

A FRAGMENT OF AN ACCOUNT OF TAXES OR RENTS

Alia HANAFI

P. CAIRO. inv. S. R. 3064; J 46398
14 x 8.8 cm.

Provenance unknown
V/VI c. A. D.

The papyrus is in good condition . It has no margins except on the left hand side.

The handwriting of this document is very handsome and not too cursive. The letters are then and of a small size. It is nearly a literary hand , falling somewhere between *P. PSI. 1265* (426 or 441 c. A. D.)=Seider 50 ;and *P. BERL. inv. 13959* (513 c. A. D.)=90 C. P.) .

The document is a part of an account. The papyrus is broken at the top and bottom, and also on the right-hand side, so that the amounts are lost throughout. The account was continued on the verso.

On the recto , the document consists of a portion of one column, containing a list of names, which is preceded by *δία*. This formula suggests that the document may have been a part of a listing of receipts of taxes (cf. *P. Oxy. 1908; 1916*). or most probably of rents- as I prefer- due to the presence of the word *ἀποτακτοῦ* (cf. *L. 9, v.*) .

The list contains names of sixteen persons on the recto, some of them are Jewish, one of them , his father bears an Arabic name (see *Ἰακώβ* of line 11 and *PN*). Four women are registered in the list (cf. *L. 4, 6, 9, 16*) The payments of three persons (cf. *L. 8, Δαμιηλ; L. 9, Μαρία; L. 10 Ἀρούπ Ἰακώβ*) were paid through agents. Some of the names are unusual (see notes), and in other cases the division between the name and the patronymic is mere guess work (cf. *L. 16*). Before the entry of line 5, there are enigmatic letters (*Ιακώβ*) for which I am unable to give any explanation.

On the left margin opposite lines 7-9 , there are check marks in the form of cross (†) . These marks possibly either indicate the presence of an agent through whom the payments of the persons mentioned in *LL. 7-9* were paid (cf. *LL. 8-9*). But it is worthy to mention that although there is

a room in L.7 for the agent, his name is not recorded. Or they indicate some arrears or they are simply Christomonograms. Anyhow, I am unable to give a definite explanation because of the loss of the right-hand portion of the papyrus.

The list - although written in a fairly good and smooth hand - represents the Greek - writing pronunciation of the lower strata of Egyptian population. This is indicated by the presence of different forms of the proper names in this list. The features of this usage are well known from similar texts (see the notes). Also some names which are written beside δ(ια), are in nominative case (a vulgarity).

On the verso, by the same hand, there is a fragment of one column, followed by an amount in kind, counted by σίτος ρυπαρός. The term σίτος ρυπαρός originally describes the unclean wheat (see Johnson / West, *Byzantine Egypt; Economic Studies*, Amsterdam 1967, p.245; *P.Oxy.* 1905 notes 3-4). But at the end of the 6th c.A.D. or the beginning of the 7th c.A.D. the meaning of this term is probably changed into good quality wheat according to the document of the village of Taconia, in which the receipts of clean wheat (σίτου καθαρού) (cf. *P.Oxy* 2021,2) were designated as ρυπαρού (cf. L.6) after extra charges were added (see Johnson / West, op.cit. p.245 ff.).

From line 9, the word ἀπόστατος may indicate that this list is for payment of rent (see Mitteis, *Chrest.* 134,15, note). The rentals on lands in cereals from the Fayum in the 4th c.A.D. as A. Ch. Johnson / L.C. West noticed (see op.cit. p.77) were paid in kind and are seldom more than 2 1/2 artabas per aroura because of the kind of the land, but at Hermopolis, the average rent was about 4 artabas per aroura.

