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AMPHILOCHIOS PAPATHOMAS
MARIANNA THOMA

A Woman's Application for the Appointment of a Guardian (*tutor ad actum*)

Plate 20

The present article contains the first edition of a hitherto unpublished Greek petition from the Collection of Papyri of the Austrian National Library (inv. no. P.Vindob. G 25822¹).

The papyrus records the application of a woman whose name has not been preserved and who requests to be granted a legal tutor to perform a legal act for which a tutor was required (*tutor ad actum*). Such an appointment was most often requested in cases when the guardian of the woman was dead or absent, or when the transaction was performed between the woman and her guardian (for example, her husband in case of a divorce) and there were conflicting interests.² The woman in the present papyrus maintains that she has no male relatives whatsoever. The name and title of the addressee are also not preserved. However, since the assistant involved in the administrative handling of the application seems to be a *πρυτανικός καὶ ἐξηγητικός ὑπηρετής* (ll. 12–13), we assume that the addressee of this application is most likely either the *archiprytanis* and *exegetes* of Alexandria,³ or the *exegetes* of the Arsinoite metropolis Ptolemais Euergetis (on the provenance of the piece from the Arsinoite nome, see below).

¹ Due to a typing error, P.Vindob.Sijp. 18 (p. 91) mentions as its inventory number P.Vindob. G 25822 instead of the correct P.Vindob. G 25882.

² See the parallels mentioned in the comm. on ll. 5–7 below. On the procedure of the appointment of a legal guardian for one specific transaction, see P. M. Meyer, *Gesuch um Bestellung eines "tutor ad actum"* (*Stud. Pal. XX* Nr. 50: *Immobiliarkauf*), in: *Atti del Congresso Internazionale di Diritto Romano (Bologna e Roma, 17-27 aprile 1933)*, Pavia 1934–1935 I, 505–510, and R. Taubenschlag, *The Law of Greco-Roman Egypt in the Light of the Papyri*, 332 B.C.-640 A.D., Warszawa 1955, 174.

³ As already noted by A. Bowman, *The Town Councils of Roman Egypt*, Toronto 1971, 15–16, in most cases the *archiprytanis* was also an *exegetes*. On the rather complex issue of the *archiprytanis* of Alexandria, see P. Schubert, *Observations sur la prytanie en Égypte romaine*, ZPE 79 (1989) 235–242; *id.*, P.Diog. 16.13 note; D. Delia, *Alexandrian Citizenship during the Roman Principate* (American Philological Association. American Classical Studies 23), Atlanta, Georgia 1991, 103; P. van Minnen, *Gesuch um Bestellung eines Kyrios (P.Flor. III 318 + P.Lond. III 1164a)*, ZPE 93 (1992) 191–204, esp. 197–198; D. Hagedorn, P.Hamb. IV, p. 202; *id.*, *The*

In the preserved part of the text, there is no clear information regarding the nature of the legal act to be performed, for which the appointment of a tutor was needed.⁴ A list of assets mentioned at the beginning of the text, which usually constitute part of a woman's dowry, implies that the subject of the petition was related to the applicant's dowry: she could, for example, have been a woman who applied for a legal tutor so that she could recover her dowry after her husband's death⁵ or in case of divorce.⁶ A less likely scenario is that it was necessary that all these assets be publicly recorded as part of an inheritance (for example, they could have belonged to the dowry of the petitioner's mother who would have passed away) or were to be used by the petitioner as a pawn for the grant of loan⁷. After his appointment, the tutor would have had the authority to issue a receipt (*ἀποχή*) for the transaction for which he was needed (l. 10). As becomes clear from the *subscriptio* ἀνέγγνων (l. 11), the official addressed must have accepted the applicant's request, nominated Severus as her legal guardian and instructed his assistant to communicate his decision to the registration office.

The *exegetes* was one of the officials in charge of the requests related to the legal guardianship of both women and orphaned or fatherless minors.⁸ The steps for appointing a guardian for a specific legal act are: First, the woman submits an application to the *exegetes*. If the petition is justified and there are no objections to the request, the *exegetes* grants her a guardian and then notifies those in charge of the archives of his decision through the *exegetikos hyperetes*. They could then proceed with the legal transaction which the petitioner had requested.

Emergence of Municipal Offices in the Nome-Capitals of Egypt, in: A. K. Bowman, R. A. Coles, N. Gonis, D. Obbink, P. J. Parsons (eds.), *Oxyrhynchus. A City and its Texts*, London 2007, 194–204, esp. 200; K. Nawotka, *Archiprytanis*, *Epigraphica* 76 (2014) 87–109.

⁴ The consent of the legal tutor was necessary for all private transactions carried out by women which were publicly recorded; see, for example, A. Arjava, *The Guardianship of Women in Roman Egypt*, in: *PapCongr.* XXI, 25–30, esp. 26.

