

1715. BILINGUAL 'HOUSE SALE'¹

inv. 3028
Tebtunis

cm 14,3 x 17,3

Tav. LI
7.9.37^P

The papyrus is of a light brown colour and contains the right side of a Demotic sale contract with a Greek *hypographe*. Virtually no text is missing at the beginning of each line, but the right margin of the piece is not preserved. It was perhaps cut off in antiquity (see below) at the point where the writing begins. The left side is evenly broken off. The upper margin is intact and measures 2,5 cm, while the lower one is entirely lost. A series of holes running across the papyrus suggest that the piece was rolled together from right to left; the distance between each hole diminishes slightly to the right.

The papyrus is written on the *recto* (along the fibres), while the *verso* is blank. The text is written with a *calamos*, just as most other Roman contracts from Tebtunis (e.g., VIII 909). The body of the document consists of ten lines, while the *hypographe*, written by another hand, covers six lines (ll. 11-16). At the bottom, scant traces of a one-line Demotic subscription are preserved (l. 17).

The text dates to AD 37 and is therefore one of the latest attested Demotic contracts from Tebtunis². As currently preserved, the text documents a sale of half of a house, but it could also have been part of a loan secured by this property (see further below)³.

The house came into the possession of the 'sellers' through paternal inheritance (cf. l. 12). The 'vending' party consists of two individuals: a woman, whose name has not been preserved, and her husband Sokonopis, son of Sokonopis, a priest (l. 2) in the local Soknebtunis temple (for discussion of Sokonopis' role in the transaction, see further below). The 'purchaser' of the property is a certain Phanesis, son of Pakebkis. Due to the fragmentary state of the document, it is not clear what happened to the other half of the

¹ We would like to thank Roberto Mascellari, Fabian Reiter, and Michael Zellmann-Rohrer for their helpful comments on the Greek text.

² Other texts are VIII 909 (AD 44); P.Ehevertr. 12D (= P.Mich. V 347) (AD 21); P.Mich. V 249 (AD 18), 250 (AD 18), 253 (AD 30), and 308 (AD 1-56); P.Tebt.Botti 1 (AD 4). P.Tebt. II 386 (12 BC) could perhaps also be mentioned here (see also Di Cerbo, *Neue demotische Texte*, p. 116). P.Mich. V 251 (AD 19) and 277 (AD 48) are preserved only in Greek, but there is little doubt that the underlying text was a Demotic notary document (Depauw, *Autograph Confirmation*, pp. 90, n. 161; 92, n. 166; and 95, n. 181).

³ Examples of this type of texts from the Roman period include P.Dime III 11; 23 (= SB XII 10804); 31.

property, e.g., whether Phanesis also 'acquired' it from a relative of the 'vendor' (cf. 5n. below), or if he only 'bought' the half share of the house that **1715** concerns. In the former scenario, two contracts (one for each vendor) presumably would have had to have been drawn up to complete the sale of the whole house; the house apparently was not held *communio pro indiviso* because it is not said to be undivided⁴. If, however, **1715** was actually part of a loan contract, said loan would have encumbered only the share of the house addressed by the document, i.e., the other share still could have been sold outright (though a loan is not excluded in its case).

It is possible that the 'purchaser' of the property, Phanesis, was also a priest. Probably he should be identified with the individual with the same name and patronymic who appears in the petition P.Mich. V 226 (Winkler - Zellmann-Rohrer, *Petition*, pp. 195-203), where Phanesis is a priest (ἱερεὺς) of the crocodile sanctuary. Support for this interpretation comes from the dates of the two documents. The Michigan papyrus dates to 27 March - 25 April AD 37, while **1715** dates to 7 September of the same Julian year (Caligula year 2, Thoth, day 10).

The 'vending' party Sokonopis, son of Sokonopis, may be attested in another document from Tebtunis, specifically P.Mich. V 233, in which a priest with this same name and patronymic appears. The Michigan papyrus, an oath, dates to 13 September AD 24 (BL V, p. 69), i.e., almost exactly 13 years prior to **1715**. If this identification is correct, Sokonopis, approximately 40 years old in P.Mich. V 233, 3, would have been about 53 when the present text was drafted.

If both Phanesis and Sokonopis are also known from the aforementioned Michigan papyri, it may be observed that neither man was able to write Greek; in the Michigan texts, both are called ἀγράμματοι (cf., e.g. H.C. Youtie, *Ἀγράμματος. An Aspect of Greek Society in Egypt*, HSPh 75 (1971), pp. 162-163 = *Scriptiunculae*, Amsterdam 1973, II, pp. 612-613; H.C. Youtie, *Because They Do Not Know Letters*, ZPE 19 (1975), pp. 101-108 = *Scriptiunculae posteriores*, I, Bonn 1981, pp. 255-262; cf. also Depauw, *Autograph Confirmation*, pp. 90, n. 161, and 111, n. 256). The Michigan documents were written by the village *nomographos* or one of his clerks and signed by some priests who were knowledgeable in Greek, among whose number neither Phanesis nor Sokonopis was included. The petition P.Mich. V 226 is bilingual, however, and Phanesis signed it in Demotic (ll. 47-48; Winkler - Zellmann-Rohrer, *Petition*, p. 201). In this regard, it may be noted that the Demotic subscription

⁴ I.e. property described as κοινὸν καὶ ἀδιαίρετον, Demotic *wš pš.t*: "without division" (see, e.g., P.Zauz. 13, 7n. [= P.Dime III 13]; P.Ashm., p. 105, n. 17; Reymond, *Demotic Contracts*, p. 474).

of Phanesis in l. 17 of 1715 is possibly an autograph. That Phanesis and Sokonopis apparently were not able to write Greek – in itself far from surprising for Tebtunis priests in the first century AD – may be taken as a reason why the transaction was concluded through a bilingual contract and not a Greek one (cf. Lippert, *Seeing the Whole Picture*, pp. 427-432)⁵. During the period in question, however, Greek documents appear to be the principal instruments for conducting various business transactions in the town (Langellotti, *Sales*, p. 119).

In the Roman period, official documents in Egyptian were usually accompanied by a Greek subscription so that they might acquire validity as a legal instrument in the eyes of the state (Langellotti, *Sales*, p. 120). It is generally assumed that an Egyptian sale was not final unless it was accompanied by a so-called cession document (e.g., S. Thomas, *Demotic 'Cessions' in the British Museum Collection*, JJP 42 [2012], pp. 302-304). The sales contract stipulated that the seller was satisfied with the price agreed for the property, while the cession document specified that the vendor had surrendered all claims to the alienated object. In the Roman period, these texts seem typically to have been written on the same roll of papyrus, as is demonstrated by several extant examples from Soknopaiou Nesos and Tebtunis, e.g., P.Mich. V 249 and 250. There may, however, be exceptions to this rule, e.g., P.Mich. V 253 and 308, though perhaps the cession was written on a separate sheet of papyrus in these cases. It is also possible that a cession was absent from, for instance, VIII 909, though this text is incomplete, and thus certainty is elusive⁶. In the case of 1715, the cession document, if it ever were part of the papyrus, is entirely lost.

