

At the end of this line, the stroke before the lacuna appears to be the top of a tall letter (i.e., number) from x+52.

x+52. ΠΑΙΔ(ΚΩΝ) ΠΕΤΡΟΣ ΟΝ: Presumably this Peter had appeared earlier in the list. For an exact parallel (no doubt involving the same person), see SB Kopt. III 1435, 88. 104.

x+53. ϸλλβλρ is an Arabic name. It occurs in the form ϸλβλρ in P.Lond.Copt. I 586 and 1116.

x+54. This line records the total amount of wine measured in *diplo* for Col. II; cf. line x+44.

x+55–x+56. In each of these lines, the figure on the left is the total number of *diplo* taken from several columns and the figure on the right is the amount paid for this wine in *solidi*. The scribe, however, seems to have made an error on line x+55, for he canceled both of these figures and entered a second set of totals on the subsequent line.

K. Wilkinson

## 16. Name List with Numbers<sup>22</sup>

P.Vindob. K 1269 + K 1426  
Provenance unknown

9.2 × 5.8, 14.1 × 13 cm

(script) 9th century  
Plate 13

The bottom corner of a papyrus with letters in carbon ink on both sides.

Recto: This side preserves the bottom right corner of an attractive Arabic letter with large margins.

Verso: A Coptic name list with numbers is written on the verso. The lower quality of the majuscule hand and the lack of margination suggest that this was the papyrus' second text. The column measures 6.5 cm in width including numbers. The sheet is broken off on the top and on the right, but preserves the original edges on the left and the bottom. The writing extends to the edge on the left and the bottom. A distance of ca. 1 cm lies between the two columns. The writing is perpendicular to the fibers.

The writing on the recto cannot be dated earlier than the 9th century due to its limited use of Arabic diacritical marks.<sup>23</sup> The writing can be compared with texts of this period.<sup>24</sup> The persons mentioned in the list on the verso are referenced by family and profession. The terms “(his) son” and “(his) brother” appear six and three times.<sup>25</sup> No less than six persons are referenced by their profession.<sup>26</sup> The lacunas, if filled, would offer further

<sup>22</sup> We would like to express our sincere thanks to M. Hasitzka, C. Römer and H. Satzinger for their kind help and especially to S. Richter for providing us with the literature unavailable in Aberdeen, Cologne and Leipzig. All quotations of editions can be found in John F. Oates, Roger S. Bagnall, Sarah J. Clackson, Alexandra A. O'Brien, Joshua D. Sosin, Terry G. Wilfong and Klaas A. Worp, *Checklist of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets*, <http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>, November, 2006.

<sup>23</sup> Lucian Reinfandt identified the various features of the Arabic text discussed here.

<sup>24</sup> See CPR XII 4 and 5 or no. 15.

<sup>25</sup> ll. x+3, x+7, x+14, x+16, x+21, x+22; ll. x+4, x+11, x+12.

<sup>26</sup> ll. x+4b, x+5, x+9, x+15, x+26, x+28.

examples of both. In lines where an initial name is followed by a second name, the editors have assumed a patronymic construction; e.g., “λ]ΠΑΚΥΡΕ ΦΟΙΒ[ΔΜΩΝ [A]pakyre, (son of) Phoibamon” (l. x+2).

The scribe has employed a hybrid script: some letters appear in both majuscule and minuscule forms, e.g. the H in ll. x+27, x+28, both in the name ΠΕΞΗΥ. Likewise, the minuscule style of λ in l. x+5 (ΠΑΪΔΚΟΝ) is in contrast to the elaborate majuscule form in the name ΘΕΟΔΩΡ (l. x+11). The l and the initial stroke of P at times have been written with an extended upper- and lower length, partly with a serif (cf., for l, ΙΩΔΝΝΗC in l. x+6 and, for P, ΜΕΡΚΟΥΡΕ in l. x+3). M is never written in minuscule form, which is in keeping with what one would expect in a document from the 8th century or later. B occurs only in the name ΦΟΙΒΔΜΩΝ (when readable, ll. x+2, x+20) and in a peculiar way in ΟΥΕΝΟΒΕ in l. x+8. The scribe wrote X with long strokes and with serifs (ll. x+5, x+6, x+30, x+33) both in initial positions and within words. Many letters appear in an angular form. This is characteristic for the cases of Ε, Γ, Π and the majuscule Η. Some of these features appear, too, in CPR XII 4 and 5 (parts of a wine list from the 9th century), in CPR XII 13 (a list of clothing from the 7th–8th century) and in P.Ryl. Copt. 236 verso (a name list with numerals which has an earlier Arabic text on the recto). All documents, especially the second, bear the same hybrid writing of the letter Η.<sup>27</sup> Finally, the scribe has slightly enlarged the first letter of most lines so that they stand out from the following letters. These letters are typically larger and more carefully written.