Recto

δ(ια)]...[]β[]Γ[
δ(ια) Πρασυα Κοχα		Γ
δ(ια) Γεωργιο'υ Κοπιλα		Γ
δ(ια) Σιβηλλας γυνη 'Ιωαννο'υ	Δ[

- 5]ανῶ(?) δ(ιᾶ) Ἀβραημῖοῦ Ἀβραάμιοι τέκτο[ρος
 δ(ιᾶ) Σοφία Τάφειε []
 + δ(ιᾶ) Θεόδωροῦ Πασιῶοῦ []
 + δ(ιᾶ) Δαυιῆλ Κύριε {χ} χιρί Δωρ[]
 + δ(ιᾶ) Μαρία Θεαῦμε χιρί Δ[]
 10 δ(ιᾶ) Μηνᾶ Κούει Βελ []
 δ(ιᾶ) Ἀνουπ Ἀουῦε (ὑπερ) Εὐδοξ[]
 δ(ιᾶ) Ζαχαρίας Βαυ []
 δ(ιᾶ) Ἀσωῖοῦ Πκοβ []
 δ(ιᾶ) Φιβ Παπού[]
 15 δ(ιᾶ) Ἰᾶπα Ἰρ πρ᾽ε (σβύτερου) τοῦ Νικ []
 δ(ιᾶ) Θάηρηε Θεα[ῦμε (?) []
 δ(ιᾶ) Ἀντίνοῦ Πέτροῦ []

4- L. γυναικῶε.

8;9- L. χειρί.

Verbo

- | | |
|--|---|
| <p>] []
]. Βεννε
]. ξιωρ/?
]. Βαν(ι)β?
 5 Π]ατμοῦε ? Ψᾶ Βεε
]αε
]. ιμην (ὑπερ) Ἀλωνίαε
]
]ε ἀπ᾽οῦ τᾶκτοῦ
 10]σι</p> | <p>] σι(τοῦ) ῥυπ(ᾶρου) []
 σι(τοῦ) ῥυπ(ᾶρου) αμ\η
 σι(τοῦ) ῥυπ(ᾶρου) ιε
 σι(τοῦ) ῥυπ(ᾶρου) ε
 σι(τοῦ) ῥυπ(ᾶρου) δ
 σι(τοῦ) ῥυπ(ᾶρου) γ
 σι(τοῦ) ῥυπ(ᾶρου) γ
 σι(τοῦ) ῥυπ(ᾶρου) β
 σι(τοῦ) ῥυπ(ᾶρου) ε --
 σι(τοῦ) ῥυπ(ᾶρου) ψβ\η</p> |
|--|---|

]	αι(του) ρου(σου) ζ
]	αι(του) ρου(σου) γ
]	αι(του) ρου(σου) ε
]	αι(του) ρου(σου) .

12- L. Η]αυρος (?)

Translation:

- (through)
- (through) Porouas (?) Cochas (?)
- (through) Geōrgios Capilas
- (through) Sibella the wife of Johannes DI
- (through) Abraham Arcouchi the carpenter
- (through) Sophia alias Tapceels
- (through) Theodōros Paesōos
- (through) Daniel Cyris by the hand of Dōr[...]
- (through) Maria alias Thaeume by the hand of DI[...]
- (through) Mēna Coui Bel
- (through) Anoup Auc on behalf of Eudox[...]
- (through) Zacharias Bani
- (through) Asōeios Ecob?
- (through) Phib Papous
- (through) Apa Hōr the priest of Nik[...]
- (through) Thanērp alias Thaeume(?)
- (through) Antinos Petros

Verso

]	unclean wheat	
] . Denne	unclean wheat	1030 1/8
] . ziw(iz) ?	unclean wheat	15
] . Ban(iz) ?	unclean wheat	5
] atmoue(?) Psa Bee	unclean wheat	4
] as	unclean wheat	3

]imen on behalf of Alōnia	unclean wheat	3
]	unclean wheat	2
]of rent	unclean wheat	6
]si	unclean wheat	802 1/8
]sia	unclean wheat	7
N]onnos ?	unclean wheat	3
]	unclean wheat	5
]	unclean wheat	

Comments:

L.1,r. The line is damaged ;only the doubtful letter β remains.

