Noha ‘Abd –El ‘Aāl Sālem

Ten Greek Papyri from Cairo Museum(*)

This collection consists of ten unpublished papyri. Unfortunately, most of them have neither provenance nor date indicated. The places of discovery of most of them are recorded in Cairo museum registrations. They are dated according to paleographical evidence or other evidences. In this thesis, the documents are arranged chronologically.

<table>
<thead>
<tr>
<th>No</th>
<th>P.Cair.mus. C.G. No.</th>
<th>Type of Document</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10709</td>
<td>A part of a private Letter</td>
<td>1(^{st}) AD</td>
</tr>
<tr>
<td>2</td>
<td>10499</td>
<td>A fragment of deposit repayment</td>
<td>2(^{nd}) AD</td>
</tr>
<tr>
<td>3</td>
<td>10705</td>
<td>An Official Document</td>
<td>3(^{rd}) AD</td>
</tr>
<tr>
<td>4</td>
<td>10643</td>
<td>A fragment of a Receipt</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>5</td>
<td>10513</td>
<td>A Petition to an Exactor</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>6</td>
<td>10490</td>
<td>A fragment of a Petition</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>7</td>
<td>10514</td>
<td>A part of an agreement of sale</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>8</td>
<td>10614</td>
<td>A part of a private letter</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>9</td>
<td>10545</td>
<td>A fragment of a private letter</td>
<td>4(^{th}) AD</td>
</tr>
<tr>
<td>10</td>
<td>10746</td>
<td>A Receipt</td>
<td>7(^{th}) AD</td>
</tr>
</tbody>
</table>

(*) Master in Papyrology Supervised by Prof. Alia Hanafi Hassanien Prof. of Papyrology and classical studies.
1. A part of a private Letter

P. Cair., mus. C. G. 10709 21.4 x 19.7 cm. Prov. Unknown 1st AD.

This papyrus is a part of a letter in 12 lines. Unfortunately, the head of the document has been cut off. The right margin measures 2.1 cm., the left 3.2 cm., and the bottom 6 cm. It has a few small wormholes. The script runs parallel with the fibers. Four vertical folds are visible. This papyrus is stocked on cardboard, therefore it is not possible to know if verso is blank or not.

The handwriting is a semi-uncial hand. On paleographical grounds it can be dated to the first century AD. It similar P. Oxy. II, 246 (66 AD.); 270 (94 AD.); cf. E. G. Turner, Greek Manuscripts of the Ancient World, Oxford, 1971, Plate 15, (Oxy.; end of 1st BC. or the beginning of 1st AD.).

This private letter may be dealing with financial affairs since there is a promise to do καθήκοντα. It is not clear if these καθήκοντα are just a due or dues of payment. It may relate with land since there is an indication to rent in kind ἐκφόριον 1. 8.

Recto: →

].πιτ[ ρας[ ]καντα επ[ παρᾶ[ ]ἀνθρωπο[ ἀγα[ θώτατον ἐγώ δε[ κα-

5 θήκοντα ποιήσω εἰς τὸ καὶ τ[οῖς] παιδίοις καὶ τῶι Ἀρχιβιάνωι καὶ τῇ Θασίτι--- δειχθήκαὶ οἱ δὲ ὅπως ἀντιγράψωσι δοκῶ ἐκφόριον γραψάι σοι καὶ τοῖς ἄλλοις ἀπασχο-

10 λομένως αὐτῶν, ὁ Ἀρχιβιανὸς ἐπιτροπος ὑπὸ τῶν πραγμάτων ποιεί, ἔρρ( ).
Correction:

L. 11τῶν πραγμάτων (l. τὰ πράγματα)

Translation:

From line 4: ....on the other hand I myself shall do the payments due “καθήκοντα” for having been mentioned for both the children (young slaves), and Archibianos, and Thasis(?)

But, I think, that I wrote to you and to the others who are occupied with him, in order that, they may rewrite again about the rent in kind (ἐκφόρησις). Archibianos, as he being epitropos, does the affairs.

Greetings.

Commentary:

1- [ἐπιτι[ uncompleted word, it seems to be ἐπιτροπος, but there is no evidence to confirm it.

2- [καντα ἐπ[ This group of letters may form two words, the first is a suffix [καντα, that seems to be an ending of a participle or a noun 3rd declension noun in accusative case. The other letters seems to be a prefix of a word begins with ἐπ[.

3- ἀνθρωπο[ : Because of the right side margin, the reading of the last letter is not clear. The word’s meaning may be related with humanity, like ἀνθρωπό[τητα and it may agreed with the superlative ἄγαθωτατον. If this supposition is correct, the meaning will run as “throughout your humanity and your goodness ”

4- ἄγαθωτατον. The superlative ἄγαθωτατος is used as βέλτιστος, but the latter form βέλτιστος is more common. See F.T. Gignac, A Grammar of the Greek papyri of the Roman and Byzantine Periods, vol. II, Milano, 1981, pp.146-7.

In the first three centuries AD this adjective was used, as an honorific adjective not related with official position. It was used commonly in private letters, cf. “ἄνδρα ἄγαθωτατον"; P. Mich. V, 244, 4 (43 AD.); P. Brem. 5, 6-7, (117-19 AD.) P. Mich. VIII, 498, r, 8, (Karanis, IIAD.) “
"καθήκοντας" ‘The proper, fitting’ cf. P. Oxy. I, 115,5-6, (II AD.)

καὶ πάντα δοσα ἢν καθήκοντα ἐποίησα καὶ παντες οἱ ἐμοί “and I did everything that was fitting, and so did all my friends”. It may also mean one’s due, always concerns due of payment. In this case it may follow by words such as ἐκφόρια,τόκους cf. BGU VIII, 1822, 22, (Herakleopolite, 1st AD.); SB VI, 89, 2, 23 (Bousiris, 1st AD.); PSI III, 173, 8 (Thinite, 2nd AD.); PSI X, 1124, 23 (Teb.; 150 AD.); P. Mich. Inv. 4385 r, 47-8, (Karanis; 80 AD.)( = XV congress international de papyrologie, Bruxelles. 1979, pp.75-85) “όι κωμογραμματεὶς τὰ ἐν ἀπαίτησε δυνα ἐκφόρια καὶ καθήκοντα τῷ β έτει ἥλασσοθησαν” “the village clerks were in the second year relieved, as to the payments in kind and the fixed dues which were collectible.”

6- παιδίοις: This word may refer to either children or young slaves. The meaning of παιδίοις here is inclusive followed by detailing that those young παιδίοις are both Archibianos and Thasis.

“καὶ τῷ Ἀρχιβιάνῳ καὶ τῇ Θάσιτι”. It seems that the aforesaid καθήκοντα is related with those παιδίοις. And this letter informs the addressee that the writer has done these dues by himself.

cf. Ll. 3-7“ εγὼ δε [ καὶ θήκοντα ποιῆσωεις το καὶ τα[οις], παιδίοις καὶ τῷ Ἀρχιβιάνῳ καὶ τῇ Θάσιτι...δειχθήσαι”

“.... on the other hand I myself shall do the payments due "καθήκοντας" for having been mentioned for the children (young slaves), both Archibianos, and Thasis.”

- Αρχιβιάνωι The name Αρχιβιάνωι didn’t occur in P. M. Fraser & E. Matthews, A Lexicon of Greek Personal Names, in 3 vols. The name Αρχιβιάνος is recorded in papyri cf. Preisigke, Namenbuch;

The supervision of land was undertaken on the *epitropos*, who was often freedman. He administrates the large estates as well as he was responsible of all the payments related with the land, with the direction outlines of the lord of the land. See J. Schwartz, “Le terre d’Egypte au temps de Trajan el d’Hadrien, Archives de Sarapion”, *Cd’E* XXXIV 1959, p. 348.

- δειχθήναι A spot of ink could be observed under “χ”.

This infinitive may be related to the preposition εἰς, which followed by the article τὸ in L.5 to form together articular infinitive with proposition. εἰς τὸ δειχθήναι. The prepositional infinitive is very frequent in papyri. One of the predominant meanings expressed by the prepositional infinitive is purpose. See B. Mandilaras, *The Verb*, §839; 843.

8- οἱ δὲ ὅπως αὐτιγράψωσι δοκῶ ἐκφόριον γραψάι σοι

-ἐκφόριον is a regular term for rent in kind as well as φορός is a rent in money.

The letter Ο in ὅπως is written in a large size, by comparing it with the other ones along the document. Reading the word ἐκφόριον after δοκῶ is hardly difficult, but a letter like ‘κ’ followed by clear ‘φ’ then ‘ν’ could be observed at the end of the word. The reading of ἐκφόριον seems somewhat right since there is a former indication to another sort of payment, cf. 4-5 ‘καθήκοντα’.

9- 10- καὶ τοῖς ἄλλοις ἀπασχολουμένοις αὐτῶν.

The reading to the first letter (φ) in the word “ἀπασχολουμένοις” is uncertain. May a full stop be observed after αὐτῶν, there is a trace of ink after the first (ο) of ἀπασχολουμένοις the writer may intended to begin
completing the word in the same line, but he changed his mind. cf. P. Merton II, 90, 21; P. Cair. Isid., 81, 9, “--καὶ τὸν ἀδελφόν μου Περᾶ ἀπασχολούμενον περί τὰ διαφέρ οντα αὐτῷ ὑπάρχοντα” “and my brother Peras occupied with the property belonged to him.”

2- A fragment of deposit repayment

P. Cair., mus. C.G.10499 8.8 X 5.7 cm. Prov. Arsinoite Nome 2nd AD.

This light brown papyrus is described in Catalogue général des antiquités égyptiennes du musée du Caire, eds. B. P. Grenfell and A. S. Hunt, Oxford, 1903, as consisting of 15 lines but there are traces of unreadable letters at the top of the document. The distance between these traces of letters and the following line is the same as the distance between the first three lines.

The papyrus is full of wormholes. It has been mutilated from all sides. The ink is bolded. There are two demotic lines at the end. (*) A bold line separates the Greek text and the demotic one. The writing runs across the fibers. The provenance is not recorded, but the mention of Στοτοῆτιος Ἀρπαγάθου, suggests that it may be from the Arsinoite nome, especially from Socnopaiou Nesus village cf. L. 13 note.

Two hands may be distinguished.

The first hand Ll. 1-3 is a large cursive, while the second Ll. 4-15 is a small cursive hand. This 2nd handwriting is similar to P. Vind. Worp 10, tafel 10, Socnopaiou Nesos, (143-144 AD). The size and darkness of the demotic hand resemble those of the second Greek hand; It seems impossible to say if the same scribe wrote both.

The name in l. 13 named Στοτοῆτιος Ἀρπαγάθου, is widespread in Socnopaiou Nesos, particularly in the second century AD. cf. P. Aberd. 45,2 ff.,( Socnopaiou Nesos, 141 AD.); P. Vind.Tand. 26, 7,25, (Socnopaiou

(*) I am grateful to Prof. Dr. O. El-Ogazy, who kindly read to me the two Demotic lines, which unfortunately are unclear.
Nesos, 143 AD.); BGU II, 433, i, 4, (Soknopaei Nesos, 190 AD.); P. Amh. II, 111, 6, (Socnopaiou Nesos, 132 AD.); SB I, 16, 9, (Arsinoite Nome, 155/6 AD.); SB XII, 10883, r, 3, (Socnopaiou Nesos, 158 AD.).

Another incomplete personal name appears in genitive case cf. l.7 Ἑγεμόνεμως. Whether this is a patronymic or reflects the to grammar is unclear.

The general nature of this document seems clear. The papyrus is a fragment of subscription of a receipt of repayment of a deposit cf. ll.4-5. There are stipulation clauses indicating that this receipt may be a return of this deposited money, cf. ll.6; 8-9, where there is a mention of an account, λόγου.

The name of the Ὑπογραφεύς can be read in the last two Greek lines. The Ὑπογραφεύς always gives his name in the subscription that he writes for his principals, sometimes also a signature, cf. comment l. 13; H. C. Youtie, Υπογραφεύς; the Social Impact of illiteracy in Graeco-Roman Egypt, ZPE 17, 1975, pp. 201-221.

Verso:

] . . [
]. σ[ ]
] . . . [ ] . . [ ] . . [ αίς
5- Ὑμολογῶ ] ἀπε[σ]χηκέναι[ε] παρὰ αὐ[τοῦ
ἀργυρίου] δραχμ[άς χιλι[α] τρι[άκο]
] . . . . . . . ο[δ. [ αίς
]Πανεφρέμμε[ως παρὰ[
]χιλίῳς καὶ οὐδὲν αὐ[;
10- ] .κλ[ιον οὐδέ πιστεύ[ω
]ἐμ[νός δὲ τοῦ λόγου[;
]τι]μι[ῆς ἀργυρίου δραχμ[ῶν[;
]Στοτοτῆτις Ἀρπαγάθου [ἐγράψα
Ten Greek Papyri from Cairo Museum

2 Demotic lines.

15- T3.dj.t n.n mh
    Dj.n.j n.k

Corrections:

1. 7- l. παρέθετο 1. 14- l. εἰδέναι

Commentary:

5 - ὁμολογοῦ ἰπε[σ]χηκέναι[ι] παρ’ αὐτοῦ

“I acknowledge that I] have received from him”

Using of the verb ἀπέχω indicates to a declaration from one party (creditor) to another one (debtor), the first party declare that he has receive a loan or deposit completely. For this form cf. O. Montecvecchi, La Papirologia, Milano, 1972, p. 226; H. A. Ruprecht, Studien zur Quitting im Recht der Graeco-Ägyptischen Papyri, München, 1971, p. 63.cf. BGU IV, 1163, 6; P. Dura., 32, 13; P. Freb.IV, 59, 8; P. Mich. V, 337,1.

6 - ἀργυρίου] δραχμάς χιλία[ς] τριακο[]

“One thousand and three hundred silver drachmae.”

This line indicates the amount which is 1300 drachmae. The restoring of this line depends on line 12. ἀργυρίου δραχμῶν.

-τριακο[ It may be restored as τριακόντα or τριακο[σίας].

7 - ]..ης παρέθετο (l. παρέθετο) αὐτῶ[]

].ης It can be restored as α]υτῆς, cf. P. Oxy. 2975, (198 AD.), 9ff. αὐτῶ ἡμίκα ἣν ἐν τῇ Ἁμμωνιακῇ τῷ τετάρτῳ ἔτει.”“Which he deposited with him when he was in the Ammoniac (Oasis) in the fourth year…”

8 - Ἰωνεφρέμμεως the reading of the first letter isn’t clear whether it is ‘Π’ or ‘Τ’. Since the Egyptian masculine article is pronounced ‘p’ and the feminine one ‘i’, proper names beginning with ‘Π’ are often men’s names
and those beginning with ‘T’ are women’s names. The prefix Πα (Τα for feminine) means he (or she) who belongs to. The second syllable indicates the god’s name that was belonged to — νεφέρως crocodile. See Pestman, The New Papyrological Primer, P. 46; For the meaning of Pa & Ta in Egyptian language cf. W. Spiegelberg, Aegyptische und griechische Eigennamen aus Mumienetiketten der Römischen Kaiserzeit, Leipizig, 1901, PP. 26-27; G. Vittmann, “Between Grammar, Lexicography and Religion, Observation on some Demotic Personal Names”, Enchoria, band 24, 1997-8, PP. 90-102; Preisigke Namenbuch; Foraboschi, Onomasticon s.v. Ταντεφερμής & Παντεφερμής (τα) Pa-n-nfr-H r.

9 - ἐκλίψοι καὶ οὐδὲν αὐτ[ι]κόν

“Thousands, and nothing”

Of course the translation here seems without meaning because of the fragmentary case of the document. This line seems to carry a stipulation formula as P. Oxy. III, 513, 55 ff. (receipt, 184 AD.), “καὶ οὐ[δὲν αὐτ]ῶν εὐκαλῶ όντε περὶ τούτου οὕτε περὶ ἄλλου [οὐ[δε]νος ἀπ λάς ως πρόκειται” “and I have no claim against him with regard to this or any other matter whatever, as aforesaid.”

13 - Ἰστοτηής Ἀρπαγάθου Stotoetis son of Harpagathus’

The name Ἰστοτηής Ἀρπαγάθου is widespread in Socnopaiou Nesos village. cf. P. Aberd. 45, 12, (Socnopaiou Nesos, 141 A. D.); P. Lond. II, 350, 2 (Socnopaiou Nesos, 212 A. D.); P. Muench III, (Socnopaiou Nesos, 144 A. D.); P. Vind. Tand. 26, 7, (Socnopaei Nesus, 143 A. D.); P. Vind. Worp. 10, 13, (Socnopaiou Nesos, 143/4 A. D.); SB XII, 10883, 3, (Socnopaiou Nesos, 158 A. D.); SB XVI, 12957, (Socnopaiou Nesos, 98-117 A. D.); Stud.Pal. XXII, 43, 12, (Socnopaiou Nesos, 151 A. D.), ...etc.

There are three persons or more called Ἰστοτηής Ἀρπαγάθου to be distinguished by the grandfather’s name; cf. P. Aberd. 45, 2, (141 A. D.) “Στοτοήτις Ἀρπαγάθου τοῦ [παρὰ Πακήθους ἀπό καμ. τῆς Σκόκου] Ἰστοήτου” ; Another Ἰστοτηής Ἀρπαγάθου is mentioned in P. Vind.Tand. 26, 7; 25, (143 A.
According to the last example, it is obvious that the name Στοτοήτης was used commonly as a masculine and feminine name. It is referred about 25 times as a feminine proper name throughout Greek papyri. cf. also BGU II, 406, ii, 8, (II A. D.) “Στοτοήτης Σαταβ [οὐ]τος τοῦ Στοτοήτεως μητρὸς Στοτή [τε] ὡς τῆς Παυ [ε]φρέμ(μεως)...etc.”; M. Gaber, ‘Η Σοκνοπαιού Νησος, a village in Fayum Nome through Greco-Roman period, unpublished MA. thesis, in Arabic, Alexandria, 2001. p. 204.

Looking at the previous parallel we find that it carries the name Στοτοήτης son of Αρπαγάθης linked with the name mentioned in l.7 Παυφρέμμις. It may lead us to say that this person who appeared in BGU II, 406, ii, 8 is the same of the present document. It is just a suggestion. There is no evidence to confirm it.

It seems that Στοτοήτης son of Αρπαγάθης, who is mentioned in the present document is a man not a woman, for in the next line we find that this Στοτοήτης signed as a υπογράφεως. Women do not appear as υπογράφεως.

D. H. Samuel in her article, Greeks and Romans at Socnopaiou Nesos, analysis the ethnic origin of all of the hypographeis who countersign Greek documents drawn up at Socnopaiou Nesos; she expected a preponderance of Greek names, but in fact a very few number was found. The indigenous Egyptians are strongly in the majority, with few Greek names. The village from its inception centered on the cult of the crocodile god Souchos, and the consequent existence of a local priesthood presumably placed a certain native stamp upon the character of the community. See D. H. Samuel, “Greeks and Romans at Socnopaiou Nesos”, Proceedings of the Sixteenth International Congress of Papyrology 1980, New York, 1981, pp. 389-403.
“On behalf of him, because he does not know letters”

This is the formula that was used by a hypographeus when he wrote a subscription for clients who were illiterate. H. C. Youtie, “Because they do not know letters”, ZPE 19, 1975, pp. 101-108.

The clause may be restored as Στοτητις Ἀρπαγάθου ἔγραψεν ὑπὲρ ἀνταγονισμὸν ἔνδον ἐν ὁρισμῷ [ γράμματα ] αὐτοῦ. cf. P. Vind. Tand. 25, 8 ff. (143 A. D.) “ἔγραψεν ὑ[πὸ] ἐρ ἀνταγονισμὸν Στοτητις ἐν ὁρισμῷ ἔνδον ἐν ὁρισμῷ γράμματα.”; “He wrote on behalf of him because he does not know letters” P. Lond. II, 350, l. 17 ff. (Socnopaiou Nesos, 212 A.D.) “Στοτητις ἔγραψεν καὶ ὑπὲρ τοῦ Ὅμου ἀγραμμάτου.” “I, Stotetis wrote also on behalf of Horos for he is illiterate”. Another short formula to express ignorance of reading and writing is P. Osl. II, 37, 22-23, “Aurelius Alypius wrote on behalf of him because he is illiterate”.

15 -16 The Demotic lines:
T3...dj.t n.n mh
Dj.n.j n.k
“I gave to you completely what is given to us.”

3- An Official Document

P. Cair., mus. C. G. 10705 11.7 X 6 cm. Prov: unknown 3rd A. D.

This papyrus is cut off on all sides. There is a margin of 2 cm. at the left side, and one of 1.7 cm. at the bottom. The writing runs across the fibers. The provenance is unknown.

Since the text is so fragmentary, the exact nature of this document is hard to be defined with certainty. Lines 4-5 make it clear that it is an official document in which the state’s treasury, κυριακόν λόγον, plays a role. The main idea of the text seems to deal with transportation, cf. line 9 note. For transportation control see P.J. Sijpesteijn, “What happened to Tax Grain upon Arrival at Alexandria?”, Cd’È 137 (1994), PP. 132-37; Meijer–Termeer, Die Haftung der Schiffer im Griechisch- Römischen Recht, Zutphen, 1978, PP. 56f; A. Johnson & L. West, Byzantine Egypt: Economic Studies, Princeton, 1949, p.155; M. Merzagora, “La navigazione in Egitto nell’ età greco-romana”, Aegyptus 10, 1929, pp.105ff.

