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Peter van Minnen  
Department of Classics  
University of Cincinnati  
410 Blegen Library  
Cincinnati, OH 45221-0226  
USA  
peter.vanminnen@uc.edu

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University of Michigan  
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435 S. State Street  
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Notes on Papyri

O.Mon.Epiph. 615.24-25

Le morceau de calcaire découvert au topos d’Épiphane 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 ῬΩΠΙ . . . [.] . [- - -]ΤΑ ΓΡΑΜΜΑΤΑ . . . 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: ῬΩΠΗ [’ΣΤΙΝ ἩΜῶΝ Ὅ ΒΙΟΣ Ὅ ΣΩΠΕΡ] | [ὁ ζυγός.] ΤΑ ΓΡΑΜΜΑΤΑ . . . Τ[.]

Plusieurs objections peuvent cependant être émises. Tout d’abord, aucune sentence ne débute par la séquence ΤΑ ΓΡΑΜΜΑΤΑ. 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 ΤΑ ΓΡΑΜΜΑΤΑ 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): ῬΩΠΑΛΟΝ γάρ οὐδὲν τοῖς μαθοῦσι τά 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 ῬΩΠΑΛΟΩς δε οὐδὲ εἰς το[ις] | μαθοῦσι τα γραμματα.

2 S. Jäkel, Mendandri sententiae (Leipzig 1964) pap. XIII.
3 C. Pernigotti, Menandri sententiae (Florence 2008).
4 R. Cribiore, 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 ἐλεύθερον; l. 28-29, sent. 819: Φ]ῶς ἐστι τῷ νῷ πρὸς | [θεὸν βλέπειν ἀεὶ].

*Université Libre de Bruxelles*  
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. 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. 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

\[\text{ⲙⲡϩⲯ ⲛϩⲏⲛ ⲛⲁⲩⲕⲣⲉⲙ-}\]

Folio 5, recto, line 5

\[\text{ⲛⲓⲟⲩⲇⲉⲓ ⲛ [ⲁⲩⲙⲓϣⲓ ⲙⲛ]}\]

Folio 7, verso, line 8

\[\text{ⲡⲓⲥⲧ[ⲉⲩⲉ ⲉⲣⲁ]ϥ ⲉⲛ ⲡⲉ-}\]

Folio 20, recto, line 11

\[\text{ⲉⲥⲁⲩ ⲕⲧⲁ ⲛⲉⲩⲣⲉⲛ}\]

In the first case, Husselman does not record the epsilon for \[\text{ⲙⲡϩⲯ} \] (the Fayumic spelling of \[\text{ϩⲟⲟⲩ} \]) in her transcription, though images reveal clearly that it stands between the *pi* and *hore(h). Thus, the manuscript reads the long definite article \[\text{ⲡⲉ} \], not the simple definite \[\text{ⲡ} \] 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 \[\text{ⲓⲃⲥⲧ} \], and the following *ⲥⲧ* - is simply the form of the past affirmative. In the third case, Husselman begins her reconstruction of \[\text{Ⲛⲃⲕⲥⲧ} \] immediately after the *tau*, though the following epsilon is clearly present in the manuscript. In the last

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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 *ⲧⲥⲧ* is in fact a *ⲩ* (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

\[\text{ⲙⲡⲉϩⲁⲩ ⲛϩⲏ ⲛⲁⲩⲕⲣⲉⲙ-}\]

Folio 5, recto, line 5

\[\text{ⲧⲆⲉⲛⲥ ⲇ[ⲉ ⲁⲩⲙⲓϣⲓ ⲙⲛ]}\]

Folio 7, verso, line 8

\[\text{ⲧⲇⲥⲧⲇ [ⲩⲉ ⲉⲣⲁ[ⲩ ⲉⲛ ⲡⲉ-}\]

Folio 20, recto, line 11

\[\text{ⲉⲥⲁⲩ ⲕⲝⲁ ⲡⲉⲩⲣⲉⲛ} \]

Concordia University (Montreal)  

Brice C. Jones
Notes on Papyri 305

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). 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 ὤρου τοῦ Στοτόητιος, 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). 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[είπ]ει, which SB 16.12689 changed to δ[επ]ει, but δ[εφθά]ει (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 2nd 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 date 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.\(^\text{10}\)

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 Φρεμεῖ.

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:

\[\pi[έπρακα τῷ]
\text{διεληλυθότι μηνὶ Τ[ǔβι - - - ]}
\text{Σουχᾶ ἀπὸ ἄμφοδου [ - - - ]}
\]

Φρεμεῖ, 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 Soknopaieteion which was located in this ἄμφοδον and was subordinate to the main temple at Soknopaion Nesos.\(^\text{11}\) 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:

\[\pi[έπρακα τῷ]
\text{διεληλυθότι μηνὶ Τ[ǔβι Θέωνι]}
\text{Σουχᾶ ἀπὸ ἄμφοδου [Φρεμεῖ]}
\]

\(^\text{10}\) 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.

\(^\text{11}\) BGU 13.2217 (AD 161) and 2218 (I-II AD); P.David 1 (AD 138).
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