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## **P.Ross.Georg. 2 13 and Other Corrections to Published Papyri**

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## The Subscription to P.Ross.Georg. 2 13: a New Reading

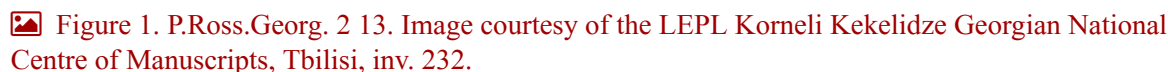
- §1 The editor of [P.Ross.Georg. 2 13](#) (small livestock declaration, Oxyrhynchite nome, reign of Nero) mentioned in his commentary that the reading of the second-hand subscription was surely wrong.<sup>1</sup> The text as published is indeed hard to understand and has no parallel; I reproduce it here:

(hand 2) Πλουτίων [Π]λουτίωνος ὄμνυ(μί)  
 με καταχωρῶν Ἡρακλᾶς α..... ρα

15 εὐδαιμον κ[αί] ἔγραψεν ὑπὲρ αὐτοῦ....

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- §2 Thanks to a digital image of the piece (Fig. 1), I could verify and revise the reading; the final lines are not as exceptional as they seemed and preserve a standard subscription for livestock declarations, for which [P.Oxy. 71 4824.20–26](#), [P.Oxy. 84 5441.22–27](#) and [P.Oxy. 84 5445.14–17](#) are contemporary parallels. Here is the revised text:

 Figure 1. P.Ross.Georg. 2 13. Image courtesy of the LEPL Korneli Kekelidze Georgian National Centre of Manuscripts, Tbilisi, inv. 232.

Πλουτίων [Π]λουτίωνος ὁμώ-  
 μεκα τὸν ὄρκον. Ἡρακλᾶς α -ca.11-

15 Εὐδαιμονίδ[ο]ς ἔγραψα ὑπὲρ αὐτοῦ  
 -ca.?-

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13-14 / ὁμώ|μοκα

- §3 13 a diagonal stroke below the initial γ of l. 12 divides the main text from the subscription.
- §4 13–14 on the spelling ὁμώμεκα, cf. the commentary to P.Oxy. 84 5445.15 ([Gonis et al. 2019](#): 144); it appears to be characteristic of the Oxyrhynchite nome. The ω at the end of l. 13 has a strange shape and ends in a horizontal stroke above the μ. It looks like an abbreviation stroke (although the word is not abbreviated) or a horizontal ruler dividing the main text from the subscription.

<sup>1</sup> [Krüger 1929](#): 58: “die Subscriptio ist sicher falsch gelesen.”

- §5 14–15 the text must contain the identification of the person who wrote on behalf of Ploution, a certain Heraklas.
- §6 14 the traces at the end of the line, almost a *Verschleifung*, are difficult to read. They could contain either the name of Heraklas' father or, as Amin Benaissa suggested to me, the indication ἀπελεύθερος, freedman. The latter suits the presence of the ensuing feminine name better. For a parallel for a freedman signing for someone else, cf. ⚡ P.Oxy. 46 3275.44–49 (ca. 103–111 CE, Oxyrhynchos). An alternative reading that suits the traces is Ἡρακλοῦς ἀπελευθέρα; however, women did not sign on behalf of men, so having a freedwoman signing for Ploution seems hardly probable.<sup>2</sup>
- §7 15 as the first editor noticed, the traces at l. 15 read either εὐδαιμονιδ- or εὐδαιμονικ; the former seems preferable. A feminine name Εὐδαιμονίς is well attested in Roman Egypt;<sup>3</sup> this would be its earliest attestation in first-century CE Oxyrhynchos.<sup>4</sup> Eudaimonis can be either the mother or the former owner of Heraklas, depending on the reading of the traces at the end of l. 14. The hypothesis of the mother is less probable: the end of l. 14 does not resemble the abbreviation for (μητρός), and these widespread illiterate signatures usually lack the matronymic. Only three first-century CE exceptions exist to this tendency: ⚡ P.Oxy. 2 275.41–43; ⚡ P.Oxy. 66 4533.14–15; ⚡ PSI 8 871.29–32. In all these cases, none of which is a declaration, the formula is name + patronymic + papponymic + matronymic, sometimes with the maternal papponymic, too;<sup>5</sup> there is no place for the complete sequence in the present papyrus. On the contrary, the indication of the former owner would replace the patronymic in the case of freedmen, and women slave owners named Eudaimonis are attested in the Arsinoite nome in the first century CE.<sup>6</sup>
- §8 15 after the ψ of ἔγραψα, the traces become very slurred. The reading is based on the most current formula of these signatures, but one cannot exclude other options. For instance, among contemporary Oxyrhynchite livestock declarations, ⚡ P.Oxy. 71 4824.23 (67 CE) has ἔγραψα ὑπὲρ τοῦ ἀδελφοῦ, ⚡ P.Oxy. 84 5441.23–24 (58 CE) ἔγραψα ὑπὲρ α(ὐτοῦ), ⚡ P.Oxy. 84 5445.16–17 (98 CE) ἔγραψα ὑπὲρ αὐτοῦ and ⚡ P.Oxy. 84 5446.34 (107 CE) ἔγραψα ὑπὲρ αὐτῶν.
- §9 16 some traces are visible below the μ of Εὐδαιμονίδ[ο]; the first editor did not mention them. The final lines should have contained the end of the formula (something like μὴ εἰδότης γράμματα) and the date.
- §10 In addition to the subscription, the text of P.Ross.Georg. 2 13.10–11 should also be corrected. The original edition reads a verbal form ὑποστᾶ-λέσθαι, yet the papyrus has ὑπεστᾶ-λεσθαι. None is a regular infinitive of ὑποστέλλω; because of the augment -ε-, ὑπεστάλεσθαι is probably an irregular form of the perfect middle/passive infinitive ὑπεστάλθαι, built by analogy with the ending -εσθαι of the present middle/passive infinitive or the second aorist middle infinitive.<sup>7</sup> I found no parallel for

