

MISCELLANEOUS NOTES ON SOME P.S.A.ATHEN.*

1. P.S.A.Athen. 3

The papyrus is made up of two fragments which for the sake of convenience I shall call A (lines 1-12 in the editio princeps) and B (lines 13-18). The top of A had been joined to the top of B upside down, so that line 1 touched and overlapped line 13. Two smaller pieces of a much coarser papyrus had been pasted (fortunately not very securely) on the back of no. 3. Petropoulos argued that A was joined to B either by a careless addressee or by a third person who wished to use the back of the larger piece and therefore paid no attention to the arrangement of the text on the front. One of the smaller pieces on the back has in fact some writing on it, but this cannot be the ancient address, as Petropoulos thought, not only because the few traces still visible look suspiciously like Coptic, but also because part of the true address was discovered after these two foreign pieces (catalogued now under inv. nos. 75 and 76) had been removed.

A and B were written, as Petropoulos correctly observed, by the same hand and are part of the same document. I add here that the handwriting is identical with that of P.S.A.Athen. 8, addressed 'Ἡράκλειτος Δωρίωνι (line 1) and to be dated at some time between ca. 183 and ca. 164 B.C.¹ In no. 3 the addressee's name is partially preserved at the

* The few corrections to the P.S.A.Athen. which I offer here were noted during the month that I spent in the archives of the Archaeological Society at Athens preserving its papyrus collection. As the time at my disposal was very limited and my obligations to the Society did not allow me to focus my attention on anything but damping, relaxing, and mounting papyri, I confined myself to examining a limited number of texts, particularly those of which new fragments had been identified among the unpublished pieces. My primary concern has been the revision of the text, and this will explain the absence of any systematic commentary.

I should like to express here my indebtedness to Prof. J. Kalleris for a very enlightening discussion of P.S.A.Athen. 69, and to Prof. J. Bingen for supplying me with the plate of P.S.A.Athen 58.

1. See T. Reekmans, *Stud. Hell.* 7 (1951) 92, n. 2.

back, Δωρ[, and so we are dealing with another missive from Herakleitos to Dorion, and one which should most likely be dated within the same approximate time limits as no. 8.

Petropoulos placed A on top of B, but the discovery of the address on the back (perpendicular to the bottom edge of B) calls for the placement of B on top of A, which would allow for the address to fall in the middle of the united piece. This would also be in agreement with the overall appearance of the front: the script, which is steady and clear in B, becomes progressively faster and less careful in A, the last three lines of which are cramped, as if the writer was running out of space.

Below I offer on the left Petropoulos' text and arrangement, and on the right mine.

υπ..[προσ-]	ἐπει τοὺς
φωνῆσαι σοι	σιτολόγους
περὶ αὐτοῦ	ἔξαπε[στάλ-]
ἀποδέξασθαι	καμεν π[...]
5 τὸν ἄνθρωπον	5 ἐνάρξαι [...]
φιλοφρόνω[ς]	[...].χῆ[...]
καὶ πορευ[— — —
παράστησον	η... π[προσ-]
ἕως Μέμφεως	φωνῆσαι σοι
10 τοῦτον δεχ[.]ειν	περὶ αὐτοῦ
ειν.ν..α	10 ἀποδέξα....
[.....].....	τὸν ἄνθρωπον
— — —	φιλοφρόνω[ς]
ἐπει τοὺς	καὶ πορεῖον
σιτολόγ[ου]ς	παράστησον
15 ἔξαπε[στάλ-]	15 ἕως Μέμφεως
καμεν .[	τοῦτον δε.[.]ειν
ἐνάρξαι[	....νμα...
].χ.[	[...].φ[...]

Back: Δωρ[ίωσι]

6. The loss of at least one line should be posited between B₁ and A, thus allowing for the restoration Δωρ[ίων] on the back.

10. I cannot read ἀποδέξασθαι.

16. δ' ἐλ[θ]εῖν would be possible, but so would perhaps ἀ(ν)ελ[θ]εῖν.

2. P.S.A. Athen. 7

In line 1 after πρώτων read φί[λων καὶ], and in line 3 for ἱππέων καὶ Τροχάμ[βου] read ἱππέων κληρούχων.

