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Notes on Papyri

O.Mon.Epiph. 615.24-25

Le morceau de calcaire découvert au topos d'Épiphané porte une liste de sentences de Ménandre classées alphabétiquement.¹ Plusieurs maximes sont notées pour les lettres α à ε, mais une seulement pour les lettres suivantes. Le texte a été édité une première fois dans la publication des fouilles (*O.Mon. Epiph.* 615 = LDAB 2454); il a été repris ensuite par S. Jäkel, qui a identifié l'essentiel des sentences.² L'ouvrage récent de C. Pernigotti suit l'édition et l'interprétation de S. Jäkel.³

La fin du document est très abîmée: le mauvais état du support rend inutilisable la photographie publiée pour les l. 24 et 25.⁴ Après la sentence qui illustre la lettre π, on lit une séquence qui commence par un ρ. Elle a été lue dans l'*editio princeps* ϱοη [.] . | [- - -] τὰ γράμματα . . . τ[et elle n'a pas été identifiée. S. Jäkel a proposé d'y voir la sentence 689, suivie du début d'une autre sentence; il a édité le passage ainsi: 'Ροπή [στιν ἡμῶν ὁ βίος ὥσπερ] | [ὁ ζυγός.] τὰ γράμματα . . . τ[...

Plusieurs objections peuvent cependant être émises. Tout d'abord, aucune sentence ne débute par la séquence τὰ γράμματα. Ensuite, l'ostracon porterait deux sentences consécutives qui commencent respectivement par ρ et τ, ce qui signifierait que la lettre σ a été oubliée. Il semble donc préférable d'estimer que τὰ γράμματα termine la sentence qui commence par la lettre ρ, comme le pensait le premier éditeur. On peut dès lors proposer d'y reconnaître la sentence non métrique *983 (Pernigotti): 'Ροπαλον γὰρ οὐδὲν τοῖς μαθοῦσι τὰ γράμματα, attestée dans le recueil bilingue grec-copte (en grec seulement), *P.Rain.Unterricht Kopt.* 269 (LDAB 2452), fol. VIII b, 200-201, sous la forme ϱοπαλος δε ουδε εις τῳ[ις] | μαθοουσι τα γραμματα.

¹ On trouve également une citation biblique à la l. 1 (Pr 1, 7), cf. S. Bucking, "Christian Educational Texts from Egypt: A Preliminary Inventory," *Akten des 21. internationalen Papyrologenkongresses* (Stuttgart-Leipzig 1997) 134. De même, dans l'ostracon 749 de la publication des fouilles de la tombe thébaine 29, une citation de Mt 25, 13 et une invocation à la Trinité sont mêlées à des sentences de Ménandre (A. Boud'hors et Ch. Heurtel, *Les ostraca coptes de la TT 29. Autour du moine Frangé* [Bruxelles 2010]).

² S. Jäkel, *Mendandri sententiae* (Leipzig 1964) pap. XIII.

³ C. Pernigotti, *Menandri sententiae* (Florence 2008).

⁴ R. Criboire, *Writing, Teachers, and Students in Graeco-Roman Egypt* (Atlanta 1996) n° 319. Il ne m'a pas été possible d'obtenir une image couleur de l'ostracon.

Il est difficile d'identifier les sentences suivantes. À titre d'hypothèse, on pourrait proposer pour les lettres σ et φ de reconnaître: l. 25-26, sent. 711: Σαυτ[ὸν φύλαττε] | [τοῖς τρόποις ἐλεύθερ]ον; l. 28-29, sent. 819: Φ]ῶς ἐστι τ[ῶ νῶ πρὸς] | [θεὸν βλέπειν αἰί].

