



# TYCHE

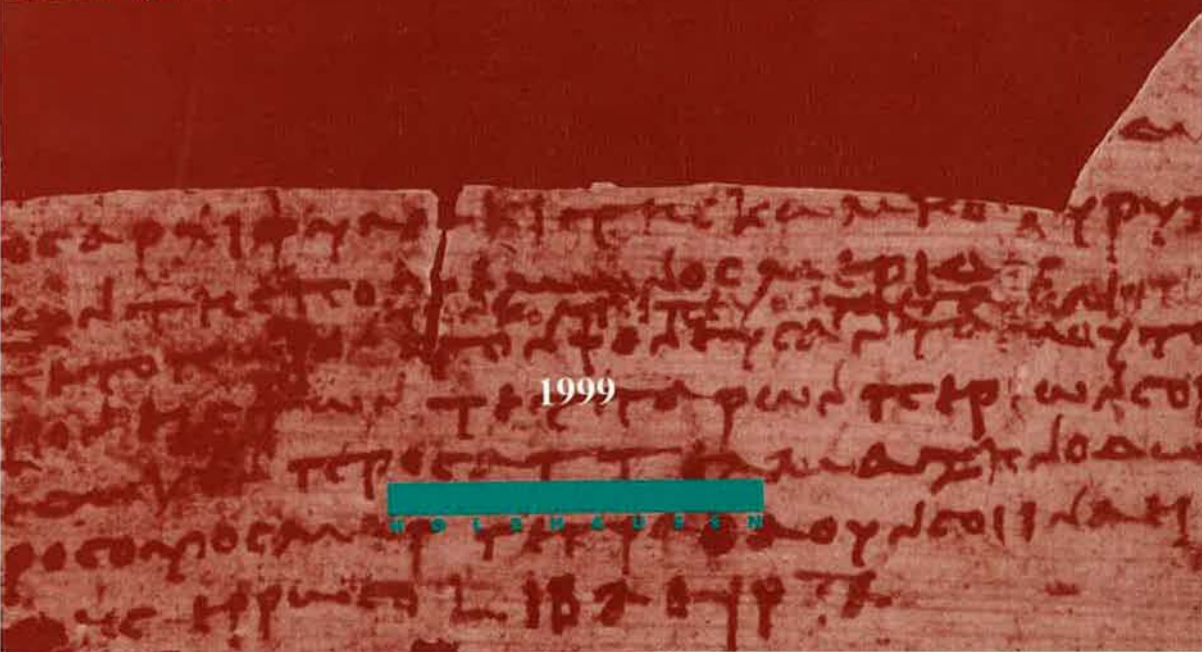
## Beiträge zur Alten Geschichte Papyrologie und Epigraphik

Herausgegeben von

Gerhard Dobesch, Hermann Harrauer  
Peter Siewert und Ekkehard Weber

Band 14, 1999

1999





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Papyrologie und Epigraphik**

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Papyrologie und Epigraphik**

Band 14

**Gerhard Dobesch  
zum 15. 9. 1999**

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H O L Z H A U S E N

**Herausgegeben von:**

Gerhard Dobesch, Hermann Harrauer, Peter Siewert und Ekkehard Weber

**In Zusammenarbeit mit:**

Reinhold Bichler, Herbert Graßl, Sigrid Jalkotzy und Ingomar Weiler

**Redaktion:**

Wolfgang Hameter, Bernhard Palme  
Georg Rehrenböck, Hans Taeuber

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e-mail: hans.taeuber@univie.ac.at oder Bernhard.Palme@oeaw.ac.at

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## BEMERKUNGEN ZU PAPYRI XII

<Korr. Tyche>

313. SPP XX 46, r 27

In SPP XX 46, r 27 (reedition of ll. 11–32 in CPR I, p. 125), a list of clothes, ornaments and household items, dated in the second/third century A.D., we read κλίνη (κλεινη pap.) ὀνήλατος (I would like to thank B. Palme, who checked the reading on the original). On the basis of only this text, LSJ entered the adjective ὀνήλατος, -ον „for donkey-driving“ and the phrase κλεινη ὀνήλατος „donkey-saddle (?)“. However, in the papyri and the literature there is no other attestation of this adjective. On the other hand, the phrase κλίνης ἐνήλατον is found in PSI VI 616, 6–7 (III B.C.): ἀντήλλαξεν (αντηλαξεν pap.) δὲ καὶ τὸ ἰ τῆς κλίνης ἐνήλατον. Ἐνήλατον is the „bedstead“, „the four rails, which make the frame of a bedstead (see LSJ, s. v.; cf. also Philo, *De somniis* 2, 57: ἔλεφαντόποδες τὰ ἐνήλατα; Hesychius, s. v. λεχήρια· ἐνήλατα; Suda, s. v. ἐνήλατα· τῆς κλίνης μέρος τι. Consequently, ὀνήλατος in SPP XX 46 stands for ἐνήλατος because of the phonological interchange of ο and ε before ν, see Gignac, *Grammar* I, pp. 291. The adjective ἐνήλατος as a form here is also an hapax, but we can explain it as a scribal error. In the document the scribe was writing the adjectives just after the nouns, and a phrase like κλίνης ἐνήλατον could make for such a mistake. Alternatively, a bedstead is actually the main part of a bed, so it is easy for someone to write „bed“ instead of „bedstead“, even though the latter was in front of him. The scribe here wrote both the whole (bed) and then a part (bedstead) to denote exactly that this household item was not a bed, but a bedstead. In that case a comma should be inserted between κλεινη, ὀνήλατος and then we have to assume that the noun „bedstead“ was used both as a masculine and neutral. Thus, the entry for the adjective ὀνήλατος, -ον in LSJ should be rejected.