Given that the contract's description of the 'selling' party mentions the woman first, and that the second 'vendor' Sokonopis is referred to as her husband (cf. also, e.g., P.Dime III 11 and 31), it may be that he was acting as his wife's guardian (cf. 11n. below; see, e.g., A. Arjava, *The Guardianship of Women in Roman Egypt*, in *PapCongr XXI*, pp. 25-30; Taubenschlag, *Law*, pp.

⁵ There is some evidence suggesting that priests of the Soknebtunis sanctuary, similarly to their colleagues at Soknopaiou Nesos, preferred to communicate in Demotic if they had the choice (A. Winkler, *A Contribution to the Revenues of the Crocodile in the Imperial Fayum. The Temple Tax on Property Transfer Revisited*, BASP 52 [2015], pp. 252-253), but the evidence is not unequivocal in all periods (cf. Hickey, *Tebtunis*, pp. 75-79).

⁶ See also, for instance, P.Dime III 32 with comm. *ad loc.* P.Eleph.Dem. 13 (= P.Eleph.Porten C34) is understood by its first editor to be a cession document, though this is by no means certain. If he is correct, it appears that the document was not attached to a sales contract; its upper right edge seems to have been cut in antiquity.

170-178)⁷. Against this argument stands the clear evidence that women could act on their own in Demotic sales contracts during the Roman period; see Schentuleit, *Vormund*, pp. 192-212⁸. Though Schentuleit's synthesis is largely based on P.Dime III, independent female actors are also attested at Tebtunis (e.g., P.Mich. V 249). Moreover, if the sales contract P.Mich. V 253 may be considered representative of practice at Tebtunis, we might expect the *kyrios* to be identified as such in the Demotic text; line 3 of the Demotic portion of 253 reads PN *ḥ' ir n-s tsy*, "PN is present and acts as *kyrios* for her". The extent of standardisation in these Tebtunis contracts remains, however, an open question.

If Sokonopis' presence is due to his functioning as a *kyrios* for his wife, it may be because the property was not being sold but rather was serving as security for a loan (cf. already above). A guardian was necessary in such agreements from early Roman Tebtunis and Soknopaiou Nesos inasmuch as the loan document, though accompanied by a Demotic sale and cession concerning the property that was collateralising the debt (cf. Alonso, *One en pistei*, pp. 130-134), itself was written in Greek and conformed to Greek legal practice (e.g., Schentuleit, *Vormund*, p. 205). At Soknopaiou Nesos, the guardian could occasionally be mentioned as a contracting party in the Demotic texts, but this was not always the case (e.g., P.Dime III 23). Typically the Greek loan document was attached to the right of the sale contract (e.g., P.Dime III 7 [= BGU III 911]; 19 [= P.Ryl.Dem. 45]; 22 [= BGU XII 2337]; 27 [= P.Zauz. 39]; and pp. 11-12), and given that the right side of 1715 is lost – or has yet to be identified – it is certainly possible that such a text could have been part of the complete legal instrument. The extant examples of such texts from Tebtunis (P.Mich. V 328; 329 dupl. 330; 332 dupl. VIII 910; 335 dupl. VIII 911; VIII 908) give pause, however. Though the Greek loan acknowledgement does appear to the right of the *hypographe* on these documents, they all lack the Demotic contract, for which space has been left above the Greek subscription. Consequently, it has been suggested that the Demotic contract would only be completed and the Greek loan cut off in case the credit was not repaid (Alonso, *One en pistei*, pp. 132-133)⁹.

⁷ In contemporary texts from Soknopaiou Nesos attesting joint sellers (one male, one female), the male typically appears first, even if he is present merely as a *kyrios*.

⁸ P.W. Pestman, *Appearance and Reality of Written Contracts: Evidence from Bilingual Family Archives*, in M.J. Geller - H. Maehler (edd.), *Legal Documents of the Hellenistic World. Papers from a Seminar*, London 1995, pp. 83-85, has shown that there are cases in which men appear as the contracting party in Demotic sales documents, but in reality they are acting on behalf of their wives or similar. In such instances, women are not mentioned at all.

⁹ One wonders if a Greek loan document could exist separately from the papyrus containing the Demotic sale. Such could be implied by P.Mich. V 253, in which a *kyrios* appears but there is

1715 comes from the famous *grapheion* of Kronion, son of Apion (see, e.g., van Beek, *Kronion*, pp. 215-221; Langellotti, *Sales*, p. 118; D. Rathbone, *Village Markets in Roman Egypt. The Case of the First Century AD Tebtunis*, in M. Frass (ed.), *Kauf, Konsum und Märkte. Wirtschaftswelten in Fokus – Von der römischen Antike bis zur Gegenwart*, Wiesbaden 2013, pp. 123-143). From the extant bilingual documentation from Roman Tebtunis, it seems clear that the head of the scribal office engaged priests from the temple to write the Egyptian parts of legal agreements; the *grapheion* only had in-house competence to draw up Greek instruments. Evidence for this practice is found in accounts belonging to the head of the scribal office and in some of the contracts (e.g., van Beek, *Kronion*, pp. 220-221). 1715 attests a new Demotic scribe who worked for the Tebtunis *grapheion*, a certain Marsisouchos (l. 10); other such scribes are known from P.Mich. II 123 (Phanesis and Onnophris) and 128 (Onnophris) and P.Mich. V 308 (Marepsemis, son of Marepsemis, also known as Chresimos). In both P.Mich. V 308 and 1715, the Egyptian scribes added their names after that of the Greek *nomographos* (Dem. *sh qnb.t*)¹⁰, which suggests that the texts were occasionally written by two individuals (van Beek, *Kronion*, p. 221; cf. also P.Dime III, pp. 103-108); Kronion, son of Apion, or one of his clerks would have penned the Greek section, the *hypographe*, while a temple scribe would have been responsible for the Demotic one(s)¹¹.

The Demotic legal formulae in 1715 are rather abbreviated, in a manner reminiscent of the situation in P.Mich. V 308. In content, however, these texts display little similarity; in fact, 1715 seems to follow a set of formulae otherwise unattested in any of the hitherto published Roman-period sale documents from Tebtunis. The Greek *hypographe* seems compressed as well (cf. 15n. below), while the *sui generis* nature of the demotic has probably

no trace of a loan agreement. It is possible in this case, however, that the loan document was cut off when the debtor failed to pay the creditor. S. Allam, *Women as Holders of Rights in Ancient Egypt (During the Late Period)*, *Journal of the Economic and Social History of the Orient* 33 (1990), p. 27, n. 99, regards the instance as reflecting Greek customs within the household. He bases his argument on the fact that family members of the parties present in P.Mich. V 253 are attested conducting business through Greek legal instruments, e.g., P.Mich. V 305. Although they also made use of Demotic ones in other cases, e.g., P.Mich. V 308 (see P.Mich. V, pp. 19-20). Allam's conclusion may therefore have been drawn too hastily.

¹⁰ Muhs, *Grapheion*, p. 102, suggests that P.Ehevertr. 12D should end with two signatures, though only the name of Apion, son of Apion, Kronion's father and predecessor, is preserved in Demotic. It is doubtful, however, whether there would be enough space for another name in addition to that of the village notary.