L.2,r. δ(α) Πραου̃α Κοχ̃α : There is an enigmatic o-micron above the initial letter Π of Πραου̃α. It may be the initial letter of this name (L. Ὁπραου̃α) or may the scribe - trying to correct the name (L. Π'οπραου̃α) - put the letter o-micron above the word. This Egyptian name raises problems. There are two suggestions :

1- The forms of the name Ὁπραου̃α or Π'οπραου̃α are not recorded in *PN* or Foraproschi, *Onomasticon (FO)*. Various forms are attested in *PN* of both masculine and feminine names (e.g. Πραου̃ς, Πρωου̃ς, Πρωυ̃ς, Πρωου̃, Πραου̃ς, Πιραου̃ς). Ὁπραου̃α or Π'οπραου̃α gen. of Ὁπραου̃ας or Π'οπραου̃ας. This type of declension is not frequently found in the Ptolemaic age (see Maysers I;11, pp. 5-8) but it becomes regular in the forms of proper names, originally pet-names, and are subsequently more and more popular (see Palmer, *A Grammar of the Post - Ptolemaic Papyri*, London 1946, pp. 49-50). Numerous Egyptian names were found in this case, but in general the older forms remain side by side with the intruded forms through analogy e.g. Πρωτα̃ς gen. Πρωτα̃ (cf. *P. Tebt.* 331); Πρωτα̃τος (cf. *P. Oxy.* 249; *P. Osl.* 21, 4). This suffix -ας became one of the most common suffixes in modern Greek (see G.N. Hatzidakis, *Einleitung in die neugriechische Grammatik*, Athens 1975, p. 182 ff.).

2- There are other various forms in *PN*. (e.g. Παρου̃α, Παρου̃ς, Παρου̃, Παρου̃ου̃, Περου̃, Περου̃ς, Περου̃, Περου̃). The name Ὁπραου̃α or

Π'ο'ρσοῦα may have shown metathesis of the ρ and α (see Mayser I,1,p. 162) or the name may manifest a contamination of two forms: Περσοῦς; and Παρσοῦα; but, in this case, we have to ignore the letter e-micron which is written above the initial letter. Anyhow, the nominative form Παρσοῦα which is commonly employed in the papyri with δία is a vulgarism (cf. *P. Osl.* 21,3 " δία Νεῖλος ").

Κοχᾶ: This form is not recorded in *PN* or *FO*. Another various forms of this name are found in *PN* (e.g. Κοχᾶα, Κοχᾶα, Κοχᾶι). The preceding forms are treated as indeclinable (cf. *P. Lond.* IV, 1421, 149; 1422,10; 1424,62). This phenomenon becomes more and more common in the Byzantine centuries; and was reinforced by the influence of the coptic language. So Κοχᾶ may be treated as indeclinable or as gen. of Κοχᾶς if the name has been Hellenized by adding -ᾶς and treated as a name belonging to the 3rd declension. (see note L.12 on Ζαχαρίας).

L.3,r.- Κοπιλά gen. of Κοπιλάς 1st decl. mascul. ending in -ᾶς (circumflexed) follows the analogy of the Doric decl. in the sing. In plu. they end in -ᾶδες (see *P. Bour.* 42,298: Πασοκίος Κοπιλά).

L.4,r.- For the name Σιβήλλας and other variant forms see *PN* (e.g. Σιβέλλα, Σιβίλλα, Σιβύλλα). For the interchange of η and ε;ι;υ see Mayser I,1,pp.46;51;53. γυνή (L.γυναικός): the noun must be in the genitive case because it is in apposition with Σιβήλλας.

L.5,r.- Ἀβραμίου: For μμ instead of ρ see Mayser I,1,p.188 ff. The name Ἀραμίου is not met with except here. It may be treated as indeclinable. For various forms see Κοχᾶι in *P. Lond.* IV 1424,62 (Byz.); Κοχᾶ *P. Lond.* IV 1558,23; and Κόχᾶα *P. Lond.* IV 1421,149;1422,10: " δία Δαυεῖτ Κοχᾶα " (see also note L.2).

The jobs of only two persons have been referred to in this list. Abraham Arcouchi, the carpenter, here and Apa Hōr, the priest, in L.15,r.