⁵ Cf. P.Oxy. X 1274 (mid-3rd cent. AD), in which a woman requests the appointment of a legal representative to register the property of her deceased husband and the recovery of her dowry. On documents recording the return of a woman's dowry with the assistance of her legal tutor, cf. further P.Oxy. II 268 (57 AD); P. Worp II 18 (= P. Tebt. II 460, 139 AD). In P. Coll. Youtie II 67 (260–261 AD), the bride's mother recovers her daughter's dowry without her legal tutor according to the *ius trium liberorum*.

⁶ Cf. for example P. Princ. II 31 (79/80 AD) in which Haraisis, acting with her guardian, acknowledges to her former husband Thouonis the receipt of her dowry after the divorce.

⁷ For this latter possibility, cf. P.Oxy. I 114. On household objects which were given as pawn for the grant of loans, see E. M. Husselman, *Pawnbrokers' Accounts from Roman Egypt*, *TAPhA* 92 (1961) 251–266.

⁸ See F. Oertel, *Die Liturgie: Studien zur ptolemäischen und kaiserlichen Verwaltung Ägyptens*, Leipzig 1917, 325–329; 173; B. H. Kraut, *Seven Heidelberg Papyri Concerning the Office of Exegetes*, *ZPE* 55 (1984) 167–190, esp. 167–169; Hagedorn, *The Emergence of Municipal Offices* (see n. 3) esp. 198–199, as well as P. Hamb. IV, pp. 157–281, where the largest collection of evidence can be found. The most recent discussion of the office is found in L. C. Colella's *La boule di Arsinoe nel III secolo d.C.*, doctoral thesis, Università degli Studi di Napoli Federico II, Napoli, 2018, 59–63.

Petitions addressed to the *archiprytanis* and *exegetes* requesting a legal tutor are already attested as attached copies in later documents. There are six parallels, all from the Arsinoite nome and dated in the period between the reigns of Marcus Aurelius and Septimius Severus (after 168/169 AD – 207 AD).

- SPP XX 50 (after 168/169 AD, Arsinoite nome): A woman should be granted a legal guardian to carry out the act of selling land.

- P.Mil.Vogl. II 71 = SB VI 9264 (172–175 AD, cf. BL XI 135 and HGV, Ptolemais Euergetis): A legal tutor must be appointed for Tephorsais *alias* Eudaimonis to draw up a marriage contract, including the dowry (in the form of *prosphora* of land).

- P.Stras. IV 284 (177 AD, Ptolemais Euergetis): Herakleia needs to be granted a legal tutor to draw up her will.

- P.Hamb. IV 278 (after 190 AD?, Tebtunis): Messalina, daughter of Kronion, needs to be granted a legal guardian to draw up her will.

- P.Tebt. II 397 (198 AD, Ptolemais Euergetis): Tyrannis, daughter of Sarapion, needs to be granted a legal tutor to issue a receipt for debt repayment.

- P.Diog. 16 (207 AD, Ptolemais Euergetis): Dioscorous, daughter of Hierax, needs to be granted a legal guardian to issue a receipt for debt repayment.⁹

These parallels, in which a copy of the original petition is embedded to later texts, have the following structure: a) the contract of the transaction for which the woman has requested the appointment of a legal tutor (in some cases, there is an indication at the beginning of this document that it constitutes a copy of the original), b) a copy of the note of *archiprytanis* and *exegetes* sent to those in charge of the archives (οἱ τὰ ἀρχεῖα πραγματευόμενοι) authorizing the transaction, c) a copy of the petition submitted by the woman to the *archiprytanis* and *exegetes* regarding the appointment of a tutor, d) a copy of the *subscriptio* of the *archiprytanis* and *exegetes*, in which it is stated that he has taken note of the case, e) a copy of the signature of the addressee's assistant (πρυτανικός καὶ ἐξηγητικός ὑπρέτης) who transferred the letter of the *archiprytanis* and *exegetes* to those in charge of the archives concerning the approval of the appointment of a legal tutor on behalf of the *archiprytanis* and *exegetes*.¹⁰

Our papyrus provides the seventh example of a woman's application to the *archiprytanis* and *exegetes* concerning the appointment of a legal tutor followed by the subscription of the addressee and the note of his *hyperetes*. This corresponds to the parts c–e of the aforementioned parallels. However, there is a substantial difference between the new text and the parallels: The latter testify to a later stage of the legal procedure, taken by the women once their request for the appointment of legal tutor has been approved by the *archiprytanis* and *exegetes*, and the desired contract is drawn up with the assistance of the appointed tutor. The three different hands attested in the Viennese

⁹ On women's requests for a legal tutor from other regions of Egypt which are addressed to officials such as the strategos, the priest and exegetes, as well as the royal scribe, see, for example, SB V 8010 (54–68 AD?, Alexandria); P.Fouad 36 (165 AD, Oxyrhynchos); P.Ryl. II 120 (167 AD, Hermopolis); P.Oxy. XII 1473 (201 AD, Oxyrhynchos); P.Oxy. I 56 (203 AD, Oxyrhynchos).

