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H O L Z H A U S E N

fine example has now appeared in P.Kell. I G 74, where a letter addressed to „my lord father Aron“ later mentions „my father Clodianus“ (line 15), and the writer seems to have two „mothers“ also. The address on the back confirms this view: κυρίῳ μου πατρὶ ἀδελφῷ Ἀρωνί: „to my father brother Aron“. 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. Sijpesteijn suggested (Korr. Tyche 207) reading ἰατρο[ῦ] 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. Sijpesteijn also offered a reading for what follows Σαραπίωνος in lines 11-12: καὶ ἰ Τᾷθι δῆλωσον κτλ. The reading καὶ is certainly possible, but there are at least two letters following it that Sijpesteijn's text does not account for. Nor is it obvious to me why another person should be mentioned here; surely the point of δῆλωσον 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 τάχει, but certainly neither was written; even if one took τᾷθι as an error for τάχι, 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 | σπούτασον ἀπέστιλά μαι |
| 6 | τῶν δύσωνα ξύλα |
| 7 | καὶ ταύτης τῆς ἐπερεια |
| 8 | δραλῶρα ἀπέτιλα. ὁ τρίβουνο |
| 9 | τῆς περεια () νερχιτε σή- |
| 10 | μερον εἰς Κύσεως. |

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, *Partitiones* 213, should be translated as „cher“ by opposition to εὖωνος, „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 ὄνω.) This *hapax*, known only from a discussion of accentuation, seems a most unlikely candidate for occurrence in an ostrakon of „barbare“ morphology. A look at the plate (pl. XV) suggests reading instead δύο ὄνας for δύο ὄνας, „two donkeys“. The feminine form ὄνη (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 τῶν is written instead of τᾶς, but τῶν does not agree with the editors' interpretation either. The writer intended, I believe, „hurry and send me two donkey-loads of wood“, σπούδασον ἀποστείλαί μοι τὰς δύο ὄνας ξύλων.

In line 8, the apparatus suggests δρᾶ (ἀλλ) ὄρα? This is on the right track, but the plate seems to me to read straightforwardly ἀλλ' ὄρα; 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 σπερες (l. σπειρης) ἀνέρχιτε, and (2) τῆς ἐπερεσίαν ἔρχιτε. But, as they admit, only the first finds any parallel in other texts. Reading τῆς σπέρες ἀνέρχιτε (l. τῆς σπειρης ἀνέρχεται) seems both necessary and without real difficulty on the plate.

In line 7, the editors' interpretation of ἐπερεσία as ὑπηρεσίας seems unavoidable. But it is hard to know how to interpret the rest of the line; with the reading of line 8 now corrected, line 7 cannot depend on it, and there is no verb corresponding to the „execute“ in the editors' translation. The dots under ταύτης correspond to a faintness of ink at this point. I would tentatively prefer to read καὶ τὰ τῆς σῆς ἐπερεσία (l. καὶ τὰ τῆς σῆς ὑπηρεσίας), „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, ὑπηρεσία occurs often in the Kellis account book; its reference there is to payments for maintenance or services. The precise usage here (particularly whether σῆς 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:

λόγ(ος) τυριτῶ(ν)
ἀδελφῶ Βίκτωρ ἐν Πινωρ (ἀρτάβη) α

The account continues for five more lines, mainly occupied with further amounts; the total involved is 7 artabas. About τυριτῶ(ν) the editors comment, „il n'existe à notre connaissance pas d'autre attestation de τυρίτης (sc. πλακοῦς) que celle que signale LSJ chez les glossateurs et qui donne l'équivalent *scriblita*, ce qui concorde avec Athénée, XIV 647d, où le σκριβλίτης est classé parmi les gâteaux au fromage. Le latin *scriblita* est lui-même d'étymologie incertaine (Chantraine, *DE*, s. v. σκριβλίτης)“. 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 λόγ(ος) τυρί· τῶ | ἀδελφῶ Βίκτωρ κτλ. Neither Ain 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 τῶ ἀδελφῶ and then the name (O.Waqfa 2, 4, 8, 14, 16; O.Douch III 217, 286, 353; cf. also O.Waqfa 58, ὑπ(ὲρ) τοῦ ἀδελφ(οῦ) Μακαρίου). Reading the definite article here thus reestablishes the normal pattern.

As far as I can see, the Modern Greek form τυρί is not clearly attested elsewhere in the papyri. Its origin, the diminutive τυρίον, 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