**Recto:**
\[. \text{eos} [. .] \text{w}[. .] [\]
\[βών \text{ep}[τ]\text{ακισχ[ι]λίων} \]
\[δύο τρύς \text{oùn te[} \]
\[Πετεήσωες κ[ (?)] \text{κυ-} \]
\[ριακόν λόγον π[] \]
\[σύν διαφόρωι[.] \]
\[πρός σε τε[} \]
\[ώς καὶ ἐπει[.] \]
\[τοῦ γόμου.[ \]
\[10- τὸ ἕπερτ[} \]
\[δῆλωσ[ \]

**Correction:**
L.7 πρός σε (πρόσε)

**Commentary:**
2- βών ἐπ[τα]κισχ[ι]λίων the acceptable restoration may be [ ὁ γωγής ἀρτα]/βών ἐπ[τα]κισχ[ι]λίων meaning “… of 7000 artabas burden.”

This amount here may concern the quantity of the cargo, or the capacity of the ship (ships). cf. P. Bibl. Univ. Giss. Inv. No. 285, ll.7-9. See P. J. Sijpesteijn, & K. A. Worp, “Documents on Transportation by Ship”
ZPE XX, 1976, pp.157-165: “παρειληφέναι καὶ ἐλεύθερον ἐς πλοῖα γ᾿(12 letters) Ἀκορίτικη ἄγωγής (ἀρταβῶν) Ἀχ.”

“That we have received and embarked upon 3 Acoritic boats [each] of 1,600 artabas burden”

The information provided by papyrus texts let one know about boats’ names of various types; the carrying capacities of the boats, i.e. πολύκωπον “multioared” with a recorded capacity of 505 to 1010 artabas, cf. *P. Oxy*. I 149,1; XVI 1996, 3; SB XIV 11593, r, ii, 30. ἀκορίτικῶν “Greek vessel” with a somewhat wider range 350 to 2000 artabas, cf. *BGU* VII, 1663, 6; *P. Cairo Goodsp.* 14, 3; *P. Grenf.* I 49, r, 17. ἐνυφωτικῶν cf. *P. Oxy* XXIV 2415, iii, 2; XLIV, 3180, 5. for more details See R. Bagnall, *Egypt in Late Antiquity*, Princeton, 1993, PP. 35-6.

3- δῶς τοὺς σῶν γε[]

‘δῶς’ may be a part of the amount, which has been mentioned in the last line. It seems that δῶς stands at the end of a sentence. Then τοὺς σῶν form another new sentence since σῶν stands in the second place of sentences.

Really it is difficult to restore this line depending on such scanty words, but it may run parallel with *P. Oxy*. IV, 708,(188 A. D.), which deals with a similar subject cf. *P. Oxy*. IV, 708 ll.9ff. “τοὺς [σῶν] τῶν πυρὸν [ἐ]μβα[λο]μένους σιτολόγους πράξεν τῷ σῷ κυνδύων [τή]ς συναγό(μένου) σῖτο(υ) διο-φόρων (πυρου) (αρταβών).”

“Accordingly exact, at your own risk, from the sitologi, who shipped the wheat the difference on the whole amount of the corn artabae....”

4- Πετεησεως κ[]

The Egyptian proper names, which begin with P, are often masculine names. Here this name Πετεησεως consists of two parts, Πετε- which in Egyptian means ‘he who has been given by (the god/ goddess)’, plus the goddess’ name Isis. Therefore this name means ‘he who has been given by the goddess Isis’. See P. W. Pestman, *The New Papyrological Primer,*
Ten Greek Papyri from Cairo Museum

Leiden, 1994, p. 46. This name is recorded in both Preisigke, Namenbuch, and Foraboschi, Onomasticon. cf. BGU I, 277, 1, 2 (Ars.: II A. D.); BGU II, 657, 3, 23 (Ars. II A. D.); P. Mich. IV, 223, (Karanis; 1712 A. D.).

This name may concern the pilot of the ship. Therefore this line may be reconstructed as: [proper name son of ] Πετεήσεως κυβερνήτης. cf. P. Oxy. I, 86 (= W.Chr. 46), (338 A. D.), II.4-6 “ [τ]ορά Απρελίου Πανούθη[ν] Παυμί[ος]...[...] Οξυρνγχείτον κυβερνήτου πλοίον[υ] δημοσί[α]” “from Aurelius Panouthis, son of Paumis, ... of Oxyrhynchos, pilot of a public vessel.”

Perhaps this man was in charge of the load as SB XII 11082, ll. 13-14; P. Oxy. IV, 708, 3 - 4, “[τού] καταχθέντος γόμου ἐκ τού ὑπὸ σοι νομοῦ [διὰ] ιαυσιος Σιπώτος καὶ τῶν σὺν αὐτῷ ἐν πυροῖ ἀρτάβαις Β” “Since the cargo dispatched from the Nome under you in charge of [...]ausis son of Sipos and his companions, amounting to 2000 artabae of wheat”.

4-5 κυριακὸν λόγον

These lines refer to the Imperial treasury.

In the Roman period, the control of transportation on the Nile vested in the Prefect. Transport from Alexandria to Rome was presumably an imperial concern under the supervision of the Prefect of the annonae. A. Johnson & L. West, Byzantine Egypt: Economic Studies, Princeton, 1949, p. 155.

A parallel is provided by SB XII, 11082, 4; 18. The responsibility in corn - transport to Alexandria (Arsinoi – 138 – 161 A. D.), “[τοῦς σὺν τὸν πυρῶν] ἐμβαλομένους σειτόλογος πράξου εἰς τὸν κυριακὸν λόγον τῷ σῷ κυνάδῳ [τάς (πυρών)(ἀρτάβαις)].” “Therefore exact, at your own risk, from the sitologi who shipped the corn artabae to the imperial treasury.”

P. Oxy. LX 2938 (256-261 AD.) is a receipt, Which connected with corn dole archives. L. 5-6 ἐσχον παρὰ σοῦ ......]ον τῷ κυριακῷ λόγῳ “I have received from you...(to?) Imperial account.”
This group of documents, corn dole Archives, reveals that a corn dole was distributed in Oxyrhynchus in the reign of Claudius II and Aurelian and adds significantly to the otherwise not very extensive evidence for the existence of corn doles in the cities of Egypt in the third century AD. Perhaps the most important aspect of the archives is the possibility, which affords of confirming or correcting the view of the Roman corn dole. It is regarded as a gift from the emperor, as in Rome at least from the time of Severus. But, that with some local difference, as it might be expected. For more details about the corn dole, see the introduction of P. Oxy. XL, pp.1-8.

6 - σύν διαφόρωι.

In pilots’ receipts an extra 1. 5 % was added to shipments, but the reason for this extra is unknown. A. Johnson, *Roman Egypt to the Reign of Diocletian*, Baltimore, 1936, p. 402. cf. P. Oxy IV, 708, ll. 9-11 “τούς [ο]ύν τόν πυρόν [ἐ]μβα[λ]ο[μένους σιτολόγους πράξον τῷσῳ κι- νδύνῳ [τά]ς συνογομένους σίτου] διαφόρω(πυροῦ)([ἀρτάβας])…” “Accordingly exact, at your own risk, from the sitologi, who shipped the wheat the difference on the whole amount of the corn artabae…”

7 - πρός σε τε[

It seems that the writer tried to write πρός then he was confused between the last sigma of πρός, considering that he has written the sigma of σε then he began to correct his confusion. He corrected the mistaken ‘ε’ to ‘ζ’

9 - τοῦ γόμου

This word may agree with παραδόσειν as in SB XII, 11082, 20 “[...] για νομιμή παρ’ έμοι τού γόμου παραδόσει...” “the delivery of the cargo which was made to me” cargo belongs to me.”; also in P. Cairo inv. 10580; 10488, ll.10-11. (ZPE XX) “...αὐτὸν τὴν παραδόσειν τρ’ γόμου ποιήσασθαι ἐκ [±10 letters εἰς τούς] ἐκ τεταγμένους τόπους καὶ ἐποείσαν ἀποχὰ γράμμας[τα τῆς τ οὔτων παραδόσεις τῇ στρατηγικῇ τάξει]. “He will deliver the cargo [ ] to the appointed places and he will produce their letters of consignment to
the office of the strategus.”

The role of sitologi doesn’t end at the stage of collecting and a massing state-grain in heaps under seal within the granaries. It extends to an equally important and responsible task, i.e. the grain transportation whether by land-routes or waterways. This dual operation was bound to bring further responsibilities upon sitologi, who had to keep busy in controlling and safeguarding this transaction from any mishaps or illicit dealings. The Sitologen Papyri published by K. Thunell (P. Berl.Thun.) and the transportation receipts in P. Col. Ir, 4-5, published by W.L. Westermann and C. W. Keyes, have furnished us with immense data pertaining to this operation and testifying to its utmost importance. Zaki A., Essays and papers, Athens, 1994, pp. 55-56.

10 - το ούπερτ[ 

Reconstruction of this fragmentary line is hardly uncertain. There is no indication wether this mentioned ‘το’ is a neuter article or the end of a word. ούπερτ[ may be completed as ούπερτέλης, cf. PSI I 66, 21; or it is a prefix of a verb like ούπερτιθήμι, cf. P. Fam. Teb. 20, I, 25.

11 - δήλωσ[ “Show?”

This line is so fragmentary, but it may be restored as P.Oxy. IV, 708, 12-13, “καὶ προσθέμε [νος] τῷ λόγῳ τοῦ χιλιάρχου δήλωσον μοι.” “and when you have added this total to the account of the chiliarch let me know (show me).” Or SB XII, 11082, 4-5, “καὶ προσθέμε[νος] τῷ λόγῳ τοῦ χειρισμοῦ τῇς Νέας πόλεως δήλωσον μοι. And when you have added this total to the account of the administration of Neas Poles let me know.(show me)”

4 - A fragment of a Receipt

P. Cair., mus.C. G. 1064 6 X 13 cm. Prov.: Hermopolis 4th A. D.

This light brown papyrus, regularly cut off on all sides except the left side, which has a margin, measured 1cm. It consists of 7 lines. The papyrus
is suffered damage in several parts, especially on the right side. An horizontal fold line could be visible, breaking the fourth line and making the reading of this line unclear. Six vertical fold lines are visible. It seems that the third fold line approximately divides the papyrus in two equal parts. Find that the first fold line and the second one of the right hand side are conformable with the fourth and the fifth fold lines. The script runs parallel to the fibers. The papyrus has been described, in the museum registers, as coming from Al-Ashmunein, ancient Hermopolis. Verso is blank.

It is written in a skilful cursive hand. It is similar to P.Charite 34, (Herm; 318 or 348 AD.), taf. XXVIII; P. Rend. Harr. II, 236, (Oxy. 329 AD.), Plate VII; O. Montevecchi, La papirologia, tav. 85, (=P. Mert. II, 92), 324AD.).

This document seems to be a subscription of a receipt ‘ἡ ἀποχή’ which ended with the common formula. This receipt may concern a quantity of wine (?) 400 kindia.

**Recto:**

\.προτη [.]
\[γράφου τών] \[όι λοιπασθε\]
[σινου κριτων τετρακοσιων ἀχρι ἀπρδ[οςεως]
\[μετα τω προκειμεν[ω] χρωνο παρα[δ]φωσ[ω]
\[των παρτων δ[υ]των προς των...[]
\[αυτη ἡ ἀποχη κ[υρι]α και επερωτη[θεις]ωμολογ[ησω]...[
\[ει ἐτο Αλφαίου [.] ἔλλην. α . ὧ ..[ ..].σ[

**Corrections:**

4 - L. μετά τόν προκείμενον χρόνον

**Translation:**

From line 3 “of wine, four hundred knidia till return, I’ll return...in... time , ....the receipt is valid and when interrogated I assented......”

**Commentary:**

2 - [\.γράφου τών[ \[όι λοιπασθε\]
For the restoration of ἡγράφου it has several probabilities as ‘χειρογράφου’ ‘manuscript, contract’; cf. BGU XII, 2207, 1. ‘χ(ευρ)όγραφον οἱ(νοῦ) μέτρ(ων) κα’; PSI XII, 1250, 16 “ἐγὼ ἔτη Διοσκοριαίνα ἀκόλουθως χειρογράφου οἶνου κεραμίω(ν)...” I am Dioskuriaina in accordance to the contract of wine...” Or ἡγγαράφου written (receipt); or document, Cf. SB XVIII, 13124, 1-5 “διὰ ταύτης μου τῆς ἐγραφὸς ἀσφαλείας σχηκα[έναι] καὶ πεπληρωθα[ί] σαράμα σοῦ τῆς πρὸς ἀλλήλους σ[υμπε]σφυημένης τελεί-ας καὶ ἀξίας τιμῆς οἴ[νου νέου μούστου] μέτρων πεντηκοντά “such that certain written through me I have received and you pay to me dual the agreed upon price complete for amount of new wine (measured) 50.”

3 - φίγον κνίδιων τετρακόσιων
κνίδιον is a measure of wine.

Wine was measured by various measures like μετρητῆς cf. CPR VIII, 7, 7; P. Petr. II, 30, 8; P. Grenf. I, 9, 16; P. Koein 221, 2, 22
κοτύλη cf. P. Cair. Zen 59548, 1, 13; O. Stras. 584, 2;
κεράμιον cf. BGU I, 14, ii, 7; Chr.Mitt., 183, 12; Chr.Wilck. 110A, 22; CPR VI, 12, 8;
χοῦς Cf. P. Dion 9, 7; P. Enteux 35,3; P. Grenf. I 51, 11; P. Lond VII, 2140, 21;
ζέστης BGU I, 21, 2, 9; Chr.Wilck. 422, 24; or other else.

In Greek papyrological documentation the attestation of χοῦς / χόες become much less numerous in the 4th century AD.; likewise, the μετρητῆς seems to disappear in the course of the 4th century AD., See N. Kruit & K. A. Worp, “Metrological notes on Measures of Liquids”, Archiv für Papyrusforschung 45, 1999, PP. 104-5. Where they conclude that a container name like κνίδιον is widespread in Byzantine contracts concerning delivery of certain quantities of wine as, specially in Hermopolite Nome and Oxyrhynchite Nome. cf. Kruit & Worp, “Measures

This line may be similar to P. Lond. V, 1773, 8, (454 A. D.); P. Oxy. LVI, 3874, ii, 34, (345 A. D.) “τοῖς ὑπερ τιμῆς οίνου κνιδίων” “To the officials, in respect of the price of two knidia of wine.”; Or BGU XII. 2176, 7 “τιμήσει οίνου κνιδίων”

diakosíōn ekkoσi kai ἀποδώσω τῷ καίρῳ [ ὡς πρόκειται].”
“For the price of 220 knidia of wine and I’ll return at the time as aforesaid.”

The prices of wine are different according to the type of measure. cf. SB XVI, 12825, v, 11, (Herm; 330-337 A. D.) in which 100 ἔστων equal 200 τάλαντα: while in P. Oxy. LVI, 3874, ii, 34, (345 A. D.) 2 κνιδίων equal 18 τάλαντα.

The price of the wine may also be different according to the place of source that we can observe somewhat difference in the price of wine from place to another one. For example, in Hermopolite Nome during the fourth century AD., the price of one κνιδίων equals 8 τάλαντα. cf. SPP XX, 75, I, 12, (Herm; IV A. D.). While in Oxyrhynchite Nome also during the fourth century A. D., the Price of 2 κνιδίων equal 18 τάλαντα, which means that 1 kindion equals 9 talant. But in Antinoopolis, also during the fourth century A. D., we find that 3 κνιδίων equal 15 τάλαντα. cf. P. Ant. I, 46, v, 9 (Ant; IV A. D.).

In addition to the aforesaid, one can not neglect that the kind and quality of the wine also play a role in the value of wine. For various prices of wine See A. C. Johnson & L. C. West, Byzantine Egypt: Economic Studies, Princeton, 1949, pp. 178-181.

- ἀχρί ἀποδ[όσεως]
  “till repayment ...”

This restoration ἀχρί ἀποδ[όσεως] depends on BGU XII, 2140, 12, (Herm; 432 AD.) CPR VII, 40, 19, (492 AD.) ; BGU II, 363, 13, (Ars; 323-642 AD.) “ἀχρί ἀποδ(όσεως) τ[ού] χρέους”. “Till repayment of the debt.”
Ten Greek Papyri from Cairo Museum

4. μετά τῷ προσκειμένῳ χρόνῳ παράς [δ]ψός [ω]

This line seems to be part of the receipt conditions, in which one part promises to return something in exact time.

5 - τῶν πάντων ὅνπ]των πρός το .... [ All the (charges) shall be by (Name)

This line seems to be somewhat obscure because of the uncertain of reading. But it may run parallel with P. Fam.Teb. 47, 23, “τῶν δὲ ἄλλων δημοσίων πάντων δι αὐτῶν πρός ᾿υμᾶς,” “But all the other public (taxes) shall be (up on) you.”

6 - αὐτή ἡ ἀποχή καὶ ἐπερωτηθείς ψηλόγα (ποσα)

.. [ “This receipt is valid and when interrogated I assented.” This formula is a validity stipulation used to testify to the validity of receipts. See H. A. Rupprecht, Studien zur Quittung im Recht der Graeo-Ägyptischen Papyri, München, 1971. It runs parallel with CPR VII, 18, 12 (Herm.Mag; 379 AD.); P. Amh. II, 106, 3, (Herm. Mag; 281 AD.); P. Ant. II, 106, 5, (Ant. 304 AD.); P. Cair. Isid. 54r, 14, (Karanis, 314 AD.); P. Charite 8r, 18, (Herm. Mag; 348 AD.); P. Oxy. 1715, (292 AD.) II. 16-19.

- ἐπερωτηθείς ψηλόγα (ποσα) The scribes have invented different methods to save space and time when writing. For various types of abbreviations See B.A. Groningen, Short manual of Greek Palaeography, Leiden, 1955, PP. 43. Here letters could be visible till “τ” of ἐπερωτηθείς, then a space sufficient for maximum one letter followed by a traces of a letter looks like ‘ω’ of ψηλόγα to complete such a common formula. The shape of γ extended more than regular, cf. l. 2 (?γραφοῦ), perhaps this extension of gamma shape was intended to indicate an abbreviation.

This expression common in agreements has a perfective sense as it appears from the context, “and in answer to the formal question I gave my consent”. As late as II century A. D., The Romans used a contract made by formal question and answer imposing a duty on the promiser only. It was the custom to add the stipulation-clause to different contracts in order to

As this formula is common it has various forms of abbreviation cf. *CPR* I 40, 32, ἐπερωτητὴ(θείς) ὡμολόγον(ηςα), *CPR* V, 6, i, 14, ἐπερωτ(ηθείς) ὡμολόγη(ηςα), and sometimes the scribes abbreviate this formula to a very short form cf. *CPR* X, 22, 5, ἐπερ(ωτθείς) ὠμ(ολόγησα) depending on the routines of this formula.

This formula is always followed by dating of the receipt either by

indiction cf. *P. Oxy.* LVIII, 3954, r, 43, (Oxy; 611 A. D.); *CPR* VII, 18, 12, (Herm.Mag.; 379 A. D.) “ἡ ἀποχὴ κυρία καὶ ἐπερωτηθή(ετες) ὡμολογοῦ(μεν). Φασώφι κέ ἶνδικτιονο”. “The receipt is valid, and in answer to the formal question we gave our consent. 25 phaophi, 8 indiction.” Or by consulate date: *CPR* XVII, 7r, I, 12, (Herm. mag. 317 AD.); *P. Cair. Isid.* 54r, 14, (Karanis, 314 A. D.); *P. Heid.* IV, 323, 12, (? 310 A. D); *P. Charite* 8r, 18, (Herm. Mag; 348 A. D.) “ἡ ἀποχὴ κ [ορία καὶ] ἐπερωτηθεῖσα ὡμολόγ [ηςα] ὑπατείας Φλαυιοῦ Φιλίπ [που] τοῦ λαμπροτάτου ἐπάρχου.” “The receipt is valid. And in answer to the formal question I gave my consent. In the consulship of Flavios Filippos the most famous prefect.” Or by imperial date cf. *P. Harr.* I, 66, 14, (Oxy, 155 AD.); *P. Oxy.* 50, 3564, 7, (Oxy. 235 AD.); *P. Ant.* II, 106, 5, (Antinopolis, 304 AD.) “ἡ ἀποχὴ κυρία καὶ ἐπερωτήθη (θετικομολογήσα). ἔτους κ’ καὶ (ἐτους) 1β’ τῶν κυρίων ἡμῶν Διοκλητιανού καὶ Σεβαστῶν καὶ Κωνσταντίου καὶ Μαζιμιανοῦ τῶν ἐπιφανεστώ-των καισάρων.” “The receipt is valid, and in answer to the formal question I gave my consent. In the 20th year and the 12th year of our lords Diocletian and Maximinos the most famous Caesars.” Or the name of the *hypographeus* may follow cf. *P. Flor* I, 95, I, 11, (Herm.Mag; IV A. D.); *P.Kell.* 51, 7 (Kellis; 320 A. D.); *P. Cair. Isid.* 58r, 17, (Karanis, 315 A. D.) “ἡ ἀποχὴ κυρία καὶ ἐπερωτηθεντες ὡμολογήσαμεν. Αὐρήλιος Νειλά
μμων βουλ (ευτής) ἐγραψα ὑπὲρ αὐτῶν ἀγραμμάτων.”


