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TOMASZ DERDA
ADAM ŁAJTAR
JAKUB URBANIK

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FOUNDATION

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SERENA AMMIRATI & MARCO FRESSURA

Towards a typology of ancient bilingual glossaries:

Palaeography, bibliology, and codicology 1

Abstract: This paper surveys the Latin-Greek and Greek-Latin bilingual glossaries known through papyrological evidence, both digraphical and non, focusing on their scripts, book formats, and layouts. The systematic comparison between archaeological evidence and western manuscripts bearing similar texts helps to detect conservative and innovative layout strategies. This article mainly focuses on classical and para-literary texts (thematic and non-thematic bilingual glossaries, glossaries of classical authors), without passing under silence the main bilingual Latin-Greek and Greek-Latin Christian texts.

Keywords: ancient bilingual glossaries, layouts, bibliology, codicology, palaeography, classical authors, Christian texts.

CONSTANTINOS BALAMOSHEV

The Jews of Oxyrhynchos address the strategos of the nome:

An early fourth-century document 27

Abstract: In August 309 the Jews of Oxyrhynchos addressed the *strategos* of the Oxyrhynchite nome. If the interpretation is correct, the people who filed

the document on behalf of the Jews appear to represent a *koinon*, which is a term also used for professional associations but here seemingly applied to the town's Jewish community as a whole. A scholarly consensus has yet to be reached on whether the Jewish communities could be classified as *collegia* according to Roman law but various pieces of evidence adduced here indicate that this was possible. Another issue that is addressed here is the nature of the document and why it was addressed particularly to the *strategos* of the nome, who is known to have changed duties after Diocletian's administrative reforms. Finally, this papyrus furnishes another important piece of information, as it records a further year-in-office of Dioskourides alias Ioulianos, a member of a prominent family of councillors and officials, whose origins can be traced back to Alexandria and who are known to us through (at least) three successive well-documented generations. The history of the family's career (as evidenced by the hitherto published material) is offered in a nutshell in the form of an appendix.

Keywords: Jews, Jewish community, *koinon*, Oxyrhynchos, fourth century, Beinecke library, Dioskourides alias Ioulianos, *strategos*.

Anne BOUD'HORS

The Coptic ostraca of the Theban hermitage MMA 1152. 1. Letters

(*O. Gurna Górecki 12–68*)

45

Abstract: This article is the first in a series that aims to publish all the Coptic ostraca discovered by Tomasz Górecki during his excavations in the hermitage MMA 1152 (Western Thebes) between 2003 and 2013. Here, I am presenting the edition of private letters. There are altogether sixty-eight such texts, of which eleven have been published elsewhere and fifty-seven are edited here. Even though many of them are very fragmentary, one can recognize various topics common to the letters of this region in the seventh–eighth centuries. They also testify to the relations that existed between the hermitage and the neighbouring sites of the Theban region.

Keywords: Coptic, ostraca, Western Thebes, hermitage MMA 1152, letter, book production, monasticism, clerks, daily life, prayer, charity.

Åke ENGSHEDEN & Andreas WINKLER

Three Coptic letters in the Museum Gustavianum

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Abstract: In this paper, three Coptic ostraca, which all most probably originate in the Theban area, are edited. The texts are all epistolary in nature. It is probable that all three stem from a monastic environment; ostensibly no. 1 relates to the Epiphanius Monastery, while no. 2 comes from the dossier belonging to the Monastery of Phoibammon. The latter piece concerns an

argument about the appointment of a shepherd, thus providing another witness to the economic activities of the mentioned institution. No. 3 concerns a delivery of an unnamed commodity kept in sacks.

Keywords: Coptic, ostraca, Late Antiquity, Thebes, Monastery of Phoibammon, Monastery of Epiphanius, apa Viktor, cattle husbandry.

Vincent W. J. VAN GERVEN OEI

A dance for a princess: The legends on a painting in room 5 of the Southwest Annex of the Monastery on Kom H in Dongola 117

Abstract: The article provides a transcription, translation, and analysis of the Old Nubian legends on a painting of a dancing scene in room 5 of the Southwest Annex of the Monastery on Kom H in Dongola. The painting shows two groups of Nubian singing and dancing, and from the legends we understand that the occasion is the birth of a new heir to the royal throne, and that the Virgin Mary is invoked to ease the pangs of labour.

Keywords: Old Nubian, epigraphy, wall inscriptions, Dongola, Monastery on Kom H, Nubian iconography, Nubian painting.

Lothar THÜNGEN

Zwei Fragmente frühbyzantinischer Rechtsliteratur aus Hermupolis Magna. Neuedition von P. Berol. Inv. Nr. 16976 und 16977. Teil 2. Neuedition von P. 16976, kurze Texte aus dem 5. Jh. über unterschiedliche Rechtsfragen 137

Abstract: P. 16976, one of the two papyri which Wilhelm Schubart published in 1945 in the *Festschrift* for Leopold Wenger, is to be dated to ad 457–500. It probably belonged to a small *codex* (which seems to have had no more than 48 pages) with many short legal texts on different subjects. It may have been an ‘*Enchiridium* on Actual Legal Questions Taken from Imperial Constitutions’ for jurists. Beside the main text, there may have been a separate booklet providing additional juridical comments in the form of *paragraphai*. While the two parts may have been authored by the same person, a long comment below the main text on the recto is in a different hand. It may therefore have been copied by a later user from the booklet. This is certainly not a marginal *scholion*, as believed from the time of Schubart. The subjects included in the preserved piece are two cases from civil law (an *actio ex stipulatu* against a woman for paying back a credit and getting a title of possession for a provincial estate by the older *longi temporis praescriptio*), a civil process (prescription of a lawsuit) and a case from fiscal law (confiscation). The last text includes an instruction for the readers.

Keywords: juristic papyrology, legal literature, ‘*Enchiridium* on Actual Legal Questions’, *actio ex stipulatu*, *longi temporis praescriptio*, confiscation, Hermopolis Magna.

Jacques VAN DER VLEIT & Klaas A. Worp

A fifth Nubian funerary stela from the Bankes Collection.

An addendum to CIEN 3, 26–29

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Abstract: The article offers a first edition of a Christian funerary stela from northern Nubia, inscribed in Greek. The monument belongs to a small series of similar stelae from the collection of W. J. Bankes (1786–1855) and may date from about the seventh century. As a likely provenance, Kalabsha (ancient Talmis) is proposed.

Keywords: Christian Nubia, Talmis, Greek, funerary inscription, Bankes collection.

Anne Boud'hors

**THE COPTIC OSTRACA
OF THE THEBAN HERMITAGE MMA 1152
1. LETTERS (O. GURNA GÓRECKI 12–68)**

*To the memory of Tomasz Górecki and Tomasz Markiewicz**

DURING SUCCESSIVE EXCAVATIONS carried on between 2003 and 2013 in the hermitage MMA 1152, near the now-vanished village of Sheikh Abd el-Gurna, on the western bank of the Nile opposite Luxor, Tomasz Górecki has dug out more than 300 ostraca and some fragments of Coptic papyri.¹ Their publication, first entrusted to Tomasz Markiewicz, was proposed to me after the premature death of this young researcher (September 2009). From 28 November to 2 December 2010, welcomed at the Deir el-Bahari Polish excavation house, I was able to examine the ostraca in the storage of the Supreme Council of Antiquities,

* See the obituaries by T. DERDA in this volume and T. DERDA & J. URBANIK, 'In memoriam Tomasz Markiewicz (1974–2009)', *The Journal of Juristic Papyrology* 39 (2009), pp. 17–21.

¹ T. GÓRECKI, 'Sheikh Abd el-Gurna (West Thebes). Coptic hermitage. First interim report', *Polish Archaeology in the Mediterranean* 15 (2004), pp. 173–179; IDEM, 'Sheikh Abd el-Gurna (hermitage in Tomb 1152): Preliminary report, 2005', *Polish Archaeology in the Mediterranean* 17 (2007), pp. 263–272; IDEM, 'Sheikh Abd el-Gurna hermitage in Tomb 1152 and chapel in Tomb 1151', *Polish Archaeology in the Mediterranean* 19 (2010), pp. 297–303.

and to spend time on the site in order to discuss with Tomasz Górecki the issues of the documentation.²

This is a difficult documentation, due to its fragmentary state. Complete pieces are rare and the available information quite heterogeneous. It seems that the texts mainly illustrate two periods: the part of the seventh century prior to the Arab conquest on the one hand, and the first half of the eighth century on the other. In this regard, the situation is similar to that observed for other sites in the region, notably the Monastery of Epiphanius and the Theban Tomb 29. In view of the difficulty of producing a 'catalogue raisonné' within an acceptable time, I preferred, in agreement with Tomasz Górecki and the colleagues at the University of Warsaw, to divide the publication into several articles, of which this one, devoted to letters, is the first, while the three following ones will deal respectively with legal and economic texts, then exercises and various pious texts, to end with a synthesis of the documentation and complete indices.

Tomasz Górecki died suddenly in September 2017, fully active and without having accomplished all what he planned. In tribute to the outstanding archaeologist he was, the acronym for the documentation coming from the hermitage MMA 1152 will be *O. Gurna Górecki*.

Several letters were published in the previous years, because they were recognized as connected to the dossiers of previously known persons, namely Mark, the priest of the *topos* of Saint Mark; Victor, the priest of the monastery of Saint Phoibammon; and Frange, the monk who occupied the Theban Tomb 9. In order to facilitate future references to this hermitage, I have assigned to these published pieces the first numbers in a general numbering sequence, starting with those published by Esther Garel, already numbered from 1 to 8.³ We would thus have:

² These discussions were very helpful. I am deeply grateful to Tomasz Górecki for sharing his experience of the site with me, as well as for arranging the best possible working conditions during my short stay in Luxor. These memories are even more precious, now that he is no more with us.

³ Esther GAREL, 'The ostraca of Victor the priest found in the hermitage MMA 1152', [in:] *PapCongr. XXVII*, pp. 1041-1054.

<i>Siglum</i>	<i>Contents</i>	<i>Inv. no.</i>	<i>Edition</i>
<i>O. Gurna Górecki</i> 1	Letter from the priest Victor to Azarias about a camel	C.O. 079	Garel, 'The ostraka' (cit. n. 4), no. 1
<i>O. Gurna Górecki</i> 2	Letter from the priest Victor to Iezekiël and (?) Djôr	C.O. 155	Garel, 'The ostraka' (cit. n. 4), no. 2
<i>O. Gurna Górecki</i> 3	Letter to Djôr and Apa Iezekiël about a book of Shenute	C.O. 170	Garel, 'The ostraka' (cit. n. 4), no. 3
<i>O. Gurna Górecki</i> 4	Letter from the priest Victor to Apa Iezekiël and Apa Djôr	C.O. 174	Garel, 'The ostraka' (cit. n. 4), no. 4
<i>O. Gurna Górecki</i> 5	Letter from the priest Victor to Djôr	C.O. 180	Garel, 'The ostraka' (cit. n. 4), no. 5
<i>O. Gurna Górecki</i> 6	Letter to Apa Iezekiël and Djôr from 'Iakôb the humble'	C.O. 090	Garel, 'The ostraka' (cit. n. 4), no. 6.
<i>O. Gurna Górecki</i> 7	Letter to Djôr and Apa Iezekiël	C.O. 136	Garel, 'The ostraka' (cit. n. 4), no. 7
<i>O. Gurna Górecki</i> 8	Letter to Apa Iezekiël and to Djôr	C.O. 171	Garel, 'The ostraka' (cit. n. 4), no. 8
<i>O. Gurna Górecki</i> 9	Letter by the hand of Mark, the priest of the <i>topos</i> of St Mark	C.O. 120	Chantal Heurtel, 'Un nouvel exemple de l'activité de scribe du prêtre Marc à Thèbes', [in:] Anne Boud'hors & Catherine Louis (eds). <i>Études coptes XIII. Quinzième journée d'études (Louvain-la-neuve, 12-14 mai 2011)</i> [= <i>Cahiers de la bibliothèque copte</i> 20], Paris 2015, pp. 121-126
<i>O. Gurna Górecki</i> 10	Request of money from Iohannes to Ioseph (note that on l. 3, one reads ⲛⲓⲱϢⲬⲉⲢ instead of ⲛⲓⲱⲗⲁⲛⲛⲏⲥ)	C.O. 001	Iwona Antoniak, 'New ostraca from Thebes', [in:] G. Gabra & H. N. Takla (eds.), <i>Christianity and Monasticism in Upper Egypt, II: Nag Hammadi-Esna</i> , Cairo 2010, pp. 1-6, at 4-5 ⁴
<i>O. Gurna Górecki</i> 11	Letter from Frange to Ioseph	C.O. 010	<i>Ed. pr.</i> Antoniak, 'New ostraka', pp. 3-4; reed. Anne Boud'hors, 'Pièces supplémentaires du dossier de Frangé', <i>Journal of Coptic Studies</i> 13 (2011), pp. 99-112, at 109-110 (no. 5)

As for the papyri, the best preserved piece, a letter requiring a payment for scraps of papyrus, has recently been published.⁴

Consequently, the numbering of the ostraca in this article begins with *O. Gurna Górecki* 12. The order of the texts is based on a rather flexible principle: first, the most substantial texts or those where the content is clearly identifiable, then the beginnings and ends of letters, and finally the fragments. Dimensions are in centimetres (height × width). Dates are not proposed systematically, as it is usually impossible to decide in favour of one or the other of the two periods mentioned above. The characterization of the material is due to Tomasz Górecki. The handwritings are almost all bilinear, straight, or more or less sloping.

The photographs of the ostraca were taken by Dariusz Dąbkowski; they are published here courtesy of the PCMA Archive.

12. Dispute about tax payment

Inv. no. C.O. 266

18 × 12.8 cm

Pottery: LRA 7

Neither sender nor addressee is named. There are no greetings, neither at the beginning nor at the end. The tone is brief, probably even angry. Apparently, the sender had to give many things to the addressee because of the tax (*demosion*), and he is making a kind of account of all these things, perhaps complaining that he has been treated unfairly. Although the scribe may be identifiable (see below), he is not necessarily the sender.

The content of the text also provides connection to several other sites and characters of the area, and enriches the dossier of a certain Helias, son of Kalapesios, a 'great man', that is to say a worthy man of the region (see the commentary below).

⁴ Anne BOUD'HORS, 'Réclamation pour le paiement de coupons de papyrus: Le témoignage d'une lettre copte', *The Journal of Juristic Papyrology* 45 (2015), pp. 9–24. In 2010, I made transcriptions of some other fragments. However, the photos of these fragments have been missing until now, which does not allow me to provide a satisfactory edition for them.

This hand is very close to the hand of a certain Moses, who used to live in TT 29 at the beginning of the seventh century (see *O. Frangé*, pp. 22–23). Especially typical is the shape of the μ , as well as some diacritical signs (for instance the comma in l. 19) and the superlinear stroke in place of η at the end of line 4, which is an habit of scribes copying literary manuscripts (indeed Moses was a copyist of this type). TT 29 has provided several ostraca written by this hand, with or without the name of Moses (*O. Frangé* 752–759). Most of them are limestone. However, there is one potsherd (*O. Frangé* 757), where the text is not finished and the vocabulary quite similar to C.O. 266. If this identification is right, this is another indication of the connection between TT 29 and MMA 1152.

