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## **Itacism from Zenon to Dioscoros: scribal corrections of and in Greek documentary papyri**

Stolk, J.V.; Nodar, A.; Torallas Tovar, S.; Albarrán, M.; Martín, R.; Pajón, I.; ... ; Santamaría, M.A.

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**Itacism from Zenon to Dioscorus: scribal corrections of  
<ι> and <ει> in Greek documentary papyri**

**Joanne Vera Stolk**

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## **Itacism from Zenon to Dioscorus: scribal corrections of <ι> and <ει> in Greek documentary papyri\***

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### 1. Introduction

Documentary papyri provide a rich source for the study of the Greek language, because they preserve a significant amount of linguistic variation. Orthographic variation is often noted by editor of the document and there is a custom to regularize scribal errors or deviant spellings in the text or apparatus of a papyrus edition, but also to note scribal corrections made in antiquity. In this paper, I will show how these modern editorial regularizations and ancient scribal corrections can be collected and applied to study the spread of orthographic variation. The frequent interchange of <ι> and <ει> does not only show us the phonetic realization of the sounds, but especially scribal knowledge and awareness of orthographic conventions. The quantitative approach to the data is complemented by a qualitative analysis of the scribal corrections of itacism at different times, from the third century BC Zenon archive until the sixth century CE archive of Dioscorus.

### 2. Collecting linguistic information from papyrus editions: Trismegistos Text Irregularities

Gignac's two volumes of *A Grammar of the Greek papyri of the Roman and Byzantine periods* published in 1976 and 1981 provide an extensive analysis of the phonological and morphological variation attested in papyri, including many representative examples. However, his approach is limited by the technology available at the time and the format of publication, as Gignac, *Gram. I* 50 explains: «Even if it were possible to give every example in the papyri of every grammatical phenomenon, i.e., if all papyrus texts were in machine-readable format for analysis by computer, the resultant data would fill over 100 volumes».

Even though the corpus of published Greek papyri has been digitized during the last decades, the means of searching for linguistic phenomena in this corpus are still limited. In fact, more linguistic information is tagged in the papyrus editions in the *Papyrological Navigator* than what is searchable through the user interface ([www.papyri.info](http://www.papyri.info)). For example, editors conventionally comment on irregular spellings and morphological forms by adding brackets in the text (< > for missing and { } for superfluous letters) or by giving the standard form in the apparatus (l.). This inspired Mark Depauw and the author of this article to develop a tool to search for editorial regularizations, which is now accessible through the *Trismegistos* portal ([www.trismegistos.org/textirregularities](http://www.trismegistos.org/textirregularities)).<sup>1</sup>

The annotation of scribal corrections in papyrus editions is comparable to the editorial regularizations. Again, it involves the use of brackets in text (\ / for an insertion above the line, [ ] for a deletion) and/or comments in the apparatus of the type 'A corr. ex B'. Thus, the

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\* My research was funded by the Research Foundation – Flanders (FWO) and The Research Council of Norway (NFR COFUND).

<sup>1</sup> The development of this tool and its potential for quantitative study of linguistic variation is discussed in Depauw / Stolk (2015).

tool developed for editorial regularizations can also be used to collect scribal corrections.<sup>2</sup> Although tagging is similar, scribal corrections provide an entirely different kind of resource for linguistic study. While the editorial regularizations are dependent on a modern editor's linguistic insights, scribal corrections reflect real instances of reworking at the time of text production.

### 3. Editorial regularization of <ι> and <ει>

The confusion between <ι> and <ει> is the earliest and most frequently attested of all itacistic interchanges in Greek papyri. Gignac, *Gram. I* 189, qualified this interchange as «very frequent», which means that it does not occur in the majority of the occurrences but «in very many instances (over 200 examples)» in his corpus (p. 50). The massive scale of this interchange is evident from the results of the editorial regularizations. The use of <ει> instead of <ι> is signalled 13453 times (in 6578 texts) and <ι> instead of <ει> even 19705 times (in 8745 texts) by the editors, which is by far the most frequent of all interchanges in the Text Irregularities database: cf. Depauw / Stolk (2015) 207.<sup>3</sup> It means that on average 24% of all published documentary papyri include at least one regularization of this type. Based on the spread and frequency of this interchange, there seems little doubt about the phonological reality of the merger in the spoken language. Therefore, this particular feature could be taken as an example to test the discrepancies between a phonological merger in the spoken language and the occurrence of the variant spellings in the written language.

