Four Greek Ostraca from Cairo Museum

Dr. Magdy A.I. Aly

Abstract

The paper is an edition of unpublished four Greek documentary ostraca kept in Cairo Museum and preserved among a large collection. It has been divided into two groups of ostraca located in the third floor of Cairo Museum (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. No. 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 BCE), 2- the 30th year, the 22nd of Pharmouthi of the reign of Ptolemy IX Soter II (May 3rd 87 BCE), 3- Beginning of 2nd century CE and 4- 2nd century CE in sequence. The first document is O. No. 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. No. 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. No. 6a and measures 13 cm in width x 12 cm in length. This potsherd has preserved
Four Greek Ostraca from Cairo Museum

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. No. 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, Cairo Museum, Ostraca, Roman period, Ptolemaic Period, Greek Language.

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 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 ostracca belongs geographically to the same group, yet the date is different according to every separate ostracon. The ostraca have been brought to the museum in 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 literally texts, some of fine quality of pottery jars and some are of poor quality. As well as they covered many topics of subjects, such as: tax receipts (large number of them), letters, list of names, etc. The collection is preserved in the third floor of Cairo Museum \(^{(3)}\)(D3East). A relatively large number have 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

\(^{(1)}\) Most of the published ostraca are tax-receipts and signed and collected by officials as the tax collectors whether ἀπαιτηταῖς, πρακτορές
\(^{(2)}\) Magdy 2019: 59
\(^{(3)}\) Thanks are due to Mrs. Somaya Abd El-Samie, ex-curator of the 7\(^{th}\) section in the Cairo museum that hold the group of Ostraca and her assistants for helping cleaning and photographing the collection.
documents cover a period of time extended form the beginning of 2\textsuperscript{nd} century BCE to 3\textsuperscript{rd} century CE. The following four ostra\textit{ca} has no a clear indication to the provenance except for O. No. 20b\textsuperscript{(4)} which mentions Syene (modern Aswan) in line 2 as a place in which the text is written. They earliest is 6b which dates back to 19 June 158 BCE and the latest is O. No. 20a which dates back to 2\textsuperscript{nd} century CE. O. No. 6b Granary Receipt, O. No. 20b is Treasury receipt?, O. No. 6a is List of Decania, while O. No. 20a is a List of a Name!

1\textsuperscript{st} Granary Receipt

O. Cairo S.R.18953, O. No. 6b

Thebes

11.9 x 12.9 cm

2\textsuperscript{nd} century BCE

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 potsherds has suffered corrosion, scratches, discoloration and some deposit of salt, in addition to some letters are partly is effaced, the text still legible. The bilingual ostra\textit{con} 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 potsherds (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 \textit{kappa} whether drawn as a number or as a letter is a sloping V-shape with a horizontal connective. The \textit{phi} is small contracted circle with long ascender and descender. The \textit{alpha} is written without lifting the pen in two small sloping strokes begins with a serif and forming an acute angle. The

---

\textsuperscript{(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 Cairo Museum’s (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.
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 (πυρού αφτάβαι) in line 3; there is no punctuation or diacritical marks. According to palaeographical basis this document may be dates back to 2nd century BCE. 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, Φαήρεος, Φιβίς and Ίαζάριας. The verso has no writing.

TRANSCRIPTION

(’Ετους) κγ Παχών κα με(μετρήκασι) κγ (έτους)
’Ενούπ’ο(ς) Πατής Φαήρεος Καί
Φιβίς’Ιαζάριας (πυρού άρταβας) πέντε 1/6 (γύνονται) ε 1/6
(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 1/6 artabas of wheat, total 5 1/6, total five and 1/6 artabas of wheat, Eukles. Demotic line

COMMENTARY

Line 1 (’Ετους) κγ Παχών κα με(μετρήκασι) κγ (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 BCE. 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 \( \mu \varepsilon (\mu \varepsilon \tau \rho \varepsilon \kappa \alpha \sigma i) \) indicates to the verb \( \mu \varepsilon \tau \rho \varepsilon \omega \) that in the form: perf. ind. act. 3rd plur. That can be cited in many documents in the second century BCE (ca. 229 documents).