¹¹ It cannot be excluded, however, that the hired priest – if knowledgeable in Greek – would have been able to also write the *hypographe* in the name of the village *nomographos* (cf. P.Mich. V, p. 6). In Soknopaiou Nesos, there may be cases where both the Demotic and Greek texts were penned by the same individual (P.Dime III, pp. 106-108).

contributed to the difficulty presented by the reconstruction of the Greek (cf. 16n.).

- h̄sb.t 2.t tpy ̄h̄.t sw 10 Qys Qysrs Sb̄sts Gr̄m̄[nyqs - - - d̄d s-h̄m.t PN ta PN mw.t-s PN irm]*
ʿr̄p̄y m-n̄try Sb̄k-H̄py pa sp-2 mw.t-f Ta-B̄st.t p̄y-s hy ̄h̄.t 2.t (n) ʿw̄ [r̄(̄) n r̄p̄y m-n̄try Pa-n-Is.t pa Pa-Gbk mw.t-f T̄-šr.t-(n)-p̄-syf d̄i-k mtry ̄h̄t̄n n ̄h̄d (n) sw̄n n t̄ȳn dny.t]
p̄šy(t) (n) p̄ȳn ʿwy nty qd iw̄f gr̄g (n) sy sb̄; ̄h̄ry r ̄h̄ry [n ̄h̄.t 2.t - - - ̄hn̄ t̄ȳf nsy.t - - - n tmy Sb̄k]
T̄-nb.t-t̄-tny (n) dny.t ʿP̄wlm̄n nty ̄hr ʿt̄ r̄sy n ̄h̄ny[.t Mr-wr n t̄š ̄rsyn; - - -
 5 *ʿs̄-Sb̄k̄ [n t̄] ʿh̄.t r n̄ hy[n.w] p̄y ʿwy ʿd̄r̄f̄ irm t̄ȳf nsy.t ʿr̄sȳ [- - - m̄h̄t̄ - - - im̄n̄t̄ - - - īb̄t̄ - - -*
- - -]; [r] m̄h̄ n̄ h̄yn.w n p̄y ʿwy nty ʿh̄rȳ irm {irm} pr nb nty-iw̄f n [tmy T̄-nb.t-t̄-tny mtw̄k-st t̄y dny.t p̄š n p̄; ʿwy bn-iw̄ r̄h̄ rmt nb n p̄; t̄ inn m-mit̄t̄ ir ̄sh̄y n.im̄f r-bnr̄k (n) t̄y p̄; hrw r ̄h̄ry p̄; nty-iw̄f īy.t r-̄hr̄k r-d̄b̄; t̄f iw̄n r]
ʿd̄i.t̄ wȳf r-r̄k n.im̄f [n ̄h̄tr (?)] iw̄t̄ mn iw̄n di.t w̄b̄(̄s) n̄k (r) ̄sh̄ [nb qnb.t nb md.t nb n p̄; t̄ - - - mtw̄k ̄sh̄]
ʿnb̄ (̄i.ir̄w) r-r̄w (sic) iwy.t (nb ̄i.ir̄w) r-r̄f (sic) ̄hn̄ ̄sh̄ nb (̄i.ir̄w n̄y (?) r-r̄s bn-iw̄ r̄h̄ rmt nb n p̄; t̄ inn) m-mit̄t̄ i.ir̄ ̄sh̄y n.im̄f (sic) bnr̄k [n-t̄y p̄; hrw r ̄h̄ry iw̄n st̄; t̄n r-r̄k r-d̄b̄; t̄s r tm di.t]
w̄b̄(̄s) n̄k r-r̄f (sic) iw̄n r di.t n̄k ̄h̄d sp-2 dbn ̄h̄d mn bnr ky dbn ̄h̄d mn mtw̄n di.t-st [- - - ̄sh̄ Qryn̄n pa Hp̄; p̄]
 10 *[̄sh̄] ʿqnb.t̄ [n T̄]-nb.t-t̄-tnȳ irm ʿsh̄ (?) M̄; t-R̄-s̄-Sb̄k ... [... ̄sh̄]*
 (m²) - - - ὁμοιο[γ]ῶι πεπρακέναι Φάνης[ι]c Πாக[ήβ]κεως μ[η]τρὸς Θ[ε]νψ[ύ]φ[ι]οc
 - - - ἥμισυ μέ[ρ]ος πατρικῆ[ς] οἰκίας διςτέγου καὶ προνηκίου [ἐ]κ τοῦ [πρὸς]
 [direction] μέρους - - - ἐν Τεβτύνει τῆς Πολέμωνος μερίδος ὧν [γεί]τονος ὅλης
 τ[ῆς] οἰκίας καὶ π[ρο]νηκί[ου]
 [νότου - - -] τῇ Πάτυγ[ις] τ[οῦ] Ψόκνωτος [οἰ]κία καὶ ἀπέ[χ]ωι παρα[
 15 - - - μέ]χρι τοῦ ἐνεκτῶτο[ς] β̄ (ἔτους) ἀπ[ὸ] δὲ ἰδιωτ[ικῶν] καὶ πά[ς]η[ς] ἐ]νποιήσεω[ς]
 ἐπὶ τὸν] ἄπ[αντα]
 χρόνον - - - (m³) ψε[.] αρ[. . .] ουτυ[. . . .] ατ[. . .] τομα[
 (m⁴) - - - Pa-n-Is.t pa Pa-Gbk] ʿmw.t-f̄ ʿT̄-ʿ[šr.t-(n)-p̄-syf - - -] p̄; ʿ... [- - -

Regnal year 2, Thoth, day 10, (of) Gaius Kaisaros Sebastos Ger[m][anikos ... Has said the woman PN, daughter of PN, whose mother is PN, and]

(the) *Repy* and *m-n̄try* Sokonopis, son of the like-named (Sokonopis), whose mother is Taobastis, her husband, two people (bodies) with [one]

[mouth to (the) *Repoy* and *m-ntry* Phanesis, son of Pakebkis, whose mother is Thenpsyphis: You have satisfied our hearts with the money for the value of our half]

share of our house, which is built and equipped with beams and doors below and above, [(having) two stories ... and its *pronesion* ... in the Souchos town]

Tebtunis in the district of Polemon on the southern side of the channel [of Moeris in the Arsinoite nome ...

[sisouchos earlier]. The neighbours of the whole house and its *pronesion*: [South]: [... north... west ... east ...

...] completing the aforementioned house and {and} all its [appurtenances] in [Tebtunis. It is yours, the half share of the house. No one at all – we included – will be able to have a claim on it besides you from this day onwards. Whoever comes to you because of it, we will]

[cause] him to be far from you concerning it [compulsorily (?)] and without delay. We will cause it to be unencumbered for you from [every court] document [and anything at all ... Yours is]

[every] [document] {which was made} concerning it, {every} surety {which was made} concerning it and every document {which was made for me (?)} concerning it. No man at all – we) included {– will be able} to have a claim on it besides you [from today onwards. If we withdraw from you in order not to cause]

it to be unencumbered for you from it, we will give you real silver (namely) so-and-so many deben silver besides another so-and-so many deben silver and we are to give it [to ... Written by Kronion, son of Apion, the]

[*nomographos*] in Tebtunis. {with} [Written by] (?) Marsisouchos [son of] [...] ... [... Written.]