Nikos LITINAS

314–319: Todd M. HICKEY

Notes on Some Papyri from the Byzantine Oxyrhynchite

314. P.Oxy. XVI 1910 r

In *Notes on Some Cairo Papyri from Byzantine Oxyrhynchus*, ZPE 123 (1998) 163, I stated that (μυριάδες) ought to be read for the two instances of ὀμ(οῦ ?) in line 5. Though I intended line 6 and should have indicated the singular for one of the entries (that for the *ktēma* Hērakleias), a facsimile kindly furnished by Revel Coles confirms the reading. I failed to note in ZPE, however, that these emendations necessitate additional changes, and thanks to the facsimile I can now verify the following:

- l. 5: ὑπὲρ μισθοῦ πλινθ(ευτῶν) ἰβ → ὑπὲρ μισθ(οῦ) ὀπτ(ῆς) πλίνθ(ου) [(μυριάδων)] ἰβ, cf., e. g., P.Oxy. XIX 2243a, 79.
- l. 6: Ἡρακλείας (μυριάς) α → Ἡρακλείας (μυριάδες) δ; with the change, the addition (8+4 = 12) becomes correct.

Elsewhere in this text:

- l. 10: ὑπὲρ τόπου τοῦ βληθ(έντος) ἐ[κ] τοῦ λάκκ(ου) → ὑπὲρ τόπου τοῦ βληθ(έντος) νέου λάκκ(ου), cf. P.Oxy. XVIII 2197, 189, 207, 210, 213, 219.
- l. 13: ὑπὲρ τόπ(ου) Φυ . . . [ ] . . [ ] υπελ[ → ὑπὲρ τόπ[ου] φυτευθ(έντος) [ἐν] ἀμπέλ[φ].



There is certainly space for τόπου to have been written as it was three lines earlier; on the original one might be able to read τόπου. For a similar concession, *cf.*, *e. g.*, P.Oxy. LV 3804, 176–177.

## 315. P.Princ. II 87

This text is classified by its editor as a „loan with surety“ (and simply as a „loan“ on the Princeton APIS site), but it seems very likely that it is in fact one of the „sales in advance of delivery“, most probably for wine. To my knowledge, one is always concerned with this document type when ὁμολογῶ/ὁμολογοῦμεν ἐσχηκέναι παρά + reference to purchaser-creditor (*e. g.*, σοῦ) + ἐντεῦθεν ἤδη is immediately followed by the „price“, χρυσοῦ κτλ.; *cf.* P.Amh. II 150 (hay), P.Col. VIII 245 (wine), P.Mich. XV 743 (wine), P.Oxy. I 134 (stone); LVIII 3942 (pottery); LXI 4132 (wine) and PSI III 239 (hay). In advance sales, the odds are that the commodity concerned is wine (*cf.* P.Heid. V, p. 303), but in this particular case, wine is even more likely because the seller-debtor is described (ll. 12–13 + BL VIII 284) as ὀρμῶμ(ενος) ἀπὸ κτήμ(ατος) μεγάλ(ης) Ταρουθίνου. Of six other texts mentioning the ἐποίκιον/κτῆμα μεγάλ(ης) Ταρουθίνου, five (P.Col. VIII 245, P.Mich. XV 743, P.Wisc. I 11 + BL VI 70, SB V 8264; XIV 11617) are sales of wine in advance of delivery, and in all five of these documents, said place is, moreover, the *origo* of the seller-debtor. The document date, Tybi 30 (25/26 January), incidentally falls in the middle of the period during which advance sales of wine seem to have been most frequently drafted, *cf.* CPR XIV, pp. 31–32.

## 316. PSI I 60

This receipt for a μικρὸς ἐργάτης presently indicates that the part was furnished διὰ Βίκτορος τοῦ ἐνταῦθα πραγματευτοῦ (ll. 20–21). Πραγματευτοῦ is obviously quite uncertain and should in fact give us pause. One would have expected μηχανουργοῦ — *cf.* P.Oxy. XVI 1987, 21, P.Select 20, 14, and P.bibl. univ. Giss. inv. 37, 24 (Hickey, P.Anastasia, in preparation) —, and when I proposed such a reading to R. Pintaudi, he wrote: „Le tracce conservate sono davvero poca cosa, ma sono sicuro di aver riconosciuto il μ iniziale ed il χ“.

## 317. PSI I 75

According to the *ed. pr.* of this text, line 2 begins Ἄποφῶ Ἀνθεί[ου ?] διακόνου. However, R. Pintaudi confirms for me that there is in fact no lacuna, and that Ἄποφουάν Ἀεὶ διακόνου should be read. The same person may well appear in P.Oxy. XXVII 2480, 61. There ἀεὶ is read, but it should no doubt be corrected like l. 262 of said text (*cf.* BL X 149). If these individuals are one and the same, we can narrow the chronological range for PSI I 75 — presently it is simply dated „VI“ — for P.Oxy. XXVII 2480 has been dated to 565/566.

## 318. PSI VIII 881

Despite the assertion to the contrary in the *ed. pr.* (note to l. 12), it is clear from a photograph kindly provided by A. Bülow-Jacobsen that the subscriber's name is in fact Λαμάσων; read Λ[α]μάσων for [ ]μασων in l. 12. The presence of a Λαμάσων is yet further support (*cf.* also, *e. g.*, l. 5, σηκώματα, and the comments of A. Jördens, *Fünf neue Symmachos-Papyri*, ZPE 92 [1992] 221, 231 n. 12) for the provenance originally suggested for the text; to my knowledge, said name has only been attested in papyri from the Oxyrhynchite.

