

Pylon 2 (2022)
ISSN: 2751-4722

Notes on Papyri from Roman Egypt

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Heidelberg: Propylaeum, 2022



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DOI: <https://doi.org/10.48631/pylon.2022.2.92967>

Citation:

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1. Jews in Soknopaiou Nesos?

- §1 Recently published in [P.Messeri](#) is a small fragment from the Musées royaux d'Art et d'Histoire de Bruxelles containing the very end of one column and the beginning of the next column of a list of names, most of which have Jewish associations ([P.Messeri 32](#), I – early II; Tav. XXVII). In column 2, line 9, the editor reads σο^κ, expanded as the heading Σοκ(νοπαίου Νήσος), which is followed by the name Ἰακούβιο[ς ...] (the last two letters are difficult to confirm on the plate). While such an abbreviation of the village name finds parallels (e.g. [BGU 3 762.1](#)), the sigma in this case sits awkwardly apart from the following letters, and the presence of line ends suggests that the letter instead belongs to the previous column: ο^κ is then left as the common abbreviation ὁ κ(αί), indicating that Iakoubios was a second name (his first is presumably lost at the end of the previous line). With this new reading, the document loses its association with Soknopaiou Nesos and the Arsinoite nome (though not its onomastic and cultural interest).

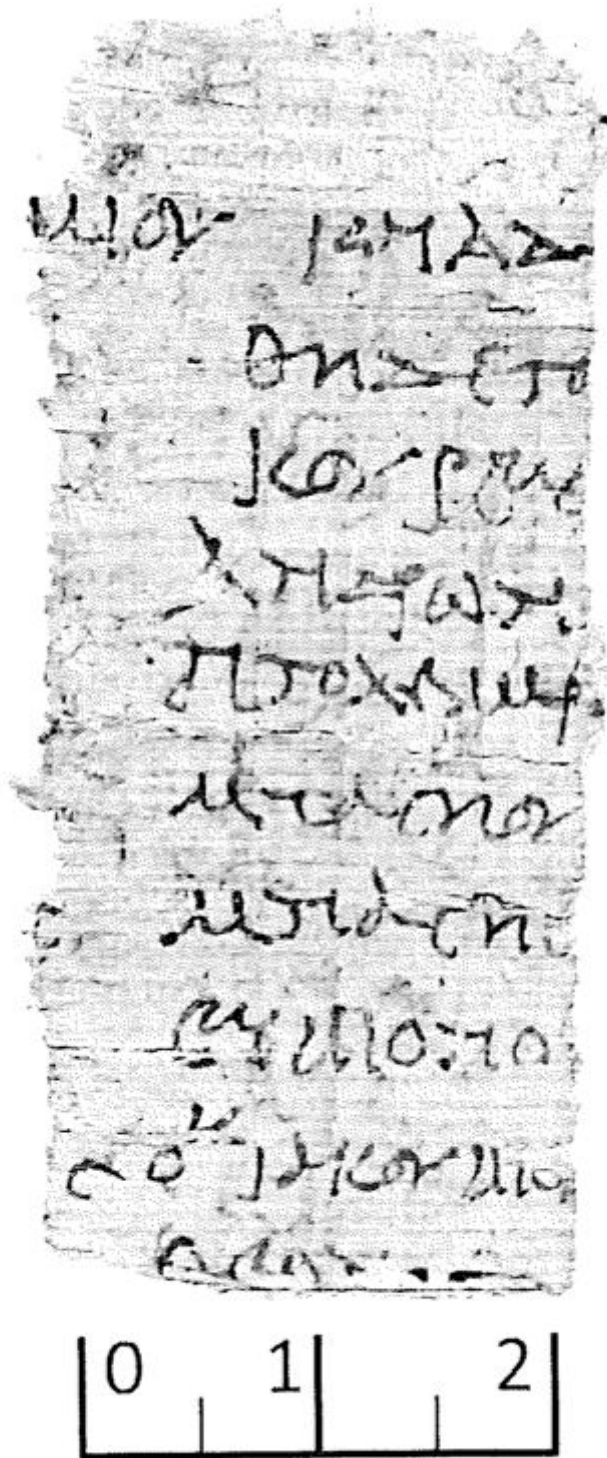


Fig. 1. P.Messeri 32 (Tav. XXVII).

