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Adam Bülow-Jacobsen & Sten Ebbesen:

FIVE COPENHAGEN PAPYRI pp. 1-41 (181-221)

Pap.Hafn. 24 p. 5

Pap.Hafn. 28 p.14

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Copenhagen

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des contributions.

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FOREWORD

The present issue of "Cahiers" contains an edition of five Copenhagen papyri. This is a preliminary edition continuing Papyri Hafnienses I (Copenhagen 1942), but it is not meant to substitute the scheduled Papyri Hafnienses II. It is our hope that this edition will elicit from competent papyrologists comments and corrections to the benefit of the final edition. All suggestions will be gratefully received at the following address:

Institut for græsk og latinsk Middelalderfilologi
Gråbrødretorv 6
DK 1154 Copenhagen K
Denmark

We are infinitely indebted to Mr. Tage Larsen, lecturer in papyrology and keeper of the papyrus collection in the University of Copenhagen. He has taught us much of what we know about papyrology, and without his patience and generous permission this preliminary edition would never have appeared. To him we owe numerous suggestions and corrections which we have gratefully accepted, except for a few instances where we have ventured to disagree.

The work was distributed between the editors as follows:

The establishment of the text was carried out jointly, much assistance being obtained from Mr. Tage Larsen, who, however, cannot be held responsible for any of the defects that necessarily will appear.

The translations and the introductions are the common work of the editors.

The linguistic treatment is due to Sten Ebbesen.

The palaeographical comments and the indices are the work of Adam Bülow-Jacobsen, who has made the photographs as well.

Finally we want to express our gratitude to Professor, dr. phil. P. Johs. Jensen, director of the Institutum Medii Aevi Graeci et Latini Universitatis Hafniensis, for his kindness in letting this work appear in the "Cahiers".

Pap.Hafn.Inv.N^o- 24.

CENSUS RETURN

This document seems in some way to be connected with the family archive edited by B.A. van Groningen (Papyrologica Lugduno-Batavia vol.VI, A Family Archive from Tebtunis, 1950) and especially with No. 48 = B.M.Pap.1902 (AD 202/3). There appears the name of Sarapias, daughter of Eudaimonis. Professor van Groningen reads the father's name Π.ϣ[...]^ο Κρονίω^ος but is not satisfied. We have not inspected B.M.Pap.1902, but hope that the traces in the beginning of line 17 do not exclude the reading Σαβείνου. It is fairly certain that Sarapias is the name to be supplied in the present papyrus line 12: a) mother's and grandfather's name agree. b) her age seems to fit. In B.M.1902 she is 57 years old. In Pap. Hafn.24 we read μ = 40 with certainty and the traces of the next letter do not in any way disfavour a γ = 3. c) the slave Sarapammon, son of Isis/Memphis, of whom Didymos in the present papyrus is joint owner with Kronia and Taorsis, is owned by Sarapias and the same two women in B.M.1902, 14 years later. Here Didymos is not mentioned. It therefore seems probable that Sarapias was widowed or divorced from Didymos at some time between 189 and 202.

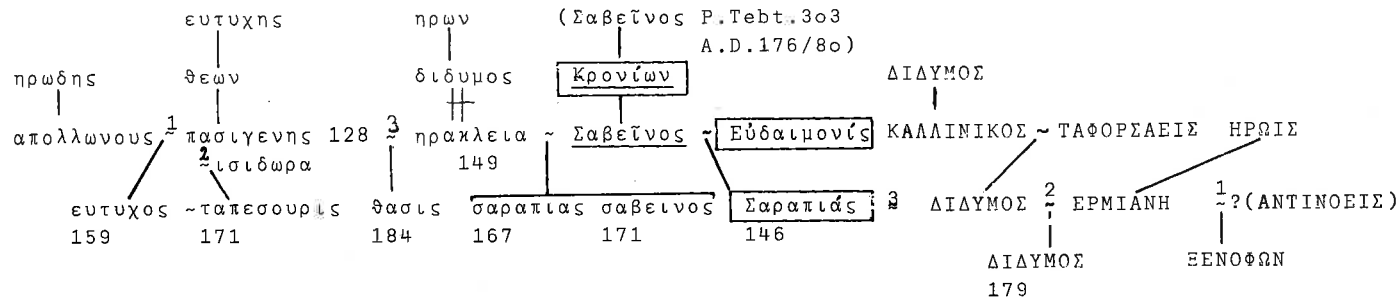
It is, however, a difficulty that in B.M. 1902 she is said to have been returned in the Syriakes Quarter in the last census which ought to be that of 188/89, but must refer to that of 174/75. Didymos, son of Kallinikos, is not mentioned in van Groningen's genealogical table, although some 15-18 persons of that name are recorded.

We append a table showing the recognizable family connections between persons mentioned in Pap.Hafn. 24 and the related papyri, v. infra.

The papyrus is somewhat rough and rather damaged. Written along fibres. 240 by 183 mm.

The left side has been torn so that 3-20 letters have disappeared from each line, no line being complete. The right margin is intact, but the last 2-5 letters of each line in the lower part are damaged, some of the fibres in the upper layer being displaced. Upper and lower margins are intact as regards the writing.

The writing is large and clear without being beautiful. Almost certainly it is that of a professional scribe. At first sight it might even look like a literary hand, but in details it is too irregular, and though most letters have their regular form, cursive elements are frequent, e.g., the ligatures ^ϣ, ^ϣ, ^ϣ = χαλ, ^ϣ = στ. π shows the rounded cursive form ^π besides the regular one. The second stroke of σ is very often extremely long, and on the whole the vertical aspect of the letters is stressed. Note, e.g., the drawn-out base of ^λ = ἔρος/ἐτῶν, and the impression conveyed by words like ἀπαρτος (line 15) and the long cross-strokes of θ, π, τ. Further, most lines seem to end in a long vertical stroke.



|| means "freedwoman of".

Persons found only in Pap.Tebt.322 are printed in minuscule letters.

Persons found only in Pap.Hafn. 24 are printed in CAPITAL LETTERS.

Those found in both are Underlined.

Those found both in van Groningen No. 48 and in Pap.Hafn.24 are Encased.

In Pap.Tebt. 303 (A.D. 176/80 -also in Loeb Select Papyri) is mentioned a Kronion, son of Sabeinos, whom we have tentatively inserted here.

υ is dotted three times in the beginning of a word. στρατηγος is abbreviated στρρ. ετων (or ὥς ετων?) regularly \mathcal{L} and ετους once \mathcal{S} (line 9). In line 25 ημῶν seems to be abbreviated \mathcal{H} , the "normal" abbreviation being \mathcal{H} . According to the Aegyptische Urkunden aus den Kgl. Mus. zu Berlin (1895) the first sign should mean $1/2 + 1/3 = 5/6$, but this would be an impossible reading here. The cross-stroke must be a lapsus calami or a dark fibre.

For comparison see: Berl. Pap. 6849 (Pap. Gr. Berol. 24) A.D. 148, Berl. Pap. 9002 (Pap. Gr. Berol. 26b) A.D. 185, and one literary hand from the 2nd century Berl. Pap. 9782 (Pap. Gr. Berol. 31).

On the verso-side are 12 short lines which although they are undoubtedly Greek, we have not been able to read. Most of the letters seem recognizable, taken one by one, but together they do not yield any sense. Possible readings are:

1. 4 .ισιδωρα..

1. 6αντινο

1. 7 εκ

We should be most grateful for help.

Orthography is good, language neither impressively good nor particularly bad. There is, however, a flagrant example of anacoluthon: the sentence that begins in line 10 with the words εἰμι Διδυμος is continued in line 11 with a καὶ τὴν συνουσαν μοι γυναῖκα as if the first sentence had run: "I register myself" not: "I am". The items in the rest of the document are governed by this unexpressed "I register" and in the accusative case, even Sarapammon (24), who ought to have been in the genitive case (regular construction: I register one half of S.) becomes accusative by attraction.

1. The name of the strategos is known from other documents to be Ammonios, but the difference in the forms of the name is hardly significant. Cf. on a similar problem the note ad 1. 26.

5. υπαρχι Iotacism. There are no other instances of iotacism in this document. The ει in Σεβεινου (1. 12) is the common Hellenistic spelling of a long $\bar{\iota}$ (Sabīnus).

10. The normal formula is καὶ εἰμι.. Here there is too little room for καὶ, but εἰμι alone does not quite fill in the lacuna.