Graph 1 gives a chronological overview of the percentage of texts with editorial corrections of <ι> and <ει> in documentary papyri from third century BCE until eighth century CE.<sup>4</sup> It shows that the percentage of texts with an interchange of <ι> for <ει> is still relatively low in the third and second centuries BCE (around 5%), the percentage starts to increase before the Roman period and reaches almost 30% of the texts in the fourth century CE. The opposite interchange <ει> instead of <ι>, which could be regarded as hypercorrection, is less frequent.

The fact that the number of occurrences never reaches more than 30% of the texts –not even after a thousand years– and declines again after the fourth century CE shows that this graph is not a straightforward representation of the spread of a sound change across the population. One could wonder whether this decline may have been caused by editors who apply different standards to different periods, although there is no general policy for papyrologists to change the norms for regularization according to the date of the document.<sup>5</sup> It seems unlikely to me that the low number of itacistic interchanges in the third and second centuries BCE and seventh and eighth centuries CE are purely caused by editors ignoring the majority of the interchanges in the earliest and latest texts. The exact distribution is probably caused by variety of factors, including non-random preservation, the selection of texts for publication as well as historical and cultural changes. Most likely, the graph does not represent the spread of a sound change at all (cf. Versteegh [2002]), but only the way in which this sound change affected the written sources preserved to us. The attitudes of the writers towards the standard

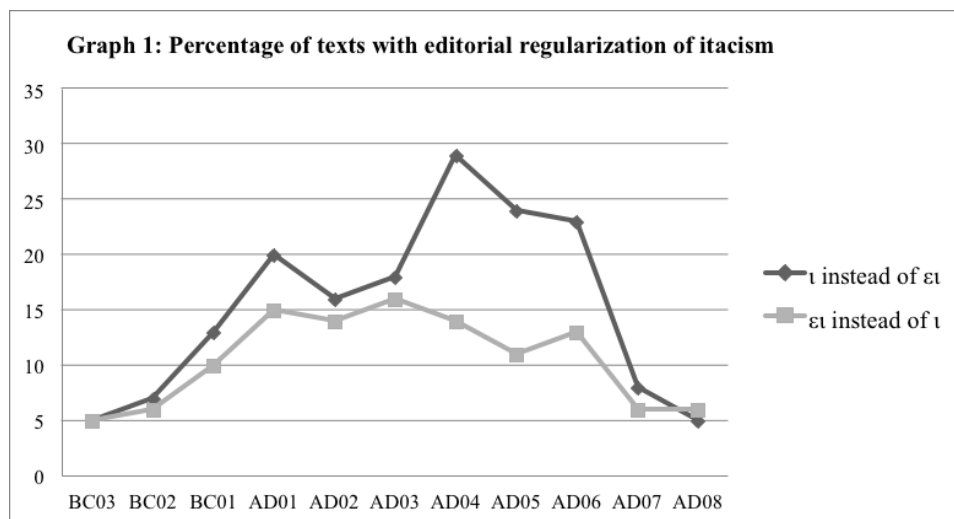
<sup>2</sup> As soon as all types of scribal corrections have been categorized, this new material will be made available through the Trismegistos portal.

<sup>3</sup> The numbers are based on all published Greek papyri in the DDbDP (state 4 January 2014) and the annotated database TM Text irregularities (state 21 March 2017).

<sup>4</sup> Graph 1 is a weighted graph in which papyri dated to more than one century are spread out over the time range they are dated to; cf. B. Van Beek / M. Depauw (2013). The numbers are based on all published Greek papyri in the DDbDP (state 4 January 2014) and the annotated database TM Text irregularities (state 21 March 2017).

<sup>5</sup> A critical review of the method of editorial regularization in papyrus editions with some problematic examples for the regularization of itacism can be found in Stolk (2018).

written language as well as the level of education (Evans [2012] 39-40) are essential to understand these deviations. The importance of Classical norms may have differed according time, place and social setting (Bucking [2007] 237). Thus, if scribes in the third century BCE were well-educated and cared about maintaining conservative norms for the spelling of <ι> and <ει>, this might explain the lower number of interchanges in the third and second centuries BCE.