## 319. PSI VIII 920

On a transparency kindly provided by R. Pintaudi during the XXII Congresso Internazionale di Papirologia, I noticed the following:



l. 3 (l. 2 in *ed. pr.*): κα]θαροῦ παρ . . . μ[ → κα]θαροῦ παραλημ[πτικῶ. For the measure, cf. K. A. Worp, *Five Vienna Papyri Reconsidered*, ZPE 29 (1978) 263. So also in l. 12 (l. 11 in *ed. pr.*; on verso, cf. Pap. Flor. XXX, p. 80): [- - ]α/ .αρα α~ → καθ]αρ(οῦ) παραλ(ημπτικῶ) (ἀρτ.).

ll. 6–7 (ll. 5–6 in *ed. pr.*): π[ά]σας (end of l. 6) very probably followed by καὶ (so *ed. pr.*) τὰ ἐορτικὰ καὶ, and then by τὰ ἀναλώ]ματα τοῦ καιροῦ (beginning of l. 7, ← ]ματα τοῦ καιροῦ). Cf. P. Berl. Zill. 7, 24.

l. 8 (l. 7 in *ed. pr.*): αὐτῆς ψωμίων → αὐτῆς καὶ ψωμίων.

Todd M. HICKEY

### 320. Ein weiterer außerpapyrologischer Beleg für den Titel ὑπέρλαμπρος

D. Feissel hat in Tyche 9 (1994) im Zusammenhang mit den byzantinischen Protokollen, in denen der *comes sacrarum largitionum* den Titel ὑπέρλαμπρος trägt, diese selten auftretende ehrende Anrede abgehandelt<sup>1</sup>. In erster Linie wird diese Rangbezeichnung neben dem Kaiser bei Präfecten (ἐπαρχοί)<sup>2</sup> angewendet, sie findet sich aber auch ein paarmal in hagiographischen Texten.

Ein weiterer hagiographischer Text<sup>3</sup>, die Vita des Hl. Pancratius von Taormina<sup>4</sup>, der Schüler des Apostels Petros und erster Bischof der Stadt gewesen sein soll, vermerkt nun für den ἡγεμών von Ταυρομένιον, den militärischen Befehlshaber, ebenfalls den ehrenden Titel ὑπέρλαμπρος.

Johannes DIETHART

### 321. „He darkened our reasoning“: A note on CPR XIV 53

Among the Byzantine papyri published by Georgina Fantoni in CPR XIV is a letter sent by some women, perhaps monastics, to a male addressee. Written in a fine quasi-literary hand which the editor dates to the early 8<sup>th</sup> century, the letter has lost its left side, which probably contained about a third of the text (if we may judge from the only line securely restored, line 1). The letter deals with questions of debts, both those of the writers and those of the recipient. In the course of a section dealing with the writers' obligations, the authors speak of someone named Marcus (line 5), who is perhaps the subject of the fragmentary remark in line 6, ἔμαθεν ἀκριβῶς λαλῆσαι [ἦ]μῖν τὸ διὰ τί καὶ τὸ πῶς ὀφείλαμεν [- - , which the editor translates „he knew exactly what to say to us about the whys and wherefores of our debts“.

In line 7 there follows, after a lacuna of perhaps 25 letters, the following: [- - ] τωσεν τὸν λογισμὸν ἡμῶν μὴ εὐρὸν ὡς ὀφείλει διδάξας ἡμᾶς. This is rendered, „since he couldn't find our account, in order to show us what was owing“. This translation does not take account of the fragmentary verb at the start of the phrase, which surely must have τὸν λογισμὸν as its object. Moreover, it does not offer any acceptable syntax for the remainder of the line. If we

<sup>1</sup> J. Diethart, D. Feissel, J. Gascou, *Les protokolla des papyrus byzantins du V<sup>e</sup> au VII<sup>e</sup> siècle. Édition, prosopographie, diplomatique*, Tyche 9 (1994) 9–40, bes. 23–27.

<sup>2</sup> Vgl. die Liste bei Feissel (Anm. 36).

<sup>3</sup> F. Angiò, *Divinità pagane e sacrifici umani nella Vita di San Pancrazio di Taormina*, in: Ὁπώρα. Studi in onore di mgr Paul Canart per il LXX compleanno, II, 49–76, bes. 73, 192 (Bollettino della Badia Greca di Grottaferrata n. s. LII, 1998).

<sup>4</sup> C. J. Stallman, *The „Life“ of S. Pancratius of Taormina*, Diss. phil., Oxford 1986; C. J. Stallman-Pacitti, *The Encomium of S. Pancratius of Taormina by Gregory the Pagurite*, Byzantion 60 (1990) 334–365. Die erste Erwähnung des Heiligen findet sich bei Gregor I. dem Großen, nach dem 591 eine Kirche in Messina einem Pancratius geweiht worden sein soll, vgl. *The Oxford Dictionary of Byzantium*, New York, Oxford 1991, III, 1571f.

instead suppose that a new phrase starts with  $\mu\eta\ \epsilon\upsilon\rho\acute{\omega}\nu$ , it is tempting to take  $\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omega$  in the sense „to find means“, i. e., to be able to do something (see Preisigke, *Wörterbuch*, I 619, „Gelegenheit finden [ohne Objekt]“). This usage is construed with a following infinitive. This suggests that we would rather have  $\delta\iota\delta\acute{\alpha}\xi\alpha\iota$  than  $\delta\iota\delta\acute{\alpha}\xi\alpha\varsigma$ , on the assumption that  $\acute{\omega}\varsigma\ \acute{\omicron}\phi\epsilon\acute{\iota}\lambda\epsilon\iota$  is parenthetical. On the plate (47), we can see that only slight traces of the letter in question can be seen, and these appear compatible with iota. At my request Bernhard Palme kindly controlled the reading on the original, reporting that „Unter dem Mikroskop ist die Lesung  $\iota$  eindeutig, weil man einige dunklere Fasern, die am Photo stören, gut von der schwarzen Tinte unterscheiden kann“. I translate the phrase thus as „since he was unable to instruct us as he ought to“.

