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NOTES ON TEXTS FROM GRAECO-ROMAN EGYPT

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The following notes on papyri and other documents from Graeco-Roman Egypt came too late to be incorporated into the eighth volume of the *Berichtigungsliste*, which is due to appear in the summer of 1992. There the reader will find more of the same. The present format allows me to be more explicit than would otherwise be possible. I append here a list of words discussed in the following notes which I have numbered for easy reference.

ἀήρ	18	ἔτος	15	Πατσώντις	1
ἀλᾶς	27	ἦ	26	πεδῖον	21
ἀπάτωρ	2	ἴβις	13	σύ	24
ἀρτοκόπος	27	καί	27	σῶμα	5
ἀσκαλωνᾶς	27	καμηλάριος	27	τίθεναι	13
αὐτός	18; 24	κεράμιον	6	τροφή	14
δημοσιῶν	10	κοινωνός	5	τυγχάνειν	19
Δῖος	5	λαογραφία	21	ὑπό	24
Διόσκορος	27	ληστοκαταβατεῖν	27	χαλκίνη	18
εἰς	8; 14	μάκρα	4	χήν	28
ἐν	19	μακρός	4	Ψεντασηῖς	22
ἐξάγειν	3	μακρών	4	ψιβ	25
ἐπάνω	18	μεθλίτης	27	commortis	11
ἐριοπώλης	27	μετά	18	unamortis	11
Ἐρμαῖος	27	ὀρνιθῆς	27		

(1) BGU I 209

In transferring the correction proposed in BGU I, p. 357 (to no. 169) the *Berichtigungsliste* (1, p. 26) made a slight mistake. Instead of Πατ(σώντιος) Σωπτ() read Πατσώντ(ιος).

(2) CPR XV 42

In lines 13 and 24 of this list of names from Soknopaiou Nesos the correct supplement is ἀπά]τωρ because -τωρ cannot be the genitive ending of a papponymic. We expect a papponymic because it is immediately followed by μη(τρός), which is preceded by a papponymic in the other entries.

(3) O.Strasb. 768

Line 4 of this ostrakon reads [κ]ζ̄ (a date) ὁμοίως ὄνοι γ̄ ἐξ (ἀρταβῶν) ιβ̄, if that is what the editor intended. Twelve artabas of barley is too much for one donkey. See P.J. Sijpesteijn, *Customs Duties in Graeco-Roman Egypt* (Zutphen 1987) 52-53. Read therefore ὄνοι γ̄ ἐξ(άγοντες) (ἀρτάβας) ιβ̄. Each donkey now carries only 4 artabas. This is also the case on the other days recorded in the next lines of the text.

(4) P.Cair.Masp. I 67110

This text is a lease of part of a potter's workshop from Aphrodito, dated to A.D. 565. Along with the workshop goes part of a λάκκος, some sort of water reservoir, including three μακροί according to lines 31-37, which run as follows:

σὺν τρίτ[φ ὑμῶν] μέρει τοῦ ἐκεῖσε
32 λάκκο[υ] καὶ [π]άντ[ω]ν τῶν ἐν αὐτῷ

δικαίων τε καὶ χρ[η]στηρίων, τοῦτ' ἔστι
 τοὺς δύο μακροὺς [τ]οὺς ὄντας ἐγγὺς
 τοῦ ἁγίου Μιχαηλίου καὶ τὸν μακρὸν
 36 τὸν ἔμπροσθεν τοῦ καθεστηρίου νεύον(τα ? -τος ?)
 ἐπὶ βορρᾶν

The editor comments on the word μακρός and suggests that it stands for *magasin*. I would rather connect it with μάκ(τ)ρα, "bath tub" or "kneading trough." In later Greek feminine and masculine endings are sometimes confused, and μακρούς may be a simple variant for μάκρας. Moreover, it seems attractive to find some sort of tubs or troughs next to a pool, where they could serve as smaller receptacles for the water drawn from the pool, and where they could even be used by a potter for kneading clay. I think that ἐν αὐτῷ in line 32 refers to the λάκκος rather than the potter's workshop as a whole, as the translation in G. Husson, *Οἰκία* (Paris 1983) 121 implies.

