DAVID G. MARTINEZ

A MEMORANDUM WITH MOYZIKION AND ΣAITION


© Dr. Rudolf Habelt GmbH, Bonn
A Memorandum with μουζίκιον and Καίτιον

P. Colorado inv. no. 2  12.8 x 32.5 cm.  5th cent. A.D.
Tafel X  Provenance unknown

Light-brown papyrus completely preserved, with writing parallel to fibers and text occupying less than top half of surface (c. 14 cm.). 3 horizontal folds, considerable damage along 2nd (line 8). Margins: left .6-5 cm.; right .3-3.4 cm.; top .4 cm. For the fifth cent. date cf. R. Seider, Paläographie der griechischen Papyri I (Stuttgart 1967) # 50 (Tafel 32) and # 51 (Tafel 33). Back blank.

This text, one of two papyri acquired by the Rare Books Room of the University of Colorado Libraries,² is a memorandum consisting of a list of sundry items preceded by περὶ τοῦ/τῶν (4-9), what appears to be some notation of expenditure in a second hand (10), and a final injunction in a third (11). Whereas most memoranda indicate author, recipient, or both by means of various formulae (ὑπομνημα τῶ δείνα παρὰ τοῦ δείνα,³ PSI IV 413.1; υπομνηματικὸν (ἐμοῦ) τοῦ δείνα πρὸς τὸν δείνα, P. Abinn. 42.1; 43.1; P.Ant. II 92.1), the contents of our document provide not a single clue about its purpose or author. I cannot find this exact form paralleled elsewhere, but for other memoranda/lists which are similar in various respects, cf. P. Wiscon. II 62 (=Horsley, New Documents II # 24 [pp. 73f.]); P. Mich. XIV 680; P. Oxy. XIV 1658 (cited below as #2 in the addendum). The importance of the papyrus consists in its attestation of the rare μουζίκιον (4, 7) and of the jar Καίτιον (6).

→

π.  η
† υπομνηματικ(όν)
οὔτως·

4
περὶ τοῦ μουζίκιον
περὶ τοῦ λανάτου ὅ ἔχει Σερήνος
περὶ τοῦ οἴνου, Καίτιον ρ///
περὶ τοῦ μικροῦ μουζίκιον

8
περὶ τοῦ ταπετίου
περὶ τῶν βτρόνων.

(m.2)  (vac. 4) νο(μίσματος) γ (vac. 3) εἰς φ(όρετρα) ζ(ίτου).

(m.3)  υπομνήμαθ(ητί) τοῦ λανάτου.

4 τό  4-7 τοῦ is followed by a small space  5 read λανάτου and ἔχει  6 σὺν  7 μικρὸ  8 read ταπετίου  9 πῦρ  10 ἔνθα

¹ I thank Profs. T. Gagos, L. Koenen, P. van Minnen, and G. Schwendner for their helpful suggestions and Prof. J. Rea who made a preliminary transcript of this papyrus. I also thank Prof. H.T. Evjen and Ms. Quinlan of the University of Colorado, who first extended to me the invitation to publish it.

² The other, a dike tax receipt, was published by J.N. Hough, Chron. d’Eg. 34 (no. 68), 1959, 289-91.

³ See Wilcken, Arch. VI (1920) 391.
1. π + η: the ink is faded. After π there are traces consistent with α that could have filled the entire space before η. Or there might have been another letter between α and η; on the photograph it is impossible to distinguish here between traces and fibres. On top of η could have been a horizontal stroke, now almost entirely faded. In sum, Παχάδων η (or π) seems to be possible, rather than Παχάδων η (or η). All readings of this line were obtained by L. Koenen from the photograph. The predictable χιτ does not fit the traces.

2. as here, ὑπομνηματικὸν is usually titular; for this and other aspects of the word, cf. S. Daris, *Aegyptus* 38 (1958) 65.

3. οὐτὸς: the ι leads into a long horizontal stroke, waivered slightly, which at the end turns sharply downwards, thus ending in a little hook. It is impossible to say whether the waved stroke indicates an abbreviation, sc. οὐτος, or represents the remaining letters of the word in very cursive writing; cf., for example, *P. Lond.* III 996.7 (p. 247f.) and note on *P. Lond.* III 1152.7 (p. 248). The ου of the beginning of the word is written similarly at the end of ταπέττιον (line 8). οὐτος (unabbreviated) follows υπομνηματικόν also in *P. Genoa* I 29.2.