¹⁰ See Schubert, *Observations sur la prytanie* (see n. 3) 236.

papyrus indicate that we are still in the first stage of the procedure: The new papyrus preserves not a copy attached to a legal text, but the original application submitted by the woman to the *archiprytanis* and *exegetes*, along with the original subscription of the latter and the original note of the *hyperetes*. At a later stage, a copy of the application, together with copies of the *exegetes*' subscription and the note of his *hyperetes*, would be attached to the legal text drawn up by the woman through her legal tutor.

The inventory journal of the Papyrus Collection of the Austrian National Library offers no information on the acquisition of this text or on its date and provenance. Therefore, we have to rely on the content and the palaeography for determining its origin and date. The aforementioned parallels, which date from after AD 168/169 to AD 207, as well as the palaeography suggest a date in the late second or the early third century AD; cf., for example, P.Köln III 143 (190 AD¹¹); P.Ryl. II 196 (196 AD¹²) and P.Giss. I 51 (202 AD¹³).

Concerning the provenance of the papyrus, the clause ὅθεν αἰρουμένη διὰ | [σοῦ τὸν π]ροχ[ε]ραμμένον Σευήρον ἐπιδίδωμ(ι) καὶ ἀξιῶ | [σε ἐπιστεῖλ]αι τοῖς τὰ ἀρχεῖα πραγματευομένοις συν[χρηματίζε]ν μοι (ll. 7–10) indicates that the papyrus originates from the Arsinoite nome.¹⁴ It is noteworthy that all parallels mentioned above also come from the same nome and must have been written in the capital of the Arsinoite nome, Ptolemais Euergetis. This is due to the centralization of the Arsinoite registration offices in Ptolemais Euergetis during this period (there were no γραφεῖα in the villages at this time). The capital of the Arsinoite nome must, therefore, be the origin of the Viennese papyrus.

P.Vindob. G 25822
Ptolemais Euergetis

10.7 × 10 cm

late 2nd or early 3rd cent. AD
Plate 20

The upper and left parts of the papyrus are broken off. The bottom and right sides are partially complete. Small wormholes are scattered throughout the fragment. The colour of the papyrus is medium brown. The script runs along the fibres. The back is blank. Three different hands appear in the document: a) the hand that wrote the text of the petition (ll. 1–11), b) the hand of the official who received the petition and added his *subscriptio* (l. 11), and c) the hand of his *hyperetes* (ll. 12–13). Two horizontal

¹¹ <https://www.pappal.info/sample/show/5770>.

¹² R. Seider, *Paläographie der griechischen Papyri*, vol. I, plate 36.

¹³ <https://www.pappal.info/sample/show/5806>.

¹⁴ See H.-A. Rupprecht, *Zur Frage der Frauentutel im römischen Ägypten*, in: *Festschrift für Arnold Kränzlein. Beiträge zur Antiken Rechtsgeschichte*, Graz 1986, 95–102, esp. 96 (= H.-A. Rupprecht, *Beiträge zur Juristischen Papyrologie. Kleine Schriften*, Stuttgart 2017, 173–180, esp. 177): „Die Fassung der Anträge ist regional unterschiedlich gehalten. Während überwiegend der Antrag auf Bestellung des genannten Tutors gerichtet ist, begegnet nur im Fayum — aber auch dort nicht regelmäßig — die Formulierung: ὅθεν αἰρουμένη διὰ σοῦ τὸν X ... καὶ ἀξιῶ ἐπισταλῆναι τοῖς τὰ ἀρχεῖα πραγματευομένοις συγχρηματίζεσθαι μοι ... (z.B. Mil. Vogl. II 71, Z. 24f.). In Oxyrhynchos ist üblich: αἰτοῦμαι διὰ σοῦ πρὸς μόνην ταύτην οἰκονομίαν ἐπιγραφησόμενον κύριον (z.B. SB VI 9517, Z. 4)“.

strokes belonging to the *subscriptio* of the official and the note of the *hyperetes* fill the space at the end of lines 11 and 13 (*horror vacui*).