<sup>2</sup> ⚡ Youtie 1975: 216 n. 41. I checked with the documents published after 1975, and Youtie's assertion holds true.

<sup>3</sup> The masculine Εὐδαιμονίδης, although attested in the Peloponnesos as Εὐδαιμονίδας (⚡ LGPN III.A, s.v. Εὐδαιμονίδας), is unattested in Egypt.

<sup>4</sup> Other early attestations of the name in Oxyrhynchos may be in ⚡ P.Eirene 4 29.56 and ⚡ P.Eirene 4 30.12, dated in the edition to the late first to early second century CE, before 103/104 CE, yet their Oxyrhynchite provenance is uncertain; ⚡ P.Oxy. 3 504.7, dated to 118/119 CE by ⚡ Benaissa 2011: 227, and ⚡ P.Oxy. 47 3336.19, dated 133 CE, give slightly later yet surely Oxyrhynchite attestations of the name.

<sup>5</sup> On the extremely high frequency of the paternal papponymic in combination with a matronymic in the second half of the first century CE, cf. ⚡ Depauw 2010: 132; ⚡ Broux and Depauw 2015: 472. The maternal papponymic is less ubiquitous but still highly common at this time, cf. ⚡ Broux and Depauw 2015: 473; 478.

<sup>6</sup> Cf. ⚡ P.Mich. 2 121 V Col. 6.18; Col. 7.6 (42 CE, Arsinoite); ⚡ P.Mich. 5 281 (1st c. CE, Arsinoite).

<sup>7</sup> In any other tense of the infinitive, the verb ὑποστέλλω would have lost the augment. In the perfect, on the contrary, it preserves it, as it functions as a reduplication.

such a mistake, although the use of present or aorist endings in the perfect stem is occasionally attested in Roman papyri.<sup>8</sup>

- §11 The verb ὑποστέλλω is rare in oath formulas; the only parallels are [P.Oxy. 2 246.26](#) (small livestock declaration, 66 CE, Oxyrhynchite): ὑποστειλάμενος; [P.Oxy. 2 246.26](#) (small livestock declaration, 66 CE, Oxyrhynchite): ὑπεστά[λθ(αι)]; [P.Hever 61.3](#) (declaration, 127 CE, province of Arabia): ὑποστειλάμενος; and [P.Oslo 3 98.31–32](#) (census declaration, 132/133 CE, Herakleopolis): ὑπεστάλλθαι. In all these papyri, just as in P.Ross.Georg. 2 13, the expression is μηδὲν ὑποστέλλεσθαι, “not to omit anything.”