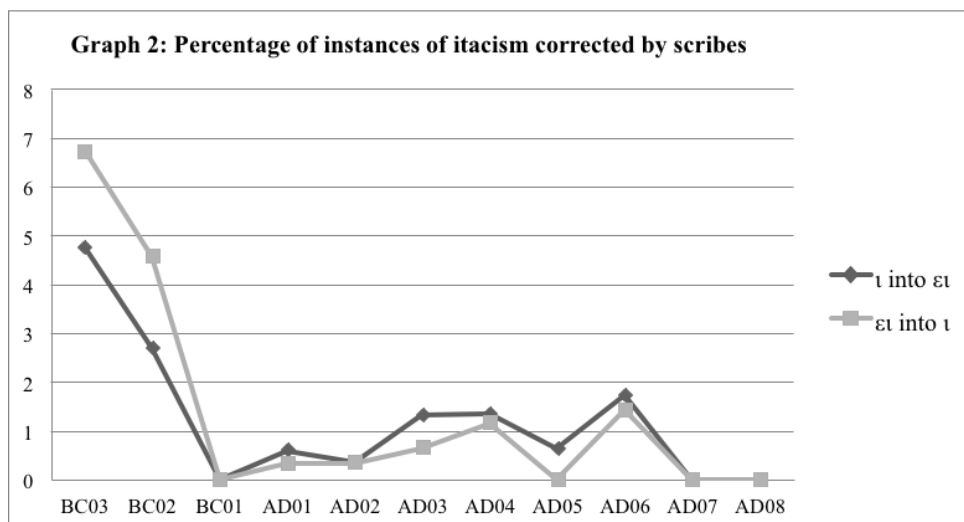
#### 4. Scribal corrections of <ι> and <ει>

Although scribal corrections are not as frequent as editorial regularizations, interchanges between <ι> and <ει> are corrected by scribes throughout the centuries. Generally, the corrections follow the Classical standards. In total, 122 examples (in 90 texts) are found of the correction of <ι> into <ει> and 70 (in 57 texts) of <ει> into <ι>.<sup>6</sup> Corrections typically concern the dative singular of nouns as in *πόλλ\ε\ι* (P.Cair.Zen. III 59301. ll. 2 and 5) and *μέλ\ε\ι* (P.Oxy. LV 3812. l. 6), verb endings, such as *γράψ\ε\ις* (PSI XIV 1414. l. 23) and *διδάσκ\ε\ιγ* (BGU X 1915. l. 9), the root vowel of verbs, such as *ἀπέστ\ε\ιλα* (P.Oxy. LIX 4002. l. 5) and *ἀποτ\ε\ισαι* (P.Mich. I 57. l. 12-13), and the dative plural of personal pronouns like *ἡμ\ε\ιν* (UPZ I 21. l. 3), see also Mayser / Schmoll, Gram. I 1 60-70. Usually, the different spelling does not change the semantic or grammatical interpretation of the word, but in instances like *πόλ\ε\ις* (CPR VII 13. l. 13), *τρ\ε\ις* (P.Oxy. LIX 4002. l. 7), *ἐπ\ε\ί* (CPR V 10. l. 10) and *μέλ\ε\ι* (P.Oxy. LV 3812. l. 6) that could be an unintended side effect.

Graph 2 shows the percentage of scribal corrections of itacism per century from the total number of instances of editorial regularizations and scribal corrections per century.<sup>7</sup>

<sup>6</sup> The numbers are based on all published Greek papyri in the DDbDP (state 4 January 2014) and the annotated database TM Text irregularities (state 21 March 2017).

<sup>7</sup> Graph 2 is a weighted graph in which papyri dated to more than one century are spread out over the time range they are dated to; cf. B. Van Beek / M. Depauw (2013). The numbers are based on all published Greek papyri in the DDbDP (state 4 January 2014) and the annotated database TM Text irregularities (state 21 March 2017).