- † επειδη ἀκεριζε μῆ-
 μαϊ ρα πδημοσιον αἰβωκ ογ-
 σωβε ἦρατ' ερουν νακ ἦ-
 4 σο ἦκατερε ἦρατ μῆ ωμογ(η)
 ηβροομπε. · μῆῆσως αἰολκ ερη-
 λιας ἦκαλαπησιος · ἦωομτε ἦ-
 κερατιν ἦνογβ αφαπολογιζε
 8 μμοογ νακ · αγω ακχοογ
 δαηηλ ερουν ναϊ μῆ ελι-
 καιος ετε καλρωγ πε αἰτ
 ογλεβιτων ναγ ἦσειω
 12 ἦκαβωτιτ μῆ μῆτςνοογς
 ἦωε ἦρομῆτ. ·
 μῆῆσως οη ακχι πατωρ
 οη ετηῆ πκοινον μῆ
 16 ναρηγ ἦανθεριος
 εαγρισε εροι ἦμααβ
 ἦωε ἦρομῆτ ρα
 † . . . αειε, εακολῆ
 20 ακχιτῆ · †



1. ἐπειδή | ἐρίζειν || 2. δημόσιον || 7. κεράτιον |
 ἀπολογίζειν || 11. λεβίτων || 15. κοινόν

† Since you had argued with me about the demosion, I added a leaf (?) of silver for you, which has the value of (4) six drachmas of silver, as well as eight doves. Besides I sent you to Helias (son) of Kalapesios for three carats of gold (and) he reimbursed (8) them to you. And you sent me Daniel and Elisaïos, who is 'rolled-mouth', I gave him a tunic (lebitôn) made with (12) double-thread linen, as well as twelve che of bronze. In addition, you also took my chaff, which was in common with (16) the sons of Antherios, since they have troubled me with thirty-?? che of bronze for the ...; you held it, (20) you took it.

1. ἐπίζε. The Greek verb ἐρίζειν is not attested in Förster, WB, and the only attestation in a Greek document is in BGU IV 1043 (letter, 3rd cent. Arsinoites).

2. What is the meaning of ὄμβε? Is it 'leaf'? Or is it an unidentified object that would be worth or contain a certain amount of money?

4. κατρεπε. Coin or weight?

5. One or several 'golden doves' or 'doves of gold' are mentioned in some texts (for instance *P. CLT* 10: see the reedition of Jennifer Cromwell & E. Grossman, 'Condition(al)s of repayment: *P. CLT* 10 reconsidered', *Journal of Egyptian Archaeology* 96 [2010], pp. 149–160); a discussion on this expression is in Florence Calament, 'Règlements de comptes à Djêmé... d'après les ostraca coptes du Louvre', [in:] C. Cannuyer (ed.), *Études coptes VIII* [= *Cahiers de la bibliothèque copte* 13], Lille – Paris 2003, pp. 37–58): it could mean a measure of gold coins (originally a container with the shape of a dove). Here, there is no precision after 'doves'. Nevertheless, since the context is about money, one could propose that they are 'doves of silver'.

Particular construction of the verb ὠλ: 'I sent you to Helias for three carats' (= 'I charged Helias to pay you three carats in my place'). For a similar use, see *O. Saint-Marc* 28: ἀφολῆ ἐρηλιας ἡμῆτη ἡὲ. T. S. Richter, *Rechtssemantik und forensische Rhetorik: Untersuchungen zu Wortschatz, Stil und Grammatik der Sprache koptischer Rechtsurkunden* [= *Philippika* 20], Wiesbaden 2008, p. 300, knows only the intransitive use of the verb (*P. KRU* 44, 33, and 68).

5–6. Helias, son of Kalapesios, is already known from the following texts:

(1) *O. Medin. Habu Copt.* 153: limestone, inscribed on both sides, not translated by the editors, signed or written (?) by a certain David (the plate shows that the hand is probably Crum's 'hand D': see *O. Crum*, p. xv). This is apparently a case of exclusion concerning the monastery of Phoibammon, in which the great man Helias is likely to intervene.

(2) *O. Crum* 116: pottery; arbitration case in which Helias appears to have played the role of investigator.

(3) *O. Saint-Marc* 28 (see above): a character of this name, with the same kind of activity, returns, moreover, several times in *O. Saint-Marc*.

(4) *P. Mon. Epiph.* 88: a kind of *dialusis* (conciliation) in which one of the parties

declares the matter settled thanks to Helias son of Kalapese. Only in this text, is Helias called ‘apa’.

(5) *P. Mon. Epiph.* 271: the document could also be linked to this dossier, as a certain Helias is mentioned there, who is not called ‘great man’, but acts as such.

(6) *O. Brit. Mus. Copt.* I 126, pl. 87.4: a tax receipt paid for by Helias Kalapesios, is written by Psate son of Pisrael; since this scribe was active in the first quarter of the eighth century, it cannot be the same Helias.

Helias is thus a ‘great man’, which means someone playing the role of a go-between or arbitrator in economic and legal matters. On this, as well as on the administrative hierarchy of Djeme, see chapter 5.2 (‘Das *κοινόν* und die Beamten von Djeme’) in L. Berkes, *Dorfverwaltung und Dorfgemeinschaft in Ägypten von Diokletian zu den Abbasiden* [= *Philippika* 104], Wiesbaden 2017, pp. 170–190. Here, it is likely that the sender could not pay himself the three carats of gold, so he asked Helias to pay them for him (for which he probably gave a security, for instance a piece of furniture or personal belongings).

10. *καλρωϋ*, literally ‘rolled-mouth’, is perhaps a nickname (this is the first attestation of this word). It could indicate a physical defect of the man, as is often the case. Is it a harelip?

11–12. The *λεβιτων* (kind of tunic) is made with *καβωϋτιτ* linen (the first attestation of this compound word). I have asked a specialist of ancient textiles, but she did not see what was meant with this expression; *καβ* is a from the verb *κωβ*, ‘to double’; *ωτιτ* is the chain of the loom. The garment in question must have been rather luxurious, probably woven with thick linen.

14–20. The translation is based on the interpretation of *τωϋ* (l. 14) as the agricultural word ‘chaff’, and *ϋν κοινον* as meaning ‘in common’. It seems that the sender is reproaching the recipient for having taken (*ακϋ*) his chaff, which he had in common with the sons of Antherios, as a kind of security for the money they were reclaiming. He his repeating this reproach at the end. Another possibility, which seems to me less satisfactory, would be to interpret *τωϋ* as ‘disturbance’ thus ‘disagreement’, and *κοινον* (l. 15) as a kind of council of Djeme (the word is attested in *P. Mon. Epiph.* 163, a petition sent to Epiphanius by the *κοινον* of the *kastron*, where several civil servants are mentioned, notably a *lashane* Shenoute and Abraam son of Antheris). In this case, the meaning would be ‘the disagreement I have in the *κοινον* with the sons of Antherios’. However, in this context, *ακϋ* (l. 14) remains difficult to interpret.

16. The name Antherios seems to be rare and one wonders whether its other attestations (including *P. Mon. Epiph.* 163) refer to the same man:

(1) In Chantal Heurtel, *Les inscriptions coptes du temple d’Hathor à Deir al-Médîna* [= *Bibliothèque d’études coptes* 16], Cairo 2004, pp. 35–37, no. 37, a very damaged funeral inscription gives the name of Abraham (son) of Antheris, *lashane* of Djeme, as an element of dating. The name Antheris is found again in inscription no. 70.

(2) *O. Medin. Habu Copt.* 50 is an acknowledgment of debt dated to (ΝΑΒΡΝ) 'Abraham, son of Atheris' (the editors specify that he is the *lashane*). However, this document is addressed to Kolodje, grand-daughter of Katharon, which would date it to the end of the seventh century, a date not very compatible with our ostrakon.

(3) In *O. Crum VC* 108, a certain Daniel (son) of Antheros serves as a go-between in a loan against surety.

Could Abraham and Daniel be the sons of Antherios mentioned in our ostrakon? ΔΡΗΥ is a plural form of ΔΡΗΡΕ (typically Theban, according to Crum, *Dict.*).

19. A possibility for the beginning of line 19 is ΤΕΥΚΑΒΕ, 'their field', which would fit the interpretation of ΤΩΞ as 'chaff'.

13. Request for help from Koïre to apa Paulos

Inv. no. C.O. 300

12.5 × 15.1 cm

Pottery: LRA 7

Letter from a woman named Koïre to a certain apa Paulos. This character seems to have the task of arbitrating (ΔΙΚΑΖΕ) a dispute between Koïre and a certain David, her (future?) son-in-law. David is claiming to take the daughter of Koïre 'abroad', which the latter does not want, and she thus asks Paul to arbitrate in her favour. Given the way Koïre addresses him ('Your pious Paternity'), Paul is likely to be a member of the clergy. The notion of 'abroad' (ἐν πῶμμο), which seems to be at the heart of the dispute, is discussed below in the commentary. Even though it remains a little vague, this text is an interesting witness to the feminine condition at this time in this region. This woman is obviously alone with her daughter, perhaps being a widow, and she complains about harassment and blows.⁷

Since apa Paulos is not attested in other texts from MMA 1152, one wonders how this letter happened to reach the hermitage.

The fragment is inscribed on both sides. The script is a regular sloping majuscule, of a type widespread in the Theban region among educated people in the seventh century. The μ is close to a Greek μ. It is probable that Koïre does not write herself. The hands of women who know how to

⁷ For a more general frame, see Joëlle BEAUCAMP, *Le statut de la femme à Byzance (4^e – 7^e siècle)*, I: *Le droit impérial*; II: *Les pratiques sociales*, Paris 1990 & 1992; T. WILFONG, *Women of Jeme*, Ann Arbor 2002, especially pp. 40–45

Verso (inner side)

- . . . εις ζηητε αϥ† ριϥε ναϊ
 20 εματϥ ρι παϣμμο. τενοϥ οϣν
 μαρετεκμητειωτ ετοϣααβ δι-
 δικαζε μηρωβ ετενοϣρε δε κσο-
 οϣν δε ετβε τεκμητειωτ ηται-
 24 † ταϣερε ναϥ : † τααϥ μη-
 παϣοειϥ νειωτ ετοϣααβ
 απα παγλοϥ ριτη
 τεκμηραλ
 28 κοϊρε ϣ

1. μέν | προσκυνεῖν || 2. εττς || 3. ἐπειδή || 8. ἀναγκάζειν ||
 15. καὶ γάρ || 20. οὖν || 21-22. δικάζειν



† *First of all, I bow before your precious and pious Paternity. Your Piety knows (4) that it was because of you that I gave my daughter to David. Now, here he has done me a great deal of harm, as well as to my young daughter about this 'abroad'. And he hit me twice. The cloth/object that you had taken/received (as a pledge?) for my daughter, he (8) forced me, I had to take/receive it for him, and I do not know where he put it. He quarrels with me every day. He said: 'I have fed you and your daughter', also saying: 'You (12) will give her to me and I will go with her where I want'. I said: 'I will not be able to give you my daughter (to take her) away from me'. Indeed, (16) you have sent me to say 'You shall stay. They have ...'. ... here he has done me a great deal of harm (20) about this 'abroad'. Now, then, may your Holy Paternity judge the matter in the right direction, for you know that it was because of your Paternity that I (24) gave him my daughter.*

To give to my holy lord and father apa Paulos from your servant (28) Koire †.

6. ρι πωμμο. 'Abroad' is not necessarily another country, or even another part of Egypt, but can simply refer to an unfamiliar place, anywhere outside the social unit to which one belongs, either a village, town, or monastery. For the use of this expression in monastic texts, see Anne Boud'hors, 'Aspects du monachisme égyptien: les figures comparées de Chénouté et Frangé', [in:] Florence Jullien & Marie-Joseph Pierre (eds.), *Monachismes d'Orient. Images, échanges, influences: hommage à Antoine Guillaumont [= Bibliothèque de l'École des Hautes Etudes, Sciences religieuses 148]*, Turnhout 2012, pp. 217–225, at 223–224. The use of the 'affective article' π- reinforces the repulsion caused by this perspective.

7–9. Apparently Koire possessed a valuable object (perhaps a piece of textile), which she could use as a pledge if needed, with apa Paulos acting as an intermediary, according to a system well attested in the Coptic texts of this region (see text no. 14). It was settled between them that this pledge was to be used in favour of Koire's daughter. However, David obliged Koire to give him this object or to pledge it for him, and he took it away.

18–19. A possible reading could be αγυα ραφο, 'you have been pitied', but this use of the verb ρα in documentary texts is not well attested.

28. The name Koire does not appear to be attested in Coptic texts.

14. Request for intercession

Inv. no. C.O. 034

8.4 × 9.2 cm

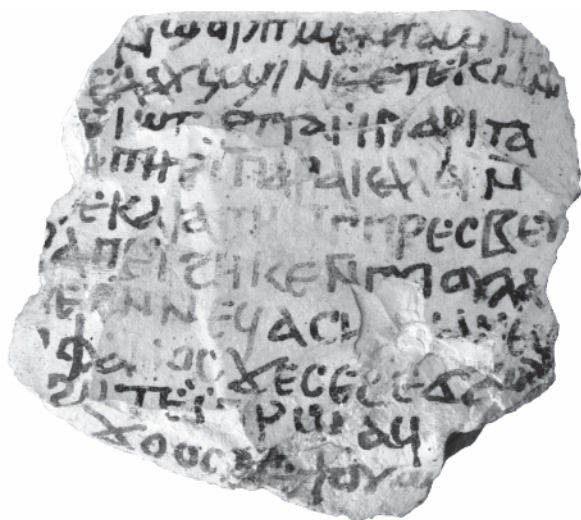
Limestone

No name of sender or recipient is preserved in this letter. The addressee is asked to intercede on behalf of a poor man and his orphans (he thus must be a widower). Actually the intercession consists of accepting a pledge from the poor man and thus lending him something in exchange or acting as an intermediary in a loan. Given the mention of the winter, the loan could be a blanket or a warm cloth or a piece of clothing, as in *O. Crum* 243, where the context is similar. For another text concerning poor people in this collection, see no. 15 below.

The text is written on one side only with traces of its end on the edge of the ostracon.

The hand is clumsy, with large upright letters.

Bibliography: Ewa Wipszycka, *Moines et communautés monastiques en Égypte (IV^e – VIII^e siècles)* [*The Journal of Juristic Papyrology Supplement* 11], Warsaw 2009, p. 75, fig. 6 (with an incorrect identification).