### Further Textual Corrections












- §12 Thanks to the digital and print images retrievable through the [Papyrological Navigator](#), I can propose the following additional corrections:
- §13 [BGU 2 591.15](#) (56/57 CE, Arsinoite): the papyrus has Μάρκωι, which is probably a mistake for Μαρκίω, as the person is named at l. 1 Γαίου Μαρκίου, and the iota adscript is not used anywhere else in this papyrus. The editor edited this as Μαρκ(ί)ω, yet this is misleading because it indicates that the iota is not on the papyrus. I found no exact parallel for such a mistake of ωι for ω, but the confusion between the *praenomen* Marcus and the *gentilicium* Marcius is attested. The *epistrategos* Ποπλίω Μάρκω Κρίσπωι<sup>9</sup> of [SB 20 14401.1](#) is probably identical with the iuridicus [Πο]πλίωι [Μα]ρκίωι Κρίσπωι of [BGU 11 2013.1–2](#), and the [Μ]άρκος Ἐρμογένης of [P.Aberd. 16.2](#) may be identical with the procurator *Q(uintus) Marcius Hermogenes* of [I.Colosse Memnon 38.1](#).
- §14 [BGU 3 1000](#) Col. 2.3 (98 BCE, Pathyris): the reading of the line was revised many times. The editor proposed γῆ *unintelligible symbol* ἄρου(ῶν) ἐβδομήκοντα, subsequently corrected to γῆ μέρος ἔβδομον, ὧν αἰ (cf. BL 1.86 and 3.16); the correct reading is γῆς ἄρου(ῶν) ἔβδομ[ο]ν, ὧν αἰ – the σ, made in two strokes as is common in this hand (see for instance, l. 4, τῆς), was confused by the editor with an unintelligible symbol because of the interference caused by the descending loop of the above ρ. The latter, very rounded like all descending strokes in this hand, touches the second upper stroke of the sigma to the left, so they look like one stroke instead of two.
- §15 [BGU 4 1056](#) (13 BCE, Alexandria): there is no trace of a l. 27. However, l. 26 finishes with an ἄξι(οῦ)μεν after πάσης; the ἄξι(οῦ)μεν formula is current at the end of *synchoreseis*, sometimes in this abbreviated form. The traces of BGU 4 1056 closely resemble those of [BGU 4 1050.30](#) and [BGU 4 1124.32](#) (Fig. 2), both interpreted as abbreviated ἄξι(οῦ)μεν.<sup>10</sup>
- Figure 2. Closing abbreviation of BGU 4 1050 (to the left) and BGU 4 1124 (to the right). Image courtesy of the Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin, Scan: Berliner Papyrusdatenbank: inv. P 13066 and 13193.
- §16 [BGU 16 2582.14](#) (14–13 BCE, Herakleopolite): Hermenouchis is a ghost name. It has no known parallel, and the reading does not fit the traces on the papyrus. After the first three letters, ερμ, whose reading is clear, the traces that were interpreted as ν, with a descending central stroke, do not fit the general shape of ν in this hand. The line rather reads ερμ. γεγ. υχ. . . . [ ]υχίτης. One expects here the name (in genitive), patronymic and geographical origin of the second owner of the flock (by analogy with the first owner, mentioned at l. 12 as Σεμθέως Ὠρου Ψυχίτης, Semtheus, son of Horos, from

<sup>8</sup> [Gignac 1981](#): 355–356.

<sup>9</sup> On the reading, cf. [Habermann 2004](#): 241.








<sup>10</sup> On the reading in BGU 4 1050.30, cf. BL 1.92. On the ἄξι(οῦ)μεν formula, cf. [Mitteis 1912](#): 66; [Schubart 1913](#): 56–57; [Wolff 1978](#): 94 with n. 61.

the village of Psychis).<sup>11</sup> At the end of the line, [Ψ]υχίτης is obvious. In the middle, the anonymous reviewer of Pylon suggested Χρυσίππ[ου], which is a convincing patronym, even if slightly short. At the beginning of the line, the most logical reading would be Ἐρμογένου.<sup>12</sup> Ἐρμογένης is a frequently attested name; although its usual genitive is Ἐρμογένους, a form Ἐρμογένου is attested, mostly in Ptolemaic papyri.<sup>13</sup>

