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Ten Coptic ostraca at the IFAO

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Ten Coptic ostraca at the IFAO

ANNE BOUD'HORS, ESTHER GAREL
IN COLLABORATION WITH CHRISTINE AYAD,
HADEER BELAL, FATMA EL-GEHALI, MUHAMMADY FATHY,
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RÉSUMÉ

Publication de dix ostraca coptes par un groupe d'étudiants égyptiens sous la direction des auteurs. Ils comprennent trois exercices de piété, quatre lettres, deux textes juridiques et un compte. Ils proviennent, à une ou deux exceptions près, de la région thébaine.

Mots-clés : anthroponymes, Bible, copte, formules épistolaires, formules juridiques.

ABSTRACT

Publication of ten Coptic ostraca by a group of Egyptian students under the direction of the authors. They include three devotional exercises, four letters, two legal texts and one accounting document. They originate, except for one or two, from the Theban region.

Keywords: anthroponyms, Bible, Coptic language, letter-writing formulas, juridical formulas.



INTRODUCTION

Anne Boud'hors, Esther Garel

This article is the result of an initiation workshop to the edition of Coptic ostraca that was held in January 2017 at the Ifao and aimed at training ten Egyptian students.¹ Besides theoretical lectures given in the morning, each participant received an unpublished ostrakon to be studied and edited, a task which could be continued over the following months thanks to digital images. The IFAO collection was particularly suitable for this experience, as it includes, besides hundreds of unpublished ostraca (usually very fragmentary), some nice pieces identified by Chantal Heurtel during her different missions.² It also provides a good sample of various texts, as we will see hereafter. Since the ostraca from Baouit and Edfou have already been published,³ it is very tempting to suppose that those remaining come from the Theban area, the primary producer of such texts. For some of them, there is no doubt as they bear a number and indications linking them to the excavations carried out by Bernard Bruyère at Deir el-Medina.⁴ Others call for caution, as the circumstances that brought them to the IFAO are often unknown. Some may have been bought, but such information is rarely mentioned. Even in such cases, the Theban region remains the most probable origin, although the resemblance between ostraca from Thebes and those from Edfou can be misleading.

The group of ten ostraca published below starts with three exercises of piety, probably connected with monastic life: once again they show how Biblical wisdom books were important to the piety of the monks. Next come four letters that are most probably Theban considering their content and the formulas used therein. Actually, rather than letters, those texts are emergency messages, lacking any polite form of address. The majority are difficult to elucidate in detail and reflect the day-to-day concerns of the local inhabitants, monks, clerics and lay people to get food supplies and various items. Finally, two legal texts are presented that can be identified and partially reconstructed despite their fragmentary state, thanks to usual known formulas. The last text is a kind of account, written in a dialect (Fayyumic) that contradicts a Theban origin.

The type of pottery used for the writing also varies greatly. Sylvie Marchand, who is responsible for the ceramic studies at the IFAO, spent some time with the participants, to familiarize them with the terminology and give them information on their respective ostrakon; this was a precious aid for which we would like to thank her.

Ostraca bear a main inventory number "OC" (ostrakon copte). In a previous inventory, a "C" number was also indicated. However, the receivership number figuring on numerous items is not mentioned here.⁵

¹ Workshop mentored by Anne Boud'hors, Esther Garel and Chantal Heurtel, in the frame of a "specific action" financed by the IFAO.

² Among which OC 131, 216, 256, 317 have been published in HEURTEL 2017, OC 244 and 277 in Heurtel 2018.

³ *O. Bawit/Ifao* et *O. Edfou/Copte*.

⁴ That is the case with the limestones, see *O. Theb. Ifao*, but also with some potsherds.

⁵ Some information on the ostraca is available online at: <http://www.ifao.egnet.net/bases/archives/ostraca/>.

1. PSALMIC CONCORDANCE FOR THE WORD “PRINCE”

Adel Rashed

Ifao, Inv. OC 181 (C 1851)

[FIG. 1]

10 × 10.5 cm

Provenance unknown

8th cent.

Following a pattern well attested in Coptic ostraca (see *O. EdfouCopte* 3-6, *O. CrumST* 7 & 10, *O. Mon.Epiph.* 16)⁶ this small text is a kind of concordance of the word $\alpha\rho\chi\omega\upsilon\varsigma$ in the Psalms. Some mistakes or repetitions in the quotations show that it was a matter of personal practice, perhaps a way of simultaneously meditating and exercising scribal skill.

The ostrakon bears only a small sample of the occurrences of the word $\alpha\rho\chi\omega\upsilon\varsigma$ in the Psalms, since there are more than 20 attestations contained in 18 Psalms.⁷

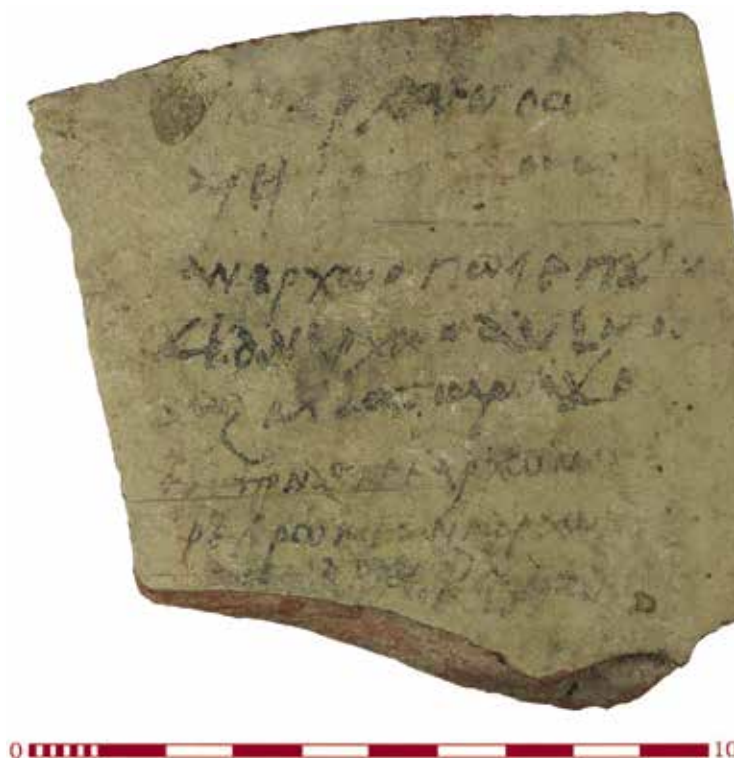


FIG. 1. Ifao, Inv. OC 181 (C 1851).

⁶ On Psalm quotations in ostraca see DELATTRE 2012, HEURTEL 2017 (no. 3 in her publication is another example of a concordance), and DELATTRE forthcoming.

⁷ Cf. BOSSON 1997, p. 278.

The text is written on a Marl pottery, with a yellow-brown surface. The bottom part of the ostrakon was probably broken. The script is globally bilinear, sloping, and rather skilled. It is thicker in the three central lines of the text, which may be due to the reed.

traces Δ

ΔΝΑΡΧΩΝ CΩΟΥ?
 ΔΥΕΙ ΕΥΜΔ ΝΟΥΩΤ
 ΔΝΑΡΧΩΝ ΠΩΤ ΕΠΧΙΝ-
 5 ΧΗ ΔΝΑΡΧΩΝ ΔΥΖΜΟΟC
 ΔΥΖΜΟΟC ΔΥΩΔΧΕ
 ≠ ΜΠΡΝΑΖΤΕ ΕΑΡΧΩΝ ΟΥΔΕ [ΕΩΗ-]
 ΡΕ ΝΡΩΜΕ ≠ ΝΝΑΡΧΩΝ
 ΝΝΑΡΧΩΝ
 10 [ΔΝΑΡΧ]ΩΝ ΔΥΩΔΧΕ
 [---] *traces*

- 1 The ink of this line is very faded, and it is difficult to determine if it has been erased. One is tempted to read ΔΡΧΩΝ again, but it is very uncertain.
- 2-3 *The rulers gathered themselves, they came to the same place:* Ps. 2,2 (the Coptic version does not have ΔΥΕΙ).
- 4-5 *The rulers persecuted (me) without a cause:* Ps. 118,161 (the Coptic version gives ΝCΩῖ after ΠΩΤ, see Budge 1898, p. 134).
- 5-6 *The rulers they sat. They sat (and) spoke:* cf. Ps. 118,23 (ΔΝΑΡΧΩΝ ΖΜΟΟC ΔΥΩΔΧΕ ΕΡΟῖ). There was enough space to write ΕΡΟῖ, but no trace can be seen.
- 7-8 *Trust not in rulers nor in the children of men:* Ps. 145,3. This quotation is isolated by the use of ≠ at the beginning and at the end.
- 8-9 The reason for the repetition of ΝΝΑΡΧΩΝ here is not clear.
- 10 *The rulers, they spoke.*

2. PSALMIC PRAYER

Girgis Ibrahim

Ifao, Inv. OC 91 (C 1907)

[FIG. 2]

13.5 × 13 cm

Provenance unknown

7th-8th cent.