7 - εν Ἄλφαίου [ ]ξελλα. α . υ . [ ] . ο[  

Unfortunately the reading is very doubtful due to the mutilated state of the papyrus.

Ἄλφαίου may be of the father’s name hypographius. This name is recorded in papyri cf. P. Brem., 44, 15, IIAD.), another forms were found as Ἄλφείος cf. P. Oxy. XLII, 3016, 10,( 148 AD.); Ἄλφιος cf. P. Sorb. II, 69, 61, i,7.

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5- A Petition to an Exactor

P. Cair. mus. C. G. 10513  5.9 X 17.3 cm.  Prov.:Hermopolis  4th A. D.

This Papyrus is cut off at all sides. There is a margin of 1 cm. on the right hand side. The writing runs along the fibers. One horizontal fold is visible. It is registered as coming from Al-Ashmunein, Classical Hermopolis. The Verso is blank.
Ten Greek Papyri from Cairo Museum


The mention of the ἐξάκτωρ also helps to fix the suggested period, since the first known occurrence of an exactor comes in 309 A. D. See J. Thomas, “The Office of Exactor in Egypt”, CE 34, 1959, p. 124 ; see also line 1 note.

This papyrus is somewhat fragmentary, but the nature of the document seems to be a petition. It belongs to a widow (l. 2 χήρα) who complains of some troubles (l. 3 δεύν δρλομενην). This petition may be presented to the exactor according to custom, κατὰ τὴν συνήθειαν cf. l. 1. The exactor may be instructed by a higher official to deal with that petition. cf. l. 4 where this higher official refers her message to the exactor’s office. This petition may concern a large vine yard (l. 3 πολλῆς ὄμπελου χέρσου). The widow perhaps have to pay a high tax on that land, cf. comment l. 3 & l. 6.

Recto:

1- Ἰτούσης τῷ ἐξάκτωρι κατὰ τὴν συνήθειαν μὴ ὀχλεῖ
2- ἔλεγεν ἕνεκεν οὗνοι δία τὸ χήραν ἀλλ’ εἶναι καὶ
3- πολλῆς ὄμπελου χέρσου δεύν δρλομενην
4- οἱ αὐτοῦ ἐπιστολὴν αἰτήσθην πρὸς ἐξάκτωρος
5- τρὶσεβδομάδα πρὸς τὸν ἐξάκτωρα ἀπὸ Σκεδίαν
   Ἰ.π. χατ’ ἐμοῦ ὀχλησμένης καὶ συντίρησα[μένης

Commentary:

1- Ἰτούσης τῷ ἐξάκτωρι κατὰ τὴν συνήθειαν μὴ ὀχλεῖ (Which falls under the sphere) of the exactor, according to the custom, does not trouble…”
The speech may be directed to the exactor according to custom. He was requested not to make troubles.

-] τούσης For the reconstruction of this word, which seems to be a feminine participle in genitive case. There are various probabilities as ζητούσης: ‘seek for’, ἀπαίτούσης: ‘demand’; κρατούσης: ‘rule’; ὑποπιτουσής: ‘fall under’.

The later suggestion may be more suitable. ὑποπιτουσής τῷ ἐξάκτορι may be translated as “] which fall under the sphere of the exactor”. cf. P. Wisc. II, 80, 1, 5, (Bacchias, 114 AD.), “ἐναγ(η)φομένου ἐπ’ ἀμφόδου Θαραπίας καθεσταμένου ὑπὸ σοῦ ἐπιτηρητοῦ πύλης Βακχιάδος ὑποπιτουσῆς τῆς Μέμφεως λιμένε,” “registered in the quarter of Tharapia, appointed by you superintendent of the customs station of Bacchias, which falls under the sphere of the Harbour of Memphis”. cf. also BGU I, 57, v, 1, 3 “] σιν ὑποπιτουσὶν τῷ ἰδίῳ λόγῳ” they fall under the sphere of Idios Logos.”


During the fourth century, the position and the nature of the office of Strategus underwent changes. The Strategus appears to have lost his position as the head of the local administration in the Nome, which he had held in the third century. The evidence shows that he was now mainly concerned with the imposition and collection of taxes. From the early fourth century onwards, the documents attest an official known as στρατηγὸς ἦτοι ἐξάκτωρ. See K. A. Bowman, The Town Councils of Roman Egypt, Toronto, 1971, P. 76.

The first occurrence of the title exactor in Egypt dates from 309 AD., when an official appears with the title στρατηγὸς ἦτοι ἐξάκτωρ. cf. P. Nag. Hamm., 143 fr. A, 11; 144frH, 6; SB. XVIII, 13852, ii, 32( Hibis). The
title ἐξάκτωρ by itself, without the addition of “στρατηγός” is first attested in 314 AD. cf. Chr. Wilck., 42, 2.

The full title is exactor civitatis (ἐξάκτωρ τῆς πόλεως) which indicates that the sphere under the control of the exactor comprised a whole Nome or civitas. cf. P. Sakaon, 34, ii, 18.

It is remarkable that the title strategus survived for such a long time. We don’t know why, but it may be partly because the title exactor was a Latin word, as it is mentioned and so less popular at lower levels, while the other title had such a long traditional of use. See J. D. Thomas, “Strategus and exactor in the fourth century: one office or two?”, Cd’É vol. 139-140, 1995, pp.238-239.

The exactor is responsible for all the tax collection in his Nome. He takes his orders directly from the praeses, as in P. Lips. 64(=Chr.Wilck. 281rp., ii, 10, Theb; 368/9 AD.) a letter from the praeses to exactor of Oasis. The exactor is instructed to collect the ναύλα for the 12th indiction. See l.9ff.

“…ἐξάκτωρ ὡς μεγάλης χαίρει [ν] τὰ λόγω ναύλων λασσίων δηληγατευθέντα παράτων κυρίων μοῦ τῶν λαμπροτάτων ἐπάρχον” “to the Exactor of the great Oasis, greetings. Having the delegation to the account of the marine naula from my men of the famous eparches.”

The exactor’s function was also extended to included jurisdiction, as in P. Merton, II, 91 (4th AD.). The praeses ordered him to deal with Isidorus complaint according to the law. ὁ ἐξάκτωρ παρόντος τοῦ σε ἀδίκου μέρους κατὰ τοὺς νόμους διαλοξιάμων “the Exactor, deal with the wronged parts presented to you according to law”

The exactor had also some police powers, as in P. Lips. 64, (368/9 AD.), a letter sent to the exactor of Oasis by a centurion. He asks the exactor to arrest for trial certain persons accused of malpractice. See l. 5 ff., “Φλάσαυος Ἀριὸς ἐκατόνταρχος ἐξάκτωρ ὡς τοῦ δικαστηρίου ἡτιάσατο Παχύμιν τινα ἀπὸ τῆς ἰμετέρος χώρας.” “from Flavios
Arios the centurion to the Exactor of Oasis, arrest to the court someone from your country”.

Finally, he carries out duties of a purely municipal nature. See PSI IV, 285 (317 AD.), in which he and the λογιστης are ordered to attend to various municipal matters including the care of sacred olive, See l. 7-8, “τ[ο] δημοσιον άλ] κόλουθον ποιούμενοι πρόνοιαν μετά τής δείκλο [μένης, ” “attend to the municipal workers in caring of sacred olive.”

The exactor had control over many of other officials in his district, In particular, over the Praepositi pagi. See P. Amh. II, 142. He orders the Praeponiti pagi to see the measuring of some lands. See l. 10-11, “τού εξάκτορος κατά [ά]κολουθίαν επέστειλεν τοπ πραποσίων τού πά [γον],” “ according to the following, (through) the exactor he sent order to the Praeponiti Pagi.”


-κατά τήν συνήθειαν Custom plays an important role in all fields of law, private, penal and administrative law as well. It may be noticed that συνήθεια= έθος= έθικήμος= άκολουθία= custom. The execution of taxes is held according to BGU 1062, 14 (236 /7 A. D.) “κατά τ[έ] τής όνης γνώμης κον[ά] τήν τοῦ νομού συνήθειαν.” “and according to the rule of the sale and to the custom of the

It seems to be a proceeding confused to the custom is to instruct the exactor to deal with the petition which fall under his sphere according to the custom, as in *P. Merton* II, 91, (4th A. D.) “οἱ [ἐξ] ἀκτωρ παρόντος τοῦ σε ἄδικούντος μέρους κατὰ τοὺς νόμους διαλαβών” “the Exactor, deal with the wronged parts presented to you according to law”. But in the aforesaid example the writer used “κατα τοὺς νόμους” not “κατὰ τὴν συνήθειαν”. Probably meaning as “according to the custom of the law” is intended cf. BGU IV 1062, 14 (236 /7 A. D.) “κατὰ ταύτα τὴν τῆς ὑπῆργος γνώμη [ονα καὶ] τὴν τοῦ νομοῦ συνήθεια” “and according to the rule of the bargain and to the custom of the law.”

Or the custom in “κατὰ τὴν συνήθειαν” to instruct the exactor not to make troubles as usual. Here it seems that the speech is directed to concerns someone himself always makes troubles in his sphere, cf. *P. Berl. Zill.*, 4, 22 (350 A. D.), Theodosius advocatus demanded from the praeses of Thebiados to instruct the exactor’s assistant not to make troubles to his agent: “μὴ ἐνοχλεῖσθαι αὐτὸν ὑπὲρ ἐκείνου συνεστῶτος βοηθεία τοῦ ἐξάκτορος” “Not to make troubles to him by that who associate in the assistance of the exactor.”

-μὴ ὀχλεῖ The present imperative is used to forbid the continuance of an act in the future. Here, the exactor may has been instructed not to make troubles, which annoys the petitioner. see Mandilaras, *The Verb*, § 699.

This verb is commonly used in the papyri. See *P. Herm.* 19, (a petition 392 AD.), in which Apilonus appealed to a high official, probably the praeses, to grant him protection by two of municipal officials, from the demands of stationarius, probably a police official. See l. 15, “μὴ ὀχλείσθαι ὑπὸ τοῦ στατιωναρίου.” “not to be troubled by the
stationarius”; cf. P. Berl. Zill., 4, 22 (350 AD.). Appears also in O. Fay. 45, II.1-2, (a letter 1st AD.) where the addressee asked “μὴ ὄχλει (l. δχλεί) τοὺς Σαμβάτος,” “Do not trouble the people of Sambas.”

2- ἧλειον ἐνεκέν αἶνου διὰ τὸ χήραν ἀλλ’ εἰναι καὶ

“For the sake of the tale of […] Ilrios, but because of being a widow and […]

The reading of the first word is uncertain. The shape of the letter before the genitive ending ‘ου’ seems to read either as ‘τ’ or ‘ρ’. cf. ‘τ’ in l. 1 συνηθείον; l. 2 εἴναι. cf. ‘ρ’ in l. 1 ἔξακτορι; l. 2 χήραν.

If the first suggestion is correct, the word may be restored as Ρελλίου P. Ryl. IV, 629, r, 8, 195, (Herm; 317-323 A. D.); κορελλίου Stud. Pal. V, 58, 3, (Herm. ?A. D.).

If the second suggestion is correct it may be restored as Κέλλερον Α. Rijksbaron, The Syntax and Semantics of the verb in Classical Greek, an introduction, Amsterdam, 1984, P. 111.

Expressing womanly weakness to invoke the aid of the authorities is common in papyri. cf. P. Oxy. I, 71, II, 4, (303 A. D.) “-- διὰ τὸ τῆς φύσεως ἀσθενέσ.--” “For the weakness nature”; l. 7, “γυνη
The widow women played role in judicial Papyri. B. Baldwin, in his article “Crime and Criminals in Greco-Roman Egypt”, Aegyptus, 43, 1963, P. 261, mentions a petition offered by a widow in P. Oxy. VIII 1120, L 1.10 ff. “κατὰ τούτο μαρτύρωμαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής.” I accordingly testify to his violence, being a feeble widow.”

Widow women appear also in Economic Papyri such as in P.Oxy. 71, in which there is a request from a woman concerning the defalcations of her agents. For women and judicial courts See J. Beaucamp, Le statut de la femme à Byzance, tome II, Paris, 1992; “La reference au veuvage dans les byzantins”, Pallas 32, 1985, PP. 149-157.

3-πολλής ἀμπέλου χέρσου οθὲν ὄχλουμένη “Of much dry vine land, on account of which, I complain.”

This line indicates that the cause of the complaint may relate to a land of vineyard which was χέρσου dry or, at least, marginal land.

– πολλής ἀμπέλου S. L. Wallace in “Taxation in Egypt from Augustus to Diocletian”, p.14-19, indicates that the rate of taxation on γῆ ὀμπέλαιτις, former vine land which because of the condition of vines and soil, was no longer profitable as a vineyard was ordinarily 1.5 artabae to the aroura. The only evidence for the rate on this class of land in the Arsinoite nome is doubtful, but it may have been 1 artabae to an arura, while it was 1.5 artaba in the Hermopolite Nome. In the Roman period the arable land was taxed only in kind, while gardens, orchards, and vineyards regularly paid a tax in money. The tax in money on garden land and especially on vine land formed a very considerable part of the cash revenue of the government of Egypt. See Wallace, Taxation, pp. 47,52. Since in the Roman period vineyards were the most prominent feature of the culture of private land, especially of the great estates. They were developed in the first century, and again in the third century. The rate on vine land was 50 drachmae to the aroura. While the garden land was 25 drachmae to the
Ten Greek Papyri from Cairo Museum

aroura; Johnson & West, Byzantine Egypt, pp.254-5.

-χέρσου, Wallace in, Taxation in Egypt from Augustus to Diocletian, P.16 describes χερσαμπελος. This land has been variously interpreted as ‘dry land’ which with proper irrigation and cultivation was suitable for growing vines and as former vine land. Johnson, in Roman Egypt, P. 29, describes also this sort of land as evidently marginal land taxed at a low rate.

4- Ἀναφέρω ἑπιστολὴν αὐτῆς πρὸς ἐξάκτωρ [τορα “ I refer her a message on the hand of the exactor”

It may mean that the message hasn’t been present by the widow herself. It may be a directed letter from a higher official, probably the praeses, to the exactor. He asked him to employ jurisdiction to this widow’s complaint. cf. P. Berl.Zill., 4, 22 (350 AD.), Thedosius advocatus asks the praeses Thebaidos to instruct the exactor’s assistant not to make troubles his agent. “σύν ένοχλησει ὑπὲρ αὐτῶν”.

5 - τρ] ἐπεσθαί πρὸς τὸν ἐξάκτωρα ἀπὸ Σχέδ [ἴας “ to be directed to the exactor from Schedia”

This carries a good notice that the exactor was from Schedia. It isn’t necessary to consider it the sphere of his competence. It may only be his attribute Nome. As there is no parallel to this line, the restoration of ἐπεσθαί will be τρ]ἐπεσθαί according to ‘τρέπ̄ω’ ‘ to turn or direct towards.’

-Σχέδ [ἴας Probably the origin of the exactor would be Schedia. A large town village of lower-Egypt, situated on the great canal which connected Alexandria with the canopic arm of the Nile, near Andropolis. At Schedia was the general custom-house for goods, ascending or descending the river, and also the station for the splendid vessels in which, the prefects visited the upper country; whence it is singular that it is not mentioned by any later writer than Strabo. cf. Strabo, XVII, 800. See Loeb Classical editions, The Geography of Strabo, ed. by H.L. Jones, 8 vols. 1917-32.

P.Hib. 10, r, 2, 25 Hibeh, 270 B. C.
**Ten Greek Papyri from Cairo Museum**

<table>
<thead>
<tr>
<th>Papyri</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>P.Teb.</em> III / I 701, r, 4, 152</td>
<td>Teb. 235AD.</td>
</tr>
<tr>
<td><em>P.Iand.</em> VI, 104, 4</td>
<td>? , 14-37 AD.</td>
</tr>
<tr>
<td><em>P.Diog.</em> 13, 4</td>
<td>Alexandria, 141/2</td>
</tr>
<tr>
<td><em>P.Diog.</em> 14, 5</td>
<td>Alexandria, 141/2 AD.</td>
</tr>
<tr>
<td><em>SB</em> VI, 9210, 3</td>
<td>?-II-IIIAD.</td>
</tr>
<tr>
<td><em>SB</em> VI 9365, 11</td>
<td>Theadelphia, 259 AD.</td>
</tr>
<tr>
<td><em>P.Fay.</em> 104, 2, 21</td>
<td>Theadelphia; IIIAD.</td>
</tr>
<tr>
<td><em>P.Lille.</em> I, 25, 1, 4</td>
<td>Ghoran; III AD.</td>
</tr>
<tr>
<td><em>P. Oxy.</em> XIV, 1768, 5</td>
<td>Oxy; III AD.</td>
</tr>
<tr>
<td><em>PSI</em> VII, 858, 27</td>
<td>Philadelphia, IIIAD.</td>
</tr>
<tr>
<td><em>PSI</em> XIII, 1363, 3</td>
<td>?; III-IV AD.</td>
</tr>
<tr>
<td><em>P.Stras.</em> VI, 558, 2, 3</td>
<td>?; 300 AD.</td>
</tr>
<tr>
<td><em>SB</em> XVIII, 13948, r, 1, 2</td>
<td>Memphis, 407 AD.</td>
</tr>
</tbody>
</table>


6].κατ’ ἐμὸν δχλησαμενής καὶ συντηρησαμενής

“According to my complaint and protect (?)”

δχλησι(α]μενής) The writer abbreviates the end of the participle. The aim of the abbreviation is to express a maximum of meaning with a minimum expense of space and labor, and hence time. For more details see Oikonomides, N., *Abbreviations in Greek Inscriptions, Papyri, Manuscripts and Early Printed Books*, Chicago, 1974, P. 9 ff.

One of the *exacto*r’s office functions was to keep a register of land. He receives the notification of changes in the ownership so that the tax
could be charged to the new owner in future. He receives also petitions related to the land economy. See P. Michael. 33, ll.13ff. (late 4th /5th AD.), in which, the writer has transferred the possession of his land to his son in law as a dowry of his daughter. The new owner has to pay the tax from now on, Ἀυρηλίῳ Μαρτυρίῳ βοηθῷ ἐξάκτορος αὐτῆς πόλεως, σωμάτισσον τῷ ὄνομα τῆς ἡμετέρας θυγατρὸς Σαραπιάδος δία τού ἀνδρὸς αὐτῆς Ἄμμονίώνος... “to Aurelios Marturos the assistant of the exactor of the same city. Registered to the name of our daughter Sarapias through her husband, Ammonion etc...” See also P. Berl. Zilliacus 4, (350 AD.), in which the Praeses of the Thebaid instructs the exactor to protect the petitioner who complains of having to pay too much tax. "περιφεύγοντος τις συντελείας ὁ βοηθούμενος ἀναγκάζεται σ υπε- λείν ὑπὲρ αὐτοῦ, δεδεμένα σοι τῆς ἀρετῆς καὶ τὸ μέρος τοῦ αὐτῶς ἀπαιτήθην ἀπολαμβάνει καὶ τοῦ λοιποῦ μη ἐνοχλεῖσθαι αὐτῶν ὑπ- ἑρ ἐκείνου συνεστῶτας βοηθεία τοῦ ἐξάκτορος” “while he was escaped from the joint payments, he was forced by the assistant to pay the joint payments to him (the assistant), he was badly demanded to render the rest and , and we need part of your kindness, not to make troubles to him by that who associate in the assistance of the exactor.”

Now there are two possibilities. The first is that widow complains from high rate of taxes at a land of vineyard since one of the exactor’s tasks, as in P. Berl. Zilliacus 4, to deal with such petitions. The other is, she complains about affairs related to the aforesaid land since the exactor, as aforesaid, receives petitions related to the land economy, as in P. Michael. 33. The papyrus is too fragmentary to determine the case.