Verso:

Column 1:

x+1	ΠΕΤΡΟΣ ΠΡ[		Petros, ...	
x+2	λ]ΠΑΚΥΡΕ ΦΟΙΒ[ΔΜΩΝ]	L	[A]pakyre, (son of) Phoibamon	1/2
x+3	ΜΕΡΚΟΥΡΕ ΠΩΗ[ΡΕ ]	L	Merkoure, the son ...	1/2
x+4	ΜΑΡΚΟΣ ΠΚΟΝ ΖΑΧΑΡ[ΙΑC ]	.	Markos, the brother of Zacharias ...	
x+4b	ΠΡΕΦΡ ΟΞC		the harvester	
x+5	ΠΑΪΔΚΟΝ ΧΑΗΧ	L	the deacon Chael	1/2
x+6	ΙΩΔΝΝΗC ΔΠΟΥΛΧ[	Δ	Ioannes, (son of) Apoul-ḥ-	1
x+6b	ΔΜΠΑΡ		Ampar	
x+7	ΓΕΩΡΓΕ ΠΕΦΩΗΡ	L	George, his son	1/2
x+8	ΟΥΕΝΟΒΕ ΦΔΝ.[.]Δ	L	Ouenobe, (son of) ...	1/2
x+9	ΠΙΛΟ <sup>θ</sup> ΝΕΟΥΩ[-]	L	Piloth(eos), the fishermen	1/2
x+9b	ΞΕ			

<sup>27</sup> For CPR XII 13, cf. l. 16 (vo.) ΝΕΥΞΑΤΗ ΠΠΑΠΑ and l. 17 ΖΟΛΒΗΡΕ Β; translation: “They were under the care of Papa / purple dresses: 2” The notation of the numbers is in the same format. See also the remarks on pp. 17–18 (B) in this volume. For a comparable ductus consult P. Duk. inv. 447 and 472 (unpublished private letters from the 7th century onward, cf. <http://scriptorium.lib.duke.edu/papyrus/images/150dpi/447r-at150gif> and <http://scriptorium.lib.duke.edu/papyrus/images/150dpi/472-at.150gif>). The notation of ΘΕΟΔΩΡ in l. x+2 of P. Giss. inv. 113 ro. is similar to that found here (l. 14) (cf. [http://digibib.ub.uni-giessen.de/cgi-bin/populo/pap.pl?t\\_allegro=x&f\\_SIG="P.%20Giss.%20inv.%20113](http://digibib.ub.uni-giessen.de/cgi-bin/populo/pap.pl?t_allegro=x&f_SIG=)).

x+10	ΤΙΜΟ <sup>θ</sup> ΠΚΑΛΛΑΞΜΑ·	L	Timoth(eos), the ...	
x+11	ΘΕΟΔΩΡ ΠΕΥCON·	ζ´	Theodor(os), his brother·	1/6
x+12	ΞΑΤΡΕ ΠΕΥCON·	ζ´	Hatre, his brother·	1/6
x+13	ΜΑΡΚΟΣ ΠΜΔΙΡΗC·	L	Markos, the Southerner (?),·	1/2
x+14	ΠΕΥΩΗΡΕ	Δ´	his son	1/4
x+15	ΕΡΜΙΑC ΠΜΔΝΒΑ··		Ermias, the camel-;	
x+15b	ΜΟΥΧ	L	herder	1/2
x+16	ΠΕΥΩΗΡΕ	Δ´	his son	1/4