In a description of movable objects in a courtyard in P.Marmarica III 32 we find a μακρὸν next to a κάμεινος. It seems that this set-up could equally well have been used by a potter. The word μακρὸν does not otherwise occur in papyri, but in this text it has been glossed by "pétrin" in G. Husson, *Οἰκία* 49. I think it is indeed to be connected with μάκ(τ)ρα as the μακροί are in P.Cair.Masp. I 67110. On the formation of Greek words ending in -ὸν see my remarks in *ZPE* 82, 1990, 94.

The word μάκρα itself occurs in papyri only once in the early Ptolemaic period. In P.Cair.Zen. I 59014 b 10 μάκρας has been cancelled by the scribe and replaced by πυέλου, a word that also means "bath tub." Unfortunately the editor did not notice this and entered μακρός in the index. This is now also found in the Greek index in the second volume of the *Guide to the Zenon Archive* (Leiden 1981). However, the correct interpretation of μάκρας in P.Cair.Zen. I 59014 was already given in LSJ s.v. μάκρα, and this has been used by R. Ginouvès, *Βαλανευτική* (Paris 1962).

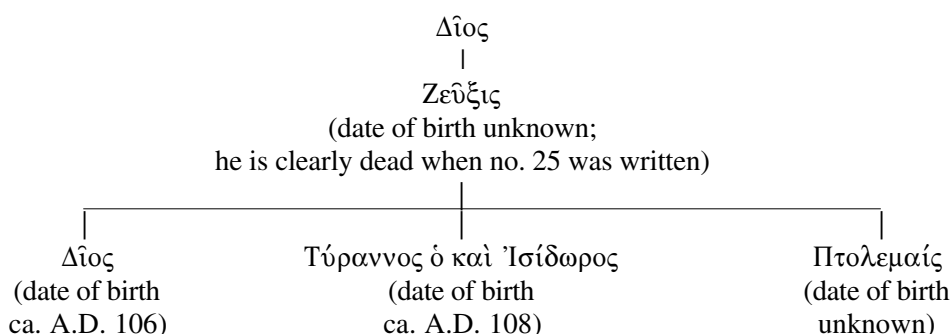
Perhaps another reference to μάκρα is to be found in a Roman dedicatory inscription from Egypt published in S. de Ricci, *AfP* 2 (1903) 561, no. 97 = SB V 8808, 12 (καὶ ληνῶν β καὶ μακρ.....), where among the preceding items in a list of furnishings of a sanctuary we find λουτήρες, which presuppose the use of water at the sanctuary. The letters following μακρ- have not been read.

(5) P.Fouad 64

The text of this interesting receipt for δαπα[ν]ήμα[τα] πρὸς τ[ῆ]ν ἐπιτήρ[η]σιν (lines 6-7) has been checked on the original by R. Coles, A. Geißen and L. Koenen (see *ZPE* 11, 1973, 239). In line 14 they read the editor's Ὁρίων ἔγραψα τ.ο.σ.ω.α as Ὁρίων ἔγραψα τῷ Σώτῳ. Because there is no change of hand between the text and this subscription the correct reading is no doubt Ὁρίων ἔγραψα τὸ σῶμα, "I, Horion, have written the body of the text." It was important to give this piece of information precisely because the text itself emanates from Horion and his fellow ἐπιτηρηταί together.

The address in line 4 reads διὰ Ζε[ύ]ξιδος Καίνωνι. Καίνονος is an unattested name. Moreover it is strange that this individual's name would lack a patronymic. This leads me to suppose that the correct reading is κοινωνί (l. κοινωνῶν). The preceding part of the line must refer to the addressee. Ζε[ύ]ξιδος is clearly a patronymic. Δία is very likely misread for Δίω.

In fact, Δίος Ζεύξιδος is a comparatively well-known entrepreneur from Tebtynis whose family papers are published at various points in P.Fouad. The following texts seem to be relevant: 22; 23; perhaps 24; 25; perhaps 31; 41; 51; 55; and 64. The editors do not always note that the papyri come from Tebtynis. A family tree can be reconstructed from these texts as follows:



Πτολεμαῖς only occurs in no. 55, Τύραννος ὁ καὶ Ἰσίδωρος in no. 51.