§2 The editor notes that a Jewish resident of Soknopaïou Nesos is listed in the geographical appendix to [C.Pap.Jud. 3](#) (App. III, p. 206), an entry based on a Vienna papyrus first edited as [SPP 22 178r](#) and republished as [C.Pap.Jud. 3 464 \(II\)](#). This connection, however, does not hold up under scrutiny: while the [verso](#) of SPP 22 178 mentions a liturgist from Soknopaïou Nesos, and the papyrus itself

was no doubt found there, the recto text, with references to Jewish tenants, comes from a longer roll that was cut for reuse, and the individuals listed therein need not be more than incidentally associated with this village.¹

- §3 The other document considered by the editor of the Brussels papyrus is [BGU 13 2319](#) (Soknopaiou Nesos, 126), a customs receipt issued to a man named Ἰούδας according to the edition. The routine appearance of a Jewish exporter so shortly after the disastrous revolt of 115–117 would surely be noteworthy,² but an examination of the [image in BerlPap](#) shows that the reading is untenable, without, however, revealing a satisfying solution (the snippet includes the following ἐξάγων as well (printed as ἐξάγω(v) in the edition):



Fig. 2. BGU 13 2319.2 © Staatliche Museen zu Berlin – Ägyptisches Museum und Papyrussammlung. Scan: Berliner Papyrusdatenbank P 21449.

- §4 The purported delta looks acceptable at first glance, albeit obscured by ink that must be ignored, but there is no trace of the dotted alpha. It seems that some sort of correction has taken place, and if the fourth letter was simply canceled, we are left with the rare name Ἰοῦς ([TM Nam 22007](#)), which is found once in the Roman Fayum (in the Charta Borgiana, [SB 1 5124](#), col. 11.332, Tebtynis, 193). Another possibility, palaeographically less convincing, would be to consider the fourth letter corrected and the following faded traces of an apparent vertical and raised dot to be iota and omicron, suggesting Ἰούλ᾽ ἰοῦς. In any case, the name Ἰούδας cannot be read here.
- §5 Other names of possibly Semitic origin are found in Soknopaiou Nesos,³ but a Jewish presence in the village still awaits clear evidence.

¹ Though not mentioned in either edition of the text, the ends of several lines from the previous column and the beginning of one line of the next column are visible in the [image](#) available through the Austrian National Library. The well-preserved column in the middle contains a list of landowners with mostly Roman names, along with several tenants (including Simon, l. 4, and Ezekial, l. 24). The location of the land is not known, but in l. 10 a tenant is noted to be “in Bakchias.” The landowners and tenants in this list should likely be associated with a nearby settlement with a strong veteran presence and known Jewish population, such as Karanis or Philadelphia. The roll was later cut and the verso re-used for a list of candidates for the *χοματαεκβολία* (on which see [Lewis 1997](#), 50), two from Neilopolis, one from Soknopaiou Nesos.

² See [Claytor 2020a](#) with further references. For Jews in Egypt after the revolt, see now Papaconstantinou 2023.

³ S.L. Lippert and M. Schentuleit, [P.Dime 3](#), p. 115, n. 515. The name of the daughter in [P.Dime 3 8](#) (23) appears as Sr3 at DG 2 (restored at DA 2) and Σαρα{σσ} at GH 6. The editor of the Greek subscription notes that instead of the Hebrew name Sara, Σαρα could represent an otherwise unknown hypocoristic of Σαραπίως. The rejection of the final two letters is made without comment but is presumably influenced by the Demotic rendering of the name. I wonder if the second-to-last sigma can instead be read as a flattened epsilon. Σαραῖος would be an *addendum onomasticis*, but cf. similar names, such as Σαραν (once: [O.Kellis 143 inner side](#), IV CE), the better-attested Σαραεύς ([TM Nam 7578](#), largely Oxyrhynchite but with some Arsinoite examples), and other forms discussed by [Maravela and Mangerud 2019](#), 321. There are also a handful of instances of “Sabbath” names in Soknopaiou Nesos, such as Σαμβαθίων and the hypocoristic Σαμβᾶς, but while Semitic in origin, the name found currency among non-Jews in Egypt: see [C.Pap.Jud. 3](#), Sec. XIII, “The Sambathions,” pp. 43–56. For another possibly Semitic name in this village, see below, section 5.

