

P.39. The only other example of the name Syneros in papyri is in a Latin letter from Oxyrhynchus recently published by Virginia Brown, *Bull. Inst. Class. Stud. Lond.* 17, 1970, 137. See her note to line 1.

On another aspect of the Rylands text, the meaning to be assigned to the phrase *propter sambatha* in 4f., see my addendum to Ch. 52.

P. 42, n. 66. καθάρεια may here be simply "white". In a bon mot attributed to Diogenes, καθάριος is used for "white bread" (*Sammelbuch* I 5730). This is a meaning also associated, whether for bread or for clothing, with καθαρός (see LSJ and Suppl. s.v.).

CALLIMACHUS IN THE TAX ROLLS

The Tax Rolls from Karanis, two of which are in the University of Michigan Collection, a third in the Egyptian Museum at Cairo, have been published in the fourth volume of *Michigan Papyri*. They are day books of tax collection compiled in the reign of Marcus Aurelius, with dates running from October 171 to at least March 175. The taxes were all paid in money, and they represent the two principal classes of taxation—obligations resting on the person, others on property. Most of the entries are devoted to poll tax and guard taxes on the one hand and orchard and vineyard taxes on the other. The form of the entries differs as the class of taxation changes. This is most striking in the description of the persons. One example will serve for all. When a certain Petheus, son of Kephala, is credited with an instalment of poll tax in *P. Mich.* 223.1458, his name is given in full:

Πεθεὺς Κεφαλᾶ το(ῦ) Σαμβαθίων(ος) μη(τρὸς) Σαμβαθιῶ(υ)

His personal name is here supplemented in the familiar way with the names of his father, grandfather, and mother. But in *P. Mich.* 224.1985, where he is listed for a payment of orchard taxes, we have

Πεθεὺς Κεφαλᾶ (Πεκμοῦλ)

The curved brackets are on the papyrus, and the undeclined Egyptian name which they enclose is that of a lessee who has paid the taxes on behalf of his landlord Petheus.¹

In such entries as this, certain variations arise in the form of the statement as the account runs on through the months and the years.

<i>P. Mich.</i> 223.2594	Ίούλιος Γερμανός	(Δημητρο(ῦς) Ψενσῶν)
.2596	Ὁρσενούφις Νεστοσίριος	δι(ὰ) τοῦ α(ἱ)του
.2598	Τεβέρης Ίβρου	δι(ὰ) τοῦ α(ἱ)του
<i>P. Mich.</i> 224.2642	Λούκιος Ίούλιος Γερμανός	(Ψε[ν]σῶν)
.3985	Λούκιος Ίούλιος Γερμανός	(Ψενσῶν)
.4780	Λούκιος Ίούλιος Γερμανός	(Ψενσῶν)
<i>P. Mich.</i> 225.2100	Δούκιος Ίούλιος Γερμανός	(Δημητροῦς) γυν(ῆ) Ψενσῶν

The four entries in *P. Mich.* 224 and *P. Mich.* 225 credit the payments to the account of Lucius Julius Germanus, the landowner. In three of them the payments were made by the lessee Psensin, in the fourth by his wife Demetrous. That the lessee is in all cases Psensin follows from the

1. Cf. S. Waszyński, *Bodenpacht*, Leipzig-Berlin, 1905, pp. 115 ff.; J. Herrmann, *Bodenpacht*, Münch. Beitr. 41, 1958, pp. 122-4.

tripartite entry in *P. Mich.* 223. The first of the three payments is again credited to the account of Julius Germanus and was on this occasion also made by Demetrous, the wife of Psensin, although she might here be taken for his daughter since the word "wife" is not used. Nevertheless, the business being transacted is only indirectly her concern. The lessee is Psensin, as shown by the phrase *διὰ τοῦ αὐτοῦ* in lines 2596 and 2598.

A similar looseness in the treatment of the material consigned to the brackets can be observed throughout the rolls. It sometimes goes further than one might suppose to be permissible. The statements within brackets tend to be informal to an astonishing degree, as a few illustrations will show.