... I acknowledge that I have sold to Phanesis, son of Marsisouchos, his mother being Thenpsyphis

... the] half share of (my) paternal two-storied house and (its) *pronesion*, situated on the

... side ... in Tebtunis of the Polemon] district. The neighbours of the whole house and *pronesion* are:

On the south ...] ... the house of Patynis, son of Psosnos, and I have received ...

... up to the present] 2nd year, and from private encumbrances and every claim for all

time ...] ...

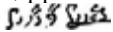
... Phanesis, son of Pakebkis], whose mother is Th[enpsyphis ...] the [...] [...

1. For the supplement cf. P.Dime III, pp. 5-6. See also, e.g., P.Mich. V 249, 1; 250, 1; 253, 1. The imperial titulature probably ends with *Gr̄m[nyqs]* (*vel sim.*), corresponding to title Type F in Grenier, *Titulatures*, pp. 23-25.

The attribute *p:y=s hy*, “her husband”, which refers to Sokonopis in l. 2, indicates that the end of this line must have contained the name of the woman to whom the feminine third person suffix pronoun (*=s*) refers. Usually women are marked by the designation *s-hm.t*, “woman”, and do not appear with other titles (as may be the case with men).

2. *ipy m-ntry*: this combined sacerdotal title is common among servants of the local god Soknebtunis, see, e.g., P.Tebt.Botti 1; P.Cair.Dem. II 30630 and 30631 (Winkler, *Swapping*, pp. 361-390; also Depauw, *Autograph Confirmation*, p. 84, n. 125). The first title, *ipy*, is usually translated as “prince” (Erichsen, *Glossar*, p. 245), and could be rendered as ὀρπαις in Greek (A. Monson, *Sacred Land in Ptolemaic and Roman Tebtunis*, in Lippert - Schentuleit, *Tebtynis und Soknopaiou Nesos*, p. 81, n. 11). The title can perhaps be connected to Geb, Gr. Κρόνος (A. von Lieven, *Grundriss des Laufes der Sterne. Das sogenannte Nutbuch*, Copenhagen 2007, p. 298), who often carries the epithet *iry-p't ntr.w*, “Prince of the gods”, and with whom Soknebtunis could be identified (see, e.g., Winkler - Zellmann-Rohrer, *Petition*, p. 199).

See BL Dem. B, p. 823 (§ 34), for the title *m-ntry*, thought to be rendered by ἐμνιθης in Greek (e.g., P.Mil.Vogl. III, p. 185), but this is probably not a correct transliteration (CPR XXIX 1, 2n.; Quack, *Zu einigen demotischen Gruppen*, pp. 111-116). The latest attestation of the title can be found in P.Tebt.Tait 22, which is dated to the second half of the second century AD (M. Depauw, *The Demotic Letter: A Study of Epistolographic Scribal Traditions Against their Intra- and Intercultural Background*, Sommerhausen 2006, p. 361; Quack, *Zu einigen demotischen Gruppen*, p. 112; cf. Hickey, *Tebtunis*, p. 77). The title *ipy m-ntry* was not usually spelled out in Greek but rather subsumed in the Greek term ἱερεὺς (A. Winkler, *Some Astrologers and Their Handbooks in Demotic Egyptian*, in J.M. Steele [ed.], *The Circulation of Astronomical Knowledge in the Ancient World*, Leiden 2016, pp. 275-277).

 : *Sbk-Hpy*/Cokónowπic (NB Dem. pp. 918-919). In the Roman period, the name is rarely written out in full; the truncated writing  is more common. While the complete writing must be read as *Sbk-Hpy*, the abbreviated form may have another derivation, namely *Sbk-m-hb*. See BL Dem. B, pp. 824-825 (§ 36); W. Clarysse, *Dionysos, Souchos, and Sarapis as Personal Names?*, ZPE 186 (2013), p. 263; A. Monson, *Priests of Soknebtunis and Sokonopis*. P. BM EA 10647, JEA 92 (2006), p. 209; J.F. Quack, *Sokonopis als Gott und Mensch*, Enchoria 30 (2006/2007), pp. 75-87, for the reading of the name.

pa: “he of” (ST II.2, pp. 846-851 [§ 33]; cf. W. Clarysse, *Filiation the Egyptian Way in Greek Documents*, *Lingua Aegyptia* 25 [2015], p. 277).

w, “one” (Erichsen, *Glossar*, p. 81), is only partially preserved, but the reading is secure. It is probable that the word forms part of the expression *r w' r(=)*, “with one mouth”, i.e. “together”, indicating that the party consists of more than one individual. (This is also denoted, of course, by the phrase *h(.t) 2.t*, “two bodies”). Similar phrasing

is found in, for instance, P.Cair.Dem. II 30612, 2; 30617, 2 (a/b); 30620, 4, from Tebtunis and P.Surv. 1 (= P.Berl.Kaufv. 3114) from Thebes (see P.Bürgsch., p. 283). At Soknopaiou Nesos the equivalent expression differs slightly: *iw-w dd (n) w' r(ḥ)*, "while they speak with one mouth (unanimously)" (P.Dime III, p. 7; Reymond, *Demotic Contracts*, pp. 471-472) and corresponds to the Greek *ὁμολογεῖν* (P.Zauz. 13, 3n.). Since this phrase is invariably followed by the words identifying the second (here: 'buying') party, this information has been supplied in the lacuna on the basis of the Greek subscription to the contract. Because it is probable that the 'buyer' reappears in P.Mich. V 226, 5, 43-44, and 47 (see above), where he is identified as a 'regular' priest (*ιερέυς*), it is likely that *rp:y m-try* appeared before his name.

Tḥ-šr.t-(n)-pḥ-syf (cf. 17n.) is a tentative reconstruction based on the Greek form *Θένυσσις* (see below) that appears in the subscription; *Ψύσις* (*vel sim.*) corresponds to the Eg. *Pḥ-syf* (NB Dem., p. 215).

di-k mtry hḥ-n : "You have satisfied us". See VIII 909, 2-3; P.Mich. V 253, 4-5; 249, 3; 250, 2; P.Dime III, pp. 13-14, for the reconstruction.

3. *n h.t 2.t* : "of two stories" (cf. Erichsen, *Glossar*, pp. 373-374). The restoration depends on the Greek subscription. See also VIII 909, 3 and P.Tebt. I 227, 4 (Parker, *Abstract of a Loan*, pp. 130 and 134).

hn' ty:f nsy.t : "with its pronesion" (cf. Erichsen, *Glossar*, p. 228; Vycichl, *Dict. étymologique*, p. 144; n. 12 below). The word recurs in l. 5. The Egyptian *nsy.t vel sim.* (Copt. *न्हसे*) and the Greek *προνήσιον* are etymologically related (P.Lond.Copt. I, p. 150, n. 2; G. Husson, *Note sur la formation et le sens du composé Προνήσιον*, CdÉ 51 [1976], p. 168). See 12n. below for a discussion of this particular term.