The text seems to be composed of short quotations from the Psalms.⁸ Even though some sentences could not be identified as coming from the Psalms, their meaning is consistent with the general theme of the text, that is to say, salvation from sin. It may be interpreted as a personal prayer. Such compositions are well attested in the Theban region, as well as in Edfu (see *O. EdfouCopte* 3-6). Given the non-typical nature of the pottery, it is difficult to propose a provenance.

Fragment of an African “bag-shaped” amphora (Upper-Egyptian production), with three horizontal broad incisions and decoration at the upper part. Upper and right margins are preserved. The script is majuscule and slightly sloping; **h** has a minuscule form, as well as one of the **m** (l. 6); **b** is big; **p** has a kind of serif at the bottom part. The end of line 3 is filled with vertical strokes.



FIG. 2. Ifao, Inv. OC 91 (C 1907).

⁸ On the so-called “Psalmic compositions”, see DELATTRE 2012; DELATTRE forthcoming.

[---] ΧΟΕΙC . . ἸΝΤΟΚ ΠΕ ΠΑΒΟΗΘΟC
 [---] . ἸΝCΑ ΠΑΩΩ ΜΠΡΤΡΑΜΟΥ
 [---] . ΜΑ · ///////////////////////////////////
 [---] ΔΗΓ ΔCΘΕΗHC ΜΠΡΚΑΔΤ ΝCΩΚ ΧΕ
 5 [--- ΜΑΤΑΛCΟ] ἸΤΑΨΥΧΗ ΧΕ ΔΙΡ ΝΟΒΕ ΕΡΟΚ
 [--- ΜΠΕ]ΚΜΤΟ ΕΒΟΛ ΔΥΩ ΜΝ ΚΕΜΔ Μ
 [---] ΧΟΕΙC ΠΧΟΕΙC ΝΑΖΜΕΤ
 [---] . ΟΥΟΝ

1 βοηθός || 4 ἀσθενής || 5 ψυχή

[...] Lord, ??, *You are my strength* (Ps. 39,18 [Budge 39,17], ou Ps. 70,7)
 [...] to my cry, don't let me die!
 [...] ...
 [...] *I am weak* (Ps. 6,3 [Budge 6,2], *don't abandon me because* (Ps. 70,9-10)
 5 [...] *Heal* my soul for I sinned against You! (Ps. 40,5 [Budge 40,4])
 [...] before you (*passim* in the Ps.) and there is no other place of
 [...] Lord. *Lord, save me!* (Ps. 139,2 [Budge 139,1])
 [...] ...

7-8 Between these two lines, traces of two letters written one above the other can be seen but not interpreted.

3. EXERCISE WITH BIBLICAL CITATIONS

Youhanna Reda Elia Matta

Ifao, Inv. OC 99 (= C 2014)

[FIGS. 3-4]

11 × 8.2 cm

Provenance unknown

Imported amphora

7th-8th cent.

Potsherds served many uses in daily life, serving as a cheap writing material when a more expensive one (papyrus) was not needed. In the case of this ostrakon, it seems that we are dealing with a draft, possibly written by a monk, as is suggested by the three unrelated texts that it contains. The main text, on the recto, is a citation from the canonical Book of Proverbs of Solomon (27,5-6).⁹ We can easily assume that the scribe was reciting the biblical verses from memory, not copying them from a book in his hands, as we can observe some orthographic variations not attested in any published version of the canonical Book.

⁹ Which have been already published in many publications in different attested versions (see CIASCA 1889, p. 187; WORRELL 1931, p. 93)

It is impossible to be sure why this particular verse was chosen: was the scribe of this ostrakon experiencing a similar experience of dishonesty or betrayal from someone who showed him kindness, and consoling himself with the biblical verses? Or simply reciting the biblical verses as a mean of retaining them in his heart and mind?¹⁰

After this quotation, the scribe started writing a sentence that sounds like an introduction of himself, “I am the miserable...”, but he stopped without giving his name. Then, after a space, two lines are written in a smaller script at the bottom of the ostrakon. It is the beginning of an epistolary formula, where the name of the sender is Souai. If the script is the same as in the main part (see below), Souai may be the name of the scribe. Finally, the same scribe probably used the verso of the ostrakon to start writing a Psalm verse, again interrupted. All these texts show that the scribe of the ostrakon was simply using it as a draft or a personal notebook where he could freely express what was on his mind.

The ostrakon bears writing on both sides. There are traces of water damage on the recto. The script is globally bilinear, even though some letters are bigger (ⲃ, ⲉ); ⲏ has the shape of a “h”; there are some ligatures (ⲕⲉ in l. 8). The use of superlinear strokes is not consistent (note the two long strokes on recto l. 5 and verso l. 1: maybe an “essai de plume”?). Even though the script of the last two lines on the recto and of the verso looks different from the main script, it could well be the same hand (ⲁ, γ and ⲉ have the same shape).



FIG. 3. Ifao, Inv. OC 99 (= C 2014) recto.

¹⁰ As the simple expression of keeping the Lord's commandment in Deuteronomy 10, 18–20: “You shall take these words of mine to heart and keep them in mind... Write them up on the door-posts of your houses and on your gates.”

Recto (outside)

- + ΝΑΝΟΥ
 {N}ΣΕΝΧ\Π/ΙΟ
 ΕΥΘΟΛΠ ΕΒΟΛ
 ΕΣΟΥΕ ΕΥΜΝΤ-
 5 ΨΒΡ ΕΣΕΗΠ ΝΑΝΟΥ
 ΜΠΩΛΣ ΝΟΥΨΒΡΕ
 ΕΣΟΥΕ ΜΠΙ ΝΟΥΧΑΧΕ
 ΔΝΟΚ ΠΕΤΑΛΕΠ-
 ΩΡΕΙ
 10 {N}ΔΝΟΚ ΣΟΥΔΙ Ε<Ι>
 ΣΖΔΪ ΕΙΩΠΙΝΕ ΕΤ_{exit}



FIG. 4. Ifao, Inv. OC 99 (= C 2014) verso.

Verso (inside)

- + ΠΝΟΥΤΕ ΔΥΩ ΠΧΟΕΪC
 ΔΥΜΟΥΤΕ ΕΠ<Κ>ΔΣ ΕΒΟΛ
 ΣΝΝΜ *exit*

5 ΨΒΡ: ΨΒΗΡ Worrell || 6 ΝΟΥΨΒΡΕ: ΝΟΥΨΒΗΡ Worrell || 8-9 ταλαίπωρος

(Recto) + *Better is the open rebuke than a secret (s) friendship. Better are the wounds of a friend than the kiss of an enemy* (Prov. 27, 5-6).

I am the humble one...

(10) *I Souai, I write and greet...*

(Verso) + *God and the Lord called the earth from the...*

Recto

2 {N} ΖΕΝΧΠΙΟ: ΖΕΝΧΠΙΟ Worrell 1931, p. 93; Ciasca 1889, p. 187; Greek ἔλεγχος (without article).