ΝΩΘΡΠ ΜΕΝ ΤΑΜΝΤ-
 ΕΛΑΧ(ΙΣΤΟΣ) ΩΙΝΕ ΕΤΕΚΜῆΤ-
 ΕΙΩΤ ΕΤΤΑΪΝΥ. ΔΡΙ ΤΑ-
 4 [Γ]ΑΠΗ ΕΪΠΑΡΑΚΑΛΕΙ Ν-
 ΤΕΚΑΓΑΠΗ ΝΪΠΡΕΣΒΕΥ-
 [Ε] ΖΑ ΠΕΪΡΗΚΕ ΝΪΧΪ ΟΥΛΑ-
 [(Δ)]ΥΕ ΖΝ ΝΕΦΑΣΗ[Ρ] ΝΑΝΕΦ-
 8 ΟΡΦΑΝΟΣ ΧΕ ΣΕΡΕΧΡΟΧ
 ΖΝ ΤΕΪΠΡΩ. ΔΦ-
 ΧΟΟΣ ΧΕ ΤΟΥΩ

1. μέν || 2. ελαχισ ostr.: ἐλάχιστος ||
 3-4. ἀγάπη || 4. παρακαλεῖν ||
 5. ἀγάπη | πρεσβεύειν || 8. ὀρφανός

First, my humility greets your valuable Paternity. Be (4) so kind, I pray your goodness, and intercede on behalf of this poor (man) and take (as a pledge) a thing from his belongings for his (8) orphans, for they are in distress during winter. He said: '...'

5–6. $\pi\rho\epsilon\sigma\upsilon\epsilon\gamma\epsilon$ is not very frequent in Coptic documentary texts and is generally used to express intercession in front of God in a formula like $\pi\rho\epsilon\sigma\upsilon\epsilon\gamma\epsilon$ $\chi\alpha\rho\omicron\upsilon$ $\mathfrak{N}\mathfrak{N}\mathfrak{A}\mathfrak{Z}\mathfrak{P}\mathfrak{M}$ $\mathfrak{P}\mathfrak{N}\mathfrak{O}\mathfrak{Y}\mathfrak{T}\mathfrak{E}$, 'Intercede for us in front of God'. See, however, *P. Mon. Epiph.* 478 (translation only), where $\pi\rho\sigma\upsilon\eta\tau\eta\varsigma$ is interpreted by Crum as $\pi\rho\sigma\tau\acute{\alpha}\tau\eta\varsigma$, but could well be $\pi\rho\epsilon\sigma\upsilon\epsilon\gamma\tau\eta\varsigma$.

7. $\lambda\sigma\eta\rho$ (Crum, *Dict.*, p. 18a) seems to be an equivalent for the more usual $\sigma\kappa\epsilon\gamma\epsilon$. The same word is found in *O. Crum* 243 mentioned above. On the process of loan against security in the Coptic texts from this region, see Seïna Bacot, 'Avons-nous retrouvé la grand-mère de $\kappa\omicron\lambda\omega\chi\epsilon$?', [in:] *CoptCongr.* VI/2, pp. 241–248, at 244–245.

11. The interpretation of $\tau\omicron\gamma\omega$ remains uncertain: is it 'I am ceasing or finishing', or is it rather an imperative 'make (my misery) cease'? A third solution could be $\tau\omicron\gamma\omega[\omega]$, 'I wish', with a short complement no longer visible on the edge.

15. Request for clothing for poor people

Inv. no. C.O. 041

16.8 × 13 cm

Pottery: LRA 7

The letter, where no names of sender or recipient are preserved, is about protecting a woman and her young children. She was perhaps in debt and her belongings taken as security. There are several intermediaries in this matter, namely the sender, the recipient, and people in Toout, the latter being apparently responsible for the harm done to the woman. This woman may have been a widow, or her husband was in jail in Toout.

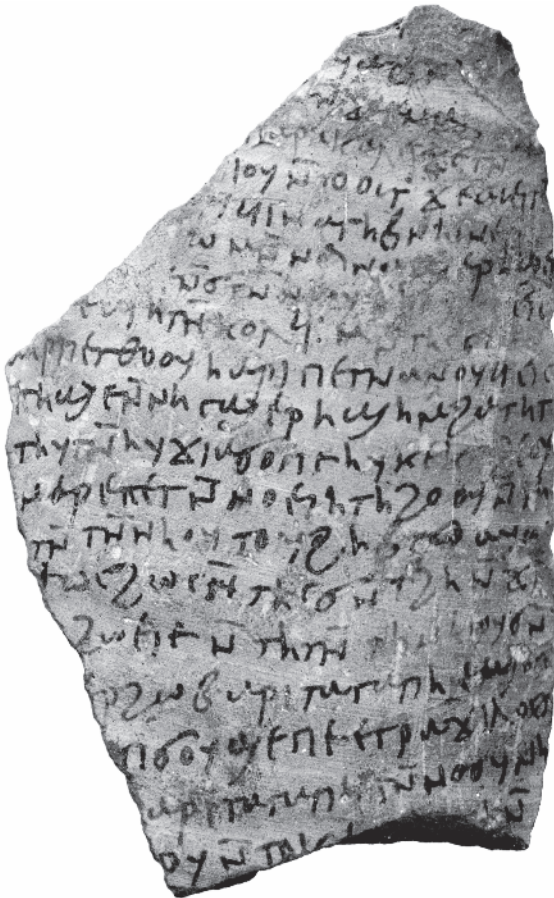
The script is quite exercised, with some ligatures (especially $\epsilon\iota$), and some letters significantly larger (especially ϱ); λ is frequently open, η is written as minuscule 'h'.

The text displays some particular orthographic and grammatical features:

(1) η frequently replaces ε (or the superlinear stroke between two consonants), as well as λ (πηωε, ηηογ) and even ο (τηνηογ); conversely, ε can replace η.

(2) νοειη (l. 12) is a southern form of να: cf. *O. Crum ST 287* (ναειη); the same kind of variation could be observed for ζωειε (l. 16), provided that its interpretation as a form of ζοι is correct.

(3) The forms of the conjunctive are ἡ- (l. 8), ἡτηῆ- (ll. 13–14), ἡτηε- (l. 15), ῥογ- (l. 16).



 [---] . [---]
 [---] λιας .
 [---] η χ?εμα
 4 [---] παρακαλει δε τῆ-
 [ηηογ η] ηηογ ἡτοογτ δε αχει ἡ-
 [---] αχχι νατηβνηηε?
 [? νε] γω ἡη να ηαωερη ωει
 8 [αρι π] μεγε ἡετῆηηογ ηηογ δε εις
 [ρηη] τε {α} τητηχολη : μηηε ερη
 . . ρ πετθουο η αρι πετηναογ ε εις
 12 τητη ηηχι ασοπε ηηκεκαρεογ
 μαρεπετηνοειη τηροογ ἡτη-
 τητηηηογ τογρηβω αγω
 †ωε ζωε ἡτηεῆ τηη ἡχι
 16 ζωειε ἡτητη τηηη ῥογῆ
 ερ ζωβ αρι ταγαπη εωροπ
 πσογωε πε ετραχι λογ(οε)
 αρι ταγαπη τηηοογ ηη-
 20 ογ ἡτοκ . [. . .] . ἡ-

4. παρακαλεῖν || 9. χολή || 17. ἀγάπη || 19. ἀγάπη ||
 23. λογος ostr.: λόγος

I give below a kind of standardized version of the text, which does not have any other aim than to show clearly my choices in the interpretation.

 [---] . [---]
 [---]λιας .
 [---] . νχεμα
 4 [---] παρακαλει δε τῆ-
 [νοοῦ ν]αγ ἡτοοῦτ δε αγει ἡ-
 [---]αγχι νατβνοογε
 [? νε]γω ἡν να ναφρη ωημ.
 8 [αρι π]μεγε ἡγτῆνοοῦ ναγ δε εις
 [ρηη]τε {α}τετῆχολη : μητε σφμη
 . . ρ πετθοοῦ η αρι πετθανοογ. εις
 τπαωε ἡνεσωρη ωημ ρατοτ
 12 τηγτῆ εγχι οβς εγκηκαρηγ.
 μαρεπετῆνα ταροοῦ ἡτε-
 τῆτῆνοοῦ τεγρβσω αγω
 ταας ρωωσ ἡσῶν τρε ἡχι
 16 ροι ἡτητῆ νσεῶν
 ερ ρωβ. αρι ταγαπη εωωπε
 πσογωε πε ετραχι λογ(οσ)
 αρι ταγαπη τῆνοοῦ ναγ
 20 ἡτοκ . [. . . .] . ἡ-

[---] *lias* [---] of *Djeme* (4) [---] asked: 'Se[nd (a message)] to them at *Toout*, for they came [---] they took my cattle [--- as a] security, as well as the belongings of my young (?) children'. (8) Think of sending (a message) to them, for indeed, your anger cannot do any harm, or do good! Look, half of her young children are among (12) you, suffering from cold and being naked! May your pity reach them, send them their clothing. And also allow her to find a way of receiving (16) land from you, so that they can work. Have

charity, if there is ... that I receive a verbal (assurance), have charity and send (a message) to them. (20) *You* [---].

2. End of the name ρη]λιας?

3. Probably a form of Djeme. A tentative reconstruction of the line is πτοο]γ
 ΝΧΕΜΑ.

5. τσογτ (Ṭūd) is a town on the eastern bank of the Nile, opposite Hermonthis. It is often mentioned in Coptic texts of the region, as a place where there was a jail and where judicial affairs were dealt with (see, for instance, *P. Mon. Epiph.* 163 or *O. Frangé* 774).

6. ΝΑΤΗΒΝΗΓΝΕ? It is impossible to read the expected form ΝΑΤΗΒΝΗ(Ο)ΓΕ. The question mark indicates that the line could contain two extra letters, very faded, perhaps ΤΗ-, with [ρογ νε]γω in the following line.

12. ΔΣΟΠΣ is an unattested form of ΟΣΒΕΣ (from the verb ΩΣΒ).

14. The scribe must have hesitated between ρΗΒΣΩ and ρΗΒΣΟΥ.

15. The interpretation of †ΩΣ as τασ is not certain at all.

16. It looks as if ΤΗΝΗ had been erased; did the scribe try to write first a form equivalent to ΝΤΟΤ ΤΗΝΟΥ?

18. ΠΣΟΥΘΕ. The meaning of this word escapes me.

16. Letter about books

Inv. no. C.O. 042

16.2 × 8.3 cm

Pottery: Aswan

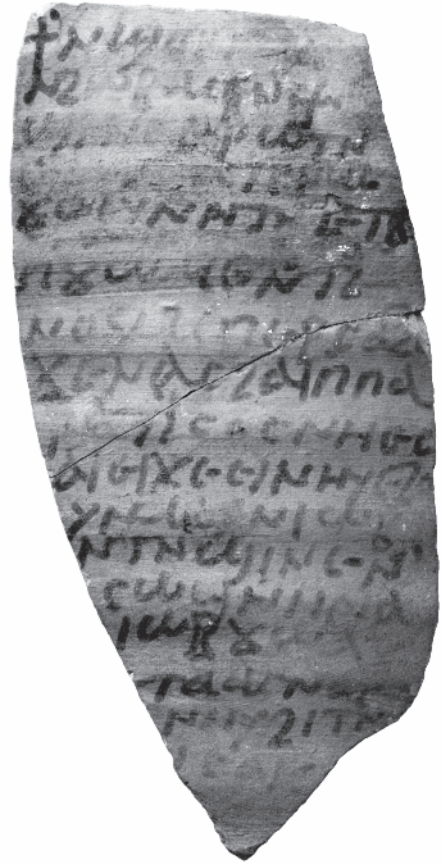
A woman had requested brothers to copy a book. The sender of the letter, Isak, specifies that he will take charge of the copy himself. He then mentions the dwelling of a certain Iob, which was perhaps the place where he will obtain the model for his copy. Lines 13–14 remain difficult to interpret.

The interest of this text lies in the mention of the ‘Paradise’ (ll. 8–9), an ascetic book cited in other ostraca of the region (see the commentary below).

The script is slightly sloping, quite regular if not skilful. Note a non-syllabic cut at the end of line 10.

† ΝΩΟΡΠ ΜΕΝ
 ΝΞΩΒ ΜΙΝ †
 ΩΙΝΕ ΕΡΩΤῆ
 4 ΕΠΕΙΔΗ ΑΤΣ . . .
 ΧΟΟΥ ΝΗΤῆ ΕΤΒ<Ε>
 ΠΧΩΜΕ ἸΤΕ-
 ΝΟΥ ΜΠΕΡΑΞῆ
 8 ΧΕ ΝΑΣΞΑΙ ΠΠΑ-
 ΡΑΤΙΣΟΣ ΝΗΞ
 ΔΙΕΙ ΧΕ ΕΙΝΗΥ ΕΞΟ-
 ΥΝ ΜΑ ΝΙΩΒ
 12 ΝΤΝΩΙΝΕ Ν-
 ΣΩΥ ἦ ΝΝΑ
 ΙΩΒ ΧΩΛ
 ΤΑΔΣ ΝΗΞ-
 16 ΝΗΥ ΞΙΤῆ
 ΙΣΔΚ

1. μέν || 2. Ι. ΝΙΝ (ΜΙΝ ΣΟΓΓ. ΕΧ ΜΕΝ?) || 4. ἐπειδή ||
 8-9. παράδεισος || 9. Ι. ΝΗΣ? || 13. ἦ



† First of all, I greet you. (4) Since Ts... sent you (a message) about the book,
 now do not copy it, (8) for we will copy the Paradise for her. I have come,
 because I am going to enter Job's place (12) and we will claim it or ...
 To be handed to the (16) brothers on behalf of Isak.

4. Feminine proper name starting perhaps with Tsi..., possibly Tsina, which is attested in the unpublished Coptic documents from Edfu.

8-9. ΝΑΣΞΑΙ is a form of the future first person plural (cf. *O. Frangé* 1, l. 11).

The 'Paradise' (of the Fathers) is the name of a collection of monastic apophthegms. It is also mentioned in *O. Crum* 250 ('Paradise of Scete' and ΠΠΑΡΑΔΕΙΣΟΣ ΜΠΡΟΣΜ[...]), *O. Crum* 252, and *O. Crum* Ad. 23.

17. End of a letter mentioning a book

Inv. no. C.O. 009

6 × 9,5 cm

Pottery: pseudo-Aswan

Before the final greetings, the sending of a book is mentioned, a common topic in the letters from the Theban region.

Bilinear sloping script, with a somewhat thick line.



 [---] . . . [---]
 [---] ς]ΙΤΗ ΝΕΤῼΩΛΗΛ
 [---] ΧΩΩΜΕ Μῼ ΠΕ-
 4 [---] . ΔΑΝΤῼΝΟΟΥϚ Ἰ-
 ΤΕΚΜΗΤΕΙΩΤ †
 ΟΥΧΔῼ ῆΜ ΠΧ-
 ΟΕΙϚ

[---] *by the prayers* [---] *book and/with the* (4)
 [---] *we sent it to your Paternity. Hail in the Lord!*

18. Fragmentary letter about books

Inv. no. C.O. 308

4.4 × 5.7 cm

Pottery: Aswan

Bilinear upright script.