- — — — —
- 1 [(Hand 1)] . []
 2 [± 6] ρ . . [. . .] . . ς ἐν [σ]υν[τιμήσει δραχμῶν]
 3 [έκατ]ὸν ἐξήκ[οντ]α καὶ χαλκᾶ σκεύη, Ἀφρ[οδίτην, εἴσο- (*vel sim.*)]
 4 [πτρον] δῖπτυχον, κάδον, ληκύθους δύο κ[ασσ]ιτε-
 5 [ρίνα]ς, στάμνον, ληκύθους δύο, ἐμποδίζομε ἔνεκα τοῦ
 6 [μῆ] περιεῖναί μοι πατέρα, μηδὲ πατρὸς πατέρα, μηδὲ
 7 [ἔχειν] με ἄνδραν, ἀδελφὸν ἢ υἱόν, ὅθεν αἰρουμένη διὰ
 8 [σοῦ τὸν π]ρογ[εγ]ραμμένον Σευήρον ἐπιδίδωμ(ι) καὶ ἄξιῶ
 9 [σε ἐπιστεῖλ]αι τοῖς τὰ ἀρχεῖα πραγματευομένοις συν-
 10 [χρηματίζειν] μοι τῇ[ν] ἀποχὴν ἐγδιδομένη ἔν' ὧ ὑπὸ
 11 [σοῦ πεφιλανθρ]ῶπητ[μ]ένη. (Hand 2) Ἀνέγων. —
 12 [(Hand 3) NN, πρυτ]αν[ικὸς] καὶ ἐξηγητικὸς ὑπη-
 13 [ρέτης, μετενήνοχα, χρ]όνος ὁ αὐτός. —

5 l. ἐμποδίζομαι 7 l. ἄνδρα 8 ἐπιδίδω *par.* 10 l. ἐκδιδομένη 11 ανεγων — *par.* 13 αὐτος — *par.*

“...valued at one hundred and sixty drachmas, and bronze utensils, a statuette of Aphrodite, a double-folded mirror, a jar, two tin flasks, a jar and two flasks, I am prevented as my father is no longer living, nor is my paternal grandfather, and I have no husband, brother, or son. I, therefore, choose through you the aforesaid Severus and present this asking you to instruct those in charge of the archives to act with me in issuing the receipt so that I may obtain relief. (Hand 2) Read by me (sc. the *archiprytanis* and *exegetes*) — (Hand 3) I, NN, assistant of the *prytanis* and *exegetes*, have conveyed the letter. The same date. —”

1–5 The first five lines of the preserved text contain the value of the petitioner's dowry, as well as a list of her *parapherna* (see below).

2 ἐν [σ]υν[τιμήσει δραχμῶν]: The phrase ἐν συντιμήσει introduces the total value of the *pherne* (160 drachmas), which must have been mentioned in detail in the lost upper part of the papyrus. The proposed restoration is very tempting, given the fact that a list of everyday chattels follows (ll. 3–5), which are usually included in women's dowries as *parapherna* (see below, comm. on ll. 3–5). This phrase is common in marriage contracts in which the dowry's value had to be clearly defined since, in case of a divorce, the husband was obliged to return the exact value to the bride or her family, cf., e.g., P.Oxy. XLIX 3491.5–6 with BL X 154 and XII 151 (157–158 AD): ἐφ' ἧ ἔσχ[εν] ὁ γαμῶν ἅμα τῇ συνελε(ύσει) παρὰ μὲν τοῦ πατ(ρὸς) Ἡρακλείδ(ου) ἐν φερνῇ ἀργ(υρίου) (τάλαντον) α καὶ χειροπέλιον(ν) (l. χειροπέλλιον) καὶ . . . φ[. . .] | / ἀμφοτέρ(α) χρ(υσοῦ) σταθμῶ Ὁξ(υρυγχιτικῶ) μναιαίων β ἐν συντειμήσει (l. -τι-)

(δραχμῶν) χ' καὶ ἱμάτια ἐν συντειμ(ήσει) (l. -τι-) (δραχμῶν) τ'; P.Athen. 30 Recto 15–16 (178–179 AD): ἐν | συντειμήσι (l. -ει) δραχμῶν ἐξακοσί[ων κτλ.].

3–5 χαλκᾶ σκεύη ... ληκύθους δύο: These chattels, which were intended for the personal use of the wife, emerged from the first century AD onwards in marriage documents under the title of *parapherna*. This dowry category usually consists of four types of items: gold jewellery, silver jewellery, chattels for the wife's use and clothing.¹⁵ The delivery of the *parapherna* together with the *pherne* became a common practice in the first century and lasted until the third century AD.¹⁶ During the second and third centuries, the *parapherna* mainly consisted of cheap household implements and clothing.¹⁷ This also appears to be the case in our papyrus.

3 χαλκᾶ σκεύη: Σκεύη (utensils) are very often attested as part of a dowry (cf., for example, P.Mich. V 343.5 [54 AD; cf. BL XIII 137]: γυνεκῆα [l. -αικεῖα] σκεοῦει [l. σκεύη]; PSI V 463.22 [158–160 AD]: σκεύη οἰκιακά) or as part of an inheritance (cf., e.g., CPR VI 1.9 [125 AD] with BL VIII 103: καὶ σκεύη καὶ ἐνδομενεῖαν [l. -ίαν] καὶ ἱματισμόν). Γυναικεῖα χαλκᾶ σκεύη are attested in the marriage agreement SB XXIV 16256.45 (117/118 AD). In SPP XX 31.19 (230 AD), the reconstructed term χαλκᾶ may have been followed by the noun σκεύη.