10. λαγραφουμενος may be a scribal error for λαογραφουμενος but it could also be that it reflects actual pronunciation, in which case we have a late development ao>a comparable to, but not, presumably, derived from the earlier Dorian development of $\bar{a}o$ into \bar{a} (Schwyzer: Griechische Gramm. 250f). Cf. Debrunner: Gesch. d. Griech. Sprache, vol. II §80, Berlin 1954 (Samml. Götschen).

11. οφθαλ-μω is written with only three arches. The dative is a little hard to understand, but not unique. Cf. ουληι in B.M. Pap. 1968 (= van Groningen: A Family Archive No. 2) lines 4,5,8 (though once γυνηι), B.M. Pap. 1954 (v. Groningen No. 4) lines 6, 7,10,24 (no other errors of this type) and van Groningen No. 9

lines 4,7,8,10 (though line 13 ἀπηλπισεν). So maybe a sort of "descriptive dative" had come into use in the documents. Cf. note ad Pap.Hafn. 28. There is, of course, always the possibility of a scribal error for λευκον οφθαλμω αριστερω (suggested by T.Larsen).

14&30. γενόμενος conforms to the Late and Modern Greek tendency to form most non-perfect participles in -όμενος/-ούμενος (Schwyzer:Griech.Gramm.753f) cf. Modern Greek λεγόμενος.

15. ερμιανης After the μ one letter (ι?) after this room for one or two letters, depending on how much the fibres around the lacuna have been stretched. Possibilities are ερμιανης, ερμιονης, and ερμιανης (mentioned once by Pape's dictionary, which also gives three examples of the masc. form).

16&25. ενεπιγεννημενον In line 16 the reading is certain, in line 25 it can hardly be doubted either. Linguistically the word cannot give rise to objections (εν+επι+γεννωα with the Modern Gk. form of the participle). But there is one thing about these readings which might offend, namely their close resemblance to the formula known from elsewhere, e.g. BGU 55 τέκνα ... μη ἀναγεγραμμένα ἐν ἐπιγεγεννημένοις. If -γεννημένος is to be a form of γίνομαι there is a faulty spelling due to the loss of distinction between single and double consonants (Modern Greek does not distinguish either).

17. ευρεπον may be read ευρετιον.

17. ευγονον ,24 εγγονον Obviously two ways of spelling the same word. This evidence impairs the thesis of LSJ s.v. ἔγγονος that "ἐγγ- may represent ἐκγ-". A diminutive εγγόνι "grandchild" survives in Modern Greek.

18. (ετων) λβ -λ is fairly certain, β very uncertain.

22. ἡμισου The form is attested in a series of papyri (e.g. Pap.Amh. II,91,16). In ancient Laconian and in its modern offspring Tsaconian the pronunciation of υ as an u survives. But such Spartan influence is hardly to be expected in the language of Egypt. More probably the phenomenon is related to the one observed in the dialects of Megara, Aegina, Athens, Cyne (pronounced 'kumi'), and the Mani in the 19th century, where ου and υ were pronounced u (presumably developed from the common Hellenistic pronunciation ü). Cf. 'Ιστορία τῆς ἑλληνικῆς γλώσσης κατὰ τὰς παραδόσεις τοῦ καθηγητοῦ Ν.Π. Ἀνδριώτη, Πανεπιστήμιον Θεσσαλονίκης (no date, c.1969) p. 82-86.

24. σαραπαμωνα or maybe -ναν as there is a little too much room before μη.

26. Κρονία In van Groningen No. 48 the lady is called Κρονία. The difference is hardly significant, it would seem that the two forms are just inflectional variants, being different ways of forming the feminine of Κρονίων. Concerning the pair Κρονίων-Κρονία cf. φύλων-φύλαινα (Schwyzer:Griech.Gramm.475). On the variation -αίνα/-ία cf. Modern Greek Γιώργαίνα (andronymic) - Γεωργία (Christian name), both derived from the masc. Γεώργιος/Γιώργος.

27&30. The scribe obviously considers ἀποκτελεγγμένος the correct form, as he corrects himself in line 30 where he had omitted one of the γ's. In line 14 the reading is uncertain.

32. The supplement is mere conjecture. We do not know anything about the man, neither his name nor his dwelling-place. It may even be that this part of the line was left blank.

Pap. Hafn. Inv. No. 24

A.D. 188-9

M1 1 ±5].. .

2 ἀντίγρα]φον κατ' οἰκ(ίαν) [ἀπογ]ραφῆς κη' (ἔτους) κολλήματ(ος)
 ρξξ'

M2 3 Ἀμ]μωνι στρ(ατηγῶ) Ἀρσινόεϊτου Ἡρακλείδου μ[ε]ρίδος

4 πα]ρὰ Διδύμου Καλλινίκου τοῦ Διδύμου μητρὸς T[α]φερσαεῖτος
 ἀπὸ τῆς

5 μη]τροπόλεως ἀναγραφόμενος ἐπ' ἀμφόδου γ[υ]μνασίου ὑπάρχι μοι

6 ξπ' ἀμφόδου Μοήρεως [...] μέρος οἰκίας ἐν ᾧ ἀπογράφομαι ἑμαυ-

7 τὸν κα]ὶ τοῦς ἑμοῦς εἰς τὴν τοῦ διεληλυθότος κη' (ἔτους)
 Αὔρηλίου Κομμόδοϋ

8 Ἀντωνίνου Καίσαρος τοῦ κυρίου κατ' οἰκίαν ἀπογραφὴν ἐπὶ
 τοῦ αὐτοῦ

9 ἀμ]φόδου ἐφ' οὗ καὶ τῇ τρ[ύ] ιδ' (ἔτους) κατ' οἰκίαν ἀπογραφὴν
 ἀπεγραψάμην

10 εἰ]μι Δίδυμος ὁ προγεγ[ρ]αμμένος ἰδιώτης λαγραφούμενος

11 (ἐτῶν) ..]λευκῶ ὀφθαλμῷ ᾠριστερῶ καὶ τὴν συνοῦσάν μοι γυναῖκα

12 Σαραπιδά] βαβείνου τρυῖ Κρονίωνος μητρὸς Εὐδαιμονίδος
 (ἐτῶν) μγ'

13 ἄσημον ἢ] ἀπεγράψατ(ο)·τῇ προτέρα ἀπογραφῇ [ἐ]π' ἀμφόδου
 Συριακ[ῆς

14 καὶ τὸν γε]γάμενόν μοι ἐκ τῆς γενεαμένης καὶ ἀποπεπλεγμέ-

15 νης μου γ]υναικὶς Ἑρμιανῆς ἀπάτορος μητρὸς Ἡρωίδος

16 υἱὸν Διδ]υμον ἀναγεγρ[α]μμένον ἐνεπιγεννημένον (ἐτῶν) ι' καὶ

17 τὰ δουλι]χὰ σῶματα ζ' ἑμοῦ μὲν τοῦ Διδύμου Εὐρεπον ἔνγονον

18 (ἐτῶν)]λβ' [κ]α[ι] Ἀμμωνι ἐνγ[ον]ον τῆς αὐ[τῆς]
 (ἐτῶν) κθ'

19 καὶ ἔνγονον T]απασεῖτος (ἐτῶν) [...] καὶ
 ψνητὴν παρὰ

20]ρε[ου]ς δούλην Ἀλεξανδρίαν (ἐτῶν)
 χθ' καὶ τὰς

- 21 ἄλλας οὐο ἐωνημένας] ἐν τῷ ἐνεστώτι καθ' (ἔτει) α. κα[ι ἄλλον
 δ]φύλον φῶν
 22 αὐταῖς ἐωνημένον οὐλήι] ἔντιγνημίω ἀριστερῷ καὶ ἡμῖσου
 μέρος ὁρῶ-
 23 λικῶν σωμαίων τῶν ὑπογεγ]ραμμένων Ἰσιδος τῆς καὶ Μέμφ[ιδ]ος
 ἐνγῶ-
 24 νης καὶ τὸ]ν ταύτης ἔγγονον Σαραπαμῶνα μὴ ἔνα-
 25 γεγραμμένον ἐνεπιγε]ννημένον (ἐτῶν) στ'οῦ τῷ ἑτερον (ἡμῖσου)
 μέρος
 26 ἀπεγράψατο ἐπ' ἀμ]φόδοῦ Συριακῆς ὑπὸ Κρονίας κα[ι Τα]φροσεως
 27 καὶ τὸν γενάμενόν] μοι ἐκ τῆς ἀποκεπλεγγμένης [γυναικὸς]
 28] Ἀντινοεῖδος υἱὸν Ξενοφῶν[α (ἐτῶν) .
 29 ὃς ἀπεγράψατο σὺν τῇ] μητρὶ ἐν τῇ Ἀντινόου πόλει τα[ύτης
 30 τὰ μὴ ἐξ ἐμοῦ ἀλλ' ἐκ το]ῦ γεναμένου καὶ ἀποκεπλεγγ' γ'μένου
 αὐτῆς
 31 ἀνδρὸς]ονος τέκνα ἀπεγράψαντο σὺν τῷ πατρὶ
 32 ἐν τῇ Ἀντινόου πόλει] δι' ὃ ἐπιδίδωμι τὴν ἀπογραφὴν

Pap.Hafn. Inv.No.24

Copy of census-return
from the 28th year
from sheet 165.

