FOUR GREEK OSTRACA FROM EGYPTIAN MUSEUM IN CAIRO

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ABSTRACT

The paper is an edition of unpublished four Greek documentary ostraca kept in Egyptian museum in Cairo and preserved among a large collection. It has been divided into two groups of ostraca located in the third floor of Egyptian Museum in Cairo D3East. The ostraca have been brought to the museum on January 25th, 1955 from the region of Thebes specifically from either Elephantine or Syene, as it is mentioned in some ostraca and as well as it is mentioned in this paper in 2nd ostracon, O. N°. 20b. The four ostraca have the same inventory number S.R.18953. The editor has numbered the two collections into a separate serial number to each group. They date back to: 1- The 23rd year, 21st of Pachon 2nd century BCE, mostly 19 June 158 BC, 2- the 30th year, the 22nd of Pharmouthi of the reign of Ptolemy IX Soter II May 3rd 87 BC, 3- Beginning of 2nd century AD and 4- 2nd century AD in sequence. The first document is O. N°. 6b and measures 11.9 cm in width x 12.9 cm in length. It is bilingual and consists of five complete lines four Greek and one Demotic that have been written on the recto convex, while the verso concave is blank. It is a Granary Receipt in which two tax-payer acknowledge that they have paid five and one-six artabas of wheat to a sitologos whose name is illegible. The document has some problematical reading in the proper name in the beginning of line 2 and the proper name in line 4. the second document is O. N°. 20b and measures 5.1 cm in width x 8.7 cm in length. It has preserved complete seven lines and the verso is blank. This document mentions clearly in line two that the place to which it belongs, i.e. Syene, modern Aswan. It is uncertain Treasury receipt? Where, almost all the parallels with the same or close formula are Treasury receipts. The hand is well-trained and the text is almost legible and clear except for the last word in line 6. In the text, Patapes declares that he paid an amount of money to an official whose name or title is not clear in the text, yet it mostly the banker of the village. The third is O. N°. 6a and measures 13 cm in width x 12 cm in length. This potsherd has preserved four complete lines on the recto, while the verso is blank. It is a short Decania List «groups of camel-drivers» which has the number «25» that probably was given to each group of the Decania. The fourth ostracon is O. N°. 20a and measures 9.2 cm in width x 6.5 cm in length. It has preserved three complete lines that have been written on the recto and the verso is blank. It is «A person Name!» it is unusual one person’s name has been written in ostracon. There is couple of suggestions of the existence of this name: either because of the importance of this person, where he, his patronymic and grandfather’s name were mentioned, or he was a chief of decania «decanos».

KEYWORDS: Papyrology, Greco-Roman History, Greco-Roman period, Papyri, Egyptian Museum, Ostraca, Greek language.
I. INTRODUCTION

According to the online database of PN and other Resources, e.g. HGV, APIS a tremendous number of ostraca (over 4000) pieces have been found in Thebes so far which reflects the importance of these potsherds of jars as a main source for the registration of the administrations\(^1\) along the years in Upper Egypt.

As it is mentioned in the paper\(^2\) this small collection of ostraca belongs geographically to the same group, yet the date is different according to every separate ostracon. The ostraca have been brought to the museum on January 25\(^{th}\) 1955 from the region of Thebes specifically from either Elephantine or Syene. This large group of ostraca (over 100 pieces) is extended to include Greek, Demotic languages, Ptolemaic and Roman periods, documentary and literary texts, some of fine quality of pottery jars and some are of poor quality. Moreover, they covered many topics, such as: tax receipts (large number of them), letters and list of names. The collection is preserved in the third floor of Egyptian museum in Cairo \(^3\) D3East. A relatively large number has been edited so far, some are published (36 documents) and the other is still under researching by MA students and the editor of this paper. The edited documents cover a period of time extended from the beginning of the 2\(^{nd}\) century BC to 3\(^{rd}\) century AD. The following four ostraca has no a clear indication to the provenance except for O. N°. 20b\(^4\) which mentions Syene (modern Aswan) in line 2 as a place in which the text is written. The earliest is 6b which dates back to 19 June 158 BC and the latest is O. N°. 20a which dates back to 2\(^{nd}\) century AD. O. N°. 6b Granary Receipt, O. N°. 20b is Treasury receipt? O. N°. 6a is List of Decania, while O. N°. 20a is a List of a Name!

