

List of Names
(P. Cairo Museum SR 3049/95 Verso)

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A dark brown papyrus damaged in the right upper side. It measures 10 cm width and 18.2 cm height, mutilated and suffers from some holes. The upper, lower and left margins are kept. The document contains eighteen lines, the ink in the beginning of the first line and the end of the fifth line is so abraded that makes the reading difficult. The letters have been written separately across the fibers on the verso side in a professional semi cursive hand.

This text is one of a papyrus collection found in Fayum province by the farmers and brought to the Egyptian Museum in Cairo in 26 June 1927. The majority of these papyri are from Theadelphia village (Harit) and a very few from Karanis village (Kom Oshim).

This text is a list of sixteen men, most probably of persons available for service. One of those men, Heron son of Aphrodisios (line 6), has been mentioned in Soterichos archive, who lived in Theadelphia in the second half of the 1st and the beginning of the 2nd century⁽¹⁾. He was a lessor of a palm-grove together with another person, and gave the lessee Soterichos a receipt for rent⁽²⁾. Heron the son of Aphrodisios was in the year 88 AD about forty years old⁽³⁾, therefore one may assume that this list returns to the same place and date of Soterichos archive.

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The names Heras (line 9) and Tesenouphis (line 11) are names for men or women ⁽⁴⁾ (see note lines 9,11). All the other fourteen names of the list are Masculine, therefore these names should be for men and not for women. The craft of Tenesouphis, as a cobbler (ηπητης) is mentioned instead of his father's name (see note line 11).

The name Sambas in line 13 is mentioned as son Tapsois, which is a feminine name⁽⁵⁾. Sambas was fatherless (απατωρ) and this name is his mother's name. More than 800 attestations of fatherlessness are known in papyri, from the beginning of the first to the late third century. Many of the apatores were children of roman soldiers, but not all, since the term is attested a few times after 197 AD, when the ban on the roman soldiers' marriage is lifted. The term απατωρ is attested in Arsinoite and many other nomes, while χρηματιζων μητρος "officially described as the son of (name of mother)" was found in Oxyrhynchite nome⁽⁶⁾. The term απατωρ is usually noted before the mother's name, but in some cases, as here, the term is not mentioned (see note line 13).

Text:

- τ(ο) αυτ(ο) ταβλι(ον)
Ζωιλ[ο]ς Ηρωνος
Ιασων Χαιρημονος
4 Καιπιω[ν] Ερμιου
Ηρων Σαμβα
Ηρων Αφροδισι(ου)
Παπος Χαιριτος
8 [Σ]υρο[ς] Απολ[λ.]ων(ος)
Ηρας Χρυσαφ[ιο]υ

- Αρητας Νεωνος
Τεσενουφισ Ηπητης
12 Αρητας υιος
Σαμβα[ς] Ταψοιτος
Σωκρατης Ηρακ[λει]δου
Ηρακλης Διου
16 Πεθευς Διου
Μυσθαρ[ας] Πτολεμα[ιο]υ
γ(ινονται) ις

Translation:

The same list
Zoilos, son of Heron
Iason, son of Chairemon
Kaipion, son of Hermias
Heron, son of Sambas
Heron, son of Aphrodisios
Papos, son of Chairis
Syros, son of Apollon
Heras, son of Chrysaphios
Aretas, son of Neon.
Tesenouphis, son of Epetes (the cobbler)
Aretas, his son
Sambas, son of Tapsois
Sokrates, son of Heraklides
Herakles, son of Dios
Petheus, son of Dios
Mystharas, son of Ptolemaios
(The total) 16
Commentary :

1 ταβλι(ον) the reading is doubtful. The letters λι are written together as one letter and could be υ, therefore one may read ταβ(λιο)υ

9, 11 the proper names Ηρας (line 9) and Τεσενουφίς (line 11) can be masculine or feminine, see introduction. This kind of Greek names is very rare. The following proper names are also from the same kind: Εριευς, Εσουηρις, Μαρους, Στοτοητις, Φιλους, see Preisigke, Namenbuch s. v.; Foraboschi, Onomasticon, s. v.