3. P.S.A. Athen. 17 + inv. no. 152

A number of small but bothersome oversights in the editio princeps have already been pointed out by B. A. van Groningen, E. P. Wegener, M. Hombert, P. Viereck, and U. Wilcken (collected in *BL* III, 216). A new edition from the original will, I trust, be welcome, especially since the discovery that inv. no. 152 is the missing upper part of the papyrus enables us now to have a complete document. In the text which follows the lines preserved in 152 have been printed in italics.

Ἀπιδία Ἀ[πολλωνάριον καὶ ὤς]
 χρηματίζε[ι ἀπὸ τοῦ]
 νομοῦ Σιμοίρεως τό[πων],
 παρὰ Αἰρηλίου Σα[.....]
 5 βοῦτος μητρὸς [..... ἀπὸ ἐποι-]
 κίου Σιμοίρωνος.
 βούλομαι ἐκουσίως κ[αὶ] ἀθέρετως
 μισθώσασθαι παρὰ σοῦ παράδι-
 σον ἀπὸ βορρᾶ τοῦ προ[κ]ειμένου
 10 ἐποικίου καλούμενον .οιμ()
 ἀρούρας τέσσαρες, (γίνονται) (ἄρουραι) δ-, ἢ δ-
 σας ἐὰν ὦσι, σὺν τῇ οὔσι μηγα-
 νῆ{ν} ἐξηρτισμένη{ν} πᾶσι τοῖς
 σκεύεσι, πρὸς μόνον τὸν σπόρον(ν)
 15 τοῦ ἐνεστῶτος δ (ἔτους), ὥστε μάλ-
 τὸν μεμισθωμένον κατα-
 σπεῖραι ταύτας σπόρων ὧ ἐὰν

- αἰρῶμαι, καὶ ἀπενέγκασθαι εἰς
τὸ ἴδιον τὰ ἐξ αὐτῶν περι-
20 γεινόμενα γενήματα πάντα,
φόρου ἀποτάκτου οὐ ὑπισχ'ν'οῦ-
μαι τελέσαι ἀργυρίου δραχμὰς
τετρακοσίας, (γίνονται) (δραχμαὶ) υ-, τὴν δὲ
ἀπόδοσιν ποιήσομαι τῷ
25 Ἐπειφ μηνί, τῶν γενημάτων(ν)
ἐπὶ τῆς ἀλωνίας ὄντων,
ἀνυπερθέτως· ἐπὶ τέλει [το]ῦ
χρόνου παραδώσω τὴν μη-
χανὴν καὶ τὰ περιόντα σκεύη
30 καθὼς πρόκειται.

- (ἔτους) δ- αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Σεουήρου
Ἀλεξάνδρου Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ, Φαῶφι ἰγ̄.
35 (m²) Ἀπιδία Ἀπολωνάριον
διὰ ἐμοῦ Ἰλάρου ἐμίσθω-
σα ὡς πρόκειται.

Back

[.οιμ]() (ἄρουραι) δ- φόρο(ς) (δραχμαὶ) υ
(m¹) μίσθ(ωσις) παραδίσου
γενή(ματα) δ (ἔτους)

3. Σιμοίρεως τό[πων] or το[παρ(χίας)]? Not in Preisigke or Kiessling. Van Groningen, *Museum* 47 (1940) 261, suggested that the Σιμοίρωνος ἐποίκιον in line 6 may be identical with the locality called Σιμοιρων (genitive) in P. Lond. I (p. 159) 99. 37; but the provenance of that papyrus is not known. (The Σώφθις mentioned therein, however, could be identical with Ψώβθις, a village in the Middle Toparchy of the Oxyrhynchite.)

10. Ποιμ(ένος) or Ποιμ(ένων) could be a possible reading; but the traces are very faint and not particularly characteristic. In any case, not καλουμένου Σιμ(οίρων) (so E. P. Wegener, *BL* III, 216).

15. ὥστε μαι (= μὲ): alternatively ὥστ' ἐμαι (=ἐμὲ).

36. Ἰλάρου = *Hilari*; Ἰλαροῦ, Petropoulos.