- §17  **BGU 16 2583.2** (14–13 BCE, Herakleopolite): instead of Ἡρακλίδη, read Ἡρακλείδη.
- §18  **BGU 18.1 2731.15** (87/86 BCE, Herakleopolis): Roberto Mascellari doubted whether the traces of ink read as δ in the reading δ[ι]ευτ[ύχει] were indeed writing.<sup>14</sup> The presence of a *paragraphos* under the ε- of the ]ευτ[ύχει] indicates that the word starts there and not with the supposed initial δ (Fig. 3): otherwise, the *paragraphos* would have begun under the δ. The correct reading is εὐτ[ύχει].
-  **Figure 3. BGU 18.1 2731, end of lines 13-17, with the paragraphos under the first ε of εὐτ[ύχει] highlighted. Image courtesy of the Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin, Scan: Berliner Papyrusdatenbank: inv. P 25817**
- §19  **P.Berl.Möller 7.22** (8/9 CE, Hermopolis [found] and Oxyrhynchite [located]): instead of τέλος, read τέλ(ος). / εὐτύχ(ει). The λ of τέλος was written above the ε, which indicates an abbreviation; below, on an additional l. 22a, a χ was written above an υ, and contemporary declarations of small livestock usually closed with an εὐτύχει, often abbreviated, as in  **P.Oxy. 84 5439.23**.
- §20  **P.Cair.Zen. 3 59457** (mid-3rd c. BCE, Arsinoite): the verso, unpublished in the original edition, reads Ζήνων[ι].
- §21  **P.Grenf. 2 17.8** (136 BCE, Thebaid): instead of προκειμένων, read προκίμένων.
- §22  **P.Lond. 7 2029.1–2** (mid-3rd c. BCE, Arsinoite): instead of [ὑπόμνημα Ζήνωνι] παρὰ Δημη[τρίου], read [...] παρὰ Δημη[τρίου]. There is no need to postulate the word ὑπόμνημα or the mention of an addressee; given the list that follows, something like [λόγος Ζήνωνι] παρὰ Δημη[τρίου] or [λόγος] παρὰ Δημη[τρίου] may also be proposed. Both formulas have parallels in the Zenon archive, for instance in  **P.Lond. 7 1978.1–2** (λόγος Ζήνωνι παρὰ Δράκοντος) and **P.Cair.Zen. 3 59334.2** (λόγος παρὰ Ἡρακλείδου).
- §23  **P.Mich. 9 575.7** (157, 90 or 6 BCE, Arsinoite):<sup>15</sup> instead of δεξάμενος, read δεξαμένους. A small υ is visible between the ο and the final σ. The clause thus reads (l. 7–8): ἀξιῶ δεξαμένους τὴν ἀπόρρησιν – to be regularised as ἀξιῶ δεξαμένους τὴν ἀπόρρησιν. This sentence closely resembles the standard request formula at the end of petitions, an ἀξιῶ followed by an infinitive clause. The writer forgot, however, the infinitive, just as he made a mistake with the other formulas, mixing the phraseology of letters and *hypomnemata* throughout this text. The fact that the addressees, the ἐπιμελητής and the other members of an association (σύνδοκος), are asked to receive (δέχεσθαι) the ἀπόρρησις (probably the sender's resignation from the association) finds a parallel in  **P.Lond. 7 2193**, the law of the cultic association of Zeus Hysistos that dates, just like P.Mich. 9 575, to the first century BCE. In the London papyrus, the members of this one specific association are forbidden to give (διδόναι) the ἀπόρρησις. The comparison of the two texts shows the general vocabulary of

<sup>11</sup> On the name of the village, see BL 13.38.

<sup>12</sup> I cannot see a σ between the υ and the χ (the loop corresponds to the beginning of the χ in this hand, as in the two instances of the word Ψυχίτης).

<sup>13</sup> For fully legible examples, see  **BGU 14 2436**, Col. 2.15 (1st c. BCE, Herakleopolite);  **PSI 1 64.1** (2nd or 1st c. BCE, Oxyrhynchus);  **P.Tebt. 1 72**, Col. 12.213 (114–113 BCE, Arsinoite);  **P.Tebt. 3.2 1045 V** (2nd c. BCE, Herakleopolite);  **P.Tor.Choach. 12.6** (117 BCE, Thebes). The only later example is  **P.Ness. 3 37.29** (560–580 CE, Palestine). See  **Gignac 1981: 70**.

<sup>14</sup>  **Mascellari 2021: 1003**.

<sup>15</sup> On the date, cf.  **Mascellari 2018: 300**.

resignation in private associations: if a member wanted to resign, he had to give the ἀπόρησις, and the committee had to receive it.