2. Jewish Sitologoi: [BGU 3 715](#) = [C.Pap.Jud. 3 428](#) (101/2)

- §6 This document is entitled γραφή σιτολ(όγων) for Trajan's fifth year, and there follows a list of individuals in two columns, both cut off at the bottom. The last legible line of the second column reads .. κωμογρ̄ δι λαγραφ[, which can perhaps be expanded to .. κωμογρ(αμματεὺς) δι(ὰ) λα(ο)γράφ[ων] on the understanding that this is the subscription of the village scribe, attesting that he has submitted (ἐπιδέδωκα) or signed (σεσημείωμαι) the list through the village *laographoi*.
- §7 Of primary interest are the numerous Jewish names found in the list,⁴ which makes it especially unfortunate that the village cannot be identified. The onomastic profile of the non-Jewish names points clearly to the Arsinoite nome, but despite a number of rare names, I have not been able to identify any individual in other texts. The edition in [C.Pap.Jud.](#) incorporated corrections from BL 1 61 and added a dubious conjecture to col. 1.7. [G. Messeri \(2021, 130\)](#) has just now made important corrections to the names in col. 1.4 and 7, to which I add comments and further corrections.
- §8 **Col. 1.4:** Ἰωσήϛ ὁ καὶ Τεύφιλο(ϛ) ἀμ() Δόσθωνο(ϛ) → Ἰωσήπ καὶ Τεύφιλο(ϛ) ἀμ(φότεροι) Δοσθίωνο(ϛ) Messeri. Joseph and Teuphilos are brothers. Their father's name is a shortened form of Δωσίθεος, unattested in this declension, but cf. [P.Harrauer 33.1](#) etc. (with comm. ad l. 1), where Δωσθ() is expanded as Δωσθ(ῆϛ) / Δωσθ(οῦ) on the model of [O.Edfou 2 286 = C.Pap.Jud. 2 313](#).
- §9 7: Στράτων ἐπικαλ{λ}οῦ(μενος) Ἰσάκ(ιϛ) → Στράτων ὁ κ(αὶ) Καλλικ(ράτης?) Ἰσάκ(εωϛ) Messeri, thus solving the desperate ἐπικαλ{λ}οῦ(μενος) of [C.Pap.Jud.](#), which replaced the unintelligible οὐκ ἀλλω of the ed. pr. The same writing of ὁ κ(αὶ) is found in ll. 12 and 14. Besides Καλλικράτης, the other main possibility for the second name is Καλλικλήϛ.
- §10 12: Ὀννώφ[ρι]ϛ Χαιρημ. [] Φαυσᾶ → Ὀννω(φριϛ) ὁ κ(αὶ) Χαϊρήμων Φαυσᾶ. The abbreviation of the first name is unmarked, then the left part of ὁ and the right part of κ(αὶ) are visible. For the writing of ὁ κ(αὶ), cf. ll. 7 and 14.
- §11 14: Πααῦϛ ὁ κ(αὶ) Σοκον[ί]ων Σ...ε..ϛ → Πααῦϛ ὁ κ(αὶ) Σοκόνωπιϛ Ὡσεωϛ.
- §12 **Col. 2.3:** Ἀμφ. [→ ἀμφό(τεροι). In col. 1.4, the word was abbreviated ἀμ̄; here it is ἀμφ̄.
- §13 4: The patronymic is perhaps Λεφ[ν]ῖ[δου].
- §14 5: Πρεσβῶδϛ in [C.Pap.Jud. 3 428](#) is just a typo for Πεσβῶδϛ. The purported beta is wide and shallow, which might suggest kappa instead, but the reading is possible. A variant of the name is found in [BGU 2 560](#) col. 2.16 (Arsinoite, II; cf. [TM Nam 17462](#)).
- §15 10: Νείλων → Ἠγήμων. This reading of the ed. pr. is not possible, as the first letter is unlikely to be nu in this hand, and no account is taken of the horizontal coming off the purported iota. In my reading, the gamma is a little wavier than expected, but the shape is fairly similar to that in λαγραφ[in col. 2.14. Hegemon is a rare name ([TM Nam 4524](#)) last found with this spelling in the Nemesion archive.

3. [SPP 22 22](#) (Philopator-Theogenous, 142)

- §16 In this donkey sale drawn up in the Arsinoite *grapheion* of [Philopator-Theogenous](#), the seller's name was printed as Πτο|λεμαῖοϛ Ὡρου (ll. 6–7), but the patronymic is dubious, especially in comparison with the same name in l. 8. Instead, the editor's rho should be read as theta, which leads to Ἄνθου (for the alpha-nu combination, cf. παντός, l. 18). The name is rare ([TM Nam 24526](#)), and one might

⁴ Other documents with overlapping nomenclature (though not the same individuals) include [SB 14 11426](#) and [P.Harrauer 33](#).

consider whether a second name was left out (i.e. ἀνθ' οὗ < >), but it reappears in the subscription, written by the seller himself (l. 20: [Ἄ]νθου).