Turning to the start of the line, Palme observes that the first letter, left unread by the editor, is an omicron („das Omikron nach der Bruchkante ist noch zur Gänze da“). That, as he remarks, limits the choice of restorations very sharply. There is, in fact, only one plausible restoration,  $\acute{\epsilon}\sigma\kappa\acute{\iota}\acute{\omicron}\tau\omega\sigma\epsilon\nu$ . The classic theologians of the patristic era — Basil, the Gregories, Athanasius, and above all John Chrysostom — contain many passages in which  $\sigma\kappa\omicron\tau\acute{\omicron}\omega$  or a cognate verb ( $\sigma\kappa\omicron\tau\acute{\iota}\zeta\omega$  is actually more common) is linked with  $\lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\varsigma$  or a compound. These are readily found in a search of the ThLG. By way of example, I cite two passages of John Chrysostom:

*In Genesim* 53, 191, 39:  $\acute{\iota}\nu\alpha\ \mu\eta\ \sigma\kappa\omicron\tau\acute{\omega}\sigma\alpha\varsigma\ \acute{\eta}\mu\acute{\omega}\nu\ \tau\acute{\omicron}\nu\ \lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\nu$

*De incomprehensibili dei natura* 5, 477:  $\sigma\kappa\omicron\tau\acute{\omicron}\iota\ \tau\acute{\omicron}\nu\ \acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\epsilon\nu\ \lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\nu$ .

The use of „darken“ in a metaphorical sense, with reference to the mind or to reasoning, is biblical, as one might expect with any idiom used so pervasively in the theologians. Moulton-Milligan (p. 579) and Bauer-Arndt-Gingrich-Danker (p. 758) both cite examples, particularly *Ephesians* 4, 18 and 1 *Colossians* 36, 2. The most direct source is perhaps *Romans* 1, 21,  $\acute{\alpha}\lambda\lambda\prime\ \acute{\epsilon}\mu\alpha\tau\alpha\acute{\iota}\acute{\omega}\theta\eta\sigma\alpha\nu\ \acute{\epsilon}\nu\ \tau\acute{\omicron}\iota\varsigma\ \delta\iota\alpha\lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\iota\varsigma\ \alpha\upsilon\tau\acute{\omega}\nu\ \kappa\alpha\acute{\iota}\ \acute{\epsilon}\sigma\kappa\omicron\tau\acute{\iota}\sigma\theta\eta\ \acute{\eta}\ \acute{\alpha}\sigma\acute{\upsilon}\nu\epsilon\tau\omicron\varsigma\ \alpha\upsilon\tau\acute{\omega}\nu\ \kappa\alpha\rho\delta\acute{\iota}\alpha$ . Chrysostom rings the changes on this vocabulary in numerous passages.

The authors of this letter would have known that their allusion to this commonplace of Christian discourse would have been readily understood by the recipient. „He darkened our reasoning, being unable to instruct us as he ought“, they say. That  $\lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\varsigma$  is also a common word for „accounting“ provides a nice touch, a delicate play on words to enliven the correspondence of the Christian elite of post-conquest Egypt. It is not the only such allusion in the letter, however; J. Triantaphyllopoulos, writing in this journal a decade ago (Tyche 5 [1990] 178), very plausibly restored line 4 to complete an allusion to phraseology about the multitude of God’s mercies found in the *Psalms* and *Isaiah*. This letter was a very polished piece of work.

Roger S. BAGNALL

### 322–339: Nikolaos GONIS

#### (a) Chronological Notes

#### 322. P.Erl. 71

This document was written some time after 272/3, as the epithets used for the city of Oxyrhynchus indicate, see D. Hagedorn, *ZPE* 12 (1973) 289 n. 41 (= BL VII 47). In fact, its date should not be far removed from 272/3. Aurelius Claudianus alias Sarapammon, who turns up in line 3, also figures in PSI Congr. XXI 13, 4, 3, of 282.

#### 323. P.Harr. I 84

This loan as edited has to be repaid  $\acute{\epsilon}\nu\ \tau\acute{\omega}\ \mu\eta\nu\acute{\iota}\ \Pi\alpha\upsilon\nu\iota\ \tau\acute{\omicron}\upsilon\ \pi\alpha\rho\acute{\omicron}\nu\acute{\iota}\ [\tau\omicron\varsigma\ \dots\ \dots]\ \tau\omicron\upsilon\ \acute{\epsilon}\tau\omicron\upsilon\varsigma$  (line 6). A photograph shows that we should read  $\acute{\epsilon}\nu\ \tau\acute{\omega}\ \mu\eta\nu\acute{\iota}\ \Pi\alpha\upsilon\nu\iota\ \tau\acute{\omicron}\upsilon\ \acute{\iota}\sigma\acute{\iota}\omicron\nu\acute{\iota}\ [\tau\omicron\varsigma\ \acute{\epsilon}\beta\delta\acute{\omicron}]\ \mu\omicron\upsilon\ \acute{\epsilon}\tau\omicron\upsilon\varsigma$ . The hand, belonging to a „slow writer“, is difficult to parallel and date with confidence, so that it is hard to tell who the emperor to whose seventh year this text refers is. The editor

with some hesitation thought of the first century, but the second century may also be considered.