A Schedule of the Exactores of Hermopolite Nome

This schedule includes the known exactores who are attested in the papyri concerning Hermopolite Nome, arranged by date. It depends on the Duke Data Bank of Documentary Papyri (Phi # 7) and the Internet website http://www.perseus.tufts.edu
<table>
<thead>
<tr>
<th>Page</th>
<th>Source</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>316</td>
<td>CPR XVII A, 6,1</td>
<td>Θεοφάνης</td>
</tr>
<tr>
<td>320</td>
<td>CPR XVII A, 9b, 2,3</td>
<td>[Σ]ώστρατος Αιλιανός</td>
</tr>
<tr>
<td>320-350</td>
<td>P.Charite, 21, 3</td>
<td>Διοσκουρίδης</td>
</tr>
<tr>
<td>321</td>
<td>CPR XVII A, 22, 3</td>
<td>Σώστρατος Αιλιανός</td>
</tr>
<tr>
<td>321</td>
<td>CPR XVII A, 18, 2</td>
<td>Σώστρατος Αιλιανός</td>
</tr>
<tr>
<td>321</td>
<td>CPR XVII A, 15, 2</td>
<td>(?)</td>
</tr>
<tr>
<td>321</td>
<td>CPR, vol.17A, 16, 2, 22</td>
<td>Θεοφάνης</td>
</tr>
<tr>
<td>322</td>
<td>CPR XVII A, 23, 4</td>
<td>[Η]ρακλέων</td>
</tr>
<tr>
<td>325</td>
<td>SB XIV 11975, 5</td>
<td>(?)</td>
</tr>
<tr>
<td>337-47</td>
<td>CPR V, 10</td>
<td>Αύρηλιος Διοσκουρίδης</td>
</tr>
<tr>
<td>340</td>
<td>BGU I, 21, II, 7</td>
<td>Ανουβίων</td>
</tr>
<tr>
<td>340</td>
<td>CPR, XVII A, 36,1</td>
<td>Αύρηλιος ἶ Αὖ (?)</td>
</tr>
<tr>
<td>350</td>
<td>ChLA X, 462, frb 1</td>
<td>(?)</td>
</tr>
<tr>
<td>367-8</td>
<td>SB XIV, 11972, fra, 32</td>
<td>Ερμαιών</td>
</tr>
<tr>
<td>372</td>
<td>SB XVIII 13251, 3</td>
<td>Αύρηλιος ἶ Υπερέχιος &amp; Ανουβίων</td>
</tr>
<tr>
<td>384-5</td>
<td>P. Lips, 62, 1 11</td>
<td>Υπερέχιος</td>
</tr>
<tr>
<td>384-5</td>
<td>P. Lips, 62, 1, 10</td>
<td>Αγαθοκλέης</td>
</tr>
<tr>
<td>384-5</td>
<td>P. Lips, 62, 1, 9</td>
<td>Θεοφάνης</td>
</tr>
<tr>
<td>384-5</td>
<td>P. Lips, 62, 2, 30</td>
<td>Αιλιανός</td>
</tr>
<tr>
<td>4th</td>
<td>P. Hermlandl. I 23</td>
<td>Εὐλογίος</td>
</tr>
<tr>
<td>4th</td>
<td>P. Hermlandl. I, 31</td>
<td>Νικαντίνους νικα</td>
</tr>
<tr>
<td>4th</td>
<td>5th</td>
<td>6th</td>
</tr>
<tr>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>P. Hermlandl. II, XXX</td>
<td>Ερμοδωρος</td>
<td></td>
</tr>
<tr>
<td>Stud. Pal. I, III, V, 1, 1</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>Chr. Wilck., 424, 1, 4</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>CPR. VIII, 34, 3</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>CPR. VIII, 30, 5</td>
<td>Νειλω</td>
<td></td>
</tr>
<tr>
<td>CPR. VIII, 35, 5</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>CPR. VIII, 44, 12</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>P. Ross. Georg. V, 60, no 2, 2</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>P. Flor I, 95, 2, 45; 48; 60</td>
<td>Θεότιμος</td>
<td></td>
</tr>
<tr>
<td>P. Select, 10, 6</td>
<td>Ηρακλάμμων Δημέου &amp; Ζηνόδωτος &amp; Δωροθέους, Αχιλλης</td>
<td></td>
</tr>
<tr>
<td>P. VindBosw. 14, 1, 1</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>SBXIV, 11591, 9</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>SB. vol. 3, 6086, 9</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td>PSI VI, 684, 2</td>
<td>(?)</td>
<td></td>
</tr>
</tbody>
</table>
6 - A fragment of a Petition

P. Cair. mus. C. G. 10490 11.5 X 16.1 cm Hermopolite nome 4th A. D.

This papyrus is a fragment with 9 lines. It has margins on the right side 1cm., and on the bottom 2 cm. Unfortunately, it is mutilated from the top, the left and the lower sides. The text runs parallel to the fibers. Four vertical folds can be visible. It is described in Museum’s register as coming from Al-Ashmunein, (Hermopolis). Below the eighth line is a blank space, it should the right side of a line no doubt containing the rest of the sentence “χαριτάς σοι ομολογήσω, διεντύχει”, which may be considered as ninth line. Then there are traces of the upper parts of unreadable scripts, which should be considered as the tenth line. The verso is blank.

It is written in medium sized cursive letters that is similar to fourth century A. D. Hand writing, P. Charite, 34, recto, plate 28, (Herm., 348 A. D); P. Cair. Isid. 94 (Karanis, 312 A. D).

This fragment is the conclusion of a petition. The subject of the petition is almost unclear, since the document is mutilated. But there is a mention of a person named Bιάνωρ cf. l. 5, and of written documents (Εγγραφα) and witnesses (Μαρτύρου), cf. l. 6.

Unfortunately, this petition is fragmentary. So, it is not clear to whom this petition had been offered. The name of the person, to whom this petition has been addressed, is in the mutilated portion. But the using of the word δικαστήριον explains that the official to whom this petition was offered has a court. Also the adjective λαπρότητος indicates a very important official, cf. L. 8. For the officials to whom petitions could be directed see G. Tibiletti, “Papyri Documantri Dell’Università Cattolica”, Aegyptus, 54 (1974), P. 48 ff.

Many preserved petitions are addressed to the competent authority with the purpose of introducing a civil procedure, asking for penalty or getting protection from authority. cf. P. Ryl. I 125, 28 (28-9 A.D.) “διο ἄξιοι, ἐὰν φαίνηται, ἀχθήματι τοῦ ἐνκαλουμένου (ν) ἐπὶ σε πρὸς τὴν ἐσομένη (ν) ἐπέξοδο (οὐ).” “Wherefore I request, if you approve, that the accused be brought before you for the consequent punishment.” See O. Montevecchi, La papirologia, Milano, 1973, p. 189. It is noticed that the course of the proceedings has changed in Egypt according to the nature of the court in each of the three eras, Ptolemaic Roman and Byzantine. See Taubenschlag, The Law, P.
495. The regular formula of a petition is as follows:
- Address to an official person.
- Greetings.
- Name and style of petitioner.
- The subject of the injury.
- A request for specific action.

The mutilated head of this document would have followed the pattern of petitions offered to the *Praeses* or the *Praefectus*. Cf. the comment to l. 7; *P. Amh.* II, 82, 1 (late 3rd early 4th A.D., Fayum); *P. Sakaon*, 38, 1, (petition to a prefect, 312 A. D, Ars. nome), beginning with “τοῦ διαστηματάτου ἐπάρχου Ἀἴγυπτου” “to the most eminent prefect of Egypt.” *P. Oxy.* XVI 1881, ll. 1-2, (427 A. D.), “τη τάξι τού πριγκιπος τῆς ἐξουσίας τοῦ κυρίου μου τοῦ λαμπροτάτου ἡγεμόνος ἐπαρχίας” “to the office of the princeps of his eminence my lord the most illustrious Praeses of the eparchy.”

- From ll. 1-5: we expect the purpose of the petition. But unfortunately because of the fragmentary case of the papyrus it is not clear what is the problem, which the petitioner was facing.

- L. 6: the petitioner confirm his petition by documents ἐγγραφά and refers to witness testimony διὰ μαρτύρων ἔλεγχονον.

- L. 7 the petitioner presents his petition before the immaculate court of the addressee.

- Ll. 8-9 At the end, the conclusion of this petition ends by a common formula promising gratitude: “τῆς σῆς λαμπρότητος χάριτάς σοι ὁμολογῶν, δεικτύχει.” “from your excellency, I shall be grateful to you.” [Farewell.]

Unfortunately the exact problem which the petitioner faced has fallen in the lost upper portion of the papyrus. Because of this reason it is hard to guess the subject of this petition.


Recto:

[.. That I have been accused of(..?), but although the services has arisen ..., when I have departed, in a shameless way ... they try to ... me by transgress ... all these, with caring of Bianor(?) .. (either) documents or through the witnesses interrogation, ... to be sent to your immaculate court ..., ... from your excellency, I shall be grateful to you. [Farewell.]

Commentary:

-ἀνακυψάσης χρείας: Although the sentence here is not complete, it seems to be genitive absolute consisting of the participle ἀνακυψάσης, agreeing with the feminine noun χρείας, that together might give the meaning “although the service has arisen”, cf. P. Oxy. I, 138, 22, (610-611 A. D.) LI. 21-22, “ὁμολογῶ ὑπεισέλθειν τούτο καὶ εἰς τὰς ἀνακυπτούσας πάσας γεουχικάς χρείας.

I agree to under-take this duty and all the services that may arise in connection with the estate.”

3-]ακείσαι This end seems to be an end to infinitive aorist of verb, which
its stem ends by (ʔ)-ακεω, as ‘κατακείω’ ‘to be idle’; Or the end of verb in 2\textsuperscript{nd} person διάκεισαι from the verb διάκειμαι ‘to be in a circumstance’; Or other else. It is hard to guess the correct restoration.

-\alpha\piελ\theta[ο]ντός μου Again, a genitive absolute, the Participle of ἔρχομαι and the personal pronoun μου. This construction of the participle is well attested in both Ptolemaic and post-Ptolemaic papyri, usually in official documents to express time, cause, condition or concession, exactly as in classical Greek. See B. Mandilaras, The Verb in the Greek Non-Literary Papyri, Athens, 1973, PP. 368-9 § 907ff. W. Goodwin, School Greek Grammar, London, 1956, PP. 172§183; 220 §278.

-\alpha\nuαισχύντια: The dative here come after genitive absolute to denote the manner. So this sentence \alphaπελ[θ]οντός μου ἀναίσχυντια may mean, “when I have departed, in a shamelessness way”. cf. P. Oxy. LI, 3627, (judicial proceedings, late 4\textsuperscript{th} AD) l.6. “ἡ ἔτι καὶ νῦν ἀναίσχυντ-

ούντα τούτον πέμπεσθαι εἰς τόμεγα[λείον τό σόν] καὶ διάπαντ

ς τῆς σο[ῆ] λαμπρότητη εὐχαριστησώ.” “..Or if even now he shows no shame, that this person be sent up to your highness and I shall be ever grateful to your magnificence.”

4-].ειν με πειρώνται διὰ τὸ παρεληλυθέναι:

This line may be translated as follows “They try to ...(infinitive verb) me through transgression. cf. P. Cair., Isid. 68, 20 (Karanis, 309/10 AD., petition to a Praepositus Pagi) “ἐμέ πειρώνται τοῦ βαλείν ἀντὶ

Πασιόν ἵππως ἀργυρολογήσαντες ἐκείνον σὺν τῇ ἐμῇ ἀνα-τρο

πῆ” “They are trying to put me into it in place of Paesius, Probably having mulcted him at the same time that they seek my ruin.”

- με: It is noticed that the second letter “ε” is rewritten instead of “ο”. Perhaps the scribe began to write the personal pronoun in the dative case, then changed to the accusative case. The personal pronoun may be the object of ]ειν which could be a part of suffix of an infinitive. -τὸ παρεληλυθέναι ‘παρέρχομαι’ has several meaning as ‘come and pass’, also it has the meaning of ‘overstep’, ‘elude’, ‘transgress’. I consider the last one is suitable in meaning that offered in a petition.
The infinitive resembles nouns, this substantial function may be made explicit by expressing the article τὸ before the infinitive, See A. Rijksbaron, The Syntax and the Semantics of the Verb in Classical Greek, An Introduction, Amsterdam, 1984, p. 110.

5- πρόνοια: it has always the meaning of the God care, or divine providence. See G. Tibiletti, Le lettere private nei papiri greci del III e IV secolo d.c., Milano, 1979, pp. 118-123; cf. P. Oxy. 2156, 5-6, (IV/VAD.) “όμως τὴν θεία τοῦ θεοῦ πρόνοια ευχόμενος ἀεὶ” “The divine providence of God that he will ever preserve (you) to us.” cf. P. Amh. II, 144, l.20, (III AD. Letter) “ἐλπείδα δὲ ἐχομέν εἰς τοῦ θεοῦ ἵνα αὐτὸς πρόνοιαν ἡμῶν ποιήσῃ” “but I trust to God that he will himself care for us.”

It is also used to express the care of officials as in P. Fuad I, 320, 2, (IV, V AD.) “κ [α] τὰ ἀκολουθίαν ἄξιοῦμεν προνοι [α] τοῦ ἐξάκτορος.” “According to the custom we ask for the care of the exactor”; P. Lond. V, 1650, r., 2, (Herm. 373), “προνοια τῶν ἱππορίων.” “The care of the riparii.”

-Βηανούρου This form of the name Βηανούρου is not recorded in Preisigke, Namenbuch or Foraboschi Onomasticon. Another form similar to this name is mentioned. It is Βιάνωρ, ὀρος, cf. CPR XVIII, 5, 90 (Theogenis, 231 BC.); P. Oxy.VI, 985, 7,4 (Oxy., 90 AD.); P. Tebt. I, 120, 7, 127; 129; 131( Tebt., 97-6 BC.). See also, P. M. Fraser & E. A. Matthews, Lexicon of Greek personal Names, Oxford, 1987; 1997, vol II, P. 87; vol. 3, P. 90.

The name here is treated as a proper name from the 2nd declension Masculine. But the forms, which are mentioned in Papyri, is similar to 3rd group of nouns which ends with ωρ, -ωρος. “Βιάνωρ, Βιάνσωρος”, See F. T. Gignac, A Grammar of The Greek Papyri of The Roman and Byzantine Periods, vol. II, Milano, 1981, P. 48.

6- ἔγγραφα In the Byzantine period, the importance of written proof is generally stressed at the request of the interested party. See Taubenschlag, The Law, PP. 514-15.

Sometimes one aims to obtain a written proof as in P. Oxy. LI, 3620, 5, (326 A. D.) where a man offered a petition to the νυκτό [στρατηγῷ] οἰς τῆς λαμ (πράξ) καὶ λαμ (προτάτης) Οξ (υργχιτ-
He asked for a midwife to be sent to inspect his wife, who had been physically assaulted, and certify her state of health in writing. Thus he might have documentary evidence to submit if there should be proceedings in the court of the Egypt’s prefect. "τῷ ἀχράντῳ δικαστήριῳ τοῦ κυρίῳ (ικυρίου) μοῦ διασημωτάτου ἐπά ρχοῦ τῆς Αἰγύπτου". “to the immaculate court of our Lord the most distinguished prefect of Egypt”

In *P. Oxy. LII*, 3729, (a doctors Report, 307 AD); a public doctor reports to the *logistes* Aurelius Seuthei (alias) also called Horion "Ἀυρηλίου Σεύθης ὁ καὶ ὁ Ἡρίων, λογίστης ὁ Ὀξυρνγχητοῦ" that as he instructed he has examined a man who has been wounded, perhaps on the buttocks, and is reporting to the *logistes* in writing “καὶ ἐνγράφως σοι προσφωνήσαι.”

7-) ζ πέμπεσθαι εἰς τὸ ἀχραντόν σου δικαστήριον “to be sent to your immaculate court”

This formula of conclusion runs nearly parallel to *P.Oxy.LI*, 3620 (326 AD), see aforesaid note on l. 6; *P. Oxy. XVI* 1881 (427 A.D.) 13-14, “ἐπικαλούμενος τὴν ἐν τῷ ἀχράντῳ σου δικαστήριῳ διάγνωσιν” “Invoking the judgment of your immaculate court.”; *P. Cair. Isid.*, 66, 21-22, (Karanis, 299 A. D.), “παραγγελήσαι αὐτοῦς διὰ τῆς σῆς τῆς ἄξεσθος πρὸς [τὸ προσδέρευ]ν αὐτοὺς τῷ ἀχράντῳ σοι ὑ δικαστήριῳ.” “to be instructed through your office to remain in attendance on your immaculate court.”

8-9. πάρα τῆς σῆς λαμπρότητος χάριτάς σου

όμολο[γήσω, διευτύχει.] Petitions often conclude by expressing gratitude of the petitioner. cf. *P. Michael*. 30, 15(Oxy., IV AD.); *PSI*, V, 452, 29(Oxy. IV AD); vol. VII, 767, ii, 50( 331 AD.); *P. Sakaon*, 18 (Thead. 318-20 A.D.) χάριτάς σοι ομολογήσω, διευτύχει. Another forms of expressing gratitude as in *P. Sakaon*, 38, 29, “καὶ διὰ παντῶς τῇ τύχῃ σου εἰς[α]ριστήσω.” “and I shall forever be grateful to your fortune”.

- λαμπρότητος Is frequently used in the papyri of the fourth till the sixth centuries. It was used as an abstract title for very important persons especially for

Ll. 8-9-ὁμολόγονγῇσῳ The restoration depends on line 3, ἀπελθὼντος μοῦ; L. 4, με πείρωντα, for the fact that the petitioner is only one person.

Volitive in agreements, expressing obligation dictated by the terms or conditions of the contract, the fulfillment of which is to be accomplished without fail. Such futures as: ὁμολόγονγῇσῳ, which usually accompanied by χάριτας.

Below the ninth line there are traces of unreadable letters. It must be the subscription of this petition, in which may be included the date either of the consular dating as in P. Amh.II, 141, r, 20; P. Sakaon, 39, 21, ὑπατείας τῶν δεσποτῶν ἡμῶν Ν. καὶ Ν.” or dating by years as in P. Amh.II, 78, r, 27. ἔτους κέ Μάρκῳ[ν] Αὐρηλίου ...etc. or may the subscription include the name of the petitioner, cf. P. Cair. Isid., 66, 25; P. Sakaon, 38, 30, [Ἀυρηλίου] μέλας ἐπιθεῶκα. and sometimes the name of the one who writes instead of him if the petitioner didn’t write by himself. P. Amh.II, 142, 19 ff. “ἐγραψα ἐν ἀυτῷ γράμματα μὴ εἴδότος.” “I wrote on behalf of him because he did not know writing.”
7-A part of an agreement of sale

P. Cair. mus. C. G. 10514  27X8.5cm.  Prov. HermopoliteNome  4th A. D.

This fragment of papyrus is broken off at the left-hand side. There is a margin of 1.3 cm at the top, and of 4.7cm. at the bottom. The text runs along the fibers. A horizontal fold line transpires line 18. From this line (18) up to the end a vertical fold line breaks the papyrus. The right hand side from line 18 is darker than the left-hand side. The place of its discovery is Al-Ashmunen (Hermopolis). There is also a mention in L. 4 to an Hermopolitan village which is called Πρερη, and to another one Hermopolitan in L. 9, which is called Θρογγη, the papyrus is posted on cardboard, therefore we don’t know if the verso is blank or not.

This papyrus is written in an upright cursive hand. It may be dated to the 4th century. The handwriting is similar to P. Rendel Harris II, 212, Plate 26, (322-323 AD); P. Charite, 7, plate 6, (347 AD).

The suggested date, 4th AD, is based partly on paleography. Partly on the incomplete consular date of preserved in L. 1 (Καίσαρος το ὁ`Λύρηλα ταπάις και ώς χρηματίζω) γέγονε εἰς με) . This shows that the second consul was Caesar and his consulate was for the first time.

