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SIX NOTES ON DOCUMENTARY PAPYRI

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1. The Strategus Aurelius Anubion in PCol X 276

PCol X 276, a petition addressed to a strategus of the Oxyrhynchite nome, is the latest accretion to the dossier of a well known figure, Claudia Isidora alias Apia. It has been dated to 218-225 on prosopographical grounds. The prescript was edited thus:

Αὐρηλίω Ἀρπ[οκρατίωνι στρατηγῷ] Ὀξύρυνχ(ίτου)
παρὰ Αὐρηλίου[υ] [] [] αἰωνος γραμματέως Κλαυδίας | Ἰσιδώρας κτλ.

The reading of the name of the strategus is difficult. The commentary reads as follows:

‘The remains of two or three letters are visible after Αὐρηλίω. The possibilities are Ζην[οβίω] (strategos *ca* 216-218...) and Ἀρπ[οκρατίωνι] (strategos *ca* 218-225...). The latter is about two letters too long for the space and would have to have been written in a somewhat compressed or abbreviated form, but Αρπ seems a better reading of the traces than Ζην, and Αρπ is—if correctly read—in fact written in a compressed fashion as required.’

There is one further candidate, not mentioned above: Αὐρήλιος Ἀνουβίων, attested in office in 212/3-216, see G. Bastianini, J. Whitehorne, *Strategi and Royal Scribes of Roman Egypt* (1987) 97. In fact, the published photograph (pl. 31) allows reading Ἀν[οβίωνι], which also has the right length. This strategus has already appeared among the papers of Claudia Isidora: he is the addressee of POxy XLI 2997, of 12.7.214. In view of the fact that no document relative to this lady securely antedates 214, cf. the *mise-à-jour* in PCol X p. 122, the date of PCol X 276 should be ‘*ca.* 214-16’.

The plate also indicates that the name of the secretary of Claudia Isidora should be read as Κα]ραπίωνος. So far as I can see, an Aurelius Sarapion has not been recorded in any other text of the dossier. To sum up, I propose that lines 1-2 of PCol X 276 should be presented as follows:

Αὐρηλίω Ἀν[οβίωνι] στρατηγῷ Ὀξύρυνχ(ίτου)
παρὰ Αὐρηλίου Κα]ραπίωνος γραμματέως κτλ.

2. PCol inv. 83: A Receipt for Cogs

This papyrus of (probably) 549 (ed. pr. *ZPE* 120 (1998) 123ff.) preserves the upper part of a receipt for replacement parts of an irrigation machine. The text is interesting for its association with the *domus divina* and the attestation of some functionaries of that department, see the editor’s discussion on pp. 126-28. But it has not been recognised that the replacement parts concerned add to the interest of the piece. In the edition lines 15-18 run χρείας καὶ νῦν | [γενομένης εἰς] τὴν ὑπ’ ἐμὲ δε[σ]ποτικὴν μηχανήν | [καλου]μένην τοῦ Λάκκου ἀντ[λοῦ]σαν εἰς ἄμ[π]ελ[ον] | [καὶ εἰς ἀρόσιμον] γῆν κυτ[αλῶ]ν πεντήκοντα. The editor translates: ‘Since now the need has arisen for (a wheel?) with fifty ... cogs’; in the note to line 18 he notes that in the next line one expects ‘a waterwheel (ἐργάτης, presumably μέγας) to be mentioned after the numeral (which might not be complete)’. However, an expression such as χρείας ... γενομένης ... κυταλῶν πεντήκοντα ἐργάτου (μεγάλου), which seems to be what the editor had in mind, is difficult in terms of word order; note also that the sole passage which juxtaposes waterwheels and cogs, POxy I 177 = POxy desc. 8.1-2 (VI/VII), attests a different construction: τέσσαρες ἐργάτας μικροὺς [ἀπὸ κυταλῶ]ν εἴκοσι καὶ | δύο ἐργάτας μεγάλους ἀπὸ κυταλῶν τριάκοντα. Clearly, the genitive governed by χρείας (γενομένης) is κυταλῶν; that is, the receipt concerns 50(+) cogs. This is of some interest, since no other published document of this type concerns cogs; cf. the list appended at the end of the same article (pp. 128-29). These 50(+) cogs were apparently destined as replacement parts of more than one waterwheel—no waterwheel with so many

cogs is known to us, cf. PLouvre I 11 introd. (p. 81). In this context, we may recall the purchase of cogs recorded in the Hermopolite PBad IV 95.388 (VI, cf. BL IX 13) τιμ(ῆς) κυταλ(ῶν) κ καὶ ξύλ(ων).

