

Three New Texts from the Egyptian Museum in Cairo
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The three texts edited here are housed in the Egyptian Museum in Cairo under the S. R. 18953. The three pieces come from unknown provenance. They have different topics; the first one is a stamped amphora handle, and the rest two are ostraca; the first one of them is a receipt and the second one is a list of names. The sherds show a varied scale of brown color; they are written with black ink on the convex side of the pottery. The texts are arranged in chronological order.

I- Stamped Amphora Handle

O. Cair. Muse.

7.1 x 11.1 cm

Ca. BC 180-150

Rectangular 5.8 x 2.1 cm

Letters, H. 0.4 to 0.6 cm

This medium brown colored handle is the right handle of an amphora. It impressed with a rectangular date-stamp. This stamped amphora handle came from island of Rhodes⁽¹⁾. It bears the Greek formula ΕΠΙ ΠΑΥΣΑΝΙΑ ΔΑΛΙΟΥ in complete three lines; (preposition, the eponym's name, and the name of the Rhodian month)⁽²⁾. It is dated to BC 180-150.

(1) A Large quantity of imported wines in stamped amphorae appears into Egypt such as Rhodian and Ephesian etc; E.A. Wallis Budge, *The Dwellers on the Nile, the Life History, Religion and Literature of the Ancient Egyptians*, New York (1977) 79. Stamped Rhodian amphorae began to be exported in the late fourth or early third century B. C. It would seem that the shape of the Rhodian stamp is almost always circular or rectangular; V. Grace, "Stamped Amphora Handles Found in 1931-1932, *Hesperia: The Journal of the American School of Classical Studies at Athens*, Vol. 3, No. 3, *The American Excavations in the Athenian Agora: Fourth Report (1934)* 200, 204, 222, 232. The Rhodian stamps were made of different materials as bronze, wood, clay and stone or gems. Stamps were impressed on the soft clay of the vessel before it was fired in the kiln; V. Grace, *The Die Used for Amphora Stamps*, *Hesperia: The Journal of the American School of Classical Studies at Athens*, Vol. 4, No. 3, *The American Excavations in the Athenian Agora: Seventh Report (1935)* 421-429. Generally, the height of the Rhodian amphorae is about 2 feet 6 to 8 inches, and the largest diameter from a foot to fifteen inches. The handles are about ten inches high and extend the whole length of the neck. They might hold oil, or wine, if coated on the inside with pitch. But remains of fig and other fruits have been found in them, and sometimes salt; I. H. Hall, "The Greek Stamps on the Handles of Rhodian Amphorae, Found in Cyprus, and Now in the Metropolitan Museum of New York" *Journal of Oriental Society*, Vol. 11 (1885) 389.

Generally, beer was the principal drink of Egypt but Greeks like wine. Wine was the second most important beverage after water in the Roman and Byzantine worlds; R. S Bagnall, *Egypt in Late Antiquity*, United Kingdom, Published by Princeton University Press, (1996) 32. The price of wine was defined according to its quality; it was used in funerary rites, at celebration of the Nile flooding and medical treatments. The most famous places known of manufacture of wine in Greco-Roman in the Delta is the city of Memphis, in addition Fayoum, as there were farms in Upper Egypt, oases, and in Elephantine in southern Egypt. There were farms belonging to the temples; Poo Mu-Chou, *Wine and Wine Offering in the Religion of Ancient Egypt* Kegan Paul International, London and New York, 1st edition, (1995) 11 - 13, 29 f).

(2) The Rhodian year was divided into semesters called χειμερινά ἔξάμηνος "summer semester" and θερινά ἔξάμηνος "winter semester", Dalios was the fourth month in the summer semester; A. E. Samuel *Greek and Roman Chronology: Calendars and Years in Classical Antiquity*, Munchen, Germany (1972) 108, 112.

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1 ἐπὶ Πανσα-
νία
Δαλίου

Translation

In the term of Pausanias (the priest),
in the month Dalios.