1\(^{st}\) Granary Receipt

*O. Cairo* S.R.18953, O. N°. 6b

\[\text{Thebes}\]

\[\text{11.9 x 12.9 cm}\]

\[\text{2\(^{nd}\) century BC}\]

This lighten ostracon is flat rather convex or even concave. It has been broken from a moderate quality of pottery, and has been regularly cut and softened at all sides. Although this potsherd has suffered corrosion, scratches, discoloration and some

\[\text{1 Most of the published ostraca are tax-receipts and signed and collected by officials as the tax collectors whether ἀπαρτητά, πρόκτορες.}\]

\[\text{2 MAGDY 2019: 59}\]

\[\text{3 Thanks are due to Mrs. SOMAYA ‘ABD AL-SAMĪ’, ex-curator of the 7\(^{th}\) section in the Egyptian Museum in Cairo that holds the group of Ostraca and her assistants for helping me cleaning and photographing the collection.}\]

\[\text{4 The way of numbering (i.e. 6b, 20b, 6a and 20a) this collection of ostraca is completely the editor’s method, where “a” refers to first group and “b” refers to second group, and not the Egyptian museum’s in Cairo (which has its own system of cataloging i.e. SR, JE, TR and CG), where two main groups have been divided for facilitating the order of the editing these documents.}\]
deposit of salt, in addition to some letters that are partly effaced, the text is still legible. The bilingual ostracon has preserved five complete lines (four Greek and one Demotic). The text shows some signs of elegance and a general attractive appearance. The scribe has used a relatively thick nib with black ink; which is faded in some parts without affecting readability of the text. The document has been written in two hands, first hand that has written the body of the text is slow and the letters are short and contracted with tendency towards ligatures. It is of a medium-sized cursive. There are traces of letters at the upper edge of the potsherd (a part of short and long legs of a letter and traces of black ink afterwards along the edge). It is probably because of a previous text that was written at the upper side then it was broken off and softened to be reused. The characteristics of the letters show some consistency as follows: The kappa whether drawn as a number or as a letter is a sloping V-shape with a horizontal connective. The phi is small contracted circle with long ascender and descender. The alpha is written without lifting the pen in two small sloping strokes begins with a serif and forming an acute angle. The epsilon is drawn as a crescent shape with an attached tongue. The second hand has written the name in line 4 where the letters are slightly larger than first hand while the upsilon and kappa has been written without lifting the pen, and lambda is formed by two strokes. The interlinear are even of ca. 0.8 cm. The scribe has left a vast lower margin of ca. There is a sign which is resembles πυτισικα in line 3; there is no punctuation or diacritical marks. According to palaeographical basis this document may be dates back to 2nd century BC. As all the other documents, this document belongs to Thebes either Elephantine or Syene. It is a Granary Receipt in which Enoupis son of Pates grandson of Phaeres and Phibis his mother being Iazaria acknowledge that they have paid five and one-six artabas of wheat to Eukles who might be a sitologos.

The following seven documents are the closest parallels for this text:


The names are attested in this receipt are: the uncertain Πατής, Φηρέως, Φιβις and Ιαζάριας. The verso has no writing.
FOUR GREEK OSTRACA FROM EGYPTIAN MUSEUM IN CAIRO

TRANSCRIPTION

τυς κυν κυμεμετήκασι κυν έτους
'Ενούπιον ζ Παχών κα μεμετήκασι κυν έτους
'Ενούπιος ζ Πατής Φαήρειους <και>
Φήβις Ιαζάριας πυρού άρταβας πέντε ½ γίνονται ε ½
Hand 2 Εύκλης

4- trace of a Demotic line

TRANSLATION

The 23rd year, 21st of Pachon, Enoupis son of Pates grandson of Phaeres and Phibis (his mother being) Iazaria have paid for the 23rd year five and ½ artabas of wheat, total $\frac{1}{6}$, total five and $\frac{1}{6}$ artabas of wheat, Eukles. Demotic line

COMMENTARY

Line 1 ("Ετους κυν Παχών κα μεμετήκασι κυν έτους"): This document is dated in 21st of Pachon in the 23rd year. Since the document belongs to the Ptolemaic period, the date of this receipt must be one of the following dates: Either 25 June 182 BC (during the reign of Ptolemy V Epiphanes or 19 June 158 BC during the reign of Ptolemy VI Philometor). Depending on the palaeographical bases it mostly belongs to the reign of Ptolemy VI Philometor, who has ruled about 34 years. Accordingly, it dates back to 19 June 158 BC. Another indication for the date of the document is discussed in note on line 3.

According to the parallels and the construction of the abbreviated word με (μεμετήκασι) indicates to the verb μετέρατα that in the form: perf. ind. act. 3rd plur. That can be cited in many documents in the second century BC ca. 229 documents.