This hitherto unrecorded archive deserves to be studied *in toto*. Maybe other parts of the family papers ended up in other collections.

(6) P.Lond. III 1171 Recto

Lines 9-10 of this farm account contain the following entry: τιμη(ς) οἴνου ἀντὶ τῆς ἑ τῶν ἐπαγομένων κ' τ (δραχμαὶ) τη. Inspection of the plate suggests that the correct reading is κε(ραμίων) γ (δραχμαὶ) τη. Each κεράμιον costs 6 drachmas. See the editors' note for other texts attesting this price.

(7) P.Mich. III 194

In line 17 of this receipt for repayment of a debt the original has the expected τῷ Φαρμουῦθι μηνί, not τοῦ Φαρμουῦθι μηνί, which would have been very odd.

(8) P.Oxy. I 37

This record of proceedings before a strategus has been much discussed. It has been variously reprinted; I counted 10 reprints. The most recent republication with commentary and translation is CPG I 19 (see also P.W. Pestman, *The New Papyrological Primer*, Leiden 1990, no. 17).

The quarrel is between Pesouris and Saraeus, a wet-nurse. Pesouris has picked up a child, called Herac[las], from a garbage dump to be raised as a slave. He has given it into the care of the wet-nurse, who claims that the child died. The child that is now in her care, she says, is her own. Pesouris' lawyer argues that Saraeus is actually trying to pass the slave off as a freeborn child (ὄν[ό]ματι ἐλευθέρου in lines 17-18).

Two problems remain. A character out of the blue, Theon, makes an intervention in lines 27-28 (γράμματα τοῦ σωματίου ἔχομεν), and an expression in lines 8-9 (ἐγένετο ἐνθάδε ἡ τροφείτις εἰς υἱὸν τοῦ Πεσοῦριος) has long puzzled scholars. In CPG I 19, 9 n. the suggestion is made that the latter phrase may indicate that Pesouris passed off the slave as his own son in the wet-nursing contract. As to Theon, CPG I 19, 27 n. suggests that he is trying to support Saraeus' case.

Neither explanation will do. Theon calls the child a σωματίον, a slave. He is therefore supporting Pesouris' case. The phrase in lines 8-9 does not mean that Pesouris made a contract "concerning" (εἰς) his son, but rather that the contract was drawn up by the wet-nurse with (εἰς) his son, rather than with Pesouris personally. This use of εἰς is well attested. See in general E. Mayser, *Grammatik* II 2 (Berlin 1934) 412. In other words, Pesouris' son was mentioned in the contract as one of the parties. It is very likely that Theon is none other than this son. He very aptly remarks that he and his father are in possession of the original contract (note ἔχομεν in line 28).

(9) P.Oxy. IX 1194

In line 18 of this account the correct numeral to be supplied is λ, not κ, because 180 xestai (the amount given in line 16) minus 30 equals 150 (the rest amount given in line 19)

(10) P.Oxy. XIV 1717

In line 6 of this text, a contract for a wetnurse, the future form δημοσιώσεις is influenced by the formula of the subjectively styled contract. There is no need to correct this form to an erroneous δημοσίωση, as is done in CPG I 38, 6 app.crit.

(11) P.Oxy. XVII 2193-2194

To these two highly idiosyncratic private letters, partly in Greek, partly in Latin, should now be added P.Köln IV 200. In line 1 of P.Oxy. XVIII 2193 and in line 4 of 2194 the expression *unamortis condidit Deus* has puzzled the editor. In the second text a whole array of human beings is said to have been created *unamortis* by God. The editor corrects the word to *immort<al>es* and tries to trace the thought to one of the Apocrypha. It seems simpler to take *unamortis* as equivalent to *unius mortis*. The thought would then be: God has made all human beings subject to one, indiscriminate, death, no matter what their status in life may be. This thought is very common in classical literature. See Horace, *Odes* I 28, 15 and Nisbet-Hubbard ad loc.