Corrections of itacism are rare compared to the high numbers of itacistic interchanges attested in papyri (cf. graph 1). However, graph 2 shows that a relatively large portion, about 3-7 %, of the itacistic spellings gets corrected during the third and second centuries BCE.<sup>8</sup> Much lower percentages are corrected in the Roman and Byzantine periods, generally less than 2 % of the regularizations.<sup>9</sup> The preservation of scribal corrections itself is, of course, also related to the attitude towards revision in (official) texts and the preservation of drafts and other text varieties that typically contain corrections. Therefore, qualitative rather than quantitative study of the relevant instances can provide more information about the apparent differences in attitude towards the correction of itacism. Below I discuss in chronological order some interesting papyri with scribal corrections of itacism.

### 5. Scribal corrections in the Zenon archive

While editorial regularizations of itacism are not very frequent in the papyri from third century BCE, corrections of itacism are relatively common. This may be the result of the generally high level of education of the scribes. It shows that some scribes already had difficulties with the spelling of this sound, but at least part of them recognized this as a problem and they were trying to avoid it. Almost half of the corrections dating to the third century BCE are found in the Zenon archive (263-229 BCE).<sup>10</sup>

Zenon's handwriting has been identified by C.C. Edgar and Willy Clarysse in 28 documents from the archive (Clarysse [2009] 38-41). Zenon writes in an old-fashioned handwriting and follows also some older writing norms, such as the use of *sandhi* at the end of articles and prepositions (Clarysse [2009] 42). He hardly makes any mistakes himself and any errors can mostly be classified as mechanical slips of the pen, such as Δισκοκουριδην for Δισκοκουριδην in his personal to-do-list P.Col. III 58. l. 11. Therefore, Willy Clarysse (2009) 42, even seems to doubt the reading of the itacistic spelling ἰδῖν for ἰδεῖν (l. 4, but cf. l. 1) on the same

<sup>8</sup> This high percentage of corrections in the Ptolemaic period is partly caused by the relatively low number of editorial regularizations of itacism in this period, but also the absolute number of itacistic corrections is high in comparison to most other centuries.

<sup>9</sup> The differences between the Ptolemaic (3<sup>rd</sup>-1<sup>st</sup> BCE), Roman (1<sup>st</sup>-3<sup>rd</sup> CE) and Byzantine (4<sup>th</sup>-6<sup>th</sup> CE) periods are significant (Chi-Square test  $p < 0.00001$ ).

<sup>10</sup> Apart from the examples cited in this section, the following corrections of itacism are found in the Zenon archive: ἡμ[ε]ῖν in P.Cair.Zen. II 59196. l. 6; οἱκ[ε]ῖν\ί/διον in P.Cair.Zen. IV 59631. l. 6; ἀποτ[ε]ῖσαι in P.Mich. I 57. ll.12-13; ἀρ[ε]ῖβῶς and προειληφέναι (ε corr. ex ι) in P.Lond. VII 1941. l. 3 and 7; and ἐγκαταλ[ε]ῖτης in PSI IV 361. l. 11.

papyrus. The archive contains predominantly incoming documents and corrections of itacism are found in documents coming from various people. This also means that most of the corrections were made to the final version of the document. Apparently, the correct spelling of <ι> and <ει> was considered important enough to make revisions to the final version of a text, but these minor corrections did not warrant a new copy of the document.

Most of the corrections are attested in letters written in standard language, containing only few corrections and regularizations, such as P.Cair.Zen. III 59301 (Philadelphia, 21-22 July 250 BCE). In this memorandum from Kassandros to Zenon the scribe writes two times ἐμ πόλλ\ε/ι adding an *epsilon* of the dative singular ending above the line (ll. 2 and 5). The scribe also skips part of the name of the sender and later adds the missing syllable to the name: παρὰ Κασ\σάν/δρου (l. 1). The mistake in the name could suggest that Kassandros, described as one of the soldiers of Apollonios (ll. 1-2), did not write the letter himself. Furthermore, the neat chancellery handwriting and regular line spacing point to a professional scribe, who habitually corrects his own imperfections along the way. The hand of the scribe can also be recognized in the correction in P.Iand.Zen. 24, a letter from Korragos to Proxenos, where ἐρῖ is corrected into ἐρ\ε/ι, «he will tell» in l. 10. The *epsilon* added above the line is identical in shape and *ductus* as the first *epsilon* of the same word (on digital photo). Based on this striking similarity with the previous *epsilon*, one could wonder whether the correction was made relatively quickly after the scribe finished writing this last word of the letter, with the previous shape of the *epsilon* still in his mind. An immediate correction of <ι> into <ει> can also be found in ἐν τῶι πλήθει, «in the total amount» in P.Col. III 8. l. 5, a letter from Artemidoros to Zenon. I agree with the editors that «the scribe first wrote πλήθι, then changed to πλήθει by writing an *epsilon* over the original *iota* and adding the final *iota*» (P.Col. III 8 n. to l. 5).<sup>11</sup>