- §17 Before the subscription, there is no room for the editor's ἐπιληψομέ[νου] (ll. 18–19) to be written out in full: the papyrus has ἐπιληψομένο(ν) and π[ά]σ[η] at the beginning of the next line. Thus, I propose the following change to lines 19–20:

καὶ ὁμολ(όγησα). ἴδια γράμμα-

20 [τα Πτολεμαίου] Ὁρου ὁμολογῶι πε[πρακέναι]

→

ὑπο(γραφεὺς) <τοῦ ὁμολ(ογούντος) ἴδια γράμματα.

20 [(2nd hd.) Πτολε]μ[α]ῖ[ος] Ἄνθου ὁμολογῶι (l. ὁμολογῶ) πε-
[πρακέναι] ...

- §18 The writer committed haplography in the formula introducing the subscriber, using the omicron of ὑπο(γραφεὺς) as the beginning of ὁμολ(ογούντος). The seller was literate and thus served as his own ὑπογραφεὺς: “subscriber for the acknowledging party: his own letters.” The somewhat awkward expression would be alleviated if we expanded ὑπο(γραφή) instead, but the phrase is found in ⚡ **BGU 11 2046.3–4** (Herakleia, II: ὑπογραφεὺς τ[οῦ ὁμολογούντος] ἴδ[ια] | [γράμματ]α), which, though damaged, is a secure reading. A first century contract likewise has ὑπογραφεὺς τῶν ὁμολογούντων τριῶν ἴδια in two copies (⚡ **P.Mich. 5 323** and **324.27–28**; ἴδια ed. pr.) and probably in a third as well (⚡ **PSI 8 903.26**, all Tebtynis, 47), with slightly different word order.⁵ We can also compare ⚡ **BGU 2 538.24–27**), where the first party's subscriber is introduced ὑπογραφεὺς τῶν μεμισ|θωμένω[v οὐκ] εἰ[δ]ότω] γράμματα ..., while the other party employed “his own letters,” τοῦ δὲ ἄλλ[ο]υ ἴδια γράμματα. The same phrase is restored in ⚡ **BGU 2 446.19** (BL 1 46), and other passages are susceptible to correction.⁶ In all of these examples, ἴδια γράμματα is predicate to ὑπογραφεὺς, a convention that is probably best explained by force of habit. Subscribers were almost invariably introduced by ὑπογραφεὺς (-εἶς),⁷ often abbreviated, and self-subscribers did not have to be identified in the body of the contract: when they were, contract writers clung to the formulaic ὑπογραφεὺς, even with the predicate ἴδια γράμματα.⁸

⁵ The editor printed ὑπογραφή ἴδια at ⚡ **PSI 8 903.26**, but the eta does not have the expected h-shape found elsewhere, and the reading does not take into account the horizontal leading into ἴδια. I would therefore read ὑπογραφεὺς here, in line with the copies (cf. the corrections to this copy already made in papyri.info: BOEP 4.1). The Michigan editor comments on l. 27: “the writer is confused; the word ἴδια shows that he should have written ὑπογραφή.” In isolation, this makes sense, but the other evidence presented here suggests that ὑπογραφεὺς can be accepted and that we should understand ἴδια as ἴδια (γράμματα).

⁶ In ⚡ **P.Mich. 10 584.33**, the editor prints ὁ δὲ Ἑρμᾶς ἴδια γράφω(ν). On ⚡ **the black-and-white image in Michigan APIS** (the best currently available), we can see clearly that Ἑρμ() was abbreviated; the article ὁ, moreover, is open at the top and has a small point of ink at the end of the stroke, which suggests το(ῖ) (cf. how the tau of τῶν is written earlier in the line). I can see how the editor read γράφω(ν) (influenced obviously by the nominative ὁ δὲ Ἑρμᾶς), but I would expect the phi to come up higher and the omega to be raised in abbreviation. Instead, the hasta of phi could be the first stroke of a v-shaped tau, which leads to seeing γράμματα in *Verschleifung*. Putting this all together, I suggest: το(ῖ) δὲ Ἑρμ(ᾶ) ἴδια γράμματα. The Michigan editor cites ⚡ **BGU 3 709.22** as a parallel to his reading: Γελλίος Οὐάλης ἴδια γρ(άφω). In this passage, however, the preceding τοῦ μὲν shows that the name must be corrected to the genitive (l. Γελλίου Οὐάλεντος). The following phrase can then be understood as ἴδια γρά(μματα), in line with our other examples.