P. Mich. 223.1628 Γέμελλα Ἀνθεσία (γυνὴ Σαραπ(ίωνος)² Θεαγ(ένους))
P. Mich. 224.2087 Γέμελλα Ἀνθεσία (θυγ(άτηρ) Παμμυρικού)
P. Mich. 225.1839 Γέμελλα Ἀνθεσία (θυγάτ(ηρ) Παμμυρικού) (γυν(ή) Σαραπ(ίωνος) Θεαγέν(ους))

Here again the name of the landowner, Gemella Anthesia, is invariable, but the woman who makes the payment is first described as "wife of Sarapion, son of Theagenes," then as "daughter of Pammyrikos," and finally as both but in two sets of brackets. The lessee is probably her husband Sarapion, although possibly her husband and her father are joint lessees of the property.

There are also other passages in which the lessee, or perhaps his agent, is described without being named. In a few of them the brackets are omitted. Comparison of the following parallel entries is illuminating.

P. Mich. 224.3325 Ταπεθέως Πασοκνοπαίου (διὰ Πολυδεύκης υἱοῦ Σατορνίλου) οἰνο(πώλου))³
 .3571 Ταπεθεὺς Πασοκνοπαίου υἱὸς Σατορνίλου οἰνο(πώλου)

Is Polydeukes the lessee? Or does he pay on behalf of his father? The omission of his name in line 3571 strongly suggests that Satornilos is the lessee, his son Polydeukes his agent who pays the taxes on his behalf. In this connection, another entry merits attention.

P. Mich. 223.2444 Τασουχάρω(ν) Ἀπολλωνίου θυγ(άτηρ) Μάρκο(ν)

The landowner is Tasoucharion, daughter of Apollonios. The daughter of Marcus, whose name is not given, is likely to have made the payment in her father's name.

Sometimes the lessee is differently described from one passage to another. Sometimes his name is linked with *διὰ* to the name of the owner while the brackets are reserved for his description. Both practices are seen in the following group of entries.

P. Mich. 223.1805 Χαρίτιον Χαϊρήμον[ος] (Χαϊρήμων) τυφλό(ς))
P. Mich. 224.1288 Χαρεῖδων Χαϊρήμ(ονος) (Χαϊρήμων) σακκοπλόκ(ος))
P. Mich. 359D.4 [Χαρίτιον Χαϊρήμονος διὰ] Χαϊρήμ(ονος) (σακκοπλόκ(ου))

The amounts of the payments in *P. Mich.* 223 and *P. Mich.* 224 are the same, and this is a good indication that the blind Chairemon is in fact identical with Chairemon the sack-weaver.

When the names of owner and lessee, or perhaps agent, are joined with *διὰ*, the brackets may be used to record the latter's address.

P. Mich. 223.1131 Ἡρακλείδης Μάρωνος διὰ Ἰσιδώρας (ἐν ῥύμ(η) Χ(αϊρήμονος)⁴ Οὐάσι)
 .1148 Ἡρακλοῦς Ἀτρείωνος διὰ Πτολεμαῖο(ν) ιερέρως (ἐ(πὶ) ῥύμ(η)ς μακράς)⁵

Isidora lives in a street named for Chairemon, son of Ouasis, and Ptolemaios the priest on Long Street. We are tempted to think of Isidora and Ptolemaios as persons only recently settled in Karanis and not yet well known in the town.

In one instance, where no agent or lessee is mentioned, it is the former owner who is named within the brackets. As a rule, this information is provided without using brackets. The following examples exhibit both the usual and the exceptional procedure.

P. Mich. 223.1593 Ταμάρων Ὀνώφρεως (πρότερον) Ζωιδό(ῖτος) Μύσθου
P. Mich. 224.5802 Πτολεμαῖος Φᾶσι ((πρότερον) Ἀτρίωνος Κουλά)

How adaptable the brackets are, is perhaps shown best in other passages which similarly have nothing to say about a lessee, but add to the owner's official nomenclature a further informal identification.

P. Mich. 225.2760 Μάρκος Ουέτις Λόγγος (Ουέτις Πετῆου)⁶
P. Mich. 224.4070 Ἰούλιος Νεφωτιανός (Νεφωτιανός Πικιώβι)

Marcus Vettius Longus and Julius Nepotianus are presumably veterans of the Roman army who, like so many others, settled after retirement in the country, possibly even in the village of their birth. The names of their Egyptian fathers are given in the second half of the statements. It is likely that Marcus Vettius Longus was better known to the townspeople as Petes' son, and Julius Nepotianus as Pikiobi's son.