Ἄφρο[οδίτην: The end of l. 3 is heavily damaged. The α is certain and could be followed by a φ. Afterwards, a ρ is clearly visible under the microscope. Statuettes of Aphrodite are usually listed among the *parapherna*.¹⁸ Cf., for example, P.Stras. IV 237. 15–16 (142 AD): κ[αὶ χαλκῆν Ἄφρο]||[δί]την, ὅσιπτρον (l. εἴσο-) δίπτυχον, κάδο[υς], λ[η]κύθους; BGU IV 1045.14–15 (154 AD): καὶ ἐν παραφέρνο[ις Ἀφρ]ο[ο]δ[ί]τη[ν ± 18]ηχυ[?] .] . . πάντα χαλκᾶ μυροθ[ή]κη; P.Hamb. III 220.7 (223–224 AD): ἅ ἐστιν Ἄφροδίτη, ἔσοπτρον δίπτυχο[ν]; SPP XX 31.19–20 (230 AD); cf. BL XII 275: ἐπικ[ά]ρσιον κ[αὶ χαλκᾶ ... Ἄφροδ[ί]την, μαγ[ί]δια (?) ἔσοπτρον δίπτυχον κτλ.

3–4 [εἴσο]||[πτρον (vel sim.)] δίπτυχον: “mirror double folded”. In most papyrological attestations, the epithet δίπτυχον is preceded by the nouns ἔσοπτρον/εἴσοπτρον and κάτοπτρον, which are synonyms. Therefore, both [εἴσο]||[πτρον] / [ἔσο]||[πτρον] and [κάτο]||[πτρον] are appropriate supplements for this passage. On εἴσοπτρον / ἔσοπτρον, cf. P.Stras. IV 237.15–16 (see comm. to l. 3); SPP XX 15.9–10 (189 AD; cf. BL VIII 461): καὶ ἐ[ν τοῖς παραφ]έρνοις κιτῶν κροκά[τι]νος, παλλίολον γλορὸν (l. χλωρόν) ἐπικάρσιον καὶ χαλκᾶ | [Ἀφρο]δείτην, ἔσοπτρον δίπτυχον, as well as P.Hamb. III 220.7 (223–224 AD); SPP XX 31.19–20 (230 AD). On κάτοπτρον, cf. BGU III 717, 12 (149 AD): κάτοπτ[ρ]ον δίπτυχον, λαμπάδα, ληκύθ[ου]ς τέσσαρες, as

¹⁵ U. Yiftach-Firanko, *Marriage and Marital Arrangements. A History of the Greek Marriage Document in Egypt. 4th century BCE–4th century CE*, München 2003, 141. On the difference between *pherne* and *parapherna*, see C. Sánchez-Moreno Ellart, *Pherne and Parapherna in the Documents of Augustus' Reign: on the Subject of P.Ryl. II 125 once again*, Aegyptus 86 (2006) 177–193.

¹⁶ Yiftach-Firanko, *Marriage and Marital Arrangements* (see n. 15) 145.

¹⁷ Yiftach-Firanko, *Marriage and Marital Arrangements* (see n. 15) 149.

¹⁸ F. Burkhalter, *Les statuettes en bronze d'Aphrodite en Égypte Romaine d'après les documents papyrologiques*, RA N.S. 1 (1990) 51–60.

well as P.Mich. V 343.5 (54 AD; cf. XIII 137); P.Oxy. XLIX 3491.7 with BL XIII 162 (157–158 AD); P.Oxy. XII 1449, col. 2, fr. 4.56 (213–216 AD).

4 κάδον: Κάδος is a type of jar for everyday use which is usually offered to the bride as part of her *parapherna*, cf. the marriage contract Pap. Choix 10.19–21 (162 AD): καὶ κάδον | καὶ σκάφιον χαλκᾷ καὶ κιβωτὸν καὶ δίφρον ξύλινα καὶ | κ[ίστη]ν πλεκτήν. It is also attested in two petitions concerning women's property, cf. SB XVIII 13176. 44–45 (168 AD): [καὶ . . .]ισιον ἐν καὶ κάδον ἓνα καὶ κάτω|π[τρον] <ἐν> καὶ δίφρον ἓνα καὶ λάμπάδα; P.Hamb. I 10.34–35 (2nd cent. AD): καὶ χαλκώματα, λυ|χνέας (l. -ίας) β στάμνον α κ[ά]δον μέγα α.

