TYCHE

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fine example has now appeared in P.Kell. I G 74, where a letter addressed to "my lord father Aron" later mentions "my father Claudius" (line 15), and the writer seems to have two "fathers" also. The address on the back confirms this view: κρυφὸς μου καταφόρος ἀθέλαθος "Ἀρων: τοιούτου μοί φίλος", both words are, as the editor observes (34 n., cf. 6–7 n. and 14ff. n.), terms of respect and not of family relationship. One or both of the "fathers" mentioned here may thus be termed so with respect rather than relationship. There is no reason to assume that either "father" here is the writer's biological father, in fact.

It should be noted that P. J. Sjipsteijn suggested (Korr. Tyche 207) reading ἱοροῦ[...] here. Palaeographically this is not impossible, but the phrase "my doctor" strikes me as a modernism, and I have not found an example in papyrological usage. Sjipsteijn also offered a reading for what follows ἁραμιῶνς in lines 11–12: καὶ Ἡθός δήλωσαν κτλ. The reading καὶ is certainly possible, but there are at least two letters following it that Sjipsteijn's text does not account for. Nor is it obvious to me why another person should be mentioned here; surely the point of δήλωσαν is for the writer of the letter to be informed, not a third party. But I have not been able to formulate a convincing reading of the end of line 11 so far. One would like ταχέως or ἐν ταχείᾳ, but certainly neither was written; even if one took τάθει as an error for τάχει, ἐν cannot be read in the previous line.

Roger S. Bagnall

232. O.Waqfa 79

"Demande pressante de matériel; la morphologie, particulièrement barbare, fait obstacle à la compréhension", say the editors of this letter. Their text for lines 5–10 (after the salutation) reads as follows:

5 σπόντασον ἀπέστηλα μοι
6 τῶν δύσων ξύλα
7 καὶ τεύχος τῆς ἐκερεσία
8 δραλόρα ἀπέτυλα, ὁ τρίβουνος
9 τῆς περας (...) γερχίτε σή
t0 μερον εἰς Κύσκεος.

This is translated, "Hâte-toi de m’envoyer les pièces de bois cher et exécute ce service (?) Veille donc à les envoyer. Le tribun... va aujourd’hui à Kysis".

A note argues that δύσωνος, cited in LSJ only from Herodianus Grammaticus, Partitones 213, should be translated as "cher" by opposition to εὖνος, "bon marché". (LSJ translates "hard to buy", but Herodianus is citing the word only for its accent and gives no indication of meaning except derivation from ἄνω.) This ἱαπαξ, known only from a discussion of accentuation, seems a most unlikely candidate for occurrence in an ostrakon of "barbaric" morphology. A look at the plate (pl. XV) suggests reading δοῦ δύας for δοῦ δώς, "two donkeys". The feminine form ἄνη (presumably with reference to a female donkey) occurs repeatedly in the Kellis account book (R. S. Bagnall, The Kellis Agricultural Account Book, Dakleh Oasis Project Monograph 7, Oxford 1997; see note to line 61 for discussion). It is true that τών is written instead of τῶν, but τῶν does not agree with the editors’ interpretation either. The writer intended, I believe, "hurry and send me two donkey-loads of wood," σπόντασον ἀπεστελλέται μοι δοῦ δύας ξύλων.

In line 8, the apparatus suggests ἰδα (ἀλλα) δορα? This is on the right track, but the plate seems to me to read straightforwardly ἀλλ' ὅρα; that is, the editors' delta is an alpha,
their rho the left leg of lambda. The ink is effaced at this point, but the double lambda does not seem difficult to make out.

For line 9, the editors decline to choose between two possible readings: (1) τῆς σπέρματος ἀνέχοιτε, and (2) τῆς ἐπαφῆσαν ἔρχοιτε. But, as they admit, only the first finds any parallel in other texts. Reading τῆς σπέρματος ἀνέχοιτε (l. τῆς σπέρματος ἀνέρχε- 
ται) seems both necessary and without real difficulty on the plate.

In line 7, the editors' interpretation of ἐπαινεῖα as ὑπηρεσία seems unavoidable. But it is hard to know how to interpret the rest of the line: with the reading of line 9 now corrected, line 7 cannot depend on it, and there is no verb corresponding to the "execute" in the editors' translation. The dots under τούτους correspond to a faintness of ink at this point. I would tentatively prefer to read καὶ τῆς σπέρματος ἐπανεῖα (l. καὶ τῆς σπέρμ. ἐπανεῖας), "and that (i.e., wood) of your maintenance". The phrase would thus indicate that two lots of wood were involved, the two donkey-loads and an additional amount connected with the recipients' "service" or "maintenance". As the editors note ad O.Waqfa 21.2, ἐπαινεῖα occurs often in the Kellis account book; its reference there is to payments for maintenance or services. The precise usage here (particularly whether σπέρ̃α has a subjective or objective signification) is not clear.

I propose to translate "Hurry and send me the two donkey-loads of wood and that of your maintenance. Hurry and send it: the tribune of the cohort is coming up to Kysis today".

Roger S. Bagnall

233. O. Waqfa 66

The first two lines of this account are presented by the editors as follows:

λόγος τοῦ ναυτῶν
ἀδελφὸς Βίκτωρ ἐν Πινορ (ἀρτύβη) α

The account continues for five more lines, mainly occupied with further amounts; the total involved is 7 artabas. About τοὺς ναυτῶν the editors comment, "il n'existe à notre connaissance pas d'autre attestation de τοὺς ναύτας (sc. πλοιατώς) que celle que signale LSJ chez les glossateurs et qui donne l'équivalent scribilia, ce qui concorde avec Athène, XIV 647d, où le σκριβίλιτις est classé parmi les gâteaux au fromage. Le latin scribilia est lui-même d'hydronymie incertaine (Chantraine, DE, s.v. σκριβίλιτις)". The editors note that cheese is always reckoned by the piece, "mais il s'agit ici de gâteaux au fromage, dont on ne s'étonnera pas qu'ils soient, comme souvent les pains, comptés en artabes et matia". Perhaps so; but seven artabas of cheesecake seems like rather a lot, and a papyrological hapax of this sort is hardly welcome.

The reading of the letters, however, seems to me correct (a plate is provided, Pl. XIII). There still remains the possibility that they are incorrectly divided into words, and I suggest λόγος τοῦ ναυτίτος ἀδελφός Βίκτωρ κτλ. Neither Alan Waqfa nor Douch offers a good parallel in the sense of an account with an entry involving a 'brother' in the dative, but when ἀδελφός occurs in the orders for payment, δός is always followed by τοῦ ἀδελφοῦ and then the name (O.Waqfa 2, 4, 8-14, 16; O.Douch III 217, 286, 353; cf. also O.Waqfa 58, ἐκκριφ. τοῦ ἀδελφοῦ Μωσακιοῦ). Reading the definite article here thus reestablishes the normal pattern.

As far as I can see, the Modern Greek form τοῦ is not clearly attested elsewhere in the papyri. Its origin, the diminutive τοῦ, is however very common, and in the majority of its occurrences is found in oblique cases or the plural, which would be identical whether formed from the diminutive or from the shortened modern form. The two are thus not readily