L.6,r.- δ(ία) Σοφία: δία + nom. instead of gen. is a vulgarism. Ταρσεῖς: This name may be either feminine as in *P. Mich* IV (2nd c. A.D.), so it is the alias name of Σοφία and in this case there is no father's name although there is a room for it or it may be the father's name; but in this case it must be taken as masculine after changing

the clear initial letter Γ of $\Gamma\alpha\rho\epsilon\iota\varsigma$ with Σ (see the indeclinable masculine name $\Sigma\sigma\gamma\epsilon\iota\varsigma$ in *PN*; and for the interchange between the *sigma* and *tau* see Mayser I, 1, p. 197). But I prefer the first suggestion, because of the clearness of the initial letter.

L. 7, r. - Παεσσαοῦ^ν: If the reading is right the name Παεσσαοῦ^ν is new. Παεσσαοῦ is gen. of either Παεσσαῦος or Παεσσαῦου. If the genitive is of the first name, it is treated as the usual type of the 2nd declension. If it is of the last name it is treated as a shortened form (originally pet-name), (cf. Ἀηφοῦ gen. of Ἀηφουῦς in *DGU* 1628 r; Ἀησοῦ gen. of Ἀησουῦς in *P. Leihgabe* 6 III, 58). This shortened form is found not only in relation to names ending in -οῦς gen. -οῦ or -οῦτος, but also in -ης e.g. Ἀηρητος or Ἀηρηουῦς later Ἀηρη is the genitive of Ἀηρης (see *P. Osl.* 38); Ἀηρη gen. of Ἀηρης (cf. *PN*); -ης (= εἰς) e.g. Ἠλει gen. of Ἠλειῖς (see *P. Leihgabe* 2 r. 14); Παησει gen. of Παησειῖς beside Παησειτος (see *O. Mich.* temp. Diocl.); and -ωῦς e.g. Ἀπολλω instead of Ἀπολλωτος gen. of Ἀπολλωῦς (see *PCM* 67026, 2). For the various forms Παεβαῦς; Παεσαῦς; Παεσιουῖς; Παεῖουῦς; Παεσαῦς see *PN*.

L. 8, r. - Δαριηλ: this is a typically Jewish name (see *C.P.J.* vol. 1, introduction pp. XVII, ff.; H. Wathnow, *Die semitischen Nennnamen in griechischen Inschriften und Papyri des vorderen Orients*). For the name *Kyris* which is treated here as indeclinable, and the other variant forms see *PN* (e.g. $\tilde{\kappa}\tilde{\iota}\tilde{\rho}\tilde{\iota}\tilde{\varsigma}$; $\tilde{\kappa}\tilde{\iota}\tilde{\rho}\tilde{\iota}$; $\tilde{\kappa}\tilde{\iota}\tilde{\rho}\tilde{\omicron}\tilde{\varsigma}$; $\tilde{\kappa}\tilde{\iota}\tilde{\rho}\tilde{\iota}$). $\{x\}$ $\tilde{\chi}\tilde{\iota}\tilde{\rho}\tilde{\iota}$: the wiped $\{x\}$ is a doubtful reading. Above the wiped $\{x\}$ there are two letters which look like $\mu\eta$. The letter μ is very doubtful. Perhaps they indicate a number. $\chi\tilde{\iota}\tilde{\rho}\tilde{\iota}$ (L. $\chi\tilde{\epsilon}\tilde{\iota}\tilde{\rho}\tilde{\iota}$ = by hand): it is clear that there is an agent whose name begins with Dor[...], and who paid the rent on behalf of Daniel and perhaps of Maria (see L. 9). Δωρ[: the beginning of this name gives several possibilities for its completion (see *PN*, e.g. Δωρ[ιων; Δωρ[οθεου; Δωρ[ιμαχος etc.).

L. 9, r. - δ (ια) Μαρια Θασυμε $\chi\tilde{\iota}\tilde{\rho}\tilde{\iota}$ (L. $\chi\tilde{\epsilon}\tilde{\iota}\tilde{\rho}\tilde{\iota}$) Δ[.....? : Μαρια or Μαριαμ is a Jewish name (see *PN*). Μαρια is in nominative case after δια. For this vulgarism see note 6. Θασυμε: If the reading is right, the name is new (cf. Dornseiff/Hansen *Rückläufiges Wörterbuch der griechischen Eigennamen*, Berlin, 1957 e.g. Θαλμε, Θαλμε, Ηταμε, Παχουμε etc.). Most of

the names which begin with ⲉ are feminine (cf. *PN* e.g. Ⲙⲁⲥⲓⲥ, Ⲙⲁⲥⲓ, Ⲙⲁⲥⲓⲟⲩⲥ etc.). If that is so, the name Ⲙⲁⲥⲓⲟⲩⲥ most probably is an alias for Maria. Δ[: perhaps the same agent who paid the rent for Daniel (see note L.8).