## Column 2:

x+17	]Δ[	...
x+18	]...[	....
x+19	ΡΞΕΛΛΙΞ[	...
x+20	ΦΟΙΒΔΜΩ[N	Phoibamo[n, ...
x+21	ΠΙΛΟ <sup>θ</sup> ΠΕΥΩΗ[ΡΕ	Piloth(eos), his son
x+22	ΓΕΩΡΓΕ ΠΕ[ΥΩΗΡΕ	George, his son
x+23	ΩΕΝΟΥΤ[Ε	Shenoute, ...
x+24	ΠΑΡΟΥΩ Π[	Paroush, ...
x+25	ΠΑΚΙΜ ΠΚ[	Pakim, ...
x+26	ΝΔ ΠΔΛΚΕΞ[Ω	Those of the <i>army</i> (?) ...
x+27	ΠΕΞΗΥ Δ[	Pehey, (son of) ...
x+28	ΠΕΞΗΥ ΠΚΟΜΔΡ[ΙΤΗC	Pehey, the gardener...
x+29	ΜΕΡΚΟΥΡΕ ΠΙΟΝ[	Merkoure, (son of) Pion
x+30	ΧΔΗΧ Π[	Chael, ...
x+31	ΜΕΡΚΟΥΡ[Ε	Merkoure, ...
x+32	CΕΝΟΥ <sup>θ</sup> ΠΞ[	Senouth(ios), ...
x+33	ΧΔΗΧ Π†[	Chael, ...
x+34	ΜΗΝΔ [	Mena, ...

x+4b–5. Read ΠΡΕΥΩΞC. x+5. διάκων/διάκονος. x+7. ΠΕΥΩΗΡ(Ε). x+9. ΠΙΛΟΘ(Ε/ΕΟC). x+10. ΤΙΜΟΘ(Ε/ΕΟC). x+21. ΠΙΛΟΘ(Ε/ΕΟC). x+28. κωμαρίτης. x+32. CΕΝΟΥΘ(Ε/ΙΟC).

The list probably related to the payment of a group of males. Payment ranges between 1/6 to 1 (*dinars, nomisma*?). Each line begins with a personal name followed by either a familial designation or a profession to distinguish between persons with the same names.

## Commentary

x+1. The text could have continued with ΠΡΕΥ-, indicating the occupation of this individual (cf. l. x+4b), or ΠΡΜ- or a form of ΠΡΕCΒΥΤΕΡΟC which would be in keeping with the other honorary title here (cf. l. x+5).

x+4b. ΠΡΕΦΡΟΞC is for ΠΡΕΦΩΞC, “the harvester” or is it ΡΕΦ- $\bar{\rho}$ -ΟΞ $\bar{c}$ ? The persons on this list have diverse references ranging from allusions to social class (*deacon*) to trade (harvester, fisherman and camel herder).

x+5. The text ΠΔΪΔΚΩN has been corrected from the abbreviation ΠΔΪΔΚ/, and, like ΠΡΕΦΡΟΞC, has a short o-vowel where a long one would normally be expected.

x+6. ΔΠΟΥ λΧΔΜΠΔΡ, Abu l-‘ambar, Arabic for *father of amber*, seems to be the folkloristic denotation or nickname of this man. Firstly, the scribe wanted to abbreviate the name with ΔΠΟΥλ<sup>X</sup> as the raised position of the X indicates, but decided instead for the full form continued in the next line.

x+8. ΟΥΕΝΟΒΕ, a previously unattested variant of the name ΟΥΕΝΟΒΕΡ/ΟΥΕΝΟΒΡΕ (e.g. *Wn-nfr*). For φΔΝ.[.]Δ or φΔΝΙΔC (if the papyrus had a hole already at the time of writing), cf. the Greek names Φανεία (f.) and Φανίας (Φανείας) (m.) in Preisigke, *NB* 455. The scribe may also have been forced to break up the word ΝΕΟΥΩΞΕ (l. x+9) by a preexistent hole in the papyrus.

x+8–x+9. These two lines belong together syntactically on account of the plural article ΝΕ.

x+10. ΚΔΔΔΞΜΔ is not attested as a Coptic noun, nor does it seem to be Greek or Arabic. For ΚΔΔΔΞΜΔ being written with a masculine Coptic article, it might refer to a profession, a title etc.

x+12. ΞΔΤΡΕ is the most probable reading though the Ξ looks somewhat like ΕΙ and differs from the usual orthography as present in ll. x+10, x+27 and x+28.

x+13. Perhaps, Markos paid/received  $\frac{1}{2}$  and his son  $\frac{1}{4}$ . It may also be that Markos paid/received  $\frac{1}{2} + \frac{1}{4} = \frac{3}{4}$  or that  $\frac{1}{4}$  was corrected by  $\frac{1}{2}$  (although no effacement is visible to support this theory). See also the same case in l. x+16.