- §24 [P.SI 10 1098.42](#) (51 BCE, Arsinoite): at the end of the line, one should add συ[γγρα]φοφύλαξ [Π]τολεμαῖος, forgotten in the original edition. The keeper of the contract is usually one witness;<sup>16</sup> in this case, it is the Πτολεμαῖος Πτολεμαίου mentioned at l. 39. For a similar formula at the end of Ptolemaic contracts, see, for instance, [P.Tebt. 1 105.53](#).
- §25 [P.Tebt. 1 40.1](#) (118–117 BCE, Arsinoite): the ἔτους in the first line is written as the typical L-symbol, thus one should read (ἔτους).
- §26 Ptolemaic petitions never close with an abbreviated form of εὐτύχει; the only exceptions to this rule are [TM 131719](#) (P.Texas inv. 6; 184 or 160 BCE, Arsinoite) and [BGU 8 1824](#) (60–55 BCE, Herakleopolite). In the first case, the restoration in the lacuna is undoubtedly wrong: at l. 22, the edited text proposes [εὐ(τύχει)] ἔτους κα Παρμουῦθι ζ, but the reading ἔτους κα Παρμουῦθι (*sic*) ζ is to be preferred.<sup>17</sup> Although the εὐτύχει is widespread in second-century BCE petitions, there are parallels for petitions ending simply with a date.<sup>18</sup> On the contrary, there are no attestations of the abbreviated form εὐ(τύχει) before the Roman period.<sup>19</sup> The lacuna is too short to allow εὐτύχει or even εὐτύχ(ει), and it seems more probable that it was left unwritten, especially since the text is a draft. The second occurrence is less uncertain but still doubtful. At l. 32, the edited text proposes εὐτύχ(ει). This abbreviation is more common than εὐ(τύχει) but still attested only from the Roman period onward.<sup>20</sup> On the papyrus, one can read a very cursive εὐτύχ with a long final vertical. The *paragraphos* written to its right is unusual in Ptolemaic petitions; the only parallels are [BGU 8 1833](#), [BGU 8 1848](#) and [P.Ryl. 2 69](#); however, in these cases, the *paragraphos* is placed below the preserved letters and not after them. Such highly cursive εὐτύχει are attested at the end of Ptolemaic petitions, for instance in [P.Tebt. 1 44](#) and [P.Tebt. 1 45](#), and editors usually render them as unabbreviated εὐτύχει; in the Berlin case, εὐτύχει, εὐτύχ(ει) and εὐτύχι would all be valid options. One could also postulate some lost letters above the *paragraphos* and edit εὐτύχ[ει], yet this would not explain the long vertical after the χ. Overall, considering that highly cursive εὐτύχει are attested in Ptolemaic petitions while abbreviated ones are not, the safest editorial choice seems to be εὐτύχει or εὐτύχι.

## Handshift corrections

- §27 The editorial practices concerning changes of hands are problematic; some editors indicate as changes in hands a change in hand style of the same writer, while others only indicate changes when they consider that another person added some text to the original document.<sup>21</sup> In the case of greeting formulas, the common practice is to avoid indicating changes in style.<sup>22</sup> Therefore, I propose the following handshift corrections:

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<sup>16</sup> [Wolff 1978](#): 59. For an exception to this rule, see [P.Berl.Monte 6](#), with the introductory remarks by [Monte 2020](#): 102.

<sup>17</sup> For the edition, cf. [Martinez 2011](#): 207–214.

<sup>18</sup> [P.Hels. 1 31](#) (160 BCE, Herakleopolite); [P.Oxyrhyncha 8](#) (142 BCE, Arsinoite); [P.Tebt. 3.1 800](#) (153 or 142 BCE, Arsinoite).

<sup>19</sup> The earliest εὐτύχει abbreviated after the εὐ( is to be found in papyri.info is [BGU 4 1173.20](#), a *synchoresis* dated to 5/4 BCE, whose reading is however uncertain: εὐ(τύχει). Otherwise, the only attestations of an εὐτύχει abbreviated after the εὐ( are to be found in the archive of petitions from Euhemeria ([TM Arch 187](#)): [P.Ryl. 2 132.18](#) (32 CE, εὐ(τύχει)), [P.Ryl. 2 136.16](#) (34 CE, εὐ(τύ)χ(ει)), [P.Ryl. 2 149.25](#) (39 CE, εὐ(τύ)χ(ει)), to which one can add [SB 12 10795.18](#) (28 CE, εὐ(τύ)χ(ει) – a Verschleifung that can also be read εὐτύχ(ει)) and [SB 12 11018.9](#) (first half 1st c. BCE, εὐ(τύ)χ(ει); on its date, cf. [Mascellari 2009](#): 140). It seems common to add the χ as a mark of abbreviation after the εὐ(.