The passages that have been cited are sufficient for our purpose. In all of them the left half of the entry, which presents the landowner, exhibits a stability conspicuously absent from the right half, which is noticeably free from any insistence on formal regularity. Various kinds of information, generally about the lessee, occasionally about the owner or his predecessor, are introduced—names, occupations, relationships, even addresses, but with seemingly random selectivity. All or some of this material is put within brackets, but we have seen that the brackets are not indispensable.

The reason for this difference of approach to the two halves of the line is not hard to fix. Official responsibility for the payment of the taxes lay with the owner of the land. The interest of the fiscus is therefore centered in him. If it is the lessee who pays the taxes, this is only by virtue of a private contract with the owner. The responsibility that he assumes has a strictly local interest. It does not seriously concern the central tax authorities. And even the forms in which the names of the parties are recorded, respond in some measure to this distinction of public and private purposes. The names of proprietors, even when they are of Egyptian origin, always have proper Greek endings, while the names of lessees are repeatedly left in their Egyptian form. The

2. This is the most likely resolution of the abbreviation, which was left unresolved in the edition. Of names beginning Σαραπ(), it is by far the most commonly used at Karanis. See *P. Mich.* IV, Pt. 2, pp. 224-6.

3. An alternative resolution is οἰνο(πράου). The abbreviation was not resolved in the edition.

4. The name is written more fully in *P. Mich.* 225.1772 marg.

5. Both passages are reproduced on Pl. IV of *P. Mich.* IV, Pt. 1.

6. So also *P. Mich.* 223.2128; 224.1851.

failure to Grecize their names may at the same time reflect the cultural and economic distance of the Egyptian lessees from the Roman, Greek or Hellenized class of landowners.

Another and unexpected consequence of the informal treatment given to lessees' names and descriptions is the occurrence of a few Greek translations of Egyptian names which have no relation to standard Greek nomenclature.⁷ Nor do they in any way resemble the Greek constituents of double names, of which *P. Mich.* IV has a normal proportion. In such cases the names are usually joined by *ὁ καί*; a fair number have *ἄνθ' οὗ*; *ἐπικαλούμενος* is used once, *ἐπικεκλημένος* twice.⁸ In one instance the two parts of the name are simply juxtaposed with no word or phrase to serve as a link.⁹ But in the four examples of translation which I shall now present, the Egyptian name and its Greek version never occur in the same passage.

(A)

<i>P. Mich.</i> 223.1821	Σαμβούς Φανοργέως	(Τουακριαμοῦλ)
<i>P. Mich.</i> 224.2187	Σαμβούς Φανοργέως	(Τουακριαμοῦλ)
<i>P. Mich.</i> 225.2549	Σαμβούς Φανοργέως	(Καμηλοφάκος) ¹⁰

The name *Τουακριαμοῦλ* is composed of the feminine definite article *τ*¹¹ + the verb *φαγεῖν* "eat" + *δαμογλ* "camel," i.e. "the eater of camel flesh."¹² This formation is found again in four other names in the Karanis tax rolls: *Τουαμάβι* (*P. Mich.* 224.1874, 2429); *Τουαμβελᾶ*, *-βλᾶ* (*P. Mich.* 223.1715, 1744);¹³ *Τουαμλάμι* (*P. Mich.* 224.3912); *Τουαμσέτι* (*P. Mich.* 224.4096).¹⁴ Constructed without an article are *Οθαμοαλῆ* (*P. Mich.* 224.1925, 4773) and *Οθαμαῆ* (*P. Mich.* 223.1584; *P. Mich.* 224.2551).¹⁵

Τουακριαμοῦλ is clearly a good Egyptian name, and *Καμηλοφάκος* is its obvious Greek equivalent. The latter, however, has no place among Greek names. Fond as the Greeks were of compounds ending in *-φάκος*, they found no role for them as personal names. Most such words are purely descriptive, and a few serve as ethnic designations, particularly for peoples living along the Red Sea and in Ethiopia.¹⁶ A seeming exception is *Χορτοφάκος*, which occurs as the name of a father of three sons in the great list of dike workers from Tebtunis.¹⁷ I suggest that *Χορτοφάκος*, like *Καμηλοφάκος*, is not properly a Greek name, or even the Greek half of a double name, but rather a translation of an Egyptian name.