L.10,r.-Ⲙⲉⲣⲁ Ⲙⲟⲩⲉⲓ Ⲟⲩⲗ : The only one whose name was registered as triple name. The three names are Egyptian (*PN*; *P.Bour.*). The later is derived from the name of an Egyptian God (see Dornseiff/Hansen *op.cit.*; *PN*, III) The two later names were treated as indeclinable. For various names of Ⲙⲟⲩⲉⲓ see *PN* e.g. (Ⲙⲟⲩⲉⲓⲁⲓ; Ⲙⲟⲩⲓⲥ; Ⲙⲟⲩⲓ) The name Ⲟⲩⲗ is recorded in *PN* as Ⲟⲩⲗⲁⲥ (gen. Ⲟⲩⲗⲁ), and it was attested in Grenf., I, 57, 6. In Grenf. however, the name is Ⲙⲉⲗⲁ not Ⲟⲩⲗⲁ (cf. Grenf. I, 57, 6: Ⲙⲗⲗⲉⲣⲟⲩⲟⲩⲟⲩ ⲧⲱⲩⲱⲩ Ⲙⲉⲗⲁ. Also Ⲟⲩⲗ() as an abbreviated name appears in *P.Princ.* 3, col. I, 1.

L.11,r.- Ⲕ(ⲓⲁ) ⲁⲟⲩⲟⲩ ⲁⲟⲩⲟⲩ (ⲟⲩⲉⲣ) Ⲏⲟⲩⲟⲩ[: ⲁⲟⲩⲟⲩ is an Egyptian name. It is treated as indeclinable. For variant forms see *PN* e.g. ⲁⲟⲩⲟⲩⲃ; ⲁⲟⲩⲟⲩⲟⲩⲥ; ⲁⲟⲩⲟⲩⲓⲥ; ⲁⲟⲩⲟⲩⲥ ... etc. Using Ⲕⲓⲁ with ⲁⲟⲩⲟⲩ in nominative case is vulgarism. ⲁⲟⲩⲟⲩ is an Arabic name (see *PN*). Its genitive which was not used here as patronymic is ⲁⲟⲩⲟⲩⲟⲩ. Ⲏⲟⲩⲟⲩ[: leaves room for several possibilities e.g. Ⲏⲟⲩⲟⲩ[ⲓⲟⲩ; Ⲏⲟⲩⲟⲩ[ⲟⲩ; Ⲏⲟⲩⲟⲩ[ⲓⲟⲩⲥ (see *PN*).

L.12,r.- Ⲕ(ⲓⲁ) Ⲙⲁⲕⲁⲣⲓⲁⲥ Ⲟⲁⲩⲓ : The name *Ⲙⲁⲕⲁⲣⲓⲁⲥ* is treated as indeclinable name. This name belongs to the group of Hebrew proper names, Hellenized by adding the Greek ending -ⲓⲁⲥ (gen. -ⲟⲩ) (see Mayser I, 2, p. 3). This name became very popular in Egypt from the 5th c.A.D. and it is treated grammatically in three different ways:

- 1- gen. *Ⲙⲁⲕⲁⲣⲓⲟⲩⲟⲩ* (see *P.Grenf.* I 67, 3).
- 2- gen. *Ⲙⲁⲕⲁⲣⲓⲁ* (see *P.Lond.* III, p. 277, No. 1028, 19).
- 3- gen. *Ⲙⲁⲕⲁⲣⲓⲁⲥ* : Coptic usage (see *P.Oslo.* 28, pp. 76-77)

Ⲟⲁⲩⲓ : The reading is certain, the name is new, For the various forms of the name Ⲟⲁⲩⲓⲥ; Ⲟⲁⲩⲓⲓⲥ; Ⲟⲁⲩⲓⲥ; Ⲟⲁⲩⲟⲩ see *PN*; *FO*.

