

## Deed of Service Assignment

التخصص العام: الدراسات اليونانية واللاتينية

التخصص الدقيق: اللغة اليونانية وعلم البردي والنقوش

Deed of Service Assignment

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Inv. No. SR 3744/ TR 24/11/62/16

14 January 175 BCE

Measurements 65 X 30.5 cm

Hermopolis

**Abstract:**

This a Ptolemaic document preserved in the Egyptian Museum. It dates back to 14 January 175 BCE. It is a bilingual Deed of Service Assignment. It has a complete 4 lines in one column, in addition to the text Demotic that is consists of two columns. The verso has 16 unpublished Demotic lines. The text has been written in two hand. It is a “signature” of the original text; describes in brief the main Demotic text. The hand is clear with some orthographic errors.

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### **Introduction**

This long rectangular papyrus or rather this small roll is preserved in Egyptian museum under the special register number 3744. It has been brought to the museum on November 24<sup>th</sup> of the year 1962. It measures 65 cm in width by 30.5 cm in length. The long papyrus is of a dark brown color and mediocre quality. It is in a very good condition and the surface is smooth. The papyrus was regularly cut at the left and right sides, while it is clearly sliced at the top and bottom mostly in antiquity. The four margins are preserved and they are relatively large. The left and upper margins are ca. 4.7 cm, the right margin is ca. 6.7 cm. While the lower margin is ca. 5.6 cm. It seems that the papyrus was rolled up rather than folded, where there are no any signs for folds. Broken off at the lower right side. There is a big lacuna at the end of the first and second lines of the Demotic text on the upper right side of the papyrus, it measures 1 in width by 1.88 in length. The papyrus is broken off almost at the corner of the right and left edges. The fibers at the middle of the Greek text are misaligned. In spite of the width of the papyrus is not that long; it seems clearly that this long sheet of papyrus consists of seven *Kollemata* with six *Kolleses*. The Greek text has been written under the second Demotic column on 4, 5 and six *Kollemata*. It seems that the scribe was intentionally used them as a measure to begin

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and ends the lines of the Greek text. The beginning of every *Kollema* are visible and clear; they are located at: the beginning of the Greek text, almost at the one third of the text, then at the two thirds of text and finally just before the end of the lines.

This roll has preserved two texts: Demotic and Greek. The Demotic<sup>1</sup> text consists of two columns: first column preserved ten lines and its width is ca. 16.75 cm, second column preserved twelve lines and its width is ca. 33.14 cm. The intercolumnar between two columns is ca. 5.6 cm. While Greek text preserved four lines and its width is 26.97 cm.

The texts are complete has been written on *recto* and the lines run along the fibers. The document has been written in two hands: first hand wrote the body of the text while second hand wrote the signature. There is no parallels attested in the papyri info for such type of texts. The verso has 16 unpublished Demotic lines and contains 16 names of witnesses of the deed.

First hand has been written in a fine-pointed pen with a black ink. It is of a relatively contracted small-sized cursive. Typical of the Ptolemaic period. with many ligatures. The interlinear spaces are even in both Greek and demotic texts. The hand is typical of the Ptolemaic period. Although this text has almost the same as of (the unpublished) Inv. No. SR 3746<sup>2</sup>, yet it seems clearly that it is not the same hand. In one had some letters are just identical, on other hand it reflects no consistency in forming some letters such as the *rho* and *phi* that drawn with a very long leg invades the interlinear

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<sup>1</sup>The Demotic text is currently studied by a MA student in department of Archaeology, Mansoura University, under the supervision of my colleague Assoc. Prof. Sohier Waheed.

<sup>2</sup> Both of S.R. 3744 and S.R. 3746 has Demotic and Greek Texts. The main text is the Demotic in two columns with a brief Greek text. They are preserved in Egyptian Museum.

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spaces then forming them again with a relatively short legs. The *upsilon* is in a Y-shape with a curved stroke heading right. The *omicron* is mostly as small as a dot.

Although the hand is neat and practiced, yet there are some faulty orthography occur in line 1, 2, 3 and 4. Where the scribe has written the name of the month Χοίαχ instead of Χοίακ. He forgot to write the *upsilon* in το<ϛ>τὸν. Also the correction that has been made by the scribe in line 2 [θ] τοτὸν and line 4 χλεί[α]ς. There is an oblique horizontal stroke that looks like a check mark at the bottom of the beginning of line 4. It is most likely to be an ink rather than a torn in the papyrus.

As it stands as a signature or a brief content of the main text, the Greek text formed in a narrower than the Demotic in both left and right sides. There is no Punctuation or other diacritical marks in the document.