⁷ This formula must be distinguished from section headings in copies, where we find the phrase ἀντίγραφον ὑπογραφῆς *vel sim.*: cf. e.g. ⚡ **M.Chr. 159.29–30**, where the subscriber is introduced by the standard phrase ὑπογραφεὺς τῶν ὁμολογού(ντων), while the subscription itself is marked by the heading ἀντίγραφον ὑπογραφῆς.

⁸ It is only in the Byzantine period that the phrase ὑπογράφω ἴδια χειρί becomes popular in the contracts of Egypt.

§19 Ptolemaios' subscription is mostly lost: the formula beginning ὁμολογῶι πε[πρακέναι] (there is no room for the rest of the infinitive in l. 20) would have continued for a few lines, recapitulating the terms of the sale. The lack of space for the subscriptions means that the two fragments are positioned too closely together. There must be a panel or two missing since the bottom fragment contains only traces of a line and the registration mark of the *grapheion*.

4. The *Oikogeneia* in ☞ **SB 24 16256** = P.Lond. 2 294 descr. (105)

§20 This papyrus contains a dossier related to property and personal status that was drawn up some time after the census of 117/118. Copies of three documents are found: 1) a marriage agreement and division of property (col. 1.1–2.59, 24 July, 109); 2) a declaration of house born slaves (col. 2.60–3.83, 28 Aug., 105); 3) an extract from the census of 117/118 (col. 3.84–91). The ☞ **back** contains an unpublished account related to Soknopaiou Nesos, where the papyrus was likely found.

§21 The title of the second document (col. 2.60) must be corrected from ἀντίγραφον δημοσ(ιώσεως) to the expected ἀντίγραφον ο[ί]κογ(ενείας). For οἰκογένεια as the name of the declaration itself, see ☞ **Biežuńska-Małowist 1977**, 45 and ☞ **Straus 1988**, 886.

§22 This *oikogeneia* was drawn up through an *agoranomos*,⁹ but lines 62–63 presented an otherwise unattested notarial title, which is in fact spurious, as the following correction shows:

ἐπα[γομένω]ν πέμπ[τ]η διὰ τοῦ ἐπὶ τοῦ Ἄρσι-
[νοε]ίτου διαθηκ[ῶ]ν ἀγορανόμου

→

ἐπαγομ(ένων)· ἐν Πτολεμαίδι Εὐργ[έ]τιδι τοῦ Ἄρσι-
[νοε]ίτου νομοῦ ἐ[π'] ἀγορανόμου

§23 For a correction to line 85 of this papyrus, see ☞ **Borrelli 2022**, §8.

5. ☞ **BGU 1 76** (Soknopaiou Nesos, ca. 150–200)

§24 This contract is an excerpt from the βιβλιοθήκη ἐγκτήσεων. It is broken at the right, with a minimum loss of some 13–15 letters, and at the bottom along what was probably the horizontal fold roughly halfway down the papyrus. I offer some improvements to the opening lines, but the substance of the contract itself is more fragmentary and remains elusive.

§25 The first line announces the source of the excerpt and can be supplemented as follows: ἐκ βιβλιοθήκ(ης) ἐγκτήσεων Ἄρσι(νοίτου) ἐξ ἐ[ί]ρομ(ένου) γρα(φείου) Σοκνοπ(αίου) Νήσου.¹⁰ see ☞ **P.Bas. 2 22.1** n. for parallels. The writing office of Soknopaiou Nesos is supplied because of the anaphoric reference in line 3 (whether or not τῆς προγεγραμμένης was in the original contract).¹¹

⁹ Cf. ☞ **SB 3 6995** (124), an *oikogeneia* drawn up in the *grapheion* of Tenis and Kerke of the Memphite nome.

¹⁰ The composite suggestion ἐξ ἐπισκέψεως εἰρομένου] of BL 1 15 can safely be laid aside.

¹¹ If in the original contract, it refers to ἐν τῇ Σοκνοπαίου Νήσῳ in the omitted opening protocol of the contract; otherwise, it is was added by the copyist to refer to l. 1 of the present exemplar.