Line 2 'Ενουπιο' ζ Πατής Φαήρειους: depending upon the formula for such kind of documents, the word in the beginning of the line should be a name of a place, yet the reading refers to a male person name (i.e. 'Ενούπιος), which is Hellenized from the Egyptian form 'Ανουπις (refers to the Egyptian god Anubis) . It seems that the first two letters epsilon and nu are ligatured, which is very similar in the preposition εν in ostracon N°. 2, and connected with a tiny superscripted omicron then upsilon then pi another superscripted omicron that has to be followed by upsilon. The name Πατής has appeared 54 times in the documents, in both Roman and Ptolemaic eras, and in most of the provenances.

Φαήρειους: the name has been cited 12 times; all of them in 1st or 2nd century AD. Yet all of them have been cited in Thebes. The position of the name mostly indicates a «genitive» patronymic name with a tiny contracted omicron.
Line 3 Φίβις Ἰαζαρίας: it seems that this person was a fatherless where he got his name and his metronymic, and as a person it is the first time he appears in the document. As for the names Φίβις, it has been attested 81 times starting from 225 BC to 641 AD in most of the provenances. While Ἰαζαρίας is Hapax and there is only attestations to the masculine form (Ἰαζάρος) and it is attested dis-graphomenon in the Ptolemaic era i.e. BC which reflect another indication to the date of the document along with the demotic signature in line 5, in O. Wilck 1233, unknown, Thebes, 153 BC and O. Wilck 1255, unknown, Diospolis Magna (Thebes), 153 BC. Nevertheless, it worthy to pointing to that the name is uncommonly cited in this document with first declension ending rather than second declension!

Although the construction of the text signifies that both of Πατής Φαήρεας and Φίβις Ἰαζαρίας have paid this amount of wheat, the conjunction καί is not written.

(πυροῦ ἀρτάβαι) πέντε $\frac{1}{6}$ (γίνονται) ε $\frac{1}{6}$: The amounts (quantities) of wheat in the granary receipts varied from small amount starting from 2 artabas (O. Ont.Mus I 2, Granary receipt Thebes, 141 BC) of wheat and reaches to be 38 artabas of wheat O. Theb 14, unknown, Thebes, 58 BC. The fraction $\frac{1}{6}$ is not frequently used in the documents, where it has been cited only five times in: O. Mich 1 171, keener, Karanis (Arsinoites), 401 CE - 425 AD, O. Mich 1 172, keener, Karanis (Arsinoites), 301 AD - 400 AD, P. Tebt 2 388, Loan of Grain and Money, Teblynis (Arsinoites), 98 AD, SB, 6 9436, Receipts for the receipt of payments in kind mostly with the inclusion of the εἰκοζή, but with the exclusion of the ναόλον πιαίου, Karanis (Arsinoites), 301 AD - 500 AD and SB, 22 15732, Sitologenquittung, Theogonis (Arsinoites), 86 AD.

Line 4 Εὐκλής: The name is clear and legible, it is mostly the name of the sitologos, yet there is no sitologos called Εὐκλής attested in the published documents (i.e. PN, HGV or TM) so far.

Line 5: the Demotic signature usually one line is one of the idiosyncrasies of the Ptolemaic documents.

2nd Treasury receipt?

O. Cairo S.R.18953, O. N°. 20b
5.1 x 8.7 cm
Syene

May 3rd 87 BC?

This small irregular pentagonal potsherd with a base and vertex has been broken from a poor quality pottery. It is of a dark-brown color. The surface has severely

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suffered some scratches here and there. In addition to a big blot of oil and some minor spots along the right side of the text. There is a salt encrustation at the beginning of the first two lines. The left, upper and lower margins are preserved, while the right side is broken and a part of the lower right margin is preserved. The upper margin is of ca. 2.3 cm, and the lower margin is ca. 1.8 cm. The four edges are regularly and softened mostly by the draughtsman, whereas the left is broken irregularly. The text was written on the recto «common softened used side» (i.e. the convex side). The ostracon has preserved complete seven lines.

The text has been written in black ink with blunt nib. The general appearance of the text shows that the hand is a regular and clearly well-trained. It is of medium-sized cursive with a tendency towards ligature. The characteristics of the letters resemble the following aspects: The phi has been drawn with a small contracted triangle rather than circle and ascender and descender invade the interlinear spaces. The sigma is small crescent but has been drawn in two strokes. The tau and upsilon are very similar as a short V-Shaped with two arches used as connectives to preceding and following letters. The alpha has one loop attached to a connective shallow dished stroke. The interlinear spaces are even and of ca. 0.2 cm. at times a space is left between words. The text has signs and monetary abbreviations; there is no punctuation, yet there is a diaeresis (trema) on the upsilon of Σόηνη in line 2. As it is cited in line 2, the document belongs to Syene (modern Aswan), Thebaid region; Ombite nome. The palaeographical features and the formula of the document refer to beginning of 1st century BC. The document is probably uncertain Treasury receipt. Patapes declares that he paid a payment (one thousand seven hundred thirty) of unmentioned in-money or in-kind type to an official of the village Syene, whose name or title is not clear in the text, yet it mostly the banker of Syene. The following 12 documents stand for good parallels of the document:

BGU 6 1306, Treasury receipt, Elephantine or Syene, 95 BC, BGU 6 1307, Treasury receipt, Elephantine or Syene, 86 BC, BGU 6 1308, Treasury receipt, Elephantine or Syene, 103 BC, BGU 6 1309, Treasury receipt, Elephantine or Syene, 77 BC, BGU 6 1315, Treasury receipt, Elephantine or Syene, 103 BC - 102 BC, BGU 6 1316, Treasury receipt, Elephantine or Syene, 102 BC, BGU 6 1317, Treasury receipt, Elephantine or Syene, 99 BC, BGU 6 1318, Treasury receipt, Elephantine or Syene, 99 BC, OCair 8, Receipt for payment of tax on ἀκρόδρων, Elephantine or Syene, 92 BC- 91 BC, O.Leid 19, Receipt for Tax on Fruit Trees, Elephantine or Syene, 79 BC, P.Eleph.Wagner 1 287, Tax Receipt on Fruit tree, Elephantine or Syene, 88 BC and SB 1 1096, Tax receipt, Elephantine or Syene Syene, 66 BC - 37 BC. All of them belong to either Elephantine or Syene. The verso is blank.
TRANSCRIPTION

έτους λ. Φαρμούθη κβ

tέτα(κται) ἐπὶ τὴν ἐν Συήνη [τράπεζαν]

λ (έτους) Παταπής

χλίας ἑπτακοσίας τριάκχρητα

(γύνονται) ψλ

αὐτῆς έτους Χ. Πανί

Demotic line

CORRECTIONS

Line 6: αὐτῆς → αὐτοῦ

TRANSLATION

The 30th year, the 22nd of Pharmouthi

Patapes has paid for the 30th year in Syene one thousand seven hundred thirty, total 1730. The same 30th year. Paun (i)

COMMENTARY

Line 1 έτους λ. Φαρμούθη κβ: although the day of the month has partly covered by the blot of oil, yet it still clear.

According to the formula of the text and comparing it with similar documents, it mostly refers to the reign of Ptolemy IX Soter II, if that is so the document returns back to May 3rd 87 BC.

Line 2 τέτα(κται) ἐπὶ τὴν ἐν Συήνη [τράπεζαν]: the phrase is relatively common which might led to the faulty orthographic parablepsy of the iota of the preposition ἐπί. The diaeresis (trem) upon the upsilon is merely a dot.

The phrase has been attested fourteen times in: BGU 6 1306 to BGU 6 1309, and from 1315 to 1318 as a «Treasury receipt», Elephantine or Syene, dated on 2nd and 1st BC. And o.berl 21, Unknown, Diospolis Magna (Thebes), 2 AD.

While the other documents (O.Cair 8, O.Leid 19, O.Leid 175, P.Eleph.Wagner 1 287) are «Receipt for Tax on Fruit Trees» and belonging to Elephantine or Syene and they date back to 1st century BC.

The verb τέτακται has been written sometimes in full form (two times) and sometimes abbreviated as in this document in this form τέτα(κται) (six times), or τέ (τακται) (four times) or τέτωκ (ται) (only once). The construction of the text suggests an official recipient after the name of the village, mostly the τράπεζαν of the village.
Four Greek Ostraca from Egyptian Museum in Cairo

There is almost a constant formula for the treasury receipts of Syene resembles in the following elements:
- Date of the receipt
- The bank of Syene to which the amount has been paid
- The name and the title of the banker
- The name of the current year
- Either fishermen (ἁλιῶν) or fruit-trees (ἄκροδρῶν) of a place
- The amount is in letters and numbers
- The name and title of the banker
- Sometimes a demotic signature line

Line 3 (ἐτος) λ Παταπῆς: The name was attested seven times in O. Heid 329, different lists, Ta Memnonia (Thebe) unknown, Hermonthis, 101 AD - 200 AD, O.Ont.Mus 2 248, List of Names, Ta Memnonia (Thebes) unknown, Hermonthis, 1 AD - 400 AD, O. Ont.Mus 2 277, Memorandum, Thebes, 1 AD - 400 AD, O. Stras 1 641, unknown, Ta Memnonia (Thebes), 101 AD - 300 AD, O. Wilck 1023, unknown, Thebes, 300 BC - 201 BC, O. Wilck 1156, unknown, Thebes, 1 AD - 400 AD and SB 22 15442, mummy tablets, Ta Memnonia Thebes, 201 AD - 400 AD. As it can be noticed all of them belong to Thebes and date back to Roman period except for O. Wilck 1023 returns to Ptolemaic era, yet it is not the same person where it is dated a century earlier than this document.