10 the N before ΔΝΟΚ maybe by confusion with the word ΝΑΝΟΥ as it is repeated in the first two previous sentences of the biblical quotation).

Verso

Free and incomplete quotation from Ps. 49,1: ΠΝΟΥΤΕ ΝΝΝΟΥΤΕ ΠΧΘΕΙC ΔΑΥΔΑΧΕ ΔΥΩ ΔΑΜΟΥΤΕ ΕΠΚΑΞ ΕΒΟΛ ΖΝ ΜΜΑ ΝΩΔ ΜΠΡΗ ΩΔ ΠΕΥΜΑ ΝΖΩΤΗ, *The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof.*

4. MESSAGE REGARDING A CHURCH VESSEL

Christine Ayad

Ifao, OC 252 (C 1906)

[FIG. 5]

11 × 11 cm

Western Thebes

Late Roman Amphora 7

7th cent.

The text is a letter from a certain Petros to an unknown recipient. Petros is somewhere in Western Thebes, and his “father” sent him to Ape regarding the matter of the church vessel of Apa Mena. Petros writes to settle a meeting between him and the addressee. The message is very brief (there are no greetings), and the difficult construction in line 7 makes it somewhat unclear.

The letter shows three points of interest. The first one is that the letter mentions Ape (= Louxor), which ensures the Theban provenance of the ostrakon. Second, the ostrakon mentions a church of Apa Mena, thus new evidence for his cult in Ape. Third, the text provides a new attestation of the word ΚΥΜΗΛΙΟΝ, which most probably means “church vessel”. Another comparable letter is *P. Mon.Epiph.* 282, where the sender Ananias writes to some priests asking them to hurry regarding the pay for church vessels.

The handwriting is a skilled sloping majuscule and could be assigned to the 7th century. The μ has two shapes. Besides the usual place of the superlinear stroke, the scribe put such a stroke on the final consonant of some words.

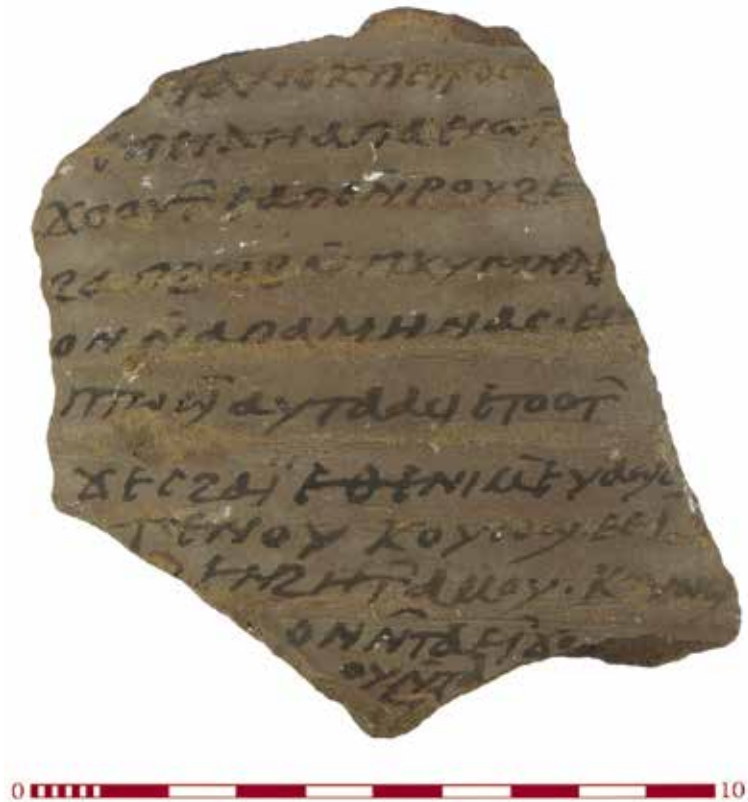


FIG. 5. Ifao, OC 252 (C 1906).

ⲓ $\overline{\text{ANOK PETROS}}$
 $\overline{\text{EPEIDH APΔEIOY}}$
 $\overline{\text{XOΟΥΤ ΕΑΠΕ ΝΡΟΥΣΕ}}$
 $\overline{\text{ΣΑ ΠΣΩΒ ΜΠΚΥΜΗΛΙ-}}$
5 $\overline{\text{ON ΝΑΠΑ ΜΗΝΑΣ · ΕΙΣ}}$
 $\overline{\text{ΠΤΩΩ ΔΥΤΑΔΥ ΕΤΟΟΤ}}$
 $\overline{\text{ΧΕ ΣΔΙ ΕΘΕ ΝΙΜ ΕΥΛΩΣ}}$
 $\overline{\text{ΤΕΝΟΥ ΚΟΥΩΩ ΕΕΙ}}$
 $\overline{\text{ΕΝΣΗΤ ΔΜΟΥ · ΚΟΥΩΩ}}$
10 $\overline{\text{ON ΝΤΑΕΙ ΧΟ-}}$
 $\overline{\text{ΟΥ ΝΤΑ-}}$
 $\overline{\text{ΕΙ}}$

2 ἐπειδή || 4-5 κειμήλιον || 7 l. εγογάως

I am Petros. My father sent me to Ape in the evening regarding the matter of the church vessel (s) of Apa Menas. Here is the order that was given to me: "Write whatever manner they want." Now (if) you want to come to the north, come. And (if) you prefer (10) me to come, send (for me) and I will come.

- 3 **ⲁⲡⲉ** See Timm vol. 1, p. 133.
- 4 **ⲕⲩⲙⲙⲁⲓⲟⲛ** This term borrowed from the Greek *κειμήλιον* (also *κοιμήλιον*, cf. Förster, *WB*, p. 400) designates a church vessel; see Muyser 1937.
Such objects have been preserved, for example a silver chalice that has an inscription on its head stating that it is a sacred vessel (*ⲕⲩⲙⲙⲁⲓⲟⲛ*) dedicated to a certain church in a Fayoum village (Louvre Inv. OA 11311; cf. Bénazeth, Rutschowskaya 2000, p. 181). An article gathering all the new attestations of this word is under preparation by A. Boud'hors.
- 5 **ⲁⲡⲁ ⲙⲏⲛⲁⲥ** The text doesn't specify the type of religious institution (church, sanctuary, monastery). A. Papaconstantinou points out Thebes in general as a cult center for Apa Mena, mentioning in particular Jeme, the mountain of Jeme and Armant, but not Ape (Papaconstantinou 2001, p. 161). Four documents from Thebes in relation to a cult of Apa Mena can be identified. *O. Crum* 45 is a letter addressed to Apa Abraham about the appointment of a deacon to the service of a church of Apa Mena. In *P. KRU* 75, a monk and priest of the *topos* of Apa Mena on the mountain of Jeme acted as a scribe for the will of Jacob and Elias, the heads of the monastery of Epiphanius. *O. Vind. Copt.* 294 is another letter from Jeme mentioning a steward (*oikonomos*) of Apa Mena. Lastly a witness of *P. CLT* 9 is priest of "saint Apa Mena" (this information was gathered from the *Cult of Saints in Late Antiquity* database).¹¹ Furthermore, two recently published ostraca from the mountain of Armant mention a (*topos*²) of Apa Mena (*O. Lips. Copt.* II 10 et II, see Krueger 2019).
- 7 **ⲕⲁⲓ ⲉⲃⲉ ⲛⲓⲙ ⲉⲃⲁⲱⲥ** This sentence poses two difficulties. First the translation of the verb *ⲕⲁⲓ*, employed here in an absolute construction: does it simply mean "write"? Or could it mean "make the inscription", referring to an inscribed chalice like the object from the Louvre? Besides, the use of the definite article (*ⲉⲃⲉ*) prevents us from understanding *ⲛⲓⲙ* as an indefinite pronoun. One of the possibilities is to understand *ⲛⲓⲙ* as an interrogative, and to interpret the whole sentence, with an anacoluthon, as "write the manner: which one do they want?". However, the sentence remains too allusive to fully understand what is at stake.