4. *P.S.A. Athen. 18*

The date in lines 15-18 should be read as follows:

[] (ἔτους) γ ἀνοκράτορος Καίσαρος
 [Μάρκο]υ Αύρηλ[ί]ου Σεουήρου
 [Ἀλεξάν]δρου Εὐσ(εβοῦς) Εὐτυχοῦς Σε(βα)στοῦ
 [.....] ιβ̄.

F. M. Heichelheim's attempt in *JEA* 27 (1941) 177 to supplement Petropoulos' reading should be discarded.

5. *P.S.A. Athen. 20*

In line 30 S. von Bolla, *Untersuchungen z. Tiermiete u. Viehpacht* (Münch. Beitr. z. Pap. 30, 1940), 77, proposed that τρ[ο]φείων be read for Petropoulos' μισ[θ]ῶν. Whatever the difficulties the latter may present, it is a correct interpretation of the traces. I read μισθ[ῶν].

6. *P.S.A. Athen. 30 verso*

Line 3 reads](πυροῦ ἀρτάβαι) χ, οὐσ(ίας) Τίτου (πυροῦ ἀρτάβαι) χ,
 (γίνονται) αἱ π(ροκείμενα).

7. *P.S.A. Athen. 33*

The papyrus is broken into 3 fragments, which I shall call A, B, and C, in the order in which Petropoulos arranged them in the editio princeps. For the correct arrangement of these three fragments the following two external criteria should be taken into consideration: (1) The right hand margin is preserved in C from line 2 to the bottom. (2) There is a broad band of ink below line 10, covering perhaps two lines of script. The band traverses A and C through their entire width, but starts only midway in B. The correct order, therefore, of the three pieces is B-A-C.

A continuous text cannot be restored, even with the new arrangement, in lines 1-8, owing to the extensive abrasion of the surface of the papyrus and the considerable gaps that exist between the fragments. We are on firmer ground in lines 9-11, however, which are better preserved and where we ought to encounter some formulaic elements. In the

line 7, ὑπὸ ἐπιμελητῶν ἐκάστ[ου κανόνος]; and according to a law formulated by Gelzer¹, the epimeletai collected taxes in kind only, while taxes in money were collected by hypodektai. There have appeared so many exceptions to this rule since Petropoulos' edition that its validity is no longer evident. Yet ἀρ[γυρικὸς] must still be rejected, for purely palaeographical reasons; what follows α is either π or ν.

In line 14 the name of the catholicus seems to me to be more like Λευ[κ]ίου than Λέοντος. At the end of line 15 supply simply ἐπιτρόπου σ[εβαστῶν]?

11. P.S.A.Athen. 42

An important correction in lines 7-8 has already been proposed by Miss Claire Préaux, *CE* 38 (1963) 130, but as there is a number of other changes to be made, it would be simpler to offer a new text here.

[.....]μ.[.....].-[
 [.....]εως κα..ου[
 [.....] κατὰ τὰ κ[ελευσθ(έντα)]
 [ὑπὸ τοῦ λα]μπροτάτου ἡγ[ε-]
 5 [μόνος Ἀννί]ου Συριακοῦ, ἀπο-
 γρά(φομαι) τὰς ὑ[παρχούσας] μοι πε-
 ρὶ κώμη]ν Καρανίδα κλή(ρου)
 [κατ(οικικοῦ) (ἀρούρας)] β, διὰ δὲ σωματισ-
 [μοῦ εἰς Γά]ιον Οὐαλέριον
 10 [.....], οὔσας ἐν ἀβ[ρό-]
 [χω πρὸς τὸ] ἐνεστὸς γ (ἔτος) [...]

5. On M. Annus Syriacus (Dec. 161 - March 164) see now G. Bastianini, *ZPE* 17 (1975) 295-6.

11. The third year of Antoninus and Verus (163).

12. P.S.A.Athen. 43 verso

In line 21 for Χαρῖνος [] ἐπικ α[read Χᾶρμις ἐπικ(λην) or ἐπικ(αλούμενος) Λ...[.