Line 4 χιλιας ἐπακοσιας τρικοντα: It is worth mentioning that there is no mention of the type of the payment by which Patapes has paid the amount mentioned in the text (i.e. 1730) whether in-money or in-kind. The text might indicate a «Treasury receipt» (e.g. BGU 6 1307, Treasury receipt, Elephantine or Syene, 86 BC). According to the published texts of the treasury receipts so far the amounts generally range from 525 to 2780.

Line 6 αῦνης (ἐτους) ἘΠαῦνι: a scribal grammatical error of the gender of the personal pronoun αὐτοῦ at the end of the line is problematic; a barely legible πι, tiny alpha then upsilon and νυ that led to the month Παῦνι with an abbreviated iota. Without mentioning a day number!

Line 7 Demotic line.

3rd Decania List

O. Cairo S.R.18953, O. N°. 6a
13 x 12 cm
Thebes
Beginning of 2nd century AD

DOI: 10.21608/JGUAA2.2020.28843.1030
This medium irregular trapezoid ostracon is bright brown in color and has been cut from a moderate quality of pottery. This potsherd has been regularly cut and softened at all sides. The surface has suffered corrosion, deposit of salt, in addition to some letters that are partly effaced, but the text is still generally legible. Except for some scratches at the left and upper sides the ostracon is generally in a good condition. The four margins have been preserved: while a tremendous blank area of (ca. 6.4 cm) has been left out at the lower margin, the right margin is larger than left and it is ca. 4.8 cm. There is a blot of oil at the top side to left; mostly from the antiquity. the four edges are regular and have been softened. this potsherd has preserved four complete lines. the text was written in the convex side in medium-sized cursive with a light black ink. The hand is moderately skilled and the faulty orthography occurs in lines 2, 3 and 4. the contracted letters and short ascenders and descender show some aspects of Bradygraphy. there are no ligatures.

The characteristics of the letters appearance show consistency as follows: Alpha has a loop attached to an oblique stroke. Rho is contracted and has a round head with short descender. Psi has been formed by drawing two crossed vertical and horizontal strokes at the middle, while the descender and ascender are equal. The nu is shaped as a capital Roman M with a foot or a connective to the left. The scribe uncommonly shaped the omicron as a small triangle rather than circle with a serif. The epsilon has been drawn as a lunar with a rather cupped stroke from the upper end. The interlinear spaces are uneven and there is a tendency towards spacing between words. In addition to a horizontal superlineation over the κε, there is no punctuation or diacritical marks. Depending upon palaeographical bases this document dates back to Beginning of second century AD, it belongs to Thebes. This document is a short Decania List «groups of camel-drivers» which has the number «25» that probably was given to each group of the Decania.

The similar attestations to this document are: O.Heid 411, Dekania-Liste, Ta Memmoneia (Thebes) or Hermonthis, 101 AD - 300 AD, O.Kell 125, Dekania list, Kellis (Oasis Magna), 201 AD - 400 AD, O.Lund 23, Liste über δεκανία, Arsinoites (?), 276 AD - 325 AD, O.Lund 24, Liste über δεκανία, Thebes (?), 1 AD - 400 AD, O.Mich 4 1136, Dekania-Liste, Karanis (Arsinoites), 301 AD - 325 AD and P.Oxy 12 1512, List of δεκανίαι, Tholthis (Oxyrhynchites), 301 AD - 400 AD.

The persons mentioned in the text are: Ἀρσινωὶ Ψενγαμοῖνης, Παθιοῦς Παθιοῦς and ᾿Ωρου Πετοσιρῆς. The verso is blank.
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TRANSCRIPTION

δεκανία  κε

Ἁρσινω Ψενναμοῖνες

ὁ Παθιῶς Παθιῶς

4- ν<ί>οῦ Ὡρου Πετοσήρις

CORRECTIONS

Line 2: Ἅρσινω Ψενναμοῖνες → Ἅρσινως Ψενναμούνεως

Line 3: Παθιῶς → Παθῆς

Line 4: ήου → νίοῦ

Πετοσηρίς → Πετοσήρεως

TRANSLATION

The 25th of decania

Arsinoes son of Psennamounis. 1 Pathies son of Pathies son of Horus son of Petosiris

COMMENTARY

Line 1 δεκανία κε: has been written abbreviated in this form only five times; three in O. Berenike 3: 296, 423 and 435, all of them are Receipts for water and return to the same date 51 AD - 100 AD, O. Heid 411, Dekania-Liste, Ta Memnoneia (Thebes) or Hermonthis, 101 AD - 300 AD and O. Bodl 2 1923, unknown, Thebes, 201 AD - 300 AD.