To Ammon, strategos of the district of Herakleides in the Arsinoite nome.

From Didymos

Father's name: Kallinikos, son of Didymos

Mother's name: Taforsaeis

From: the Metropolis

Registered in: the Gymnasium Quarter

I own:

a [?] part of a house in the Moeris Quarter, where I return myself and my family, in the house-to-house census of the past 28th year of His Majesty Aurelius Commodus Antoninus Caesar, in the same quarter in which I was also returned in the house-to-house census of the 14th year.

I, the said Didymos, am a private person, subject to poll-tax, aged [?], with a white left eye.

And I register my wife, who lives with me

Name: [Sarapias]

Father's name: Sabeinos, son of Kronion

Mother's name: Eudaimonis

Age: 43

[Specific marks: none]

who was returned in the former census in the Syriakes Quarter.

[And a son,] born to me by [my] former and divorced wife Hermiane, daughter of Herois and an unknown father.

Name: Didymos

Age: 10

This son has been registered as a new member of the family.

And seven slaves of my, Didymos', own:

1. Eurepos

Mother's name: [?]

[Age:] 32

2. Ammon

Born by the same

Age: 29

3. [?]

[Mother's name:] Tapaeis

Age: [3]9

4. One Alexandrian slave-woman

Bought from: [?]

Age: 29

5-6. [Two others]

[Bought:] In the present 29th year

7. [Another] slave

[Bought:] Together with [them]

[Specific marks:] A scar on the left shin

And half-part of the following slaves:

1. Isis alias Memphis

Mother's name: [?]

[Age: ?]

2. Sarapammon

Born by the preceding

Not registered as a new member of the household

Age: 6

The other half of whom is returned in the Syriakes

returner by Kronia and Taorsis.

And a son

Name: Xenophon

Age: [?]

Born to me by my former and divorced wife [name:

her's name:.....] From Antinooupolis. The children [she has got,

by me, but] by her former and divorced [husband, name:.....

her's name:.....] are returned together with the father [in

Antinooupolis?]

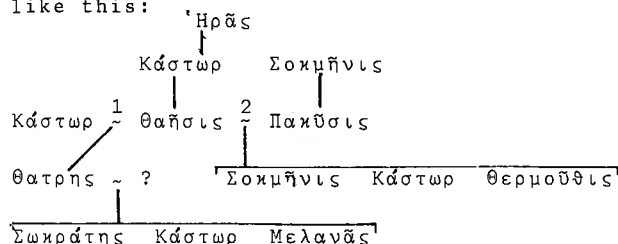
I accordingly hand in this statement.

Pap.Hafn. Inv. No. 28

HOMOLOGIA

The contents of this document are those of a will, the form being that of an agreement. A close parallel is BGU 86 (reedited by P. Meyer and discussed by L.Mitteis in Mitteis-Wilcken: Grundzüge u. Chrestomathie der Papyruskunde, vol.2 p.349).

The full text runs from line 1 to 19, the six witnesses are mentioned in lines 20-24, thereupon the contents of l. 1-19 are repeated. A pedigree of the members of the family may be drawn like this:



Fine and smooth papyrus of good quality, which has mostly withstood being folded tightly and screwed, as the regular holes and the waved surface shows that it has been. Very faint ink-traces in the upper margin (Abklatsch ?) are not counted in the line indicators. The lower part has been cut off sharply between two lines. It could be hoped that it was sold separately and still exists.

Written across fibres. 240 by 190 mm.

The writing belongs to a long tradition dating back at least to the time of Augustus, and probably back to the 2nd century B.C. As this type of writing is treated at length by W.Schubart in his Griechische Paläographie (v. pp. 48-65 passim) we shall only give an inventory of the letter-forms, as letters may be difficult to single out owing to their minuteness and compression

α αϛ, δζ=αε, γ=αι

ι ι, β=ις,

ρ ρ

κ κ κ

σ σ σ, γ=σε

β υ

λ λ

τ τ γ, β=το, π=τε, η=τε,

γ γ

μ μ μ

υ υ γ, η=υε

δ α, γ=δε,

ν π π

φ φ

ε ς ς

ξ { ξ }

χ χ

ς ζ

ο υ ο

ω ω

η ζ γ η η

π η λ

θ θ θ

For comparison see:

Pap.Berol.Gr. ed.Schubart	Inv. No.	Schubart Gr.Pal. Abb. No.	Date
9 b	Berl.P.9078	-	127 BC
13	Berl.P.13070	-	13 BC
15 a	Berl.P.7206	-	17 AD
-	- (BGU 912)	29	33 AD
21 b	Berl.P.7882	-	102 AD
-	- (BGU 350)	33	Trajan
23	Berl.P.7018	-	144 AD
-	- (BGU 697)	37	145 AD

However, the most striking similarity is to B.M.Pap. 142 (=PS II. 147) A.D. 95. This document also comes from Karanis, and though it is some 30 years older, we have no doubts that they were written by the same scribe. This can also be said of B.M.Pap. 143 (=PS II. 148) A.D. 97, also from Karanis, but here the general impression is a little different.

These three pieces also demonstrate that we shall never be able to date a piece of writing on its appearance alone with the amazing precision of the archaeologists. Dating within a century, sometimes within half a century, is probably the best we shall ever be able to do if no further evidence is available.

The 2nd hand is clearly that of a person who does not write much. The writing is larger and somewhat inexperienced. Letters appear more or less in their regular forms and are hardly linked at all, which makes it more legible to us.

Unless the last part of the papyrus is found, we shall never know whether this is the handwriting of Thaesis herself or if the last line ran Παχὺς ἔγραψε ὑπὲρ τῆς γυναικὸς μου.

The language is straight, orthography good -especially in the first half of the document. A few iotacisms occur: 2. πράκλιδου, the infinitives in 1. 18-19 alternate between -ειν and -ιν. Sometimes it is difficult to decide which was meant because of the minute handwriting. The iota adscript is employed correctly in most of the 1st and 2nd declension nouns, it is superfluously added in σκευῆι (10), whereas the form ουληι (3 etc.) can hardly be called a mistake. It is so common in the papyri from this period that it seems probable that it was considered the correct form. Anyhow, pronunciation would not distinguish between the nominative and the dative. o in stead of ω and vice versa occur in a number of places: 3&23 μετόπωι, 25&27 σωκμήνεως, 28&29 δῶω, (i.e. mainly in the 2nd half of the document). Double consonants are reduced to one in two cases: 1 ἀκελαίου, 30 βορᾶ (M2).

τετελευτηκυῖς in lines 13 and 35 is probably a hypercorrect form. based on the analogy of δόξα-δόξης which in common speech will have been inflected δόξα-δόξας as in Modern Greek.

The declension of proper names in -ις is unstable, the genitive of Σοκμήνις being now Σοκμήνεως now Σοκμήνιος (but it should be remembered that the quantity of the o's being the same, the difference in actual pronunciation is negligible, especially when the ε/ι is unstressed). The professional scribe declines correctly τοῦ Πακυσίου, the lay (wo)man in line 25 writes τοῦ ἀνδρὸς Πακυσίς but in 30 τοῦ ἀνδρὸς Πακύσεως.

The word αὐλύδριον (8&29) is not found in LSJ. It is formed from αὐλή with the diminutive suffix -ύδριον.

16f. The expression is somewhat compressed. In stead of "if it should happen that any of them, i.e. either Sokmenis or Kastor, dies...." the text says "if it should happen that any of Sokmenis and Kastor dies....".