1. M. Gelzer, *Studien z. byz. Verwaltung Aegyptens*, diss., Leipzig 1909, 43.

13. *P.S.A.Athen. 44*

This short text was misunderstood by Petropoulos, who considered it the description of a number of arourae located in the 6th sphragis of the 167th klerouchy. But the number ρξζ in line 1 refers neither to a klerouchy nor to a sphragis — it is simply the column number, the ἀριθμὸς σελίδος¹. In line 2, also, the phrase ἐν ζ̄ σφρ() should not be understood to stand for ἐν ἕκτη σφραγιῖδι, which is not particularly correct Greek, but ἐν ἕξ σφραγιῖσι, which is standard Greek and a known formula². The papyrus preserves the description of four of the six parcels of unproductive land totaling 13 11/16 arourae, which are the remainder (cf. line 2) of a larger unit.

An examination of the original suggests the following revised text:

ρξζ

[λ]οι(παι) (ἄρουραι) ιγ L η ιζ̄ οὔσαι ἐν ζ̄ σφρ(αγιῖσι) ζ̄[ν.]
 α- σφρ(αγιῖδι) χέρσου καὶ κοιλωμάτων (ἄρουρα) α
 γί(τονες) νότου ὁδός, βορρᾶ Πατύνεως Παφέως κληρ[ος, ἀπηλιώτου]
 5 βασιλ(ικὴ) γῆ, λιβδ[ς] δρυμός.
 [β]- σφρ(αγιῖδι) χερσάλμης (ἄρουραι) δ γί(τονες) πάντοθεν χω[ματα.]
 [γ]- σφρ(αγιῖδι) εἰς Ἐπίμαχον Χαιρέου χέρσου καὶ κοι[λωμάτων (ἄρ.) ..]
 γί(τονες) νότου δρυμός, βορ(ρᾶ) προσοδ(ικὰ) ἐδ(άφη), λιβδός δρυμός,
[ἀπηλιώ-]
 του Παφέως κατοικ(ικὸς) κληρὸς καὶ βασιλ(ικὴ) γῆ.
 10 δ- σφρ(αγιῖδι) χερσάλμης ἀπὸ (ἀρούρης) α μετὰ τὴν ἐκ[κοπήν]

14. *P.S.A.Athen. 47 + inv. no. 145*

Inv. no. 145 is a small piece (6.5 x 6 cm.) which preserves sections

1. Or κολλήματος, if you wish. See now especially N. Lewis, *Papyrus in Classical Antiquity*, Oxford 1974, 79-83. An illustration of this practice may be found in *Ελληνικά* 27 (1974) Plate 10.

2. If the writer had wished to convey the idea «x arourae located in the 6th sphragis», the standard expression he should have used is ἐπὶ τῆς ἕκτης σφραγιῖδος, or, if he was set on using the preposition ἐν, then ἐν τῇ ἕκτη σφραγιῖδι. The definite article is, correctly, omitted in another standard phrase which conveys a totally different meaning: cf. P. Teb. 105.13, κατοικικὸς κληρὸς ἐν τρισὶ σφραγιῖσι, which Preisigke, *WB* II, 561, correctly explains as «ein Lehenbesitz, der aus drei (getrennt liegenden und doch buchmässig getrennt geführten) Losen besteht».

of lines 19-22 of P.S.A.Athen. 47. The upper margin of the papyrus is preserved in 47, the lower in both pieces. In the revised text that follows the part preserved in 145 is given in italics. The few remnants of Col. I, omitted by Petropoulos, make it clear that at the end of each entry the value of the property was given in drachmae.