¹¹ <http://csla.history.ox.ac.uk/>

5. LETTER FROM A SICK MAN

Hagar Saad Eldien Mostafa Saad

Ifao, Inv. OC 275 (C 1917)

[FIG. 6]

16 × 10 × 1.2 cm

Theban region

Late Roman Amphora 7

7th–8th century

This letter is addressed by Antonios to Petros. The lack of greetings at the beginning may indicate that the sender was irritated, or in a hurry, or simply ill, as he says on l. 6. He is asking for money (l. 5), perhaps to buy a drug. However, as is usual in this kind of text, the details of his request remain obscure. Ll. 11–12 could concern salt that had dried (and thus become useless?). Various sorts of salt were used in recipes.¹²

Even though the provenance of the ostrakon is unknown, the type of pottery, as well as the form $\mathfrak{M}\mathfrak{E}\mathfrak{I}$ - for the Negative Perfect (l. 6 and l. 10, instead of $\mathfrak{M}\mathfrak{N}\mathfrak{E}\mathfrak{I}$ -),¹³ point to the Theban region.

The text is almost complete, except for some letters on the left side. From l. 8 till l. 13, there are probably between two and four letters missing at the beginning. The script, a slightly sloping bilinear majuscule, looks quite skilled, although irregular and loose. There are some ligatures ($\mathfrak{A}\mathfrak{I}$, $\mathfrak{E}\mathfrak{I}$, $\mathfrak{E}\mathfrak{P}$, $\mathfrak{E}\mathfrak{T}$, $\mathfrak{O}\mathfrak{Y}$), \mathfrak{Y} is short. The language is standard Sahidic, except for some peculiar spellings ($\mathfrak{A}\mathfrak{N}\mathfrak{A}\mathfrak{W}\mathfrak{N}\mathfrak{I}\mathfrak{O}\mathfrak{C}$ and $\mathfrak{A}\mathfrak{N}\mathfrak{A}\mathfrak{O}\mathfrak{N}\mathfrak{I}\mathfrak{O}\mathfrak{C}$ for $\mathfrak{A}\mathfrak{N}\mathfrak{T}\mathfrak{W}\mathfrak{N}\mathfrak{I}\mathfrak{O}\mathfrak{C}$, $\mathfrak{G}\mathfrak{N}$ - for $\mathfrak{G}\mathfrak{N}$ - on l. 10 and probably 7), and Negative First Perfect $\mathfrak{M}\mathfrak{E}\mathfrak{I}$ -.

¹² See TILL 1951, p. 91 (no. 132).

¹³ See *O. Frangé*, introduction, p. 31; BOUD'HORS 2018a, pp. 294–295. For another new attestation of this form, see text 7 in this article.

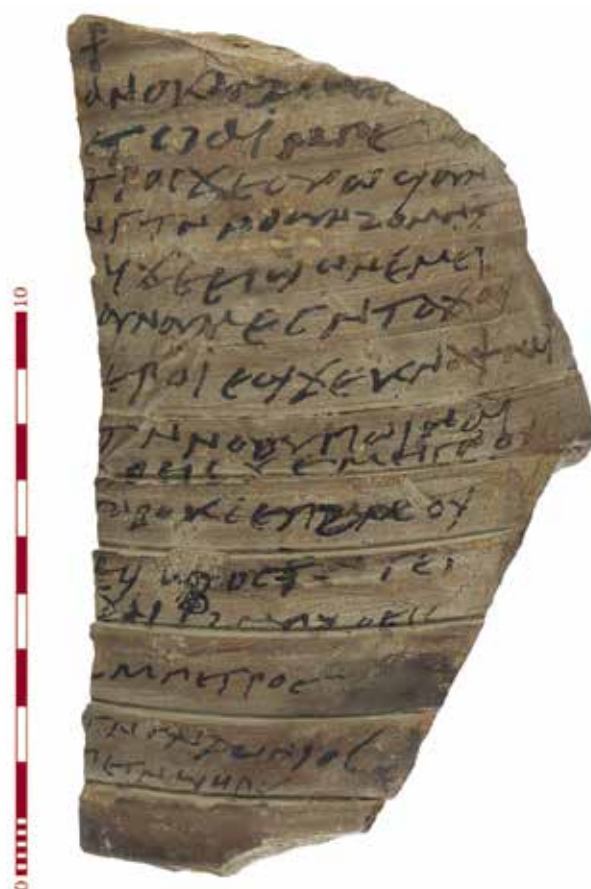


FIG. 6. Ifao, Inv. OC 275 (C 1917).

†
 ΑΝΟΚ ΑΝΔΩΝΙΟΣ
 ΕΤΣΔΙ ΜΠΕ-
 ΤΡΟΣ ΧΕ ΟΥΩΩ ΟΥΝ
 5 ΝΓΤΝΝΟΟΥ ΝΖΟΜΝΤ
 [Ν]ΔΙ ΧΕ ΕΙΩΩΝΕ ΜΕΙ-
 [ΓΝ] ΟΥΝΟΥΜΕΣ ΝΤΑΧΟϣ
 [2+?] ΕΡΟΙ ΕΩΧΕ ΚΝΑ† ΝΔΙ
 [2+?] ΤΝΝΟΟΥ ΠΩΙ ΝΔΙ
 10 [2+?] ΧΟΕΙΣ ΧΕ ΜΕΙΓΝ ΟΥ-
 [1+? Ν]ΤΑΒΟΚΣ ΕΠΖΜΟΥ
 [2+?] ΕΨΒΟСТ ΝΤΕΙ-
 [ΣΕ ΟΥ]ΧΔΙ ΣΜ ΠΧΟΕΙΣ
 [ΤΑΔ]ϣ ΜΠΕΤΡΟΣ
 15 [ΣΙ]ΤΝ ΑΝΔΩΝΙΟΣ
 ΠΕΤΝΩΗΡΕ

4 οὖν || 7 νοῦμμος || 9 ΤΝΝΟΟΥ corr. ex ΤΝΝΟΥ || 11 ΕΠΖΜΟΥ corr. ex ΕΠΜ.ΟΥ? || 12 ΒΟСТ corr. ex ΨΟΟΥΕ

It is me Antonios who is writing to Petros. Please, then, (5) send me the money, for I am sick and I did not find a nummus to spend for me. Since you are going to give me [...], send me mine (10) [... my] lord, for I did not find [...] to add to the salt [...] it is dried out in this [way]. Hail in the Lord! To give to Petros (15) from Antonios your son.

- 7 **ΝΟΥΜΕC** νοῦμμος generally refers to a coin of small value. TILL 1946, relying on a passage of Chassinat 1921, no. 93, proposed that the word could have the meaning of “tablet”, perhaps by analogy with the round form of a coin. As we are in a context of illness, this meaning should perhaps be considered here. Nevertheless, since copper coins are mentioned on line 5, money remains plausible.
- 8 **[ΕΒΟΛ]** ἐβοῖ is a plausible reconstruction for the beginning of the line.
- 8-9 If **ΤΥΝΝΟΟΥ** is an Imperative with an apodotic function, a negation **ΔΝ** may be required in the lacuna: “since/if you are not going to give me [?], send me mine”, but what does “mine” refer to?
- 10 **ΠΑ]ΧΟΕΙC** can be proposed for the beginning; but it remains uncertain whether or not there was something else.
- 11 A feminine word is expected in the lacuna, because of the feminine suffix in **ΒΟΚC**, unless this suffix has a neutral function here: perhaps only **ΟΝ**, as the end of **ΟΥ|[ΟΝ**?
- 12 Why did the scribe correct **ΥΟΟΥΕ** into **ΒΟCΤ**? The former is indeed frequent, and occurs, among many other contexts, in several recipes (drying out was part of the process); **ΒΟCΤ** is much rarer, but is attested in a Theban collection of recipes for preparing parchment (Crum 1905); these two leaves of papyrus are part of *P.Bodmer 58*, which has been recognized as a Theban manuscript: see Boud'hors 2018b); in this case, as in our text, it may be a more technical or pejorative word to indicate that something (parchment, salt or salt-composed product) is so dry that it cannot be used.