4. μουζικίον: I find μουζικίον only here in documentary papyri and four times in Byzantine literature. In the treatise of Joannes Moschos (6th/7th cent.) Λεγομένων πνευματικῶν (Lat. *pratum spirituale*) it is used twice to describe a chest in which a faithful servant keeps the communion bread until he is ready to partake of it *(79.10, 16 Hesseling* 4 = Migne 87.2936D) and once for jewel boxes *(203.21 Hesseling; cf. Migne 87.3093B)*. The word also appears in certain ms. traditions of Jo. Malalas (6th cent.), *Chron.* IX 220.11f. for the chests in which Cleopatra kept her asps: ἵππες αὐτής ἤχον ἀστίδαι ἐν μουζικίοις καί ἀλλὰ ἔφεστο εἰς τά πλοία δία τὸν πᾶλαμον. ἐν μουζικίοις is the reading of the *fragmenta* of Malalas in the *Excerpta de Insidiis*, vol. III of the *Excerpta Historica iussu Imp. Constantini Porphyrogeniti*, ed. C. de Boor (Berlin 1905) p. 156.22 (frag. 158r). The words are also reflected in the Slavonic version (see translation by M. Spinka [Chicago 1940] p. 28). The Oxford ms. (Bodl. Barocchianus 182), however, omits it, as do the editions of Dindorf (*Corpus Scriptorum Historiae Byzantinae* 15, 1831) and Migne (97.341C). On the strength of the *Excerpta* and the Slavonic version, A. Shenk von Stauffenberg prints it in his important edition of books 9-12 (*Die Römische Kaiser geschichte bei Malalas* [Stuttgart 1931] p. 6 with ap. crit.).

The above-cited texts convey the basic impression of a box or chest, often for valuable objects. Hesseling suggests the translations *coffret* or *écrin* (see 79.10 n. 6 [p. 77]). Lampe renders, "box inlaid with mosaic," apparently basing his understanding of the word on μουζικίον. We may note in this connection that the medieval author Georgius Codinus (A.D. 1400 †) preserves a similar adjective in the phrase τῶν ὑποδήματων τῶν μουζικίων (De offic. 3.6) which according to one interpretation refers to shoes with mosaic-like decorations (see C. Du Fresne, D. Du Cange, *Glossarium ad Scriptores Mediae et Infimae Graecitatis* [Paris/Leipzig 1905] I s.v., col. 959). It is also possible, however, given the common practice of naming containers of all kinds after place names (see below, "Addendum on the *Caïtov*" # 7), that the explanation of μουζικίον should be sought in the names of cities such as Μουζίσα, a harbor city of Marpharitis, or Μουζίπρις, a town on India’s western coast. Except for the obvious point that they came in different sizes, the Colorado papyrus does nothing to illumine our understanding of the nature of μουζίκιον. The fact, however, that it provides two further attestations of this rare word is in itself significant.

5 λανάτο: ου > ο is much rarer in final position than in initial and medial (F.T. Gignac, *Grammar* I 211ff.). There may have been a supralinear stroke over the o, which has now completely faded from the papyrus.

6: see "Addendum on the *Caïtov*" below.


---


5 Migne’s erroneous τά μουζίκια (i.e., βισκία) is reproduced by Lampe s.v. ζικίον; cf. Hesseling’s n. ad loc. (p. 126 n. 6).
10: περὶ would not suit the traces. Before νο(μίμετος) there appears to be a horizontal stroke which, *prima facie*, could be interpreted as γ(ίνεται). Since the preceding entries are not marked by money values, the amount mentioned here cannot be the sum of all the costs (it would be much too low; cf. on line 4), and, hence, γ(ίνεται) is unlikely.

εἰς φ(όρετρα) εἰς τοῦ): both φ and ι are clearly marked as abbreviations (see pal. app.). In the context, φορέτρα should denote costs for transportation, not the transportation tax; see P.J. Sijpesteijn’s note on *P. Theon*. 14.3ff. (εἰς φορέτρα πυρόδ). Possible also are εἰς φ(όρας) or εἰς φ(όρον). With regard to the letter “1/3 of a solidus” seems small for rent, but cf. *P. Hamb*. I 68.3ff., and for “1/3 of a solidus” in general, see Meyer’s note *ad loc.* (p. 266). The entire line has been added by a second hand.

11. Such reiterations also occur in letters (e.g., *P. Ryl.* II 229.20ff.; *P. Oxy.* IV 744.13ff.). Here it is significant that this line was added by yet another hand.

Translation (lines 2-11):

Memorandum

as follows:

concerning the chest,

concerning the woolen garment which Serenus has,

concerning the 100 *Saitia* of wine,

concerning the little chest,

concerning the tapestry,

concerning the two chairs.

… 1/3 of a solidus for the costs of transporting grain.

Don’t forget the woolen garment.