§26 The acknowledging parties to the contract are Thases, daughter of Stotoetis, and her son Stotoetis, who also serves as her *kyrios*. Reference to the second party should follow, so instead of τῆς ὁμ[ολογούσης] in l. 7 suggested at BGU 1, p. 356, we can reconstruct as follows (ll. 7–9):

τῆς (l. τῆ) ὁμοπ[ατ(ρίω) καὶ ὁμομητ(ρίω)]
 ἀδελφῆ Σαβαιαιτοῦς (l. -οὔτι) ὡς (ἐτῶν) νε ἀσ[ήμω καὶ τῆ τοῦ Στοτο-]
 ἦτ[ε]ως θία (l. θεία) διὰ φροντιστοῦ Σ[

§27 The second party is thus the full sister of Thases, and her relationship to Thases' son is tacked on after the personal description. Her name, Σαβαιαιτοῦς, has a diaeresis above the first iota, which is mostly lost. The name is otherwise unattested and may be Semitic (cf. [☞ TM Nam 26606](#)). A related name might be that found with the genitives Σεβάιος and Σεβάιτος in two Theban ostraka ([☞ O.Bodl. 2 1549.5](#) and [☞ O.Leid. 256.5](#): see [☞ TM Nam 24354](#)).

§28 Minor corrections: μη at the end of l. 2 looks to have traces of an abbreviation stroke above it, so μη(τρός) [...] rather than μη[τρός ...]. In l. 5, the copyist began the papyponymic with Σο, then wrote tau over omicron.

6. [☞ SB 8 9906 \(193/4\)](#) and [☞ P.Freib. 2 10 \(196\)](#)

§29 These two contracts were drawn up in the notary office of Ptolemais Euergetis in the last decade of the second century.¹² A noteworthy feature of the first document is the cancellation of Pescennius Niger's name and replacement with Septimius Severus' in red ink. In the top margin, above Severus' name, is a large notation, which the editor recognized as a docket but read as αποχ (). Instead, this is the deposition formula καταχω(ρίσθη), with only the lower part of the final, curved stroke of kappa visible: although not as round as this stroke must have been, cf. the kappa of καταχώ(ρισα) in [☞ P.Hamb. 1 15.22](#) (Ptol. Euerg., 209). The same formula is found at the top of the Freiburg papyrus, where the editor's κεχάρακ(ται) Παῦ(νι) ιθ can be corrected to καταχω(ρίσθη) δ (ἔτους) Παῦνι ιθ.

§30 For the expansion as an aorist passive, cf. [☞ SB 4 7379.1 \(177\)](#), where the verb is written in full. Editors have generally opted for the passive voice when the verb is not preceded by the official's name.¹³ Contrast the just mentioned [☞ P.Hamb. 1 15.22](#), where the heavily restored formula requires an active form of the verb, and [☞ P.Hamb. 3 220.17 \(223/224\)](#): [Αὐρήλιος] Δίδυμος καταχώ(ρισα) γ (ἔτους).

¹² For developments in the notarial offices of the Arsinoite nome at this time, see [☞ Claytor 2020b](#).

¹³ There is a concentration of abbreviated examples between 173 ([☞ PSI 13 1324.36](#)) and 198 ([☞ P.Tebt. 3 397.1](#)). Earlier, [☞ Micucci's \(2022\)](#) new edition of [☞ SB 22 15472 \(134\)](#) has κατακεχώρισται μηνὸς Νέου Σεβαστοῦ λ atop the contract.