## 324. P.Wash. Univ. I 22

This is a loan of wheat drawn up in cheirograph form. No provenance is stated, but the formulas used suggest that it comes from the Oxyrhynchite nome, which is actually the origin of most papyri in this collection. It was assigned to the early fourth century, but this is impossible. The loan is to be repaid τῷ Ἐπεῖφι μηνὶ τοῦ | [ἐνεστ]ῶτος ἔτους ἔκτου (lines 8–9). The plurality of emperors in the fourth century suggests that the latest year possible is year 6 of Probus, that is, 280/1.

## 325. SB XX 14628

This text is dated to year 23 of an emperor whose name has not survived. The editor adduced second-century parallels for the hand, and stated that „the document was written in the last year of the reign of Antoninus Pius, i. e. A.D. 138“ (Proceedings of the XVIII International Congress of Papyrologists, II 122). But Year 23 of Pius corresponds to 159/60. Year 23 of Caracalla, i. e. 214/5, should also be considered.

## (b) Notes on VI.–VIII. Century Documents

## 326. CPR IV 107

This Coptic deed of surety, assigned to the seventh century, has received a welcome re-edition in APF 44 (1998) 285–290. In line 9 one of the subscriptions reads † ΔΝΟΚ ΠΑΠΝΟΥΤΕ ΚΟΛ[ ] ΤΙ ΤΟΙΧΕΙ „Ich, Papnute, der Sohn des Kol-, stimme zu“. I suggest that Papnute's patronymic should be read as ΚΟΛΘΕ. For the name, see H. Satzinger, JARCE 12 (1975) 41.

## 327. P.Aberd. 33

This seventh-century receipt for wheat belongs to a well-known document type; for parallels and literature, see P.Dub. 29 *introd.* The formulas used suggest an Arsinoite provenance; in fact, almost all of the papyri in this collection come from the Fayum.

The crux of the text turns up in line 2; examination of a photograph has not removed it, but has resulted in modifying the text in line 3, printed as follows: καγκέλλ(ω) τρίτον, γί(νεται) σί(του) ᾱ. καγκέλλ(ω) ἀρ(τάβης) τρίτον, γί(νεται) (ἀρτάβης) γ' μό(νον).

σί(του) may just possibly be read instead of γί(νεται), but carries little conviction. Incidentally, line 1 starts off with a cross; a cross is also written above the name in line 4 (neither is reported in the edition).

## 328. P.Leid. Inst. 78

This text, assigned to the seventh century, has been described thus: „Receipt for a payment in money, as well as in kind. It is signed by the νοτάριος and γραμματεὺς who also wrote the document, and by two others“. This short description requires further comment. First, which is the nature of the receipt? It concerns the payment of 34 solidi and 80 artabas of wheat. The combination of money and wheat, as well as the fairly large sums involved, suggest that these are probably taxes in cash and kind paid by a fiscal district, a village for example, or just possibly a great landowner. The hand suits a date in the second half of the seventh century, that is, after the Islamic conquest of Egypt. If this holds, the receipt is likely to concern a district's contribution towards the δημόσια (χρυσικά) and ἐμβολή of an indiction year.

A further difficulty arises from the purported capacity of the signer, „who also wrote the document“. In line 4 the papyrus as edited has Μακάρι(ος) νο(τ)άριος) γραμματεὺς) στοιχ(εῖ).

On the basis of the published photograph (pl. XLI), it is possible to read Μακάρο(τος) ν(ο)τ(άριος) ἔγρ(αψα) (καί) στοιχ(εῖ).

(καί) is represented by the usual sinuous stroke, here ligatured to the oblique which intersects the descender of rho, marking the contraction. For the collocation, cf. SPP X 169, 4 (762, cf. BL VII 258).

### 329. P.Palau Ribes 22

This is a fragment of a sixth-century land lease from Aphrodito. L. 10 is printed as τῆς ἀν-τ]ῆς κώμης; the papyrus probably had ἐν πεδιάδι τῆς ἀντ]ῆς κώμης | [Ἐφροδίτης. In line 12 the editor restores κατὰ τὰ ἀ]ντῶν ὄρια, but there are other possibilities too, cf. P.Michael. 46, 10 πρὸς τὰ ἀρχαῖα αὐτοῦ ὄρια. In l. 19 supply [καί ἐπερωτηθέντες].

### 330. P.Palau Ribes 23

This is another fragmentary land lease from Aphrodito contracted some time in the sixth century. The nature of the document may be specified more precisely as a sharecrop lease (*Teilpachtvertrag*), see the list and discussion by A. Jördens in P.Heid. V pp. 233–250: cf. the expression μερισθῆν]αι ἀνά τὸ ἥμισυ μέρος (line 4), which may be compared to P.Vat. Aphrod. 2. fr B (= P.Köln II 104), 17–19 (VI): τὸ(ν) δὲ καρπὸν τῶν | φοινικίων(ων) καὶ ἐλαώνων καὶ πωμαρίου καὶ λαχαναία(ς) εἰς ἡμᾶς μερισθῆναι | ἀνά τὸ ἥμισυ μέρος. Also, the clause δώσω δέ σοι καθ' ἔτος τυροῦς | [ - - ] ἑορτικὰς ἐξαλλαγὰς τρίς (lines 5–6) is typical of Aphrodito contracts of this type, cf. P.Michael. 46, 21–22 (559), P.Vat. Aphrod. 1, 35–36 (598), 2. fr B. 11–13. These parallels also give us an idea of how the lost part of line 6 would have run: [ξηροῦς (γεουχικούς καλοῦς) *number* καὶ λεμψάνας ἀγγεῖα/κολοβὰ *number* καί].