Line 2 'Ενούπτο' (ν) Πατής Φαήρεως: 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. Ενούπτις), which is Hellenized from the Egyptian form Άνουπτις (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 \( \varepsilon \nu \) in ostracon no. 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. Φαήρεως: the name has been cited 12 times; all of them in 1st or 2nd century CE. 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 Ίαζαρίας it seems that this person was a fatherless\(^{(5)}\) 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 BCE to 641 CE in most of the provenances. While Ίαζαρίας is Hapax and there is only attestations to the masculine form (Ίαζάρος) and it is attested dis-graphomenon in the Ptolemaic era (i.e. BCE) 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 BCE and O. Wilck 1255, unknown, Diospolis Magna (Thebes), 153 BCE. 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 Φάρενς and Φίβις Ἰακάρις have paid this amount of wheat, the conjunction καὶ not written.

(πυροῦ ἁρτάβαι) πέντε \(\frac{1}{6}\) (γίνονται) εἰ \(\frac{1}{6}\): The amounts (quantities) of wheat in the granary receipts was varied from small amount starting from 2 artabas (O. Ont.mus I 2, Granary receipt Thebes, 141 BCE) of wheat and reaches to be 38 artabas of wheat (O. Theb 14, unknown, Thebes, 58 BCE). 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 CE, O. Mich 1 172, keener, Karanis (Arsinoites), 301 CE - 400 CE, p. Tebt 2 388, Loan of Grain and Money, Tebtynis (Arsinoites), 98 CE, SB, 6 9436, Receipts for the receipt of payments in kind mostly with the inclusion of the ἐἴκοστῇ, but with the exclusion of the ναύλον πλοίου, Karanis (Arsinoites), 301 CE - 500 CE and SB, 22 15732, Sitologenquittung, Theogonis (Arsinoites), 86 CE.

Line 4 Εὐκλῆς: The name is clear and legible, it is mostly the name of the sitologos, yet there is no sitologos called Εὐκλῆς 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. No. 20b

Syene

May 3rd 87 BCE?

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 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 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 Σοῦνη 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 BCE. 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 BCE, BGU 6 1307, Treasury receipt, Elephantine or Syene, 86 BCE, BGU 6 1308, Treasury receipt, Elephantine or Syene, 103 BCE, BGU 6 1309, Treasury receipt, Elephantine or Syene, 77 BCE, BGU 6 1315, Treasury receipt, Elephantine or Syene, 103 BCE - 102 BCE, BGU 6 1316, Treasury receipt, Elephantine or Syene, 102 BCE, BGU 6 1317, Treasury receipt, Elephantine or Syene, 99 BCE, BGU 6 1318, Treasury receipt, Elephantine or Syene, 103 BCE, BGU 6 1319, Receipt for payment of tax on ἀκρόδρυον, Elephantine or Syene, 92 BCE - 91 BCE, o.leid 19, Receipt for Tax on Fruit Trees, Elephantine or Syene, 79 BCE, p.eleph.wagner 1 287, Tax Receipt on Fruit tree, Elephantine or Syene, 88 BCE and sb 1 1096, Tax receipt, Elephantine or Syene Syene, 66 BCE - 37 BCE. All of them belong to either Elephantine or Syene. The verso is blank.
TRANSCRIPTION

τους λ Φαρμοωθι κβ
τετα(κται) ἐπὶ τὴν ἐν Συήνῃ [τράπεζαν]
l (ἐτους) Παταπῆς

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 τους λ Φαρμοωθι 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 BCE.