<sup>20</sup> The first attestation is possibly [BGU 16 2584.14](#) (before the 20/02/13 BCE, εὐτύχ(ει)). This abbreviation is common in the first century CE; in the archive of petitions from Euhemeria ([TM Arch 187](#)), for instance, it is used in [P.Ryl. 2 125–128](#); [130](#); [133–135](#); [138–144](#); [146](#); [147](#).

<sup>21</sup> On the distinction between different hands or various styles of the same hand, cf. [Fournet 2022](#): 465–466.

<sup>22</sup> On hand change in greeting formulas, cf. [Sarri 2018](#): 140–183; [Mascellari 2021](#): 1004–1006.

- §28 [BGU 4 1187.36](#): εὐτύχει is probably written by the principal hand in a more cursive style. The ε followed by a wave indicating ντυ closely matches l. 28 (ἐπί). The upwards stroke of χ finds parallels in many instances of χ, e.g. l. 3 (ὑπαρχόντων). Likewise, the S-like final ι is to be found elsewhere in the main text, especially at line ends (cf. l. 27, φαίνηται, and l. 31, μοί).
- §29 [P.Eleph. 24.13](#): one may wonder whether there is a change of writer at l. 13 for the final εὐτύχει. The word is written in a more cursive way, but the movement of the pen finds some parallels, e.g. the χ at l. 7 (ὑπαρχόντων), the ligature ει at l. 9 (γραμματοεῖς), or the general movement at l. 13 (ἱεροῦ).
- §30 [P.NYU 2 45.10](#): the handshift at l. 10 between the prescript and the main text of the *hypomnema* corresponds neither to a change of writer nor to a change of style.<sup>23</sup> Something happened with the reed (the scribe either dipped it in the inkpot, sharpened it, or changed it), but the shape of letters remains constant: cf. the shape of α, ρ, τ and υ between l. 8–9 (ὑπόμνημα, παρὰ Ἀρυώτου) and l. 12 (Θροτροταίου), the ligature of ηι at l. 8 (νομ[ά]ρχηι) and l. 14 (συναγωγῆι), or the tendency to give to longer letters an s-shape (as for ι, ρ, φ). The same hand, in the same style, probably wrote the whole *hypomnema* at l. 8–16, and another hand wrote the letter at l. 17–22.
- §31 [P.Ryl. 4 577.20](#): εὐτύχει is probably written by the first hand, simply in a more cursive way, cf. the shape of the first ε and of the final ι, whose ductus is similar to that of the main text (e.g. the ε in εὐθύνης, l. 19, and the ι in ἀξιῶι, l. 13).

### Date corrections

- §32 [O.Stras. 1 772](#) was generically dated by its editor to the second century BCE. However, the mention at l. 4 of a twenty-second year reduces the possible dates to 184/183 BCE (the twenty-second year of the reign of Ptolemy V) and 160/159 BCE (the twenty-second year of the reign of Ptolemy VI).
- §33 The editor of [TM 58468](#) (P.Duke inv. 360) hesitatingly dated it to the second century BCE because of the papyri cache it belongs to, a group of Duke documents extracted from one cartonnage. Most of these documents are dated to the second half of the second century, although the editor is cautious concerning this dating.<sup>24</sup> However, P.Duke inv. 360 has no onomastic link to the other documents from the same cartonnage. The hand seems slightly older, more from the first half of the second century CE (see the asymmetrical ω and the hanging ν). Moreover, its greeting formula ἔρωσο and the presence of an address on its back find more parallels in the *hypomnemata* from the third century BCE.<sup>25</sup> Concerning ἔρωσο, the only second-century attestation for *hypomnemata*, [P.Tebt. 3.1 793](#) Col. 1.30, is early (183 BCE) and appears in an embedded document that may have undergone modifications when copied. Thus, TM 58468 may be older than suggested by the editor and may date to the first half of the second century BCE or even to the late third century BCE; it would have been reused later in cartonnage together with other documents in the second half of the second century.

### Corrections to the material description of papyri

- §34 In the publication of [BGU 4 1156](#), the editor indicated the document's width as 23 cm; when the verso was subsequently published in 2021,<sup>26</sup> the width was also given as 23 cm. Yet, in the online pictures, the document is much narrower: about 11–12 cm, according to the ruler integrated into the

<sup>23</sup> [Wilcken 1930](#): 236 first proposed this change of hand based only on the plate of the first edition.