ΠΜΔΙΡΗC may be a variant for ΡΕΜΡΗC, “man of the south”, or a variant of the common Greek name Μαρρης.

x+16. See previous note.

x+19. This line seems to start with a Ρ. The traces before this letter originate probably from a lost number from the left column. Another reading could be the personal name ΔΡΧΕΛΛΙ (*NB Copt.* p. 17).

x+24. ΠΔΡΟΥΩ has not been attested in Coptic texts before. ΔΡΟΥΩ is attested only in one other known document, O.Vind.Copt. 121, 8 and 11. A possible derivation could be the Demotic *P3-rwš* (*NB Dem.* I. 1, p. 195; 391, attested only once). More frequent is *P3j-rws*, p. 439). The Greek derivation Προοῦς or Πρωοῦς occurs relatively often (Preisigke, *NB* 346; Foraboschi, *Onomasticon*, p. 269) in several variations as a masculine and feminine proper name. Concerning ΠΡΟΥ, ΠΡΟΥ and ΠΡΟΥΩ see *NB Copt.*

x+25. Only ΔΚΙΜ is attested (KSB II 803, 7), but it is standard for Copts to modify names with a definite article. Here, again, is another individual with a tie to Arab culture.

x+26. ΠΔΛΚΕΕΙΩ, ΔΛΚΕΕΙΩ, ΔΛΚΕΙΩ, ΔΛΚΕΩ, ΔΛΚΕΕΩ, ΔΛΚΕΗΩ, ΠΔΛΚΗΗΩ and the like probably derive from the Arabic *al-ğaiš*, “army” or “military official”. This information comes from the currently unpublished *Glossar arabischer Wörter in koptischen*

*Texten* being compiled by T.S. Richter citing e.g. P.Lond.Copt. I, 613, 2; 684, 3; 707, 12, etc. P.Fay.Copt. 45, a list of persons and amounts of wine sales, mentions multiple persons by the name/title ΠΔΛΚΕΕΙΩ (see fn. 65 and the texts no. 18, 23, 26 and 45 in the same volume).

x+28. ΚΟΜΔΠΙΤΗC: See the entry for ΚΟΜΔΠΙΤΗC in Förster, *WB*, 457. This profession, however, is unattested in Greek documentary texts and there exists no lemma in a Greek lexicon. An alternative reading could be ΚΟΜΔΡΟC which occurs as a personal name in Greek documentary texts and would imply a filial relationship here (P.Graux 2, 12, l. 26; P.Herm.Landl. 1, 30, l. 8; *ibid.*, 2, col. 31, l. 684; P.Quseir 24, l. 1; O.Wilck. [= C. Mil. Rec.] 1129, 23, l. 1); cf. Preisigke, *NB* 179.

x+29. ΠΙΟΝ[: ΠΙΟΝ or ΠΙΩΝ (gr. Πίον, from Πίωv) is attested as personal name; cf. Preisigke, *NB* 326; Heuser, 92 as a transformed Greek name consisting of the Coptic article Π and the Greek name Ἰωv; cf. further P.Lond.Copt. I 449/551A (Greek), KSB III 1374, 18 and P.Kellis V, 320.

x+32. ΠϚ[: These letters may have been the beginning of a name or a profession. ϚΜϚ “vinedresser” or ϚΩΩ “Nubian” could be possible solutions. For a name, one could think of ϚΩΩ or ϚΩλ.

This list contained more than 35 names, and may have had 3–4 times that amount if the Coptic document filled the verso of the original Arabic papyrus. Alternately, the Coptic text may have been written on a portion of the original Arabic document. This would have been a large business transaction in either case. In all likelihood, the Arabic papyrus was cut into more manageable pieces before it was reused. The vowel pointing on the Arabic combined with the cumulative evidence of the secondary nature of the Coptic suggests that this is an example of Coptic in use after the 8th century which makes the nature of the large transaction even more intriguing. By this time, Arabic had largely displaced Coptic in the written documents of the Egyptian marketplace. This papyrus was seemingly used by two different faith communities. The papyrus collection in Vienna houses approximately 50 papyri with these features.