L.13,r.- ⲁⲟⲩⲟⲩⲓⲟⲩ : ⲁⲟⲩⲟⲩⲓⲟⲩ (gen. ⲁⲟⲩⲟⲩⲓⲟⲩⲟⲩ) may be a new form of ⲁⲟⲩⲟⲩⲓⲥ; ⲁⲟⲩⲟⲩⲓ (gen. ⲁⲟⲩⲟⲩⲓⲥ; ⲁⲟⲩⲟⲩⲓⲟⲩⲟⲩ) (see *PN*), according to the common phenomenon of treating Egyptian names which follow the 3rd

decl. as 2nd decl. in Greek because it was easier to use. Πισβ : (Π.Πισβ) see *P.Lond.* IV 1469, 172 (VIII c. A.D.). For the interchange of μ and β see Mayser I, I, p. 165. For the other form Πισββ see *P.Lond.* 1420, 137.

L. 14, r. - Πανούκ (Π.Πανούκ): For the interchange of σ and ζ see Mayser I, I, p. 177. For the various forms of this name see *FN* e.g. Πανούκ, Πανούκ; Πανούκ.

L. 15, r. - "Ανα Ἰσρ πρ' ε' (ἰσχυροτέρου) τοῦ Νικ[: The title "Ανα which is a Semitic one was used in the ecclesiastical regulation in Egypt (see G. Ghedini, *Lettere Cristiane dai papiri greci del III e IV secolo*, Milan, 1923, p. 262) for a bishop or priest (see M. Maldini, *Il cristianesimo in Egitto, lettere private nei papiri die secoli II-IV*, Florence, 1968, 49, note 3) at the end of the 4th c. A.D. (cf. *PSI* XIII 134, 2 (IV) ; *P.Oxy.* 1929 (IV/V). (IV); *P.Oxy.* 1929 (IV/V). If that is so, Νικ[us most probably is a name of a monastery (see *P.Lond.* 1808, 1; 2 (7th c. A.D.) especially, because "Ανα Ἰσρ is a πρεσβύτερος and the suggested date of this document is Vth or VIth c. A.D.

L. 16, r. - δ(τα) Θανηρεν Θασ[υρε? : The letters of this line are very clear, but the division of the words is mere guess work. Either a) the name of this woman is Θανηρεν according to the nearest one in *P.Lond.* IV, 1488 Θανηρεν[with regard to the difference between them (there is an ε-pi-silon between the ρ and η). In this case, the patronymic will begin with Θασ[, but most of the Egyptian names which begin with Θασ[are feminine (see *FN*, e.g. Θασ[ις; Θασ[ιδαίς; Θασ[ιδάς; Θασ[ιμερη ... etc. If that is so, this name is an alias (cf. Ll 6; 9). Such double names are well attested in papyri; either both names are Greek or one Greek and one Egyptian or both are Egyptian. In the earlier Ptolemaic period, this phenomenon is not often found (cf. *P.Zen.* 59218, 38; 40; Ψευδοκλῆς Πάσως son of Ἐδούλις; Ἰσρος Ποκαρις son of Πετηρις). In Roman period, however, ὁ καί; ἑς καί (cf. *O.Strassb.* 199, 1, note) were added to the formula or b) the name is Θανηρ (cf. Πανθηρ; Ταυηρ; Ἡθηρ see Dornseiff / Hansen, *op. cit.*). Then the patronymic will begin with Ἐθηρεν[. Neither *FN* nor *FO* give any help in completing this name. So I prefer the first division of the words.

L. 1, v. Only the abbreviated $\sigma\iota / \rho\sigma\iota$ is remained.

L. 2, v.] $\beta\epsilon\sigma\upsilon\sigma$: If the letter β is the beginning of a name, $\beta\epsilon\sigma\upsilon\sigma$ may be another form for $\beta\eta\sigma\upsilon\sigma$ see *P.Lond.V* 1726,5 (VI); *Mon* 4,46 (VI). For the interchange between ϵ and η see Møysner, I,1,p. 46 ff. It is worthy to mention to the figures of L1.2;10 where the amount of $\sigma\iota\sigma\epsilon\sigma$ $\rho\sigma\iota\sigma\epsilon\sigma$ is bigger than the others.