<sup>24</sup> For the edition, cf. [Bauschatz 2005](#): 194–196; for the papyrus cartonnage, cf. [Bauschatz 2016](#): 25–26; 29–33; [Bauschatz 2021](#): 193 nn. 2; 3.

<sup>25</sup> [Baetens 2020](#): 181; 220.

<sup>26</sup> [Claytor and van Minnen 2021](#).

image. These dimensions are standard for Augustan *synchoreseis*, which tend to be written on narrow and elongated sheets.<sup>27</sup>

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27 ☞ Brashear 1996: 368.



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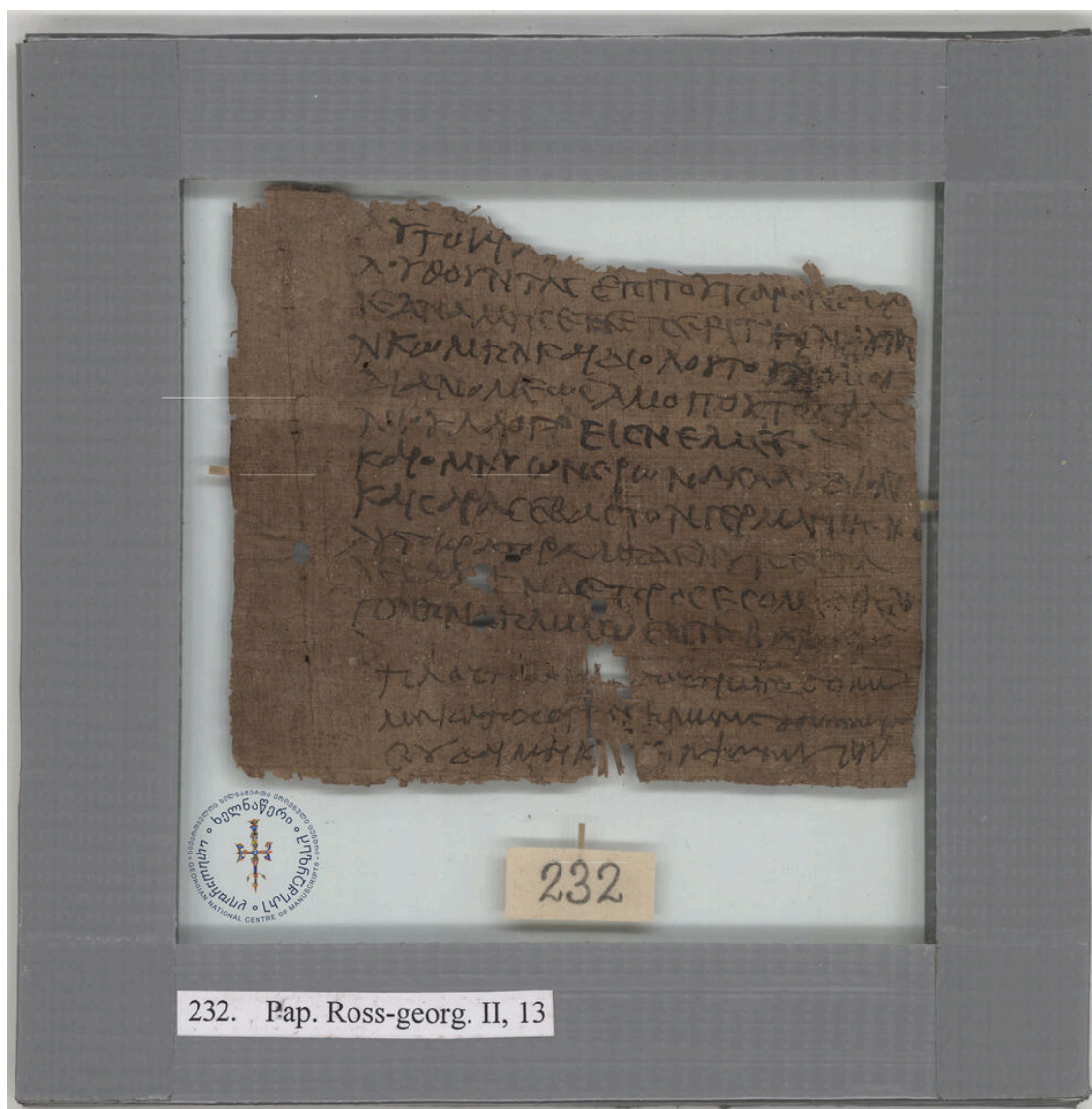


Figure 1. P.Ross.Georg. 2 13. Image courtesy of the LEPL Korneli Kekelidze Georgian National Centre of Manuscripts, Tbilisi, inv. 232.