(B)

<i>P. Mich.</i> 224.2081	Σαταβούς Ὀννώφρεως	(Κωκίωλ)
<i>P. Mich.</i> 225.2434	Σαταβούς Ὀννώφρεως	(Κύλλος Τάλαντον)

7. Such names are not hard to recognize. See *O. Theb.* 145, where Θεά Μερίστη appears as a mother's name.

8. For references see *P. Mich.* IV, Pt. 2, Index IX. On double names in general see R. Calderini, "Ricerche sul doppio nome personale nell' Egitto greco-romano," *Aegyptus* 21, 1941, pp. 221-260; 22, 1942, pp. 3-45.

9. *P. Mich.* 224.6259.

10. Read *Καμηλοφάκος*.

11. See footnote 13.

12. I throughout present Egyptian words in their Coptic forms because I myself depend for information on Crum's *Coptic Dictionary*. Furthermore, my notes are intended for Greek scholars, to whom Coptic has a familiar look.

13. Cf. *BGU* 630, Col. IV.27: *Τουαμβελλακ* (), probably to be read *Τουαμβελλᾶ κ(α)*. Preisigke, *Namenbuch* s.v., describes the text correctly as "Liste mit Mannsnamen im Nominativ . . ." It may therefore not be true that T is in every case the feminine article. Although *P. Mich.* IV has no examples with the masculine article, *Namenbuch* lists four names beginning Πουαμ, all from Byzantine texts.

14. Doubtless of the same type are the mutilated names in *P. Mich.* 224.5140 *Τουαμ.Ι.Ι.Ι.Ι.*; 6244 *Του*. Cf. G. Heuser, *Personennamen d. Kopten*, Leipzig, 1929, p. 54.

15. Cf. *P. Brem.* 51.12 *Οθαμβᾶθ*; *P. Apoll.* Ano 74B.10 *Οθαμοᾶ*.

16. E.g. *Ἀγριο*, *Ἀκρίδο*, *Ἰχθυο*, *Στρουθοφάκος*. See A. Calderini, *Dizionario dei nomi geografici e topografici*, Cairo, 1935, s.v.; Pape-Benseler, *Griech. Eigennamen*, Braunschweig, 1911, s.v.

17. *Sammelbuch* 5124.96, 97, 102.

Κωκίωλ is the Coptic *ⲕⲏⲩⲱⲣ* in a specifically Fayumic spelling, which is not recorded by Crum, *Coptic Dictionary*.¹⁸ As a common noun, it is used in the Coptic Old and New Testaments to translate *τάλαντον* both as a weight and as money. In *P. Mich.* 224 Kinkiol is the lessee who pays the taxes, in *P. Mich.* 225 his son Kyllos makes the payment.¹⁹ *Talanton* is thus a literal translation of *Kinkiol*. It would be superfluous to give the warning that *Talanton* is not a Greek name.²⁰

(C)

<i>P. Mich.</i> 223.2472	Δαμάς Π[εθέως]	(γυνή Μαξίμου(ν) Πετσέσι)
<i>P. Mich.</i> 224.1846	Δαμάς Πεθέως	(Μαξείμου ²¹ Πικροῦ)
.2652	Τανοργέως ²² Πακῦσεως	(Μαξέ[ι]μου Πικροῦ)
.3175	Τανοργέως Πακῦσεως	(γυνή Μαξίμου Πικροῦ)

These entries comprise four payments, of which two are made by Maximus, two others by the wife of Maximus. The father of Maximus is once called *Πετσέσι*, three times *Πικρός*. His Egyptian name *Πετσέσι* is composed of the masculine definite article *π* + the relative prefix *ετ* + Fayumic *ⲩⲉⲩ* (Sahidic *ⲉⲩⲩⲉ*, *ⲉⲩⲩⲉ*), i.e. "the one who is bitter."²³ *Πικρός* is the exact Greek equivalent, but it has no history as a personal name.

