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A MEMORANDUM WITH MOYZIKION AND ΣAITION

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A Memorandum with μουζίκιον and Καίτιον¹

P. Colorado inv. no. 2
Tafel X

12.8 x 32.5 cm.

5th cent. A.D.
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 (*ὑπόμνημα τῷ δεῖνα παρὰ τοῦ δεῖνα*,³ *PSI IV* 413.1; *ὑπομνητικὸν* (*ἔμοῦ*) *τοῦ δεῖνα πρὸς τὸν δεῖνα*, *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
		† ὑπομνητικ(όν)
		οὕτως·
4		περὶ τοῦ μουζικίου
		περὶ τοῦ λανάτο ὃ ἔχει Cερῆνος
		περὶ τοῦ οἴνου, Καί(τια) ρ//
		περὶ τοῦ μικροῦ μουζικίου
8		περὶ τοῦ ταπιτίου
		περ(ι) τῶν β τρόνων.
	(m ₂)	. . . (vac. 4) νο(μίματος) γ (vac. 3) εἰς φ(όρετρα) ςί(του).
	(m ₃)	ὑπομνήθ(ητι) τοῦ λαγάτου.

4 τῶ	4-7 του is followed by a small space	5 read λανάτου and ἔχει	6 οἶνο	
7 μικρῶ	8 read ταπητίου	9 περ	10 ἦ	καί
		read θρόνων	εφφ	

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, Παχ(ών) η̄ (or η) seems to be possible, rather than Παϋ(νι) η̄ (or η). All readings of this line were obtained by L. Koenen from the photograph. The predictable χγμ does not fit the traces.

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

3 οὕτως: the υ leads into a long horizontal stroke, waived 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. οὐ(τως), 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 ταπιτίου (line 8). οὕτως (unabbreviated) follows ὑπομνητικόν also in *P. Genova* I 29.2.

4 μουζικίου: I find μουζικιον only here in documentary papyri and four times in Byzantine literature. In the treatise of Joannes Moschos (6th/7th cent.) Λειμῶν πνευματικός (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 Hesselings⁴ = Migne 87.2936D) and once for jewel boxes (203.21 Hesselings; cf. Migne 87.3093B).⁵ 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: ἐβάσταζε γὰρ ἀπίδακ ἐν μουζικίοις καὶ ἀλλὰ ἐρπετὰ εἰς τὰ πλοῖα διὰ τὸν πόλεμον. 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. Baroccianus 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 Kaisergeschichte 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. Hesselings 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 μουσεῖον. We may note in this connection that the medieval author Georgius Codinus (A.D. 1400 †) preserves a similar adjective in the phrase τῶν ὑποδημάτων τῶν μουζακίων (*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/Leipzig² 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 Καίτιον" # 7), that the explanation of μουζικιον should be sought in the names of cities such as Μούζα, a harbor city of Marpharitis, or Μουζιρίε, 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 μουζικία. 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 ο, which has now completely faded from the papyrus.

6: see "Addendum on the Καίτιον" below.

8: on ταπήτια, see S. Daris, *Aegyptus* 38 (1958) 66f.; S. Calderini, *Aegyptus* 26 (1946) 78ff.

⁴ D.C. Hesselings, *Morceaux Choisis du Pré Spirituel de Jean Moschos* (Collection de L'Institut Néo-Hellénique, Fasc. 9, Paris 1931).

⁵ Migne's erroneous τὰ μου ζικία (i.e., βικία) is reproduced by Lampe s.v. ζικίων; cf. Hesselings's n. ad loc. (p. 126 n. 6).

10 . . . : περι would not suit the traces. Before νο(μίματα) 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) ζί(του): both φ and ι are clearly marked as abbreviations (see pal. app.). In the context, φ(όρετρα) should denote costs for transportation, not the transportation tax; see P.J. Sijpesteijn's note on *P. Theon*. 14.3f. (εἰς φόρετρα πυροῦ). Possible also are εἰς φ(οράς) or εἰς φ(όρον). With regard to the letter "1/3 of a solidus" seems small for rent, but cf. *P. Hamb.* I 68.33f., 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 229.20f.; *P. Oxy.* IV 744.13f.). 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 Καίτιον

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

(a) documentary papyri:

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

ὧν ἐρεῖ (instead of αἰροῦσιν or αἰρεῖν, edd.) τῷ Ζωίλω ἀναλώ-
 ματος (δρ.) κδ (τετρώβ. καὶ ἀπὸ
 τιμῆς στάγματος Καῖτιν
 α . . . [. .] . . ο λω[.]α (δρ.) ςβ
 ἀνα]λώμ[α]τος (δρ.) ςκ
] (δρ.) [.]
] [. .] . .

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

⁶ Secondary literature: F. Hultsch, *Griechische und römische Metrologie* (Berlin² 1882) 542; W. Otto, *ZÄS* 41 (1904) 91f.; A. Thumb, *Arch.* III (1906) 448; A. Oxé, *Bonner Jahrb.* 147 (1942) 102, 155f.; E. Schilbach, *Byzantinische Metrologie* (München 1970) 114.

cannot determine the precise connection of *Coίτιον α* 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, Coίτιον α*, we would have "... at the price of *stagma*, one *Saition*", i.e. ... at the price of one *Saition* of *stagma*."

2. *P. Oxy.* LI 3646.17-21 (private letter, 3rd/4th cent): καὶ ἐπίτιλον | Ἐλουρῶτι περὶ οἴν[ο]υ, Coίτια | δέκα, ἐπιδὲ χρία ἐστὶν | εἰς τοὺς γάμους τοῦ υἱοῦ | μου (read *Coίτιων*, Rea).

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

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

5. *P. Colorado inv. no.* 2.6 (5th cent.): περὶ τοῦ οἴνου, Coί(τια) ρ//.