The papyrus dates back to January 14<sup>th</sup> of the year 175 BCE, during the 6<sup>th</sup> year of the reign of Ptolemy the 6<sup>th</sup>, Philometor; where the titles of the king in the Demotic text indicate Ptolemy the 6<sup>th</sup> who reigned from 180 to 145 BCE. It belongs to Hermopolis as it is cited in line 1.

The names mentioned in the document are:

Φιλοκλιῆς Σεῶς τοῦ καὶ Σεε Πετώυτος or Philocles son of Seos, also called See Ptoytis who has been assigned to serve at the bank.

Θ[τ] στονκίμιος Thotonkimis the guard of the temple.

Νεμννώφριος τῆς Θότου Ψένος or Nemnnophris daughter of Thotis son of Psenos.

Φιλοκλιῆς as a name is attested about 27 times in Ptolemaic and Roman periods, while Σεῶς has attested 11 times in Ptolemaic and Roman periods. The Egyptian name Πετώυτος has been attested 68 times only in Ptolemaic period. but as a person Φιλοκλιῆς Σεῶς was never attested in the documents by his name or his nickname.

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The name Egyptian Νεμνώφριος first time attested with two *nus* which leads us to think it might be a dittography rather than another form of the name. The one *nu* form is attested three times. So, as a person she also has not attested before in the documents.

The document is a Deed of Service Assignment, and the texts shows that Philocles son of Seos, also called See Ptoytis has been assigned to serve in the bank of Hermopolis for two days which are 16, 17 or 18 every month. Also, Nemnophris daughter of Thotis son of Psenos seems to have delivered or paid "μετειλη(φέναι)" some kind of tax or produce "λογειῶν καὶ καρπεῦσιν" during the intercalary days which could be 100 drachma as it mentioned at the end of line 3 and end of line 4, yet the word drachma is not mentioned separately or abbreviated.

The phrase ἐπὶ τῆς ἄμμου Σαραπιείου" on the sand of the Sarapion" at the end of line 2 is attested once in SB 8 9792, Hermopolis, and dates back to 162 BCE. There are some notes:

## Transcription

1- ἔτους ς Χοιᾶχ ιδϫ βασιλευσι τέτακται ἐπὶ τὴν ἐν Ἐρμούπολει τράπεζαν ἐφ' ἣν Φιλοκλῆς Σεῶς τοῦ καὶ Σεε Πετύτος τέλος ἡμερῶν δύο

2- αἱ εἰσιν ιϫ ιϫ τοῦ τῆς ἡ κατὰ μῆνα θεραπείας Θ[τ] οτονκίμος κυνοκέφαλου ἱεροῦ τοῦ ἐπὶ τῆς ἄμμου Σαραπιείου καὶ λογειῶν καὶ καρπεῦσιν

3- καὶ τῶν <έ>παγομένων ταῖς ἡμέραις καὶ τῶν συνκυ(ρόντων) ὧν ἔψησιν μετειλη(φέναι) παρὰ Νεμνώφριος τῆς Θό<υ>τος

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Ψένος κατασυνε<sup>𐤆𐤁𐤃𐤅</sup>{αι}γο<sup>𐤅𐤁𐤃𐤅</sup>(ων) και ἐπ(ι) μη(νός) α<sup>𐤁𐤃</sup> τέλος  
ἐκατὸν (γίνονται) ρ

4- [2<sup>nd</sup> Hand] τετάχατα<i> χιλεί[[α]]ς α<sup>𐤁𐤃</sup> τέλο<sup>𐤅𐤁𐤃</sup> ἐκατὸν  
(γίνονται) ρ

### **Correction**

line 1: Χοιάχ	→	Χοιάκ
line 1: τέτακται	→	τετάχται
line 2: Θ[[ τ]] οτονκίμιος	→	Θοτονκίμιος
line 3: παγομένων	→	ἐπαγομένων
line 3: κατασυνε <sup>𐤆𐤁𐤃𐤅</sup> {αι}γο <sup>𐤅𐤁𐤃𐤅</sup> (ων)	→	κατασυνεργού(ων)
line 4: τετάχατα	→	τετάχται
line 4: χιλείας	→	χιλίας

### **Translation**

In the year 6, 14 of Choiak, Philocles Seos who is also called See Petous has been assigned for a service as a tax to the kings in the bank at Hermopolis in which the service is for two days which are 16, 17 and a half (part) of 18 every month. Thotonkimis the (guard) dog-headed of the temple who stand with the feet together on the sand of the Sarapieion have received in succession from Nemnophris daughter of Thotis son of Psenos the contributions and usufruct and for the days of the intercalary and the appurtenances which is softened and during the month  $1\frac{3}{4}$  the tax one hundred total 100