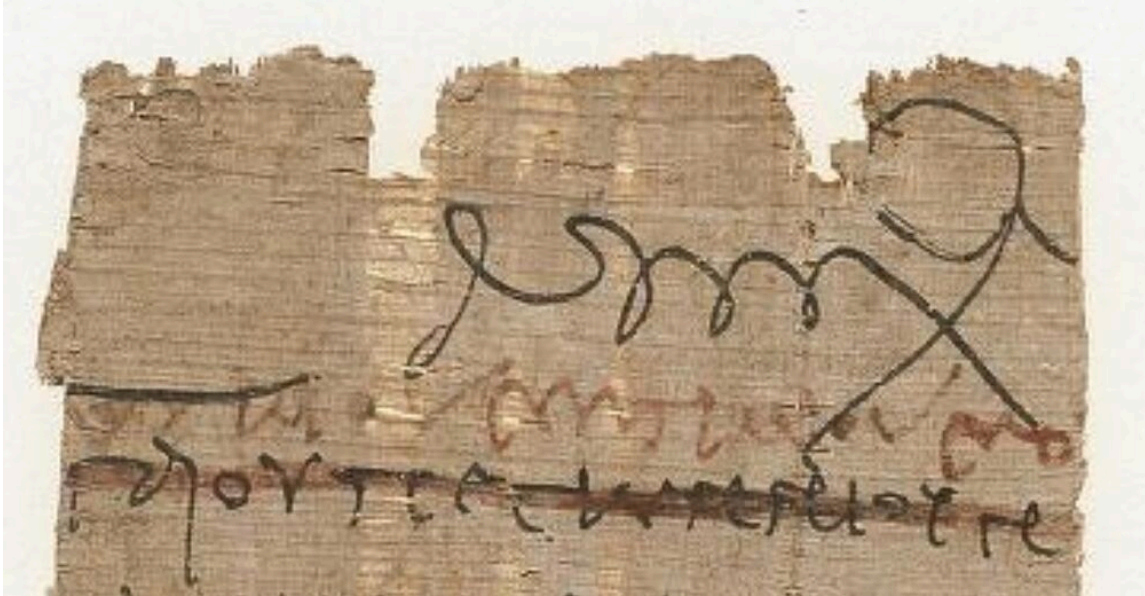


Fig. 3. SB 8 9906.1. Image courtesy of the University of Michigan Papyrology Collection.

7. The Notary of ⚡ P.Sakaon 59 (305) and ⚡ SB 16 12289, col. 2 (309)

- §31 Both of these contracts from Ptolemais Euergetis are registered by an official who styles himself as a veteran, a status which to my knowledge is otherwise unparalleled in the public notary offices of Roman Egypt.¹⁴ A comparison shows that the same man, whose name is Αὐρήλιος Νέπως, signed both contracts in a nearly identical fashion. I propose the following corrections to the relevant lines in both documents:



Fig. 4. Comparison of P.Sakaon 59.19 and SB 16 12289, col. 2.43. Top image courtesy of the Photographic Archive of Papyri in the Cairo Museum. Bottom image © Staatliche Museen zu Berlin – Ägyptisches Museum und Papyrussammlung. Scan: Berliner Papyrusdatenbank P 13358.

- §32 ⚡ P.Sakaon 59.19

Αὐρήλιος Σεύιος οὐετρανὸς κεχηρη(μάτικα). χρό(νος) ὁ προκ(είμενος) α(ὐτοῦ)
ἐξεδ(ιασμοῦ)

→

Αὐρήλιος Νέπως οὐετρανὸς κεχηρη(μάτικα). χρό(νος) ὁ προκ(είμενος). α/
ἐξεδ(όμην).

- §33 ⚡ SB 16 12289, col. 2.43

Αὐρή(λιος) Νέπως οὐετραν[ὸ]ς κεχηρη(μάτικα) ὡς πρόκ(εῖται) καὶ ἐξεδ(όμην).

¹⁴ For a later soldier-notary in the archive of Flavius Paternouthis son of Menas (⚡ TM Arch 37), see ⚡ Keenan 1990: 149–150.

→

Αὐρή(λιος) Νέπως οὐετρανὸς κεχρη(μάτικα). χρό(νος) ὁ προκ(εῖμενος). α//
ἐξεδ(όμην).

- §34 ἐξεδ(όμην): in both cases, the notary signifies that he had given out one copy of the contract. For the verb in notarial docketts, cf. Ⲛ **SPP 20 15.32** (Ptolemais Euergetis, 189) ἐξεδ(όθη), and Ⲛ **P.Tebt. 2 397.1** (Ptolemais Euergetis, 198) ε̄ ἐξεδ(όθησαν) ἐνὶ ἐκάστῳ. In these parallels, the abbreviation used, ἐξεδῶ, might point to the expansion ἐξεδ(όμην), but this is not guaranteed. I have adopted the first person in the present examples due to the first person registration Αὐρήλιος Νέπως οὐετρανὸς κεχρη(μάτικα), even though χρό(νος) ὁ προκ(εῖμενος) intervenes. For a contemporary use of the first person, cf. Ⲛ **O.Berl. 63.1–2** (Thebes, 195–196): ἀντίγραφον ἧς καὶ ἄλλοτε ἐξεδ(όμην) ἀποχῆς α.