(D)

<i>P. Mich.</i> 223.2665	Πεθεὺς Ἀτρείους	(Δεῖον [.]νδκτο())
<i>P. Mich.</i> 224.2437	Πεθεὺς Ἀτρίους	(Δῖος Πανπῖν)
.3381	Δωδώρα Πεθέως	(Δῖου Πανπῖν)
.3616	Ταπονδῶς ²⁴ Πεθέως	(Πτολεμαίου) Πανπείν)
.3620	καί εἰς Πεθεὺς ²⁵ Ἀτρείους	
.5115	Περεὺς Ἀτρίους	(Πτο[λε]μαίου Πανπῖν)
.5870	[Πεθεὺς Ἀτρίους	(Δῖος) Πανπῖν)

We learn from the bracketed statements that Dios and Ptolemaios are both sons of Panpin, and the unbracketed statements on the left inform us that they are both lessees of Pothus, son of Hatres, and of his daughters Diodora and Tapontos. Ptolemaios, son of Panpin, is also known from a private letter written in a singularly vulgar Greek. His father's name is there found on the verso with the spelling *Φαμπέιν*.²⁶

Πανπῖν is an Egyptian name composed of the possessive article *π* + the plural definite article *ⲏ* + the noun *ⲩⲏⲏ*. The name may be understood quite literally as "the one of the mice." If "the one" is thought of as a man, he is the mousecatcher, and the name is then an

18. The name is found also in *P. Lond.* 369 (p. 265): *Πακῖσις Κωκίωλ*, but since it was omitted from the indexes in that volume, it was also omitted from the *Namenbuch*.

19. For *Κύλλος* as a personal name see *P. Bour.* 38.9; *BGU* 1896.125.

20. *Τάλαντα* (or *Ταλαντά?*) is the name given to a house in *Stud. Pal.* II, p. 31, Col. V, line 14. *Ταλαντός* is used as a woman's name in *P. Petaus* 59.44.

21. Read *Μαξίμου*.

22. Read *Τανοργέως*.

23. Comparable is *P. Mich.* Inv. 1545 (Copt. ined.) recto, *ⲉⲩⲩⲉ ΠΑΠΠΕΤΣΑⲩⲉ*, cited by Crum, *Coptic Dict.* s.v. *ⲉⲩⲩⲉ*.

24. Read *Ταπονδῶς*.

25. Nom. for acc.

26. *BGU* 246 (=Ghedini, *Lettere cristiane* 2); cf. O.M. Pearl, *TAPA* 83, 1952, p. 78 = *Berichtungsbl.* III, p. 10. Pearl also provides another example of the name, with the spelling *Φαμπῖν*, in an account of shipping charges of the late 4th cent. A.D. (= *Sammelbuch* 9149). The name recurs in an estate account of the 6th cent., *P. Oxy.* 1917.74: *ⲕⲏⲩⲱⲣ Φαμπῖν*(), where the editor has *Φαμπῖν*().

example of the frequent conversion of trade names into personal names.²⁷ In contemporary Greek, "mousetraper" is *μοθηρευτής* or *μοθηρατής*.²⁸ But the possessive article may also be used impersonally, and if that were true here, we should have in *Πανπῶ* a name derived from some object connected with mice, presumably then a "mousetrap," in Greek *μύατρα*.²⁹

None of these words seems to have any pertinence to the problem of the mutilated word or name in *P. Mich.* 223.2665: [·]νδύκτο(). Nevertheless, it is *μύατρα* which puts us right on target. Pollux (10.155-6) says of *μύατρα* that it is used by Aristophanes in his *Phoenician Women*, but in the *Phuiss* ἵπον τὴν μύατραν καλεῖ. καὶ Καλλιμάχος δὲ ἔφη ἵπον τ' ἀνδύκτην τε μάλ' εἰδῶτα μακρὸν ἀλέσθαι, ὡς καὶ τὸν ἀνδύκτην δοῦτα εἶδος μύατρας, τὸ μέντοι ἐνιστάμενον ταῖς μύατραῖς παττάλιον σκανδάληθρον καλεῖται ...³⁰ For Pollux, accordingly, *μύατρα*, ἵπος and ἀνδύκτης are all words for "mousetrap," whereas the tongue of the trap is called *σκανδάληθρον*.³¹

Hesychius, on the other hand, commenting on ἀνδύκτης, gives a definition which would suit equally well *σκανδάληθρον*: τὸ ἀναρπτόμενον τῆς μύατρας ξύλον, "the piece of wood in the trap that springs up" when touched by the mouse. The *Etymologicum Magnum* (102.10) might be thought to allow for both definitions, and it again cites most of the verse from Callimachus: εἶδος παγίδος. ἀνδύκτην τε μάλ' εἰδῶτα μακρὸν ἀλέσθαι. —παρὰ τὸ δικεῖν τὸ βάλλειν, καὶ ἄνδικε ἀνάρριψον. For *LSJ* *μύατρα* is the mousetrap, and the others—*ανδύκτης*, ἵπος and *σκανδάληθρον* — are synonymous terms for the tongue of the trap.³²

