

ZEITSCHRIFT  
FÜR  
PAPYROLOGIE UND EPIGRAPHIK

*herausgegeben*

*von*

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BAND 147

2004

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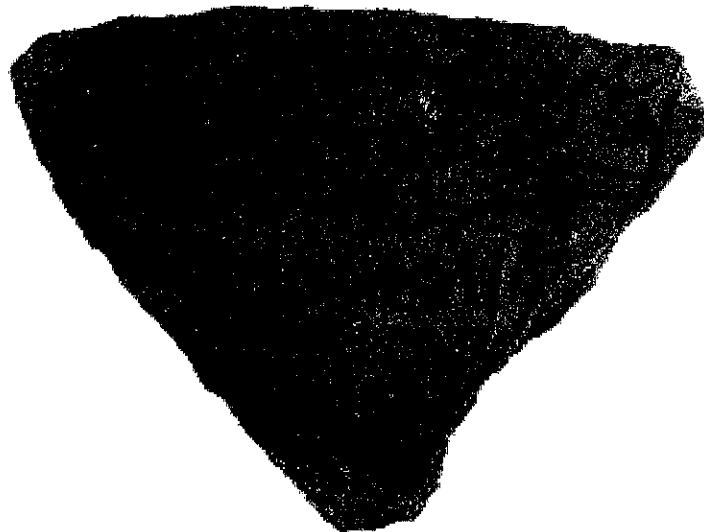
## O.DOUCHE I 40

This ostrakon preserves Coptic texts in two hands: The first piece (on the 'front') can be characterised as a note or brief letter, and the second (the 'back') is perhaps an acknowledgement of some sort. Whilst it would be most economic to presume that the second was a direct response to the first, we have not been able to show any explicit relationship between the two texts in terms of their respective content. Also, it appears that the texts must have been written in different directions on the sherd, i.e. the right hand edge of the front should be the top on the back. We should point out that we have not had the opportunity to view the originals, and that we have not been able to resolve all details on this basis. The director of IFAO kindly provided photographs of both sides, from which the authors of the present article have worked.

The first line and the first word of the second (from the front piece) were published by H. Cuvigny and G. Wagner in *O.Douch* I, without illustration or indication of the extent of the text. Since the writer's name was evidently feminine, Roger Bagnall and Raffaella Cribiore took an interest in the course of collecting material for their forthcoming publication: *Women's Letters from Ancient Egypt, 300 BC – AD 800* (electronic version in the American Council of Learned Societies History E-Book project, print version from the University of Michigan Press). Meanwhile, Malcolm Choat and Iain Gardner had begun a palaeographic study of all early Coptic documentary material, which included a survey of the relevant Douch texts insofar as they were available (see Choat and Gardner, *O.Douch* I 49, *ZPE* 143 (2003) 143–146). The congruence of these interests has led to the present paper.

According to the measurements given in the ed.pr., the sherd measures 7 x 7 cm. The dialect is best characterised at this stage as Sahidic, but note the unusual affirmative perfect base 2ⲁ- (back, 8).

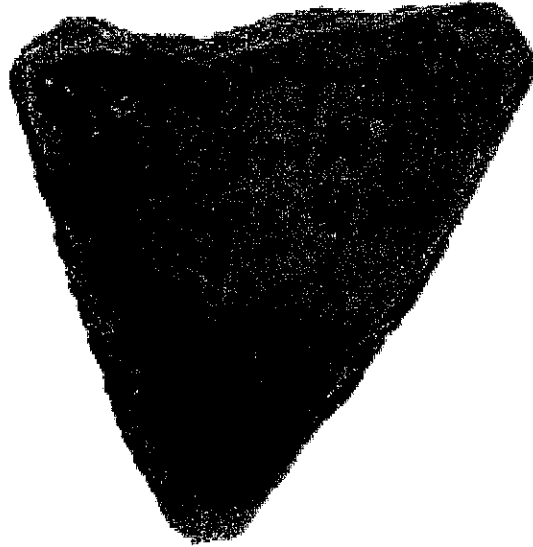
(front)