**Addendum on the Καύτιον**

I find five other attestations of the jar Καύτιον in the documentary papyri, all dated paleographically, and eight in various Byzantine authors with the spellings Καύτης and (less frequently) Καύτιον (sometimes as Καύτιν).6

(a) documentary papyri:

1. *P. Wash. Univ.* II 80.21ff. (expense account, 3rd cent.):

   ἄν ἔρει (instead of ἀἱροῦιν or ἀἱρεῖν, edd.) τῷ Ζωΐλῳ ἀναλώματος (δρ.) κδ (τετρόβη, καὶ ἄπο

   τιμής εὐχώματος Καύτιον

   α. . . . . . . . ο λω[ ] α (δρ.) ęβ

   ἀναλωμ[α]τος (δρ.) ęκ

   ] . (δρ.) [ ]

   ] . (δρ.) [ ]

   With regard to the measure (line 23), the editors note that the penultimate letter has been corrected; both -ov and -ov are possible. Since, however, α is clearly read at the beginning of the next line, they suggest Καύτιον α. With so much of the subsequent lines lost, we

---

cannot determine the precise connection of Caìtìno with the sentence. It is worth noting, however, that in two of the examples that follow (# 2 and # 5 with n.) we see the pattern of the contents in a prepositional phrase with the measure and amount ungrammatically added. If that pattern applies for ἀπὸ τιμῆς στάγματος, Caìtìno, we would have "… at the price of stigma, one Saition", i.e. … at the price of one Saition of stigma."


3. P. Oxy. XIV 1658.1 ("list of articles," 4th cent.): Caìtìα β.

4. P. Vindob. G 25883.10 ("eine Rechnung in Denar-Myriaden," Herakleopolite nome or Fayum, 4th-5th cent.):7 Caìtìν α, (δηναρίων μυριάδες) δ (ήμιτο).

5. P. Colorado inv. no. 2.6 (5th cent.): περὶ τοῦ οἶνου, Caìtì(α) p//.

I restore the diminuative since that is the form occurring in the other papyrological examples. With regard to syntax, τοῦ οἶνου is governed by περὶ while the measure is added as a kind of afterthought. Such grammar is understandable in a list, as here, perhaps less so in a sentence, as in # 1 (see above) and 2. On the amount see below # 7.


Only this text and Palladius Hist. Laus. 18.2 (below # 8; cf. also # 1) specify a content other than wine. See that text also on the shape of the jar.

(b) Byzantine Literature:


ibid., Syriac translation:8 "It (sc. the aporrýma) is half a Saites. And its form is that of a small jar of the type of the Saites. The true Saites, however, consists of 22 xestai, so that the aporrýma consists of 11 xestai. For there is another Saites called the Nicaean, a jar of 8 or 10 xestai (read "18 xestai" [Oxέ]). And it was called the Saites from the city of Sais, where the measure and the form of the Saites were invented."

Epiphanius' treatise on measures is preserved fully only in the Syriac translation; the Greek text is extremely fragmentary. "Of the type of the Saites" may refer to its narrow-necked design: see on # 8 below. A. Oxέ's observations that the Syriac's "8 or 10" must be a mistranslation for Greek ὀκτὼ καὶ δέκα, i.e. 18 (op. cit. [above, n. 6] 102 n. 1; 156 n. 1), and that here Epiphanius (or his authority) is basing his calculations on the Alexandrian-Italian xestes (p. 102) are confirmed by Palladius 19.3, (# 9) below, which specifically mentions a jar of 18 Italian xestai. Oxέ also seeks to demonstrate (p. 102; cf. 97-99) that Epiphanius'
distinction between the "true" and "other" (i.e., Nicean) Saites is probably based on his lack of understanding that the Alexandrian-Italian xestes (.5436 l) is a slightly larger measure than the Attic (.453 l), on which the jar of 22 (more exactly, 21.6) xestai is based (the capacity also given by Eusebius, # 11 below). The capacity, however, of the same kind of jar frequently varies in the papyri.9

The amount of 18/22 xestai certainly constitute it as one of the larger wine jars, which average from about 4 to 10 xestai.10 Thus, the "100 Saitia" of the new Colorado text seems quite a large amount of wine, but I see no other way to interpret its reading.

Names of measures and containers based on place names are well known;11 for this reason W. Otto (op. cit. [above, n.6]), although unaware of the Syriac version, arrived at the same etymology.

8. Palladius, Hist. Laus. 18.2;12 καὶ (sc. Μακάριος) κλάσας ἑαυτοῦ τὸ βουκκελ- λάτον καὶ καταστηματεῖς εἰς Καϊτας [tà κεράμια], ἐκρίνε τοιούτου ἐθέλεν ὅσον ἢν ἡ χειρ ἀνενέγκη. καὶ ὡς διηγείτο χαρινεντίζομενος ὅτι περ. Ἐδρασσόμενον μὲν πλεῖόνων κλασ- μάτων, οὐκ ἠδυνάμην δὲ ὡλὰ ἐξενεγκεῖν ὑπὸ τοῦ εἴσιν τῆς ὅπης· ὡς τελώνης γὰρ μοι οὐ εὐνέχρει. 