Line 2 τετα(κται) ἐπὶ τὴν ἐν Συήνῃ [τράπεζαν]: the phrase is relatively common which might led to the faulty orthographic parablepsy of the iota of the preposition ἐπι. The diaeresis (trema) 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 BCE. And o.berl 21, Unknown, Diospolis Magna (Thebes), 2 CE. 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 BCE. The verb τέτακται has been written sometimes in full form (two times) and sometimes abbreviated as in this document in this form τετα(κται) (six times), or τέ(τακται) (four times) or τέτακται (only once). The construction of the text suggests an official recipient after the name of the village, mostly the τράπεζαν of the village.
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 (ἀλιῶν) or fruit-trees (ἀκροδρῶν) of a place
- The amount is in letters and numbers
- The name and title of the banker
- Sometimes a demotic signature line

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

Line 4 χιλίας ἐπικοσσιᾶς τριάκοντα: It is worthy to mention that there is no mention to 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 to a “Treasury receipt” (e.g. BGU 6 1307, Treasury receipt, Elephantine or Syene, 86 BCE). According to the published texts of the treasury receipts so far the amounts generally range from 525 to 2780.

Line 6 αὐτῆς (τούς) ἔλεος: a scribal grammatical error of the gender of the personal pronoun αὐτοῦ at the end of the line is a problematical; a barely legible pi, tiny alpha then upsilon and nu that led to the month Ἐλευθερία with an abbreviated iota. Without mentioning a day number!
Line 7 Demotic line.

3rd Decania List

O. Cairo S.R.18953, O. No. 6a

Thebes

13 x 12 cm

Beginning of 2nd century CE

This medium irregular trapezoid ostracon is a 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 are partly is effaced, the text still generally legible. Except for some scratches at the left and upper sides the ostracon 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 line 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 shows 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 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 κς, there is no punctuation or diacritical marks. Depending upon palaeographical bases this document dates back to Beginning of second century CE, 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 Memnoneia (Thebes) oder Hermonthis, 101 CE - 300 CE, o.kell 125, Dekania list, Kellis (Oasis
Magna), 201 CE - 400 CE, o.lund 23, Liste über δεκανιά, Arsinoites (?),
276 CE - 325 CE, o.lund 24, Liste über δεκανιά, Thebes (?), 1 CE -
400 CE, o.mich 4 1136, Dekania-Liste, Karanis (Arsinoites), 301 CE - 325
CE and p.oxy 12 1512, List of δεκανιά, Tholthis (Oxyrhynchites), 301 CE
- 400 CE.

The persons mentioned in the text are: Ἀρσινως Ψενναμοῖνις, Παθιῶς Παθιῶς
and Ὀρου Πετοσιρίς. The verso is blank.

**TRANSCRIPTION**

δεκ(ανία)  κε
Ἀρσινως Ψενναμοῖνις
α Παθιῶς Παθιῶς
4- υ<ί>ου Ὀρου Πετοσιρίς

**CORRECTIONS**

Line 2: Ἀρσινωη Ψενναμοῖνις → Άρσινωης Ψενναμοινεως
Line 3: Παθιῶς → Παθιῆς
Line 4: υου → υίου
Πετοσιρίς → Πετοσίρεως

**TRANSLATION**

The 25th of decania
Arsinoes son of Psennamounis. 1 Pathies son of Pathies son of Horus son
of Petosiris

**COMMENTARY**

Line 1 δεκ(ανία) 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 CE - 100 CE), O. Heid
411, Dekania-Liste, Ta Memnoneia (Thebes) or Hermonthis, 101 CE - 300
CE and O. Bodl 2 1923, unknown, Thebes, 201 CE - 300 CE. The word
generally appears in the online database more than 150 times beginning
of 51 CE (O. Berenike 2 226) to the middle of 6th century (556 CE).

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 + ἀνία “ten-

(6) o.claud 1 134, Letter from Domitius curator to Successus, Mons Claudianus, 107 CE.
bridle”(7). Actually, the decaniai were “groups of camel-drivers”(8) and decania was a single group. Each group was led by decanos/ dekanos. The decania was mainly individual men, yet sometimes were women. These individuals mostly bear Egyptian names, many of them theophoric as in this case Πετοσωφίς “who was given by Osiris” (Demotisches Namenbuch p. 298-299 & 527). But they sometimes bear mixed Greek-Egyptian filiations. It worthy to mention that, according to Rodney Ast(9) the camel-driving was a family business. The decaniai were deliver commodities such as: wheat, wine, some medicines ingredients, barley, lentils, anise, 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 κε “25th”, it is mostly the number of the decania as identification number that was given to each group of the “camel-drivers”.