11&33. The name Κερκεσοῦχα is usually treated as a neuter pl., and so it probably is here in line 11, but in line 33 it is a fem. sg. Notice the changed vocalization κερκασουχαν. It could also be that κερκεσοῦχα in line 11 is an accusative sg. that has dropped its final -ν, but perhaps this possibility is ruled out by the early date and the generally correct language of this document. An analogous example in Modern Greek is Olympia which in official language is called ἡ Ολυμπία whereas the local people say τὰ Ολύμπια.

20. The word after οὐληι may be another οὐληι (dittography).

The argument in favour of a common scribe for Pap.Hafn. 28 (M1) and B.M.Pap.142 and 143 is corroborated by considerations of language and orthography. It is exactly the same manner we meet in all three cases: in general it is flawless, but a few slips and peculiar spellings such as μετόπωι,μήι,σκεῦι betray imperfect instruction in orthography. All 3 papyri use the iota adscript in the majority of the datives, incorrect use or omission occurs, but not often. The following table shows some points of contact in the field of orthography:

Pap.Hafn.28	B.M.Pap.142	B.M.Pap.143
2. ηρακλιδου	2. ηρακλιδου	3. ηρακλιδου or ηρακληδου*
10.σκευηι	12.μηι	18.μηι
24.ουληι μετοπωι μεσωι	6. ουληι μετοπωι μεσωι	8. ουληι μετοπωι μεσωι
5. συνεχωρηκεναι	17.ενγραπτου,ενπροσθεν	23.ενγραπτου, 24.ενπροσθεν

*The transscription in P.S.II is wrong in printing ηρακλειδου.

Pap. Hafn. Inv. No. 28

A.D. 122/3

- M1 1 ἔτους ἔκτου αὐτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ
 Σεβαστοῦ μ[η]γὸς ἀπελαίου φαῶφι κζ´
- 2 ἐν] Καρανίδι τῆς Ἡρακλίδου μερίδος τοῦ Ἀρσινόε[ς] τοῦ νομοῦ
 ὁμολογεῖ ᾠαῖσις Κάστορος τοῦ
- 3 Ἡρᾶ ἀπὸ τῆς προγεγραμμένης κώμης Καρανίδος ὡς ἐτῶν ἐξήκοντα
 δύο οὐλῇ μετόπωι ἐξ ἀριστερῶν
- 4 μετὰ κυρίου τοῦ ἑαυτῆς ἀνδρὸς Παχύσιος τοῦ Σοκμήνιος ὡς
 ἐτῶν ἐξήκοντα ἑπτὰ οὐλῇ
- 5 ἀντικνημίῳ δεξιῳ συνεχωρηκέναι μετὰ τὴν ἑαυτῆς τελευτὴν
 εἶναι τῶν γεγονότ(ων)
- 6 αὐτῇ ἐκ τοῦ Παχύσιος τέκνων Σοκμήνεως ἐστρατευμένου καὶ
 Κάστορος καὶ
- 7 Θερμούθιος τοῦ μὲν Σοκμήνιος ἐστρατευμένου καὶ Κάστορος
 τῶν δύο κοινῶς
- 8 ἐξ ἴσου τὰ ὑπάρχοντα αὐτῇ ἐν Καρανίδι οἰκίδια δύο καὶ
 ἀνλύδρια δύο ὄντα ἀπὸ νότου καὶ
- 9 βορρᾶ τῆς ὑπαρχούσης τῷ πατρὶ Παχύσι οἰκίας καὶ αὐλῆς καὶ
 τὰ ἑαυτῆς ἀπολειφθησόμενα
- 10 ἐπίπλοα καὶ σκεύη καὶ ἐνδομενίαν χ(αῖ) ἐνοφ[ει]λόμενα
 αὐτῇ καθ' ὅν δῆποτε οὖν τρόπον
- 11 τοῦ δὲ Κάστορος μόνου τὴν ὑπάρχουσαν αὐτῇ περὶ Κερκεσουχα
 κλήρου κατοικικοῦ
- 12 ἄρουραν μίαν τέταρτον χ(αῖ) τῆς Θερμούθιος φργυρίου δραχμᾶς
 ἐξήκοντα καὶ τῶν τῆς ᾠαῖσι(ος)
- 13 τετελευτηκυίας θυγατρὸς ᾠατρητὸς τῆς Κάστορος τέκνων
 Σωκράτους καὶ Κάστορος
- 14 καὶ Μελανᾶτος τῶν τριῶν κοινῶς ἐξ ἴσου ἀργυρίου δραχμᾶς
 ἐξήκοντα ἄσπερ ἐπὶ τὸ

- 15 αὐτὸ ἀργυρίου δραχμὰς ἑκατὸν εἴκοσι ἀποδώσουσι αὐτοῖς ὃ
τε Σοκμήνις ἐστρατευμένος καὶ
- 16 ὃ Κάστωρ κοινῶς ἐξ Ἰσου ἐὰν δὲ συμβῇ τινα τοῦ Σοκμήνεως
ἐστρατευμένου καὶ
- 17 Κάσ]τορος ἄτεκνον καὶ ἀδιάθετον τελευτῆσαι εἶναι τὰ τούτου
ὑπάρχοντα τοῦ περιόντος
- 18 ἀπ' αὐτῶν ἐφ' ὃν δὲ χρόνον περίεστιν ἡ ὁμο[λο]γοῦσα Θαῆσις
ἔχειν ἀπάγ[τω]ν ἐξουσίαν
- 19 πωλεῖν παραχωρεῖν ὑποτίθεσθαι μεσιτεύειν μεταδιατάσσειν
οἰκονομεῖν ὡς εἰδὼν αἰρήται
- 20 μάρτυρες Ἄνυτος Σοκμήνεως ὡς ἐτῶν ἐβδομήκοντα ἐγγεῖα ρή[λ]ηι
[.]ρ..ηῖ.....ἀριστερ..
- 21 καὶ Σοκμήνις Σαταβοῦτος ὡς ἐτῶν τριάκοντα ἐπτὰ οὐλήι
δακτύλῳ μικρῷ χειρ(ος) ἀριστερᾶς καὶ Πατερμοῦθις
- 22 Κάστορος ὡς ἐτῶν τεσαράκοντα πέντε οὐλήι ὑπὸ ὀφθαλμὸν
δεξιὸν καὶ Σαταβοῦς Ἀγχώφως ὡς ἐτῶν τριά(κοντα)
- 23 πέντε οὐλήι μετόπῳ μέσ(ωι) ὑπὸ τρίχα καὶ Χαιρήμων Φαιτρός
ὡς ἐτῶν πεντήκοντα οὐλήι μήλῳ
- 24 ἀριστερῷ καὶ Χαιρήμων Πτολεμαίου ὡς ἐτῶν τεσ[σα]ρῶντα
ὀκτῶ οὐλήι μετόπῳ ἐξ ἀριστερῶ<ν> οἱ ἔξ
- M2 25 Θαῆσις Κάστορος μετὰ κυρίου τοῦ ἀνδρὸς Πακῦσις τοῦ Σοκμήνε-
26 ως ὁμολογῶ συνεχωρηκέναι μετὰ τὴν τελευτήν μου εἶναι
27 τῶ]ν τέκνων μου τοῦ μὲν Σοκμήνεως ἐστρατευμένου
28 καὶ Κάστορος τῶν δὲ κοινῶς ἐξ Ἰσου τὰ ὑπάρχον[τά μ]οι ἐν
29 Ἰαπωνίᾳ οἰκίδια δύο καὶ αὐλύδρια δύο ὄντα ἀπὸ νότου καὶ
30 βορᾶ τῆς τοῦ ἀνδρὸς Πακῦσεως οἰκίας καὶ αὐλῆς καὶ τὰ ἐπέπλο
31 ἃ μου καὶ σκευὴ καὶ ἐνδομενίαν καὶ ἐνοφειλόμενά μοι καθ' ὃν
32 δῆποτε οὗν τρ]όπον τοῦ δὲ Κά[σ]τρ[ο]ς μόν[ου τὴν ὑ]πάρχου-
33 σάν μοι περὶ Κερκασουχὴν κλήρου ἄρουρ[αν μίαν τέ]ταρτον

34 καὶ τῆς Θερμούθιος ἀργυρ[ίου δ]ραχμὰς ἐξήκοντα καὶ τῶν
35 τῆς τετελευτηκυίας μη θυγατρὸς Πατρητος τῆς Κά[σ
36 τορος Σωκράτους καὶ Κάστορος καὶ Μελανᾶτος τῶν τριῶν
37 κο]ινῶς ἕξ [σφν ἀργυρίου δραχμὰς ἐξήκοντα ὥσπερ ἐπὶ τὸ
38 αὐτὸ ἀργυρίου δραχμὰς ἑκατὸν εἴκοσι ἀποδώσουσι αὐτοῖς

Pap. Hafn. Inv. N^o 28

The 6th year of the Emperor Caesar Traianus Hadrianus Augustus. In the month Apellaïos/Phaophi 27th, at Karanis in the division of Heracleides in the Arsinoïte nome.