In the fourth century AD there were eight various consuls for the first time called Kaisar. They are as shown in the following list:

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>References</th>
</tr>
</thead>
</table>
| 307  | Maximinus Caesar | P.Sakaon 64, 2 (Theadelphia)  
P.Prag I, 56,2 (?) |
| 318  | Crispus Caesar | P.Cair.Isid. 76, 6(Karanis)  
P.Cair.Isid. 82, 17 (Karanis)  
P.Col.VII, 170, 7(Karanis)  
P.Got. 5, 12 (?)  
P.Harr.II, 211, 14 (?)  
P. Oxy.XII, 1425, 3 (Oxy.) |
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Papyri Details</th>
</tr>
</thead>
</table>
| 319 | Licinius Caesar | *P. Cair. Isid.* 60,19 (Karanis)  
*P. Col. VII, 185, 19 (Karanis)*  
*P. Genova I, 21, 26 (oasis Minor)*  
*P. Oxy. XLV, 3258, 2 (Oxy.)*  
*P. Oxy. XLV, 3259, 3 (Oxy.)*  
*P. Oxy. LIV, 3746, 2, 20 (Oxy.)*  
*P. Oxy. LIV, 3748, 3 (Oxy.)*  
*P. Oxy. LIV, 3749, 3 (Oxy.)*  
*P. Oxy. LIV, 3750, 3 (Oxy.)*  
*P. Oxy. LIV, 3751, 3 (Oxy.)*  
*P. Oxy. LIV, 3752, 3 (Oxy.)*  
*P. Oxy. LIV, 3753, 3 (Oxy.)*  
*PSI, Congr. XVII, 28, 2 (oxy.)*  
*SB VI, 9219, 1 (Hermopolis Magna)*  
*SB XII, 11496, 2, 15 (Oxy.)*  
*SB XIV, 12013, 12 (?)* |
| 320 | Constantinus Caesar | *CPR V, 8, 4 (Hermopolite)*  
*CPR XVII A, 9, 2, (Hermopolis)* |
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<td></td>
<td><strong>P. Cair. Isid. 77, 31</strong> (Karanis)</td>
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<tr>
<td></td>
<td><strong>P. Col. VII, 188, 1</strong> (Karanis)</td>
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<tr>
<td></td>
<td><strong>P. Genova I, 21, 26</strong> (oasis Major)</td>
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<td><strong>P. Oxy. LIV, 3754, 2</strong> (Oxy.)</td>
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<td><strong>P. Oxy. LIV, 3755, 2, 23</strong> (Oxy.)</td>
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<td><strong>P. Oxy. LX, 4076, 2</strong> (Oxy.)</td>
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<td></td>
<td><strong>P. Panop. 11, 13</strong> (Panopolis)</td>
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<td></td>
<td><strong>PSI V, 454, 4</strong> (Oxy.)</td>
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<td></td>
<td><strong>P. Sakaon 7, 15</strong> (Theadelphia)</td>
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<td></td>
<td><strong>SB V, 7667, 22</strong> (?)</td>
<td></td>
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<tr>
<td>321</td>
<td>Constantinus Caesar</td>
<td><strong>P. Kell. 21, 25</strong> (kellis)</td>
</tr>
<tr>
<td>326</td>
<td>Constantinus Caesar</td>
<td><strong>P. Anh. II 36, 3</strong> (?)</td>
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<tr>
<td></td>
<td><strong>P. Ant. I, 36, 3</strong> (Antinoopolis)</td>
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<td><strong>P. Oxy. XLV, 3249, 3</strong> (Oxy.)</td>
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<td><strong>P. Oxy. XLV, 3265, 2, 3</strong> (Oxy.)</td>
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<td><strong>P. Oxy. LI, 3220, 3</strong> (Oxy.)</td>
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<td><strong>P. Princ. II, 79, 1</strong> (Oxy.)</td>
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<td><strong>P. Sakaon 52, 24</strong> (Theadelphia)</td>
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<td><strong>SB XIV, 11385, 3</strong> (Arsinoite)</td>
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<td></td>
<td><strong>SB XIV, 11938, 9a &amp; 8, 2</strong> (Hibis)</td>
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<td></td>
<td><strong>SB XVIII, 14056, 2</strong> (Hermopolis)</td>
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<td>352</td>
<td>Constantinus Caesar</td>
<td><strong>P. Oxy. XL 4090, 3</strong> (Oxy.)</td>
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<td></td>
<td><strong>P. Oxy. XL 4091, 2</strong> (Oxy.)</td>
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<td></td>
<td><strong>P. Strass. I, 9, 6</strong> (Arsinoitopolis)</td>
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<tr>
<td>356</td>
<td>Julianus Caesar</td>
<td><strong>P. Kell. 14, 3</strong> (Kellis)</td>
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<tr>
<td></td>
<td><strong>P. Oxy. LI, 3622, 2</strong> (Oxy.)</td>
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</tbody>
</table>
Besides, the name of the purchaser Αὐρηλία Δημητρία is attested in the mentioned Hermopolite Nome in the fourth AD. And the formula of our document runs parallel with others from the fourth century AD. cf. SPP XX, 80, (Herm; 322); P. Lips, 6 (Herm; 306); CPR, VII, 14, (Herm; 305); P.Cair. Goods., 13 (Herm, 341).

This document is a part of an agreement of sale. In Beaucamp’s book Le statut de la femme à Byzance (4-7 siècle), pp. 408-416, there are lists of women either purchasing or selling houses or lands, in consequence, from the 4th century till the 7th century. She collected in these lists both the published and the unpublished documents in which women play a main role in the economic life.

The present document, is one of those mentioned unpublished papyri that deal with purchase of a house by a woman. It is rolled under buying of houses based on the description of Grenfell & Hunt, in Catalogue Général des antiquités égyptiennes du musée du Caire, but it deals not only with a sale of a house as Grenfell & Hunt have described, but also with a sale of productive property. Especially there are mentions to Cleruch land, cf. L. 7 ‘κλήρου ἀμπέλου’; a building site with the appurtenances cf. L. 11 οἰκοπέδοις καὶ χρηστηρίοις’; and a fallen pottery, cf. L. 17, κεραμίῳ καὶ σάπτῳ ἐν συμπτωσελ’ ‘ pottery and this is in fallen (condition)’. Probably these things form the items of the sale contract.

The sellers were 4 persons (οἱ δ’), see l. 4. One of them is clearly mentioned in l.2 Παύσις son of Πούπλιος ἦτοι Πκύλιος. Another one is mentioned in l. 8 Παύσις son of Πισῆφις. The purchaser is mentioned in ll. 4& 28, Αὐρηλία Δημητρία.

This document followed the common formula of such fourth century sale’s contracts. Its form runs as follows:

1. The consulate dating, cf. l. 1.
2. ὁ δεινὸς τῷ δείνι κείμενo. cf. ll. 2-5.
3. The homologia form, cf. l. 5-6
4. The duration and the beginning of the sale, cf. l. 6.
5. The locality of the possessions, cf. 7-8.
6. Itemization of the possessions, cf. ll.9-13

The close parallels to this document are SPP XX, 80, (Herm; 322); P. Lips, 6 (Herm; 306); CPR, VII, 14, r (Herm; 305); P. Cair. Goods., 13 (Herm, 341); P. Flor 1, 29 (Herm; IV); P. Amh. II, 99, (Herm, 179 AD.).


Recto

[ τοῦ ἐπι]ανεστάτου Καίσαρος τὸ αὐτὸν
[ ] καὶ Παυσίτης Πουπλίου ἦτοι Πτκύλιος
[ ὦς (ἐτών) ]μῆρ' σύλη δακτύλων λιχαινὸς ἀριστεράς
[ χειρός ] ἀπὸ κώμης Πρεπη ὁ δ' αὐρηλία
Δημητηρία
5 [ Ερμόου τοῦ καὶ Ευδαίμονος ]χαίρειν,' Ομολογούμεν πεπρα-
[κέναι σοι ]ς ἡμῖν ἀπὸ διανομῆς ἐς ἐδαφῶν
[ ] ἐκ τοῦ Ναυκηναιτοῦ κλήρου ἀμπέλου
[ ] μη δὲ τῷ Παῦσις Πισῆφος περὶ τὴν (αὐτήν)
[ κώμην ]κάι <οικ>κόπεδα περὶ τὴν (αὐτήν) θραγή ἥ καὶ
10 [Θράκη ] ισίσιας ἐν χέρσῳ σὺν πωμαρίῳ
[ ] οὐσι οἰκοπέδοις καὶ χρηστηρίοις
[ καὶ λ]άκκως ἐξ ὀπτής πλίνθου σὺν τοῖς
το τής κατοικείας δικαίω χρονίων τιμής τής πρός ἀλλήλη]λους συμπεφωνημένης ἀργυρίου

15 [ ] εὐνῆς πλήρη καὶ εἶναι τήν τής τῶν χρηστηρίων πάντων καὶ οἴκο-
[νομούντας καθ’ ὅν ἕαν αἱροῦνται τρόπον τοῦ]νόντος κεραμίου καὶ αὐτοῦ ἐν συμπτώ-
[σει] vac. omegυ υπαμ υπαμ

... τὰ ἔξο ρήτων κατ’ ἐτειρεγει-

20 [νόμενα] ] σμορφων καὶ σιδηροὺς ἄλλου [
[ ] κατὰ τὰ μέρη τῶν]
[ ] καὶ σιδηροὺς ἄλλου ὄντων πρός σι-
[δενα] 

... τὸν περὶ μηδενὸς τῆς τῆς πράσσεως

25 [ ὑπὲρ ἡμῶν ἐπελευσόμενος σοι τῇ ὑπο-
[μένη] καὶ εἰς τὸ δημόσιον τὴν ἱστην καὶ μηδὲν]
[ ἡσυχὴν ἡ πράσις κυρία ὡς ἐν δημοσίῳ ἄρχειν κατα-
κείμενη ὑπὲρ μεν. περὶ δὲ τοῦ ταύτα σύντως ὀρθῶς]
[ καὶ καλῶς γινέσθαι ἐπερωτηθέντες ψυμολογήσαμεν]
[ Αὐρηλία Δημητρία Ἐρμοῦ τοῦ καὶ Εὐδαίμονος]
[ ] τῶν πάρτων ὀικοτείρων

30 [ ἐν δικαίωσις μόνα, σιδηροὺς ἄλλου ζη]

Translation:

"The most famous Caesar (consul) for the first time——— Paesis son of Puplus also called Pkulis———about 42 (years) old ] with a scar in the forefinger of the left hand ———— from Prere village, the four, vac. to Aurelia Demetria daughter of Hermes also called Eudaimon———Greetings. We acknowledge that we have sold you——— our ...(?).from the division till fields———of vineyard from the Naicenaitus cleruchi plot——— and belonged to Paesis son of Pisephis near the same (name of the place) ———and building sites are near the same Thrage also called Thrake." ————

———— Private land in dry land (cultivated) with orchard——— Building site and with appurtenances ———— and cistern of baked brick..."
with--------------- (measured) by the just measure used in the settlement----
the price mutually agreed upon, silver--------------- in full, has (the
ownership and the control of the sold house) --and of all the appurtenances and
managing them in whatever way you choose.------------------------ pottery and it
is in a collapsed (condition) ---------------- from them, the products each
year---------------- concerning any point of this sale---------------- without
anyone else being against----------------------those proceeding against you the
purchaser on our behalf, ---------------------- -and to the public treasury the like
amount, the deed of sale to be none the less valid, as if registered in the public
archives ------------------------Therefore, when interrogated as whether this is
rightly and properly drawn up, we have assented.------------------- Aurelia Demetria
daughter of Hermes also called Eudaimon---------------- of all the building site
------------------------ the indiction, total, without any other.

Commentary:

1- τοῦ ἐπὶ ἀνεστάτου Καίσαρος τὸ ἀ’ The probable restoration of
this line runs as follow

ὑπατείας (or ἐπὶ ὑπατείας; μετὰ τὴν ὑπατείαν) τῶν δεσποτῶν ἡμῶν (Ν. N.) ἐπὶ ἀνεστάτου Καίσαρος τὸ ἀ’ See the
introduction, and cf. CPR XVIIA, 12, 1 (Hermopolis Magna, 320); P. Cair Isid. 77, 31 (Karanis, 320); P. Col. VII, 188, 1 (Karanis, 320); P. Harr. II, 211, 14 (? , 318); P. Princ. II, 79, 1 (Oxy. 326); SB X, 10728, 1 (Oxy. 318); SB VI, 9219, 1 (Hermopolis Magna 319)

‘ὑπατείας τῶν δ [ἐ]σποτῶν ἡμῶν Κωνσταντίνου Σεβαστοῦ τὸ ἀ’ καὶ Λυκιουσίου τοῦ ἐπὶ ἀνεστάτου Καίσαρος τοῦ ἀ’ “in the consulship of our
lords Constantinus Augustus (consul) for the fifth time and Licinius the most famous Caesar (consul) for the first time” ; P. Strass. I, 9, 6 (Arsinoitton Polis, 352)

τοῦ ἐπὶ ὑπατείας τῶν δ [ἐ] σποτῶν ἡμῶν Κωνσταντίνου Λυκιουσίου τὸ ἀ’ καὶ Κωνσταντίνου τοῦ ἐπὶ ἀνεστάτου Καίσαρος τοῦ ἀ’” “in the consulship of our lords
Constantinus Augustus (consul) for the fifth time and Constantius (consul) for the
first time.”

2- Ἰκαί ΠαήσιςΠουπλίου ἢτοι Πυκύλιος
Ten Greek Papyri from Cairo Museum

Paesis son of Puplus also called Pkulis.

This line includes a name of one of the sellers Παῆσις. This name Παῆσις is a pattern to the Egyptian names. This name consists of the syllable 'Πα-' which means 'he who belongs to (God)'; the second part 'ῆσις' carries the name of the goddess Isis. Therefore this name means “this person who belongs to the Goddess Isis”. See Pestman, The New Papyrological Primer, P. 46; W. Spiegelberg, Aegyptischen und Griechische Eigennamen aus Mumienetiketten der Römischen Kaiserzeit, Leipzig, 1901, p.27. The name Παῆσις is mentioned in several documents such as CPR VI 44, 3(Herm; III, IV AD); CPR VII, 18, 3, (Herm; 379 AD)... etc.

Πούπλου: A praenomen, it is a Latin name cf. B. Meinersmann, Die Lateinischen Wörter und Namen in den griechischen Papyri, Leipzig, 1927, pp.92-3. It is mentioned in Onomasticon by the form Πούπλος, cf. P. Flor III, 370, 1, (Herm; 132AD); BGU II, 554,12 (Herm; 262/3AD); P. Flor I, 2, 1, 32(Herm; 265 AD). in N.B. by the form Πόπλος, cf. BGU I 45, 24, (Ars; 203 AD); BGU II, 382, Karanis, 206 AD); P. Aberd. 35, 3, (Heraklia; 203 AD); s.v. Πόπλος See P. M. Fraser& E. A. Matthews, Lexicon of Greek Personal Names, vols. II- III, Oxford, 1995, 1997.

This name sometimes follows the second declension, as here in our document, the genitive ends with –οῦ, cf. P. Bad. IV 95, 19, 424(Herm; VIIAD) ;P.Lond. III, 1072, 2, (Herm; VI AD); P. Lond. IV, 1420, 250, (706AD). Or another time follows the third declension and the genitive ends with –ος cf. P. Vind. Sijp. 2, 4 (Herm; 339) : P. Vind. Tand. 28, 5, (Herm; 576/7 AD).

3-ως[ετῶν] μβ σύλη δακτύλω λιγανω ώριστεράς [χειρός “Who is about 42 (years) old] with a scar in the forefinger of the left hand”.

If the reading is correct these letters μβ may indicate his age. Therefore, the symbol  L (ἦτῶν) is expected here.

Actually, this line describes one of the sellers, his age and a distinguishing scar. Unfortunately, it isn’t clear to which of the sellers this description applies. But if the other three names of the sellers, and so on, the name of the purchaser, were followed by such descriptions of the distinguished scar and their ages, we will expect a long portion lost in the left edge of the document.

For such descriptions, we find that most of the Egyptian peasants, when they
Ten Greek Papyri from Cairo Museum

were identified for official purpose might give name, father’s name, sometimes also mother’s name and any distinguished scar, but not the specific house where he lived. Since most of them like to share a house and its attached, by rent space in his house to non-relatives or by shares in other houses in the neighborhood. For his sense of place was not bound by the confines of a single building, and not connected to the place where he slept at night. See D. W. Hobson, House and household in Roman Egypt, Yale Classical Studies 28, 1985, pp. 228-9. cf. CPR VII, 36, 2 (Herm; 331 AD); P. Flor.I, 2, v, 116, (Herm; 265); P. Charite. 13, ii, 26 (Herm; 327AD) “Αυρέλλιος Τύραννας Βήκιος μητρός Τρουτός ώς ἔτων τεσσεράκοντα σύλη διακτύλω λιχανων ἀριστερὰς χειρός... etc.” “ Aurelius Tyrannus son of Bekis, his mother Trous, forty years old, with a scar in the forefinger of the left hand.”

4- ἀπὸ κόμμης Περη It isn't clear if all the sellers are from this village or not, since there is a mention of another village called Θρυγή, cf. L. 9.


<table>
<thead>
<tr>
<th>P.Bad.II</th>
<th>26, inv. 213, r, 6; 8; 16</th>
<th>292-3 AD.</th>
</tr>
</thead>
<tbody>
<tr>
<td>P.Pap.Choix,</td>
<td>22, 6; 8; 16</td>
<td>292-3 AD.</td>
</tr>
<tr>
<td>CPR. XVII A</td>
<td>15, 10</td>
<td>321 AD.</td>
</tr>
<tr>
<td>CPR. XVII A</td>
<td>17, 3</td>
<td>321 AD.</td>
</tr>
<tr>
<td>P. Muench.III/I</td>
<td>78, 8</td>
<td>378/9 AD.</td>
</tr>
<tr>
<td>Stu.Pal. III</td>
<td>95,2</td>
<td>494/5</td>
</tr>
<tr>
<td>BGU.XII</td>
<td>2188, r,6</td>
<td>526 AD.</td>
</tr>
<tr>
<td>P. Bad.IV</td>
<td>93, 4 r, 84</td>
<td>VII AD.</td>
</tr>
<tr>
<td>Stu.Pal. X</td>
<td>39, 5</td>
<td>VII AD.</td>
</tr>
</tbody>
</table>

For the restoration ἀπὸ κομμῆς cf. CPR XVII a, 15, 10, (Herm; 321 AD =P. Vindob. G. 13581); BGU XII, 2188, 6, (Herm; 526 AD) “
- από κόμης πρεπή"

- σι δ’ vac. It is noticed that there is a vacat after the symbol δ. The writer used here the letter δ’ preceded by the masculine nominative plural article σι to express that the numbers of the sellers are 4, cf. P. Vindob. Bosw. 6, 1. 2 (Herm., 250 AD.) "...Δημητρία τὴν καὶ Τινώτῃ καὶ Χαρίνη τῇ καὶ 'Αρτεμιδώρᾳ ταῖς β’ χωρίς κυρίου χρηματιζόμενοις" "Demetria also called Tinous, and to Charina also called Artemidora both of the two (women) acting without guardian." Here the letter β is preceded by the feminine dative plural article to express the number 2.

-Αυρηλια Δημητρία The purchaser’s name Aurelia Demetria is mentioned two times in this fragment, cf. l.28.

There are two women called Αυρηλια Δημητρία both of them are from Hermopolite nome and their activity clearly appeared in the papyri at the same time (320-332). One of them is daughter of Ερμόδωρος her husband was Αυρηλίος Ἡρμῆς, son of 'Αμμώνιος. She is mentioned in P. Vindob. G. 16712 (unpublished papyrus studied by K.A. Worp, and deals with a sale of property), cf. P.Cair.mus. 10464 (Herm.Magna; 316AD.) which is studied by Tarek R.H., An Edition of unpublished Greek Papyrus Documents, with commentary, unpublished MA thesis, Cairo, 2003; P. Mich. XV, p. 167, no. 86a. The other one is Αυρηλία Δημητρία ἡ καὶ 'Αμμώνια daughter of Πολιδέυκης ἄρχαντος, and her husband was Αμαζώνιος. See Beaucamp, Le statut de la femme à Byzance, pp. 387, 397, 408-9, 415, 422, 438; P. Mich. XV, p. 168, no. 89; CPR I, 19a; SB XIV 11711.

It isn’t clear which Αυρηλία Δημητρία, is intended in the present document. In L. 28 it could be read Αυρηλία Δημητρία Ἐρμου τοῦ καὶ Ευδαίμονιος After her complete name we can perhaps expect the term χωρίς κυρίου χρηματιζόμενη τέκνων δικαίω acting without a guardian in accordance with the right of children (ius trium liberorum). " There are many parallels to women buying a house without guardians. cf. P. Mich. XV, p. 167, no. 86a; no 89; CPR I 19a; SB XIV 11711. It was clearly recognized throughout the empire in the third century AD. See A. Arijava, “The Guardianship of women in Roman Egypt”, Akten des 21 Internationalen Papyrologenkongresses, Band 1, Leipzig, 1997, P. 27; P. Sijpsteijn, “Die
χωρίς κυρίου χρηματιζόμης τέκνων δικαίω in den Papyri”, Aegyptus 45, 1965, PP. 171-89. But since we aren't sure who Aurelia Demetria is, it's not possible to be sure whether she obtain such right or not.

The agreement run as the same formula of that Period, the homologia form. cf. CPR XVIIA, 17 (Herm; 321AD) “ο δείνος τῷ δείνῳ χαίρειν,” “from someone to another, greetings.” ὁμολογώ πεπρακέναι σοι ἀπὸ τοῦ νῦν ἐπὶ τὸν ἀπαντὰ χρόνον τὰς ὑπαρχόσσας μοι περὶ πρακτορίαν Τερτενβύθεως” “I declare that I have sold you from now and forever my possessions near the tax district of the Tertenbuthis.”

5-6 χαίρειν. ὁμολογοῦμεν πεπρακέναι σοι “Greetings. We acknowledge that we have sold you.”

In the Roman period the usual form of sale contracts was the homologia. ὁμολογεῖ (A) to (B) πεπρακέναι αὐτῷ κατά την ὁμολογίαν (the object). Since in this homologia only one party is speaking, it is obvious that this party must be the vendor. See F. Pringsheim, The Greek Law of Sale, p. 109, cf. J. Whitehorne, P. Mich. Inv. 1954, (Acknowledgement of Sale, Later 3rd AD.) Tyche IV, 1989, pp. 188-189, II. 3-4 “χαίρειν ὁμολογῷ πεπρακέναι ὑμι [ἐν δίκαιο] ιοὶ παντ [ι] ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον τὴν ὑπάρχουσαν τῇ θυγατρί [μου] oun (κτλ.).” “Greetings. I declare that I have sold to you all the rights from now and forever, the possession of my daughter …etc.”

It is noticed that a phrase like ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνων or ἀπὸ τοῦ νῦν ἐπὶ τὸν ἀπαντὰ χρόνων, cf. P. Wisc. II, 58, l.7; SB X 10728, l.3, is common in such agreements of sale indicating that this agreement is valid forever. Such a phrase is therefore to be restored after the agreement clause ὁμολογῷ πεπρακέναι σοι.