Dative singular endings in -ι or -ει are a recurrent topic in the corrections during the Ptolemaic period. Only stems in -ι, -υ and -σ show e-grade in their suffixes, other consonant stems have a dative singular in -ι. The stem types may have been difficult to keep apart (see further examples in Mayser / Schmoll, Gram. I 1, 60 and 69), perhaps even more so in the case of Egyptian loan words. In a list of articles, P.Cair.Zen. I 59069. l. 5, we find ἐν θίβει (ε corr. ex ι), the dative singular of θίβις ‘basket’ from Egyptian *ḏb3t* (see Torallas Tovar [2004] 184). The method of correction is identical to the previous example: the final *iota* of θίβι is changed into an *epsilon* and then followed by another *iota* (θίβει), probably by the same scribe during the writing process.

## 6. Scribal corrections during the Roman period

During the Ptolemaic period (3<sup>rd</sup>-1<sup>st</sup> BCE), about 40% of the texts with scribal corrections of itacism contain editorial regularizations of itacism as well. This number increases in the Roman and Byzantine periods (1<sup>st</sup>-6<sup>th</sup> CE): on average more than 70% of the papyri with corrections of <ι> and <ει> also contain editorial regularizations of the same interchange.<sup>12</sup> This means that the corrections in Roman and Byzantine papyri are often inconsistent and orthographic variation remains in many corrected texts. For example, in P.Neph. 5 (Alexandria, late 4<sup>th</sup> CE; cf. BL IX 173), the conjunction \ε/ι has been corrected in ll. 5, 11, 12 and 13. The verb ἀποστ\ε/ίλης (l. 10) is corrected as well, but stands next to the

<sup>11</sup> The correction is misleadingly rendered into the PN as «πλήθ\ε/ι» with the apparatus note «\ε/ι corr. ex πλήθ\ι» instead of the notation πλήθ\ι\ει in the ed. pr., which reflects at least the order of events better.

<sup>12</sup> The percentage of corrected texts that contain regularizations of itacism increases from the third century BCE (34%) until the third and fourth centuries CE (both 85%), decreasing again to 61% in the sixth century CE. The difference between the Ptolemaic and Roman-Byzantine papyri is significant (Fisher Exact Test p=0.00439).

uncorrected ἀπόστιλον (l. 12) and ἀπεστίλαμεν (l. 14). Perhaps, the writer only intended to correct all instances of the conjunction \ε/ί and corrected \ε/ί in the verb next to it by accident (the inserted \ε/ in the verb is also written less clearly than the other corrections).

Scribal corrections in the Roman and Byzantine periods often seem to have been produced by scribes aiming at a high register, such as the letter from Eunoios to Horigenes in P.Oxy. LV 3812 (Oxyrhynchus, end 3<sup>rd</sup> CE). A peculiar feature of this private letter is the use of prosodic signs, such as punctuation marks (l. 5 and l. 11), accents (l. 10) and breathings (l. 6), which are rarely found in documentary texts. The editor, J.R. Rea, concludes: «Eunoios was evidently an educated person with literary tastes». The high ambitions of the scribe and/or sender are also reflected in how the text was written: the scribe has a tendency to write hypercorrect <ει> instead of <ι>, e.g. in ἀσχολλ[ε]ί[α] (l. 3) and μέλλ[ε]ι (l. 6).<sup>13</sup> The same tendency returns in the corrections, when the unproblematic <ι> in συσσίτους (l.9) is corrected into \ε/ι and the correction cancelled again. Two hands may be distinguished: the cursive hand of the scribe of the main text and the added wish by the sender in a smaller and faster hand (ll. 13-14); see introduction to the edition. Although the added *epsilons* in ll. 3 and 6 seem to me more similar to the hand of the scribe, it is difficult to rule out the possibility that Eunoios made or suggested some of the corrections.