The word generally appears in the online database more than 150 times beginning of 51 AD (O. Berenike 2 226) to the middle of 6th century 556 AD.

The word appears in LSJ as: the tenth, guard-house of a decuria, measure or division of land. Other editors mention it just as a «gang or group». But etymological the word might refer to: δέκα + ἄνα "ten-bridle". Actually, the decaniai were «groups of camel-drivers» and decania was a single group. Each group was led by decanos/dekanos. The decania was mainly reference to individual men, yet sometimes referred to women. These individuals mostly bear Egyptian names, many of them theophoric as in this case of Πετοσηρίς "who was given by Osiris" Demotisches Namenbuch p. 298-299 & 527. But they sometimes bear mixed Greek-Egyptian filiations. It is worth mentioning that, according to Rodney Ast the camel-driving was a family business. The decaniai delivered commodities such as: wheat, wine, some medicines ingredients, barley, lentils, anise,

6 O.Claud 1 134. Letter from Domitius curator to Successus, Mons Claudianus, 107 AD.
7 As indication to the bridles of the camels that are hold and controlled by the camel-driver.
8 Ast 2018: §3
9 Ast 2018: §3
tow, leather bags, oil, bread, wood planks, and clothing. Most of the documents mentioned the *decania* were receipts of water. The majority of the documents in which *δεκανία* belong to Berenike, where it cited 157, 119 in *O. Berenike*, and 38 in other collections.

As for the **κ** «25th», it is mostly the number of the *decania* as identification number that was given to each group of the «camel-drivers».

**Line 2: Αρσίνη Ψενναμοῖς:** the scribe has forgotten to write the final *sigma* in *Αρσίνη* (*Αρσινῆς*) as a **parablepsy** error, which was common in that period\(^\text{10}\). Another conversion between vowels has been cited in the text where the scribe has converted the *diphthong* ου with the *diphthong* οι\(^\text{11}\). The name *Ψενναμοῖς* has been attested only once in *P.Bad* 4 53, Λόγος οἶνος, Hipponon (Herakleopolites), 301 AD- 400 AD but with one *nu* instead of two, and with the *diphthong* ου instead of the *diphthong* οι.

**Line 3:** the *alpha* with the horizontal sign stroke at the beginning might refer to this person who is the elder and has a younger brother with the same name, and *O. Berl.* 77.

**Line 2 and 3:** Παθιοῦς Παθι[ούς πραπαντέρου] καὶ Παθιοῦς Παθιοῦς γεωτέρου.

Παθιοῦς Παθιοῦς: it is a person’s name and his **patronymic**. The scribe has written the first name in genitive instead of nominative; this instance «dis legomenon» in this form in the documents; in *O.Berl* 77, unknown, Ta Memnonia (Thebes) or Hermouthis, 101 AD-200 AD, and *O.Heid* 354, List of amounts of wheat, Ta Memnonia (Thebes) or Hermouthis (?), 101 AD - 200 AD, which might be the same person! It is an Egyptian name and according to TM, the geographical spread for this name shows it was around Theban region as well as Pathyrites (Gebelein).

There is a prolonged curved inwards stroke with one explanation that it could be the final of the *sigma*.

**Line 4 ν<ι>οῦ Ωρου Πετοσηρίς:** The scribe forgot to write the *iota* of νιοῦ which is cited in the documents nine times in both AD and BC.

Πετοσηρίς: He who was given by Osiris (Demotisches Namenbuch p. 298-299 & 527). It is currently attested 264 times. And it should be formed in the genitive i.e. Πετοσήρεως.

4\(^{\text{th}}\) A person Name!

*O. Cairo* S.R.18953, O. N°. 20a

9.2 x 6.5 cm

Thebes

2\(^{\text{nd}}\) century AD

\(^{10}\) For the omission of the final *sigma* see, GIGNAC 1976: vol. 1: Phonology, 124-125.