Name lists are well attested through all regions, times and languages of ancient Egypt. According to the online-databases, currently 451 Greek, 149 Coptic and 107 Demotic lists are published.<sup>28</sup> Of the Coptic evidence, the vast majority of name lists (62.5%) were written on ostrakon, a cheap and available material convenient for a document as situational and transient character as a list. Name lists served a number of interests in the ancient

<sup>28</sup> For several recently published Demotic examples cf. S.L. Lippert and M. Schentuleit, *Demotische Dokumente aus Dime I: Ostraka*. Wiesbaden 2006, nos. 37–85 (Namenlisten). The Latin and the Arabic sources have been ignored here.

Only about 65 documentary texts are Coptic-Arabic bilinguals (i.e. BKU III, 445; P.Vars. 33). Eleven Coptic lists include words or names with Arabic spelling or contain names of Arabic origin cf. J.M. Diethart, *Zahlungs- und Namenlisten auf Wiener Papyri*, APF 28 (1982) 52, pl. 10 (P.Vindob. G 18382; SB 12303); O.Vind.Copt. 120 (O.Vindob. K 439); Leslie S.B. MacCoull, *Coptic documentary papyri in the Hyvernat collection*, BSAC 27 (1985), p. 56 no. 17 and 18 (P.Hyvernat 75.38 and P.Hyvernat 75.57).

world: documentation of the names of persons having paid or not having paid various kinds of taxes,<sup>29</sup> guest lists, lists of people being present at a certain event or in school texts;<sup>30</sup> in theological and magical texts one can find enumerated the names of the 42 martyrs of Sebaste or several saints.<sup>31</sup>

This papyrus contains numbers in a column next to the name without any currency or measurement. Usually, quantities of goods or amounts of money in lists and accounts are given with an abbreviation of the used unit.<sup>32</sup> Such an abbreviation may have been written in the heading or at the end of this document which have unfortunately not been preserved.<sup>33</sup> The numbers here are too small to refer to ages.<sup>34</sup> There are 17 extant name lists in both Greek and Coptic which lack mention of units in this way. The editors of these texts are apt to label them as “obscure.”<sup>35</sup> Even without numbers, name lists are labeled as

<sup>29</sup> Cf. e.g. the Greek P.Corn. 24: *List of Names of Delinquent Taxpayers from Philadelphia* concerning the head- and dyke tax mentioning the name, father’s name and amount of money which they owe the local laographia.

<sup>30</sup> A chapter of Monika Hasitzka’s book *Neue Texte und Dokumentation zum Koptisch-Unterricht*, MPER XVIII, Wien 1990, is devoted to name lists (“Namen [und Verwandtes]”, nos. 92–107). School-children had to practice writing and spelling of different names (e.g. plain personal names, names of martyrs, names of saints) as a standard exercise. The layout and structure of lists had to be trained as well.

<sup>31</sup> List of the martyrs: BKU I 8(2) at the end of the recto and in BKU I nos. 19, 20, 186(?); list of saints: BKU I 148 and 149 (both on the verso).

<sup>32</sup> From the Vienna Collection, cf. the Greek SB 16, 12302 = P.Vindob. G 24456; J.M. Diethart, *ibid.*, 49–65, pl. 9. In the first column, amounts appear in κεράτια followed by the second with the names (ca. 600–625 AD, provenance unknown). For missing measurements in the course of a list, cf. P.Berl. Leihg. 2, 39 verso (BL 8, p. 63; 9, p. 37, mid-second century, from Theadelphia in the Fayum). This long list on papyrus bears the naming of nominals such as *oboloi* or *drachmae* while in lines 86–94 only the name and a number (1–5) is encountered. Later in this text, only names are lined up. This corresponds to our texts where only certain people bear a number as well. See the following notes for Coptic examples.

<sup>33</sup> As example for this case may serve the Coptic CPR XII 24 or SB 12, 11124, where the names are followed by a number (1 or 2), under the heading “of cleruchic (land?)” — probably a register of tax collection — and CPR XII 11 with a census of workers in a determined region. M. Hasitzka speculates this could draw up people needed for a certain public contract. A similar case, though lacking the numbers, is CPR XII 33 (People of George) — see also in H. Buschhausen, U. Horak, H. Harrauer, *Der Lebenskreis der Kopten. Dokumente, Textilien, Funde, Ausgrabungen. Katalog zur Ausstellung*, Wien 1995, 3–4, no. 3. Dating back into the 8th century, this list names the people of George, “the boss” or foreman, maybe the manager of a farm. The persons are given sometimes with a father’s name. Some documents bear their measurement at the end; e.g. CPR XII 11 (being a list of workers; the measurement “worker” is given in the abbreviation ΕΡΡΓ for ἐργάτης); CPR XII 16; 18; 20; 21 or KSB III 1438. In CPR XII 12, workers received an amount in *knidia*. After the fifth line, the scribe did not bother repeating the measurement ΚΝ<sup>Α</sup> before every numeral. Perhaps, such was also the case in this text.

