#articleTitle

P.Ross.Georg. 2 13 and Other Corrections to Published Papyri

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#acknowledgement

This article is the result of work done in relation to two SNSF projects: Grammateus (SNSF n° 182205, PI Paul Schubert) and EGRAPSA (SNSF n° 211682, PI Isabelle Marthot-Santaniello). Thanks to Susan Fogarty, Isabelle Marthot-Santaniello, Paul Schubert and Pylon’s anonymous reviewers for their comments. The corrections to P.Ross.Georg. 2 13 were first presented at the “109. Papyrologisch-epigraphische Werkstatt” at the University of Vienna; in addition to the audience, I wish to thank Sophie Kovarik for inviting me and Amin Benaissa for his helpful suggestions. My thanks also go to the Korneli Kekelidze Georgian National Centre of Manuscripts for the image of P.Ross.Georg. 2 13 and to Kovarik for helping me contact them.

#articleHeader

The Subscription to P.Ross.Georg. 2 13: a New Reading

The editor of [P.Ross.Georg. 2 13](https://papyri.info/ddbdp/p.ross.georg%3B2%3B13) (small livestock declaration, Oxyrhynchite nome, reign of Nero) mentioned in his commentary that the reading of the second-hand subscription was surely wrong[[1]](#footnote-2). The text as published is indeed hard to understand and has no parallel; I reproduce it here:

#blockQuote

**(hand 2)** Πλουτίων̣ [Π]λουτίωνος ὄμνυ(μί)  
 με καταχωρῶ̣ν̣ Ἡρακλᾶς αρ̣α̣  
15 ευδαιμον κ̣[αὶ] ἔγραψεν ὑπὲρ αὐτοῦ   
- - - -

#endBlockQuote

Thanks to a digital image of the piece (Fig. 1), I could verify and revise the reading; the final lines are not as exceptional as they seemed and preserve a standard subscription for livestock declarations, for which [P.Oxy. 71 4824](https://papyri.info/ddbdp/p.oxy%3B71%3B4824).20–26, [P.Oxy. 84 5441](https://papyri.info/ddbdp/p.oxy%3B84%3B5441).22–27 and [P.Oxy. 84 5445](https://papyri.info/ddbdp/p.oxy%3B84%3B5445).14–17 are contemporary parallels. Here is the revised text:

#editionDDB

#text

<S=.grc

<=

13. Πλουτίων [Π]λουτίωνος <:ὀμώ14.- μοκα|reg|ὀμώ̣

14.- μεκα:> τὸν ὅρκ̣ο̣ν. Ἡρακλᾶς α.11

15. Εὐδαιμονί̣δ̣[ο]ς̣ ἔγραψα ὑ̣π̣ὲ̣ρ̣ α̣ὐ̣τ̣ο̣ῦ̣

16. vestig

16. lost.?lin

#commentary

13: a diagonal stroke below the initial γ of l. 12 divides the main text from the subscription.

13–14: on the spelling ὀμώμεκα, cf. the commentary to P.Oxy. 84 5445.15 (Gonis et al. 2019: 144); it appears to be characteristic of the Oxyrhynchite nome. The ω at the end of l. 13 has a strange shape and ends in a horizontal stroke above the μ. It looks like an abbreviation stroke (although the word is not abbreviated) or a horizontal ruler dividing the main text from the subscription.

14–15: the text must contain the identification of the person who wrote on behalf of Ploution, a certain Heraklas.

14: the traces at the end of the line, almost a Verschleifung, are difficult to read. They could contain either the name of Heraklas’ father or, as Amin Benaissa suggested to me, the indication ἀπελεύθερος, freedman. The latter suits the presence of the ensuing feminine name better. For a parallel for a freedman signing for someone else, cf. [P.Oxy. 46 3275](https://papyri.info/ddbdp/p.oxy%3B46%3B3275).44–49 (ca. 103–111 CE, Oxyrhynchos). An alternative reading that suits the traces is Ἡρακλοῦς ἀπελευθέρα; however, women did not sign on behalf of men, so having a freedwoman signing for Ploution seems hardly probable[[2]](#footnote-3).

15: as the first editor noticed, the traces at l. 15 read either ευδαιμονιδ- or ευδαιμονκ; the former seems preferable. A feminine name Εὐδαιμονίς is well attested in Roman Egypt[[3]](#footnote-4); this would be its earliest attestation in first-century CE Oxyrhynchos[[4]](#footnote-5). Eudaimonis can be either the mother or the former owner of Heraklas, depending on the reading of the traces at the end of l. 14. The hypothesis of the mother is less probable: the end of l. 14 does not resemble the abbreviation for (μητρός), and these widespread illiterate signatures usually lack the matronymic. Only three first-century CE exceptions exist to this tendency: [P.Oxy. 2 275](https://papyri.info/ddbdp/p.oxy%3B2%3B275).41–43; [66 4533](https://papyri.info/ddbdp/p.oxy%3B66%3B4533).14–15; [PSI 8 871](https://papyri.info/ddbdp/psi%3B8%3B871).29–32. In all these cases, none of which is a declaration, the formula is name + patronymic + papponymic + matronymic, sometimes with the maternal papponymic, too[[5]](#footnote-6); there is no place for the complete sequence in the present papyrus. On the contrary, the indication of the former owner would replace the patronymic in the case of freedmen, and women slave owners named Eudaimonis are attested in the Arsinoite nome in the first century CE[[6]](#footnote-7).