[---] *traces*
 [---] . Φῼ : ΔΡΙ ΤΑ-
 [ΓΔ]Πῼ ἸΓϚΕΝΩ
 4 [---]]ϚΓΔΓΓΕΛΙ-
 [---] . . . ΕΖΗ .

2-3. ἀγάπη || 4-5. εὐαγγέλιον

3. Only the prenominal form $\sigma\epsilon\upsilon\omicron$ - is registered in Crum, *Dict.*, as a form of the factitive $\tau\epsilon\alpha\upsilon\omicron$ (435b), ‘to make, to provide’. However, *O. Frangé* contains many attestations of two other forms, namely $\sigma\epsilon\upsilon\omega$ and $\sigma\epsilon\upsilon\alpha\gamma$. For the use of $\sigma\epsilon\upsilon\omega$ in the context of book production (rare), see *O. Frangé* 79, where the meaning is probably the same as here: not only the copying is concerned, but the complete making of a book, especially the covering.

4-5. $\epsilon\gamma\alpha\gamma\epsilon\lambda\iota\omicron\upsilon\omicron$ as a book is mentioned in the book lists *O. Vind. Copt.* 148 & 149.

5. Traces of the name of the book of Ezekiel?

19. Letter

Inv. no. C.O. 004

15 × 13.3 cm

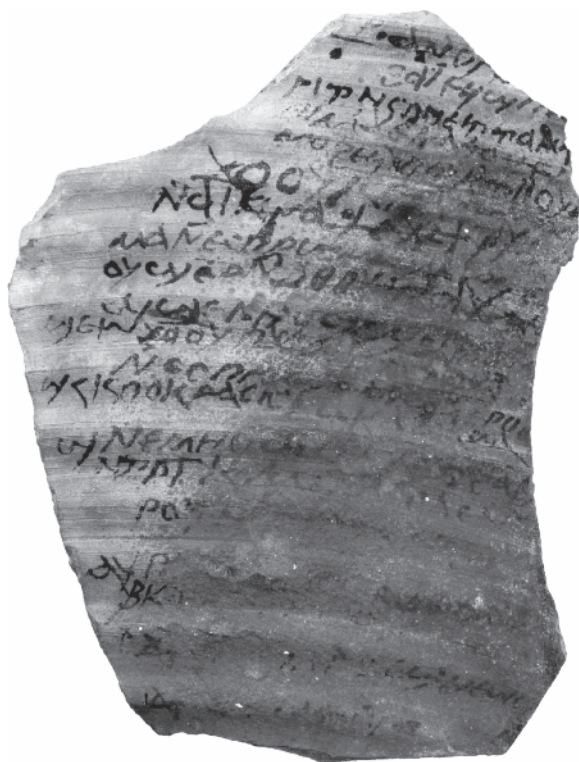
Pottery: LRA 7

Left part of a letter whose contents are almost completely obscured by reading difficulties. Only the initial formula is recognizable, and a shepherd ($\mu\alpha\ \bar{\eta}\sigma\epsilon\omicron\upsilon\gamma$) may be mentioned on line 5.

The right lower part of the ostrakon is erased. The script is very irregular and the scribe seems to have had difficulty dealing with the ribs. τ has remarkable appendices at the extremities of the horizontal stroke.

Most of the readings are dubious.

- $\text{Ϡ}\ \lambda\text{NOK} [---\ \sigma-]$
vac. $\text{ϡ}\bar{\alpha}\ \epsilon\text{ϩ}\omega\bar{\eta}\epsilon$ [$\epsilon\text{P}\alpha\text{M}\epsilon-$]
 $\text{PIT NCON ETTAHT} [---]$
 4 $\text{NIM XE KATA OE N} [---]$
 $\text{N}\bar{\omicron}\text{ZET} \text{OY} [---]$
 $\text{XOOG N traces} [---]$
 $\text{NAI KNA}\tau\text{C XE TP} [---]$
 8 $\text{MA N}\bar{\epsilon}\sigma\epsilon\omicron\upsilon\gamma$ *traces* [$---$]
 $\text{OY}\omega\epsilon . . . \text{OY}\tau . \text{IX} . . . [---]$
 $\text{X}\bar{\omega}\epsilon\ \bar{\eta}\text{H}\eta$. *traces* [$---$]
 $\text{OEMXOOG PX traces} [---]$
 12 $\text{N}\bar{\epsilon}\sigma\text{P}$. *traces* $\text{PO} . [---]$
 $\text{AKKPOKAA}\sigma$. *traces* $\text{M}\bar{\alpha}$ [$---$]
 $\text{O NEMH}\eta$ *traces* $\text{Z}\bar{\alpha}\text{C}$ [$---$]
 $\text{NTPTK traces} [---]$



- 16 ΡΟΥ *traces* [---]
 ΑΥΠ *traces* [---]
 ΒΚ *traces* [---]
 ΡΧ *traces* ΕΩΝΕΜΗ . [---]
- 20 χ *traces* [---]

1. Ι. ΕΤΤΑΙΝΥ || 4. κατά

I, [---] *write and greet my beloved brother, precious in every* [---].
 (4) *According to* [---].

3. [ΚΑΤΑ ΣΜΟΤ] in the lacuna?
 15. Read ΝΤΟΟΤΚ?

20. Letter to a priest

Inv. no. C.O. 002

8 × 11,5 cm

Limestone

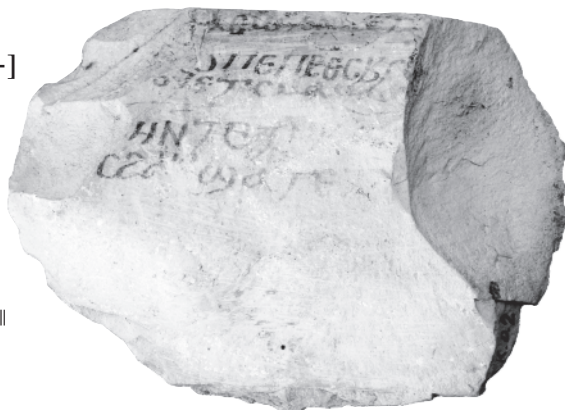
Fragmentary letter. No proper name is preserved, and the contents remain obscure, except for some well-known formulas.

The fragment is inscribed on both sides. Side (b) is recto, while side (a) contains the address. The script is bilinear, only slightly sloping, and tends to be close to the unimodular script used in literary manuscripts (this is particularly striking on the verso). The ink is much faded.



- r^o [---] ΑΥΩ Τῆς ΠΑΖΕ *traces* [?]
 [---] ἡ ΠΚΟΥΓΙ ΩΑ ΠΝΟΣ *traces* [?]
 [---] . . ΕΡΩΤῆ ῆ ὈΥΘΕΠΗ Ε *traces* [?]
- 4 [---] . ΧΕ ΑΙΣΠΟΥΤΑΖΕ ΕΜΑΤΕ *traces* [?]
 [---] *traces* ΤΕΝΟΥ ΑΡΙ ΠΝΑ ΝΤΕ[ΤΗ-]
 [---] *traces* ΩΑ ΝΤΕΤῆΜῆΤΜ . [?]
traces ἄ *traces* ἄλλᾶ ΑΙ[?]
- 8 *traces*
traces ΕΤ[---]
traces ΕΝΑ . [---]
 [ΟΥΧΑΙ] ῆ ῆ ΤΩΟΥ ΝΤΕΤΡΙΑΣ

- v^o 12 [ετοϋααβ † τ]αας μπεπετο[γααβ ---]
 [---] . πεπερεσβ(γτερος) [---]
 [---]οϋ ετσμαμαατ [---]
 [αρι ταγαπ]η ητετηκ . [---]
 16 [---]εχαϊ αα τετηη[---]



1. ἀσπάζεσθαι || 4. σπουδάξεν || 7. ἀλλά || 11. Τριάς ||
 13. περεσβ οστρ.: πρεσβύτερος || 15. ἀγάπη

[--- we ---] and we greet [---] from the youngest to the oldest [---] to you hastily (4) [---] I tried hard [---]. Then have the kindness and [---] to (?) your [---] but I did [--- (8) ---]. Hail in the power of the [Holy] Trinity! (12) To be given to our holy [---] the priest [---] blessed [---]. [Have the chari]ty and (16) [---] write to your [---].

2. χη]μ πκογι?

6. αα is either the preposition or the end of the verb μνωα, 'to be worthy', which, in this kind of letter, frequently expresses the wish of the sender to be worthy of meeting the addressee.

μητηα[ινοϋτε, 'piety'?

12-14. It is hard to determine where the names of both the sender and the addressee were written.

15. A thin line seems to have been drawn between the address and this last sentence, which is probably a kind of post-scriptum. A possible reconstruction of it is 'Have the chari]ty and [allow me to] write to your [Holiness]'.

21. Letter

Inv. no. C.O. 294

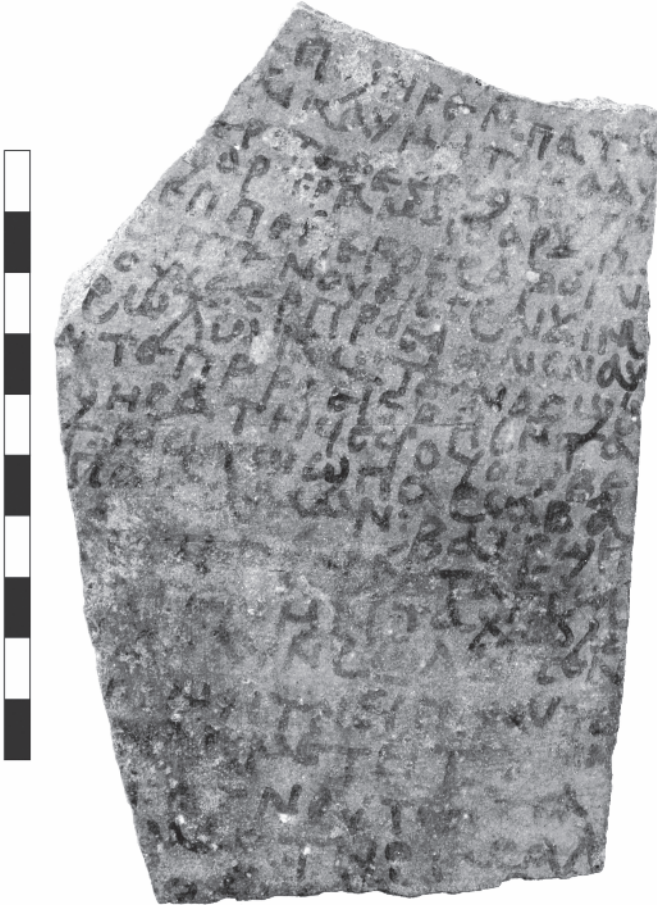
14.5 × 6.7 cm

Pottery: pharaonic sherd

Even though the text is written on both sides and quite extensive, the bad state of preservation of the ink, as well as the obviously defective ortho-

graphy of the scribe prevent me from providing any satisfactory description of the content. Given the introduction and final greetings, it is a letter. The most interesting thing is the mention of πρρο, 'the king', or 'the emperor', and his coming to the south (ll. 8-9). Two *solidi* are mentioned on line 8.

Clumsy upright script. Several non-syllabic cuts at the end of the line (ll. 9, 33, 35, 36, 38).

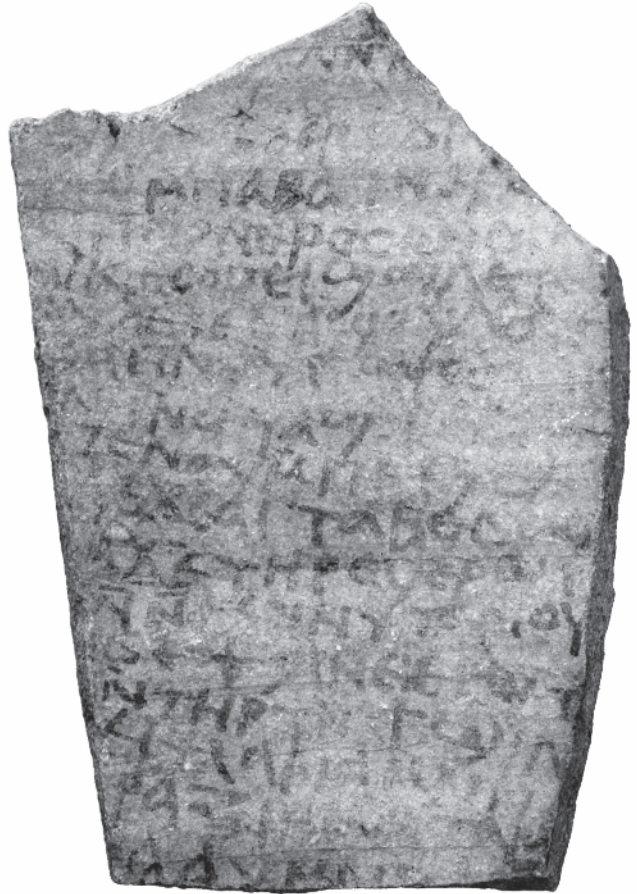


Recto (outer side)

-
- [---] . πωηρε ἡπατα-
 [---] . ἡκαγ μη ταμααγ
 [---] ἐρετερεεερ αὔορτρ
 4 [---] α<τ>ορτρ ἡμοῖ βαρχι η .
 [---] ἐππ . ερος ραροῖ ἡ
 [2-3] . ἡ τενογ εις ςς λιχι μ-
 [±2] ογχε ερ προε . ω ἡснаγ
 8 [η] ρωλωκωτεινος αα-
 ντεπρρο ει ερhc ἡτα-
 ωη ρατηγ εφογοαβε-
 τ ηητωα παρωβ α`η'
 12 πα φη : βαῖρωη
 ἡταρ ρωβ
 . . ε . ἡητααω . .
 ἡλααγ ηρωβ ἡσον
 16 ητνει πῆογτε
 ἡα . . μετειτ . . . α
 νογτε πα
 ἡ τηρηρλα
 20 [---]

Verso (inner side)

 [---] . . [---]
 [---] . NN . [---]
 [---] *traces?* [---]
 24 *traces* οειω χι[---]
traces μπαβα . να! . [---]
 ON ερος . νε . [.]
 ΝΚΕΣΟΠ ΕΙΩΔΙ . ΕΤ .
 28 ε . ε ΟΥΔΕ .
 . . ΝΝ . ΥΕ Ν
 Ν . ΝΥΤΑΩ *traces*
 ΤΕΝΟΥ ΜΠΙ
 32 ΩΔΧΕ ΔΙΤΑΒΕ ΝΔΩΔ-
 ΧΕ ΤΗΡΟΥ ΕΡΩΤ-
 Ν̄ Ν̄ΑΣΝΗΥ ΤΕΝΟΥ
 Σε τωινει ΕΡΩΤ-
 36 Ν̄ ΤΗΡΤΝ τωιν-
 ει εδδ ΜΝ . .
 ΡΑΖ ΜΝ ΤΑΜ-
 ΔΔΥ ΜΝ . [---]



6. Ι εις ζηητε? || 8. δλοκόττωος ||
 28. οὐδέ?