[2<sup>nd</sup> Hand] they have paid (one) thousand  $1\frac{3}{4}$  the tax one hundred total 100

## **Commentary**

Line 1: ἔτους c although there is no indication in the text to a particular king, the unpublished Demotic text mentions the reign of Ptolemy, Queen Cleopatra and god Ptolemy which leads us to think of the reign of Ptolemy VI Philometor and Cleopatra II. Since the Greek text is just a “signature” of the main Demotic text, the scribe did not need to mention the ruler; but if it would be written we would expect a regal formula such as: “βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Κλεοπάτρας θεῶν Ἐπιφανῶν ἔτους ἕκτου” see: BGU 6 1272, Pachtvertrag? Darlehen?, Hephaistias, (Arsinoites), 173 BCE, BGU 10 1957 Pachtvertrag, Arsinoites, 177 BCE, BGU14 2382, Vertrag, Poimenon Kome (Herakleopolites), 174 BCE, p.amh 2 42 , Repayment of a Loan, Soknopaiu Nesos (Arsinoites), 179 BCE, p.amh 2 43, Loan of Wheat, Soknopaiu Nesos (Arsinoites), 173 BCE, p.aust.herr 18, Unvollendeter ..., Arsinoites, 160 BCE - 159 BCE, p.david 3, Urkundenfragment über eine Sklavin (?). Reste eines weiteren Testaments?, Arsinoites, 175 BCE - 170 BCE, p.dryton 1 11, Greek loan of wheat, Diospolis Magna (Theben), 174 BCE, p.freib 3 34, keiner, Philadelphia (Arsinoites), 173 BCE, p.koeln 14 561, Amtstagebuch des Dikasterion von Herakleopolis, Herakleopolis, 172 BCE, p.tebt 3.1 819, Lease of Land, Oxyrhyncha (Arsinoites), 171 BCE, p.tebt 3.2 979, Sale of Property, Krokodilopolis (Arsinoites), 174 BCE.

Χοιὰχ ἰδ<sup>鶉</sup> the scribe has written the letter *chi* instead of *kappa* at the end of the name of month. The documents show that it is customary to write the month Choiak with a *chi* at the end instead of *kappa* rather than a mistake in Ptolemaic period, where about 373 documents have been written with *chi*, while only 87 has been written in *kappa*.

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τέτακται: the verb is usually appears in the documents abbreviated after the *epsilon* τέ(τακται), among 540 citations the complete form has been written only 85 times during the Ptolemaic era.

Ἐρμούπολει τράπεζαν ἐφ' ἠλεῖ: this the first time the bank of Hermopolis appears in the documents in the Ptolemaic period. While Διὸς πόλις τῆι μεγάλη appears 30 times, Ἐρμώνθης 24 times, Κροκοδίων 21 times, Σύνη 15 times, Παθύρης twice, where all of Κόπτος, Ἀπόλλωνος πόλις, Εἰλιθυίας, and Λάτων πόλει only appears only once.

It seems that the phrase τράπεζαν ἐφ' ἠλεῖ is a Ptolemaic feature where it has been cited 237 times only six of them in the Roman period.

Φιλοκλήης Σεῶς τοῦ καὶ Σεε Πετώυτος: Philocles Seos also called See Petous, Σεε Πετώυτος: Since the *alias* should be in the genitive case. On one hand, Πετώυτος is clear and written properly in genitive (Πετωῦς) and it is attested 36 times only in the Ptolemaic documents, on the other hand the *disyllabic* name Σεε is undeclined; which lead us to think in two possibilities: One: it could be a *hapax* name “Σεεπετώυτος” Σεε which is not clear what it is refers to (i.e. some Egyptian *logograms* such as “*sa/ sat*” stands in Egyptian language for son/ daughter) + and the known Πετώυτος name. Two: it could be two names: one undeclined Egyptian name and the Greek patronymic!

line 2: αἱ εἰσιν ιϛ ϫ ιϛ τοῦ ἡμέρας τῆς ἡμέρας “which are 16, 17 and a (part/ half) of 18 every month the partitive genitive indicates that Philocles Seos will serve only a part of the day 18<sup>th</sup> of every month; however the demotic text declares clearly that it’s a “half” of the day 18<sup>th</sup> not just a part of it. Moreover; in other part the Demotic text mentions the half of this period of time which is one day and quarter of a day.

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Θ[τ] στονκίμιος: “Thotonkimis”, It must be the name of the guard of the Sarapieion. the scribe wrote the letter *tau* then he corrected it by rewriting the letter *theta* over the *tau* after his confusion between the two dental letters. The name first time appears in the documents.