See, e.g., P.Zauz. 13, 6n.; P.Ashm., pp. 108-109, n. 12; Schentuleit, *Hausverkaufsurkunde*, p. 139, n. 71, for the stock phrase *nty qd iw-f grg (n) sy sbḥ*, which is found mainly in the Fayum.

For the reconstruction at the end of the line, ... *n tmy Sbk | Tḥ-nb.t-tḥ-try* etc., cf., e.g., P.Mich. V 249, 4-5; 250, 4-5; 253, 8-9. Similar localising descriptions can be found in Ptolemaic texts from Tebtunis (e.g., P.Cair.Dem. II 30612, 4-5; 30617a, 2-3). Note that not all sale contracts from Roman Tebtunis contain such descriptions (e.g., VIII 909).

4. Since the property is described as paternal (*πατρικός*) in l. 12, P.Dime III 21, which includes a similar description in its *hypographe* (l. 6), might be employed to supplement the end of l. 4, with the caveat that the text from Soknopaiou Nesos is a construction of its editors: (*i.ir ph r-hr-n n rn n PN*). In, e.g., P.Cair.Dem. II 30612, 5, a sale of inherited property, *i.ir ph r-hr-n (n) rn PN*, "which has come to us (as inheritance) through PN", stands before the enumeration of neighbours. See P.Dime III, p. 20; P.W. Pestman, 'Inheriting' in the Archive of the Theban Choachytes (2nd cent. B.C.), in Vleeming, *Demotic Orthography*, pp. 64-67, for *ph* with the meaning "to inherit" (cf., e.g., CPR XXIX 6, 7; 7, 5; 8, 9; 9, 4; P.Hawara 15, 5; P.Dime III 16, 14). It may be noted that VIII 909 appears to lack a similar description of the conveyed property, though it is described as paternal inheritance in the *hypographe*.

Alternatively, one could restore *iw in.t-k tḥ k.t pš.t dbḥ hḥ n-dr.t PN* (*vel sim.*), "while you have bought the other half from PN" (cf., e.g., P.Cair.Dem. II 30612, 6;

P.Eleph.Dem. 13, 4 and 5; P.Zauz. 59 [= P.Mich. V 342; Winkler, *Third Time's the Charm*, pp. 75-91], 3; cf. P.Dime III, p. 22). Such would indicate, of course, that Phanesis had already 'acquired' the other half of the house from its owner, possibly a relative (e.g., sibling) of the female 'seller' in 1715 (see further 5n.).

5. *s:-Sbk*: "Sisouchos" can be an independent onomastic (NB Dem., pp. 904-905), but here is more likely to be the concluding element of another name, specifically *M:t-R:-s:-Sbk* ("Marsisouchos"; NB Dem., pp. 582-583). *M:t-R:-s:-Sbk* is more common in Roman Tebtunis than *S:-Sbk*, and the division of names between lines is unproblematic (cf., e.g., P.Zauz. 59, 3-4). The woman's name *T:-šr.t-(n)-M:t-R:-s:-Sbk*, Gr. Θευμαρίσουχος, well attested in first century AD Tebtunis (e.g., P.Tebt. II 299, 5), is another possible reading. Whatever the case, the name's function in the text is unclear. Perhaps it is the name of the former owner of the house or the present or former owner of its other share (or the patronym or metronym of one of these individuals). If, however, the text is identifying such an owner, this person would not seem to be related to 1715's 'seller' (or 'buyer'), inasmuch as any term describing a relative cannot be read in the writing ⁴ following the name. This rather suggests *h:t* and is probably part of the expression *n t h:t*, "earlier" (Erichsen, *Glossar*, p. 287).

⁴*rsy*: "south" (Erichsen, *Glossar*, pp. 254-255). The enumeration of the property's neighbours begins here. This usually commences with the southern neighbours, which are followed by those on the north, the west, and finally the east; cf., e.g., VIII 909, 4-5; P.Mich. V 249, 6-7; 250, 4-5; 253, 10-11; 308, 1-3 (See also 6n. and 14n. below).

6. The initial sign after the break is *z*. This must belong to the end of a non-Egyptian personal name because the foreign determinative is also present (cf. Clarysse, *Determinatives*, p. 13). Whatever the name is, it represents a variation from the Greek subscription, in which the final neighbour is identified (l. 14) as the house of Patynis, son of Psosnos. This suggests that the Demotic or Greek scribe confused the eastern and western neighbours, that one of the scribes oriented the property in a manner varying from the norm, or that the eastern neighbour (i.e., the final one) consisted of two (or more) properties, whose order of presentation differs in the Demotic and Greek texts.

After the description of the neighbours, the formula of 1715 departs from the boilerplate appearing in other sale documents from Roman Tebtunis, which read *hn n-w mtw-k/t/tn st X*, "they (i.e., the neighbours) accord with them (the boundaries). It is yours, (namely) X" (VIII 909, 5; P.Mich. V 249, 8; 250, 5; 253, 11). The text in 1715 resembles that found in P.Zauz. 59, 8 (cf. P.Dime III, pp. 19-20). It is noteworthy that the geographic location of the house ("in Tebtunis") appears to be repeated (cf., e.g., P.Mich. V 249, 4-5; P.Zauz. 59, 4-5).

⁴² *pr*: "appurtenances" (Winkler, *New Names*, pp. 129-132). Though the word is abraded, the reading is secure. The Egyptian collocation *pr nb (mtw-f)* is a variant of the formula *nty nb (nkt nb) nty hn-f*, found in, for instance, Soknopaiou Nesos (P.Zauz. 13, 7n.; P.Dime III, p. 16; Reymond, *Demotic Contracts*, p. 474; cf. also, e.g., P.Recueil, II, pp. 97-98; P.Surv., p. 408). Both translate the Greek term συγκύροντα πάντα (see, e.g., Taubenschlag, *Law*, p. 243, n. 16). In addition to being used in Roman Tebtunis (1715;

P.Mich. V 249, 4; 253, 5; P.Zauz. 59, 4), the expression was also part of the legal vocabulary at Hawara in the Ptolemaic period, as exemplified by, e.g., P.Ashm. 14, 3; 15, 3; P.Hawara 15, 4. In the *editiones principes*, however, the understanding of the locution is not satisfactory; it has been misinterpreted as "income" (P.Ashm., p. 105, n. 19) or been left unread and untranslated (P.Hawara, p. 165, n. 17a).

nty-iw=k stands for *mtw=k*; the two groups are often confused in Demotic. The same mistake reoccurs in, for instance, P.Zauz. 59, 4.

mtw=k st, "it is yours", etc. in the supplemented part is usually identified as the 'possession clause' (P.Dime III, p. 24). The text as restored displays some characteristic features of the documentation from Roman-period Tebtunis. The absolute pronoun *-st* (Erichsen, *Glossar*, p. 471) is often written as if *di.t-st* were implied, cf. the virtually identical writings in P.Mich. V 249, 8 and 253, 11: , which appear to be written as *mtw=k di.t-k-st*. P.Mich. V 250, 8 contains a similar orthography of the element which is to be read as *-st*, but instead a superfluous *k* it contains a redundant masculine demonstrative pronoun (*p:y*) . In the so-called documentary clause (P.Dime III, pp. 31-33) of VIII 909, 7, *-st* is written as . The pertinent clause of P.Mich. V 253, 15 contains the same element written as .

bn-iw rh rmt nb ... : "No one will be able to ..." is reconstructed on the basis of VIII 909, 5-6; P.Mich. V 249, 8-9; 250, 6-7; 253, 11-13. At this point in the document, the paragraphs guaranteeing the purchaser's right of possession and safeguarding him or her against fraudulent claims are expected (see P.Dime III, pp. 27-29). See also 8n. below.