6–11. ‘Now here I received ... two *solidi* until the king comes to the south and I go to him, and he answers me and fixes my case?’

31–36. ‘Now I did not ... talk, I sealed my words about you, my brothers. Now then I greet all of you, I greet ... and ... and my mother and ...’.

22. Letter to an anchorite

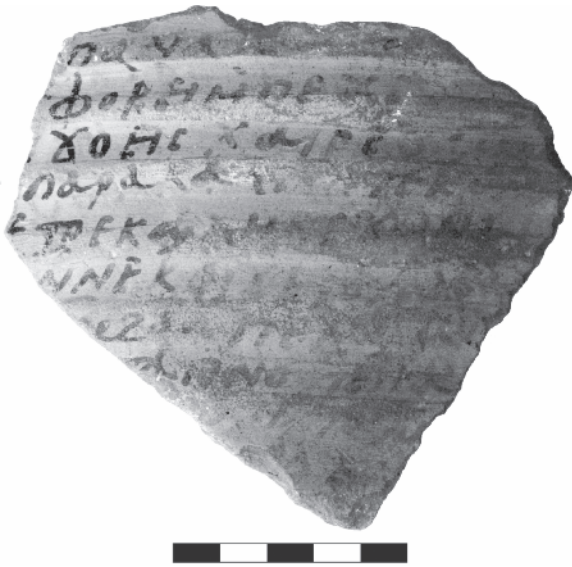
Inv. no. C.O. 028

10.7 × 13 cm

Pottery: pseudo-Aswan

Although the letter is fragmentary, the text of the first two lines points to the identification of the addressee as an anchorite, as the title 'who bears the Christ' is usual for ascetes of high rank, and the request for a prayer by raising the hands (the position of the praying figure) is frequent in monastic texts from this region.⁸

Bilinear sloping script, whose regularity recalls similar hands in the same region around the seventh century.



 [---] ΠΑΝΑΧ [?]
 [---] Ε]ΤΦΟΡΕΙ ΜΠΕΧ̄C . . . [?]
 [? ΖΜ] ΠΧΟΙC ΧΑΙΡΕ [?]
 4 [? †] ΠΑΡΑΚΑΛΕΙ ΝΤΕΚΜΗΤ-
 [---] ΕΤΡΕΚΩΛΗΛ ΕΧΩΝ ΖΗ
 [ΠΘΙ ΕΡΡΑΙ] ΝΝΕΚCΙΧ ΕΤΟΓΑΔΒ .
 [---] . ΖΑ . ΠΕ
 8 [---] ΤΑΠΠΟΥΓΤΕ ΝΑ-
 [---] traces
 [---] traces

1. ἀναχωρητής || 2. φορεῖν || 3. χαίρειν ||
 4. παρακαλεῖν

[---] *the anchorite* [---] *who bears the Christ* [---] *in the Lord, rejoice!*
 [---] (4) *I request your* [---] *to pray for us by [raising] your holy hands* [---]
 (8) [---] *God* [---].

⁸ See a list of texts for both formulas in *O. Frangé*, vol. 2, pp. 69 and 70, respectively.

2. ρΗ ΟΥΜΕ is expected at the end, to complete the formula.

3. ρΗ ΠΧΘΕΙΣ ΧΑΙΡΕ usually ends a prescript of the ancient type (before the 5th century): Α ΠΕΤΣΡΑΙ Ν-Β ρΗ ΠΧΘΕΙΣ ΧΑΙΡΕ (M. Choat, 'Epistolary formulae in Early Coptic letters', [in:] *CoptCongr VIII*, pp. 667–678. Nevertheless, in the period of this ostrakon, many formulas are possible for the beginning of a letter.

4–5. Perhaps ΝΤΕΚΜΗΤ|[ΕΙΩΤ], 'your Paternity'.

23. Request for prayer

Inv. no. C.O. 067

10 × 5,5 cm

Pottery: Aswan

The Biblical quote and the request for prayers suggest a monastic milieu.

The surface of the ostrakon is damaged in many places.

Bilinear upright script.

[---]. Χ[---]

[--- ΕΤ]ΟΥΘΑΒ ΠΑΣ[---]

[---] ΠΕΜΜΕΥΕ ρΗ ΠΗΙ ΕΡΡ[ΔΙ ---]

4 [---]ΑΞ . ΠΝΟΥΤΕ ΕΤΩΒΞ ΕΧ. [---]

[---]ΜΠΜΕΥΕ ΜΠΕΝΤΑΠΕΡΟΦ[ΗΤΗΣ ---]

[---] . . . ΧΕ ΑΥΩ ΕΡΕΠΕΜΑΑΧΕ [---]

[---]ΑΠΕΥΣΟΠΣ ΟΥΧΑΙ ρΗ ΠΧΘΕΙΣ [---]

8 [---]ΝΑΜ[Ε]ΡΑΤΕ ΝΣΝΗΥ ΕΤΟΥΘΑΒ

[---]ΜΕ ΜΜΟΥΥ †

5. προφήτης



[---] *holy* ... [---], *remember us by raising* [---] (4) *God to pray upon* [---] *remember what the prophet* [---]: 'And His ear [---] their prayer'. *Hail in the Lord* [---] (8) *my dear and holy brothers* [---] ... †.

5–9. The quotation seems to be part of Ps. 33:16: ΧΕ ΕΡΕΒΑΛ ΜΠΧΘΕΙΣ ΘΩΟΥΤ ΕΧΝ ΝΔΙΚΑΙΟΣ ΑΥΩ ΝΕΦΜΑΑΧΕ ΕΥΡΟΚΕ ΕΠΕΥΣΟΠΣ. If this is right, here is a possible reconstruction for the last lines:

[---]μημεεγε μπενταπεπροφ[ητης]
 [x]ρος δε αγω ερεπεμααδε [εφ-]
 [ροκε] απεγσοπс ουχαι ζμ πχοεις [τα-]
 8 [αс η]ηαμ[ε]ρατε ηсηηγ ετογ
 [ααβ ε†]με ημοογ †

... remember what the prophet said: 'And His ear is open to their prayer'. Hail in the Lord! [To be given to] my dear and holy brothers that [I love] ... †

24. Request for mercy and prayer

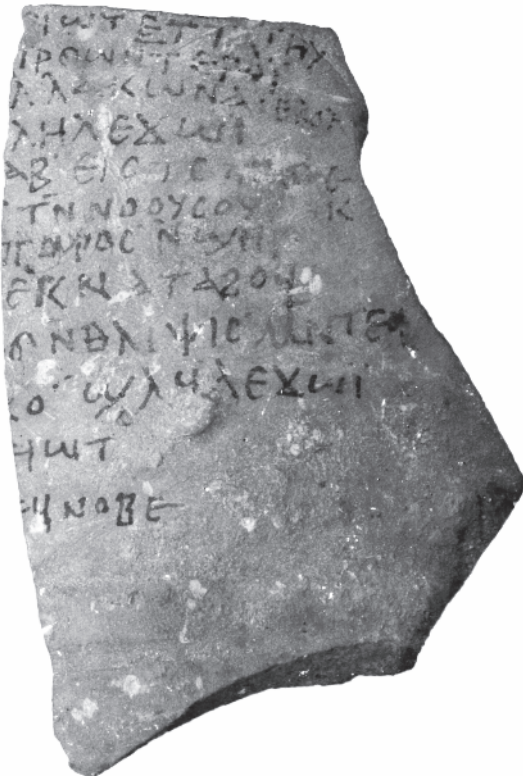
Inv. no. C.O. 123

12 × 8 cm

Pottery: LRA 7

Only the right part of the text is preserved, which makes it impossible to know the subject of this letter beyond the usual expressions of politeness and humility. No proper name is mentioned.

Clumsy script, bilinear and upright. More than the half of the ostrakon could be lost, at least in the first lines.



 [----- τεκμητ]ειωτ ετταϊηγ
 [----- η]πρωτων εροι
 [----- α]λλα κω ναϊ εβολ
 4 [----- ω]ληλ εχωϊ
 [ζη νεκωληλ ετογα]αβ· ειс τεπ· σ· ε
 [-----], τῆηνοογсоγ ηακ
 [----- ταλαι]πωρος ηωηρε
 8 [----- π]εκηα ταρογ
 [-----]ση θλιψιс ηη τεφ-
 [-----]χο· ωληλ εχωϊ
 [-----]ειωτ
 12 [-----]εφηοβε
 [?]

3. ἀλλά || 7. ταλαίπωρος || 9. θλίψις

[--- your] *Precious Paternity* [---]. *Do not be angry with me* [---] *but forgive me* (4) [---] *pray for me* [with your holy prayers!] *Behold, the ...* [---] *sent to you* [---] *miserable son* (8) [---. *May*] *your pity reach him* [---] *find trouble with his* [---] ... *Pray for me* [---] *father* (12) [--- *his*] *sin(s)* [?].

5. The lacuna could even be larger if we suppose [ϩΜ ΠΚΙ ΕΡΡΑΙ ΝΝΕΚΣΙΧ ΕΤ-ΟΥΑ]ΔΒ.

8. ΜΑΡΕ]ΠΕΚΝΑ or ΕΡΕ]ΠΕΚΝΑ.

10. ΣΑ]ΧΟ?

25. Letter with a request for prayer

Inv. no. C.O. 064

10.8 × 10.2 cm

Pottery: LRA 7

The text seems to be almost complete, but is very difficult to read and its content cannot be assessed. It starts with the address and contains a request for prayer and blessing.

Bilinear sloping script.

[---] *traces?*
 [ΤΑΑ]Ϛ ΜΠΑΧΘΕΙΣ
 [---] ΑΠΑ ΙΩΣΗΦ ΖΙΤΗ
 4 ΠΕΚΖΜ̄ *traces* ΗΚΕ . . .
traces
 . . . ΑΡΙ ΤΑΓΑΠΗ *traces*
 ΕΧΩΙ ΝΤΕΠΝΟΥΤΕ *traces*
 8 ΝΑΖΙΟΟΥΕ Ν̄ΟΙ *traces*
 ΒΕΤ . . . Ε *traces*
 ΠΕ Ε . . Κ
 ΕΤ ΕΤΟ-
 12 ΟΤϚ ΝΠΑΣΟΝ
 ΠΕΚΟΥΪ



[--- *To be given*] *to my lord* [---] *apa Ioseph from* (4) *your ...* [---]. *Have the goodness* [---] *for me, and may God* [---] (8) *my ways* [---].

4. A possible reading would be πεκρῆραλ ἡρῆκε, 'your poor servant', but it is very uncertain.

6. (ἡΓ)ῶληλ is expected at the end of the line.

8. A verb with the meaning of σοῦτη- or εἰρηεἰ is perhaps expected at the end.

10. πεκοῦϊ could be a proper name.

26. Request for incense and grapes

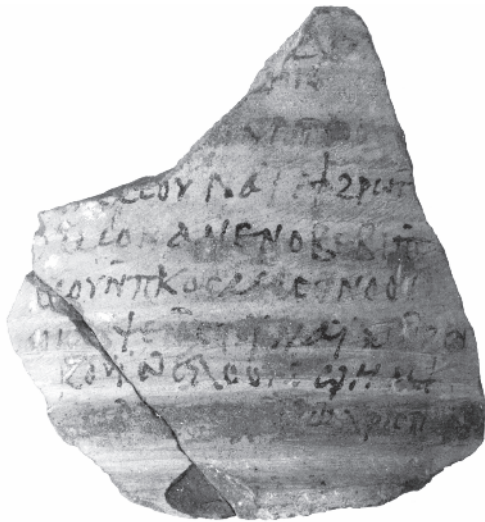
Inv. no. C.O. 107

11.7 × 13.8 cm

Pottery: pseudo-Aswan

The last line seems to have been erased; or is it because the sherd is damaged?

The script is bilinear and upright, quite skilful.



 [---] . . .
 [---] . . traces?
 [---] . ΟΥΝ ΤῆΟΥ
 4 ΟΥΣΜΟΥ ΝΑΪ ΕΤΕΡΩΤ
 [---] . ἦΜΟΝ ΔΕΝΝΟΒΕ ΒΙ Πῆ-
 ΜΟΥ ἠΠΚΟΣΜΟΣ ΤῆΟΥ
 ΟΥΛ[Ι]ΥΕ ΝΣΤΟΪ ΝΑΪ Μῆ ΖΕΝ-
 8 ΚΟΥΪ ἠΕΛΟΟΛΕ ΩΗΜ †
 † ΤΑΑΣ traces ἰΩΔΡΙΣΤ traces
 traces?

6. κόσμος

[---] then, send me (4) a gratification/blessing for this wine-press [---].
 For/Indeed our sins have removed the blessing of/from the world. Send me
 a little incense and some (8) small grapes. To be given to ...

5-6. Biblical reminiscence?

7. A request for οὔκογι νστοι εἴπτοπος ('for the *topos*) is attested in *O. Crum* 362.

9. According to the traces, a possible reading, although very uncertain, could be ΤΑΑΣ ἠῆω\Τ' ἀριστωφ . . .

27. Fragment of a letter mentioning corn

Inv. no. C.O. 069

4.5 × 6.8 cm

Pottery: Aswan

The double occurrence of the Greek expression *καὶ γάρ* ('indeed, for') suggests that the text is a letter, since this expression is especially attested in such texts.⁹ The only information is the mention of an ἀρτάβη of corn (l. 3).

Bilinear upright script.

 αν . . . νεα[---]
 και γαρ ἀνογ . [---]
 [ο]γερτοϋ ἵσο[γο ---]
 4 [?]φν . νῶινε[---]
 και γαρ *traces* [---]

2 & 5. *καὶ γάρ*



2. ἀνογι [---] is a possibility, but is very uncertain.

2 & 5. For *καὶ γάρ*, see Anne Boud'hors, 'γάρ et καιγάρ dans les textes documentaires coptes', [in:] S. Aufrère, Nathalie Bosson, & Anne Boud'hors (eds.), *'Labor omnia vincit improbus'. Miscellanea in Honorem Ariel Shisha-Halevy [= Orientalia Lovanensia Analecta 256]*, Leuven 2017, pp. 93–110

28. Request for a knife

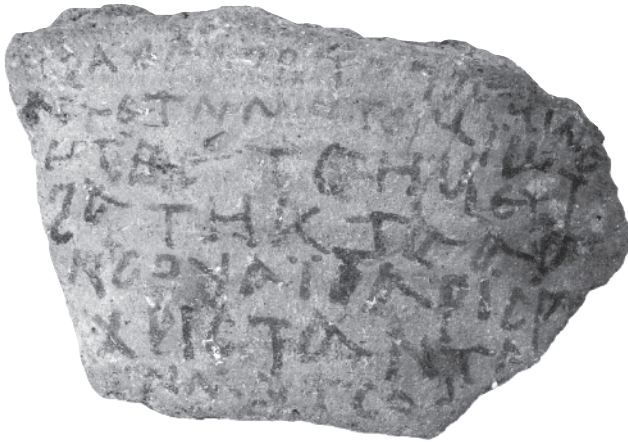
Inv. no. C.O. 147

6.7 × 10.7 cm

Pottery: household pottery
(utility ware), NT

Both the writing and the spelling of the text make it difficult to read its details with certainty. I cannot recognize the introductory formula.