6. LETTER REQUESTING LENTILS

Ahmed Nakshara

Ifao, Inv. OC 104 (C 1916)

[FIG. 7]

10 × 9.5 cm

Theban region

7th cent.

The letter is addressed by a certain Psmoei to a deacon. First announcing the repayment of a due *tremissis*, Psmoei then asks his correspondent to send him a measure of lentils. No other clue is given in order to identify the correspondents or their locations. All that is known about the origin of the ostrakon is that Bernard Bruyère either found it during his excavations on the western bank of Thebes or bought it from an Egyptian dealer between 1922 and 1951.

There are, however, indications of a 7th century Theban origin. The mention of a certain Psmou, who is involved in a matter of money –one *tremissis*– in *P. Mon.Epiph.* 288,¹⁴ in addition to the regular mentioning of *Psmou* in the correspondence of apa Pisentius¹⁵ concerning the marriage of Psmou's daughter. Another issue that reinforces this hypothesis is the use of the mere title (deacon) to refer to the addressee. This usage raises the question about the possibility of the existence of just one deacon in the sender's zone that makes him famous enough to be addressed only by his title.

Fragment of a red Pseudo-Aswanese Late Roman Amphora. The letter is written on the recto only. The script is a skilled sloping majuscule, the size of the letters being somewhat irregular; note the ligature $\Delta\kappa$ in $\Delta\kappa$ (l. 5, l. 7).

Non-standard Sahidic forms are ΔINE (for OINE), typical for Southern texts, $\kappa\omega$, $\kappa\text{N-}$ instead of $\sigma\omega$, $\sigma\text{N-}$ (see Crum, Winlock 1926, p. 243), and the doubling of N in $\text{NNEP}\omega\text{IN}$.



FIG. 7. Ifao, Inv. OC 104 (C 1916).

¹⁴ "I went to the dwelling of Psmou, that I might receive the money. He brought me unto a man and said, 'He hath (?) not paid thee money.' If thou wouldst have the gold tremis and that I take it from [...] and bring it unto [...] will (?) bring the remainder of the money. I have not leisure [...] Farewell in the Lord" (transl. W.E. Crum).

¹⁵ *P. Pisentius* 15.1; 16.1,2,3,4; 35.1,2.

πσμωει εἰωινε
 επασον̄ παδιακο-
 νος μπρκη̄ δρικε̄ ετβε
 πτρημης̄ †ναωσκ̄ εχοογϣ
 5 νακ̄ αν̄ †νογ̄ ρ̄ πνᾱ νγ† ογαῖπε
 ννερωῖν̄ μπρωμε̄ ετναν̄ †-
 βαχε̄ νακ̄ ντεκμαχε̄ τωκ̄
 αρῖ̄ ταγαπη̄ μπρκω̄ νωογ̄
 † ταῖπε̄ ννερωῖν̄ ναϣ̄ χε̄
 10 πεσκηλμωσ̄ ροσε̄ τα<α>ς̄ μ̄
 παδιακονος̄ ριτη̄ πς[μ-]
 ωε[ι]

2-3 διάκονος || 4 τριμήσιον || 8 ἀγάπη || 10 σκυλμός || 11 διάκονος

(1) *Psmoei*, I am greeting my brother the deacon. Do not blame (me) for the tremissis, I will not delay sending it (5) to you. Now, please give the measure (oipe) of lentils to the man who will bring you this ostrakon, according to your own measure (maje). Be so kind, do not abstain from giving the measure (oipe) of lentils to him, because (10) the travel is difficult. Give it to the deacon from *Psmoei*.

- 1 πσμωει εἰωινε This introductory formula is problematic in two respects: first, the lack of a cross at the beginning, second the construction <name + εἰωινε> (one expects <name + ετωινε> or <ανος + name + εἰωινε>). It might be reasonable to assume that the first line, with † ανος, has disappeared. Another issue is the form of the name πσμωει, not otherwise attested. πσμω/ψσμω is a variant of πσμογ, and one could be tempted to think that the scribe has simply repeated the syllable ει before εἰωινε. However, the very end of the ostrakon could well be reconstructed as πς[μ]|ωε[ι], although πς[μ]|ω † is not to be excluded. It is therefore difficult to decide. If the name of the sender is πσμωει, is this another variant of πσμογ?
- 5-7 ογαῖπε ννερωῖν̄ *oipe* is a measure of grain smaller than the *artab* (ρτοβ: cf. Crum, *Dict.* 256a). Obviously, this measure was subject to local variations. This is probably why the sender asks the recipient to use his “own measure” (μαχε), which probably means that people had not completely standardized measurements for goods such as corn, lentils, etc.
- 8 μπρκω̄ νωογ̄ For this typically Theban expression, see Crum, *Dict.* 601a.
- 10 πεσκηλμωσ̄ ροσε̄ Usually the Greek word σκυλμός is used in Coptic texts (mostly Theban) preceded by an auxiliary verb such as ρ, βωκ, νεχ, σωκ, †, in expressions often translated by “Take the trouble (of coming and/or doing something)...”. However, here, the word is used alone, and it seems to have its original meaning, “travel”, as in *O. Frangé* 647. This is a way to urge the recipient, as travels were always considered difficult and dangerous in this region.

7. LETTER ABOUT SENDING VARIOUS GOODS

Amr el-Sharkawy

Ifao, Inv. OC 270 (C 1879)

[FIG. 8]

17 × 11 cm

Thebes²

Pseudo-Aswanese pottery

7th–8th cent.

The letter published here concerns the exchange of various commodities (crops, vegetables, dates, a type of leguminous plant called *arax*, oil). At least four individuals (sender, addressee, Elias, David) are involved in these exchanges. This text reflects the complexity of sending and receiving goods, a process which regularly takes the form of barter.

The letter bears no opening formulae or greetings, nor the names of either the sender or addressee. This indicates that the sender is either upset or in a hurry.

The word “ACHAT” can be read at the bottom of the sherd, indicating that it was bought on the antiquity market. However the text could be attributed to the Theban region on internal criteria (subject, phraseology), when compared to ostraca from other dossiers (*P. Mon.Epiph.*, *O. Frangé*).

The sherd is complete. The writing is bilinear and upright, resembling a bookhand, which is confirmed by the use of diacritical signs (coma, semicolon). The text is written in standard Sahidic. Note the form of negative perfect MEHTAAY (see text 5).

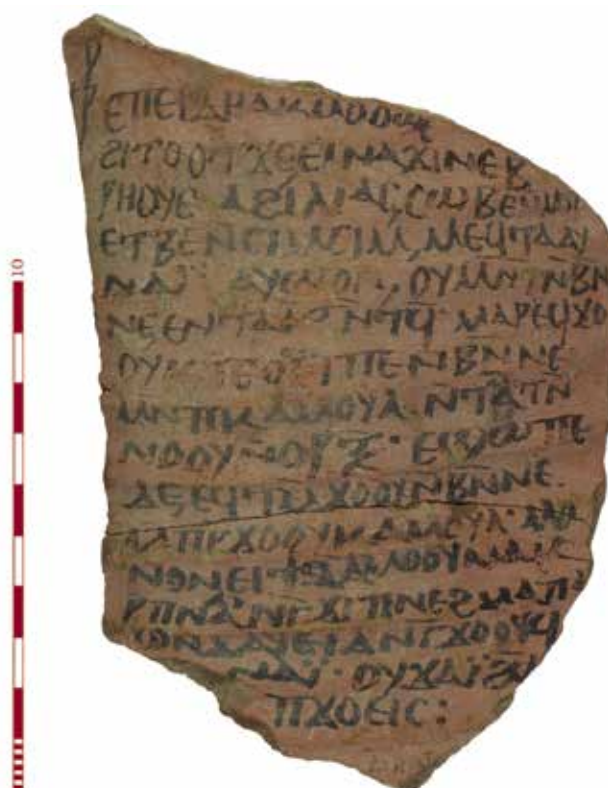


FIG. 8. Ifao, Inv. OC 270 (C 1879).