7. The end of *di.t*, "give", "cause" (Erichsen, *Glossar*, pp. 604-605), is clearly visible at the beginning of this line. Because the lacuna seems unable to accommodate more than this word, the text expected to precede *di.t* has been assigned to the previous line.

n htr: "compulsorily" (Erichsen, *Glossar*, p. 343). The phrase *n htr iw t mn*, "compulsorily and without delay", has been restored according to the typical formula (cf. P.Dime III, pp. 28-29; P.Brookl.Pierce, pp. 133-140).

The remainder of l. 7 and l. 8 have been reconstructed on the basis of VIII 909, 6; P.Mich. V 249, 9; 250, 7; 253, 13-14.

iw n di.t w b(s) ... : "[We] will cause it to be unencumbered ...", is usually written with the independent conjunctive (so VIII 909, 6; P.Mich. V 249, 9; 250, 7; 253, 14) and not the third future (cf. Johnson, *Verbal System*, pp. 100-110 and 188). *iw* is largely lost, but the traces that remain (the tops of two vertical strokes) support the reading.

8. The scribe appears to have been confused when writing the 'documentary clause' (P.Dime III, pp. 31-33), because the present line contains several truncated or incomplete phrases. This phenomenon recurs in P.Mich. V 308, but there the omissions vary from those present in 1715 (cf. introduction).

 *iwyt*: "surety" (Erichsen, *Glossar*, p. 22). Demotic sale documents usually do not contain clauses referring to sureties; these are typically found in other types of documents, such as leases, loans, and marriage documents (see, e.g., P.Ackerpacht., pp. 171-175; P.Ehevertr., pp. 321-323; P.Brookl.Pierce, pp. 110-132; P.Bürgsch., p. 85).

An exchange document from Ptolemaic Tebtunis that concerns temple land mentions sureties in connection with a promise to the beneficiary that the exchanged property is unencumbered by such documents (P.Cair.Dem. II 30630, 14; Winkler, *Swapping*, p. 387). It does not seem appropriate, however, to understand the phrase in 1715 as an elliptical variant of this promise. A more attractive suggestion is to interpret *iwy.t* as a surety document that is in the possession of the ‘seller’ and will be handed over to the new ‘owner’ (cf. P.Dime III, pp. 31-33).

After the mention of sureties, the scribe appears to revisit the clause, which has been restored in ll. 6-7 (see above); *hn' sh nb nty m'k* (حش) *i.ir shy n.im=f bnr-k* [... is penned but does not make sense. So, alternative interpretations must be sought.

nty m'k : “be entitled (to)” (Erichsen, *Glossar*, p. 149) may be understood as a variant writing of *m-mit.t* : “likewise” (Erichsen, *Glossar*, p. 152); e.g., the scribe of P.Mich. V 308, x+3, confused *m'k* with *m-mitt* in the possession clause: *<bn-iw rh p; rmt nb n p; t> inky m-mit.t* (حش) *ir shy n.im=f bnr-k*, “(No man at all) – I included – will be able to make a claim on them besides you”. The *.k* is also found in correct writings of *mit.t*, as in, for instance, P.Mich. V. 249, 8 حش. This *.k* is certainly an influence from the stative *m'k*. Note also that *mit.t* appears for *m't*; in, for example, VIII 909, 7; *mtw-k p; m-mit.t.k* (حش) *<n.im-w>* has been written instead of *mtw-k p; m'k n.im-w* (cf. also P.Mich. V 253, 15). The confusion between *mit.t* and *m'k* may in part be due to the fact that documentary scribes at Tebtunis wrote a redundant *-k* under *m-mit.t* (see P.Mich. V 249, 8; 250, 6; 253, 12; 308, x+3) and phonetic resemblance. To restore sense to the text of 1715, *<bn-iw rh rmt nb n p; t> ink>* should be inserted between *hn' sh nb* and *nty m'k* (حش = *m-mit.t*) (cf. P.Dime III, p. 27). Note also that *i.ir-w n-y r-r-s* has been supplemented for grammatical reasons. The dative is only a conjecture, and could equally well be restored to “my father” or similar (cf., e.g., VIII 909, 7; P.Mich. V 253, 14-15; cf. P.Dime III, p. 32).

The end of this line and the beginning of the subsequent one are reconstructed from parallel texts, e.g., P.Mich. V 250, 7-8; 308, x+4-5.

9.  is a problematic group. It has been suggested that it should be interpreted as *mn*, “so-and-so”, “such-and-such” (cf. Erichsen, *Glossar*, p. 158), in parallel to, e.g., P.Mich. V 308, x+4-5 (Winkler, *Third Time's the Charm*, pp. 86-87), where it appears in the same clause (cf. also P.Mich. V 250, 8-9).

It is not clear how the penalty clause continues after the conjunctive *mtw-n di.t-st*; the formula does not seem to correspond to any other employed in contemporary texts (cf., e.g., P.Brookl.Pierce, pp. 159-178). It might be assumed that fines are to be forfeited to the state for *n; gll.w n; wtn.w n Pr-3^{w.s.}/Qysrs*, “the burnt offerings and the libations of the King/Emperor”, as they are in P.Mich. V 308, 5 or P.Dime III 36, 15 (cf. also M. Krutzsch - S.L. Lippert, *Papyrus Berlin P 23724: eine ungewöhnliche Verkaufsurkunde aus Soknopaiu Nesos*, in S.L. Lippert - M.A. Stadler (edd.), *Gehilfe des Thot. Festschrift für Karl-Theodor Zauzich zu seinem 75. Geburtstag*, Wiesbaden 2014, p. 71). P.Mich. V 250, 8-9, however, does not make mention of a recipient for the fines.

P.Mich. V 308, x+8, serves as the basis for the supplement proposed for the end of this line; Kronion, son of Apion, was the *nomographos* of Tebtunis when 1715 was drawn up (van Beek, *Kronion*, pp. 215-221; Muhs, *Graphaeon*, p. 101).

10. The scribe seems to have written *irm* after *Tḥ-nb.t-tḥ-tny*, "Tebtunis". Presumably this is an error, but it cannot be excluded that the scribe intended to insert the name of another village after Tebtunis, i.e. Kerkesoucha Ouros (see, e.g., VIII 909, 26; P.Kron. 12 [= P.Mil.Vogl. IV 226], 34; PSI Congr.XX 6, 33-45; SB VI 9109, 19; Melaerts, *Tebtynis*, esp. p. 243). The rather mutilated group following *irm* should be the verb *sh*, "signed", "written (by)", which is expected before the name of the scribe (cf. P.Mich. V 308, x+9). Yet the traces do not seem to fit this reading and either do not seem to be reconcilable with the suggested locality.