Upright clumsy letters.



†† ραθε ηρ . . . ντο . . . ε
 ΝΤΕΤΗΝΗΤΕ{ }ΪΩΤ
 ΕΤΒΕ ΤΗΨΕ <ε>Τ-
 4 ρΑΤΗΚ ΤΑΔΥ
 ΝΣΟΥΑΪ ΤΡΑΪΨ-
 ΧΡΙΣΤΑ ΝΤΕ-
 ΤΗΝΜΗΤΣΟΦ[ΟC]

4. Ι. ΤΑΔC? || 5-6. εὐχαριστεῖν? || 7.
 σοφός

†† Before ... your Paternity. Concerning the knife that (4) is with you, give it to Souai, so that I give thanks to your Wisdom [?].

3. σηψε does not seem to be frequently used in documentary texts, where σορτε is generally attested with the meaning of 'knife'. One could think of σηβε, 'reed', but a reed is perhaps not so valuable as to be the subject of a request.

7. According to Förster, *WB*, σοφός and σοφία are not used for ordinary people, but only for God or Biblical figures.

29. Fragment of a letter about ropes?

Inv. no. C.O. 337

6.6 × 6.7 cm

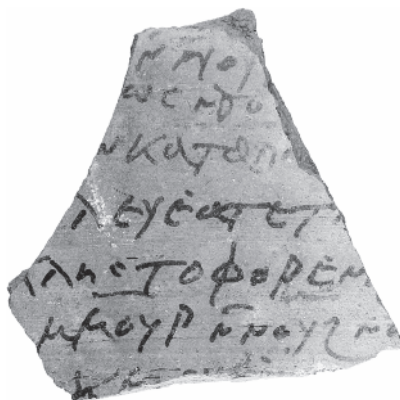
Pottery: LRA X

One or several bundles of ropes are mentioned line 6. On line 5, the personal name Christophoros is perhaps recognizable. The verso contains the address, with the end of the addressee's name (-ias), whereas the sender calls himself 'humblest'.

Bilinear sloping script.

Recto (outer side)

 [---] ἦνογ[---]
 [---] ὡς ἦσο[---]
 [---] ἢ κατὰ πο[---]
 4 [---] κε]λεγε̃ ἀτετῆ[---]
 [?]χληστοφορε ἢ [---]
 μμῶρ ἦνογρ ἢ [---]
 κελεγε̃ [---]

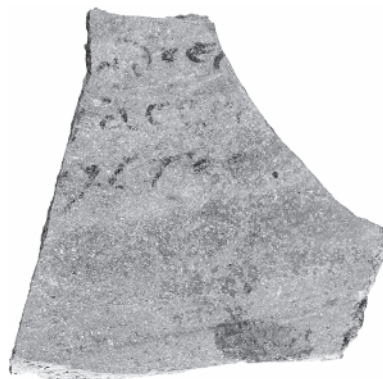


3. κατὰ || 4. κελεύειν || 7. κελεύειν

Verso (inner side)

[---] ἢχοει[ε ---]
 [---] ἴας ριτ[ἢ ---]
 [---] ελα]χιστος

3. ἐλάχιστος



6. Two μηρ ἦνογρ are mentioned in *O. Frangé* 752, l. 2, and several times in *O. Frangé* 756.

30. Letter requesting people or goods

Inv. no. C.O. 022d

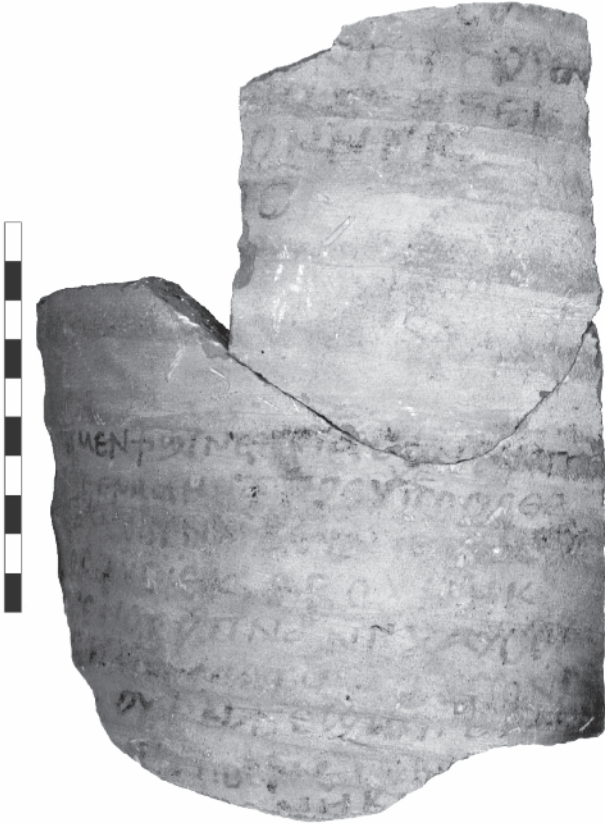
3.6 × 4.9 cm

Pottery: pseudo-Aswan

This letter is one of several texts written on the same amphora (the discussion of this phenomenon will come in another article). Although the details of the contents remain uncertain, the topic sounds familiar: the

sender is asking for somebody or something that had been announced by the addressee and has not yet come.

The script is bilinear and upright. The ink is much faded.



† ὄρπ μὲν †ῶνι ἐπασον εὐστ . . .
 †ῶνι ἐνασνήγ τηρογ \xε' προς θε
traces οογ ναϊ \xε *traces*
 4 . . ογξ . ἤϊε . εβολ νηκ
 †ενογ † πνα νγχαγσογ
 ἠηη ριτοοτγ *traces* οη . .
 ογ . . . εῶωπε . . .
 8 Ν ε
 νηκ

1. μὲν || 2. πρὸς

† *To begin with, I greet my brother Eust... I greet all my brothers. Since you sent me a message, saying (4) '... to you', then have the kindness to send them to us through ...*

1. εὐσταθιος or εὐσταθε are expected, but I cannot read either of them.

3. Probably ντακτῆνοογ or ντακχοογ at the beginning.

31. Request for a personal meeting

Inv. no. C.O. 222+252

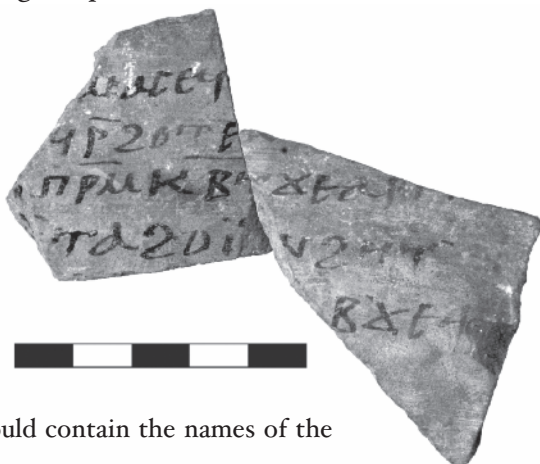
7.8 × 9.2 cm

Pottery: LRA 7

The text mentions a 'man from Κοπτος', perhaps the addressee (l. 3). If the interpretation is right, the sender asks this man to join him in the north (ll. 3-4).

The two fragments were joined by examining the photos.
Bilinear script, slightly sloping.

- [---]μας εϕ[---]
[---]ϕῤ ροτε | [---]
[---] . πρῖ κβῤ | δε αρι τ[α-]
4 [γαπη η]ῤταροῖ [ε]ηρητῤ
[---]ῤ [ca. 6]β δε †



1. If this line is the first one of the letter, it could contain the names of the correspondents, possibly εϕμας for the sender?
2. πρῖϕῤ ροτε as an epithet of the recipient ('pious')? See *O. Frangé* 341.

32. Beginning of a letter

Inv. no. C.O. 119+254

7.3 × 6 cm

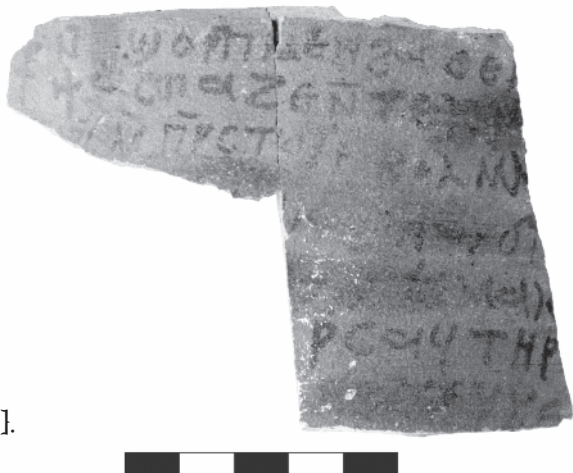
Pottery: Aswan

The script is bilinear and upright, not very skilful.

- † ἡωροῖ μεν ρα θε η[---]
† ασπαζε ἡτεκῤ[ητ ---]
ἡπρστοῖ εβολ ηῤ[---]
4 [---] . . . ποϕση[---]
[---] . . . μακ[---]
[---]ρσαϕ τηρ[---]
[---] . . . εϕχα[ριστα ---]

1. μέν || 2. ἀσπάζεσθαι || 7. εὐχαριστεῖν

† To begin with, before [---] I kiss your [---].
Do not rebuke me [---] thank [---].



1. A reconstruction $\epsilon\lambda\ \theta\epsilon\ \eta[\rho\omega\beta\ \eta\eta\mu]$, 'before everything', is likely.
 7. $\epsilon\gamma\chi\alpha[\rho\iota\sigma\tau\epsilon\iota]$ would also be possible, but the form with the final $-\alpha$ is very common in Theban texts.

33. Beginning of a letter

Inv. no. C.O. 275+299

7.5 × 8.6 / 4.5 × 3.8 cm

Pottery: LRA 7

The two fragments were joined by examining the photos.
 Bilinear and upright script, clumsy hand.



[Ϝ ἀνο]κ πειῖ[λαχισ] | τος εἴτσαῖ
 [ετω]νε επα[μερ] | ιτ νσον
 [ca. 5] . ε . [πετ] | ηανοϙ
 4 [--- ιωσ] | ηφ αρι τακα-
 [πη ---] . πχοεις
 [---] ογχαῖ . [---]

1. ἐλάχιστος || 4-5. ἀγάπη

[Ϝ] *I, this humblest, write and greet my beloved brother* [---] *good* (4) [---]
Ioseph. Have the charity [---] *the Lord* [---] *Hail* [---].

1. One would expect a proper name instead of 'this humblest', but I cannot find any satisfactory solution.

3-4. A possible reconstruction is [πετει]ρε η[πετ]ηανοϙ [ηημ ἀπα ιωσ]ηφ, 'The one who does every good thing, ἀπα Ioseph'.

34. Beginning of a letter

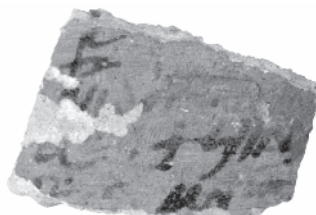
Inv. no. C.O. 062

2.9 × 4.3 cm

Pottery: Aswan

Bilinear sloping script.

† ΝΩΟΡΠ
 ΜΕΝ †ΩΙΝΕ [Ε]
 ΤΕΤΝΜΝΤ[---]



† *To begin with, I greet your* [---].

35. Beginning of a letter

Inv. no. C.O. 071Y

12.1 × 11.2 cm

Pottery: Aswan

After the first five lines, which seem to contain only greetings, the text is completely erased.

Bilinear sloping script.

† ΩΟ-
 ΡΠ ΜΕΝ † . .
 ΝΤΕΤΝ [?]
 4 *traces* [?]
traces ΜΕΡΙΤ Ν . . .

 2. μέν



† *To begin with, I* [---] *your* [--- (5) ---] *beloved* [---].

4. It is tempting to read ισακ in the middle of the line, but without any certainty.

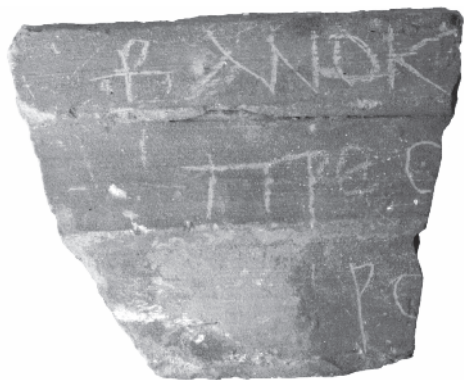
36. Beginning of a letter

Inv. no. C.O. 087

6.3 × 7.6 cm

Pottery: LRA 7

Bilinear upright script. The text is not written with ink, but engraved.



† ΔΝΟΚ [---]

ΠΡΕΣ[---]

[.]. ΡΘ[---]

2. *πρεσβύτερος?*

37. Beginning of a letter

Inv. no. C.O. 225

10.8 × 10.2 cm

Pottery: LRA 7

Bilinear upright script.



† ΝΘΩΡ[π ---]

. ΗΕΙ †[---]

ΤῆΜΕΝΤΕΙΩΤ ΕΤ[---]

4 *traces* ΕΡΩΤῆ . . . [---]*traces of ca. 10 lines*

† *To begin with / Before* [---] I [---]
your Paternity [---].

38. Beginning of a letter

Inv. no. C.O. 271

7.4 × 5.6 cm

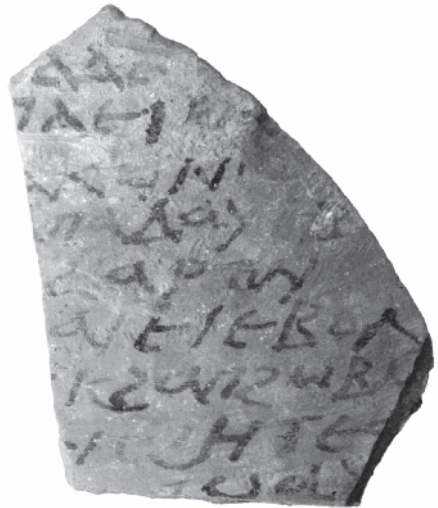
Pottery: LRA 7

The letter begins with the address, as sometimes happens. Then, it follows a common outline, but breaks too soon to provide any substantial information.

Bilinear sloping script.

[Ϝ τ]ααϙ
 [μ]παειωτ
 [πΔι]ακων . .
 4 [---] ἀπα δαυειΔ
 [μν νετ]ζαρωγ
 [επΔη] διει εβολ
 [χιτοο]τκ ζα πζωβ μ-
 8 [---] εις ζητε ἀ[ι-2]
 [---] πωαζ[ε ---]

3. διάκων || 5. ι. ζαρωγ? Εξ ζαρωτη σοπ.?