<sup>34</sup> Therefore, cf. O.Brit.Mus.Copt. I, pl. 77, 2, p. 112 from the monastery of Phoibammon in Deir el-Bahari, 7th–8th century.

<sup>35</sup> Greek: BGU VI 1472; BGU VI 1475 (in lines 1, 2, 4, 5 the names are ticked off with diagonal strokes); BGU VI 1485; BGU VII, 1635 = C.Pap.Jud. 2, 433; O.Leid. 32 A; T.Varie 81; SB 12, 10860; SB 20, 14714; P. Strasb. 5, 388; for Coptic: CPR XII 31; O. Bawit 80 (featuring four women); O.Crum ST 147; P.Ryl. Copt. 225; P.Ryl. Copt. 229; P.Ryl. Copt. 232 and KSB II 1045; CPR XII 31 (= P. Vindob. K 1267 [“Wages for the team?”]; 7th–8th century). The latter enumerates on recto and verso 20 persons among whom are two women. On the column, to the right of the name, an alpha for the number one is written. This probably means that the mentioned people received money. What exactly the one stands for — if a concrete amount in a currency or simply a binary marker of payment — could not be extracted from that short document.

accounts.<sup>36</sup> This text is most likely an account with a varied amount of payment assigned to the selected workers.

Ch. Askeland – F. Naether

### 17. Liste mit Personen

K 17212 V  
Hermopolis

19,5 × 15 cm

8. Jh.?  
Tafel 14

Mittelbrauner Papyrus, schwarze Tinte.

Verso: Links gibt es 6,5 cm und unten 2,5 cm Freirand. Das Papyrusblatt ist rechts und oben abgebrochen. Der linke Rand ist gerade beschnitten. Schrift quer zur Faser.

Rekto ist Nr. 8.

Diese Hand (eine „griechische Hand“) verwendet viele Minuskelformen, H kommt ausschließlich in dieser Form vor. Von anderen Buchstaben, z.B. N, gibt es sowohl Majuskel (Z. 3, Z. 14 im Pluralartikel) als auch Minuskel (Z. 3 letzter Buchstabe, Z. 9, Z. 14 unmittelbar vor dem Namen und im Namen); von Y gibt es beide Formen, Majuskel in den Zz. 3 und 14; Minuskel in den Zz. 5 und 10; Δ kommt in beiden Formen vor, Minuskel in Δ<sub>γ</sub> (= δία) und Majuskel in den Namen ΔΔΥΕΙΤ (Z. 5) und ΔΔΝΙΗΛ (Z. 4); Κ begegnet ebenfalls in beiden Formen (Majuskel in Z. 4 und 14, Minuskel Z. 8). In Z. 4 ist der Spitzwinkel mit der Vertikalen verbunden.

Ligatur gibt es von ΕΝ (Z. 4), CΤ (Z. 8) und TΕ (Zz. 3, 8 und 13).

Verso:

x+1	Spuren
x+2	Ιωσηφ διακ <sub>ο</sub> [
x+3	[Π]ΕΚΛ <sup>H</sup> ΩΕΝΟΥΤΕ ΠΩΕ Ν[
x+4	ΔΔΝΙΗΛ ΠΩΕ ΝΠΚΟΛΟΒΟΣ
x+5	Δαυειτ πρ <sup>ε</sup> Ν[[ΙΔΝΔΛΕΤ]]
x+6	Μηνα Πετ <sup>ρ</sup> ,
x+7	ΝΕΚΛ <sup>H</sup> ΝCΚΟΡ <sup>Δ</sup>
x+8	ΚΩΝCΤΑΝΤΕ
x+9	ΜΟΝΕ ΠΔ ΘΡΞΙΡΕ δ, ΙΩ Πλ[
x+10	Ισακιου δ, Σευηρου υι <sup>ου</sup> α <sup>τ</sup>
x+11	ΔΝΤΩΝΕ ΨΙΝΤΑΚ,

<sup>36</sup> As e.g. the editors of SB 22, 15219 and 15221 point out (2nd–3rd century, from Karanis); further KSB II 1046.