Line 2: Ἄρσινω Ψενναμοῖς; the scribe has forgotten to write the final sigma in Ἄρσινος (Ἀρσινώς) as a parablepsy error, which was common in that period(10). Another conversion between vowels has been cited in the text where the scribe has converted the diphthong ου with the diphthong οι(11). The name Ψενναμοῖς has been attested only once in p.bad 4 53, Λόγος οἴνου, Hipponon (Herakleopolites), 301 CE - 400 CE 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 is the elder and has a younger brother with the same name, and O. Berl. 77. Line 2 and 3: Παθιωῦς Παθη[ός πρεσβ(υτ ρου)] καὶ Παθιοῦς Παθιοῦς νεω(τέρου).

Παθιωῦς Παθιωῦς: it is a person 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 Memnoneia (Thebes) or Hermonthis, 101 CE - 200 CE, and o.heid 354, List of amounts of wheat, Ta Memnoneia (Thebes) or Hermonthis (?), 101

---

(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
(10) For the omission of the final sigma see, Gignac 1976: 124,125.
Dr. Magdy A.I. Aly

CE - 200 CE, 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 finial of the sigma.

Line 4 υ<ι>οδ Ψετσερς: The scribe forgot to write the iota of υώυ which is cited in the documents nine times in both CE and BCE.

Ψετσερς: 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. Ψετσερς)

4th A person Name!

O. Cairo S.R.18953, O. No. 20a

Thebes

9.2 x 6.5 cm

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 CE. It is unusual one person’s name has been written in *ostracon*, whose name is Πεκμῆτος son of Ψενχόνσιος grandson of Σαχομνέως. The purpose of which this sole name was written is obscure, but there are rather couple suggestion 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 be refers to a *decanos*\(^{(12)}\).


**TRANSCRIPTION**

Πεκμῆτος Ψενχόνσιος Σαχομνέως

**TRANSLATION**

Pekmeis son of Psenchonis grandson of Sachomnis

**COMMENTARY**

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

\(^{(12)}\) See note on line 1 of O. No. 6α
Line 1, 2: \( \Psi\varepsilon\nu\chi\omicron\omicron\omicron\omicron\omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicro
REFERENCES
- O. Mich. Greek Ostraca in the University of Michigan Collection
- P. Oxy. The Oxyrhynchus Papyri. Published by the Egypt Exploration Society in Graeco-Roman Memoirs. London. 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.

--------
doi:10.4000/books.cdf.5232
Pl. I
(Photographed by Author)
Pl. II
(Photographed by Author)
Four Greek Ostraca from Cairo Museum

Pl. III
(Photographed by Author)
Pl. IV

(Photographed by Author)
أربع قطع شقافات يونانية من المتحف المصري

مجدى علي

الملخص:

البحث عبارة عن ترجمة أربع قطع شقافات ثقافية مكتوبة باللغة اليونانية وهي محفوظة بالمتحف المصري ضمن مجموعة كبيرة من الأوستراكا، تم تقسيمها إلى مجموعتين رئيسيتين في الطابق الثالث من متحف القاهرة (الدور الثالث، د. شرق). تم إحضار الشقافات إلى المتحف في 25 يناير 1955 من منطقة طيبة (على وجه التحديد إما من جزيرة فيلة أو أوسان), كما هو مذكور أحيانًا في بعض الشقافات وكما هو مذكور في هذا البحث في أوسانسكا رقم 20. (وقد نشرت هذه القطع الأربعة لأول مرة). ولأربع قطع نفس رقم الجرد (18935). قام الباحث بتقسيم المجموعتين في رقم تسليسي منفصل لكل مجموعة. يعود تاريخ هذه القطع إلى: 1- السنة الثالثة والعشرون، الحادي والعشرون من بشمس (19 يونيو 158 قبل الميلاد) ، 2- السنة الثلاثينين، الثاني والعشرون من برمودة في عهد بطل يسي نوسو ثاتس وسيث الثاني (3 مايو 87 قبل الميلاد) ، 3- بداية القرن الثاني الميلادي و 4- القرن الثاني الميلادي على الترتيب. الوثيقة الأولى هي رقم 1، وعلى عرضها 11.9 سم × 12 سم في الطول. وهي ثانية اللغة وتتكون من خمسة أسطر كاملة ( Ariel اربعة يونانية وأخرى ديموتيقية) تمت كتابتها على الوجه المحدب، في حين أن الظهور (المفر) فارغ. وهو عبارة عن إيضاح علاج يقرر فيه أثاث من دافعي الضرائب بأنهم دفعوا خمسة وسدس أرباد من المحم إلى مسئول الغلال، والذي اسمه غير مقورو). يحتوي المستند على بعض الإشكاكات في القرية في اسم العلم في بداية السطر 1 واسم العلم في السطر 4. الوثيقة الثانية هي رقم 20 ب ويبلغ عرضها 5.1 سم × 8.7 سم في الطول. وقد احتفظت بسبعة أسطر كاملة في حين أن الظهور فارغ. تشعر هذه الوثيقة بوضوح في السطر الثاني إلى أن المكان الذي تنتمي إليه هو مدينة أوسان. وهو عبارة عن إيضاح خزانة غير مؤكد، حيث أن جميع الوثائق المشابهة تشير إلى لها نفس الصيغة أو قريبة منها هي عبارة عن إيضاحات الخزانة. الكاتب يبدو أنه مدرك إيلي والنص تقريبًا واضحاً باستثناء الكلمة الأخيرة في السطر 2. في هذا النص، يظهر أنه دفع مبلغًا من المال لمسؤول اسمه أو وظيفته غير واضحة في النص، ومع ذلك فهو...
في الغالب المصرفي الخاص بالقرية. الوثيقة الثالثة هي رقم ۱۹ ويلع عرضها ۱۲ سم × ۱۲ سم طولا. احتفظت قطعة الفخار هذه بأربعة أسطر كاملة على والوجه، في حين أن الظهير فارغ، وهي عبارة عن "مجموعة من سائعي الجمال" في قائمة "ديكانيا قصيرة" التي تحمل الرقم "۲۵" والتي ربما أعطيت لكل مجموعة من ديكانيا. الوثيقة الرابعة هي رقم ۲۰ أ ويلع عرضها ۹.۲ سم × ۶.۵ سم طولا. لقد احتفظت بثلاثة أسطر كاملة مكتوبة على الوجه بينما الظهير فارغ، إنها "اسم شخص!" من غير المعتاد أنه تم كتابة اسم شخص واحد على قطعة من الشقافة. هناك عدد من الاقتراحات لوجود هذا الاسم بمفرده: إما بسبب أهمية هذا الشخص، حيث تم ذكره باسم أبيه واسم جده، أو أنه كان رئيسًا لمجموعة ديكانيا "ديكانوس".

الكلمات الدالة:
علم البردي، التاريخ اليوناني، الروماني، بردي، المتحف المصري، شبكات، العصر الروماني، العصر البطلمي، اللغة اليونانية.
About the Author

Dr. Magdy A.I. Aly

Assoc. Prof. of Greek Language, Papyrology and Epigraphy
Greek and Latin department
Faculty of Arts, Mansoura University
Work Address: Mansoura, Dakahlia Governorate 25 El Gomharaia St., 35516
Home Address: PO Box 8, El-Obour City Post Office
18111 Obour City, Egypt
Founder of The Association of Egyptian Papyrologists (AEP)

magdy@mans.edu.eg, drmagdyaly@eun.eg & magdy@egypap.org