8. The Dyke of Psei in the Herakleides Meris

- §35 In the Karanis *penthemeros* certificate Ⲛ **P.Mich. 21 845** (87/88),¹⁵ I hesitated about the reading ἐν χώμ(αται) Ψῆ(ναλίτιδος) (?) in line 2 and noted that Pseinalitis is most associated with the Themistos meris. An unpublished papyrus in the British Library (P.Lond. inv. 2698) has prompted me to return to this problem, which can be solved with evidence long at hand.
- §36 In Ⲛ **BGU 7 1531**, a Ptolemaic ostrakon from the Philadelphia cellar archive (Ⲛ **TM Arch 160**), we find a settlement known simply as τὸ Ψει, which was presumably an *epoikion* (given the article) located in the vicinity of Philadelphia and Tanis (the latter also mentioned in the text). The editors connected this place to the ὑποδοχεῖον Ψει found in Ⲛ **BGU 2 571.2** and 6 (Arsinoite, 151/152), while in another Berlin document published shortly thereafter, Ψει is found as part of the administrative compass of an *epiteretes* (Ⲛ **P.Berl.Möller 5.2–3**, 145).¹⁶
- §37 The obvious reading in the Karanis *penthemeros* certificate is thus ἐν χώμ(αται) Ψει, and this dyke can be recognized in several other certificates issued to workers from villages of the Herakleides meris:¹⁷
- §38 Ⲛ **P.Mich. 21 845.2** (Karanis, 87/88): ἐν χώμ(αται) Ψῆ(ναλίτιδος) (?) → ἐν χώμ(αται) Ψει
- §39 Ⲛ **P.Grenf. 2 53g.3–4** (Philadelphia, 190): ἐν χώμ(αται) Ψε(ναρψενήσεως) (BL 6 46) → ἐν χώμ(αται) | Ψει
- §40 Ⲛ **P.Mich. 6 420.6** (Karanis, 206): ἐν Ψε() → χώμ(αται) Ψει
- §41 Ⲛ **P.Brookl. 11.6** (Philadelphia, 206): <ἐν> χώμ(αται) Ψεγ(νώφρεως) → χώμ(αται)¹⁸ Ψει
- §42 Ⲛ **P.Alex. 17.5** (*non vidit*) (Philadelphia, 206): [ἐ]ν χώμ(αται) Ψει() → [ἐ]ν χώμ(αται) Ψει
- §43 In contrast, evidence for the χώμα Ψ(ε)ναλίτιδος (Ⲛ **TM Geo 1985**) comes exclusively from the Themistos meris.

¹⁵ Originally published in Ⲛ **Clayton 2013**, 53–56.

¹⁶ ἐπιτηρητῶν Ἐξωπύλης | καὶ ἐχανοδέσμου Ψεῖ. The word before Ψει is obscure.

¹⁷ In Ⲛ **P.Strasb. 3 157.5** (Bakchias, 123; image supplied by Paul Heilporn), printed as [ἐ]ν τῇ Ψε[.] () [διώ(ρυντ)], since the feminine article precedes the name and the epsilon does not ligature into an iota, a different canal is likely recorded: I would suggest ἐν τῇ Ψεγ[νώ(φρεως)] (for the abbreviation and lack of διώ(ρυντ), cf. Ⲛ **BGU 3 879.6**, with my correction reflected in Papyri.info).

¹⁸ <ἐν> does not need to be supplied; cf. the previous example and e.g. Ⲛ **P.Sijp. 42h** (Narmouthis, 223).

9. P.Col. inv. 497 (Oxyrhynchite / Alexandria, 130)

- §44 This papyrus edited in [Yiftach 2021](#) would benefit from restoration. Some of the text is still folded over, including parts of lines 21–23 of the recto. After digital unfolding, the editor’s text can be updated, including a slight emendation to l. 22:



P.Col. inv. 497 recto, lines 21–23. Image from ZPE 219, p. 181.

- §45 21: ὑπ]ερθέσ[ε]ως → ὑπ]ερθέσεως
- §46 22: παρέ[ξ]εσθαι → παρέχεσθαι
- §47 23: [ἐμ]ποιήσεως → [ἐμ]ποιήσεως
- §48 On the verso, which contains an apparently unrelated address, I read Κοκκίου (κοκκίου pap.) Θέωνος in l. 2 for the editor’s κεκλημ(έν - -) τοῦ (?) Θέωνος. Cocceii are few in Egypt, and those that do appear generally have Roman cognomina (see [TM Nam 27028](#)).



P.Col. inv. 497 verso, line 2. Image from ZPE 219, p. 182.

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