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Alain Delattre

P.Mich. inv. 3521

The *editio princeps* of *P.Mich. inv. 3521*, a Coptic manuscript of the Gospel of John, was published by Elinor Husselman in 1962.⁵ The International Greek New Testament Project (IGNTP) is currently preparing a new edition of this text (directed by Christian Askeland), which will soon be published online.⁶ As part of this collaborative effort, four transcriptional errors have been detected, two of which affect Husselman's reconstruction of the text. Until now these have gone unnoticed. As published, they read:

Folio 4, recto, line 4

ΜΠΖΔΥ ΝΖΔΗ ΝΔΥΚΡΕΜ-

Folio 5, recto, line 5

ΝΙΟΥΔΕΙ Ν [ΔΥΜΙΩΙ ΜΝ]

Folio 7, verso, line 8

ΠΙΣΤ[ΕΥΕ ΕΡΔ]ϣ ΕΝ ΠΕ-

Folio 20, recto, line 11⁷

[ΕΣΔΥ Κ]ΔΤΑ ΝΕΥΡΕΝ

In the first case, Husselman does not record the epsilon for ΜΠΖΔΥ (the Fayumic spelling of ΖΟΥΥ) in her transcription, though images reveal clearly that it stands between the *pi* and *hore(h)*. Thus, the manuscript reads the long definite article ΠΕ, not the simple definite π as in Husselman's transcription. In the next case, Husselman reads the last visible letter of this line as a *nu*. However, images show unambiguously that this letter is *delta*, and this change hinders her reconstruction. The *delta* is probably the beginning of the word ΔΕ, and the following ΔΥ- is simply the form of the past affirmative. In the third case, Husselman begins her reconstruction of ΠΙΣΤΕΥΕ immediately after the *tau*, though the following epsilon is clearly present in the manuscript. In the last

⁵ E. M. Husselman, *The Gospel of John in Fayumic Coptic (P. Mich. inv. 3521)* (KMA 2; Ann Arbor: University of Michigan, 1962).

⁶ The IGNTP's work on P.Mich. inv. 3521 would not have been possible without the help of Traianos Gagos, who, at the request of Christian Askeland, placed at our disposal multiple, fresh images of the manuscript in a very timely manner.

⁷ I am indebted to Daniel Sharp for bringing this transcriptional mistake to my attention.

case, the *nu* of the possessive article $\nu\epsilon\gamma$ - is in fact a *pi* (see the picture below). Thus, it is a singular masculine possessive article (“their name”) instead of a plural (“their names”). The four lines should now be read as follows:

Folio 4, recto, line 4
 ΜΠΕΞΔΥ ΝΞΔΗ ΝΔΥΚΡΕΜ-

Folio 5, recto, line 5
 ΝΙΟΥΔΕΙ Δ[Ε ΔΥΜΙΩΙ ΜΝ]

Folio 7, verso, line 8
 ΠΙΣΤΕ[ΥΕ ΕΡΔ]Η ΕΝ ΠΕ-

Folio 20, recto, line 11
 [ΕΣΔΥ Κ]ΔΤΑ ΠΕΥΡΕΝ



SPP 22.28 (= SB 16.12689) and BGU 2.629

SPP 22.28 (republished as SB 16.12689) is a property declaration of AD 162 submitted by a man from Soknopaiou Nesos called Stotoetis, age 35, as recorded in the signature at the end of the declaration. The first few lines with his full name are lost. He has nothing to declare, as he sold one camel from the camel and foal he declared in the previous year, the 1st year of Antoninus and Verus (AD 161), and the foal apparently died (so *BL* 3:238 on *SPP* 22.28; not in *SB* 16.12689).⁸ The camel was sold to a man whose father was called Souchas.

A man with the same name, Stotoetis, appears in a similar document *BGU* 2.629 of the 24th year of Antoninus (AD 161). His full name is Στοτόητις Ὠρου τοῦ Στοτοήτιος, but his age is not recorded. In this document he declares one camel and a foal, down from two camels and a foal he declared in the previous year, the 23rd year (AD 160). The number of camels Stotoetis here declares is identical with the number the Stotoetis of *SPP* 22.28 declared for the 1st year of Antoninus and Verus.