4–5 ληκύθους δύο κ[ασσ]ιτε[ρίνα]ς: Λήκυθος (“oil flask”) is a common asset in dowries and specifically as part of *parapherna*; cf., for example, P.Stras. IV 237.16 (142 AD; see comm. on l. 3); BGU III 717.13 (149 AD): λήκυθον [κα]σσιτερίνην, κάμπτρα κ[ι]βωτός, κόφινος κτλ.; PSI X 1115.11 (152 AD; cf. BL XII 255): χ[ι]τῶνα καὶ πάλιον λευκὰ καὶ σκάφειον (l. -ιον) χαλκοῦν καὶ λήκυθον κασιτερίνην (l. κασσι-); P.Hamb. I 10.37 (2nd cent. AD): τήγανον α ληκύθους κασιτερίνας (l. κασσι-). These parallels make κ[ασσ]ιτε[ρίνα]ς appear plausible, a restoration which is also supported by the remains of the last letter of the word, which seems to be a sigma. Alternatives such as κ[ιβώτ]ιν and κ[ίστ]ην (cf. Pap. Choix 10.20–21 [162 AD]) are less probable palaeographically. The phrase ληκύθους δύο is also attested in l. 5 of the papyrus, but it is not clear what this repetition indicates.

5 Στάμνος (“jar”, “wine-jar”) is often attested in marriage contracts as part of the woman's dowry under the category of *parapherna*; see, for example, P.Oxy. XLIX 3491.7 with BL XIII 162 (157–158 AD): μνᾶς ιε, ζώδιον Ἀφροδι(ίτης), στάμνον, κάτωπτρον δίπτυχ(ον) κασιω[τικόν]; SB XVIII 13176.42 (168 AD): καὶ χαλκ[ω]μάτω[ν] σκε[ύ]η, στάμνον; SPP XX 15.9–10 (189 AD): χαλκᾷ | [Ἀφρο]δείτην, ἔσοπτρον δίπτυχον, δίφρον, στάμνον [σ]κάφιον; cf. also the letter P.Oxy. I 114.9–10 (2nd/3rd cent. AD): Ἀφροδίτη, σκάφιν, ληκύθιν κασιτερίνον, μέγα καὶ στάμνον.

5–7 ἐμποδίζομε ἔνεκα τοῦ ... ἀδελφὸν ἢ υἰόν: In this passage, we come across the woman's legal disability to act because she has no legal guardian due to the absence of males in her family.¹⁹ On parallels, cf. SB V 8010.24–29 (54–68 AD): ἐμ[μ]ποδίζομαι ἔνεκα τοῦ αὐτὸν μὲν τὸν ἄνδρ[α μου] | Ἀριστέαν μὴ δύνασθαι ἐπιγραφῆναί μου κύρ[ιον] | διὰ τὸ ἀπαλλάσσεσθαι με ἀπ' αὐτοῦ, τὸν δὲ προγεγραμμ[ένον μου υἰόν] | Ἀριστέαν ἀφήλικά εἶναι, ἕτερα τέκνα με μὴ ἔχειν [καὶ ἄλλον μὴ]|δένα μοι ἀπλῶς ὑπάρχειν πρὸς γένους [συγγενή; P.Mil.Vogl. II 71.23–24 (172–175 AD; cf. BL XI 135): ἐμποδίζομαι | [μὴ ἔχουσα τὸν ἐπιγραφησόμενόν μου κύριον διὰ τὸ μὴ περιεῖ]ναί μοι πατέρα μηδὲ πατρὸς πατέρα μηδὲ ἔχειν ἀδελφούς μηδὲ υἰούς; PSI X 1104.9–11 (175 AD): ἐμποδίζομα[ι] | τῷ μὴ ἔχειν με συνεξελεύθερον ἀδελφ[ὸν] μηδὲ υἰὸν τέλειον; P.Stras. IV 284.22 (177–179 AD): [- - - ἐμποδίζομαι μὴ ἔχουσα τὸν ἐπιγραφησόμενόν μου κύριον τῷ] ἄπανδρόν με εἶναι καὶ μὴ περιεῖναί μοι πατέρα μήτε το[ῦ π]ατρ[ὸς] πα[τ]έρρα μή[τ]ε ἔχιν (l. -ειν) με ἀδελ[φὸν ἢ υἰόν], as well as SPP XX 50.29–30 with BL II.2 161

¹⁹ On women's legal guardianship, see, for example, Rupprecht, *Zur Frage der Frauentutel im römischen Ägypten* (see n. 14).

(168–169 AD); P.Tebt. II 397 (= M.Chr. 321).25–27 (198 AD); P.Hamb. IV 270.14–17 (2nd/3rd cent. AD?), and BGU XV 2462.14–15 (early 3rd cent. AD).

7 ἄνδραν: “man”, here in the sense of “husband”.