3. PVindob G 14069: A Posthumous Reference to the *Patricius* Athanasius

In this Hermopolite sale of land, assigned to the sixth century (ed. *Tyche* 10 (1995) 21ff.), the plot to be sold adjoins, among other fields, some ἄ]ρουραι [Ἀ]θανασίου τοῦ τῆς εὐκλεοῦς μνήμης (line 8). The editor translates ‘die Aruren des Athanasius, Sohnes des N.N. rümlichen Andenkens’. However, the grammar should be interpreted differently: the deceased is not Athanasius’ father, but Athanasius himself (note that υἱοῦ is missing). The construction may somewhat be compared to PHamb I 68.21-22 (VI) οὐσίας τοῦ τῆς μεγαλοπρεποῦς μνήμης κόμετος Ἀμμωνίου; cf. also PMich XIII 659.88 (VI) Ἰωάννης ὁ τῆς εὐλαβοῦς μνήμης. In life Athanasius would have borne the epithet εὐκλεέστατος, indicative of very high senatorial rank; it was a common appellation of *patricii* and *duces*, see O. Hornickel, *Ehren- und Rangprädikate in den Papyrusurkunden* (1930) 13, with J. Gascou, *CE* 59 (1984) 337-38. It is probable that he is to be identified with a *patricius*, *dux* and *Augustalis* of the Thebaid in the 560s (*PLRE* IIIA 145-46; see further PSorb II p. 76, and now J.-L. Fournet, *Hellénisme dans l’Égypte de VI^e siècle* (1998) pp. 330-332). Athanasius is known to have been one of the *magni possessores* in the region, cf. PAnt III 206.10,¹ head of a *domus gloriosa* in Antinoe, cf. PCairMasp II 67166.6-7 (568) ἐνδόξου οἴκου τοῦ πανευφήμου Ἀθανασίου πατρικίου; his heirs figure in the Hermopolite fiscal codex PSorb II 69.123D3 (618/19 or 633/34) δ(ιὰ) κλ(ηρονόμων) Ἀθα[ν]ακίου πα[τρ]ικίου.

4. SB XVIII 14006: A Church and its Possessions

This is a deed surety of 635 addressed to a church, probably of Oxyrhynchus, by a certain Aurelius Kametis, said to come ἀπὸ ἐ[ποικίου] N.N.? τοῦ | Ὁξ(υρρυ)χ(ίτου) νομοῦ διαφέρ(ων) τῇ αὐτ(ῇ) ἁγ[ί]α ἐκκλησίᾳ ἐναπόγρ(αφος) | αὐτ(ῆς) γεωργός (lines 12-14). The editor understood διαφέρ(ων) as referring to Kametis and specifying the latter’s relation with the church. But the context makes it clear that the participle refers to Kametis’ *origo*. Cf. POxy XIX 2238.6-7 (551) ὁρμώμενοι ἀπὸ κτήματος | [. . .] τῆς τοῦ Ὁξυρρυχίτου νομοῦ διαφέροντος τῇ αὐτῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ; there are several other examples of the construction ἐποικίου (or κτήματος) ... διαφέροντος + dative in Oxyrhynchite documents of this period. We should therefore resolve διαφέρ(οντος); Kametis originated from an ἐποίκιον which was the property of the church.

5. PBrook 15 and the Ghost-Name Πκύρος

PBrook 15² is a receipt for rent assigned to the sixth century, but the hand rather points to the seventh. Its provenance is stated to be unknown, but the introductory formula παρέσχεν N.N. ὑπὲρ ἐνοικίου, common in Arsinoite rent receipts of this period, may suggest that it comes from the Fayum.³ It bears the following subscription (line 6):

† δι’ ἐμοῦ ἅπα Πκύρου διακό(νου)

¹ The text refers to a fifth indiction, which could correspond to 556/7, 571/2, or 586/7.

² On this text see further I. F. Fikhman, *SCI* 15 (1996) 225 n.5; id., *Akten des 21. Internationalen Papyrologenkongresses* (1997) i.296 n.34. A re-edition is planned to appear in the *Corpus Papyrorum Judaicarum* IV.

³ It might be relevant that another papyrus in this collection, PBrook 16, belongs to a well-known group of Arsinoite receipts assignable to the third quarter of the seventh century. (The entries on this item in BL X 30, 261 fail to take account of K. A. Worp, *ZPE* 100 (1994) 291 n.46, and should be ignored.) Cf. also PBrook 25.

The name Πκῦρος is not attested elsewhere. Although its formation seems plausible (cf. Πκῦρις, Πκῦρις), its association with ἀπα raises the suspicion whether the papyrus has a more familiar name — and it does: the plate (no. XI) indicates that one should read

† δι' ἐμοῦ Ἀ[†]κῦρου διακό(νου) *paraph*

Compare the signature in the Arsinoite SPP III 656.³⁴ δι' ἐμ(οῦ) Ἀπα Κύρου διακ(όνου); but that Apa Kyros is probably not the same as our man: a digitised image of the papyrus, kindly provided by Dr A. Papathomas, shows that the two texts are by different hands. A deacon with this name also occurs in SPP XX 249v.2.5 (Ars.; VII/VIII).

6. Ηλᾶυδ, a Ghost-Name in PBal 381

The text is a fragment of a fiscal register datable to the eighth century. In line 5.i the editor read an otherwise unattested name, Ηλᾶυδ. But this is a 'ghost': a check of the original (in the Bodleian Library, Oxford) reveals that η may perfectly be read as κ, that is, we should read Κλᾶύδ(ις); κ may easily be mistaken for η (and vice-versa) in papyri of this period. The name is not unknown in the eighth century: cf. e.g. PLond IV 1421.133 (705), 1420.209 (706).

Some further corrections may be made: In 2.i δ/τ is not a title, as the editor thought, but an abbreviated name: read Δ(αύ)τ. This abbreviation does not recur in 4.ii: the papyrus has δ/θ: read Δ(ωρο)θ(έου)?

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³⁴ Ed. pr. assigns the text to VI/VII c., but this is impossible, since it is a receipt for *diagraphon*, a tax introduced after the Islamic conquest of Egypt. The script suggests a date in the VII./VIII. century.