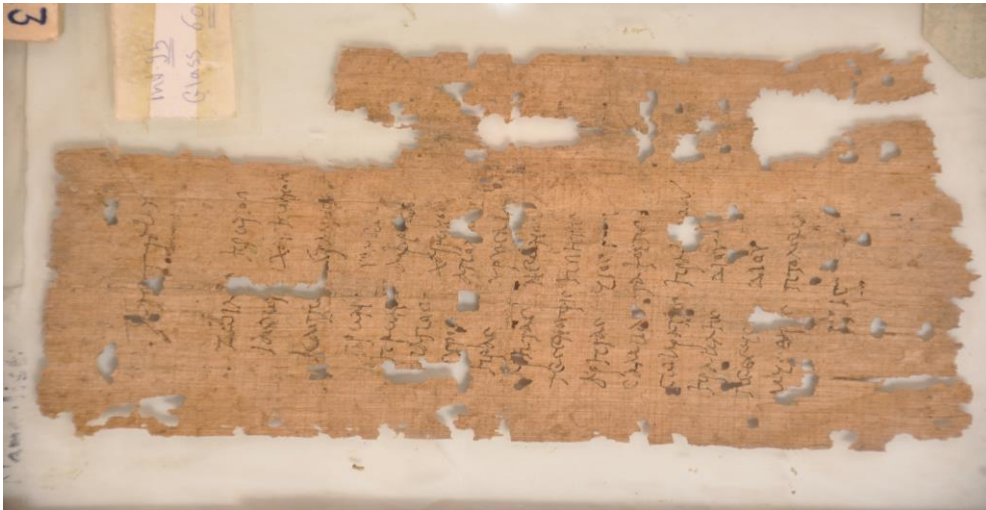
Ηπητης is used as proper name and could be written also ηπητης “cobbler” as the craft of Tesenouphis, cf. P.Tebt.III 1076, 22 (List of names, late second century BC).

13 Ταψοις is a woman’s name, see the introduction. The mother’s name of the fatherless persons is usually preceded by απατωρ μητρος, and sometimes by απατωρ, or μητρος only. In rare conditions it is mentioned directly without any term before the mother’s name, as here, cf. P.Amh.II 98, 6 = C.Pap.Jud.III 468, 6 (Abstract of contracts from Hermopolis, after 28. October 211? AD): Ερμαιοϛ Ελενης; SB XX 14076, 5 (Account from Oxyrhynchus, 5th or 6th century AD): δ(ια) Παμουθιου Ελενης. There is also another way to write the mother’s name of the fatherless persons as in P.Athen. 43, 3 Verso (Arsinoite, 131/132 AD): Σωτας ο της Ελενης.

17 γ(ινονται) ις: The total of the proper names is sometimes counted at the end of the list. This list contains of sixteen men.

Notas

1. Sayed Omar, Das Archiv des Soterichos, Westdeutscher Verlag , Opladen Germany 1979.
2. P.Soter. 6 (4. November 88 AD), Theadelphia.
3. Ibid line 7.
4. See Preisigke, Namenbuch s. v.; Foraboschi, Onomasticon, s.v.
5. See ibid.
6. See Myrto Malouta, The Terminology of Fatherlessness in Roman Egypt, Proceedings of the 24th International Congress of Papyrology, Helsinki Finland 2007, Vol.II pp.615ff.



قائمة أسماء

(المتحف المصرى - سجل خاص ٩٥ / ٣٠٤٩)

ملخص

- البحث عبارة عن دراسة وتحقيق ونشر وثيقة بردية لم تنشر من قبل، كان قد تم العثور عليها في الفيوم مع أرشيف سوتيريخوس الذى عاش في قرية ثيادلنيا في النصف الثاني من القرن الأول وبداية القرن الثاني الميلادى. الوثيقة عبارة عن قائمة أسماء تتكون من ستة عشر رجلا، ربما من أجل القيام بإحدى الأعباء الإلزامية. و ترجع أهمية هذه الوثيقة الى ما يلى:
- ١- ذكر اسم أحد الأشخاص المجهولى النسب متبوعا بإسم أمه مباشرة، دون إضافة أى كلمة تدل على أنه مجهول النسب، أو أى مصطلح يدل على أن الإسم الذى يلى اسم الشخص هو اسم الأم ، وهى من الحالات النادرة جدا فى الوثائق البردية (سطر ١٣).
 - ٢- ورد اسمان كانا يستخدمان كأسماء أعلام يونانية للرجال والنساء فى نفس الوقت ، علما بأن اطلاق نفس الأسم على الرجل و المرأة فى مصر فى العصرين البطلمى والرومانى كان نادرا جدا (سطر ٩ ، ١١).
 - ٣- إستخدام الحرفة كلقب بدلا من اسم الأب: تيسينوفيس الإسكافى (سطر ١١).