Mḥ.t-Rḥ-sḥ-Sbk : "Marsisouchos" (NB Dem., pp. 582-583); the first half of *m* in the group *Mḥ.t* seems to be preserved, and there are traces of *Rḥ* present (a divine determinative). The remains of *sḥ-Sbk* are clear (cf. ll. 2 and 5 above). The signs following the name have not been deciphered but probably belong to the patronymic.

11. ὁμολογῶι : l. ὁμολογῶ; for the hypercorrect addition of *iota*, cf. Gignac, *Gram.*, I, p. 185. The singular, if not a slip, suggests that the 'seller' was in fact the woman, and that her husband is present only in his capacity as *kyrios*; cf. the discussion in the introduction. Probably the beginning of the line was phrased similarly to P.Mich. V 290, 1-3, Ταμύσθας Ὀρσεῦτος μητρὸς Ταπεθεῦτος μετὰ κυρίῳ τοῦ ἀνδρός μου Πουλέμωνος τοῦ Διονυσίου μητρὸς Ταανουβίωνος ὁμολογῶ πεπραγένη.

Φανῆς[ι]c : l. Φανήσει.

12. προνηγίου : for discussions of this (external) structure, see BGU XVIII.1 2731, 18n.; CPR XV 2, 3n.; P.Dime III, pp. 117-118; P.Oxy. XLI 2972, 14n.; Husson, *Oikía*, p. 237; B. Kramer, *Königseid eines Offiziers aus dem Jahr 152 v.Chr.*, in Geus - Zimmermann, *Punica*, p. 342; Schentuleit, *Hausverkaufsurkunde*, p. 140; 3n. above. This construction is often understood either as "bench (attached to the outer wall)" or "porch". Both translations appear problematic in light of the few texts which inform about the location of this edifice: BGU XVIII.1 2731, 18 indicates that this architectural element was in the northern part of a house, which faced a street, while a courtyard was to the south of the building; P.Dime III 5 (= P.Lond. II 262 = M.Chr. 181), 3-4, and related documents (e.g., CPR XV 2, 3; 3, 3) describe the *pronesion* as being on the north side of a property, which fronted a neighbouring house (later on the area is referred to as a courtyard, perhaps after refurbishment [P.Dime III 37, 14 and comm. *ad loc.*]); P.Chic.Haw. 7a, 4-5 places the structure in the western corner of a house, which abutted a neighbour's courtyard; P.Rendell.Dem., 3 situates it in the western corner of a building. Both the western and southern side of the house bordered streets, while its courtyard was on the opposite corner. A literary text, P.Cair.Dem. II 30646 V, 12 (Setne and the Ghosts), describes the structure as being in front of the entrance of a mansion (*iw wn wṯ.t nsṯ.t ḥṯ.t r(ṯ)ḥ*), while there was a garden on the northern side of the house. The occurrence of the term in the Coptic P.Lond.Copt. I 329 (cf. G. Schenke, *Das koptisch hagiographische Dossier des heiligen Kolluthos Arzt, Märtyrer und Wunderheiler*, Louvain 2013, pp. 208-209) is rendered with ⲛⲉⲩ, "door", "gate", in an Arabic version of

the text (BL Or. 4723), but cf. Crum, *Dict.*, p. 229a. The text describes the architectural implement as being in front of (ⲁⲗⲁⲧⲙ) a well (ⲱⲙⲓ) and later on it is also found adjacent to a shrine (τόπος). Another Coptic text appears to equate ⲙⲏⲥⲉ with ⲧⲱⲣⲧⲣ, “stair”, “step” (see Crum, *Compléments*, p. 38). Considering the etymology of the word, perhaps the more neutral translation “platform”, “ramp” (cf. Vycichl, *Dict. étymologique*, p. 144) may be preferred.

[ἐ]κ τοῦ [πρὸς] : the referent for the adverbial phrase that begins with these words is unclear. Construing it with the immediately preceding προνηαίου (cf., e.g., SB I 5231, 15, where such an interpretation is certain) is possible, but it seems rather better to view it as modifying μέρος (cf., e.g., Husselman’s translation of P.Mich. V 299, 2-3, τὸν ὑπάρχοντα τῷ Ἀρμυῖς πατρὶ ἥμυκον μέρος οἰκέα διττέγου καὶ αὐλῆς ἐκ τοῦ πρὸς βορᾶ μέρος, as “the half share that belongs to Harmiysis the father, on the north side of a two-story house and a courtyard”). The Demotic suggests still a third possibility, specifically that the reference is less precise and more ‘geographical’, and that the text should be reconstructed as follows: [ἐ]κ τοῦ [πρὸς] | [νότον μέρος της Μοίριος διώρυγος ἐν Τεβτύνει της Πολέμωνος] μερίδος; cf. CPR XV 1, 6. It should be noted, however, that the Vienna parallel does not have the same syntax or word order, and that it is not a *hypographe* but rather a translation of a Demotic cession contract. The line length that results under the third interpretation also seems too short; cf. 15n. below.

13. [γε]τονος : l. γείτονας. The final *omicron* is similar in form to the second (first visible) *omicron* of ὁμολο[γ]ῶι in l. 11.

14. [νότου] : see, e.g., BGU XVIII.1 2731, 19n.; W. Clarysse, *La localisation topographique de maisons et de terres*, in S. Dehnnin - C. Somaglino (edd.), *Décrire, imaginer, construire l'espace. Toponymie égyptienne de l'Antiquité au Moyen Âge*, Cairo 2016, pp. 207-216, for the orientation of property in the papyri. According to usual practice, the house of Patynis mentioned later in this line should be the eastern neighbour (at least) of the house with which 1715 is concerned. See, however, 6n. above.

[τη] : ἀπηλιώ[τη], l. ἀπηλιώτου, cf. P.Mich. V 308, x+13.

Πατῶνις : l. Πατόνιος or Πατόνεως.

Ψρυνῶτος : for the initial *omicron*, see 13n. above.

ἀπέ[χων] : the singular is restored after l. 11 (ὁμολο[γ]ῶι), as is the hypercorrect *iota* (which moreover makes the supplement more suitable for the space). For the pairing of these erroneous forms, see, e.g., P.Mich. V *passim*.

παρ[α] : the preposition παρά, probably followed in the lacuna at line’s end by the article τοῦ and then Φανήσεως/Φανήσιος (or an undeclined Φανήσις) at the beginning of l. 15, seems the best reading in light of contemporary sale contracts from Tebtunis. The adverb παραρῆμα (cf., e.g., P.Ryl. II 160, 5) does not seem to follow ἀπέχων/-ομεν outside of Soknopaiou Nesos but should not be excluded entirely as a possible reading. For the remainder of the predicate, cf., e.g., VIII 912, 8-9, τὴν συνκαιχωρημένην τιμὴν πᾶσαν ἐκ πλήρους διὰ χιρὸς ἐξ οἴκου.