Thaesis, daughter of Kastor son of Heras, from the aforesaid village Karanis, aged 62, with a scar on the left side of the forehead, having with her as guardian her husband Pakysis, son of Sokmenis, aged 67, with a scar on the right shin, acknowledges to have assented to the following division of her belongings after her death among her children by Pakysis, to wit: Sokmenis, enlisted in the army, and Kastor, and Thermouthis:

To Sokmenis, enlisted in the army, and Kastor, jointly and equally:

1. Two small houses and two small yards, which she owns in Karanis, situated to the north and to the south of their father Pakysis' house and yard.

2. Whatever she will leave of moveable property, implements, furniture, and debts owed to her in any way.

To Kastor alone: 1 1/4 aroura of settler's land, which she owns near Kerkesoucha.

To Thermouthis: 60 drachms of silver.

To the children of the deceased Thatres, Thaesis' daughter by Kastor, namely Sokrates, Kastor, and Melanas, jointly and equally: 60 drachms of silver.

The said silver drachms, making a total of 120, Sokmenis, enlisted in the army, and Kastor, jointly and equally, will give to them.

If it should happen that any of the two, Sokmenis, enlisted in the army, and Kastor, dies without issue and intestate, his belongings shall be transferred to the surviving one of them.

As long as the said Thaesis lives, she shall have authority over everything to sell, cede, mortgage, pledge, alter her dispositions, and administer in the way she may choose.

Witnesses:

Anytos, son of Sokmenis, aged 79, with a scar on the left ...

and Sokmenis, son of Satabous, aged 37, with a scar on the little finger of the left hand,

and Patermouthis, son of Kastor, aged 45, with a scar below the right eye,

and Satabous, son of Anchophis, aged 35, with a scar in the middle of the forehead below the hair,

and Chairemon, son of Phaes, aged 50, with a scar on his left cheek,

and Chairemon, son of Ptolemaios, aged 48, with a scar on the left side of the forehead.

The six.

(2nd hand) I, Thaesis, daughter of Kastor, having with me as guardian my husband Pakysis, son of Sokmenis, acknowledge to have assented that after my death my belongings in Karanis shall be divided as follows:

To my children Sokmenis, enlisted in the army, and Kastor, jointly and equally, two small houses and two small yards situated to the north and to the south of my husband Pakysis' house and yard, and my moveable property, implements, furniture, and debts owed to me in any way.

To Kastor alone: 1 1/4 aroura of land which I own near Kerkesoucha.

To Thermouthis: 60 drachms of silver.

To the children of the deceased Thatres, my daughter by Kastor, namely Socrates, Kastor, and Melanas, jointly and equally: 60 drachms of silver.

The said silver drachms, making a total of 120[Sokmenis, enlisted in the army, and Kastor, jointly and equally] shall give to them....

THE REST OF THE PAPYRUS IS LOST.

Pap.Hafn. Inv. No. 317

PRIVATE LETTER.

Neither sender nor receiver is known, nor do we know where they lived or which was their social position.

The original width of the papyrus cannot be determined with certainty. The translation is based on the supposition that only a few letters are lost at the end of each line. However, some of the lines cannot be joined in a satisfactory manner on this supposition. If we suppose that much more has been lost, we shall have the same problem for the lines that can somehow be joined at present.

Papyrus of fairly good quality, and in good condition except for the right margin, which is both cut off and damaged.

Written across fibres. 300 by 105 mm.

The writing is spidery. Letters are loosely jointed, but linked in groups. This might be the handwriting of a man who in some period of his life has been used to writing much. The high number of ligatures shows that the writer is thinking ahead while writing, not drawing the letters one by one, as he often shapes a letter according to what is going to follow. Note e.g. the group δία; 1.4 δία τα ἐριδία, 1.5 δία τα [τυρ], 1.6 δία την ἀπαιτησιν, 1.8 ἀρχαδία: everywhere it is written in the same way. With this we may compare the group δε where the δ is shaped in another way: 1.1 ὑπδενος, 1.2 εἰ δε μη, βλέπε δε εἰ, 1.6 ἀμελησης δε καὶ, 1.7 πεμφον δε. Other groups in regular use are: ἀρ, αἰ, τι, -note ἀρ made unusually line 3: παρηγγίλεν.

This goes to show that this is somehow an experienced writer, but on the other hand the general impression is one of clumsiness: strokes do not meet where they ought to, often making it very difficult to recognize a letter, e.g. δ in line 2 πηδ was meant as the normal three-stroke letter



but became



as the second stroke was misplaced. In line 3 ημας and line 7 ο γεουχος something went wrong with the reed, but the writer did not notice it at once.

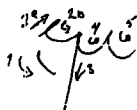
L.1 συντομως and μαλιστα the misshapen μ gives us certainty that this letter was not begun from below but from above



(We believe that μ can still be written in this way in modern Greek handwriting). Here it became:



Compare the ligature εμ (1.7 πεμφον)



All this makes it probable that we have here the handwriting of a formerly fluently writing man, who is now old and presbyopic.

γ has both forms: Γ, γ. δ has the triangular form, open to the right. η is shaped like h. ο varies from a fair-sized oval to a mere dot (1.8 ομοιοτητα). κ, ν, π, τ have their regular forms. ι is dotted once (1.8 ἱωαννου). Apostrophe is used twice, for dividing π'π in στικ'πια (1.4), and for marking the elision in καθ'ομοιοτητα (1.8). L.5 πλεον is corrected, probably from πλεειν. L.6 απαιτησιν the σ is corrected from ν.

As all personal handwriting, this is difficult to date, but taking into account the use of apostrophe and the mentioning of monks, late 6th or early 7th century does not seem unreasonable.

The style is very abrupt and orthography not very good, iota-cisms are frequent.

2. λδβω must be regarded as equivalent to a future indicative if the preceding phrase εἰ δε μὴ is considered an elliptic expression (as it usually is). Other examples of the use of the aorist subjunctive as a future indicative are listed by V. Magnien in his doctoral thesis from 1912 "Emplois et origines du futur grec" pp. 146ff (Paris). It is a common phenomenon in the Septuaginta.

2. συσπουδῇ if the reading is correct, two possibilities of interpretation occur: a) συ means "you" in which case the position is a little awkward. b) συ=σύν. The ν has become σ by virtue of assimilation (this type of assimilation is common to Ancient and Modern Greek, cf. Lejeune: Traité de phonétique grecque §329, 2nd ed., Paris 1955) and next the double consonant is reduced to one as in Modern Greek. One might compare the treatment of Modern Greek δέν in such examples as δέν εἶμαι, δέν πῶ [δemb'aw], δέ σπουδάζω. Or else one might compare Lejeune op.cit. §121. It might be discussed whether we ought to write συσπουδῇ in one or two words.

2. the palaeographically most obvious reading is ετιμαι which must be an iotacism for ἔτοιμαι. But unless we suppose an extensive loss of papyrus and text in the right margin this will yield no sense, so maybe one should adopt the less easy reading ἔστι μοι which gives some sense.

3. αριου = 'Αρείου. παρηγγιλεν=παρήγγειλεν.

3. supposing the δτι to introduce direct speech we probably must take ημας to be an iotacism for ὑμας.

3-4 we have no idea of how to combine the two lines.

4. απενεγκιν= 'απενεγκέν. στικπια=στυππεῖα

4. φροντίζω διδ Modern Greek construction, cf. ἀμελῶ διδ (6).

5. τὰ τυρά not in LSJ, but the form is not unknown from papyri. Taken at face value this is just a neuter variant of τυρός but one could also think of a phonetic variant of τὰ τυρά with shift of stress, τυρά is the Modern Greek form, and disappearance of the ι which has been transformed into a palatalization of the preceding consonant. Even the disappearance of the palatalization is not improbable considering Modern Greek evidence. According to

Browning: Medieval and Modern Greek, London 1969, p.80, however, the shift of stress in this type of words is so late as ca. 1100-1400.