† ΕΠΕΙΔΗ ΑΚΜΟΟΨΕ
 ΖΙΤΟΟΤ ΧΕ, ΕΙΝΑΧΙ ΝΕΒ-
 ΡΗΟΥΕ ΔΣΙΛΙΑΣ, ΣΩΒΕ ΜΜΟΙ
 ΕΤΒΕ ΝCΙΜCΙΜ, ΜΕΨΤΑΔΥ
 5 ΝΑΪ · ΔΥΩ ΟΝ, ΟΥΜΝΤ ΝΒΝ-
 ΝΕ, ΕΝΤΑΪΘΝΤΨ · ΜΑΡΕΨΧΟ-
 ΟΥ ΝΤΕΟΕΙΠΕ ΝΒΝΝΕ
 ΜΝ ΠΚΑΜΟΥΛ · ΝΤΑΤΝ-
 ΝΟΟΥ ΝΟΡΞ · ΕΨΩΠΕ
 10 ΔΕ, ΕΨΤΜΧΟΟΥ ΝΒΝΝΕ.
 ΜΠΡΧΟΟΥ ΚΑΜΟΥΛ · ΜΟ-
 ΝΟΝ, ΕΙ† ΜΜΟΟΥ ΝΑΚ
 Ρ ΠΝΑ` ΝΓΧΙ ΠΝΕΣ ΜΑ ΠΑ-
 ΣΟΝ ΔΔΥΕΙΔ ΝΓΧΟΟΥΨ
 15 ΝΑΪ · ΟΥΧΑΪ ΞΜ
 ΠΧΟΕΙC:

1 ἐπειδὴ || 2 δέ || 7 οεῖπε εἰ corr. ex οἱ || 8 ντα corr ex ντν ? || 9 ἄρακος || 10 δέ || 12 μόνον

+ Since you left me, (saying) “I shall take the crops”, Elias laughed at me concerning the vegetables, he did not give them (5) to me. And as for a measure of dates that I found, may he send the measure of dates with the camel, in order that I may send the arax. And if (10) he does not send the dates, do not send a camel. Only when I give them to you, be so kind and take the oil at my brother David’s place and send it (15) to me. Hail in the Lord!

8. AGREEMENT

Hadeer Belal

Ifao, Inv. OC 248 (C 1875)

[FIG. 9]

9 × 5 cm

Deir el-Medina

This ostrakon provides the end of a legal deed, involving an agreement (l. 6 CΥΜΦΩΝΟΝ). This term most often designates a work contract, especially in texts from the Fayyum and Middle Egypt. Here the nature of the deed is not easily identified, since the document is designated through different words that don’t specify the type of transaction (ll. 1–2 ΕΓΓΡΑΦΩΝ, l. 10, 12 ΧΑΡΤΗΣ). Furthermore, the fact that ΝΙCΥΜΦΩΝΟΝ is a plural form seems to indicate that it doesn’t refer to the type of document, but rather to agreements that led to its drawing up.

On the back of the ostrakon, the indication “N. E. T. 46” (= north east of the temple) shows that it comes from Bernard Bruyère’s excavations of the temple of Hathor at Deir el-Medina.

The text is written on a fragment of an imported African amphora (undetermined family), with a yellowish surface. The text is written on the recto, the upper and the right parts are missing. It is difficult to evaluate the loss in the first lines since the ostracon could have had an irregular shape. The script is majuscule, regular, slightly sloping, and very similar to well-known Theban hands from the 7th century, such as hand D;¹⁶ η has a minuscule shape.

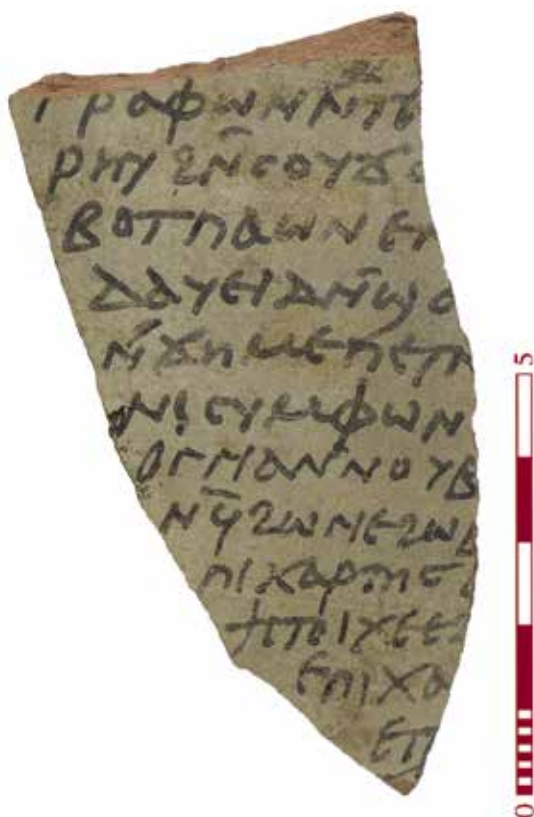


FIG. 9. Ifao, Inv. OC 248 (C 1875).

 [6-7] . . [--- $\epsilon\Gamma$ -]
 ΓΡΑΦΩΝ $\bar{\eta}\tau\epsilon$ [--- ϵ -]
 ΡΗΥ $\bar{\eta}\tau\epsilon$ COΥ ΧΟ[Υ--- ΜΠΕ-]
 ΒΟΤ ΠΑΩΝΕ Ν[---]
 5 ΔΑΥΕΙΔ $\bar{\eta}\tau\alpha$ [---]
 $\bar{\eta}\chi\eta\mu\epsilon$ ΠΕΤΝ[λ ---]
 ΝΙCΥΜΦΩΝ[ΟΝ ---]
 ΟΓΓΙΑ $\bar{\eta}\tau\alpha$ [ΜΠΡΟCΤΙΜΟΝ]
 ΝΥΖΩΝ ΕΖΩΒ [ΝΙΜ ΕCΗC Ε-]

¹⁶ See *O. Crum*, p. xv; GAREL forthcoming.

10 ΠΙΧΑΡΤΗΣ Δ[ΝΟΚ ± 7]
 †CΤΟΙΧΕ ΕΞ[ΩΒ ΝΙΜ ΕΨΗ2]
 ΕΠΙΧΑ[ΡΤΗΣ ---]
 Έγρ(άφη)[---]

2 ἔγγραφον || 7 σύμφωνον || 8 οὐγκία, πρόστιμον || 10 χάρτης || 11 στοιχεῖν || 12 χάρτης || εγρ ostr

[...] deed [...] on the twenty-[?] day [of the] month Paone [...] (5) David, the [...] of Jeme. Whoever will [...] these agreements [...] ounce of gold [as a fine], and he shall recognize [all] the things [written in] (10) this document [...] I, [...], I agree with everything written in this document. Written [...].