### 331. P.Vindob. G 43135 = *Analecta Papyrologica* 5 (1993) 90–91 (no. 7)

The first entry of this short sixth/seventh century list (line 1) as edited reads: μουλήρ(ιον) μη( ) α. μη( ) receives extensive discussion in the commentary, but the suggestions recorded there should be abandoned. On the published photograph I read μι<sup>ς</sup>, that is, μικ(ρόν). If the qualification of what literally means „little mule“ as „little“ seems otiose, it may be worth noting that in Modern Greek μουλάρι is not a diminutive, but signifies a mule of any size. On mules see now J. Diethart, ZPE 127 (1999) 163f.

### 332. SB I 5946

The first line of this text, originally published as P.Ryl. 142 *verso*, was printed thus: θεδωρ[α]κ<sup>ε</sup> λκρωσ<sup>ε</sup> δι' Ἰω[

P. J. Sijpesteijn, *Aegyptus* 68 (1988) 80 (= BL IX 244) read the first word as δέδωκεν, and pointed out that the document was a receipt. But the second word still makes no sense. The published photograph (pl. 12) allows reading: δέδωκ<sup>ε</sup> (καὶ) ἐπλήρωσ<sup>ε</sup> δι' Ἰω[

The receipt concerns the rent of an *epaulis* which belongs to a „holy church“ represented by its *oikonomos* Eustephios; the minuscule hand suggests a date in the late seventh or early eighth century. The formulaic phrase in line 1 occurs in several Hermopolite receipts<sup>5</sup>, so that it is likely that this was a Hermopolite church; in fact, most of the Rylands Coptica come from this region.

<sup>5</sup> Cf. e. g. P.Giss. 106, 2; P.Lond. V 1782, 2–3; SPP III 271a, 3; 271b, 8–9; 272, 2, although there is at least one non-Hermopolite example, P.Bal. 148 fr 1, 2 δέδωκε (καὶ) πλή(ρωσε) — the abbreviations have been wrongly resolved in the DDBDP version, which has (ὕπερ) πλή(ρους).

Two further textual notes may be recorded here. At the end of line 2 supply ἀπό, so that the text would run ἀπὸ] Φαμ(ενὼ)θ ἰ(ν)δ(ικτίωνος) ζ ἕω(ς) Φαμ(ενὼ)θ ἰνδ(ικτίωνος) η. Last, in line 4 read Εὐστέφ[ι]ος ἐλ(ά)χ(ιστος) (καὶ) οἰκο(νόμος); the editor took the sinuous stroke (?) representing (καὶ) as part of ἐλ(ά)χ(ιστος). P. Apoll. 57, 12 is somewhat comparable: Παπνοῦθις διάκ(ονος) ἐλάχ(ιστος) (καὶ) σὺν Θε(εῶ) νομικός.

## 333. SB XIV 11961

This is a „christliches Brieffragment“ assigned to the sixth century. In l. 2–3 the edition has τ]ῆ σ]ῆ λαμπρότ]ητι. Irregular syllabification is by no means exceptional, but in this scrap, where no consecutive sense emerges, I do not see why one should not opt for a more viable articulation, i. e. read ἦ σ]ῆ λαμπρότ]ης.

## 334. SB XIV 11982

The prescript of this fragmentary contract of apprenticeship of 554 has been edited as follows (lines 4–5):

[παρὰ Θεοδώρας -- ἐ]κ μητρὸς Αἰδεσίας καταμενούσης πρὸ πολλοῦ ἐνταῦθα  
[ --- ]ς τῆ εὐλαβεστάτῳ κληρικῶ καὶ βαρβαρικαρίῳ

A contract with a prescript of the type παρὰ τοῦ/τῆς δεῖνος τῶ/τῆ δεῖνι (in this order) is unusual. But the published photograph in *ed. pr.* (MPL 2 [1977] 318) allows reading καταμένουσα in place of καταμενούσης. We should accordingly restore Θεοδώρα at the start of line 4.

## 335. SB XVIII 13584

This is a sixth-century land lease from the Hermopolite region. In line 14 in place of [τοῦ ἐκεῖσε κεχωρισμένου λάκκου καὶ --- καὶ --- ]ίου read [τοῦ ἐκεῖσε κεχωρισμένου λάκκου καὶ κυκλευτηρίου καὶ βοοστασίου]. Cf. CPR IX 26, 7 (545/6), P. Stras. V 474, 8 (553), P. Ross. Georg. III 40, 8 (589), P. Cair. Masp. III 67299, 11f., 35 (VI), T. Varie 2, 1 (VII).

## 336. P. Bal. 123

Several receipts of late date start off with the phrase ἔχω ἐγώ. But this is not the case with this Balai'zah text, whose beginning was read as ἔχω ἐγώ : examination of the original (at the Bodleian Library, Oxford) shows that the papyrus has δεδωκ/, i. e., δέδωκ(εν).

## 337. SPP X 152

The first line of this fragmentary sixth/seventh-century letter as edited runs ὁ γραμματηφόρος Γεωργος προσῆλ[θεν]. The editor took Γεωργος as a personal name, a by-form of Γεώργιος, which at first sight seems possible, cf. Modern Greek Γιώργος (the name is attested once in the papyri, cf. D. Foraboschi, *Onomasticon Alterum Papyrologicum* under Γεωργός). But it is preferable to read γεωργός (the lack of an accent in *ed. pr.* might suggest that the editor had doubts over his choice); cf. P. Lond. III 1073, 1 (VI:) οἱ γραμματηφόροι γεωργοί.