It is not so easy to interpret what follows: *lues autem commortis fieri*. Perhaps *autem* should be taken as an indication that the sentence develops the thought expressed in the previous sentence. How do we know that God subjected men of different social status to one and the same death? Because an epidemic (the primary meaning of *lues*) carries them off indiscriminately. In any case, the syntax of both sentences is very shaky, and both *unamortis* and *commortis* are unattested adjectives, if that is really how the scribe intended to use these words.

(12) PSI XIII 1319

In line 28 of this sale τεθεμένου stands for τεθειμένου rather than τιθεμένου, as the editor indicates in the app.crit.

(13) P.Tebt. I 98

In line 34 of this tax list the reading should not be ἰβίω(νοϛ) (or rather ἰβίῶ(νοϛ); see *ZPE* 82, 1990, 94 for the accent) but ἰβίω(ν) <τροφήϛ> in light of the parallels P.Tebt. IV 1114, 3 and 1149, 57.

(14) P.Tebt. II 520

The heading of the account on the verso reads ἔκθεσι(ϛ) λαογρ(αφίας) το(ῦ) α (ἔτους) εἰ() Μεχλ(ρ) [.]α. We should no doubt read εἰ(ϛ) Μεχλ(ρ) [.]α. Cf. e.g. P.Amst. 76, 1 and the expression εἰς ἀρίθμησιν followed by the name of a month.

(15) P.Tebt. II 573

In a similar vein, the heading of this account should be read ἔκθεσις εἰς συνπλήρωσι[ν] (ἔτους) ἰβ, not (δραχμῶν) ἰβ. The payment recorded, 52 drachmas, can hardly be εἰς συνπλήρωσιν (δραχμῶν) ἰβ. Moreover the text is written over another text dated to the twelfth year.

(16) SB I 4425

In line 17 of column V of this account the correct reading no doubt is as follows: κεράμια μ̄ ἐκ (δραχμῶν) ιϛ (τετρωβόλου) (not τριωβόλου) (δραχμαὶ) χξβ χ(αλκίνη) (not χ(αλκοῦς)). A

χαλκίνη is a drachma of six obols. Forty κεράμια at 16 drachmas and 4 obols each cost 640 drachmas and 160 obols. The latter make 22 drachmas of seven obols. The remainder, 6 obols, equals one χαλκίνη.

(17) SB I 4512 B

In line 60 the editor's τύχω μέν has to be changed to τύχωμεν, because there is more than one petitioner in this text.

(18) SB I 4697

In this lease of a τόπος and a τρίκλινον the supplement [δικαίου] at the beginning of line 14, if it is correct, should refer to the ἐπάνω αὐτοῦ ἀήρ mentioned on the verso, where we probably have to read μετὰ καὶ] τοῦ (instead of]που) ἐπάνω αὐτ(οῦ) ἀέρος. On ἀήρ, *Luftraum*, see G. Husson, *Οἰκία 27-29*.

(19) SB I 4703

In line 18 of this loan εμπαιδιω undoubtedly stands for ἐμ παιδίω (l. ἐν πεδίω). It refers to the location of some property used as security for the loan.

(20) SB I 5513

In this mummy ticket Ψεντασήρος may be a misreading for Ψεντασήιος, a name found also on the mummy ticket referred to by W. Spiegelberg, *Aegyptische und griechische Eigennamen* (Leipzig 1901) *62, no. 445 b. The latter text does not seem to have been published elsewhere. Spiegelberg does not provide a handcopy (he refers to the text as handcopy no. 57, but that is a different text, now SB I 5374).

(21) SB I 5678

This important but sadly neglected petition from Oxyrhynchus refers to ἀφήλικες who do not have to pay certain taxes (χειρωνάξιον). Perhaps they are already exercising their trade. In lines 8-9 reference is made to τοὺς μηδέπω [.....]ἴαν τελέσαντας. I would supply [λαογρα]φίαν. The phrase would refer to those who are not yet 14 years old and therefore not yet paying capitation taxes. Presumably the former prefect ruled that those who were not yet paying capitation taxes could not be forced to pay taxes on trade (χειρωνάξιον) either.

(22) SB I 5806

The correct reading of the stipulation clause in line 21 of this receipt is no doubt καὶ ἐπερ[ω]τηθ(έντες) ὑπὸ σ[οῦ] followed by ὠμολογήσαμεν in some form.