- |   |                     |
|---|---------------------|
| 1 | ⲧⲢⲈⲚⲁⲛⲙⲉ ⲡⲈⲧⲢⲁⲓ ⲧⲁⲓ |
| 2 | ⲫⲏⲣⲁⲕⲗⲏⲥ ⲙⲁⲣⲉ       |
| 3 | ⲧⲈⲧⲐⲮⲚⲧⲱⲁⲧⲥ ⲛ̄      |
| 4 | ⲃⲓⲣⲉ ⲧⲓ ⲛⲏⲕ ⲡⲓⲣ     |
| 5 | ⲱⲱⲛ ⲛ̄ⲧⲓⲥ           |
| 6 | ⲛ̄Ⲣⲁⲛ               |
| 7 | Ⲣⲏⲱ                 |

Tsenamme writes (to) Psai (son of?) Herakles: Let her who has want of (a) basket give you this cloak, and you give it to Sansno (?).

(back)



8 .. ϩ ραϩτι π̄  
 9 . ογϩ νηη  
 10 ραροϩ ηη  
 11 πικρρ

... he has given ... for me on his behalf with this fragment (?).

1 ΤΣΕΝΑΜΗΜΕ: Names formed on the stem τϱΕΝ-/ΤΣΕΝ- ('daughter of', from ϱΗΡΕ, Crum *CD* 585b) are common, see *Namenbuch* 447–448; *Onomasticon* 323; here τϱΕ- might have been expected, but ΤΣΕΝ- forms are also found in Coptic, e.g. *P.Kell.* V Copt. 11.5 (ΤΣΕΗΝΟΥΘΗΣ); *P.KRU* 35.13 (ΤΣΕΝΟΥΤΕ, written τϱΕΝΟΥΤΕ in *P.KRU* 36.6). The second element probably preserves the name of the god Amoun (so resolved in *O.Douch* I 40, comm.; on the popularity of theophoric names with Ammon in the Oasis, see Wagner, *Les Oasis*, 229–232; cf. F. Dunand, *Les noms théophores en -ammon*. À propos d'un papyrus de Strasbourg du III<sup>e</sup> siècle p. C., *CE* 36 (1963) 134–146). Although the -ε termination invites suspicion of a corresponding Greek name ending in -ος, alternatives (eg. 'Αμμῶς, or a form of 'Αμῶς (cf. 'Αμῶς, 'Αμῶς)) seem less likely. In so far as the use of the supralinear is understood, it seems superfluous here: perhaps the scribe was simply used to writing ηη thus (cf. ημοϩ etc.).

ΠΕΤΣΩΔΙ: One must assume a scribal error with the gender (for ΤΕΤΣΩΔΙ). The scribe might have been led to the masculine relative by the (masc.) second element of Tsenamme's name. Alternatively, one might imagine that ΠΕΤΣΩΔΙ could have become formulaic to the point that the scribe did not think to adjust the gender. A possible parallel is *P.Ryl.Copt.* 270.1–2, ΠΟΡΦΥΡΙΑ ΠΕΤΣΩΔΙ ΝΑΠΑ ἰωρδανῆς, where the editor (Crum) assumed an otherwise unattested masc. form.

†ΔΙ: The scribe again prefers a form that resembles a 'Greek' transcription of the name (rather than πωΔΙ; cf. above), although without the final sigma usually found in Ψάις (but cf. Ψάι in *O.Douch* III 278.2 (where Τουσι should be read as a patronymic in light of *O.Douch* inv. 89–457 (sv *O.Douch* IV 410)); see also *P.Kell.* I Gr. 71.48). Crum cites the form †ΔΙ from *O.Crum* 54 (*CD* 544b).

2 ΦΗΡΑΚΛΗΣ. The significance of the definite article embodied in ϕ (for πρ) is not totally clear. The name following an article would normally signal a title (e.g. ἀπα ϱοει πεπρεσβυτερος, *P.Ryl. Copt.* 268.1), but not here. A patronymic is the most natural assumption (although a 'double name' (Greek, NN ὁ καὶ NN) or a second addressee might be considered (for the absence of the copula in listing people in letters see e.g. the Abusir letter published in *Tyche* 15 (2000) 111–117)). Patronymics are routinely signalled in Coptic documents with ἡ/ητε or πϱε/πϱηρε ἡ; references and discussion in A. Shisha-Halevy, *The Proper Name: Structural Prolegomena to its Syntax – a Case Study in Coptic* (Wien 1989) 85, but we cannot parallel the usage with π-. A syntactic function may well not be intended for the article, as the scribe may have conceived of the article as part of the name, cf. Φιαβραάμ (*O.Douch* I 11.1), Παπόλλων (*O.Douch* I 21.10, II 76.3, 159.5, III 217.1, 270.v.5, 279.2, 312.7, IV 450.1, 418.v.9, 480.1, 486.1), and many native names which incorporate π-/τ-. For simple apposition without syntactic connection to signal a patronymic see *P.Bal.* 154.