Commentary

Preposition ἐπί followed by genitive in this particular case connotes "in the year which Πανσανίας who was a priest⁽¹⁾ of Helios; W.W. Goodwin, Greek Grammar. Revised and Enlarged, Boston (1900) 1210, 1222. There are three eponyms on Rhodian amphorae bear the name Pausanias: in periods I (until ca. 240BC), II (ca. BC 210-202) and III (175-146BC); D. T. Ariel, Two Rhodian Amphoras, IEJ, Vol. 38, No. 1/2 (1988) 34f. The same rectangular formula of the name of the eponym Pausanias III appears on stamps with different months; 63. Inv. Alex. 816 (GAB.20110. 14) (150 BC); ἐπὶ Πανσα|νία| Πανάμου, in the term of Pausanias, in the month Panamos (G. C. Senol, Hellenistic Stamped Amphora Handles from the Bridge Excavations, Gabbari Sector 2, Etudes Alexandrines 7, Institut Français d' Archéologie Orientale, Le Caire, Vol. I. (2003) 232 f); and ἐπὶ Πανσα|νία| Ὑακινθίου, in the term of Pausanias, in the month Hyakinthios); V. Grace, Wine Jars, Classical Journal, Vol. 42, No 8 (180-150 BC) (1947) 450). On the Rhodian amphorae, the eponym and fabricant often appear on separate stamps, one on each handle; Pausanias's association with the fabricant Hephaestion is attested on amphora; one handle of the jar is endorsed by Hephaestion and the other is dated in the term of Pausanias in the month Hyakinthios as it is mentioned; V. Grace, Wine Jars, Op. Cit. p. 450; however in some cases, particularly early on, both the fabricant and the eponym can appear on one stamp; M. L. Lawall, Hellenistic Stamped Amphora Handles, Forschungen in Ephesos, Herausgegeben vom, Osterreichischen Archäologischen Institut, Vol. IX /2/3, Wien (2007) 31.

II- A Receipt

O. Cair. Muse.

9.2 x 9.8 cm

11 Mar. BC 125

This is a medium brown ostrakon. It is written in medium sized cursive hand with a thick pen or brush? The ostrakon preserves irregular margins and the lower margin is wide; it measures about 4.2 cm. The ostrakon seems to be an upper part of the amphora because there are some remains of one handle at the right lower part. The ostrakon consists of complete 5 lines. Its subject contains a receipt paid in money; its sum is big but its purpose is not clear. This text does not seem to be a tax-receipt; it does not contain the items of tax-receipt's formula; especially, the name and title of the

(1) Since the Rhodian priests of Helios usually carried their priestly responsibilities for one year. A name accompanied by *epi*, "in the term of," is the principal expression which has been recognized as a date. Rhodian decrees were dated according to annually changing priests of Helios. The word "Rhodian" never appears on jar stamps; V. Grace, 'Standard Pottery Containers of the Ancient Greek World' Hesperia Supplements, Vol. 8, Commemorative Studies in Honor of Theodore Leslie Shear (1949) 177, 182

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tax collector, and the description of the tax or taxes paid; S. L. Wallace, *Taxation in Egypt, From Augustus to Diocletian*, Princeton, (1938) 319.

On paleographical grounds the handwriting of this text is similar to P. Genova III 92 (Arsinoite; 165BC).ll. 9, 11; especially, letters: *beta* in word *διαλαβόντες*; *kappa*, *epsilon*, and *pi*; in word *σκεπαζομένων*

- 1 ἔτους με Φαμενώθ
ἰζ̄ διαγεγρά(φασι) Παχνοῦ[-
βις Ψεννήσιος καί
οἱ υἱοὶ χα(λκοῦ) (τάλαντα) γΔ
5 ὁ αὐτὸς (τάλαντον) α' (γίνονται) (τάλαντα) δΔ



Apparatus:

- 2- 1. διαγεγῶ
4- 1. χᾱ, ~~χ~~
5- π, ς, π

Translation

Year 45, Phamenoth 17. Pachnoubis, son of Psennesis and (his) sons have paid 3 talants and 4000 (drachmas). (Pachnoubis) himself (has paid) 1 talant, total 4 talants and 4000 (drachmas).

Commentary

2- διαγεγρά(φασι): some perfect forms usually translated into other language by a present, it is difficult to appreciate any difference at all between διαγράφω and διαγράφα; perfect is often found denoting a continuing responsibility or characteristic arising from an action or series of actions. Some Greek perfect usage from Homer to the Roman period: in verbs of actions or emotions, in verbs whose present denotes a state, as equivalent of present, in dramatic or emphatic use and in category perfect, where the status or condition has continued as historical reputation; K.L. McKay, *The Use of the Ancient Greek Perfect Down to the Second Century AD*, Institute of Classical Studies, 12 (1965) 6, 17. Let us keep constantly in mind that the Greek aorist is an indefinite past tense (unless it derives definiteness from the context), and that the Greek perfect is to be distinguished by its function of denoting past action with present perfect. Whether a given aorist can best be rendered with the English past-or a given perfect with the English perfect-is quite beside the point; F. Eakin, *Aorists and Perfects in First-Century Papyri*, *The American Journal of Theology*, Vol. 20, No. 2 (Apr., 1916) 266. Aorist is the most frequently tense in the Greek language. The aorist is widely current in the papyri; some of the meanings of the aorist played a primary part in the development of the Greek language which sometimes gave the aorist the ability to replace the perfect; B. G. Mandilaras, *The Verb in the Greek Non-Literary Papyri*; (1973) 156, 170. Also from the first half of the first century AD; it is noticed that the Aorist and the perfect were used alike without difference even in the same office and under the same signature; C. Preaux, *L'emploi de temps de διαγράφω dans les recus de banque Thebains du 1er siècle après J.C.*, *Chronique d' Egypte*, Vol. 30 (1955) 375 - 389. Some examples