\(^{11}\) GIGNAC 1976: 215
This small ostracon has a bright-brown color and it has been broken from a moderate quality pottery jar. It has an irregular hexagonal shape with a base at the bottom and a vertex at the top. Although, the surface is marred by faint letters, a deposit of salt here and there, scratches and a spot of ink, none of which impairs the legibility of the text. The ostracon has preserved three margins: the upper margin is ca. 1.9 cm, the vast lower margin, which is ca. 5.6 cm and a narrower left margin. The left upper edge is rather broken; while the upper right, right, lower and the two left sides are regular and softened. The text has been written on the convex side of the potsherd. The ostracon has preserved three complete lines that have been written in a faded dark color with a relatively thick nib. The text has been written in a medium-sized cursive, it is fluent and a well-formed hand with infrequent ligatures. The psi had been formed by a dashed stroke with a hook at the left very long descender invades the interlinear spaces to the following line ended with a foot facing left. Chi has been drawn with two crossed diagonal strokes with a hook at the left lower end. Nu is drawn as a capital Roman N with a loop at the upper right leg and foot facing right. The sigma is either a lunate with prolonging the upper end, or two small strokes with a junction forming a right angle. Mu has been formed as a deep wave without lifting the pen with a short contracted left serif rather than a leg. The omega is wavy and drawn without lifting the pen with a connective with following letter. The interlinear spaces are uneven and the text is a scriptura continua rather than has spaces between words. Neither abbreviations nor signs have been attested in this document nor any punctuation or diacritical marks. This document also belongs to Thebes (either Elephantine or Syene). Depending upon palaeographical bases, the text dates back to second century AD. It is unusual that one person’s name has been written in ostreron, whose name is Πεκκιήτος son of Ψενεψόνιος grandson of Σαχομνέως. The purpose for which this sole name was written is obscure, but there are rather a couple of suggestions raised: 1- It generally refers to the importance of the owner of this document where it mentions his name, patronymic and his grandfather’s name which is not common in the documents. 2- The name also might refer to a decanos12. The concave side (i.e. verso) has no writing. The next seven documents stand as good parallels for this text: P.Eleph.Wagner 1 113, List of names, Elephantine, 1 AD – 200 AD, P.Eleph.Wagner 1 114, List of names, Elephantine, 1 AD - 200 AD, P.Eleph.Wagner 1 115, List of names, Elephantine, 101 AD - 150 AD, P.Eleph.Wagner 1 307, List of names, Elephantine, 101 AD - 300 AD, P.Eleph.Wagner 1 350, List of names, Elephantine, 101 AD - 200 AD and P.Eleph.Wagner 1 356, List of names, Elephantine, 101 AD - 200 AD, P.Eleph.Wagner 1 359, List of names, Elephantine, 1 AD - 200 AD.

12 See note on line 1 of O. N°. 6a
TRANSCRIPTION

Πεκμήτος Ψεν-
χιμωμίος Σα-
χομνέως

TRANSLATION

Pekmeis son of Psenchonis grandson of Sachomnis

COMMENTARY

Line 1: Πεκμήτος, genitive of Πεκμής, it is Egyptian Name. It has been it attested 25 times in different forms in genitive (Πεκμήτος, Πεκμήτος, Πεκμήτος) and nominative (Πεκμής, Πεκμής) the earliest in 48 AD and the latest in 212 AD. All of these documents belong to Arsinoite nome.

Line 1, 2: Ψενχόνσιος, the reading is certain except for the letter nu which is partly washed out but still considerably legible. The name is Hapax; at least the stem of the word (i.e. not the prefix Ψεν- son of...). Although the form is first time appears in the documents, yet it represent the ancient Egyptian god «Khonsou»; so it is indicate the same meaning «son of Khonsou».

Line 2, 3: Σαχομνέως, in spite of there is a spot of ink over the letter sigma the syllable still legible and clear. The name is cited 28 times; all of them came from Thebes «Upper Egypt in general» and date to 63 AD and extended to 211 AD. Definitely some of them are not the same person, the other have no certain evidence referring to him as the same person but might indicate the same person such as O.Ashm 50, unknown, Thebes, 126 AD. It worth mentioning that the scribe has written in line 1 and 2 the name and a syllable of the following name (Ψεν-, Σα-).
II. CONCLUSION

1- The importance of the Ombite nome during the Ptolemaic era and how the government was keen on the granary of wheat.

2- The bilingual receipts indicating that there still was a major sector of people Greek-illiterate «aggramates».

3- The Ptolemaic government was giving a major attention to collecting taxes.

4- There was some sort of unique transportation system between ancient Egyptian cities/ villages represented for example in forming several groups of camel/ drivers.

5- The importance of knowing and using this «very Egyptian» material (i.e. papyrus) to register all daily life interaction among the population and government.

HOW TO CITE

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O. MICH: Greek Ostraca in the University of Michigan Collection, Ann Arbor (University of Michigan Press), 1935.