5-6 we have no idea how to interpret the end of line 5 and the beginning of line 6.

6 the last word of the line is probably 1st pl. or 3rd sg. of the verb εἶμι. The latter is the most attractive reading if we do not suppose the papyrus to have been much broader.

10. it is not likely to be anything but just a lapsus calami when θ in ἐρρωσθαι has been dropped.

10. πολλῆς χρονίς=πολλοῖς χρόνοις

11. τιμιότατε=τιμιώτατε

11. we do not know, of course, how the sender of the letter pronounced the vocative, whether ἀδελφέ or ἀδελφε.

Pap. Hafn. inv. No. 317

- 1 ἡμέλησας μὴ πέμψας συντόμως τὸν σῆτον μάλιστα μηδενὸς ἐνταῦθα
 ὄντος καὶ γὰρ ἐφ' ἐκάστης [..]φνθ[..],ος
- 2 ἔρχεται πρὸς ἡμᾶς λέγων ὅτι εἰ μὲν πέμπει μοι εἰμαι εἰ δὲ μὴ
 λάβω ἄλλη βλέπε δὲ εἰ δύνῃ πηδῆσαι οὐ σπουδῇ
- 3 πρὸς τὸν γεωργὸν Ἀρίου ἐπεὶ ἤλθεν πολλὰ λέγων ὅτι παρήγγιλέν
 μοι μὴ ἀπελθεῖν πρὸς ἡμᾶς μηδὲ [...].ισ[.]φει
- 4 ἀπενεγκτὴν αὐτοῖς μὴ οὔν ἀμελήσης περὶ τούτου ἔτι γε μὴν
 φρόντισον διὰ τὰ ἐρίδια καὶ τὰ στιππῖα λέγου[σ]ι γὰρ δὲ
- 5 οἱ μοναχοὶ ὅτι εἰ τοιαῦτά εἰσιν τὰ τυρὰ πλέον μὴ ἐνέγκῃ ἡμῖν
 ἔτι ἀποίητα γὰρ εἰσιν καὶ διὰ τὰ [[τυρ]!][..].η.
- 6 τὰ τρυγητικὰ καὶ εἴπερ ἀγοράζεις ἡμῖν μὴ ἀμελήσης δὲ καὶ διὰ
 τὴν ἀπαίτησιν ἐνδῶς ἐκτὸς ἐστ[ι]ν
- 7 ὁ γεοῦχος οἷδας γὰρ αὐτὸν ὁποῖός ἐστιν πέμψον δὲ ἡμῖν ξύλα καὶ
 γὰρ ἡ ὁδὸς καθαρὰ ἐστὶ γὰρ λέγει δὲ
- 8 Ἀρκαδία ὅτι ἀγοράσόν μοι τύλην καθ' ὁμοιότητά τῆς σοῦ τὰ τυρὰ
 δὲ Ἰωάννου τὰ ἐπὶ ταμειρίῳ
- 9 πέμψον αὐτῷ
- 10 ἐρρωσ<θ>αί σε εὐχομαι πολλὰς χρόνους
- 11 τιμιότατε ἀδελφε

N^o 317

- 1 You have shown negligence by not sending quickly the grain,
especially as there is nothing here, and Anthistos ?
- 1-2 also comes every day
- 2 to us saying that "if he sends it to me, they are ready (?)
otherwise I shall get it elsewhere". And see to it if you can
hurry
- 3 to Areios' serf, for he has come and said a lot that "he has
ordered me not to go to you (?) neither
- 4 bring to them", so do not be neglectful about this, and take
also care of the wool and the rope. And
- 4-5 the monks say
- 5 that "if the cheeses are like that he shall not bring us any
more, for they are not yet ripe". And concerning the.....
- 6 the harvest-money and if you buy to us, and do not be neglect-
ful about the claim either, while
- 6-7 the land-owner is away,
- 7 for you know how he is. And send us wood -the road is also
free.
- 7-8 And Arkadia says
- 8 that "buy me a cushion like yours", and as to Iohannes'
cheeses, those in the store-room (?),
- 9 send them to him.
- 10 I wish you to enjoy good health for many years
- 11 most honoured brother.


Pap. Hafn. Inv. No. 318

ΧΕΙΡΟΓΡΑΦΟΝ CONCERNING RIGHTS OF DRAWING WATER

This document poses three main problems: 1) how is the relation between senders and receivers to be conceived of? The senders may be either inhabitants of Karanis themselves, or they may be inhabitants of a neighbouring village. 2) what is Thanasamen? The name would seem to be Coptic, and should probably be analysed into ΘΑ (=TA) "at" + NE "definite article pl." + CAMHN which is not recorded, but might be a corruption of CAMNT "pool, tank (and: collecting-place?)". Thus Θανασαμην seems to mean "at the pools", but the word must have been corrupted by the transscription into Greek. We thank dr.theol. S.Giversen, University of Copenhagen, who has suggested to us the above interpretation as a possibility. 3) is the water involved a spring, a pond, a canal or a well?


Papyrus in good condition except for a few worm-holes. Writing along the fibres. 310 by 215 mm.

This specimen is palaeographically interesting by dating with certainty from the fifth century, from which there are so few examples. If it had not been securely dated, one might easily have put it a hundred years earlier knowing e.g. Brit.Mus. Pap. 234 (=Pal.Soc.II,188=Schubart:Gr.Pal. p.88,=Thompson:Intr. p.175) dating from the middle of the fourth century.

This large, upright, and laterally compressed hand is at first sight impressive, but the handwriting of Aurelius Serenus is much like his language and his orthography, i.e. he has apparently seen documents like B.M. Pap.234 but has no real education in this style. Many letters have two or three forms that are used indiscriminately. α has at least two forms, the regular closed rounded one, and an open (e.g. line 10 Θανασαμην). δ has everywhere the closed triangular form whereas one might expect the "Latin" form. η is sometimes written H, sometimes h (e.g. 1.15 κωμης, τηνδε), θ is written both  (e.g. 1.1 θεοδοσιου) and θ (1.3 -θεος), and once in a curious form (1.10 Θανασαμην). σ is mostly very small and rudimentary (e.g. 1.10 Θανασαμην), but once it appears in the large C-form (1.16 Συμφωνει). υ is mostly V-shaped, sometimes with a stem, twice only it is a bow above the line (1.1 αυγουσ- and 1.12 ουαλεντιανου). Twice the υ is dotted (1.1 ὕπατιαν, 1.17 εγραφα ὑπερ). ι once, quite meaninglessly (1.4 εἰσιωνος).

The initial letters of each line and the ω of μαρτυρω (1.18), which was originally meant to be the final letter, are slightly enlarged.

In the hand of Flavius Ioannou one may note the cursive ν (1.20 νομειραριος) and the "Latin" δ in αρχιδις.

We have not been able to explain the  at the end of line 7.

The language is that of a man with no grammar-school education. Iotacisms are abundant, the scribe does not know where to write omega and where omicron etc. The date is expressed in a desperately confused way. Uncertainty in the use of cases is apparent in lines 8-9, 11, 13, 15, in short: the scribe does not master the type of Greek he is supposed to write. On the other hand, the very ignorance of the scribe makes the document extremely valuable as an early source of information about characteristic developments from Ancient to Modern Greek.

1. The Theodosius mentioned is Th. II, A.D. 408-450, his colleague in the consulship was Faustus, so θεοδοσιου το ιστ και φουστου should be expected, but cannot be read. The δεσποτων of line 1. and the λαμπροτατων of line 2. presuppose the mention of the other consul. The αυγουστου in line 1-2, on the other hand, implies that no other person has been named. An orderly dating from the same period is found in P.Oxy. 1880 (also in Loeb Select Papyri vol. II p. 180): μετα την υπατιαν των δεσποτων ημων θεοδοσιου το ιβ και ουαλεντινιανου το β των αιωνιων αυγουστων φαμενωθ α.

2-3 τιμωθεος=Τιμόθεος

4. εισιωνος='Ισιώνος

8&19 μηδης=μηδείς

8&9 εξουσευσει. έξουσεύω is a verb which is found neither in LSJ nor in Δημητράκου Μέγα λεξικόν τῆς ἑλληνικῆς γλώσσης, but the formation is intelligible and the reading certain. In line 8 it is construed with the infinitive, in line 9 presumably with the genitive (it seems less attractive to consider κληρων των a bad spelling for κληρον τόν).