7–8 ὅθεν αἰρουμένη διὰ | [σοῦ τὸν π]ρογ[ε]γραμμένον Σευήρον: The petitioner mentions the person to be appointed as her legal guardian: a certain Severus; cf. PSI X 1104.11–12 (175 AD): ὅθεν αἰρουμένη διὰ σοῦ | τὸν προγεγραμμένον Ἰσίδωρον, as well as P.Mil.Vogl. II 71.25 with BL XI 135 (172–175 AD). On the appointment of a tutor, see P. W. Pestman, *Over vrouwen en voogden in het Oude Egypte. Rede uitgesproken bij de aanvaarding van het ambt van Gewoon Hoogleraar in de rechtsgeschiedenis van het Oude Egypte en van het Oude Griekenland, alsmede de juridische papyrologie aan de Rijksuniversiteit te Leiden op 24 oktober 1969*, Leiden 1969, 23–24; Rupprecht, *Zur Frage der Frauentutel im römischen Ägypten* (see n. 14).

8 π]ρογ[ε]γραμμένον: On the form of ρ, cf. the ρ in πατρός (l. 6).

ἐπιδίδωμ(ι) καὶ ἀξιώ: The phrase ὅθεν ἐπιδίδωμι καὶ ἀξιώ is typical in petitions submitted to the authorities; see, for example, BGU I 157.11–13 (2nd/3rd cent. AD; cf. BL XIII 17): ὅθεν ἐ[π]ιδίδ[ωμ]ι καὶ ἀξιώ | ἀχθῆναι αὐτὸν ἐπὶ σὲ καὶ | τ[υ]χεῖν τ[ῶ]ν ἀπὸ σοῦ δικαίων; P.Fouad 29.12 (224 AD): ὅθεν ἐπιδίδωμι τάδε τὰ βιβλία καὶ ἀξιώ. The final μ in ἐπιδίδωμ(ι) has the form of an almost horizontal line above ω and μ.

9–10 [σε ἐπιστεῖλ]λαι τοῖς τὰ ἀρχεῖα πραγματευομένοις συν[χρηματίζειν] μοι τῇ[ν] ἀποχὴν ἐγδιδόμενη: On parallels, cf. SPP XX 50.30 with BL II.2 161 (after 168–169 AD): ἐπιστεῖλαί σε τοῖς τὰ ἀρχεῖα πραγματευομένοις] συνχρηματίζειν μοι πωλούση καὶ παραχωρο[ύση]; P.Mil.Vogl. II 71.25–26 with BL XI 135 (172–175 AD): ἐπισταλῆναι τοῖς τὰ ἀρχεῖα πραγματευομένοις συνχρηματίζειν | [μοι αὐτὸν τὸν Πλουτίωνα τὴν προσφορὰν ποιουμένη; PSI X 1104.13–15 (175 AD): ἐπισταλῆναι τοῖς τὰ ἀρχεῖα πραγματευομένοις | συνχρηματίζιν (l. -ειν) μοι περιλυομένη πρὸς τ[ὸν] | Σάτυρον μετὰ κυρίου τοῦ προγεγραμμένου; P.Stras. IV 284.23–24 (177–179 AD): ἐπισταλῆναι τοῖς τὰ ἀρχεῖα (l. -εῖα) π[ρ]αγματουομ[έ]νοις συνχρηματίζειν μ[οι] διατιθεμένη; P.Tebt. II 397.26 (198 AD): ἐπιστῖλέ (l. -εῖλαί) σε τοῖς τὰ | ἀρχεῖα (l. -εῖα) πραγματευομένοις συνχρηματίζιν (l. -ίσειν) μοι ἐγδιδόμενη αὐτοῖς τὴν ἀποχὴν; P.Diog. 16.25–26 (207–208 AD): ἐπισταλῆναι τοῖς τὰ ἀρχεῖα (l. -εῖα) πραγματευομένοις συν[χρη]ματίζει[ν] μοι ποιουμένη τὴν ἀπ[ο]χὴν τῶν προκιμένων δ[ρ]αχμῶν μετὰ κυρίου τοῦ Σαραπίωνος ἀνεμποδίστως (l. ἀνεμπο-).

10–11 ἵν' ὃ ὑπό | [σοῦ πεφιλανθρ]ῶπη[μ]ένη: The reconstruction of the last part of the petition is based on the typical phrase attested in various petitions which illuminates the petitioner's need to have his/her requests accomplished. On parallels, see P.Oslo II 22.17 (127 AD); SPP XX 50.31 with BL II.2 161 (after 168–169 AD); P.Mil.Vogl. II 71.26 with BL XI 135 (172–175 AD); PSI X 1104.16 (175 AD); P.Tebt. II 397.26 (198 AD). The restoration [εὐεργ]ετη[μ]ένη (cf., for example, BGU II 648.22 [164/196 AD]: ἵν' ὃ εὐεργετημ[ένη] should be ruled out due to palaeographical reasons: there is no upper part of the ε, whereas the following letter is a π and not a τ; cf. the π of ἐπιδίδωμ(ι) (l. 8) and the τ of πατέρα (l. 6).