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for using the two tenses are in O. Ont. Mus. I 15 (Thebes; AD 100- 101) l. 1; the verb διέγρ(αψε) was translated as "paid", and in O. Ont. Mus. I 14 (Thebes; AD 100) l. 1; διαγ(έγραφεν) was also translated as "paid"; see also J. Shelton, Ostraca from Elephantine in the Fitzwilliam Museum, ZPE 80, No. 1, (28 Feb. AD 18) l. 1; we will find that διαγεγράφηκεν was translated as "has paid", and in the same collection No. 2 (6 May, AD 115) l. 1; the verb διέ[γραψε(v)] was also translated as "has paid".

Παχνοῦβις Ψεννήσιος is unknown person; but these two names are known separately; P. Grenf. I. 33 (Thebais; 103BC) l. 6; Παχνοῦ(βις) Ψεμμίνιος, Pachnoubis, son of Psemminis. P. Strass. II. 88 (Pathyris; 105BC) l. 11f; Φαγώνιος καὶ Ψεννήσιος; Phagonios and Psennesis; O. Douch. II. 129 (Kysis; IV AD) l.2f; Ἀπόλλωνι Ψεννή[σ]ις, to Apollon, son of Psennesis.

III - A List of Names

O. Cair. Muse.

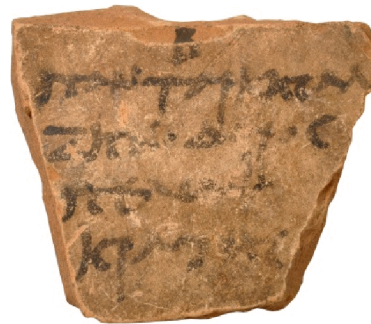
5 x 5.8 cm.

II BC

This is a dark brown ostrakon of an isosceles trapezoid shape. The sherd is thicker than usual. It is broken at the right side and preserves narrow margins at the other sides. The ostrakon is written with a thick pen in a big sized cursive hand. Some letters are faded. The text consists of incomplete five lines. The list of names is not ordered alphabetically. The purpose of this list is not clear.

On paleographical grounds this ostrakon could be dated to the second century BC; the handwriting is similar to P. Tebt. I 25 (Tebtynis; 117BC) ll. 1f, 9f and 16, especially, letters: *alpha*, *pi*, *rho* and *tau*; and P. Tebt. I. 7 (Tebtynis; 114BC). l. 1f, especially, letters *pi* and *rho*.

1.	β	2
Παντάρκης	Αλ[Pantarkes, son of Al[
Ζηνόδωρος		Zenodoros
Πελωψ		Pelops
5. Κράτης		Krates.
Apparatus		
4. 1. Πέλωψ		



Commentary

1. The text begins with letter *beta*, which may refer to that this list is the second group of names, so it must be there another list with the first group of names.
2. Παντάρκης: This name occurs only through the Ptolemaic period and is known especially in Elephantine; O. Wilck. II. 1608 (Syene; III/IIBC). l. 3 f). Παντάρκης Φιλαμμῶνος; Pantarkes, son of Philammon.

Αλ[many possibilities are given in (N.B); Ἀλέξανδρος P. Hels. I. 6 (Herakleopolites; 164BC) l. 5; Ἡρώιδης καὶ Ἀλέξανδρος, Heroides and Alexandros; and Ἄλκιμος P. Tebt. III 841 (Tebtynis; 114BC) l. 1 Ἄλκιμος ὄπρδστῆτι (τετάρτη); Alkimos, collector of the quarter (tax)

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3. Ζηνόδορος: This name is very common through the Ptolemaic period, it is known especially in the Arsinoites; O. Mich. I. 90 (Ibion Eikosipentaruron; 155BC) l. 4f; πάτησοντήν Ζηνοδώρου ὑπόρειαν; Tread the grapes of Zenodoros.
4. Πέλοψ: This name is known; P. Princ. II. 16, Col. 2 (Arsinoite; 158BC) l. 8 διὰ Πέλοπος ὑπηρέτ[ο]υ; through Pelops, the attendant.

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