8. There would seem to be 3 possibilities of grammatical interpretation: a) ἀναλάβι is a subjunctive, in which case we should expect an ἵνα to precede it. b) ἀναλάβι is the Modern Greek gerund and the construction is parallel to the (now obsolete) θέλω γράψει construction. c) ἀναλαβι is = ἀναλαβεῖν, the ν having been dropped due to the following ν. In modern pronunciation two contiguous like consonants are reduced to one. This interpretation seems the most attractive and has been adopted here.

8.&13. νειρών is the ancestor of Modern Greek νερό. V. LSJ s.v. νηρός.

8.&14.&18. εἰς means "in, at" as in Modern Greek.

8. τώ=τό

8.&9. θανεσαμην is neuter in 8. and fem. in 9 (if the reading is correct).

9. τινα It looks as if this accusative is meant to be the subject of έξουσεύσει.

9. εμπροστα Rather an early evidence for the Modern Greek μπροστά than a late evidence for the Ancient Aeol. and Doric ξμπροσθα. On the etymology v. 'Ανδριώτη 'Ετυμολογικό λεξικό τῆς κοινῆς Νεοελληνικῆς, Θεσσαλονίκη 1967².

10.&15. τοῦτω=τοῦτο

10.&15. χιραν Regular Late Greek formation. (The 3rd declension merges with the 1st. The nominative will be χῖτρα or χεῖτρα.) Cf.

Debrunner: Gesch. d. griech. Sprache II. §174, Berlin 1954 (Samml. Götschen).

11. παντοκράτωρ The word does not belong to the everyday vocabulary, therefore it has not acquired a popular form. The learned nominative, on the other hand, does not appear to the uneducated man as a form of a declinable word, so he does not inflect it at all. The same phenomenon is met with in Modern Greek lower class speech, where people baptized Ξενοφῶν or some other Ancient Greek name treat their own name as an indeclinable noun. An oath very similar to the one sworn here, is found in P.Oxy. 1880 ἐπομν-ύμενος θεῶν τῶν παντοκράτωρα καὶ τῇν εὐσέβειαν τῶν τὰ πάντα νικῶν-των δεσποτῶν ἡμῶν θεοδοσίου καὶ Οὐαλεντινιανοῦ τῶν αἰωνίων αὐγού-στων .

12. ουαλεντιανου in stead of ουαλεντινιανου is hardly more than a casual error. -Cf. ADDENDUM p. 221.

12. αἰωνιον=αἰωνίων

12. τί should probably be cancelled as a dittography.

12. ευρησθ- = εὕρισθ- It can hardly be settled whether the mood of the verb here and in line 14 is indicative or subjunctive. Phonetically there is no difference.

13. κατινον Maybe = κατινῶν cf. Modern Greek κάτι "some". The literal translation would then be "if we find anyone of any of those from the said village...". But one is tempted to emendate into κατικον = κάτοικον "inhabitant".

13. αναλαμβάνον=ἀναλαμβάνων The participle is indeclinable as often in Late Greek.

14. The verb συγκλῶ does not seem to be attested elsewhere. The translation "give a beating" is merely conjectural.

15. παρά τινα The accusative in Medieval Greek is used after all prepositions (even ἐκ τῶν τόπων).

16. ἡμᾶς probably = ὑμᾶς. To judge from all analogous examples this must be a genitive. Cf. Modern Greek ἐμᾶς which cannot, however, be construed possessively in this way.

16. συμφωνεῖ=συμφωνεῖ, πρόκειται = πρόκειται

18. βωσχον=βόσκων ΣΚ and ΣΧ in Later Greek have the common pronunciation sk.

18. μονας May be a lapsus calami for νομάς (the conjecture is due to Mr. T.Larsen).

19. The redactor of the document seems to have felt ἐξ αρχῆς to be one word.

19. ἔρθη=ἐλθῃ as in Modern Greek. The form is most remarkable in so early a document.

19. ἀπάνω=ἐπάνω The form is common in Mediaeval and Modern Gk.

19. εὐτοῦ=αὐτοῦ The form is known from Modern Gr. dialects.

Initial unstressed α-s and ε-s are unstable

18.-19. Concerning sense and syntax there are many obscure points: a) is the herdsman tending his cattle near the monasteries (μονάς) or on the pastures (νομάς presumably around Thanesamen) ? b) who are the αὐτῶν ? c) who is the μηδὲς, any of the herdsmen or of the villagers ? d) does ἔρθη ἀπάνω εὐτοῦ mean "come over him" i.e. "attack him", or does it mean "come up there" ?

Pap. Hafn. inv. No. 318

A.D. 439

- 1 μετὰ τὴν ὑπατίαν τῶν δεσποτῶν ἡμῶν Θεοδοσίου τὸ ιστ' [τ(ογ)..μ]φ
αὐγοῦς-
- 2 του λαμπροτάτων πάχων κ' τῆς ἐβδόμης Ἰνδ(ικτ)ιώνος αὐρήλιοι Τιμώ-
3 θεος Παπεί και Ψαμμαῦ Πεκυσίου και Οὐενάφριος Λεωνίδου και
Ἀτῆσιος Παύ-
- 4 λου και Καλαωνι Εἰσίωνος και Ὀλ Ληειν και Οὐενάφριος Σαμβε και
Σερῆ-
- 5 νος Ἰσιδώρου και Παπνούθιος Ἀμει και Ὀλ Ἡρωνος και Ἀφοῦς και
Σεραπίων
- 6 πρεσβυτέροις και Παιηους και Σαβῖνος και Ἰσάκ και Σωκράτης και
Ἀσημ δια-
- 7 κόνοις και λοιποῖς μικροῖς και μεγάλαις τῶν ἀπὸ κώμης Καρανίδος
8 μηδὲς τῆς κώμης ἐξουσεύσει ἀναλαβῆ νειρῶν εἰς τῷ Θανησαμην μηδὲ
9 τινα τῆς αὐτῆς κώμης ἐξουσεύσει κλήρων τῶν ἐμπροστὰ τῆς φῦτῆς
10 Θανησαμην διὰ τοῦτω πεποιήμεθα τήνδε τὴν χῆραν ὁμνύοντες
11 θεὸν παντωκράτωρ και νίκην τῶν δεσποτῶν τῆς οἰκουμένης
12 Θεοδοσίου <και> Οὐαλεντι<νι>ανοῦ τῶν αἰωνίων αὐγοῦστων εἴ {τι}
τινα εὐρήσχο-
- 13 μεν κατινον τῆς αὐτῆς κώμης Καρανίδος ἀναλαμβάνον νειρῶν
14 εἰς Θανησαμην και συνκλῆσομεν αὐτοὺς οὐκ ἔχομεν μέψιν
15 παρὰ τινα τῆς κώμης και διὰ τοῦτω πεποιήμεθα τήνδε τὴν χῆρα[ν
16 πρὸς ἡμᾶς ἀσφάλειαν και συμφονεῖ ὡς πρόκειται αὐρήλιος
17 Σερῆνος γραμματε {υς} ὅς τῆς αὐτῆς κώμης ἔγραψα ὑπὲρ αὐτῶν
18 παρόντων ἀγραμμάτων και μαρτυρῶ και ὁ βῶσχος εἰς τὰς μο-
19 νὰς αὐτῶν ἀπὸ ἐξαρχῆς μηδὲς ἔρθη ἀπάνω εὐτοῦ (M2) Φλ(άουιος)
Ἰωάννου
- 20 νουμεράριος τῆς ἡγεμονικῆς τάξεως ἐπαρχίας Ἀρκαδίας παρήμην
21 και μαρτυρῶ
- Verso:
- δεξιῆς τῶν ἀπὸ κώμης Καρανίδος εἰς Θανησαμην

N^o 318.

After the 16th consulate of our
Lords Theodosius Augustus
their Serene Highnesses Pachon
2oth of the 7th indiction.

