

The Milano tax-receipts of Paulus, son of Menas: an addendum

The following tax-receipt was acquired by me several years ago; obviously it belongs to a little dossier of similar texts belonging to the Catholic University of Milan published in an earlier volume of this journal (1). The text itself does not contain much of information that sheds new light upon the dossier, but it allows me to propose a correction for P.Med. inv. 73.14, lines 2-3, and P.Med. inv. 73.12, line 3.

P.Worp 1

7 × 7 cms

Arsinoites
VI^p

- ↑ † Φαῶφι λ μερ(ισμοῦ) ζ ἰν(δικτίονος)
2 Βουσιρέ(ως) δ(ιὰ) Παύ-
λου Μηναῖ ἀπό Τεβέ-
4 τνου κεράτια ἑνδεκα
ἡμισυ, χρ(υροῦ) (κεράτια) ια[L] μ[ό(να)].
6 † δι' ἐμοῦ Ἰωά(ννου) γρ(αμματέως). †

2 Παυ-: -αυ- ex corr.;

3 Pap.: απ̄

6 At the end of this line some traces of a line not connected with the present text. Perhaps this text stands in inverted position vis-à-vis our text.

«Phaophi 30, for merismos of the 7th indiction, for Bousiris, through Paul, son of Menas, from Tebetny, eleven and one half keratia, 11½ gold ker. in total. Through me, John, scribe».

(1) Cf., C. SALVATERRA, *Tre ricevute d'imposta di epoca bizantina*: P.Med. inv. 73.14, 74.04 e 83.12, «Aegyptus» 66 (1986) 51-62 + p11. 13-15, The very full commentary given in this publication is a perfect illustration of the presently published text, too.

The plate (13) in the *ed. princ.* of P.Med. inv. 73.14 allows us to establish the identity of the scribe, who wrote that text, with the present scribe. One should read, therefore, the name of the scribe in P.Med. inv. 73.14, line 3, as Ἰωά(ννου). Furthermore, the same plate shows that there is some ink trace left unread between Βουσιρέ(ως) and Παύλο(υ); on the analogy of the new text this ink trace should be interpreted as δ(ιὰ). At the same time the reading of line 3 in P.Med. inv. 73.12 needs correction in so far, that instead of the editor's ὑ(πέρ) Παύλου one should read δ(ιὰ) Παύλου (as already considered by the editor in her commentary *ad loc.*) (2).

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(2) The standard abbreviation for ὑπέρ in Byzantine texts is ψ, rather than the first letter (υ) followed by a sign of abbreviation.