3 ΤΕΤΟΥΝΤΩΑΤΟ: Whilst this complex appears to preserve forms or derivatives of the verbs οΥΝ and ωωωΤ, syntax requires some emendation to the text. Amongst various conceivable possibilities, we suggest that a suffix -C has been assimilated before the following ω-; thus οΥΝΤ(С)('she has') ωΑΤΟ. Secondly, we suggest that the lexical range of the derivative ωΑΤΟ be extended beyond the possibilities given in Crum ('portion' and 'ditch') to include 'shortage', this being especially close to the likewise derived prepositional ωΑΤΝ 'wanting'. In sum, the given translation reflects our understanding of the text; whereas something like 'she who has the basket-portion' appears incomprehensible. Still, given the lack of context, there is an element of guesswork here. Our thanks to Wolf-Peter Funk for discussing these issues with us.

4 ΝΒΙΡΕ ΤΙ: The ε appears to be ligatured with the following τΙ, suggesting that the scribe understood them as an element; and it would be more obvious to spell simply ΒΙΡ. However, ε is redundant here before the verb, and ΒΙΡΕ is attested as a feminine form (Crum *CD* 41b).

ΝΗΣ: ΝΑΣ, see P. Kahle, *P.Bal.* I, pp. 59-60, §8.

ΠΙ: Whilst this reading is a stretch (or at least the π- is strangely formed), it makes no sense otherwise (λ, α?).

6-7 ΝCΑΝCΗΦ: This reading is somewhat speculative, certainly in terms of what we can see on the photograph. A Sansnos occurs in *O.Douch* I 49. However, there may be an abbreviation or closure marker at the end of l. 6 (CΑΝ /), and l. 7 may better be read as CΗΦ. These open up a range of alternative possibilities.

8 . . ε: The opening to the second text is most problematic, and we have not been able to make any progress with it. From the photograph there appears to be an initial letter, perhaps ε, followed by abbreviation (?) marks, //; then most probably another ε, and perhaps yet another abbreviation mark, /. However, we can not suggest any solution to something like ε//ε/, except that it could preserve an initial numeral, perhaps for a date. *O.Douch* IV 417 (an order to pay) begins with what seems to be a numeral (λ, 30). The editor does not speculate as to its function, but e.g. an order number might be imagined. It seems best to leave the text as we have it.

2α: Note the affirmative perfect base 2α-; see further the comments by Choat and Gardner, (op. cit.). G. Roquet, *BIFAO* 78 (1976) 32-33, summarises occurrences of the base in the Douch ostraca without mentioning this piece.

9 . οΥε: We have no solution to this, and thus the overall meaning and purpose of the second text remain frustratingly obscure. Whilst the -Υ- is almost certain to be preceded by an -ο-, it is unclear whether this is the start of the line or is preceded by a further letter; most obviously one might read CΟΥ- (or perhaps ΤΟΥ-). Also, the following letter that we read as ε is not wholly convincing. Within these possibilities one could think of terms such as οΥε 'one', CΟΥΟ 'wheat' and CΟΥΕΝ 'price'. However, none of these is a satisfying solution, as each has manifest problems in terms of syntax, dialect, orthography and so on. It is perhaps worth mentioning that we must reject reading: 2α ΨΑΙC ΕΡΟΥε 'Psais has made one ...'.

11 ΚΟΖ: Whilst this reading is somewhat difficult, we can derive no other intelligible solution. Cf. Crum *CD* 132a for a range of possible meanings ('c' appears to be most likely). We do not think that one can simply read ΠΙΚΩ ('... on his behalf along with Pikos').

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Additional note to proofs: (2) An ostrakon uncovered at Amheida in the Dakhleh Oasis during February 2004 clearly attests ΦΗΡΑΚΛΗC as a personal name.