P.Oxy. XXXI 2600 (Memphis, late 3<sup>rd</sup>-early 4<sup>th</sup> CE), a private letter from Koprias to Sarapion, contains a large number of itacistic spellings, especially <ι> for <ει>, such as ἐνετ\ε/ίλω (l. 3), ἐπιδώσ\ε/ις (l. 9), \ε/ίς (l. 11) and ἀργυρ[ε]ί[ου] (l. 12). Most of them are corrected, but not all; cf. ὀφίλ\ε/ις for ὀφείλεις (l. 6). These corrections seem to have been added in a second hand, possibly by the sender. The same situation may be found in P.Oxy LIX 4002 (Oxyrhynchus, 4<sup>th</sup>-5<sup>th</sup> CE), a letter sent by Diogenes, a *scholasticus* with legal training. Based on the differences in handwriting, the editor, H.G. Ioannidou, suspects that the first part (ll. 1-15) may have been written by a clerk, while the sender himself was responsible for the corrections to the first part, the postscriptum and final greetings (ll. 15-21). Even though the corrections may have been made by a well-educated author, they are not entirely consistent; compare the corrections in ἀποστέλλ\ε/ις (l. 4) and ἀπέστ\ε/ιλα (l. 5) with the uncorrected ἀποστίλης ἡμεῖν for ἀποστείλης ἡμῖν (l. 11).

Highly educated authors may also have been responsible for corrections in more formal documents, such as petitions and contracts. For example, the third century public *grammaticus* Lollianus alias Homoeus seems to have dictated and revised drafts of petitions himself (Luiselli [2010] 75), including itacistic corrections, see for example τ\ε/[ι]χῶν and παράδ\ε/ισον in P.Coll.Youtie II 66. l. 63-64 (Jan-March 258 CE). The same method may have been applied by Dioscorus to documents produced by his scribes during the sixth century CE.

## 7. Scribal corrections in the Dioscorus archive

More than half the corrections in texts dating to the sixth century CE are found in the Dioscorus archive (dated between 543 and 573 CE).<sup>14</sup> A total of 56 documents can be

<sup>13</sup> The same pattern is visible in the corrections of hypercorrect spellings σαι to σε (l. 3) and σοι to συ (l. 7). Most orthographic variants are corrected, only γλυκεῖον for γλυκίων (l. 6) remains. Furthermore, the genitive Εὐνοίου in ἔστιν γὰρ Εὐνοίου σύντροφος, «for he is a friend of Eunoios» (l. 13) is corrected to the more literary dative Εὐνοίῳ (cf. edition n. to l. 13).

<sup>14</sup> Apart from the examples cited in this section, the following corrections of itacism are found in the Dioscorus archive: ἐπ[ε]ί and κατ\ε/ιργασμένη P.Cair.Masp. I 67020r. l. 3 and 19; τάζ[ε]ις in P.Cair.Masp. I 67026. l. 23; ὄσ[ε]ι and πλλ\ε/ίονος in P.Cair.Masp. I 67097. l. 11 and 51; ἀπολαύσ\ε/ι in P.Cair.Masp. II 67151. l. 258; οἰκίας corr. ex οἰκείας in P.Lond. V 1708. l. 39.

identified as being written by Dioscorus' own hand according to Del Corso (2008) 91-94. Furthermore, two drafts of petitions from his archive (P.Cair.Masp. I 67019v and 67020r) have been revised in his own hand,<sup>15</sup> including corrections of itacism such as [ἄ]φ\ε/ιδῶς (l. 19) in 67019v and εὐαρχ\ε/ίας (l. 3), ἐπαρχ\ε/ίας (ll. 6 and 11) and χαλκ\ε/ίς (l. 17) in 67020r. Most of the corrections concern <ι> to <ει>, while several possible interchanges of <ει> for <ι> remain unnoticed in the same documents, e.g. εἶνα (l. 26; but cf. ἴνα in 67020r, l. 12) and εὐζωείας (l. 28) in 67019v and θλεῖψιν (l. 5), ἀθλειώτατα (l. 12) and διδασκαλείας (l. 14) in 67020r. The corrections by his own hand show that Dioscorus was well aware of the issue and attempted to regularize the spelling of <ι> and <ει> in his documents where possible.