15. ἐ]νποιήσεω[ς] : l. ἐμπούήσεως; εω of ἐ]νποιήσεω[ς] corr.? This line is problematic. The presence of the string ἰδιωτικῶν καὶ πάσης ἐνποιήσεως is certain, though the final portion of ἐνποιήσεως is difficult because the papyrus is damaged and extraneous ink seems to

be present on its surface. The string’s expected sequel, ἐπὶ τὸν ἅπαντα, can be read in the scant remains of writing at line’s end, but its prelude is another matter. Before ἰδιωτικῶν we would expect something similar to the following (text based on VIII 909, 6-7): βεβαιώσω τὴν πρᾶσιν πάσῃ βεβαιώσει ἀπὸ μὲν δημοσίων τῶν ἐκ τῶν ἐπάνω χρόνων μέχρι τοῦ ἐνεστῶτος δευτέρου ἔτους καὶ αὐτοῦ δευτέρου ἔτους Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ, ἀπὸ δέ. The very last part of this, ἀπὸ δέ, is unproblematic, but before that, the anticipated text (including variants thereof) cannot be read on the papyrus. The proposed reading μέχρι τοῦ ἐνεστῶτος β (ἔτους), with the year symbol having its s-shaped form, assumes a significant abridgement of the expected formula.

16. The vestiges of this line are in a new hand. At its beginning]ψε. most immediately suggests ἔγραψεν, but reading an amanuensis’ statement (ἔγραψεν ὑπὲρ αὐτῶν PN PN διὰ τὸ μὴ εἰδέναι αὐτοὺς γράμματα *vel sim.*) in the remainder of the line has proven elusive.

]αρ[.]ντο[.]. οντυ[. . . .]ατ[.]τομα[: no compelling solution has presented itself. At the beginning of the string, the reading π]αρ[ό]ντο[ς] τοῦ τύ[που] seems attractive in light of the Demotic, which may indicate that a document was to be handed over to the buyer (see 8n. above); here *typos* would presumably mean “draft” or “text” (the former sense is current in the *grapheion* archive; cf., e.g., P.Mich. II 123r, col. II, 38, XIV, 40). In a similar vein, τομα[at line’s end could be construed as a form of τομάριον (“papyrus roll” in this era; cf. CPR XIX 53, 2n.), with a suitable preposition (μετ]ὰ?, κατ]ὰ?) and the appropriate neuter article preceding it.

17. *mw.t-f*, “his mother” (Erichsen, *Glossar*, p. 156), is certain. The traces that follow it, which may be read as the feminine definite article *t*; they must be the first element of a metronym. Presumably the text in this line, which seems to be in a hand different from that of the contract’s body, is a subscription made by, or on behalf of, the ‘purchaser’; cf. Depauw, *Autograph Conformation*, pp. 89-102, and P.Dime III, pp. 45-46. The name, patronym, and metronym of 1715’s second party Phanesis have accordingly been restored (the required space is available). If Phanesis is identical to his namesake in P.Mich. V 226, the subscription is probably an autograph (cf. introduction). Though it is likely that either *sh*, “has signed”, or *gd*, “has said”, would have been written before Phanesis’ name, all other examples of these subscriptions to Demotic contracts from Tebtunis are in Greek (e.g., VIII 909, 12-13; P.Mich. V 249, 5-6; 250, 6-7; 253, 12-13; 308 [?]). For Demotic subscriptions in contracts from Soknopaiou Nesos, see P.Dime III 5; 19; 24; 28; 31.

The last traces in this line are beyond interpretation. It is unclear, moreover, that this was the final line of the text. Below *mw.t-f* there are some faint traces of ink, perhaps a stroke.

Given the relative paucity of published Demotic sale contracts from Roman Tebtunis, it is difficult to present the normative structure of these texts. On the basis of

the available material, the following arrangement of legal clauses may be proposed as a starting point for future discussion¹²:

Dating protocol	<i>hsb.t X.t ibd- X Y sw X n X</i>
Names of the parties	<i>qd PN n PN</i>
Statement of satisfaction with payment	<i>di-k/tn mtry h:tn (n) sw n</i>
Property description	<i>p:y/ty:y/n X</i>
Description of location ¹³	<i>(n) tmy Sbk X (n) t: tny.t Plmn hr t rsy n hnw.t Mr-wr n tš :rsn:</i>
Specification of neighbours	<i>n: hyn.w rsy X mh:t X imn.t X i:b.t X (hn n-w)</i>
Possession clause	<i>mtw-k/tn-st/X</i>
Warranty clause I	<i>bn-iw rh rmt nb n p: t: ink/inn m-mit.t ir shy n.im-w r-bnr-k/tn (n)-ty p: hrw</i>
Warranty clause II ¹⁴	<i>p: nty-iw=f iy.t r-hr-k/tn r-db:t-f/s/w iw=y/n di.t wy=f r-hr-k/tn n.im-f/s/w n htr iw:t mn</i>
Warranty clause III	<i>mtw-y/n¹⁵ di.t w-b(=f/s/w) n-k/tn (r) sh nb n qnb.t sh nb md.t nb n p: t:</i>
Transferral of legal instruments	<i>mtw-k/tn sh nb i.ir-w r-r-f/s/w sh nb i.ir-w r p:y:y/n it t:y:y/n mw.t r-r-f/s/w hn sh nb i.ir-w n-y/n r-r-f/s/w mtw-k p: nty m:k n.im-f/s/w mtw-/tnk-st hn p:y:f/s/w hp</i>
Penalty ¹⁶	<i>iw=y/n st.t-y/n r tm di.t w-b(=f/s/w) iw=y/n di.t n-k/tn X (k.t X n n: gll.w n: wtn.w n Pr-^g:^{w.s.} nh d.t) (n htr iw:t mn)</i>
Oath ¹⁷	<i>p: nh h-rd.wy nty-iw-w (r) di.t-s m-s:k/tn r di.t-s iw=y/n ir=f(n htr iw:t mn)</i>
Consent ¹⁸	<i>PN h: qd sh i.ir md.t nb h:t-y/n mtry n.im-s / PN iw=f/s/w qd tw=y/n h: tw=y/n sh h:t-y/n mtry n.im-w</i>
Scribal signature ¹⁹	<i>sh PN p: sh qnb.t n T:-nb.t-t:tny sh PN</i>

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¹² The terminology is largely based on that employed by P.Dime III, tab. 1. Cf. Manning, *Demotic Sales*, pp. 55-56.

¹³ Not present in the Demotic section of VIII 909 and P.Mich. V 308.

¹⁴ In P.Mich. V 308 this clause reappears after the consent (as a correction to the erroneous version of it found in l. 5).

¹⁵ See 7n. above.

¹⁶ Found only in P.Mich. V 250, 7, and 308, x+4-5, in addition 1715.

¹⁷ Found only in VIII 909, 7 and P.Mich. V 253, 15. The reading given here improves those of the *editiones principes* of the papyri in question.

¹⁸ The formulae are found in P.Mich. V 250 and 308.

¹⁹ A Demotic signature is present in P.Ehevertr. 12D, P.Mich. 308, and 1715.