I restore the diminutive since that is the form occurring in the other papyrological examples. With regard to syntax, τοῦ οἴνου 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.

6. *SB VI* 9395.9-11 ("Privatbrief," Fayum, 6th/7th cent.): ἀποστίλαται --- | --- Coίτια τυρῶν δύο καὶ ἐλίαι κύθρα | μελιχώρα.

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:

7. Epiphanius *de mens. et pond.* p. 264, 4 (§ 26) Hultsch: ἥμις γὰρ τοῦ Coίτου ἐστὶν (sc. τὸ ἀπόρρημα). ὁ δὲ ἀληθινὸς Coίτης ξεκτῶν ἐστὶν κβ'.

ibid., Syriac translation:⁸ "It (sc. the *aporryma*) 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 *aporryma* consists of 11 *xestai*. For there is another *Saites* called the Nicaean, a jar of 8 or 10 *xestai* (read "18 *xestai*" [Oxé]). 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. Oxé's observations that the Syriac's "8 or 10" must be a mistranslation for Greek ὀκτῶ 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*. Oxé also seeks to demonstrate (p. 102; cf. 97-99) that Epiphanius'

⁷ Published as Papyrus Erzherzog Rainer N. N. 74 in C. Wessely, *Ein Altersindizium in Philogelos* (Sb Wien 149), 1905, 5 Abh. p. 32, no. 43).

⁸ J. E. Dean, *Epiphanius' Treatise on Weights and Measures, the Syriac Version* (Studies in Ancient Oriental Civilization 11 [Chicago 1935]) p. 55 §40.

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 βουκκελλᾶτον καὶ καταγγίσας εἰς Coίτας [τὰ κεράμια], ἔκρινε τοσοῦτον ἐσθίειν ὅσον ἂν ἡ χεὶρ ἀνευέγκη. καὶ ὡς διηγείτο χαριεντιζόμενος ὅτιπερ, Ἐδρασκόμη μὲν πλειόνων κλασμάτων, οὐκ ἠδυνάμην δὲ ὅλα ἐξενεγκεῖν ὑπὸ τοῦ στένου τῆς ὀπῆς· ὡς τελώνης γάρ μοι οὐ συνεχώρει.

For τὰ κεράμια as a gloss on Coίτας 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 προαύλιον ἀπέδειρε (sc. τοὺς κριούς), καὶ φαγὼν τὰ κάλλις τῶν κρεῶν καὶ εἰς οἶνον διαπωλήσας τὰ κώδια καὶ Coίτην πίων ὡς Ἰταλικῶν δεκαοκτὼ ξεστών, πενήκοντα σημεῖα ἀπῆλθεν ὅπου τὸ κολλήγιον εἶχεν.

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

10. *Aporhthegmata Patrum, de abbate Poemene* 4 (Migne, *PG* 65.317D): λέγει δὲ (sc. Ποιμὴν) αὐτοῖς· Ποιήσατε μικρὰ βρώματα, καὶ λάβετε Coίτην οἴνου.

11. Eusebius Pamphilius p. 278, 7 Hultsch: Coίτης ξεστών κβ'

See above on # 7.

12. Joannes Carpathius episc. in *Narrat. Mss. de anachoretis* (*non vidi*, cited by Du Cange and Stephanus): ἐνέχθη εἰς τὰ κελλία Coίτιον οἴνου.

13. [Zonaras], *Lexicon*: Coίτιν. μέτρον τὸ οἴνου.

⁹ See R.M. Fleischer, *Measures and Containers in Greek and Roman Egypt* [Thesis New York Univ., 1956] pp. 71-73

¹⁰ Cf. H.C. Youtie in *Essays in Honor of C.B. Wells* (ASP I, 1967) 30 (*Scriptiunculae* II 1020).

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

¹² *Palladio La Storia Lausiaca*, ed. G.J.M. Bartelink (Verona 1974).

14. Lex. Ms. Reg. ex cod. 1708 (*non vidi*; cited by Du Cange and Stephanus): *Caítov, Caítiv, οίνου μέτρον τι.*

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.

source	spelling/amount	time	place	contents	capacity	price
<i>P. Wash. Univ.</i> II 80	Caítiov α (?)	3rd. cent.	?	στάγμα (?)		
<i>P. Oxy.</i> LI 3646	Caítia δέκα	3rd/4th cent.	Oxyrhynchus	wine		
<i>P. Oxy.</i> XIV 1658	Caítia β	4th cent.	Oxyrhynchus			
<i>P. Vind.</i> G 25883	Caítiov α	4th-5th cent.	Heracleopolite nome or Fayum			(διηναρίων μυριάδες) δ (ήμισυ)
<i>P. Colorado</i> 2	Caí() ρ//	5th cent.		wine		
<i>SB</i> VI 9395	Caítia δύο	6th cent.	Fayum	cheese		
<i>Epiph., de mense et pond.</i> (Gr./Syr.)	Caítov	392 A.D.	Egypt/Nicea		22/18 <i>xestai</i>	
<i>Pall., h.L.</i> 18	Caítac	419/20 A.D.	Egypt (near Nitra)	biscuit		
<i>Pall., h. L.</i> 19	Caítiv	419/20 A.D.	Egypt	wine	c. 18 Italian <i>xestai</i>	
<i>Apoph. Patr., de abb. Poem.</i> 4	Caítiv	6th cent.	Egypt	wine		
<i>Eusebius Pamph.</i> p. 278	Caític	6th. cent.			22 <i>xestai</i>	
<i>Jo. Carp. de anach.</i>	Caítiov	8th cent.		wine		
[Zonaras]	Caítiv			wine		
<i>Lex. Cod.</i> 1708	Caítov, Caítiv			wine		