- 1-3 ΕΓ[Γ]ΓΡΑΦΩΝ ΝΤΕ[--- Ε][ΡΗΥ
 ΝΤΑ[---] should be expected here, but is difficult to read ; in that case, we could supply ΝΤΑ[ΝΠΙΘΕ ΜΝ ΝΕΝΕ]ΡΗΥ / ΝΤΑ[ΥΠΙΘΕ ΜΝ ΝΕΥΕ]ΡΗΥ, understanding the verb as temporal perfect, or ΝΤΑ[ΝCΜΝΤ4 ΜΝ ΝΕΝΕ]ΡΗΥ / ΝΤΑ[ΥCΜΝΤ4 ΜΝ ΝΕΥΕ]ΡΗΥ. Both solutions seem a little long for the size of the lacuna.
- 4-6 Ν[---] | ΔΔΥΕΙΑ ΝΨΔ[---] | ΝΧΗΜΕ
 We could have here the mention of two officials from Jeme, David and somebody else in the presence of whom (l. 4-5 Ν[Δ2ΡΝ + 1st name] ΜΝ | ΔΔΥΕΙΑ) the contract was drawn up. However no known official titles begin with ΨΔ[.
- 6-8 ΠΕΤΝ[Δ ---] | ΝΙCΥΜΦΩΝ[ΟΝ ---] | ΟΓΓΙΑ ΝΝΟΥΒ [ΜΠΡΟCΤΙΜΟΝ] The penal clause, without having any exact parallels can be reconstructed as such on the base of similar documents :
 ΠΕΤΝ[ΔΠΔΡΔΒΔ Ν-] or ΠΕΤΝ[ΔΕΙ ΕΒΟΛ Ε-] (see RICHTER 2008, pp. 196–197)
 ΝΙCΥΜΦΩΝ[ΟΝ Ν4†/ΕΨΝΔΤΙ ΝΟΥ-] (or another amount)
 ΟΓΓΙΑ ΝΝΟΥΒ [ΜΠΡΟCΤΙΜΟΝ] (see P. KRU 21,70; 74,92).
- 8-9 ΝΨΩΝ ΕΞΩΒ [ΝΙΜ ΕΨΗ2 Ε][ΠΙΧΑΡΤΗΣ
 For a parallel, see P. KRU 105, 13. On the verb ΨΩΝ, see Richter 2008, pp. 335–336. The word ΧΑΡΤΗΣ, “papyrus”, is used, although the text is written on a potsherd, which could indicate that it is a copy or a summary of a document written on papyrus. The same phenomenon is known from the archive of Abraham, bishop of Hermonthis (see Fournet 2018, p. 200).

9. END OF A SETTLEMENT OF DISPUTE (?)

Muhammady Fathy Muhammed

Ifao, Inv. OC 329 (C 827)

[FIG. 10]

16 × 16.5 cm

Theban region?

7th–8th cent.

The text preserved here is the end of a legal deed whose nature is not completely clear. However, the presence of certain words such as $\alpha\mu\alpha\varsigma\tau\epsilon$, “possess” (l. 7), $\rho\ \chi\omicron\epsilon\iota\varsigma$, “own” (ll. 11–12) suggest that the transaction involves a transfer of property. Furthermore, the use of the reciprocal pronoun $\nu\epsilon\gamma\epsilon\rho\epsilon\omicron\gamma$ (l. 3) and the distributive $\nu\omicron\gamma\alpha\ \nu\omicron\gamma\alpha$ (l. 4, l. 8?), as well as the use of an expression such as “according to what God/justice inspired to our heart” (ll. 8–9), are strong clues that we deal here with a settlement of a dispute concerning a property.

The document is written on a red ribbed pottery sherd (Pseudo-Aswanese type). The text is broken in its upper, left and right part; only the last three lines are complete, indicating that the upper part of the sherd must have been much broader. The script is bilinear and slightly sloping, without any ligatures. Supralinear strokes regularly take the form of a slanting stroke (cf. l. 6, l. 7, l. 12). The scribe spells $\lambda\omicron\gamma\epsilon\tau\iota$ instead of the usual $\lambda\gamma\alpha\iota\tau\epsilon\iota$ and $\lambda\iota\varsigma\alpha\iota$. Note that the spelling peculiarity and mistakes are more numerous in the scribe’s signature.

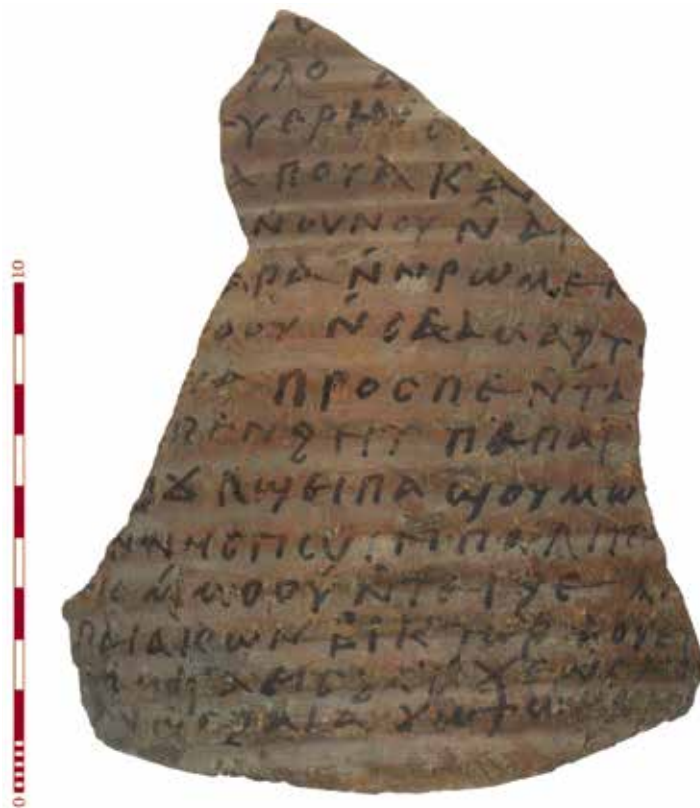


FIG. 10. Ifao, Inv. OC 329 (C 827).

 [---] . [---]
 [---] ΥΛΟ vac. Δ[---]
 [---] Ν] ΕΥΕΡΕΟΥ Ε . [---]
 [---] ΠΟΥ] Δ ΠΟΥΔ ΚΑΤ[Δ ---]
 5 [---] . ΝΟΥΝΟΥ ΝΔΙ[---]
 [---] Π] ΔΡΑ ΝΝΡΩΜΕ Ν[---]
 [---] . ΟΟΥ ΝΣΕΑΜΔΣΤΕ [---]
 [ΠΟΥΔ ΠΟ] ΥΔ ΠΡΟΣ ΠΕΝΤΑ[---]
 [---] ΠΕΝΣΗΤ ΠΕ ΠΑΙ [---]
 10 [---] . Χ ΠΩΕΙ ΠΑΨΟΥΜΩ [ΜΝ]
 [ΙΩ(2)] ΔΝΝΗC ΠΩΙΝ ΠΑΛΙΤΕ [Ρ ΧΟ-]
 ΕΙC ΜΜΟΟΥ ΝΤΕΙΣΕ ΔΝ[ΟΚ]
 ΠΔΙΑΚΩΝ ΒΙΚΤΩΡ ΔΟΥΕΤ[Ι]
 ΜΜΟΙ ΔΕΙCΣΑΙ ΧΕ ΝCΕΝΟΙ
 15 ΔΝ Ε{ Ι } CΣΔΙ ΔΥ{ Χ } Ω † Ω ΜΜΝΤΡ[Ε]

4 κατά || 6 παρά || 7 ἡCε corr ex ἡCα || 8 πρὸς || 9 πε corr ex πα? || 13 διάκονος αἰτεῖν || 14 νοεῖν

[...] they stopped and they [...] with each other [...] each of them according to [...] at the hour of [...] against/except the men [...] and they will possess [...] each of them according to what [...] our heart [...] son of Pashoumo and Ioannes son of Palite own them in this way. I, the deacon Victor, they asked me and I wrote because they don't know how to write, and I am witness.

- 2 [---] ΥΛΟ vac. Δ[---]
 A form of the verb ΛΟ, “to cease” (or “to be healed”), should be supplied here, probably ΔΥΛΟ, followed by another form of First Perfect after the short *vacat*.
- 5 [---] . ΝΟΥΝΟΥ ΝΔΙ[---]
 A word of the family of ΔΙΚΑΙΟΝ could be reconstructed after the break.
- 8-9 ΠΡΟΣ ΠΕΝΤΑ[---] | [---] ΠΕΝΣΗΤ ΠΕ ΠΑΙ [---]
 We expect an expression such as “according to what God/justice inspired to our heart”. For a parallel see Heurtel 2013, p. 82; ΠΕ ΠΑΙ [---] could be a mistake for the expression ΕΤΕ ΠΑΙ ΠΕ which is rather expected here. See, however, another formulation in CPR IV 50,12 (Fayyumic): ΠΕΤΕΔ[ΥΤ]Ι ΕΠΕΝΣΗΤ ΠΕΙ ΠΕ.
- 10-11 ΠΩΕΙ ΠΑΨΟΥΜΩ [ΜΝ] | [ΙΩ(2)] ΔΝΝΗC ΠΩΙΝ ΠΑΛΙΤΕ
 The division of words between the two lines is not clear, given the irregular shape of the ostrakon. Another solution would be ΠΩΕΙ ΠΑΨΟΥΜΩ [ΜΝ ΙΩ-] | [2] ΔΝΝΗC ΠΩΙΝ ΠΑΛΙΤΕ.
 It is the first attestation of the name ΠΑΨΟΥΜΩ, which should be identified as a new form of the name Pachom. The name ΠΑΛΙΤΕ occurs in a funerary stela (SBKopt. I 748,5) without known provenance.