A particular feature of the Dioscorus archive is the spelling of the suffix of nouns in -(ε)ια.<sup>16</sup> The spelling of this suffix is not always consistent with contemporary sources and the suffix is frequently the subject of correction. In P.Lond. V 1708, an arbitration written by Dioscorus, an *epsilon* was added to σιταρχ\ε/ίας in l. 153. The correction method is similar to the corrections in the above mentioned petitions that are assumed to be corrected by Dioscorus himself. The shape of this added *epsilon* also resembles closely the one in [δυσπρ]α\ε/ία in P.Cair.Masp. III 67305. l. 15.<sup>17</sup> Another correction is found in ἐπικαρπ\ε/ίας in the testament P.Cair.Masp II 67151. l. 71. This last correction may not have been by the hand of Dioscorus (the *epsilon* rather resembles the first *epsilon* of the word), but the text happens to be copied from P.Cair.Masp. II 67152, a draft of the same document written in Dioscorus' hand. The scribe of 67151 copies the abbreviations for -ων (which Dioscorus writes only at the end of the line) regardless of their position (cf. ed. pr. pp. 101-102). This makes it likely that the scribe may also have revised his spelling following Dioscorus' model. Another procedure may be followed in the two copies of the divorce contract P.Cair.Masp. II 67153 and 67253. The word ἀηδ\ε/ία, 'dislike', is corrected in l. 9 of the woman's version of the divorce contract (67253), while in the man's version the corrected form ἀηδεία (67153. l. 12) seems incorporated directly and an additional τις is added above the line.

The suffix of the above mentioned words has been changed to -εια in the documents from the Dioscorus archive, while they are usually spelled with -ια in Classical Greek and other (contemporary) papyri. The opposite phenomenon also occurs in the archive: the suffix of the derived noun ὑπερφύεια, 'excellency', is spelled with <ει> according to Classical rules, but it is consistently spelled ὑπερφύια in the Dioscorus archive.<sup>18</sup> Of course, these tendencies could point to a change in spelling habits concerning these specific words or suffices, but most changes do not apply to the majority of the papyri from that period and sometimes not even to all texts from the Dioscorus archive. The frequent –but often inconsistent– corrections of <ι> and <ει> in the Roman and Byzantine periods show that awareness of spelling difficulties is not the same thing as producing a consistent text in conservative orthography.

## 8. Conclusion

The lower number of interchanges between <ι> and <ει> during the Ptolemaic period may have been due to the higher awareness among scribes. Most scribal corrections of <ι> and

<sup>15</sup> See Fournet / Gascou (2004) 152-153.

<sup>16</sup> Cf. Palmer, Gram. 54.

<sup>17</sup> We also find the (hypercorrect) spelling <ει> in εὐτεκνεία l. 10 of the same text. Considering the tight fit of the <ε> in respect to following <ι>, the <ε> of εὐτεκνεία may have been added later as well, squeezed on the line rather than above it. The *epsilon* resembles the other corrections by Dioscorus, but the *ductus* is also very similar to the hand of the scribe of this document.

<sup>18</sup> P.Cair.Masp. I 67003, 67005-67008; see e.g. the contemporary Apion archive, where the noun is almost always spelled ὑπερφύεια.

<ει> seem to have been made by the scribes themselves during the writing process and the texts usually do not contain other interchanges of the same type, showing that the scribal efforts generally resulted in a high level of standardization. During the Roman and Byzantine periods, scribal corrections are less common in comparison to the abundance of interchanges of <ι> and <ει> noticed by editors. Corrections of <ι> and <ει> are found, although in the majority of these texts other interchanges of the same type remain. The corrections are typically made by scribes and/or authors with high ambitions. Well-educated authors, such as Dioscorus of Aphrodito, seem to consider these spelling issues important enough to correct them in texts written for them according to their own orthographic standards.

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