The Callimachan verse as cited by Pollux was listed by O. Schneider as fragment 233.³³ It has subsequently been found in a very fragmentary text on papyrus (*PSI* 1218), where P. Maas identified verse 33 as fragment 233. The editors attribute the text to the *Aitia*, and in this they are followed by R. Pfeiffer, who has provided a new edition with many improvements. It is his fragment 177, to which he has given the telling title *Muscipula*.³⁴

The word ἀνδύκτης is poetic in form, but has been seen in poetry nowhere except in this single verse of Callimachus.³⁵ The unsyncopated *αναδύκτης* and the corresponding verb *αναδικεῖν*, with which *LSJ* explains ἀνδύκτης and ἀνδικε, have no history at all. It is at the same time obvious that Callimachus' use of ἀνδύκτης for a mousetrap, or as seems more probable, for the tongue of the trap, which is its most significant part, falls in well with the meaning established for *Πανπῶ*, "mouse catcher" or "mousetrap." We may with confidence reconstruct [A]νδύκτο(ν) in *P. Mich.* 223.2665.

This is the most interesting of the examples that I have submitted. Like the others—*Καμηλοφάγος*, *Τάλαντρον* and *Πικρός*, it is a possible translation for the Egyptian name to which it corresponds, but it is not itself in the tradition of Greek names. And none of these words would be helpful in identifying the person whom it designates. The poetic and rare ἀνδύκτης

27. For other such names in Coptic, similarly formed, see Heuser, *Personennamen d. Kopten*, p. 70. One other may be cited from the Tax Rolls (*P. Mich.* 224.5389): Πανκισῶν, for which Greek Σακκάς is a good equivalent. Cf. Crum, *Copt. Diet.* s.v. *ἄουνη* (Fay. 64ΥΗ1).

28. Each of these is attested only once. See *LSJ* or *Wörterbuch*.

29. For this word also the references are very few; see *LSJ* s.v. It has so far not appeared in papyrus.

30. Cf. Pollux 7.114.

31. Cf. *LSJ* s.v. *σκανδάληθρον*: "stick in a trap on which the bait is placed, and which, when touched by the animal, springs up and shuts the trap."

32. *ανδύκτης*: "catch of a mousetrap." ἵπος: "the piece of wood that falls and catches the mouse."

33. *Callimachea* II, Leipzig, 1873, p. 475.

34. *Callimachus* I, Oxford, 1949, p. 146.

35. Lobeck's conjectural *ανδύκτης* for *αντικτήρας* in *Anth. Pal.* 6.296 was rightly characterized by K. Zacher (*Hermes* 19, 1884, 435, n. 1) as "ein geistreicher Einfall," but was rejected by him with equal justice. *LSJ*, Suppl. s.v. *ανδύκτης*, again calls attention to Lobeck's *ανδύκτης*, but without real conviction.

would have no existence for most Greeks of average education. They certainly never heard the word spoken, and almost certainly never saw it written. Not many Greeks or Graeco-Egyptians at Karanis were in the habit of entertaining themselves with Callimachus. They would understand the literal signification of *Καμηλοφάγος*, *Τάλαντρον* and *Πικρός*, but what chance had they of relating these extraordinary "names" to the persons whom they might know as *Τουαμμιαμούλ*, *Κωκωῶλ* and *Πετσέσι*? With *Ἀνδύκτης* they would be completely in the dark.

For us, however, these "names" resurrect an anonymous but well delineated personality. Among the clerks in the tax bureau was one whose role as *érudité manqué* comes through to us even after so long a time. The linguistic facility, the literary culture once so promising and now so pointless, the trivial display for no eyes but his own, the light and barely sarcastic touch—they are all there. And what could be more satisfying to a tax clerk with pretensions to learning than a borrowing from Callimachus furtively inserted into a gigantic money register, where no one would ever notice it?

HERBERT C. YOUTIE

SCRIPTIUNCULAE

II



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