6- ἐς ἠμῖν ἀπὸ διανομῆς ἔως ἐδαφῶν “our …(?): from the division till fields.”

The probable restoration here is ὑπαρχόσσα ἐς ἠμῖν since it is supposed that this document deals with sale of property, cf. the introduction p. 93, if it is right the meaning of the line becomes more clear “our property from the division till fields”
7- ἐκ τοῦ Ναικηναιτοῦ κλῆρον ἀμπέλου “of vineyard from the Naicenaitus cleruchi plot”


Another probability is that this line may refer to the site of their possessions, cf. P. Amh. 99, 5-6 (179AD) “ἄς ἔχομεν ἐν τῷ Λευκοπυργεῖτι κάτω περὶ πόλιν ἐκ τοῦ Μοσχιώνος κλῆρου” “which we possess in the lower Leucopyrgite district near the metropolis in the holding of Moschion.”

- τοῦ Ναικηναιτοῦ It is expected the personal name of the owner of this vineyard plot, cf. P. Ryl. 157, 4, “...ἐκ τοῦ Ξένωνος κλῆρου,” “...from the allotment of Xenon”. This proper name Ναικηναιτοῦ (?) is not found neither in F. Preisigke, NB., nor in D. Foraboschi, Onomasticon, nor in Duke Data Bank, so we are before various probabilities:

- on one hand, this name is an hapax.
- on the other hand this name has been alternated from names like, κανατίς cf. SB VIII 9699, 3, 65 (Herm; 78-79 AD); Ναικηναιτοῖν cf. SB XIV 11657, 4, 68, (Ars; IIAD); P. Tebt. II, 343, 4, 76, (Teb; IIAD). If this explanation is correct it may be added that the plot of Ναικηναιτοῦ (?) has been cultivated with vineyard.

κλῆροι Tended to retain their names, and the evidence is certain when a parcel of an imperial property is called κλῆρος or ὁ τοῦ δείξας κλῆρος. This tendency survived well into the third century, since it was a convenient way of specifying a given section of a property. See G. Parassoglou, Imperial Estates in Roman Egypt, Amsterdam, 1978, P. 9; about Hermopolite nome cf. P. Ryl. 157, 4; P. Sarap. 34, II.6-7, “ἀπὸ οὐσί[α]κής γῆς ἐκ τοῦ ....θαίου κλῆρου”

8] μι δὲ τῷ Πανθοῦ Πισθίοσ περὶ τὴν αὐτῆν [
“And belonged to Paesis son of Pisephis near the same (name of the place).”

This name may belong to one of the sellers. It is to be noticed that this name is in dative case. “Sometimes the dative has nearly the same force as a possessive genitive.” It had been known to us before another name of the sellers mentioned in l. 2 “Παῆςις Ποιπλίου ἤτοι Πκύλιος” and the description of another one in l. 3 “ἐκτός [ἐτῶν] ἐκ β’ σιλή δακτύλῳ ἔλαχιν ἀριστέρας [χειρὸς].” But it seems clear that more than one of the sellers or the purchaser are described as inhabitants “near the same περὶ τὴν αἰ.[υτὴν] village” cf., ll. 8, 9; one can conclude that the name of this village is that mentioned in the former line.

Unfortunately the name of this village is not mentioned before. In the present document, there are indications to two villages from Hermopolite Nome that one is called Περερή cf. l. 4; the other is called Θραγή cf. l. 9.

9-10 ]καὶ <οἱ> κόπεδα περὶ τὴν αἰ.[υτὴν] Θραγή ἢ  
καὶ [Θρακῆ] “Land buildings site are near the same Thrage also called Thrake.”

<οἱ> has been dropped The writer may have forgotten to write ‘οἱ’ of οἰκόπεδα after he has written ‘αἱ’ of καὶ.

οἰκόπεδον, which designates land, the site of a house with or without construction; see Hussin, OIKIA, P. 209.

There is an abbreviation in this line , after the article τῇ there is a letter “α” clearly read ‘above it the mark ‘~’; See A. Blanchard, Sigles et abréviations dans les papyrus documentaires grecs, London, 1974, 54; A. Bataille, Traité d’études byzantines, II, Les Papyrus, Paris, 1955, pt. 8. For this type of abbreviation cf. BGU I, 52, Ars: 144/5AD) “α(υτῆς) κόμης”; BGU I 298, 5. (Ars: 174/5 AD) “α(υτῆς) κόμης”; P. Flor III, 280, 8, (Aphr: 514 AD). “α(υτῆς) κόμης”

For Θραγή The first mention of this village is in the first century and still existed till the 7th century AD. Θρακη is another modification form of this village’s name. See Drew-Bear, Le nome Hermopolite, 116-118.

10- Ἰουσίας ἐν χέρσῳ σύν πομαρίῳ “] Private land in dry land(cultivated) with orchard.”
The quality of \( \chi'\varepsilon\rho\sigma\varsigma \) land concerns its capacity of production, which depends on water that it receives. See, Bonneau, *le fisc*, p.202. Since the irrigation system of Egypt depended, and still does, on the Nile flood, the land productivity varies according to the average of the flood for the year and thence to the fertility of the land. See, Brunt, The Administration of Roman Egypt, *JRS* 65, 1975, 137.

For \( \pi\omega\mu\acute{\alpha}\rho\acute{\imath}\omicron\omicron \) cf. CPR XVIIa 6, 5 (Herm. Magna, 316 AD); *P. Charite* 4,4, (Herm. Magna, 320-350 AD); *P. Princ. II*, 97, v, 24, (? , 326/7 AD); PSI VII, 782, 9, 6, (? 340 AD.). In Greek papyri the term \( \pi\omega\mu\acute{\alpha}\rho\acute{\imath}\omicron\omicron \) is first mentioned at the Roman period, since it was a loanword from Latin *pomarium*, cf. *P.Harr.* I, 137,6; 15( Oxy; II AD.); *P.Ryl.* II, 157,5(Herm; 135 AD.) Still mention till the end of 7th century AD./ the early of the 8th century AD. cf. Studpal. VIII, 1295, 2 (Arsnome; VII-VIII AD.); *P. Lond.* IV, 1631, ii,3, (Aphrod; 710-11 AD.); 1434, 33, (Aphrod. 714-6 AD).

Orchards themselves were known before the Roman period, for it has been known from Pharaonic times on; and the hellenistic period, different terms were used. cf. Rostwotzeff, *Estate* p. 177; scnebel, *Landwirtschaft*, p. 312.

There are several terms referring to orchards they are as follow arranged alphabetically, \( \acute{\alpha}\lambda\omega\eta \); \( \gamma\epsilon\varphi\rho\gamma\iota\omicron\omicron \); \( \kappa\iota\pi\omicron\sigma \); \( \kappa\iota\pi\sigma\varphi\alpha\rho\alpha\delta\epsilon\omicron\omicron\sigma\varsigma \); \( \mu\epsilon\lambda\omega\nu \); \( \acute{\omicron}\varrho\chi\alpha\omicron\omicron\omicron \); \( \pi\alpha\rho\acute{\alpha}\delta\epsilon\omicron\omicron\sigma\varsigma \); \( \pi\omega\mu\acute{\alpha}\rho\acute{\imath}\omicron\omicron \); \( \acute{\phi}u\tau\alpha\lambda\omicron\omicron \). The most common use of these is \( \kappa\iota\pi\omicron\sigma \) see, www.Perseus.tufts.edu/cgi-bin/enggreek

11- \( \omega\nu\iota\sigma\iota\omicron\kappa\omicron\pi\omicron\acute{\epsilon}\delta\omicron\omicron\varsigma \) καὶ \( \chi\rho\sigma\tau\eta\rho\iota\omicron\iota\omicron\varsigma \) “Buildings site and its appurtenances.”

About \( \sigma\iota\kappa\omicron\pi\omicron\acute{\epsilon}\delta\omicron\omicron\varsigma \) cf. l. 9. In contracts, rent sale or share, the enumeration of the house parts often ends by the mention of \( \chi\rho\sigma\tau\eta\rho\iota\omicron\iota\omicron\varsigma \), as an inclusive word instead of listing many things. Husson, *OIKIA*, p.291; cf. *P. Flor.* I, 50, 1, (Herm; 268 AD); *P.Giss.* 119, 4(Herm; VAD); *P.Vind.Sal.* 12,4, (Herm; 334/5).

12- καὶ \( \lambda\acute{\iota}\acute{\acute{\alpha}}\kappa\kappa\acute{\omega} \) εξ \( \acute{\omicron}\pi\omicron\theta\omicron\varsigma \) πληνθου σου τοις “and cistern of baked brick with ”

Agricultural land in Egypt was watered by irrigation through a network of canals, which led ultimately from the Nile. Main feeder canals brought the Nile water to groups of villages, from which it was, distributed through, increasingly, shorter and smaller branch canals. To control the spread and distribution of the Nile flood there existed a parallel system of major and minor dikes. Low sitting arable
land was normally watered by ‘natural’ or ‘basin’ irrigation. The land, which lay above the height of the Nile flood or was protected by dikes from it, had to be irrigated ‘artificially’. The water was lifted up to it out of the canals or from reservoirs or wells by buckets or machines such as κηλώνειον in Ancient era; κοχαλίας in Ptolemaic era; μηχανή in Roman era. See D. Rathbone, *Economic Rationalism and Rural Society in Third Century A.D. Egypt, The Heroninos Archive and The Appianus Estate*, Cambridge, 1991, PP. 219-220. In Hermopolis, the documents mention some λάκκοι, either cisterns, from which the water was distributed to vineyards, cf. *P. Herm. 2160* note 12, or small reservoirs made by a dam. Sometimes λάκκος stands as a main cistern of Hermopolis, and as one of the outstanding marks of the city. cf. Alia Hanafi, *Two contracts of Marriage of Papyrus Collections in Cairo and Copenhagen*, Florence, 1998, where the bride and her κύριος lived south of the cistern of Hermopolis ἐπάνω τοῦ Ἐρμοῦ λάκκου.

λάκκος is a common feature in the description of agricultural property in Byzantine Egypt. cf. *P. Coll. Youtie II*, 68, 20, (Oxy.; 266AD); *P. Congr. XV*, 22, v, 20, (Panop; IV AD); *P. Haun. III*, 63, ii, 22, (Oxy. IV/ V AD); *O. Lund. 19*, 4, (Ars.; III/ IV AD). Sometimes λάκκος seems to serve the whole estate, or other time a particular agricultural unit. See, E. R. Hardy, *The Large Estates of Byzantine Egypt*, New York, 1931, PP. 113-4.

The ready availability, at no cost, of earth for brick making, coupled with Egypt’s perennial shortage of timber and the expense of bringing stone from quarries at some distance from the Nile, led to a style of house building, which was different from most other lands, where Greeks dwelt in numbers. Houses were constructed of sundries bricks, with timber used sometimes for framing and often for roof beams, stone only for foundations and decorative facing. See Bagnall, *Egypt in late Antiquity*, p. 49.

The main structure at Hermopolis Magna, in the Roman period, surviving was the water supply, which was consisted of four water towers, and a long conduit carrying water flanking Antinoe street. There are also great many wells to be found throughout the site. See, D. M. Bailey, *Excavations at el Ashmunein*, vol. IV, *Hermopolis Magna : Buildings of the*
Ten Greek Papyri from Cairo Museum

Roman Period, London, 1991, p.54. cf. P. Herm. 26, 3 (IV AD, lease of a holding) “τὸ τῆς ἐνδοξεῖσας μνήμης Θεοδώρου σοῦ πατρόκτητιμος ἤλ. [όκ]ήρου πατρι[κόν] ὡς ἀρουρῶν δόσω ἐστίν, ἐν ὧν ὅλακ κος ὀλόκλ.-ρος καὶ φοινικεῖς καὶ ἀκανθέα καὶ συκάμινο[ι] καὶ οἰκία καὶ ἄτερα ἅρματηρία.” “The holding of your father Theodorus of renowned memory, complete and inherited from his father, of as many arouras as it consists of, in which there are an entire tank, date palms, acacias, mulberry trees, a house, and other appurtenance.”

13-] τῷ τῆς κατοικείας δικαίω σχοινίῳ “(measured) by the just measure used in the settlement”

This phrase has to be reconstructed as P. Strass.I, 52, I, 14, (Herm; 151 AD); SB VI, 9219,14, (Herm; 319AD); P.Vind.Bosw. 6, 5 (Herm; 250AD); P.Lond. III, 1012, 26 (Herm; 633 AD); P. Lips. 6, 2, 6 (Herm; 306 AD); P. Flor. III, 380, 3 (Herm; 203/4AD); P. Kyl. II, 164, 6, (Herm; 171 AD). “ἐὰς παραδώσω κατ’ ἀ[γρόν] σπορίμας πλήρεις τῷ τῆς κατοικείας δικαίω σχ]οινίῳ καθαρὰς ἀπὸ Βασ[ιλ]ικής καὶ πάντων ἀπλώ[ς ε]τίδοτους ἐν κοιναῖς ἐν κοιναῖς “will transfer these severally in good condition for sowing, in full, measured by the just measure used in the settlement, free from the cultivation of royal land and every impost whatever.”

It must be indicated that this formula is mentioned in the contracts of sale or lease from Hermopolis which deal with Katoikic land. See, Schwarz, Hypothek und Hypallagma, Leipzig, 1911, pp. 16-17. It may be considered that this phrase concerns a land, which would be a part of the sell items as ἠπόστατος ἐν χέρσῳ σών πωμαρίῳ in L. 10; and σίκοπέδοις καὶ χρηστηρίοις in L. 11; . In which the sellers described the land that would be in a good condition, and measured by the just measure used in the settlement, free from the cultivation of royal land and every impost whatever.

14-τιμῆς τῆς πρὸς ἄλλ.ἡλους συμφεωνημένης ἀργυρίου “The price mutually agreed upon, silver...”
No price is preserved, on account of the fragmentary condition of our document. But this fragmentary line gives us an important information that the price was paid in “silver” ἀργυρίου.

Since sometimes the prices were recorded as paid in gold. See, G. Parassoglou, BASP VII, a document deals with the sale of a house, it is dated back to the beginning of fourth century AD, but the provenance of the document is unknown, we find that the price was paid in gold. cf.  II. 8-10, “τιμήν τῆς συμπεφωνημένης πρὸς ἀλάλους ἀργυρίου Σέβασ
tῶ [ν καινῷ ἐν]χρυσῷ νομίσματος] ταλάντων διακοσίων ἐβ
dομηκοῦνα,ἀπ[ερ ἀπέσχο]ν παρά σου δια χειρ]ος πλήρη” “The price mutually agreed upon is two hundred and seventy talents of new imperial silver coin paid in gold, which I have received from you in full by hand.” But paying in gold does not seem the basic rule, because, while the price is amounted first in imperial silver coin on it was paid in gold.

According to the other documents it is found that the values of houses and lots varied with conditions. In the villages prices were usually low, but were at higher levels in the larger towns. There was no great difference in prices could be determined for the first and the second centuries AD. but in the third century the average was generally higher. cf. See P. Wisc. II, 58 & 59, (sale of House, Ptolemeis Eurgetis, 289 AD.) “τῆς αὐτῆς οἰκίας μέτροις καὶ πηχισμοίς καὶ θεμέλιοις καὶ
tειχ-εσικαὶ φωσφορίαις καὶ έισόδοις καὶ έξόδοις καὶ ταῖς πά
σαις [χ.]ρή-σεσι.” “The house itself and what is around it with the measurements, cubits, foundations, walls, windows, entrances, exits of the same house and with all the appurtenances”. The price of this house of P. Wisc. II, 58 is “τὴν συμφωνημένην τιμὴν πᾶσαν ἐκ πλήρους


While in the fourth century AD. We found that there is also a great
difference according to the place or the additional items which are sold in beside the house cf. P. Sakaon 59 (Arsinoi; 305 AD) the price of a house and its appurtenances is 9 talent; when in P. Sakaon 60 (Arsinoi, 306 AD) the price of a house and its appurtenances is 10 talent; P. Cair. Goods 13, (Hermopolis; 341 AD) open lot with ruins of a house and cistern 100 talent. See, A.C. Johnson & L. West, Byzantine Egypt, Economic Studies, Princeton, 1949, p.199.

15- ένης πλήρη καὶ εἶναι τήν τής
16-17- [ ] τῶν χρηστηρίων πάντων καὶ σικο/ [νομούντας καθ᾽ ὑν ἑαν αἱρᾶσαι τρόπον

“In full, has (the ownership and the control of the sold house) ---- and of all the appurtenances and managing them in whatever way you choose.”

It is to be noticed that the letter ‘τ’ of ‘χρηστηρίων’ in L.16 extended above the following ‘ον’ too.

These two lines make one paragraph which carry a mean of declaration from the sellers to the purchaser that the latter had control of the sold property, and right of possession. It may run parallel as SPP. XX, 80, 5; CPR VII, 14r, 14; BGU XI, 2113, 10, (Herm; 178/9 AD) “καὶ εἰναι τήν τῶν πεπραμ[ένων ὅ]ς πρόκειται (ἀρουρῶν) ἵς κυρίαν καὶ κρατήσιν [ ] καθ᾽ ὑν ἑαν αἱρᾶσαι τρόπον ἀπ[ὸ το]ῦ ν ὑν ἐπι τοῦ ἀπαίνα το χρόνου” “and being (to the buyer) the control of the sold (property), as aforesaid, 10 arouae [ ] in whatever way they choose, from now and for all the time.”; P. Cair. Goods. 13, 9-10, “ἐκ πλήρους, καὶ εἰναι περὶ τὸ ὄνομαμένον καὶ τοὺς παρὰ σου τῆς πεπραμένης σοι ὅς πρόκειται παλαιὰς ὁικιῶν καὶ κρατήσι-ν χρωμένους καὶ ὁικονομούντας περὶ αὐτῶν καθ᾽ ὑν ἑαν αἱρῆσθε τρ-ὅπον ἀπὸ τοῦ νῦν ἐπι τὸν ἀεὶ το χρόνου” “in full, and I (acknowledge) that with you the purchaser and your agents belong the ownership and the control of the old house sold to you as aforesaid to be used and dealt with in whatever way you choose from now and forever.”

It is expected here to determine the time such as in the aforesaid
parallel cf. P.Strass. VI, 555, rp. ii, 16
“ἀπὸ τοῦ νῦν ἔπι τὸν ἀεὶ χρόνον.”; P. Cair. Goodsp. 13, l. 10
“ἀπὸ τοῦ νῦν ἔπι τὸν ἀπαντα χρόνον” “from now and forever” no
evidence to prefer one formula than other.

17-18 τοῦ ἱεραμίου καὶ αὐτοῦ ἐν
ςυμπτω [σι] “Pottery and it is in a collapsed (condition)”

This line indicates a pottery and it described as it is collapsed. It is not
the first time to find someone selling a collapsed building. cf. P.Cair.Goods.
13, 4,(341 AD.), where Aurelius Silvanus deeds to Aurelius Asclepiades
“παλαιὰς συμπτωσίμοις ὀίκιας” “an old collapsed house”.

The question now is whether this pottery was one of the sold house’s
parts? Or it was separated? Were there a relation between the
κλήρου ἀμπέλων in l. 7, and this pottery? If we suppose that is right, this
pottery might be established for the wine, which depended on this vineyard.
It is not clear because of the fragmentary condition of the document. But it
is clear that this pottery has stopped working since it is described
as συμπτω [σι]

The manufacture of the pots took place during the winter till Epeiph
(June-July) when the whole process finished in the time for the use in the
wine harvest. The manufacturing process began with the removal of small
stones from the clay. After the jars had been made on a wheel, they needed
to be dried before firing to prevent the rapid vaporization of water in the
kiln from rupturing them. The fourth stage was the firing. The final stage
in manufacture was the coating of the jars on the inside with pitch. For
more details see, H. Cockle, “Pottery manufacture in Roman Egypt, a new

19]... τὰ ἐξ αὐτῶν κατ᾽ ἐτος περιγεί/ νόμενα “their products
every year”
The reading of this line is very difficult because of the scratch of the papyrus. The right hand side, from line 18 up to the end of the papyrus, is darker than the left one.

There is no close parallel for such unclear phrase, but περιγέγεινόμενον may be restored as περιγεγεμόμενα, cf. P. Amh. II, 99, 17, (Herm: 179AD) “καὶ ἀπὸ ἀποκρυφομένου τὰ ἔξι [α]ύτων [κ:ατ'] ἔτος γενήματα καὶ περιγέγεμομενα άπαντα[α] εἰς τὸ ἰδίον” “and obtain from them each year all the crops and products for his own”

24-[]ν περὶ μηδενός τῆςδε τῆς πράσεως
“concerning any point of this sale.”

It seems that this line and the following form the conclusion of this agreement with the common contracting promises. It may run parallel with P.Lips. 6, 13-14, (306AD); CPR VII, 14, r, 16, (305AD); P. Strass. III, 144, 2, 16, (245AD); P. Vind.Bosw. 6, 17, (250AD); P.Cair.Goods., 13, 11-12, (341AD), “καὶ μὴ ἐπελεύσεσθαι με μηδ’ ἀλλὸν ἵππον ἐπ’ ἵππον ἐπί σε τὸν ὄνομένον μηδὲ ἐπί τοὺς παρὰ σου περὶ μηδενός τῆςδε τῆς πράσεως τρόπω μηδενί.” “(I declare) that neither I nor anyone on my behalf shall on any account, make a claim against you the purchaser, nor against your legal representatives, with the reference to any point of this sale.” τὴν ὄνομένην may restore the beginning of the line.