The Aurelii Timotheos Papeei and Psammau Pekysiou and Venafrius
Leonidou and Atesios Paulou and Kalaoni Isionos and Ol Leein and
Venafrius Sambe and Serenus Isidorou and Papnouthios Ameei and
Ol Heronos and Apphous and Serapion to the presbyters, and Paeie-
ous and Sabinus and Isac and Socrates and Asem to the deacons and
the rest, small and great, of those from the village of Karanis:

No one from the village shall be entitled to draw water in
Thanesamen, nor shall anyone from the said village be entitled to
the lots that are in front of the said Thanesamen, therefore we
have drawn up this document swearing by God the Almighty and the
victory of the Lords of the World, Theodosius and Valentinianus
the Perpetual Augusti: If we find anyone from the said village of
Karanis drawing water in Thanesamen and beat them up, no one from
the village shall blame us for it, and therefore we have drawn up
this document for our (your?) security, and it is agreed as stated
above.

I, Aurelius Serenus, secretary of the said village, have
written on their behalf in their presence as they are illiterate,
and I witness. And he who tends his cattle near the monasteries(?)
of them(?) from days of old, no one shall come over him(?).

I, Flavius Ioannou, numerarius of the bureau of the praeses
in the province of Arcadia was present, and witness.

Verso: Instructions of those from the village of Karanis at
(concerning?) Thanesamen.

Pap. Hafn. Inv. N^o. 406

CONCERNING A PUBLIC BATH

The nature of this document is somewhat obscure. A possible explanation is: The $\nu\tau$ of line 1 is the superior officer of Flavius Kollouthos. Kollouthos informs him that he has issued a requisition of something (firewood?) for the public bath. This notice in a subscription carries the acknowledgement of receipt by the clerk of the public bath. On this hypothesis the present document must have been entered as a voucher into the accounts of Flavius Kollouthos' superior.

Or: The document is a requisition. The mutilated name in line 1 is the name of the person who is to supply the required goods. They have been delivered, and the clerk of the public bath has acknowledged receipt. In this case the receipt will have been entered into the accounts of the authority responsible for supplying the goods in question.

The papyrus is in fairly good condition. The "recto"-side is rather smooth, the "verso" rough. Written across fibres. 185 by 85 mm.

At some time the papyrus has apparently been folded along line 4 which is badly damaged. The writing is large, irregular, and careless. But it cannot be denied that this hand, though ugly, has a certain fluency, and it must be that of a man who is used to writing much, though probably not a professional scribe. Letters are linked in all possible ways. Note e.g. the linking of δ to the preceding ϵ (l. 4: $\epsilon\epsilon\delta\omega\kappa\alpha$). η has its late form of a minuscule Latin h. ι is very long and often looped, once dotted ($\sigma\upsilon\tilde{\iota}\xi\iota\lambda\lambda\alpha\rho\iota\sigma\upsilon$ l. 1). The ligature $\lambda\lambda$ (l. 1 $\kappa\omicron\lambda\lambda\omicron\upsilon\sigma\theta\upsilon$ and $\sigma\upsilon\tilde{\iota}\xi\iota\lambda\lambda\alpha\rho\iota\sigma\upsilon$) is found already in the 4th century. The 1st stroke of μ has a tendency to drop below the line. ν has its regular form. \omicron has the same size as other letters except l. 1 $\delta\eta\mu\omicron\sigma\iota\upsilon$ where it is only a dot. ρ appears both in its regular form and with an open bow in the common ligature $\alpha\rho$ (e.g. l. 3 $\rho\iota\pi\alpha\rho\iota\sigma\upsilon$). τ can be linked both to the preceding and to the following letter (l. 3 $\delta\epsilon\kappa\alpha\tau\omicron\upsilon$). υ is large and pointed without stem, sometimes rather flat, rounded, and a little above the line. Notice the linking of υ to τ , ι , and ρ (l. 1 $\sigma\upsilon\tilde{\iota}\xi\iota\lambda\lambda\alpha\rho\iota\sigma\upsilon$, l. 2 $\lambda\omicron\upsilon\tau\rho\omicron\upsilon$, $\tau\omicron\upsilon$ $\rho\iota\pi\alpha\rho\iota\sigma\upsilon$). Compare Pap. Gr. Berol. 41 (4th-5th cent.), 42a (4th-5th cent.), 42b (A.D. 441) and 49a (7th cent.). A dating to the 6th century does not seem unreasonable, but 5th cent. is also possible.

The 2nd hand is very inexperienced, and does not link letters at all. it is completely useless for dating purposes, but interesting because it probably shows us in which forms letters were taught at school.

A striking feature of this document is the series of Latin titles it contains, viz. vexillarius, riparius, exactor, tabularius. Furthermore the name Flavius and the term indictio are Latin. These terms date the papyrus before the Arab conquest (c. 640). The orthography ουξιλλαριος is probably due to iotacism, the correct form would be ουηξιλλαριος reflecting a long ē in the Latin word. Cf. βιξιλατίων and ουηξελλ[ατίων cited in LSJ Suppl.

1. -νι Dative of some name in -ν, most probably in -ων, indicating the person to whom the document is addressed.

2. The σεσ is not quite certain, but at least palaeographically acceptable, and it seems to meet the requirements to sense.

3. The ω at the beginning of the line is reasonably certain. The only evident supplement is then οκτ]ω but that leaves us with very little space to indicate the things of which there were eight. One would expect it to be loads of firewood.

4. The object governed by ἐξέδωκα should be expected to be some word meaning "requisition" or the like. In spite of the extensive remains of the word we have not been able to read it. αποχην cannot be read. The traces look more like γρηγ[.]γ which does not seem to fit any known word.

5. The verb of the clause cannot be read with certainty, εξ-εδωκα does not fit the actual remains of the letters. εξεδεξ(αμην) <κα> σεσ(ημειωμαι) seems possible though not quite satisfactory to account for the corrected letter that looks roughly like a Γ with a X written over it (or vice versa).

Pap. Hafn. inv. No. 406

- M1 1 ± 8]νι κ(αρὰ) Φλ(αουρίου) Κολλούθου οὐξιλλαρ(ίου) καὶ
ἐπικειμένου δημοσί-
2 ου λουτρ]οῦ σξσ(ημεῖωμαι) εἰς τὸ δημόσιον λουτρον διὰ τοῦ
ρίπαρίου
3ὀκτ]ῶ καὶ δέκατον ὑπὲρ ἑξακτόρων τῆς ιε' ἰνδικτι(ῶνος)
4 Φλ(άουριος) Κόλλου]θρος οὐξιλλάρ(ιος) ἐξέδωκε τῇν
ὥ[ς κ]ρόκ(εῖται)
M2 5 ± 8]ς ταβουλάριος τοῦ δημοσίου λουτροῦ ἐξεδ[.]... τὴν
ἀποχὴν.

To [.....]n from Flavius Kollouthos vexillarius and in charge
of the publ[ic bat]h, I have signed: to the public bath through
the officer [.....eigh]t and one tenth to the tax-collectors of
the 15th indiction. [I, Flavius Kollou]thos have issued the
as stated above. (2nd hand) [I,]s, book-keeper of the public
bath, have the receipt.

INDICES

There are three indices : 1) index nominum personarum, 2) index nominum topographicorum, 3) index verborum generalis.

All words have lemmata according to normal practice, except for a few Egyptian names that have been treated as indeclinables.

Conjectures and words of which a part has been restored by conjecture are marked with an asterisk *.

Uncertain readings are marked (?) .

Figures in () refer to words that are much abbreviated in the papyrus.

Numerals are omitted when they indicate age or date or amounts of money.

"ling.comm." refers to the linguistic commentary included in the introduction to each papyrus.

"comm.pal." refers to the palaeographical comments in the introductions.

In the index nominum titles are only given when certain.

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ADDENDUM

318.12 οὐαλεντιανου. A similar error exists in our M.Antoninus tradition. In M.Ant. (=Marci Aurelii In semet ipsum) 1.5.1 we read μήτε Πρασιανδς μήτε Βενετιανδς μήτε Παλμουλδριος ἢ Σκουιδριος. There the correct reading must be Πρασι<νι>ανδς, prasinianus being derived from prasinus as venetianus from venetus. The form is, of course, of Latin origin and in Latin the Green seem to have been called prasini, not prasii. Actually the form Prasinianus is the one found in Historia Augusta, Vita Veri 6.6.

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Ν/Η ΦΑ ΚΟΝ ΟΙΘΑ ΑΝ ΔΙΡ ΑΣ ΗΜΕΙΣ Ο ΔΗΜΟΣ
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Ω ΚΕ ΑΙ ΤΑΝ ΝΑΥΤΩΝ ΕΥΓΕΝΕΙΩΝ ΜΟΙ ΕΝΘΕ
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