It is evident that the 24th year of Antoninus is identical with the 1st year of Antoninus and Verus (AD 161).⁹ My aim here is to prove that the Stotoetis in the two documents is the same person and to emend the reading of the *SPP* 22.28. We cannot rely on the name alone, especially because the full name of

⁸ Bernhard Palme confirmed that the disputed word at the end of line 8 starts with *delta* and ends with *eta*. *SPP* 22.28 had read λ[εἰπ]εἶ, which *SB* 16.12689 changed to δι[αμέ]γει, but δι[εφθά]ρη (cf. *BL* 3:238 on *SPP* 22.28) suits the traces better. Palme also points out that in line 5 ἐπεὶ δέ (so *SPP* 22.28.5) is correct. He would transcribe [Αὐρ]η[λίου in line 3 and (with *SPP* 22.28.11) ἄσημ(ος) in *SB* 16.12689.12. In the last line only κυρί[ων Σ]εβαστ[ῶν is now visible.

⁹ The first declaration (*BGU* 2.629) took place on the third of Mecheir of the 24th year of Antoninus Pius (28 Jan., AD 161), whereas the second declaration (*SPP* 22.28) took place in the second year of Antoninus and Verus (AD 161/2) where the reference for the dating of the first declaration (ll. 2-3) is not the 24th year of Antoninus Pius but the 1st year of Antoninus and Verus. This is because, according to the Egyptian calendar, there no longer was a previous 24th year of Antoninus Pius in the second year of Antoninus and Verus. Just as documents written from Thoth AD 160 to the death of Pius in Phamenoth AD 161 used the 24th year of Pius for the current date and the 23rd year to refer to the previous year, documents written after the death of Pius until Mesore AD 161 used the 1st year of Antoninus and Verus for the current dating and the 23rd year of Pius for the previous year. Documents written from Thoth 161 to Mesore AD 162 use the second year of Antoninus and Verus for the current date and the 1st year of Antoninus and Verus for the whole of the previous year, including the part of that year Antoninus Pius was still alive. This is, e.g., the case in *BGU* 1.54 and *P.Lond.* 2.237; so also *BL* 1:17, which corrects *BGU* 1.90.7.

Stotoetis is not given in *SPP* 22.28, and because the name Stotoetis is common among the inhabitants of Soknopaiou Nesos.¹⁰

The evidence in favor of **Stotoetis being the same person in both documents** is as follows: first the dating of the two documents; second the number of camels declared; and third and most important the verso of *BGU* 2.629 where we read:

Θέω(ν) Σουχᾶ
ἀπὸ Φρεμεί.

Apparently Stotoetis sold the camel to Theon and wrote down the buyer's name, patronymic, and residence on the verso as an *aide-mémoire* for his declaration of the following year (i.e. *SPP* 22.28). He may have had his copy of the registration document with him to prove that the camel he was selling had been registered.

It may be concluded that Theon son of Souchas in *BGU* 2.629 is the same man to whom Stotoetis sold a camel in *SPP* 22.28. He is said there to be from an ἄμφοδον the name of which is lost in a lacuna. His name is also lost, but the patronymic is preserved. Lines 5-7 read:

π[έπρακα τῶ]
διεληλυθότι μηνὶ Τ[ῦβι - - -]
Σουχᾶ ἀπὸ ἀμφόδου [- - -]

Φρεμεί, the name of an ἄμφοδον in Arsinoe, fits the lacuna in line 7. This ἄμφοδον is connected with Soknopaiou Nesos in other documents, especially with regard to the temple called Soknopaitaion which was located in this ἄμφοδον and was subordinate to the main temple at Soknopaiou Nesos.¹¹ The man's name, Theon, can also be supplied at the end of line 6 and emend the reading of lines 5-7 as follows:

π[έπρακα τῶ]
διεληλυθότι μηνὶ Τ[ῦβι Θέωνι]
Σουχᾶ ἀπὸ ἀμφόδου [Φρεμεί]

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¹⁰ A search for this name in papy.info rendered 650 results, of which more than half are from Soknopaiou Nesos. Hobson considers it one of the characteristic names of the village; see D.Hobson, "Agricultural and Economic Life in Soknopaiou Nesos," *BASP* 21 (1984) 102.

¹¹ *BGU* 13.2217 (AD 161) and 2218 (I-II AD); *P.David* 1 (AD 138).

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