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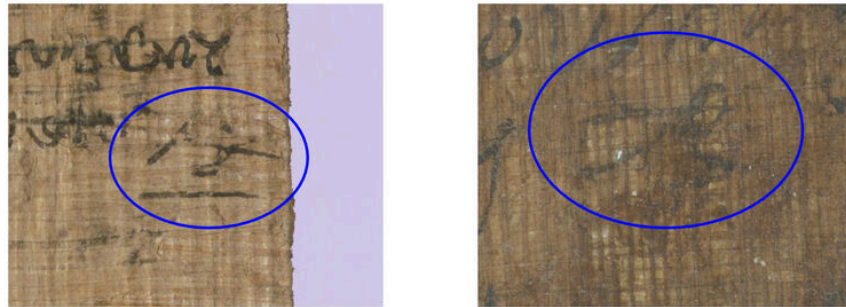


Figure 2. Closing abbreviation of BGU 4 1050 (to the left) and BGU 4 1124 (to the right). Image courtesy of the Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin, Scan: Berliner Papyrusdatenbank: inv. P 13066 and 13193.

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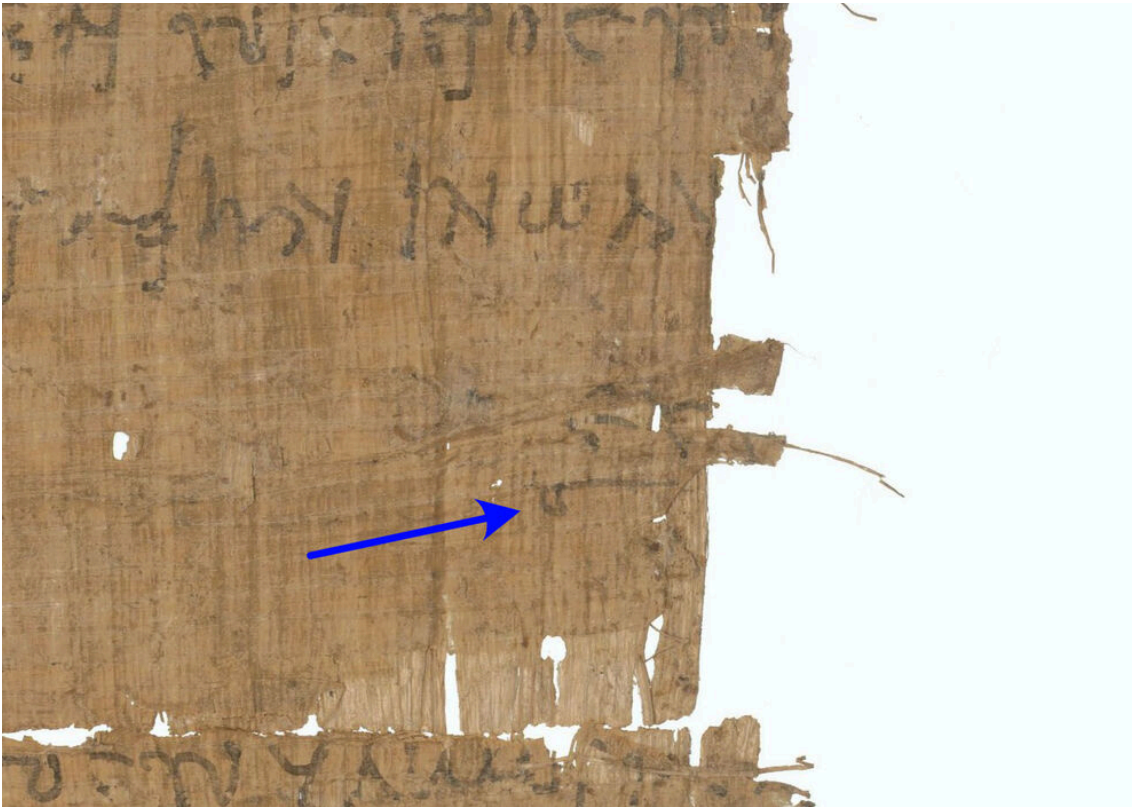


Figure 3. BGU 18.1 2731, end of lines 13-17, with the paragraphos under the first ε of εὐτ[ύχει] highlighted. Image courtesy of the Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin, Scan: Berliner Papyrusdatenbank: inv. P 25817

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