11 On ἀνέγων (*legi* in Latin), cf., e.g., SPP XX 50.33 (168–169 AD; BL II.2 161): ἀνέγων·Διογέν[η]ς π]ρυτανικὸς καὶ ἐξηγητικὸς ὑπηρέτης μετονήνοχα (l. μετε-).

χρόνος ὁ αὐτός; P.Tebt. II 397.28 (198 AD): ἀνέγνω. Δημήτριος πρυτανικὸς καὶ ἐξηγητικὸς ὑπηρέτης μετενήνοχα (l. μετε-), χρόνος ὁ αὐτός; P.Diog. 16.27 (207–208 AD): ἀνέγνω. Ἄρπαλος πρυτανικὸς καὶ ἐξ[η]χ(ητικὸς) ὑπηρέτ(ης) μετενήνοχα. χρόνος ὁ αὐτός.

12–13 πρυτ[αν]ικὸς καὶ ἐξηγητικὸς ὑπη[ρ]έτης, μετενήνοχα: The official letter of the *archiprytanis* and *exegetes* was transferred by his assistant, the *hyperetes*. For attestations of πρυτανικοὶ καὶ ἐξηγητικοὶ ὑπηρέται (ὑπηρέται τῆς ἀρχῆς), see above (comm. on l. 11), as well as P.Mil.Vogl. II 71.26–27 with BL XI 135 (172–175 AD): Πτολεμαῖος [πρ]υτανικὸς καὶ ἐξηγητικὸς ὑπηρέ[τ]ης μετενήνοχα. It should be noted that ὑπηρέται appear as offering assistance to various officials in this period, such as the *praefectus Aegypti* and the *strategus* of the nome; cf., e.g., BGU II 592, col. II 9–10 (160 AD): ἐξήλθεν [Α]πολλώ[νιος] ὁ [ήγ]εμονικὸς ὑ[π]η[ρ]έτης. ὑπογρ(αφή)·ἀνέγνω and BGU III 832.31 (112–113 AD): στρατηγικὸς ὑπηρέτης Ἡρακλ(είδου) μερίδος με[τ]ενήνοχ(α) τὴν προκειμένην --. On the *hyperetai* in Roman Egypt, see S. Strassi, *Le funzioni degli ὑπηρέται nell'Egitto greco e romano* (Schriften der Philosophisch-historischen Klasse der Heidelberger Akademie der Wissenschaften 3), Heidelberg 1997 (on πρυτανικοὶ καὶ ἐξηγητικοὶ ὑπηρέται, see esp. 53–55); cf. also the old contribution by H. Kupiszewski, J. Modrzejewski, *Ὑπηρέται. Étude sur les fonctions et le rôle des hyperètes dans l'administration civile et judiciaire de l'Égypte gréco-romaine*, JJP 11–12 (1957–1958) 141–166 (esp. 150–151), now superseded.

13 μετενήνοχα: The official letter of the *archiprytanis* and *exegetes* addressed to those in charge of the archives was transferred by the *hyperetes*. The verb appears in all the aforementioned parallels in which the πρυτανικὸς καὶ ἐξηγητικὸς ὑπηρέτης appears to deliver the *archiprytanis* and *exegetes*' response which is sent in the form of an administrative letter to the archivists; cf., for example, SPP XX 50.22–24 (168–169 AD): ὁ δεῖνα ἱερεὺς ἐξηγητῆς καὶ ἀρχιπρύτανις καὶ ἐπὶ τῶν μερισμῶν τῶν σπερμάτων καὶ τῆς εὐθηνίας τοῖς τὰ] | ἀρχεῖα πραγμ[ατ]ευομένοις χαίρειν· βιβλ[ιδίων] δοθέντων μοι ἐξ ὀνόματος τῆς ὁμολογούσης τὸ ἴσον ἐπιστέλλεται ὑμῖν διὰ Διογένους ὑπηρέτου τῆς ἀρχῆς, ἵν' εἰ μὴθὲν ἀπλῶς ἐναντιοῦται συν|χρηματίσητε αὐτῇ ὡς ἡξίωσεν ἐπὶ [τῇ] ὑποκειμένη οἰκονομίᾳ, κυρίου αὐτῆς ἐπιγραφομένου τοῦ δέινος. ἐπιμελείσθε τούτου, ὡς καθήκει. ἐρρωσθαι ὑμᾶς εὐχομαι, and further P.Mil.Vogl. II 71.16–19 (172–175 AD); P.Hamb. IV 278.26–32 (190 AD); P.Tebt. II 397.18–20 (198 AD); P.Diog. 16.13–17 (207 AD).



P.Vindob. G 25822 (Österreichische Nationalbibliothek, Papyrussammlung)

zu A. Papathomas, M. Thoma, Woman's Application, S. 136