L. 3, v.] $\zeta\iota\omega\sigma$ /? : The reading of the abbreviated ρ / is doubtful. Neither Hansen, in his book *Rückläufiges Wörterbuch der griechischen Eigennamen*, Berlin, 1957, nor P.Kretschmer/E.Locker in their book *Rückläufiges Wörterbuch der griechischen Sprache*, Göttingen, 1944, give any help in this word.

L. 4, v.] $\beta\alpha\upsilon\sigma$: There is an oblique stroke looks like a leg of λ or a call of ϵ before the letter β and if the word is an abbreviated name $\beta\lambda\beta\alpha\upsilon(\sigma)$ or $\beta\lambda\beta\alpha\upsilon(\iota)$ or $\beta\lambda\alpha\beta\alpha\upsilon(\sigma\iota)$ may be restored see (PN). But, if $\beta\alpha\upsilon\sigma$ is a complete abbreviated name, $\beta\alpha\upsilon(\iota)$ may be read see PN and the note of L.12, r.

L. 5, v :] $\eta\sigma\mu\sigma\upsilon\sigma$ is another form for $\eta\sigma\mu\sigma\upsilon\eta$ cf. *Stud VIII* 755. For the interchange of η and ϵ cf. $\epsilon\upsilon\phi\sigma\sigma\upsilon\sigma$ for $\epsilon\upsilon\phi\eta$ in *O.Oslo*. 26,7 (IV/V, and see the note on L.7; and F.Th.Gignac, *A Grammar of Greek Papyri of the Roman and Byzantine periods*, Milano, 1976, p.243.

$\eta\sigma\mu\sigma$: This name either is compounded of the two familiar parts $\eta\sigma\mu$ see Grenf. II 87,8;38 (VIII c.A.D.) and $\sigma\mu\sigma$ see *P.Lond.IV* or the person may also bears three names (cf L.10, r. $\eta\sigma\mu\sigma\ \kappa\upsilon\sigma\epsilon\iota\ \beta\epsilon\lambda$ and its note). Possible reading is $\eta\sigma\mu\sigma\upsilon\sigma\ \eta\sigma\mu\sigma$ which I prefer.

L. 7, v-] $\epsilon\mu\eta\eta$ ($\upsilon\pi\epsilon\rho$) $\alpha\lambda\omega\sigma\iota\sigma$:] $\epsilon\mu\eta\eta$ should be the name of the person who has paid the rent instead of $\alpha\lambda\omega\sigma\iota\sigma$. Hansen, *op.cit.* gives us some possibilities e.g. $\eta\sigma\mu\eta\eta$; $\epsilon\iota\lambda\sigma\eta\eta$... etc.

$\alpha\lambda\omega\sigma\iota\sigma$ is the feminine name of $\alpha\lambda\lambda\omega\sigma\iota\sigma$. For the single λ cf. $\alpha\lambda\omega\sigma\iota\sigma\alpha$ and $\alpha\lambda\omega\sigma\iota\sigma\tau\iota\sigma$ in PN.

L. 9, v-] $\sigma\iota\sigma\ \epsilon\upsilon\sigma\ \tau\alpha\sigma\tau\iota\sigma\ \upsilon\sigma$: From this word it seems that this list is for rent paid in kind ($\sigma\iota\sigma\ \rho\sigma\iota\sigma\epsilon\sigma$). (see *Mitteis, Chrest.* 134,15 and its note; *P.Lond.* 1689,18 and its note).

L. 12, v. N]NOBOS(?): It seems that the scribe mistook double $\omega\omega$ instead of $\omega\upsilon$. If that is so N]NOBOS could be read. For various forms of NOBOS see *PN*. e.g. NOBOS ; NOBOS (mas. names) and NOBBA ; NOBBA ; NOBA (fem. names). If the reading of NOBOS is acceptable this name will be the masculine name of NOBBA cf. *MittP* V 87 (VI).



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