[Ϝ] *To be given to my father the deacon* (4) [---]. *Apa Dauid and those who are with them. [Since] I left you because of the thing of* (4) [---], *behold, [---] the word* [---].

3-4. A possible reconstruction is [πΔι]ακων ![ω]||[σηφ μν] ἀπα δαυειΔ.

39. Beginning of a letter

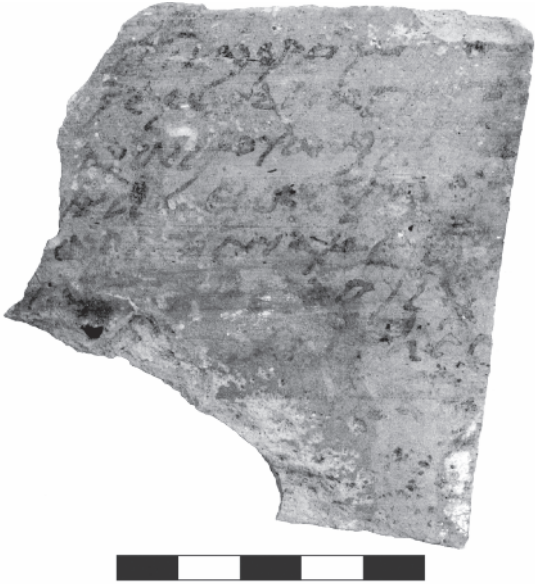
Inv. no. C.O. 279

8.5 × 8.7 cm

Pottery: Aswan

If the text breaks after line 7, it could be an exercise. All that is visible concerns greetings.

Bilinear sloping script.



- † ἡὠροπ μὲν . . . [---]
 τε μπαειωτ [---]
 ἀγὼ εἰὼγῶφτ ε [---]
 4 εἰστέ ἰω . . [---]
 ὠ . . . ἡναμεράτῃ [---]
 . . . εἰτογάαβ κα[---]
traces ης [---]
 8 *traces*
vac.?

1. μὲν

† *Before* [---] *of my father* [---]. *And I am bowing before* [---] (4) *... fathers* [---] *my beloved* [---] *holy* [---].

2. τε could be the end of οὐρητε, 'feet'; in this case the missing part of the text on the right would be quite long, as a formula such as †/εἰπροσκύνει ἐπὶ γυποποδῖον ἡνωρητε μπαειωτ ('I worship the footstool of the feet of my father ...') could be expected.

4. Perhaps the beginning of ἰωθάνησ?

40. End of a letter

Inv. no. C.O. 021

4.3 × 7.7 cm

Pottery: LRA 7

Only traces of the final greetings are preserved ('Hail in the Lord!'), as well as the mention of cattle (l. 1)

Bilinear handwriting. The script is not very skillful; the letters are well separated.

 ΝΤΒΝΟΟΥΕ [---]
 ΕΜΑΤΕ Π[---]
 † ΟΥΧΑΙ Ξ[Μ ΠΧΟ-]
 4 εΙC †



41. End of a letter

Inv. no. C.O. 045

8.4 × 10.3 cm

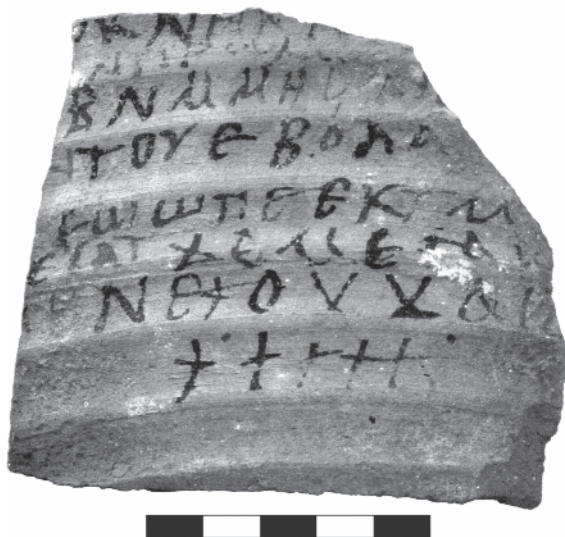
Pottery: LRA 7

Djeme is mentioned in line 6. The letter ends with five crosses, while the usual number of crosses in this case is one or three: the scribe perhaps wanted to fill the space left empty.

Bilinear upright script, somewhat clumsy.

 [-----] ΚΝ . . . [---]
 [-----] ΝΠΡΩΜΕ [---]
 [--- ΖΩ] Β ΝΜΜΗΓ Ν [---]
 4 [-----] ΝΤΟΥ ΕΒΟΛ Δ[---]
 [-----] ΕΩΩΠΕ ΕΚΤΜ[---]
 [-----] ΕΙ ΝΧΕΜΕ ΤΑΡ[---]
 [-----] ΕΝΕ † ΟΥΧΑΙ Ξ[Μ]
 8 [ΠΧΟΕΙC] † † † † †

[---] *the man* [---] *matter with him* [---]
 (4) ---] *bring them out* [---] *if you do not*
 [---] *come to Djeme, I shall* [---] † *Hail in*
 (8) [*the Lord!*] † † † † †



42. End of a letter

Inv. no. C.O. 047

7.4 × 5.5 cm

Pottery: utility ware
(part of *saqqiya*-pot)

This small fragment can be identified as the end of a letter, thanks to the preservation of keywords usual in this kind of text.

Bilinear script.



 [-----] αρι π[---]
 [----- αλληλ] εχωι [---]
 [-----], ετογ[ααβ [---]
 4 [--- ουχαλ ημ] ηχοεισ [---]
vac.

[---] *Have the kindness/Remember* [--- *pray*] *for me* [---] *holy* [--- (4) ---]. *Hail in* the Lord!

1. να or μεεγε in the lacuna after αρι π[.

2-3. One thinks of the formula 'pray for me by raising your holy hands' (cf. 22 and 23), but the traces preceding ετογααβ do not fit this hypothesis very well.

43. End of a letter

Inv. no. C.O. 055

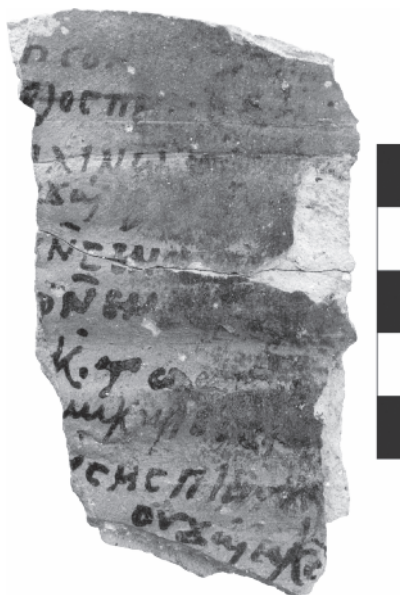
8.9 × 5.7 cm

Pottery: Aswan

At the end of the text the names of the sender (the humblest Mouses, probably a cleric or a monk) and recipient (Makarios) are legible. The content of the letter remains in the dark, partly because of the damaged state of the pottery.

Bilinear script, slightly sloping and not very regular.

-
- [---] *traces*
 [---] ΠΙΟ . *traces*
 [---] ΡΙΟΣ ΠΕ *traces*
- 4 [---] , ΛΙΝΩ *traces* [---]
 [---] , ΧΑΪΣΕ *traces* [---]
 [---] , ΝΕΝ . *traces* [---]
 [---] Π̄ ΝΕΜ . *traces*
- 8 [---] Κ̄ ΤΑΔΣ . . [?]
 [---] ΜΑΚΑΡΙΟΣ ΞΙΤΗ [?]
 [ΜΩ]ΥΧΗΣ ΠΙΕΛΑΧ(ΙΣΤΟΣ) [?]
 ΟΥΧΑΪ Ε . . . ` . [?]



10. ΕΛΑΣ ostr.: ἐλάχιστος

3. Perhaps ΜΑΚΑΡΙΟΣ followed by his title (possibly a priest)?

5. One possible reconstruction could be [--- ω]ΡΧ ΑΪΣΧΑΪ, which is a typical formula for legal texts (the security clause); however, the address and the final greetings are typical of a letter.

44. End of a letter

Inv. no. C.O. 065

6.6 × 8.6 cm

Pottery: LRA 7

Only the last sentence, 'Hail in the Lord!', is legible.
 Bilinear upright script

-
- [---] , [---]
 [---] , ΤΜΗ[---]
 [---] *traces?* [---]
- 4 [---] *traces* Τ . [---]
 [---] *traces* Δ[---]
 [---] Ν . ΔΡΚ *traces* [---]
 ΟΥΧΑΪ Ξ̄ ΠΧΘΕΙΣ



45. End of a letter

Inv. no. C.O. 156

3.5 × 5 cm

Pottery: import ware

Bilinear script, slightly sloping. Note the quasi-epigraphic form of the λ in $\bar{\alpha}\gamma\bar{\iota}\alpha$ $\tau\rho\bar{\iota}\alpha\varsigma$.



ΝΤΝΩΛΗΛ

ΞΑ ΠΕΤΝΟΥ-

ΞΑΙ Η ΑΓΙΑ

4 ΤΡΙΑΣ †

3-4. ἡ ἅγια Τριάς

[---] *so that we pray for your health/salvation. Holy Trinity!*

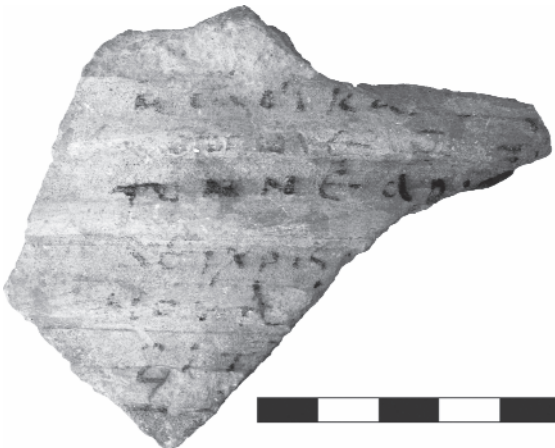
46. End of a letter

Inv. no. C.O. 255

7 × 9.6 cm

Pottery: LRA 7

Bilinear upright script.



Μ ΚΑ[-----]

. ε Ν . . . [-----]

ΤΟΝ ΝΕ ΑΡΙ [-----]

4 ΧΕ ΤΧΡΕΙΑ[ΤΕ ΟΥΧΑΙ ΞΜ ΠΧΟ-]

ΕΙΣ ΤΑ[ΔΑ -----]

ΞΙΤῆ [-----]

. . [-----]

4. χρεία

[---] (4) *because there is need. [Hail in the Lo]rd! To be gi[ven ---] from*
[---].

4. $\chi\epsilon$ $\tau\chi\rho\epsilon\iota\alpha$ [$\tau\epsilon$, 'because there is need', following a request, is a usual expression in Coptic letters of this region.

47. End of a letter?

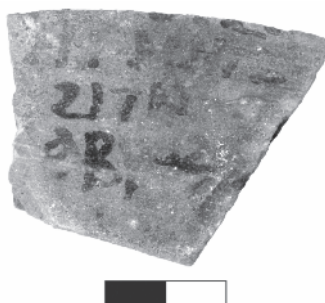
Inv. no. C.O. 259

4 × 5.2 cm

Pottery: LRA 7

Bilinear upright script.

traces [---]
ⲧⲚⲙⲛⲧⲁⲟ[ⲉⲓⲥ ---]
ⲉⲓⲧⲛ . . [---]
4 ⲁⲃⲣⲁⲉⲁ[ⲙ ---]
traces? [---]



[---] *your Lordship* [---] *from* [---] (4) *Abraham* [---].

48. End of a letter to Markos

Inv. no. C.O. 262+285

18.2 × 12.5 cm

Pottery: household pot

Very little is legible on this ostracon. The closing formula 'Hail (in the Lord!)' is recognizable (l. 3), as well as the beginning of the address, the recipient probably being Markos. On line 2, there is an expression commonly found in Theban letters, namely 'so that I meet you'. The sender is probably asking the recipient to come and join him.

Bilinear sloping script, apparently regular. The surface of the ostracon is erased, and the ink very faded.



traces [---]
traces ἦΤΑΘῆΤΚ [---]
traces ΟΥ[ΧΔΙ [---]
 4 ΤΑΔC ΜΠΑCΩΝ [---]
 ΜΑΡΚ[ΟC [---]
 [---]
 [---]
 8 .. [---]

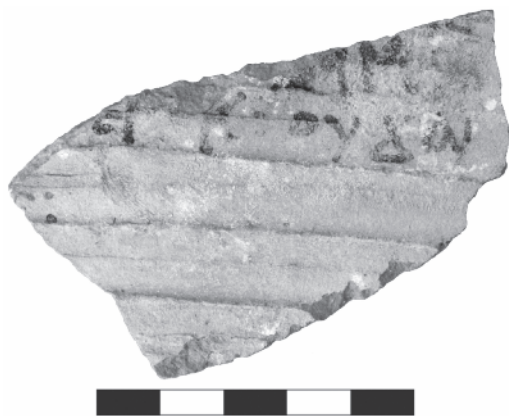
49. End of a letter

Inv. no. C.O. 284

6.3 × 7.8 cm

Pottery: LRA X

Bilinear upright script.



 [---].
 [---], . ΜΜ.
 [---]ΕΡΟΚ : ΟΥΧΔΙ
 4 [ϋΜ ΠΧΟΕΙ]C :
 [---] *Hail in the Lord!*

50. End of a letter?

Inv. no. C.O. 044

10.4 × 5.2 cm

Pottery: LRA 7

While line 5 does not fit with the usual final greetings, it seems to be the last line of the text, and the few expressions that can be identified are common in letters. Even though the text was an exercise, it was an epistolary one.

Bilinear upright script.

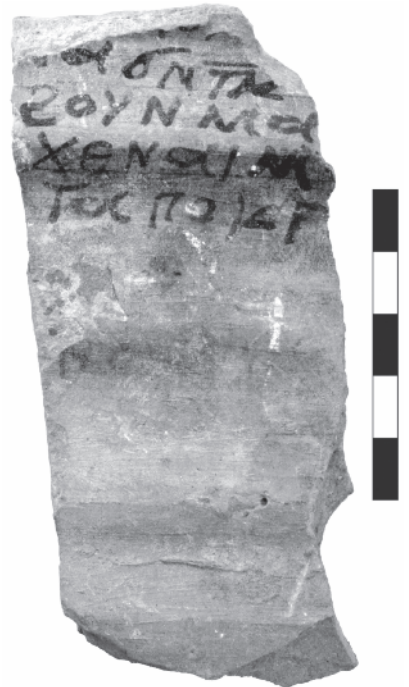
 [---] . . . [---]
 [---] ΤΑΘΝΤΚ [---]
 [---] Ε]ΘΟΥΝ ΜΑ [---]
 4 [---] ΧΕ ΝΑΙ Μ [---]
 [---] ΤΑΠΟΚΡ[ΙΣΙΣ ---]
vac.
traces
vac.