For τὰ κεράμια as a gloss on Καϊτας see Bartelink ad loc. (p. 335). The narrow-necked design is appropriate for liquids but would be impractical for cheese, as in # 6 above.

9. ibid. 19.3: καὶ (sc. Μωσῆς ὁ Αἰθίοψ) ἐλθὼν εἰς μικρὸν προσεύμον ἀπέδειψε (sc. τὸς κρίνος), καὶ φαγὼν τὰ κάλλιστα τὸν κρέας καὶ εἰς οἰνὸν διαπώλησε τὰ κώδια καὶ Καϊτην πιόν ὡς Ἰταλικῶν δεκαοκτώ ξεστῶν, πεντήκοντα σημεῖα ἀπήλθεν ὥπου τὸ κολλήτιον εἶχεν.

On the amount of 18 Italian xestai, see above on # 7.

10. Apophthegmata Patrum, de abbate Poemene 4 (Migne, PG 65.317D): λέγει δὲ (sc. Ποιμήν) αὐτοῖς· Ποιήσατε μικρὰ βρώματα, καὶ λάβετε Καϊτην οἶνον. 

11. Eusebius Pamphilius p. 278, 7 Hultsch: Καϊτης ξεστῶν κβ’

See above on # 7.


13. [Zonaras], Lexicon: Καϊτην. μέτρον τὶ οἶνον.

---

11 Cf. Fleischer, op. cit. (n. 9) 41ff.; H.C. Youtie, TAPA 76 (1945) 142 with n. 15 (Scriptiunculae I 155 with n. 15).

The evidence above is summarized in the following chart; it is arranged in a similar fashion, i.e., chronologically, but with the papyrological and literary evidence kept separate. In the case of the literature, "time" refers to the dates of the writings, since the times of the events therein described are uncertain. "Place" refers to the places of the events.

<table>
<thead>
<tr>
<th>Source</th>
<th>Spelling/Amount</th>
<th>Time</th>
<th>Place</th>
<th>Contents</th>
<th>Capacity</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. Wash. Univ.</td>
<td>Καίτον α (?)</td>
<td>3rd. cent.</td>
<td>?</td>
<td>εὐάγμα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II 80</td>
<td></td>
<td>3rd cent.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. Oxy. LI 3646</td>
<td>Καίτια δέκα</td>
<td>3rd/4th cent.</td>
<td>Oxyrhynchus</td>
<td>wine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. Oxy. XIV 1658</td>
<td>Καίτα β</td>
<td>4th cent.</td>
<td>Oxyrhynchus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. Vind. G 25883</td>
<td>Καίτιον α</td>
<td>4th-5th cent.</td>
<td>Heracleopolite nome or Fayum</td>
<td>(δηναρίων μυρίόδες) δ (ἡμικύρης)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. Colorado 2</td>
<td>Καϊ( ) ρ/</td>
<td>5th cent.</td>
<td></td>
<td>wine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SB VI 9395</td>
<td>Καίτια δύο</td>
<td>6th cent.</td>
<td>Fayum</td>
<td>cheese</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Epiph., de mense et pond. (Gr./Syr.)</td>
<td>Καίτου</td>
<td>392 A.D.</td>
<td>Egypt/Nicea</td>
<td>22/18 xestai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pall., h. L. 18</td>
<td>Καίτας</td>
<td>419/20 A.D.</td>
<td>Egypt (near Nitra)</td>
<td>biscuit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pall., h. L. 19</td>
<td>Καίτην</td>
<td>419/20 A.D.</td>
<td>Egypt</td>
<td>wine</td>
<td>c. 18 Italian xestai</td>
<td></td>
</tr>
<tr>
<td>Apoph. Patr., de abb. Poem. 4</td>
<td>Καίτην</td>
<td>6th cent.</td>
<td>Egypt</td>
<td>wine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eusebius Pamph.</td>
<td>Καίτης</td>
<td>6th. cent.</td>
<td></td>
<td>22 xestai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jo. Carp. de anach.</td>
<td>Καίτιον</td>
<td>8th cent.</td>
<td></td>
<td>wine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Zonaras]</td>
<td>Καίτιν</td>
<td></td>
<td></td>
<td>wine</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

University of Texas                                        David G. Martinez
P.Colorado Inv.Nr. 2: a memorandum (infrared picture)