O. STRAS: = Greek and griechisch-demotische Ostraka der Universitäts- und Landesbibliothek zu Strassburg im Elsass, (Ed) P. VIERECK, Berlin 1923. N°s. 1—812; a few are Demotic or bilingual.


P. OXY: The Oxyrhynchus Papyri. Published by the Egypt Exploration Society in Graeco-Roman Memoirs. London. (Egypt Exploration Society) The number in parentheses at the end of each entry is the number in this series. Earlier vols. carry the heading of Egypt Exploration Fund, Graeco-Roman Branch; even after the title change numbers were not assigned to the volumes until the 1950s.


[FIGURE 1]: Photo taken by author
[FIGURE 2]: Photo taken by author
Figure 3: Photo taken by author
FIGURE 4: Photo taken by author
أربع قطع شقافت يونانية من المتحف المصرى بالقاهرة

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المنفض

البحث عبارة عن ترجمة أربع قطع شقافات يونانية من المتحف المصرى بالقاهرة. D3East، شرق تم إحضار الشقفات إلى المتحف في 25 يناير 1955 من منطقة طيبة على وجه التحديد بما من جزيرة ضحلة أو أسوان، كما هو مذكور أحيانا في بعض الشقفات وكما هو مذكور في هذا البحث في أورستراك رقم 20. وقد نُشرت هذه القطع الأربعة لأول مرة.

أُجري إنجازها بنفس رقم الجردي 18935. قام الباحث بترجمة المجموعتين في رقم تسجيلي متuristic لكل مجموعة. يعود تاريخ هذه القطع إلى: 1- السنة الثالثة والعشرون، الحادي والعشر من بشن 19 يونية 158 قبل الميلاد، 2- السنة الثالثة، الثاني والعشرون من برمودة في عهد بطليموس التاسع سوئير الثاني 3- منしましょう 47 قبل الميلاد، 4- القرن الثاني الميلادي على الترتيب.

الوثيقة الأولى هي رقم 1 وبلغ عرضها 118.9 سم في الطول، وهي ثانية اللغة وتكون من خمسة أساطير كاملة أربعة يونانية وأخرى ديموطيقية تتم كتابة، في حين أن الأظهر المعبر فارغ، وهو عبارة عن إصلاح خلال بقر فيه أتاه من نافع الضربان بأنهم دفعوا خمسة وسبع أربات من القمح إلى مسئول الفنال والذي اسمه غير مفروض. يحتوي المستند على بعض الإشكاليات في القرية في اسم العلم في بداية السطر 1 واسم العلم في السطر 2. الوثيقة الثانية هي رقم 20 وبلغ عرضها 5.1 سم × 8.7 سم في الطول. وقد احتفظت بسبعة أساطير كاملة في حين أن الأظهر فارغ. تشير هذه الوثيقة بوضوح في السطر الثاني إلى أن المكان الذي تتمثل إليه هو مدينة أسوان. وهو عبارة عن إصلاح خزانة غير مؤكد. حيث أن جميع الوثائق المشابهة تريد النية للنفس الصغيرة أو قريبة منها هي عبارة عن إيصالات الخزانة. الكاتب يبدو أنه مدرب جيدا والنص قريبا واضحا باستثناء الكلمة الأخيرة في السطر 2. في هذا النص، يذكر باباس أنه دفع مبلغًا من المال تسجيل اسمه ووظيفته غير واضحه في النص، ومع ذلك فهو في الغالب المصري الخاص بالقرية، الوثيقة الثالثة هي رقم 3 وبلغ عرضها 12 سم × 6 سم طولا. احتفظت هذه الطبقه من الحاجب هذه بأربعة أساطير كاملة على الوثيقة، في حين أن الأظهر فارغ، وهي عبارة عن سجوعة من سقاطي المال في قائمة «ديكاتو بليسيوس» التي تحمل الرقم (25) والتي وجدت بعنوان مجموعة من ديكانيا.' الوثيقة الرابعة هي رقم 40 وبلغ عرضها 9.2 سم × 6.5 سم طولا.

لقد احتفظت بثلاثة أساطير كاملة مكتوبة على الوثيقة، لذا فإنها اسم شخص، ممثلاً من غير المعاد أن تكون اسم شخص واحد على قطعة من الشقفات. هناك عدد من الاقتراحات لهذا الأمر بفرده: إما بسبيئة من هؤلاء الشخصين حيث تم ذكره باسم أبيه واسم جد، أو كان رجاء لمجموعة ديكاتيو «ديكاتيو».

الكلمات الدالة: علم البترى، التاريخ اليوتاني الروماني، بريدي، المتحف المصري، شقافات، العصر الروماني، العصر البطلمي، اللغة اليونانية.

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