## 338. SPP X 204 ν

As read, line 3 of this eighth-century fiscal document contains the phrase λό[γ]φ δαπα(νημάτων) τοῦ ἀμυρᾶ

There is no reason to prefer the plural *δαπα*(νημάτων) to the *terminus technicus* *δαπά*(νης). This also holds for line 4: read *λό[γ]ω δαπά*(νης) *ἀνδραπόδ(ων)*<sup>6</sup>. Then, according to the edition, the second alpha of *ἀμιρᾶ* is superscript; one is entitled to suspect that the reference is not to a simple *amîr*, but the *amîr al-mu'minîn* (literally the „commander of the faithfuls“, i. e. the caliph). This has been confirmed on the original by F. Morelli, who tells me that „il tratto destro di α dal basso risale e fa un λ evidentissimo“. That is, read *λό[γ]ω δαπά*(νης) *τοῦ ἀμιρα(λμουμνιν)*

For the tax involved, see T. M. Hickey, K. A. Worp, *BASP* 34 (1997) 102, n. ll. 3–4. This would be the fourth text attesting it.

### 339. Abbreviating *δαπάνη*

The Louvre ostracon E 6262 (*ed.* CRIPPEL 18 [1996] 16), part of a group of mostly Coptic ostraca from Jême, preserves a tax receipt dated to 2. 11. 727. It records a payment (ὕπερ) ... τοῦ συμβούλου. The unread word has received the following comment: „s’agit-il d’une abréviation de *δαπάνης*?“. The editor’s suspicion may be confirmed on the published photograph (pl. 6C), which allows reading *δ[ ]<sup>π</sup>*, that is, *δ(α)π(άνης)*. The abbreviation is a standard one, see P.Lond. IV p. 603. For the tax levied, destined for the maintenance of the Arab governor of Egypt, see Hickey and Worp, *loc. cit.* 102.

Nikolaos GONIS

### 340. *ἀκτ(ου)ἄριος* oder *ΝΑΚ ΤΑΡΕ*?<sup>7</sup>

In der Edition P.Yale Copt. 10, 10<sup>8</sup>, einem Brief, findet sich folgender Text: [ - - ] *ΝΤΔΙ* *ϸϨΔΙ* *ΝΔΙ* *ΤΗΡΟΥ* *ΝΑΚΤΑΡΕ* *ΚΑΝΟΥÇ* *ΕΡΟΟΥ* *ΕΠ[ - - ]*. Als Übersetzung bietet die Edition: „... write to me that you have agreed with all the *actuarii*“. Diese Interpretation bringt verschiedene Probleme mit sich: *ϸϨΔΙ* wird als Imperativ aufgefaßt. Die Buchstabenfolge vor diesem Wort (*ΝΤΔΙ*) muß damit zu einem vorangehenden Wort gehören. *ΝΔΙ* wird als Präposition *ΝΔ=* mit Personalsuffix der ersten Person Sg. verstanden. Es folgen „alle *actuarii*“, mit denen die angesprochene Person übereinstimmt. Allerdings ergeben sich bei dieser Interpretation einige Schwierigkeiten: Es lassen sich im rückläufigen Wörterbuch keine Ergänzungen finden, die zu dieser Buchstabenkombination passen könnten<sup>9</sup>. *ΝΤΔΙ* als Ende eines Wortes scheint somit unwahrscheinlich, wenn man nicht *ΜΝΤΔΙ* („ich habe nicht“) annehmen möchte, das eigentlich ein nachfolgendes Objekt benötigt. Gleichzeitig kann (*ΝΤ*)*ΔΙ**ϸϨΔΙ* als 1. Pers. Sg. des Perfekt I (bzw. Perfekt II, falls man *ΝΤ* nicht als Teil eines vorhergehenden Wortes interpretieren möchte) aufgefaßt werden, so daß hier offensichtlich nicht von einem Imperativ auszugehen ist. Ein weiteres Problem ist, daß sich *ΤΗΡΕ=* auf etwas Vorangehendes beziehen muß<sup>10</sup>. Insofern scheint es sicherer, *ΝΔΙ* als Plural des Demonstrativpronomens aufzufassen<sup>11</sup>. *ΝΔΙ* *ΤΗΡΟΥ* könnte dann „diese alle“ bedeuten. Es stellt sich somit die Frage, ob eine andere Unterteilung

<sup>6</sup> A. Grohmann in *Festschrift Oertel* (1964) 121 n. 6 quotes the text as having *λό[γ]ω δαπά*[νης].

<sup>7</sup> Die Korrektur ergab sich während der Arbeit an einem Wörterbuch der griechischen Lehnwörter in koptischen dokumentarischen Texten. Das Projekt wird von H. Harrauer geleitet und vom Fonds zur Förderung der wissenschaftlichen Forschung unterstützt.

<sup>8</sup> L. MacCoull, *Coptic Documentary Papyri in the Beinecke Library, Yale University*, (Society for Coptic Archaeology Texts and Documents 17), Cairo 1986, S. 42.

<sup>9</sup> M. O. Strasbach, B. Barc, *Dictionnaire inversé du Copte*, (CBCo 2), Louvain 1976, 53.

<sup>10</sup> Vgl. hierzu W. C. Till, *Koptische Grammatik (saïdischer Dialekt). Mit Bibliographie, Lesestücken und Wörterverzeichnissen*, Leipzig 1978, § 194.