5. ἀπόκρισις

2. '[---] so that I meet you [---]'

3. It is probably about entering someone's place (see 16, ll. 10-11).

5. '[---] the answer [---]' or '[---] the affair [---]'.



51. End of a letter?

Inv. no. C.O. 046

9.6 × 9.8 cm

Pottery: household pot

Again the text breaks in the middle of the ostrakon, without final greetings. It was perhaps a draft.

Inscribed on both sides. Bilinear upright hand.



Inner side

[---] traces [---]

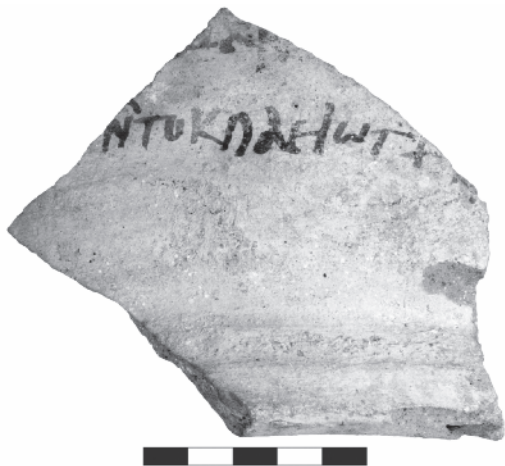
[---]†ΝΑ traces [---]

[---]ΤΑΕΙ ΕΒΟΛ ΖΝ ΠΤ . . [?]

4 [---] ΑΧΙΚ ΝΑΙ

vac.

[---] so that I go out of the [---] tell me [---].



Outer side

[---] . . Β[---]

[---] ΝΤΟΚ ΠΑΕΙΩΤ † . [---]

vac.

[---] you, my father. † [---]

52. End of a letter?

Inv. no. C.O. 195

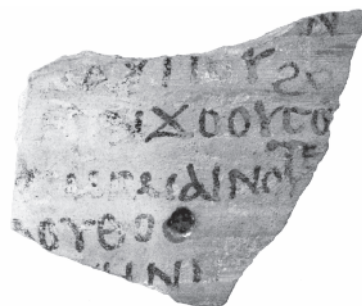
5 × 6.6 cm

Pottery: Aswan

The proper name Kollouthos is probably identifiable in line 5. He could be the recipient, if the address is recognizable from line 4 onwards.

Bilinear upright script.

 [---]Ν
 [---] . . ΔΙΤΟΥ Ζῆ
 [---] ἤΤΗΧΟΟΥÇΟΥ
 4 [---]Ç ΜΠΜΑΙΝΟΥ`ΤΕ'
 [--- ΚΟΛ]ΛΟΥΘΟΣ
 [---] . ΗΝ .



3. '[---] so that we send them'.
 4. '[--- τὰδ]Ç ΜΠΜΑΙΝΟΥ`ΤΕ', '[To be giv]en to the pious [---]'?

53. Fragmentary letter

Inv. no. C.O. 126

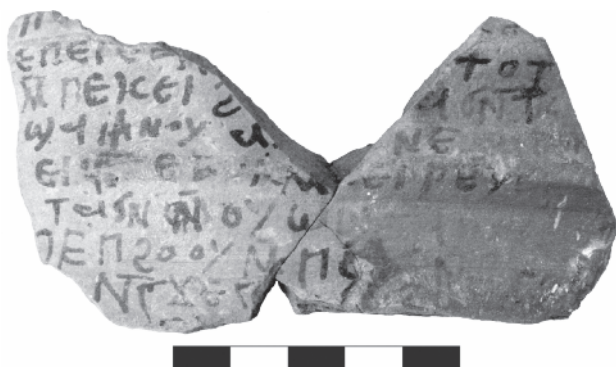
5,5 × 11 cm

Pottery: LRA 7

Partly recognizable is the usual complaint of the sender for not being visited by the recipient.

Upright script, clumsy hand.

 π . [---] . . [---]
 επειεα . [---]ΤΟΤ
 ἤπεκει ε[. . (Ν)Τ]ΔΟΝΤΚ
 4 ΟΑ ΤΝΟΥ Δ . [. .]ΝΕ
 ειφ̄ εβολ Μ . ειρε
 ταση ἡΟΥΩϕε *traces*
 . ε προου ἡπ
 8 ΝΓ̄χε . *traces*
 . . [---]



2. A possible reconstruction would be επει εακ[ει εβολ ε]ΤΟΤ, 'since you left me'.
 3-4. 'You did not come ... so that I can meet you until now ...'.

54. Fragment of a letter

Inv. no. C.O. 036

3.1 × 4.6 cm

Pottery: LRA 7

Bilinear sloping script.



 . [---]
 ΠΕΣΥ . [---]
 ΖΩΒ ΝΙΜ . [---]
 4 Τῆνα† [---]

1. It is tempting to reconstruct the name ΠΕΣΥΝ[ΘΙΟΣ] or ΠΕΣΥΝ[ΤΕ].
2. Part of the formula ΖΑΘΗ ΜΕΝ ΝΖΩΒ ΝΙΜ, 'Before everything'.
3. 'We will give [---]'.

55. Fragment of a letter

Inv. no. C.O. 040

6.2 × 7.8 cm Pottery: household storage pot, NT

The only elements preserved are the formula of request in l. 2 ('Have charity and ...') and the name of apa Ioseph (l. 3).

Inscribed on the inner side. Bilinear script. Note the minuscule shape of η (like a 'h').



 [---] . . ἄ[---]
 [--- ἀρι] τὰγαπῆ • ΝΤ[ΕΤΝ ---]
 [---] ἀπα ἰωσὴ[φ ---]
 4 [---] . ρῆ ω[---]
 [---] . πο[---]

 2. ἀγάπη
 2. ΝΤ[ΕΤΝ ---] οἱ ΝΤ[---].

56. Fragmentary letter

Inv. no. C.O. 061

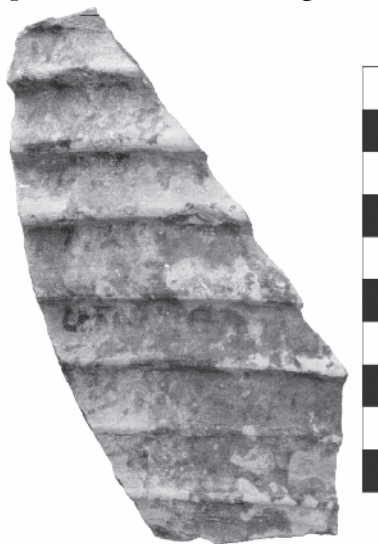
12 × 7.5 cm

Pottery: LRA 7

Not much can be drawn from this text, except the name Kurik[os] (l. 8).
The script looks bilinear and upright. The potsherd is much damaged.

Ϝ *vac.* [---]
 ε . . . [---]
 ΠΛΕΝ [---]
 4 ΝΑΪ . . . [---]
traces [---]
 ΩΝΞ ΕΒΟΛ [---]
 τ *traces* [---]
 8 ΘΑ ΚΥΡΙΞ[ΟC ---]
 εζ *traces* [---]
traces [---]

 3. πλήν



57. Fragment of a letter

Inv. no. C.O. 071X

4.5 × 3.8 cm

Pottery: Aswan

Perhaps 'I know' (l. 2) and 'we sent it' (l. 4).
Bilinear upright script.

 [---] . [---]
 [---] ΞΕ †COOY[Ν ---]
 [---] . ΔΙ . [---]
 4 [---] ΔΝΧΟΟΥC [---]
 [---] ΞΕ . . . [---]



58. Fragment of a letter

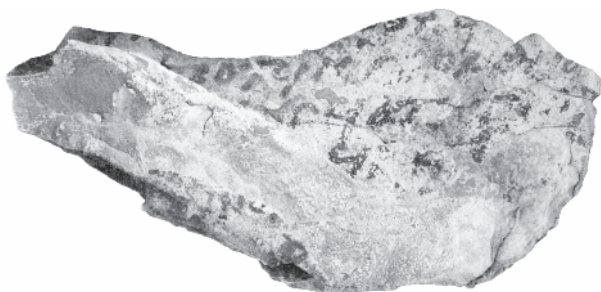
Inv. no. C.O. 089

3.2 × 4 cm

Limestone

In spite of its bad state of preservation, this ostrakon is likely to belong to the same group as the eight pieces published in Garel, 'The ostraka' (cit. n. 4).

Bilinear sloping hand.



 [---] . . [---] . ΟΥϞ[---]
 [---] Ϛ[ΓΟΟΤϞ ἦ . . ΟΜΑΝΟ[---]
 [---] ΑΤΧΡ . . [---]
 4 [---]Ϛ! . . . [---]
 . Ν . [---]
 . [---]

59. Fragmentary letter

Inv. no. C.O. 129

6.2 × 4 cm

Pottery: pharaonic pot

Traces of six lines written on the inner side. The only recognizable words are μεριτ ἦ- (l. 3) and ἀπα ἰακωβ (l. 4).

Bilinear sloping script.



60. Fragment of a letter

Inv. no. C.O. 165

3.8 × 3.7 cm

Pottery: LRA 7

Flax (μαξε) is perhaps mentioned in line 4.
Bilinear sloping script.

- [---] . [---]
 [---] ΟΥΝΑ . [---]
 [---] . ΝΓΨΙ [---]
 4 [---] . ΜΑΞΕ ΝΓ [---]
 [--- Ν] ΓΨΑΔΥ [---]
 [---] . [---]



61. Fragment of a letter

Inv. no. C.O. 173

7.1 × 5.2 cm

Pottery: utility ware, Mt

Bilinear upright letter, clumsy hand.

- [---] . [---]
 [---] ΝΝ [---]
 [---] ΕΦΞΑΤ [---]
 4 [---] traces ο ΔΕ [---]
 [---] Μ traces [---]
 [?] ΕΒΟΛ ΝΤΑΒΙΤ . [---]
 [?] ΤΑΤΑΞΟ ΔΝ . [---]
 8 [?] † ΝΗΥ : ΟΥ [---]
 [?] traces? [---]



4. Possibly ηξογο δε, 'moreover?'

62. Fragment of a letter

Inv. no. C.O. 181

4.5 × 4 cm

Pottery: LRA 7

Only the proper name Papnoute is perhaps recognizable in line 4.
Bilinear sloping script.



 . . . ΝΑΥ [---]
 ΤΑΔΥ ΤΗ[---]
 ΟΥΥ ΝΔ[---]
 4 ΠΑΠΝΟ[---]
 ΤΝΔΒΙ[---
 [. . .] . [---]

 4. ΠΑΠΝΟ[ΥΤΕ ---]?

63. Fragment of a letter

Inv. no. C.O. 184

5.5 × 3.5 cm

Pottery: LRA 7

Bilinear sloping script.



 [---] . . . [---]
 [---] . ΔΥ . . [---]
 [---] Κ ΝΓΙ . [---]
 4 ρ̄Ν̄ ΝΟΥΔ[---]
 [---] ΤΕΝΟΥ . [---]
 [---] ΤΑΜ[---]
 . Τ[---]

64. Fragmentary letter?

Inv. no. C.O. 242

7 × 6.7 cm

Pottery: LRA 7

A certain David is mentioned in line 4; lines 2 and 3 probably contain other proper names.

Bilinear sloping script.

 [---]ΔΝ[---]
 . ΔΚΙΑΣ Μ[---]
 . ΥΛΟΣ ΖΜ[---]
 4 ΝΔΔΥΕΙΔ [---]
 [---]Ε . . Ν[---]
 [---] . . ΔΤΑ[---]
 [---] . . . [---]
 [---]ΟΥ[---]



65. Fragmentary letter?

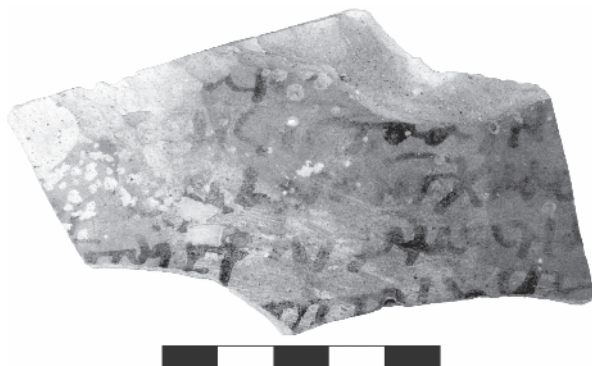
Inv. no. C.O. 280

5.8 × 11.8 cm

Pottery: Aswan

Bilinear script, slightly sloping, with some ligatures.

 [---]Δ . [---]
 [---] . ΔΚ ΝΓΤΑΔΥ Ν . [---]
 [---] . ΜΗΝΔ ΝΓΚΑΔΣ [---]
 4 [---] ΝΤΑΙΕΡΗΤ ΜΜΟΣ ΝΔ[---]
 [---] ς . [---]



3. Is this the proper name Mena?

4. 'that I promised'.

66. Fragmentary letter?

Inv. no. C.O. 281

9.6 × 7.8 cm

Pottery: LRA X

Bilinear sloping script.



 [---] . . [---]
 [---] . . ακ . [---]
 [---] ΓΑΡ ΝΗΔ . .
 4 [---] ΕΠΗΡΕΙΑ
 [---] ΟΥΧΔΙ ΑΥΩ
 [---] ΤῆΝ ΟΥ ΟΥ
 [---] traces η . .
 8 [---] . .

3. γάρ? || 4. ἐπήρεια

4. ἐπήρεια is attested in *P. Mon. Epiph.* 186: πλοοις εφεζαρεζ ερωτη αυω ημεεζμ τηγτη επηρεια ημ ητε παντικιμενος, 'The Lord guard you and keep you from all the insolence of the adversary'.

67. Fragment of a letter?

Inv. no. C.O. 295

3.3 × 4.8 cm

Limestone

Unimodular script of the Biblical majuscule type.



[---] ΟΥ ΔΡΙ ΠΗ[Δ ---]
 [---] Υῆ ΝΗ . [---]
 [---] . κ[---]

1. 'Have kindness [---]'.

68. Fragment of a letter

Inv. no. C.O. 315

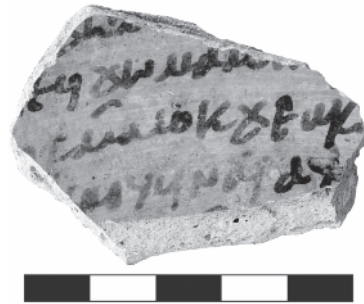
4.1 × 5.4 cm

Pottery: plate, Aswan

The traces of ἐπειδή (l. 1), as well as the mention of sending (l. 4) support identifying this text as a letter.

Bilinear script, slightly sloping.

 [--- ἐπει]δή . [---]
 [---] . εφξω μαμ . [---]
 [---] . ε ἴμοκ χε ακ [---]
 4 [---] ξοογυ ναϊ αγ [---]
 [---] . [---]



1. ἐπειδή

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Ṭūd – 15 5

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