e., μ(ε)τ^α Θ(εόν); and there is what looks like alpha over the pi of προστς, which may suggest reading προστά(τη), though the position of the suprascript letter would be curious. I am unclear about what follows ιδίω; the expected μ(ου) cannot be confirmed. Thus I propose to read the address as follows:

† ιδίω . ἀγ(α)θ(ῶ) (καί) θεοφυλ(ά)κ(τω) μου δεσπό(τη) (καί) πά(σης) τιμη(ς)
 πρ(οσ)κ(υνησεως) ἀξίω (καί) μ(ε)τ^α Θ(εόν) προστά(τη) (vac.)
 εὐεργ(έτη) τῷ ὑπερφ(ουεστάτῳ) (καί) πανευ(φήμῳ) ἀμῖρ^α + Χαηλ (καί)
 Ἰωάννου αὐτ(οῦ) δοῦλ(οι)

Nikolaos GONIS

762.–766. Antonia SARRI

Notes on letters

762. P.Corn. 49

This letter probably comes from the Fayûm and dates from the first century AD. After the pre-script (ll. 1–2), it begins with a common formulaic expression, [πρὸ π]άντων ἀναγκαῖόν | [ἐστι]ν δει (l. δι') ἐπιστολῆς σε | [ἀσπ]άσασθαι (ll. 3–5), as read in BL II.2 50. ἐστίν is unparalleled in this position, and in this context ἀναγκαῖον normally construes with verbs in the aorist: cf. P.Oxy. LV 3806.3 (AD 15) ἀναγκαῖον ἔγνω; P.Köln VI 278.3f. (1st c. AD) ἀναγκαῖον ἠγη[σάμην; sim. P.Freib. IV 57.3–4 (1st/2nd c.), P.Herm. 4.3 (ca. 317–323). In view of the available space, we should probably restore [ἔγνω]v. [ἐστι]ν may have been influenced from the infinitive [ἀσπ]άσασθαι, but this may be an error for ἀσπάσασθαι (cf. BGU II 451.9).

⁸ <http://images.metmuseum.org/CRDImages/md/original/cop0895s2.jpg>.

763. P.Eleph. 13 = Sel.Pap. I 96

In this letter of 223/222 BC⁹ Andron informs Milon that a certain Philon has not received twenty drachmas, because they have not found Pistokles: *περὶ δὲ τῶν εἴκοσι δραχμῶν οὐπω ἐκεκόμιστο Φίλων, Πιστοκλῆς [γ]ὰρ οὐχ εὐρήκειμεν* (ll. 4–5). Πιστοκλῆς was normalized into Πιστοκλέα in *ed.pr.* and into Πιστοκλήην in Sel.Pap. I 96. On the online image¹⁰ it appears that what was read as the final sigma of Πιστοκλῆς is a small right-facing curve, followed by abraded space. This is similar to the left leg of nu, which in this hand is sometimes curved, especially at the end of words; see the final ν of *χαίρειν* (l. 1), *ὕγιανον* (l. 2), *ἐκομισάμην* (l. 2), *οὖν* (l. 3). We may thus read Πιστοκλήην; the accusative ending -ήην instead of -έα is common in the *koine* (see Mayser, *Grammatik* I.2, 40–41; Gignac, *Grammar* I, 71–2).

764. P.Heid. III 234

The body of this first/second century letter starts *πάντη Παν[σέ]ως ἐπιτυχῶν τοῦ πρὸς | ἡμᾶς γινομ[έ]γου περὶ τῶν παρὰ σοὶ παραχθέντων καὶ πρασσομένων ταχέως δῆλωσον* (ll. 3–6). Παν[σέ]ως, a rare name, was presumably introduced into the text on the assumption that the participle that followed needed an antecedent, but this is unnecessary. It would be preferable to read *πάν[τ]ως*, i.e., the formula *πάντη πάντως*; cf. e.g. P.Oxf. 17.8 (2nd c. BC), where it is used with the imperative, or SB VI 9026.10 (2nd c.), with jussive subjunctive. Inspection of the original also allows reading *γεινομ[έ]γου* in place of *γινομ[έ]γου* in line 4.

Another correction may be suggested for line 8: instead of *Πάρις*, on the original one may read the common female name *Ταπῆς*¹¹.

765. P.Mich. I 22

This letter, sent from Dionysodoros to Zenon in 257 BC, has an address on the back that was not transcribed in *ed.pr.* The online image¹² shows that at the lower right edge of the back side of the letter it is possible to read *Ζήνωνι*.

766. SB XXVI 16462

Only the lower right part of this first/second century letter has survived. In lines 4–6, the sender requests that the addressee do something (*δοῦς ἐργασίαν*) that would probably benefit the person whose name the editors proposed to restore as Σ]αβείνω (?). This would have some (positive) effect for the sender himself: *ἵνα καὶ | [?]νος γένωμαι* (ll. 5–6). I suggest restoring *[ἀμέριμ]νος*, perhaps preceded by *αὐτός* (less likely *ἐγώ*); cf. SB XIV 11372.14–15 (5th/6th c.) *εἶνα (l. ἵνα) | ἀμέριμνος γένωμε (l. γένωμαι)*. The *ἐργασία* that the sender asked the addressee to undertake for the benefit of Sabinos would relieve the sender from his own worries.

Antonia SARRI

⁹ It belongs to the archive of the *praktor* Milon, which was excavated at Elephantine but is related to Apollonopolis; see W. Clarysse, *The archive of the praktor Milon*, in K. Vandorpe, W. Clarysse (eds.), *Edfu, an Egyptian Provincial Capital in the Ptolemaic Period*, Brussels 2003, 17–27.

¹⁰ <http://ipap.csad.ox.ac.uk/4DLink4/4DACTION/IPAPwebquery?vPub=P.Eleph.&vVol=&vNum=13>.

¹¹ <http://www.trismegistos.org/nam/detail.php?record=1226>.

¹² <http://wwwapp.cc.columbia.edu/ldpd/apis/item?mode=item&key=michigan.apis.1808>.