10. ACCOUNT

Fatma el-Gebali

Ifao, Inv. OC 192 (C 1897)

[FIG. II]

15 × 9,5 cm

Fayyum ?

7th–8th cent.

Given the layout of the text, which contains anthroponyms sometimes associated with numbers, it probably can be identified as an account, or a fiscal list, especially if the word $\lambda\omicron\gamma\omicron\varsigma$ can be read on line 1 (see commentary). Names are generally followed by their patronyms. Some of them are familiar, others are not, but almost all have a Fayyumic colour, either from their spelling or because they are especially attested in the Fayyum. Moreover the mention of $\pi\iota\alpha\kappa\omicron\upsilon$ on line II, be it a title (“deacon”) or, more likely, a proper name,¹⁷ definitely points to the Fayyumic dialect. This text is puzzling, since ostraca in Fayyumic are rare.¹⁸ There is no information about the provenance of the ostrakon. However, the pottery itself is peculiar and does not resemble what is usually found in Thebes. It is thus tempting to suppose that the ostrakon comes from the Fayyum (perhaps brought by Jouguet during his excavations at Medinet Ghoran?).¹⁹

Fragment of an Aswanese red pot (*sigillata*, group o), of a type in use from the Byzantine period onwards. Part of the basis is preserved, with a rib. The text is almost complete, except for some loss on the left side. The script is a small and upright majuscule; the upper part of α is sometimes open; the last line is written with bigger letters, but the hand could well be the same.

¹⁷ See GAREL 2018.

¹⁸ Cf. O. Crum 500–510.

¹⁹ See JOUGUET 1901.

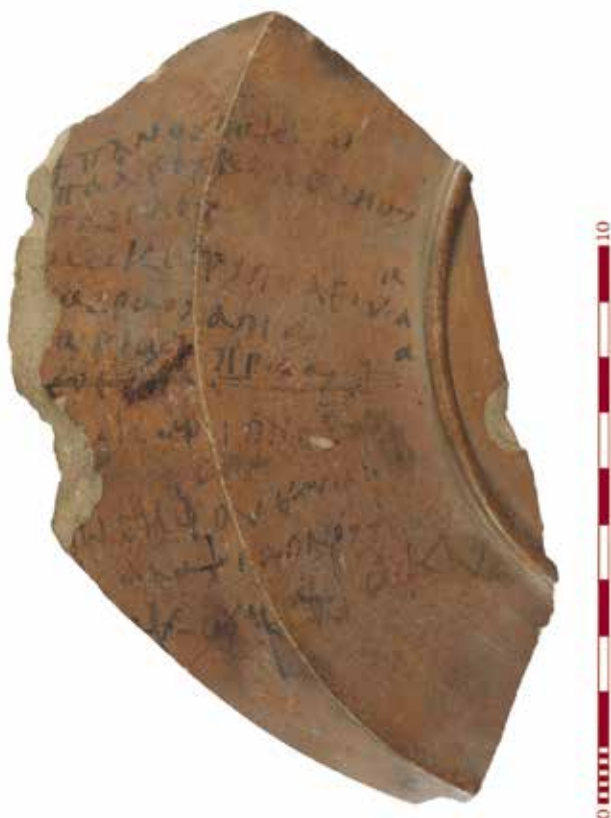


FIG. II. Ifao, Inv. OC 192 (C 1897).

ⲡ ⲗⲟⲛⲟϥ ⲁⲕ ⲛ
 ⲡⲗⲉⲟϥ ⲃⲉⲗⲉ ⲛⲛⲟϥ ⲁ
 ⲡⲁⲛⲓⲗⲟϥ ⲁ
 ⲙⲁⲕⲁⲣⲓ ⲡⲗⲉⲟϥ ⲁ
 5 ⲛⲁⲛⲣⲁⲟϥ ⲁⲡⲓⲟϥ ⲁ
 [.]ⲱⲣⲓⲱ ⲡⲣⲁⲟϥ
 [?]ⲉⲣⲉⲙⲓⲁⲥ
 [ⲙ]ⲁⲕⲁⲣⲓ ⲡⲛⲁⲥ
 ⲓⲱⲥⲛⲫ ⲟϥⲉⲛⲁⲣⲓ
 10 ⲕⲁⲗⲁⲧⲓ ⲡⲁⲡⲛⲟϥⲧ
 [?]ⲁⲕⲱⲣⲓ ⲡⲓⲁⲕⲟϥ

+ ???

<i>Paleou Bele Heou</i>	I
<i>Pahilou</i>	I
<i>Makari Paleou</i>	I
<i>Nahraou Apiou</i>	I
<i>Horion² Praou</i>	
<i>Eremias</i>	

Makari Pnas
Ioseph Ouenafri
Kalati Papnouti
[.]akouf Piakou

- 1 ⲡⲗⲁⲛⲟⲩ ⲁⲕⲁⲙ Perhaps read ⲡⲗⲟ(ⲣⲟⲥ) ⲛ with a small ⲟ under ⲗ: “account of”, followed by the name of a village or an individual?
- 2 ⲡⲗⲗⲟⲩ ⲃⲉⲗⲉ ⲛⲟⲩ
 ⲃⲉⲗⲉ: Greek Βελε is attested in Upper Egypt (TM 26935), but it could also be a variant form of ⲡⲃⲗⲗⲉ, “the blind” (TM 27411). This is the only occasion in the text of somebody having three names: is it related to the fact that the following line has only one name? ⲁ (“I”) is written on the base rib.
- 3 ⲡⲗⲛⲓⲟⲩ
 This name is not otherwise attested.
- 5 ⲛⲗⲛⲣⲁⲟⲩ ⲁⲡⲓⲟⲩ
 Is ⲁⲡⲓⲟⲩ similar to the name ⲁⲡⲓⲟⲩⲛ (Ἀπίων) attested *SBKopt.* II 802, 38?
- 6 [.]ⲱⲣⲓⲱ ⲛⲣⲁⲟⲩ
 The first name could be reconstructed [ⲛ]ⲱⲣⲓⲱⲛ (see *NBKopt.* s.v.). For a name ⲛⲣⲁⲟⲩ, see *SBKopt.* II 825, 18-19.
- 7 [?]ⲉⲣⲉⲙⲓⲁⲥ
 There is a long stroke between lines 6 and 8, on which line 7 seems to have been written. In this second part of the text numbers no longer appear. Another possibility is that line 7 was crossed out, but the stroke goes until the end of the line and looks like a mark of division.
- 8 [ⲙ]ⲁⲕⲁⲣⲓ ⲛⲛⲁⲥ . .
 A name ⲛⲛⲁⲥ is attested in a Fayyumic document, *BKU* III 352, 2 and 11 (written ⲛⲛⲁ). Traces of one letter are visible after the name, but the letter seems to have been washed out.
- 10 ⲕⲗⲗⲁⲧⲓ ⲛⲁⲡⲛⲟⲩⲧⲓ
 The name ⲕⲗⲗⲁⲧⲓ could not be identified elsewhere. A Greek name Καλατιος is found in *CPR* I 4, a text from the Fayyum, dated to the 1st cent. CE, corrected in the more common name Καλα<τυ>τιος.
- 11 [.]ⲁⲕⲱⲩ ⲛⲓⲁⲕⲟⲩ
 Is [.]ⲁⲕⲱⲩ a form of ⲓⲁⲕⲱⲃ? The presence of a letter at the beginning of the line is doubtful.

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