25-27 [ὑπὲρ ἡμῶν ἐπελευσόμενοι σοι τῇ ὄνοι [μένη καὶ εἰς] τὸ δημοσίου τὴν ἵσην καὶ μηδὲν [һосов ἡ πράṣ-ις κυρία ὡς ἐν δημοσίω ἀρχείῳ κατακειμένη] “those proceedings against you the purchaser on our behalf, --- and to the public treasury the like amount, the deed of sale to be none the less valid, as if registered in the public archives.”

The reconstruction of these three lines depends on the close parallel to P. Flor. I, 96, 4, (337 AD); P. Coll.Youtie. II, (III AD); Stud.Pal. XX, 72, 17, (271 AD); P. Lips 6, 14-16, (306 AD); CPR XVII a, 17, (321 AD); P. Cair. Goods., 13, 12-14 “εαυ ἔπελθωμεν ἴ μή βεβαιῶ ἴ τε
... and if I make a claim or fail to perform the purchaser, let such claim be void, and I or whoever make a claim on my behalf shall pay you the purchaser or your legal representatives in addition both damages and expenses, and by way of penalty on my part as a personal obligation double the price, and to the public treasury the like amount and non the less, the deed of sale is valid as if registered in the public archives.”

27-28 perì de τοῦ ταύτα οὖτως ὅρθως [καὶ καλῶς γίνεσθαι ἐπερωτηθέντες ὑμολογήσαμεν. “Therefore, when interpolated as whether this is rightly and properly drawn up, we have assented.”

If the reading is right this reconstruction runs parallel with P. Cair. Goods. 13, 15-16, perì de τοῦ ταύτα οὖτως ὅρθως καὶ καλῶς γίνεσθαι ἐπερωτηθεὶς ὑμολογησαμεν. In this line the verbs are modified to the plural case, “ἐπερωτηθέντες ὑμολογήσαμεν” because the sellers are four persons.

- ἐπερωτηθέντες ὑμολογήσαμεν. This formula is common in agreements has a perfective sense as it appears from the context, “and in answer to the formal question I gave my consent”. As late as 2nd century AD, the Romans used a contract made by formal question and answer imposing a duty on the promiser only. It was the custom to add the stipulation-clause to different contracts in order to submit them to the rules of stipulatio. See, B. Mandilaras, The Verb in the Greek non Literary Papyri, Athens 1973, p.164; 360 §340 n.3 ; § 900. Taubenschlag, The Law, P. 396; The Oxford Dictionary of Byzantium, vol 1, Oxford, 1991.

This formula is always followed by dating of this agreement, either by
indiction. cf. *P. Oxy. LVIII*, 3954, r, 43, (Oxy; 611 AD); *CPR VII*, 18, 12, (Herm. Mag.; 379AD) “ἐπερωτηθήτες ὁμολογοῦμεν, Φαώφι κε’, η’ ἵνδικτιονος”, or it may be followed by consulate date cf. *P. Cair.Goods*.13, 16 (341 AD) “ὑπατείας Ἀντωνίου Μαρκέλλίου καὶ Πετρωνίου Προβίνου τῶν λαμπροτάτων”; Or by the imperial date, cf. *P. Lips. 6*, 2, 18, *P. Coll.Youtie*. II, 72, 15, (281, AD)“(ἐτούς) ε τοῦ κυρίου ἡμῶν Πρόβου Σεβαστοῦ” ; or might be followed by such declaration cf. *P.Wisc. II*, 58, 19, “Τίτος Οἰκαλέριος Γαϊανός ὁμολογώ πεπρακέναι Ἀυρηλίας Ταπαίτιτ τὸ ὑπαρχόν] [μοι] ἐν κώμῃ Φιλαδελφίᾳ οἰκίδιον ἐν ὧν ὑπαυλίζεις” “Titus Valerius Gaeanus acknowledge having sold to Aurelia Tapaeis the small house that belongs to me in the village of Philadelphia in which there is a yard”. I think that the last parallel is more suitable and agree with the remaining lines of the present document.

28- Αὐρηλία Δημητρία Ερμοῦ τοῦ καὶ Εὐδαιμονος. “Aurelia Demetria daughter of Hermes also called Eudaimon”.

For Aurelia Demetria cf.Comment l.4. I think this line is run parallel with *P.Wisc. II*, 58, 19, cf. the former comment.

The mention of Demetria in this line might be as a purchaser of possession. This line seems to be a subscription of the agreement, which is concluded by a quick view to the subject of this agreement. cf. *P. Wisc. II*, 58, 21-22, “Ἀυρηλία Ταπαίτις καὶ ὁς χρηματίζων γέγονε[τε] εἰς με ἡ προσίς ὡς πρόκειται,” “Aurelia Tapaeis and however I am styled have received the deed of sale.”

29- Ἰ.τῶν πάντων οἰκοπέδων of all the buildings site”

The reading of this line is very difficult. If it is right, it might be, here a description to the possessions, which had been sold to Aurelia Demetria.

It may be reconstructed from the information that was known before from the same document itself as τῶν χρηστήρων πάρῃτων (καὶ)
The system of the indiction was occurring in fifteen-year cycle. It related to taxation, which was already known from literary and legal sources. For at least 15 years, namely between 279AD. and 312 AD., the Roman government issued tax declarations annually, calling them epigraphai or indications. These declarations were grouped in five-year cycle, with at least three such cycles occurring in 312. Then, it began the regular use of fifteen-year cycle, the cycle where the length used ever after. See Bagnall & Worp, Chronological System, p. 1.
8- A part of a private letter

P. Cair., mus. C. G. 10614 8 X6.5 cm. Prov. Hermopolis 4th A. D.

A medium brown Papyrus cut off on all sides. It is a part of a letter consisting of clear 10 lines. There are traces of the head of two letters under the tenth line. It is consists of 11 lines. The script runs across the fibers. Two vertical folds are still visible. There is a vacancy for + 1 cm. at the beginning of line 6. The place of discovery is registered as coming from Al-Ashmunen, Ancient Hermopolis. The verso can not be visible since the papyrus portion is glued on cartoon. It is registered, as the verso is blank.

The handwriting is clearly written in medium sized cursive letters. It can be compared with that of P. Harr. II, 229, plate IV (III AD); P. Oxy. 3106, (III AD); P. Charite 16, plate XVII (IV AD). Based on paleographical ground the document’s date is the end of the 3rd century AD or the beginning of the 4th century AD.

According to the text, the document may be part of a private letter. It is too fragmentary to know either its sender or addressee. It talks about supplying with some necessities όνειρακοίον εύπορον. There is a mention of “a private land” γῆ σύσιωκή (l. 4), and “a meadow” τὸ ἔλος (l.6), and to tax income ἐισφορὰς (l.8) may be concerning that land.

Since the text is incomplete, the subject of the document is uncertain. But it seems to deal with agricultural matters that are related to a certain person who is called Amazonius.

This name Amazonius is rare in papyri. When it exists, it always connects with Amazonius father of Aurelia Charite Thus the sender might be Aurelia Charite who has a known archives, and also has a great economical activity. Amazonius was from the high official class. He was a former gymasiarch and a member in the Hermopolis senate βουλή. K. Worp, Das Aurelia Charite Archiv, Zutphen, 1980, p. 5; P. vind. Worp 8, 40- 43; P.Charite13, 29-31 “Αὐρελία Chariti’ Ἀμ[αζ]ονίου γυμνασιαρχή-σαντος γεν[ομένος] βο ὑλευτοῦ Ἐρμογρύπλεως χαιρ[ιν] (l.χαίρε-ειν) “.

Sijpesteijn mentioned him at the new lists of the gymasiarches. See P. J. Sijpesteijn, Nouvelle liste des gymnasiarques des metropoles de l’ Egypte Romaine,
K. A. Worp in his article “Γενόμενος βουλευτής”, ZPE, 30, 1978, pp. 239-244, explains that this term γενόμενος is referred to a person already deceased. Since γενόμενος, in principle, means “former”, having ceased to be, “ex-” because the position of senator lasted until death. It was generally assumed that the term γενόμενος when attached to the title βουλευτής came to be applied only to a person who are dead.

In fact, this Amazonius never appears living in the documents belonging to the archives of his daughter. Her own activity, according to her archives, seems to span about 320 to 350 AD. An imagination to Amazonius’s life can be done throughout the few indications in his daughter’s archives and also throughout the land registers of Hermopolis. See, P. Sijpsteijn, & K. A. Worp, Zwei Landlisten aus dem Hermopolites , Zutphen, 1978. Therefore it is expected that his span was before 320-350 AD.

Since Aurelia Demetria is considered the mother of Aurelia Charite, she should be Amazonius’ wife, father of Charite. See, P. Charite 38, 4-5 “απὸ τοῦ θεματός μου λημάτισον τῇ θυγατρί μο[υ] Χαρίτη”. He was father of two daughters Aurelia Charite, as aforesaid, Euthion, and son Euthalios, whose name is the same of Amazonius’ father. cf. P. Stud. Pal. XX, 85, 17; P. Landlisten II. 7ff. We met Amazonius himself in the land-registers of Hermopolis as an owner of both δημοσίας and ἱδιωτικῆ γῆ. See, P. Herm.LandL. II, VII, 94.

The dating of the land registers of Hermopolis has been a matter of some conversations. For the accurate date of this registers see, R. Bagnall, “The Date of The Hermopolite Nome Land-registers”, BASP, 16,1979, pp. 159-168. In which he depends on the date of Aurelia Charite and her father Amazonius (275- 314/320 AD) to approve that the suitable date of this register is about 340 AD. For more details see A. Bowman, “ Land holding in Hermopolite nome in the Fourth Century AD. “, JRS 75, 1985, pp.137-155; R. Bagnall, Reading Papyri, Writing Ancient History, London, 1995, pp. 76-77. In CPR 19 a, dated to the 7th indiction, Charite borrows 640 talents for a month ὑπάλλαγμα of a property described as “τὴν ἐλθόουσαν εἰς μὲ ἀπὸ κληρονομίας τοῦ ἀπογενομένου μου πατρὸς ἐπαυλείν ἐπ᾽ ἀμφόδου φρουρίου λιβός ἐν ἔξεδρας καὶ κατάγεον καὶ χορτοθήκη καὶ φρέατος(γ) ἐξ ὄπτης πλί[νθου].” “The farm building
which came to me from the inheritance of my deceased father, in the quarter of West Fort, containing a porch, basement, barn and well of baked brick”. Sijpestein & Worp in *P. HermLandL.* p. 17 seeks to show that 318 AD is the most likely date for that document. But Bagnall in his article “The Date of The Hermopolite Nome Land-registers” suggested that the date is 348 choiak (December) AD.

The similarity between the two (Amazonios), first, the father of Aurelia Charite, the other who is mentioned in the present document, in the date and the nation and the property may encourage us to consider that both of them is the same.

If this suggestion is right the present document may be an addition to the archives of Aurelia Charite.

**Recto:**

\[\nu[\quad \nu[\times[\]
\text{τῆς σής χρηστότητος[}
\text{᾿αυ]αγκαιών εὑπορείν δ. [}
\text{].πον γῆ σύσιακή ὕ[}
\text{πν ὤι ἡμ[έ]τεροι γε[ωργοί(?)}
\text{].}
\text{vac. διαφέρει ἐλει ποτ[}
\text{hipster[νἈμαζόνιος πο[}
\text{ες εἰσφοράς καὶ προsid[}
\text{μος τυγχάνω μητε[}
\text{προορώμαι δὲ το[}

**Translation:**

From line 2 …your kindness…
to provide by necessities
… the estate land
…and our(s farmers)
it belongs to the meadow…
…Amazonius
…the tax-income
…I do neither …(nor)
…take care …

**Commentary:**

2-]. σῆς χρηστότητος[
A mode of address, much like “your grace, kindness” as a honorific. It is often found in a Christian context. It was an honor title, but it wouldn’t be kept like military or administrative titles. G. Tibiletti, *Le Lettere Private nei Papiri Greci del III e IV Secolo d. c., tra paganesimo e cristianesimo*, Milano, 1979, pp.35-37; cf. also *BGU* 984, 2-3, (IV A. D.) “ἐγρα[ψα τι]ὴν χρηστ[ὸτ]ητι σου” “I wrote to your grace”; M. Naldini, *Il Cristianismo in Egitto, Lettere Private nei papiri dei secoli II-VI*, Firenze, 1968, Pap. no. 41, 2”...γρα[ψα] ἐπί τῆν σήν χρή[στό]τηταν” “to be written to your grace.”

3. ἀναγκαλων εὑπορεῖν δ.

These necessities, which were mentioned, may connect with the private land γῆ οὐσικῇ on l. 4, or may concern providing with farmers, cf. l.5 οἱ ἡμ[έ]ραὶ τερων γε[ωργοί. i.e. A contract for cultivation of a land on joint tenancy specified that one of the partners would provide a γεωργός, cf. *SB* 7474,12, (254 AD); A. Johnson, & L. West, *Byzantine Egypt: Economic Studies*, Princeton, 1949, p. 26.

In one of the contracts between the adscripticus and the landlord, the farmer acknowledges the loan of some farm equipment, such as a part of a mill or of a water wheel. In all these loans, however, it is obvious that the proper functioning of the mill or the water wheel was as much to the interest of the landlord as of the tenant. It is not unlikely that the contract was made to avoid any dispute about the ownership of this piece of machinery, which might arise on the termination of the lease, cf. *P. Oxy. XIV*, 1982, 497AD; A. Johnson, *Egypt and the Roman Empire*, Ann Arbor, 1951, pp. 99-100.

At Oxyrhynchus in 137AD., a vineyard and reed-plot were leased for four years. The lessor providing 5 oxen and 3 steers for irrigation and advancing 3000 dr. for building a new waterwheel; paying public taxes and getting half the produce, plus 50 keramia of wine and 100 one-obol cheeses. The lessee got lodging free of rent and paid for half the irrigation-work, half of the fertilizer. cf. *P. Oxy. IV*, 729; See, J. Lindsay, *Leisure and Pleasure in Roman Egypt*, London, 1965, p.268.

In 239 AD. Aurelia Demetria leased out a vegetable plot of one aroura for three years. Her tenant was to pay an annual rent of 100 drachmae. The major contribution that this tenant made consisted of labor, as the landlord was to provide an ox as well as other material used for irrigation. cf. *P. Flor.I* 16; D.P. Kehoe,
Ten Greek Papyri from Cairo Museum

Management and investment on Estates in Roman Egypt During The Early Empire, Bonn, 1992, p. 131.

4- γῆ οὐσιακὴ Τhe ousiai were long understood as closely parallel to the Ptolemaic δωρεαί, revocable gifts from the emperor to his favorites. See J. Rowlandson, Landowners and Tenants in Roman Egypt, The Social Relations of Agriculture in the Oxyrhynchite Nome, Oxford, 1996, p. 55. Parassoglou argued that there is a fundamental difference between the ousiai and the Ptolemaic δωρεαί, the latter were temporary grants, held at the pleasure of the king. Whereas there are no firm grounds for supposing that the ousiai were anything other than the Private Property of their holders. The gradual acquisition of these ousiai by the emperors was the result, not of the revision back to its owner of a temporary grant, but of the general tendency for the emperors to receive inheritances from prominent Romans, by unscrupulous means, if their wills had not been sufficiently generous. See G. Parassoglou, Imperial Estates in Roman Egypt, Amsterdam, 1978, pp.5 ff.; Rowlandson, Landowners, pp.55-56.

Parassoglou’s view that the individual holders of Ousiai purchased them, rather than receiving them by gift, has not found favor, although his dissociation of the ousiai from the Ptolemaic δωρεαί has been more widely accepted. See Parassoglou, Imperial Estates, P. 42; Rowlandson, Landowners, P. 56.

Rathbone argued that the Ousiai were from the start part of Augustus’ patrimonium, from which he granted grace-and-favor estates to friends and relatives, consciously modeled on the δωρεαί of the Hellenistic kingdoms. See Rowlandson, Landowners, p. 56.

During the revolutionary period of the 3rd century Diocletian introduced some changes. The ancient classification of crown, hieratic, and ousiac land persisted as late as 332 AD. Afterwards this classification disappeared in one way or another, between that date and the recording of the land-registers of Hermopolite Nome. At Hermopolis all lands changed its nomination. The private land became ἱδιωτικὴ, the public land became δημοσία, and the municipal land became πολιτικὴ. See Johnson & West, Byzantine Egypt, p. 40.

5 - οἱ ἴμ[ε]τεροι γῆς(ωργοι?)

The possessive pronouns are generally equivalent to the possessive genitive of the personal pronouns. Here it may be restored as γῆς(ωργοι) since the text related with land. Some of the οὐσιακὴ γῆ was farmed in small-scale farmers,
who might be described as δεμοσιοὶ or ούσιακοὶ γεωργοὶ. Farmers could receive seed loans from the villages στιχολόγοι on the orders of the strategus cf. P. Oxy. XVIII, 2185. Sale contracts sometimes guaranteed that the object was free of georgia of royal and ouisiac “ἀπὸ γεωργίας βασιλικῆς καὶ ούσιακῆς”. Rowlandson, Landowners, P. 57. cf. P. Oxy., III, 577.

6. Vacate διαφέρει ἐλει ποτε

This line begins with a trace of a head of a letter then vacates about 1cm. There is a mention before to an ouisiac land. In this line there is another mention of a meadow ἔλος, which may be a part of the aforesaid ouisiac land.

ἔλος is a meadow. The meadow is mentioned through papyri several times. As the present papyrus belongs to Hermopolite Nome, the suitable parallel to the meadow in Hermopolite Nome is BGU XII, 2152, r, 7, (Herm: VAD) ἐν τῷ ἔλε[1] περὶ πρακτο[ρίαν τῆς αὐτῆς κώ[μης]) “In the meadow near the office of the practor of the same village” The mentioned village in later parallel is Thynis cf. L. 3 of the same BGU XII, 2152, 3 “ἐν πόδι κώμης Θύνεως τῷ Ερμοῖοπολίτου” ὁμοιὸς “from Thynis village of Hermopolitan Nome”. Cf. also BGU XII, 2155,8, (Herm.: 481 AD.) ἐν τῷ ἔλει τῆς αὐτῆς κώμης “it seems that the intended village here also Θύνεως. CPR V, 16, r, 9, (Herm: 486 AD ) confirm the aforesaid ἐν τῷ ἔλει περὶ Θύνην “in meadow near Thynis.”. but in P. Charite 8, r, 13, (Herm.: 348 AD) another meadow appeared in another place of Hermopolitute Nome, ἐν δὲ τῷ ἔλει ἐπὶ τῆς Νεκρικῆς διώρυ[γ]ος “in the meadow of the Corpse high”. There is no explanation to the place of this meadow more than it is part of Corpse high. The publisher intend to edit Νεκρικῆς beginning with capital letter as it is known place, but he comment that this is the first time for this place to be attested in documents. It seems that there are many meadows in Hermopolite Nome in different cities.

7. ἡ Ἱμαζονίος.

The reading of the first letter is uncertain. The traces of the letter seems to be read as γι, π or η but the manner of the writer in writing either γ or π is different, cf. γ in γῇ l, 4; π in l, 4; 6, 8. so the other possibility is to read as η cf. the shape of η in l. 5 looks similar to this in the present line. So this line may be restored as
This name Amazonius is rare in papyri, cf. the introduction.

8 - ἐἰσφοράς this tax-income may connect with γῆ οὐχιακὴ which is mentioned in l. 4 of the text. In respect to taxation, private land differed from domain land chiefly in that, the former paid at a fixed rate determined by the provisions of the original grant land. The private land almost invariably paid its land-taxes in wheat, because Roman government for the anonna used these revenues. See S. L. Wallace, *Taxation in Egypt from Augustus to Diocletian*, Princeton, 1938, pp.12-13; A. Bowman, *The Town Councils of Roman Egypt*, Toronto, 1971, p.76.

-προσκ[... There is no evidence to restore this word, or to determine if these letters form one word as προσκατάβλημα, ἀτος, sums paid to make up a deficiency in the revenue. Or two words consisting of: the preposition πρός and another word beginning with “κ” followed by unreadable letter.
9. A fragment of a private letter

P. Cair., mus. C. G. 10454  8.5 X 7.2 cm.  Prov. Unknown  4th A. D.

This papyrus is a part of a letter in 10 lines. Unfortunately, it has been cut off on all sides except the left one which has a margin measures 5.0 cm. The script runs parallel with the fiber. Four vertical folds can be visible. The broken partition of the document at the right hand side runs with the position of the fourth fold. The cut in the bottom of the document becomes regular. The provenance is unknown. The verso is blank.

The handwriting is cursive. It is similar to the fourth century AD cf. P. Charit. 19, (Herm; IV AD).

The document seems to be a fragment of a letter. Since the beginning of this letter is lost the names of either the addresser or of the addressee are unknown. The purpose of this letter is not clear. There are statements as ‘περὶ τοῦ καυθηλίου’ ‘concerning the pack ass’ and ‘ἐλαίου χριστοῦ’ ‘anointing oil’. This letter is dealing with a transportation of a quantity of an anointing oil on pack ass.