Column I

4] (δραχ.) φ, 6]η, 7 (δραχ.)] φ, 9]ω, 10 (δραχ.)] 'Α

Column II

	εντων[.].[	έν τῇ προκει-
	μένη [κώ]μ[η]
	'Απολλών[ιος	ἀπό μητρο-
	πόλεως [γεωργῶν περι	ῶ ὑπάρχει]
5	έν τῇ προ[οκειμένη κώμη	(δραχ.)..]
	'Απύγχις X.[]
	ῶ ὑπάρχ[ει έν τῇ προκειμένη κώμη]
	ἡμισυ μ[έρος οἰκίας	(δραχ.)..]
	"Ἡρων ...λι..[	ἀπό μη-
10	τροπόλ[εως γεωργῶν περι	ῶ ὑπάρ-
	χει έν τῇ [προκειμένη κώμη	(δραχ.) ..]
	Μαγατῖδος ὁμοίως πο[λιτῶν (?)]
	Αὐνῆς Σαραπᾶ..[]
	γεωργῶν περι	ῶ ὑπάρχει έν τῇ προκει-
15	μένη κώμη [	(δραχ.)..]
	'Ερμῆς Κε..του α[]
	ὡς (έτῶν) λε [	ῶ ὑπάρχει έν τῇ προκειμένη κώμη]
	οἰκία [	(δραχ.)..]
	"Ἡρων Κολούθου ἐπι.....[.]..μ[	ἀπό μητρο-
20	πόλεως γεωργῶν περι τὴν κώμη[ην	ῶ ὑπάρχει]
	έν τῇ προ[κειμέ]ρη κώμη Μαγατῖ [	δραχ.)..]
	Σαραπίων Διο[σχόρο]υ ἀπό μητροπόλεω[ς γεωργῶν περι]

1. One would expect 'Αντών[ι]ο[ς], but the ε is certain. Perhaps έν τῷ ν[ο]μ[ῶ]?

12. Μαγατῖδος (Λαγατῖδος, Petr.): in the Themistos meris of the Arsinoite.

19. The dots represent specks preserved in 145; nothing can be read.

15. *P.S.A.Athen. 49 verso*

In *TAPhA* 71 (1940) 636 (= *Scriptiunculae* I, 76), n. 49, Prof. H. C. Youtie called attention to the impossibility of Petropoulos' ε ἡμερ, resolved as (πενθ)ημέρ(ου), in I.6 and IV.4. On the basis of a hand-drawing supplied by Petropoulos, he proposed (γίνονται) τ(ῆς) or [τ]ῆ(ς) ἡμ(έρας) (δραγμαῖ) ρρς for IV. 4, which is substantially correct. I read on the original (γίνονται) τῆ(ς) ἡμέ(ρας) (δραχ.) ρρς. (The ς has been written over another letter, perhaps γ.)

As for I.6 he remarked with his characteristic caution: «I shall not presume to give a reading of Prof. Petropoulos' tracing of Col. I.6, but (πενθ)ημέρ(ου) is out of the question». The surface is quite abraded at this point and I cannot go beyond]ε Πεκη() (δραχ.) [myself, but it is clearly the entry of an individual contribution. The entry of the day's total that Prof. Youtie was looking for is to be found in the line just above, I.5, which was not transcribed in the editio princeps. I read [(γίνονται) τῆ(ς) ἡ]μέρ[α(ς)] (δραχ.) ν (πεντώβολον). This last is startling but comes in fact from I.4, where the entry reads [(δραχ.)] δ (πεντώβολον). No other obols occur elsewhere in the text.

Two more observations: (1) What have been printed as Cols. II and III are in fact the left and the right section of the same (second) column. (2) Inv. nos. 175 and 176 are small fragments belonging to the same roll. Both are too damaged to merit a publication here, but I note that 175 verso II.6 reads (γίνονται) τῆ(ς) ἡμέρα(ς) (δραχ.) ρνβ.

16. *P.S.A.Athen. 58*

This, the smallest of the published papyri of the Archaeological Society at Athens, has caused problems quite disproportionate to its importance. It was first published by N. D. Chaviaras in *Arch. Ephemer.* 59 (1920) 73, corrected by A. C. Chadjis in the same issue (p. 75), and then published again, with minor corrections, by Petropoulos. The text had been relegated to the limbo of unintelligible fragments when the late Rev. H. Musurillo announced, first in *BASP* 1 (1963) 16-19, and then in *CE* 39 (1964) 147-9, that upon a new examination of the original he became convinced that the piece probably preserved a text describing the «Hadrianic troubles in Alexandria during 119/120 A.D.»; in other words, he tentatively characterized the text as a fragment of the Acta

Alexandrinorum. His text, which differs considerably from Petropoulos', runs as follows:

[τ]ῶν ἀνεπηρεάστων φυλά-
 [κων] τοῦ κρατίστου ἐπιτρόπου
 [] ὕν ἐπηρεαστικῶς ἀπε-
 []θῆς κομισθείσας ἐπιστο-
 [λὰς κ]αθόλου ὑπάρχει ἡμερον
 []σας ἀναγκάως ἐσταμε-
 []υμε..[.].[.
 []ε[

«The document», he commented (*CE*, p. 147), «first speaks of 'the excellent prefect' in the third person (2), mentions guards who were 'unmolested', or, more likely, 'blameless' (1). Then there are letters that were received (4-5), and a reference to persons 'abusively' or 'perversely' treated (3-5), perhaps even murdered [suggesting ἀπέ/[κτειναν as a possible supplement in 3-4]. There seems to be a mention of a 'peaceful' situation (5), and then the fragment breaks off. The vocabulary is quite interesting and tends to be literary, and the fragment reads like a Greek advocate's defence against official charges.»

I am very sorry to have to destroy this beautiful picture, but my examination of the original has convinced me that we are dealing with something quite different. My text, which differs from Musurillo's as it does from Petropoulos', is the following (cf. Plate on page 60).

[]ων ἀνεπηρεάστων φυλασ-
 [σομένων] τοῦ κρατίστου ἐπιτρόπου
 [] ὕν ἐπηρεαστικῶς ἀνε-
 [δόθημεν] ἀπὸ κώμης Θεαδελφείας
 [οὐδὲντῶκ]αθόλου ὑπάρχει ἢ μόνον
 [ἡ]μᾶς ἀναγκάως εἰς τὸ μη-
 [] ἡμετε[ρ..].[.
 []ε[

This looks very much like a petition of some persons who, although supposed to have remained inviolable according to the orders (?) of

an egregius procurator, were nonetheless forced, and in spite of the fact that they possessed but little, to undertake a liturgy (cf. ἀνεδόθημεν) — in which case what they lacked must have been a sufficient πόρος.

1-2. Cf. BGU 1022.25-6, P. Flor. 91.17, SB 9763.43-4, P. Oxy. 1106.4-5, PSI 96.3.

3. The construction appears to have been ἐπειδή ο]ῦν ... ἀναγκαίως (6).

ἐπηρεαστικῶς: first appearance in papyri? The standard phrase was κατ' ἐπήρειαν; examples in *WB* I, s.v. ἐπήρεια.

6. Cf., perhaps, BGU 18.15-16 and P. Amh. 139.19, εἰς τὸ ἐν μηδενὶ μεμφοθῆναι.

17. *P.S.A.Athen. 69*

Like the previous document, this small papyrus, which I would rather date to the IV than to the V cent. A.D., was first published in *Arch. Epigraph.* 59 (1920) 72 by Chaviaras, substantially corrected by Chadjis in the same issue (pp. 73-5), and republished by Petropoulos. Chadjis' text (which is followed, with one unhappy change¹, in the official edition) runs as follows:

[10-17 ἕως τῆς]
 [τρ]ίτης ὄρας ἀπάντη[σ]ων εἰς
 τὸ Μίκρωνος, [π]ρὸς ἄς
 ἐντωλὰς ἔσχον· Ὀπιονῶστις
 αἰὰν μὴ βουλιθῆς ἐρθῆν πρός
 μαι, ἄκωντας ἐνίγ[κ]ι σε ἐνταῦ-
 θα. ἐρρωσθαί σε εὐχομα[ι].
 Πόπλις Χρόνης.

The general sense is not in question, but the details are. I read:

αὐτῆς ὄρας ἀπάντησων εἰς
 τὸ Μάκρωνος. πρὸς ἄς
 ἐντωλὰς ἔσχον, ὁ προμώτης,

1. In line 4 for μὴ Petropoulos reads μέν, which makes no sense and is palaeographically so impossible that I see in it a minor slip of the pen rather than a conscious correction.

αἰὼν μὴ βουλιθῆς ἐρθῶν πρός
 μαι, ἄκωντας ἐνίγκι σε ἐνταῦ-
 θα. ἐρρῶσθαί σε εὐχομα[ι]
 πολοῖς χρόνοις.