<sup>11</sup> Vgl. Till, *Koptische Grammatik*, § 201.

der Buchstabenfolge ΝΑΚΤΑΡΕ nicht zu einem besseren Verständnis der Zeile beizutragen vermag. Der Vorschlag lautet: ΝΤΑΪϸϨΑΪ ΝΑΪ ΤΗΡΟΥ ΝΑΚ ΤΑΡΕΚΑΝΟΥϸ ΕΡΟΥϸ ΕΠ[ - - ] „ich habe all dieses dir geschrieben, damit du ihn darüber befragst (oder: ihm dieses sagst; oder: diese von ihm verlangst<sup>12</sup>)“. Für die von der Editorin vorgeschlagene Übersetzung würde man eine andere Konstruktion erwarten: ϸϨΑΪ ΝΑΪ ΔΕ ...; der Inhalt eines Schreibens wird im Normalfall mit ΔΕ angeschlossen; auch widerspricht es der koptischen Satzkonstruktion, das Objekt vor das Subjekt und das Prädikat zu ziehen. Aufgrund der koptischen Satzstellung müßten die *actuarii* das Subjekt des nachfolgenden Satzes sein; dies ist jedoch nicht möglich, da ΚΑΝΟΥϸ 2. Pers. Sg. Präsens ist. ϸϨΑΪ wäre für die neue Interpretation als *Status nominalis* anzusehen<sup>13</sup>. Die Konstruktion des Satzes ist als ϸϨΑΪ mit nachfolgendem Finalis aufzufassen, der die Konsequenz aus dem Mitgeteilten verdeutlicht<sup>14</sup>. Die *actuarii* sind aus dem Index der Edition zu streichen<sup>15</sup>. *Actuarii* sind in koptischer Zeit belegt<sup>16</sup>.

Hans FÖRSTER

### Zu Korr. Tyche 262: *mea culpa*

In Tyche 13 (1998) 263–264, I proposed a correction on SB XVI 12679, 4. I now realise that *ed. pr.* is probably right, and I was wrong; accordingly, Korr. Tyche 262 should be ignored.

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<sup>12</sup> Für die Bedeutung von ΚΑΝΟΥϸ vgl. W. Westendorf, *Koptisches Handwörterbuch*, Heidelberg 1965/77, s. v., sowie W. E. Crum, *A Coptic Dictionary*, Oxford 1939, s. v., der auch Beispiele für folgende Konstruktion bietet: ΚΑΝΟΥϸ= Ε-; vgl. auch W. C. Till, *Die koptischen Ostraka der Papyrussammlung der Österreichischen Nationalbibliothek*, (Denkschr. Österr. Akad. Wiss., phil.-hist. Kl. 78/1), Wien 1960, Nr. 28, 14f: ΔΝΟΚ ΙϸΔΚ ΕΙϸϨΑΪ ΝΑΚ ΔΕ ΝΕΙΧΝΟΥΚ ΕΒΕΛΛΑΥ ϨΑΡΟΥϸ „Ich, Isak, schreibe dir: ich werde nichts weiter von dir dafür verlangen“.

<sup>13</sup> Belege für die Verwendung des *Status nominalis* von ϸϨΑΪ mit nachfolgendem Substantiv finden sich bei Till, *Die koptischen Ostraka*, Nr. 8, 4; 28, 21; 31, 1134, 1237, 552, 7; 53, 7; 112, 10; für ϸϨΑΪ mit nachfolgendem ΝΑΪ (in der Bedeutung von „diese“) vgl. H. Satzinger, *Koptische Urkunden III*, Berlin 1968, Nr. 402, 10: ΕΙϸϨΑΪ ΝΑΪ; für die Konstruktion ΝΑΪ ΕΙϸϨΑΪ ΜΜΟΥϸ („diese [sc. Dinge], die ich schreibe“) vgl. P. E. Kahle, *Bala'iza. Coptic Texts from Deir El-Bala'izah in Upper Egypt*, II, London 1954, Nr. 223, 11 und öfter.

<sup>14</sup> Für die Gesamtkonstruktion vgl. W. E. Crum, E. G. White, *The Monastery of Epiphanius at Thebes*, II, New York 1926, Nr. 460, 8f: ΔΪϸϨΑΪ ϸΑΡΕ ϨΙΤΝΤΠΑΡΟΥϸΙΑ [ - ] ΝΒΙΚ, ΝΑΡΕ ΕΤΡΕϸΤΝΝΟΥϸ ΤΑΘΟΛΤΕ „The writer speaks of carrying out recipients's bidding; (7) he has hastened to write to Ape (Luxor), availing himself of the presence of [.....]. He has requested the *vicarius* at Ape to send (or to bid send) the waggon“. Falls nur der Name des *vicarius* ausgefallen sein sollte — und für Z. 3 wird in der Edition eine Textergänzung vorgeschlagen, die davon ausgeht, daß sehr wenig Text fehlt — so würde die Konstruktion (hier: ϸϨΑΪ mit folgendem kausativem Infinitiv, um die Konsequenz aus einer mitgeteilten Information oder Bitte zum Ausdruck zu bringen) der von P. Yale Copt. sehr nahe kommen.

<sup>15</sup> Das gilt auch für den entsprechenden Eintrag bei I. M. Cervenka-Ehrenstrasser, *Lexikon der lateinischen Lehnwörter in den griechischsprachigen dokumentarischen Texten Ägyptens mit Berücksichtigung koptischer Quellen (Lex. Lat. Lehn.)*, Faszikel I (Alpha), (MPER NS XXVII), Wien 1996 S. 64.

<sup>16</sup> Lex. Lat. Lehn s. v.