(23) SB III 7115

In line 3 of this inscription from Roman Egypt $\overline{\psi\iota\beta}$ remains unexplained. The solution lies in isopsephy. The numerical value of the name Πανγορσήσ recorded in the inscription happens to be 712 (=ψιβ).

(24) SB XVI 12946

In line 4 of this sale of land εἰς αὐτῶν in the phrase ἀκολουθῶς τοῖς καὶ εἰς αὐτῶν κατηντήμασιν καὶ δικαιώμασι stands for εἰς αὐτόν, not αὐτούς, as is suggested in the app.crit. It refers to the father of the seller.

(25) SPP XX 68

In line 2 of column xx of the first fragment of this tax list the numeral should be ρς, not ις, because it gives the total (reading γίνονται) instead of (τρίτω ἔτει) of the payments in lines 1 and 2 (98 and 8 drachmas respectively).

(26) SPP XX 107

In line 5 of this memorandum, which deals with all kinds of birds, the odd οἰχην with ας written on top no doubt stands for οἰ (l. ἦ) χῆνας.

(27) VBP II 31

(cf. Tafel I)

J.M. Diethart, *ZPE* 54 (1984) 93, suggested a couple of corrections to this text, an interesting list of names headed by οἰκία. Thanks to a photo, which D. Hagedorn was so kind to send me, I can confirm the reading of line 23 (μεθλίτης) suggested by Diethart and add a few of my own.

In line 22 I would transcribe καμηλάριος, not καμηλαῖος: indeed the scribe first wrote καμηλαῖος, but he subsequently added the downward stroke of the rho. The name of the camel-driver is Διόσκορος, as one would expect, not Διοσκόριος. In line 18 I do not see θαλας (Θαλάς being moreover an unattested name) but rather οαλας. I would therefore transcribe ὀάλᾶς, a short and as yet unattested form of ἀλοπώλης. One can add this to the ever-growing list of short forms of occupational designations ending in -ᾶς. It may seem strange that no name is given, but the same seems to occur in lines 6 and 9, on which see below.

In line 17 Nilus is designated as an ἀρ[τ]οκόπος, as D. Hagedorn would transcribe. The scribe apparently skipped a weak spot in the papyrus between αρ and [τ]οκόπος. He apparently did the same in the preceding line: perhaps it suffices to read καὶ οἱ κοινόνος (for κοινωνοί) there, although there is a space between the first kappa and the rest of the line. In line 13 the line starts ὀ λειστο-, which probably stands for ληστο-. I do not know what follows, but I suspect it is something similar to -πιαστής (cf. the common ληστοπιαστής). If we assume that the scribe skipped a weak spot here as well, it is possible to read λειστο{κ}καταβατον. The first kappa is written right on the edge of the weak spot, and therefore the scribe may have repeated the kappa on purpose. Perhaps λειστοκαταβατον stands for ληστοκαταβατῶν, derived from an as yet unattested composite verb ληστοκαταβατεῖν. The form καταβατεῖν itself is unattested too, but it could be an intensive form of καταβαίνειν. A ληστοκαταβατῶν could be something like "one whose profession it is to track down thieves."

In line 12 instead of Ἐγοποῦτες I think I see εριοπουλες for ἐριοπώλης. Other occupational designations went unrecognized in lines 9 and 6. Ἄσκαλονᾶς could very well stand for ἀσκαλωνᾶς, an otherwise unattested word with a transparent meaning ("onion seller"), and the ὀρνιθᾶς presumably sold poultry. Again we are dealing with occupational designations ending in -ᾶς.

The text is a list of persons who belong to a certain οἰκία. In the edition the header reads οἰκία Σερήνου. This is impossible. Perhaps read οἰκίας Ἐρμαίου. For genitive instead of nominative see P.Lond. III 930 descr. = G. M. Parássoglou, *Aegyptus* 67 (1987) 79-81, the closest parallel, which is headed in line 2 by οἰκίας Ὑπερχίου. On this text see also K.A. Worp, *ZPE* 74 (1988) 252.

To judge from the photo I would date the text to the later fourth century on palaeographical grounds only. There is nothing in the text to oppose such a date.