15: after the ψ of ἔγραψα, the traces become very slurred. The reading is based on the most current formula of these signatures, but one cannot exclude other options. For instance, among contemporary Oxyrhynchite livestock declarations, [P.Oxy. 71 4824](https://papyri.info/ddbdp/p.oxy%3B71%3B4824).23 (67 CE) has ἔγραψα ὑπὲρ τοῦ ἀδελφοῦ, [P.Oxy. 84 5441](https://papyri.info/ddbdp/p.oxy%3B84%3B5441).23–24 (58 CE) ἔ̣γ̣ρ̣αψα ὑπ̣ὲρ α̣(ὐτοῦ), [P.Oxy. 84 5445](https://papyri.info/ddbdp/p.oxy%3B84%3B5445).16–17 (98 CE) ἔγραψα ὑπὲρ αὐτοῦ and [P.Oxy. 84 5446](https://papyri.info/ddbdp/p.oxy%3B84%3B5446).34 (107 CE) ἔγραψα ὑπὲρ αὐτῶν.

16: some traces are visible below the μ of Εὐδαιμονίδ[ο]ς̣; the first editor did not mention them. The final lines should have contained the end of the formula (something like μὴ εἰδότος γράμματα) and the date.

In addition to the subscription, the text of P.Ross.Georg. 2 13.10–11 should also be corrected. The original edition reads a verbal form ὑπο̣σ̣τ̣α-λέσθαι, yet the papyrus has ὑπεσ̣τά-λεσθαι. None is a regular infinitive of ὑποστέλλω; because of the augment -ε-, ὑπεστάλεσθαι is probably an irregular form of the perfect infinitive middle-passive ὑπεστάλθαι, built by analogy with the ending -εσθαι of the present infinitive middle/passive or the second aorist middle infinitive[[7]](#footnote-8). I found no parallel for such a mistake, although the use of present or aorist endings in the perfect stem is occasionally attested in Roman papyri[[8]](#footnote-9).

The verb ὑποστέλλω is rare in oath formulas; the only parallels are [SB 20 14440](https://papyri.info/ddbdp/sb%3B20%3B14440).18–19 (census declaration, 12 CE, Arsinoite): ὑποσ̣τ̣ειλάμενος; [P.Oxy. 2 246](https://papyri.info/ddbdp/p.oxy%3B2%3B246).26 (small livestock declaration, 66 CE, Oxyrhynchite): ὑπεστά̣[λθ(αι)]; [P.Hever 61](https://papyri.info/ddbdp/p.hever%3B%3B61).3 (declaration, 127 CE, province of Arabia): ὑποστειλάμενος; and [P.Oslo 3 98](https://papyri.info/ddbdp/p.oslo%3B3%3B98).31–32 (census declaration, 132/133 CE, Herakleopolis): ὑπεστά̣λ̣θ̣αι. In all these papyri, just as in P.Ross.Georg. 2 13, the expression is μηδὲν ὑποστέλλεσθαι, “not to omit anything.”

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1. [Krüger 1929](https://papyri.info/biblio/95013): 58: “die Subscriptio ist sicher falsch gelesen.” [↑](#footnote-ref-2)
2. [Youtie 1975](https://papyri.info/biblio/51147): 216 n. 41. I checked with the documents published after 1975, and Youtie’s assertion holds true. [↑](#footnote-ref-3)
3. The masculine Εὐδαιμονίδης, although attested in the Peloponnesos as Εὐδαιμονίδας ([LGPN III.A](https://papyri.info/biblio/95013), s.v. Εὐδαιμονίδας), is unattested in Egypt. [↑](#footnote-ref-4)
4. Other early attestations of the name in Oxyrhynchos may be in [P.Eirene 4 29](https://papyri.info/ddbdp/p.eirene%3B4%3B29).56 and [30](https://papyri.info/ddbdp/p.eirene%3B4%3B30).12, dated in the edition to the late first to early second century CE, before 103/104 CE, yet their Oxyrhynchite provenance is uncertain; [P.Oxy. 3 504](https://papyri.info/ddbdp/p.oxy%3B3%3B504).7, dated to 118/119 CE by [Benaissa 2011](https://papyri.info/biblio/79910): 227, and [P.Oxy. 47 3336](https://papyri.info/ddbdp/p.oxy%3B47%3B3336).19, dated 133 CE, give slightly later yet surely Oxyrhynchite attestations of the name. [↑](#footnote-ref-5)
5. On the extremely high frequency of the paternal papponymic in combination with a matronymic in the second half of the first century CE, cf. [Depauw 2010](https://papyri.info/biblio/78048): 132; Broux and Depauw 2015: 472. The maternal papponymic is less ubiquitous but still highly common at this time, cf. Broux and Depauw 2015: 473; 478. [↑](#footnote-ref-6)
6. Cf. [P.Mich. 2 121 V](https://papyri.info/ddbdp/p.mich%3B2%3B121v) Col. 6.18; Col. 7.6 (42 CE, Arsinoite); [5 281](https://papyri.info/ddbdp/p.mich%3B5%3B281) (1st c. CE, Arsinoite). [↑](#footnote-ref-7)
7. In any other tense of the infinitive, the verb ὑποστέλλω would have lost the augment. In the perfect, on the contrary, it preserves it, as it functions as a reduplication. [↑](#footnote-ref-8)
8. [Gignac 1981](https://papyri.info/biblio/9657): 355–356. [↑](#footnote-ref-9)