1. αὐτῆς ὄρας (= ὄρας): «immediately», «at once»; cf. SB 7357 = P. Mich. 206.13-14, P. Cair. Isidor. 131.3, P. Oxy. 1193.2, 2229.4. Cf. also P. Teb. 411.4, P. Oxy. 528.14 and 935.17 (on which see P. Osl. 162.9 note).

1-2. Cf. PSI 1081.3-5, P. Oxy. 1834.2, SB 7656.1-2.

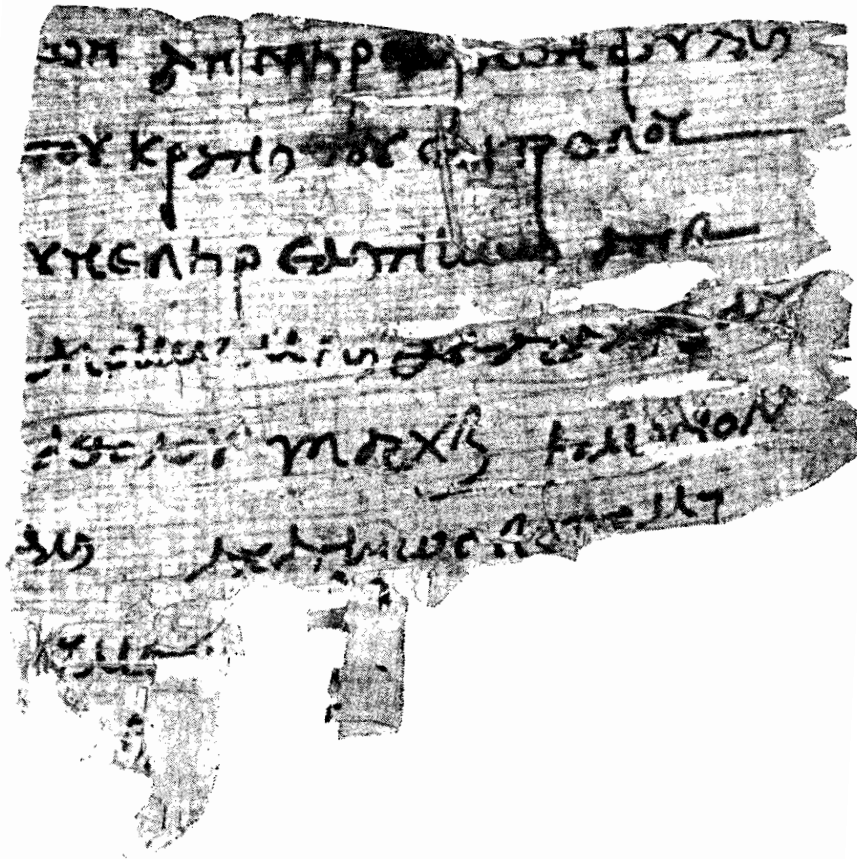
2. Makronos is a well attested village in the Arsinoite.

πρός: the first letter has been corrected (perhaps from κα, in which case the writer may have first meant to employ the expression καθ' ἑξ ἐντολάς).

3. προμώτης: at first glance this looks like an error for προνοητής, but I believe that here προμώτης = προμῶτος = *promotus*. I have seen the word only in *Suda* IV, 15.4 (ed. Adler), προμώτης: προκόπτων παρὰ Ῥωμαίους, which compare with *EM* 689.47, προμῶτος: Ῥωμαϊκή ἐστίν ἡ φωνή καὶ δηλοῖ ὁ προκόψας, and Zonaras 1574, προμῶτος: ὁ προκόψας κατὰ Ῥωμαίους. Cf. also Du Cange, *Gloss. Graec.* 1245, s.v. προμώτης, and *Gloss. Lat.* V, 475, s.v. *promoti*.

5. On ἄκωντας ἐνίγκι (= ἄκοντα ἐνέγκη) see now B. G. Mandilaras, *The Verb*, Athens 1973, para. 240, 549, 683, 800, with other examples and bibliography.

7. Cf. E. P. Wegener, *BL* III, 220, and H. Koskeniemi, *Studien z. Idee*, Helsinki 1956, 168 n. 2.



P.S.A.Athen. 58 (scale 2:1)

(Courtesy of *Archives internationales de photographies des papyrus grecs et latins*).