**Recto:**

<table>
<thead>
<tr>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
</tr>
</tbody>
</table>
| 2.  | \[
| 3.  | πολλάς γὰρ ἐπὶ .[ |
| 4.  | ηκὶς ἴμας \[ε\nu.| |
| 5.  | ἵμιν ἐπὶ τῆς .[ |
| 6.  | \[5 \] τὰ τὰ σου τέκνα κ[α]| |
| 7.  | μαὶ Τερμούθιν καὶ ἵσιν κ[αμ| |
| 8.  | καὶ Δωρόθεου καὶ τὰ πεδία\]| |
| 9.  | καὶ Μαρίαν καὶ τὰ πεδία α[υτής |
| 10. | περὶ τοῦ καυθηλίου σῇ |

**Correction:**

L.7-1. Δωρόθεου ; παιδία 8- 1.παιδία

**Translation:**

From line 4…for you concerning of…

…your kids and…
..(salute?) Termouthis and Isis and …
…and Dwrotheos and (his?) children…
…and Maria and (her?) children…
…concerning the pack-ass?…
…and ..of an anointing oil …

Commentary:

2 - πολλάς γὰρ ἐπι[1]
This line is too short to have a suitable parallel. It may be resemble to P. Oxy. XLII, 3065, 4 “ ἢδη πολλάς ἐπιστολὰς ἤμίν εγραψά…” “I wrote already to you many letters”. Therefore, this line may be restored as “πολλάς γὰρ ἐπιστολὰς ἤμίν εγραψά” “for I wrote many letters to you”

3 -ηκις ήμας ευ[1]

Ηηκις It is not clear if this suffix is a part of a noun; or a verb with the second person singular with the common interchanging “ι” for “ει”. If this suggestion is correct, it may be restored as proper name like Βηκις, O. Anst. 9, I, 7; CPR V, 39847, 21, 473; XVIIA, 3, ii, 17; P. Cair. Preis. 38, 17. Παμβηκις cf. O. Stras. 183; 569, 15; P. Lond. IV, 402, r, 16. Παμβηκις cf. PSI VII, 819, r, ii, 4 Αρπεβηκις cf. P.Warr. 13, r, 4. in this case the text might be run as έγω (the addressor) καὶ Βηκις (or other else) ημας ευχόμεθα…etc.

The rest of this line may be restored as ήμας ευχ[διμεθα] cf. P. Chr. Mitt. 196, 14; CPR V, 23, r, 16; VII, 14, 7; XVII, 2612, 13; …etc. The reading of the last letter is uncertain. The trace of it does not exactly look like χ, another restorations could be considered as ειναγεί LSJ s.v. ‘to be pure; holy’ cf. P.Cair.Mas. II 67170, 18; εὐλογήσαι LSJ s.v. ‘to bless’ cf. P. Kell. 63, 29.

4 - ήμιν περὶ τῆς[1]
This line may run as P. Ant. II, 96, 17 “γράψασαι ἤμιν[ν] περὶ (the subject which the writer desires to inform.)” ; P. Apoll. 19, 6 “γράψω ἤμίν περὶ τούτου.”

5-τα τὰ σοῦ τέκνα κ[α]!] [1]
This line may be restored as PSI VIII, 972 (Oxy. 4th AD) 1,4, ἄσπαζομαι τὰ ἀβασκαντὰ σοῦ τέκνα.. “I salute your children ,free from envy.”
An attributive adjective, which qualifies a noun with the article commonly, stands between the article and the noun. Sometimes the noun itself may have another article before it. See W. Goodwin, *School Greek Grammar*, London, 1956, §142. Therefore this line may run as ἀσπαζομαι τά ἀβάσκαντα τά σου τέκνα.

There are various adjectives, which may be suitable to restore this phrase as γλυκύτατα; φιλτατα; ἀγαπητά cf. Tibiletti, *Le lettere private*, pp. 43-46; Koskenniemi, *Studien Zur Idee und Phraseologie*, p. 103.

6 - μαί Τερμούθιν καὶ Ίσιν κ[α]ί

This line may be restored depending on lines 7 & 8, if the writer followed the same way, to salute certain persons with their kids καὶ τὰ παιδία, for -μαί verbs of salutation like εὐχόμαι; ἀσπαζομαι ...etc. may be sited in the beginning of this line. Such phrase is used very frequently in familiar letters. The briefest form consists of the verb only and the name of the person saluted.

This line may run as ἀσπαζομαι Τερμούθιν καὶ Ίσιν κ[α]ί τὰ παιδία αὐτῶν. If both Termothis and Isis were couple, the suitable pronoun, in this case, might be αὐτῶν. But if the above mentioned belonged only to Isis, then the suitable pronoun might be αὐτῆς.

-Τερμούθιν For the various forms of this name, see Preisigk, *Namenbuch*; Foraboschi, *Onomasticon* Τερμούθις; Θερμούθις; Τερμούθις ...etc. cf. *P. Ross.Georg. III, 28(IV AD.); P. Petr. II, 28, ii.2; SB I, 42 ...etc.


7 - καὶ Δωρώθεου καὶ τὰ παιδία[]

This line may be restored as τὰ παιδία[ αὐτῶν] unless if the writer mentioned to a feminine name, before the name Dorotheus, if he spoke about couple as the aforesaid supposition in l. 6. In this case the restoration of τὰ παιδία[ may be τὰ παιδία[ αὐτῶν]. I think this suggestion is accepted comparing with the precedent line.
He precedes clearly the male name followed by female name in l. 6. But here in l. 7 it seems that he may forward the female name. If it is correct I consider he forward the name of interest to him first, then the other part of the couple.


This name Δωρόθεος is mentioned, both in Preisigk, Namenbuch and Foraboschi, Onomasticon cf. P. Oslo III, 162, r, 1; P. Oxy. II, 250, r, 9; XIV, 1684, r, 15; XXXVI, 2777, 5; P. Pinc.II, 64, r, ii, 5; P. Vind. Tand, 18, r, I, 11,… etc.

7 - πεδία (I. παιδία) Interchanging, resulting from pronunciation, frequently occurs. The spelling variations found in the papyri through both Roman and Byzantine periods are analyzed to determine, as accurately as possible, how the writers of the papyri actually pronounce Greek. One of the most frequent interchange in the papyri is the interchanging of οι for ο. Gigniac, A Grammar, vol. I, p. 57; 192. cf. P. Ross.Georg. III, 10, (IV-V AD), ll. 10-11 , [Ταυε][φρ]ίμμιν τὴν γυνέκαν (I.γυναικα) Παφοσυντιόν καὶ τὰ πε[δία (I. παιδία)αυ]τῆς; P. Lond.II, 416, (Ars. 346AD), ll.4 ff. ἄσπαζωμαι (I. ωσπαζομαι) τὰ πεδία (I. παιδία)

σοῦ πολλὰ.

8 - Μαρίαν : Μαρία or Μαρία is a Jewish name cf. Preisigk, Namenbuch and Foraboschi, Onomasticon.

9- περί τοῦ καυθήλιον σι[κανθήλιος, pack ass; ass. It is mentioned few times in papyri. The meaning here does not seem clear. cf. P. koehn. VII, 318, 11. It seems that after long salutations, which may be extended to four lines or more the writer start to the purpose of his letter. The subject seems to relate with a cargo on pack ass. This cargo probably concerning the mentioned ἐλαίου χριστοῦ in l.10

10 - καὶ ἐλαίου χριστοῦ ξ [ “and anointing oil (?number) [sextarius.”

This line may be completed as P. Bad. IV 54, 8, (Herm; V AD)
“ἐλαιόν χρηστοῦ ξ(έστατ) ξ” “60 sextarius of good kind oil” P. Ryl. IV, 629, v. 5, 354, “ἐλαιόν χρηστοῦ ξ(έστατ) α” “one sextarius of good kind oil”; 639, r. 6, 96, (Herm; IV AD) “ἐλαιοχρηστοῦ ξ(έστης) α/”.

Sextarius is a liquid measure of variable capacity used here for measuring a kind of oil its capacity is 1/6 χοῦς. cf. T. Lewis & ch. Short, *A Latin Dictionary*, s.v. sextarius: the six part of a measure, as a liquid measure, the six the part of a congius (χοῦς). The sextarius is encountered for the first time in Roman Egypt, more specifically in the 2nd or early the 3rd century AD. cf. S. Daris, *Il Lessico Latino nel Greco del’ Egitto*, Barcelona, 1991, s.v.; N. Kruit & K. A.Worp, Metrological notes on measures and containers of liquids, *Archiv für Papyrusforschung* 45, 1999, P. 111.

In the early Byzantine period the replacement of μετρηται, χοῦς and κοτύλαι by the Roman sextarius is completed, and by the end of the fourth/beginning of the fifth century the sextarius is in use as a measure for various liquids. See Kruit & Worp, “Metrological notes on measures”, p. 119-120.
10- Receipt

P. Cair. mus. C. G. 10746  10.8 X 7.1cm.  Prov. Hermopolis  7th A. D.

This is a medium brown papyrus. It is cut off regularly on all sides except the right one. There is a free margin of 0.8cm at the top; 0.4 cm at the left-hand side; 6.1 cm at the bottom. The text runs along the fibers. Two vertical fold lines could be visible as well as three horizontal fold lines. This papyrus suffers several worm-holes. Guessing of the missed letters could not be done exactly, because of the abbreviated way, which was used by the writer.

The scribe has abbreviated some words either by an oblique stroke at the end of the word cf. l. 5 γ(εται): κερατια or by extension of the last letter of the word in a very long stroke as the letter ‘υ’ in l. 6 Θεοδώρυ’

The date is mentioned as the twelfth indiction, see l. 4 δωδεκάτης ιυδικτιζομενος. The handwriting is similar to the seventh century AD. cf. P. Mich. XIII, 665, (Aphrodito; 613-641 A. D); P. Münch. I, 133, (unknown; 6-7th A. D).


This document is a receipt which is distinguished with the monogram †both in the beginning and in the end of document. Perhaps, this receipt is payment’s taxes, see L1. 3-4 των ἄλλων τέλοιον ιυδικτιζομενος.

Recto(*)

(*) It is difficult to read lines 2-3. I consulted some scholars such as Profs. K.A. Worp, A.
† δέδωκεν μον[ ]
κομμαίροις ου[ ]
β’ κ’(αι) τοις ἀλληλοις τελῶν ὑ[(πέρ)]
δωδεκάτης ἑν υἱ(δικτίων) κερ[ (α]τίω)
5 τέσσαρα γί(νει)αι(κ) εράτια δ’ μι(όνο)
Παῦλο[ζ]
ε θεοδώρο{}

Translation:

Mon[ ] had given….and the other taxes concerning the twelfth indiction four keratia become 4 keratia only (signed by) Paulus son of Theodorus.

Commentary:

1- δέδωκεν μον[ ]

This fragmentary line has various probabilities to be restored. The Superficial restoration is μόνον means only. The other probability that verb δέδωκεν is usually followed by a name of the person who δέδωκεν (εν). cf. P. Ant. II, 90, r, 1, (Antinoopolis, VII) “δέδωκεν Φοιβόμμων Καστου”; P. Cair. Mas. III, 67325, vii, r, 8, (Aphrod; 539-545 AD) “δέδωκεν Κορυνήλειος Φιλακτινοῦ” ; P. Flor. III, 298, E, 72, (Aphrod; VI)“δέδωκεν Δει(ο)σκορος Ἀπολλώτος”.

For the expected names which may be restored in this line beginning with μον[ ] : Μονέανος cf. BGU VII, 1662, 4, (Philad; 182AD); Μονύρις cf. BGU XI, 2074, v, 1, 7, (Herm; 286/7AD); Μοναζίς cf. CPR X, 38,r, 1, (Herak; 420 AD) ; Μονίμος cf. BGU XI, 2101, 1, 1 (Philopator; 209 AD) or another else.

Another probability that μον[ could be expanded into μοναστήριον. Unfortunately, there is no parallel to μοναστήριον given in such receipts. On the other hand, there is a parallel to an ecclesia’s receipt cf. P. Grenf. II, 95, 1, (VI-VII AD) “δέδωκεν ἐκκλησία Ἀπόλλωνος εἰς λόγον ἄνιψαν” “the church of Apollon had given to the account of the annona”, and if the church can give something, the μοναστήριον should also be considered as able to give something.

Hanafi, R. S. Bagnall and others, who did their best to review my reading of these lines. Unfortunately, they described this text as an enigmatic piece.
Ten Greek Papyri from Cairo Museum

cf. also *P. Lond.* III, 1072, a, 2, (Herm; VI AD) "η ἄγι(α) τι(σῶ) θεοῦ ἐκκλησίας Ἐρμ(οῦ) π(όλεως) δ(ί) N.N δέδωκ(ι) (ὑπέρ) ἐ]κφορ(ίον) καρπῶν... etc. the holy God’s church of Hermopolite Nome N.N. (the representative) has given for the ekphoria (taxes in kind) of the produce."

μον[ could be the title of the person who has given δέδωκε, it may be restored as Μονάχος as *P. Laur.* III, 110, 4, (Herm; 615 AD) " δέδωκ(εν) Μ(α)γ(ιστωρ".

I must confess that I could not assert which probability is more convenience since this piece of text has not a close parallel to help me getting better view.

2 - κομμάχοις ομ[ This line is the enigmatic part of this fragmentary text. There are some difficulties to have a convenience explanation to this line.

First one could read κομι clearly then uncertain letter might be μ; κ or β These letters might form a word like κόμμα, ατος means a piece of coin. In this case the letter coming after the extended ‘α’ might be ‘χ’ stand for i.e. ‘χρυσίου’. “κόμμα(σι) χ(ρυσίοις) δίς With the golden pieces which...” Unfortunately, there is no parallel to confirm this suggestion.

This κομ- may be a part of the name of the tax collectors, such as Κομμόδος, Κόμωνος, Κομανός or any other name else.

3 - β’ κ(αί) τῶν ἀλ(λων) τελάων υ(πὲρ) The reading of this line is uncertain. One could recognize a letter, which seems to be ‘β’ with a longish horizontal stroke connected with the next letter, which seems to be ‘κ’. This ‘κ, ισ also extended and connected with a readable article τῶν. Then the ink became faded. The first ‘β’ might be stand for the number 2, and this number may be related to the previous line. And the ‘κ’ stands for κ(αί).

I tried to read the rest letters as I could see ‘αλ’ then an abbreviated sign looking like ‘ι’. This may be an abbreviation word is ἀλλαγιν in genitive case according to the previous article. Then I could read ‘ταυ’ and uncertain ‘επισιλλ’.

Then a letter, which looks like as ‘λαμ’d’a’ all of them form a prefix of a word
‘τελ’. The rest part of it falls in a lacuna. So, it is difficult to read it, but it seems grammatically in the genitive case. The word might be τελῶν. I think that the last upsilon with an oblique stroke is an abbreviated sign for ἅπερ.

In the Byzantine period the main burden of taxation was the embole and the subsidiary charges. These were the taxes on land paid in money. In addition there was the annona for the army and officials paid either in kind or in money. see A. Ch. Johnson & L. West, Byzantine Egypt: Economic Studies, Princeton, 1949, p. 297.

4 - δωδεκάτης ἵ νιδ(ικτίωνος)

The common form of the abbreviation ἵ νιδ(ικτίωνος) is to write the first three letters then to abbreviate the rest of the word as follow ἵ νιδ(ικτίωνος). In this document the writer used another way of abbreviation, according to which he wrote only the first and third letters and abbreviated both ‘ν’and the rest of the word: ἵ (ν)δ(ικτίωνος).

For such abbreviation form to indiction ἵ (ν)δ(ικτίωνος). See P. Princ. II, 92, 3, (unknown; 6th 7th AD); P. Lond V, 1864, 3 (Oxy; 642 AD) δωδεκ(ά)της ἵ (ν)δ(ικτίωνος).

4 – 5 - κερ (άτια) τέσσαρα γί(νεται)

As a result of the currency reform of Diocletian, a uniform system of coinage was adopted for the whole Roman Empire. The standard coin was the solidus of 4 grams=δόλοκόπτιος or νομισμάτιον, which was subdivided into 24 carats of 1/6 gram of gold, each one=κεράτιον. cf. P. W. Pestman, The New Papyrological Primer, Leiden, 1994, P.47.

Such abbreviated formula is common in such receipts cf. P. Lond. V, 1740,3(Herm;VIIAD), ἸΠρώτης ἴ νιδ(ικτίωνος) χρυσοῦ κεράτια τέσσαρα, γί (νεται) χρ (υσοῦ) κ(εράτια) δ μόνα.”

It runs parallel with CPR VII, 29, 2; 9 (Herm; 608/9), a receipt for the annona of the δωδεκάτης ἵ νιδ(ικτίωνος): SB XVI, 12492, 16 (Herm; 638); 13016, 6 (Ars; 638); CPR VIII, 71, r. 4 (Ars; 641AD); P. Lond. V, 1864, 3 (Oxy; 642AD); Stud. Pal. VIII, 1151, 4(unknown; 642); SB XVI, 12481, 4 (Ars; 668); T. Varie VIII, 1151, 4, (Oxy; 669) a receipt, which dates back to
Ten Greek Papyri from Cairo Museum

5. Παύλος[ς] One may be reckon of an abbreviated verb like στοιχεῖ or σεσημεῖομαι cf. BGU IV, 1020, 17, (Herm. Mag. VI-VII AD) "Αἱρήλιος Αβραάμ Φοιβάμωνος στοιχεῖ"; BGU XII, 2192, 2-3, (Herm. Mag.; VI AD) “Ἰσάκ διοικητής) στοιχεῖ(ει) ώς πρόκειται). BGU IV, 1090, 1, 9, (Herm; 280/6AD) “κλαύδιος Νέαρχος σεσημε(ει)ωμαί)."

This receipt seemed to be signed by Paulus son of Theodore.

6. Θεοδώρος[ς] the reading of this name is clear. A horizontal stroke can be observed above the last two letters ρο. Perhaps this stroke forms a flat upsilon.

This proper name Παύλος[ς] θεοδώρον is mentioned both in Preisigke, Namenbuch; and Foraboschi, Onomasticon. cf. BGU II, 586, 3 (Ars: 324 AD); P.Gen. I, 15, 1(Ars: 323-642 AD); P. Ryl. IV, 702, v, 1(?; IV AD); P. Wuerzb, 20, 4 (Herm.Mag; 642 AD). It is regarded that the last parallel is not only corresponding with the suggested date of the present document (P. Cair, 10746), the seventh century AD, but also with the place of discovery of the present document. This may encourage us to say that Παύλος θεοδώρον who appeared in P. Wuerzb, 20, 4 (Herm; 7th–8th AD) may be the same person mentioned in our document, or perhaps, it is just a similarity in names. In P. Wuerzb, 20 (Herm; 7th–8th AD) Arabian authorities have demanded from the inhabitants (or at least from some of them) a statement of the taxes which they were paying. Such a statement consisted of a list of taxes and amounts paid.

An epsilon could be observed before the name Θεοδώρος[ς] I have no certain explanation of this epsilon, but what I have is just a probability. This epsilon may denote the profession of this Paulos. cf. P. Gen. I, 15, 1, (Arsinoite 323-642AD) “Παύλος χρυσοχόω ύις Θεοδώρον ἀπό τῆς Ἀρσινοίτος.” “Paulus the goldsmith son of Theodorus from Arsinoite.” also P. Oxy. LVI, 3874, 2, 29, (Oxy., 345 AD), “Θεοδώρῳ ἐπιμελητὴς Βαβύλωνος.” “Theodorus the epimeletes son of Babulon.” According to the aforesaid our sentence might run as follows: Παύλος ἐπιμελητής Θεοδώρου.

This epsilon can not be considered as an abbreviation to ύις since there is no parallel, which might confirm this suggestion. So, one must search for another
idea to solve such enigmatic epsilon.

This epsilon may stand for ἐγραψα, that Paulus might wrote on behalf of Theodwrus. But the common formula is, cf. \textit{P. Osl. II}, 37, 22-23, ‘Ἀυρηλίος Αλύπιος ἐγραψα ὑπὲρ αὐτο[ῦ] ἀγραμματοῦ’. Therefore this suggestion is also somewhat inconvenience as well, as the exit of this epsilon by this way.
Plate no I

P. Cair. Mus. C.G. 10709
A Private Letter 1st AD.
Plate no II

P. Cair. Mus. C.G. 10499
Repayment of Deposite 2nd AD.
Plate no III

3 - P. Cair. Mus. C.G. 10705
An official document 3rd AD
P. Cair. Mus. C.G. 10643
A fragment of a Receipt 4th AD
Plate no V
Plate no VI

6. P. Cair. Mus. C.G. 10490
A petition 4th AD
Plate no VII

P. Cair. Mus. C.G. 10514
Agreement of sale 4th AD.
Plate no VIII

P. Cair. Mus. C.G. 10614
A private letter 4th AD
Plate no IX

5- P. Cair. Mus. C.G. 10454
A private letter 4th AD
Plate no X

16- P. Cair. Mus. C.G. 10746
A Receipt 7th AD.