Κυνοκέφαλου (dog/jackal or in general canine-headed): Although the word κυνοκέφαλου in line 2 cited in the *LSJ*<sup>3</sup> as “dog-headed, dog-faced baboon”; it is the first time appears in the documents “*hapax*” and it mostly denotes the guard of the temple or the guardian of the cemetery. It is depicted in the ancient Egyptian religion as a protector of graves or protector of tombs. Since the 7<sup>th</sup> century BCE the Greeks considered the god Anubis a dog<sup>4</sup> rather than jackal or wolf or fox or any other canine. While it is a jackal for the Egyptians. From the context of this text, it seems that a person called *Kimios* was the guard of the temple who was wearing a dog or jackal mask depicts the god Anubis. But it is worthy to mention that it is not mentioned even in *Kynopolite* to which the name refers or rather dedicated to.

τοῦ ἐπὶ τῆς ἄμμου Σαραπιείου (on the sand of Sarapieion):

The Demotic text describes in details the area around the altar of the temple from all four sides. Only two documents describe the area around the temple: p.ryl 2 153 Will of a Hermopolite, Hermopolis, 169 CE and sb 8 9792, Strafanzeige (προσάγγελμα) wegen eines Raubüberfalls, Hermopolis, 162 BCE.

Line 3: Line 3: καὶ τῶν <έ>παγομένων ταῖς ἡμέραις (and the days of the intercalary!) The reading is certain. There are some problematical readings in this phrase: 1- it seems that it is a *Parablepsy* in <έ>παγομένων; the scribe forgot to write the *epsilon* at

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<sup>3</sup> Henry George Liddell. Robert Scott. A Greek-English Lexicon. revised and augmented throughout by. Sir Henry Stuart Jones. with the assistance of. Roderick McKenzie. Oxford. Clarendon Press. 1940.

<sup>4</sup> See: Sjef Willockx, Magic and Religion in Ancient, Egypt Part II: 81 gods, second Preview: Amentet, Andjety &Anubis, 2007, pp 40, 41.

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the beginning of the word. 2- It is expected to see the phrase in the following formula (καὶ τῶν ἐπαγομένων τῶν ἡμερῶν, during the intercalary days); but instead we find τῶν ἐπαγομένων which not connected (genitive) with ταῖς ἡμέραις (dative) with inflective unity (e.g. both in genitive). It is not, whatsoever certain whether it is a scribal error, or the scribe intentionally has written the ταῖς ἡμέραις in dative case (in the days of the intercalary!) which would be an irregularly *hapax* attestation!.

μετελιη(φέναι): “have received” the reading is certain, the word is attested about 56 times in the documents; but abbreviated in such way only in Ptolemaic period. For the restoration see: o.wilck 1233, keiner, Theben, 153 BCE, p.tebt 1 61, Report on the Crops at Kerkeosiris, Kerkeosiris (Arsinoites), 117 BCE, p.tebt 1 64, Report on the Crops at Kerkeosiris, Kerkeosiris (Arsinoites), 115 BCE, sb 1 2051, Notariatsvermerk, Theben, 117 BCE, sb 1 4510, Griech. Buchungsvermerke unter demot. Urkunden, Theben?, 118 BCE and sb 20 14609, Griechischer Registervermerk zu der Erbteilung, Theben, 124 BCE.

Νεμνωφριος τῆς Θό<υ>τος Ψένος “Nemnophris daughter of Thotis son of Psenos”: the woman has paid the tax of a rate of 100 (drachmas). The name has been attested only a three times, none of them with two *nus* “v”. But since other similar names has been cited once with one “v” such as Ὀνωφρις (See p.tebt 3.2 892, Account of Debts?, Herakleopolites, 152 BCE - 140 BCE), and other with two “v” such as Ὀνωφρις (See bgu 6 1465, Unterwerfung unter einen Schiedsspruch, Elephantine, 300 BCE - 201 BCE), that avoid the possibility of *Dittography*.

κατασυνε<sup>ϛ</sup>{α}γο<sup>ϛ</sup>τ<sup>ϛ</sup>ων): the first seven letters are legible, then a clear descender of *rho* with unknown letter underneath it. There are two letters look like “α” and *gamma* with a dot omicron connected to the arm of the *gamma* and finally the superscripted

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*upsilon*. However, the good restoration for this abbreviated word is: κατασυνεργούων.

καὶ ἐπ(ι) μη(νός): “and during the month” the abbreviation for this term used frequently appear ἐπὶ μη(νός) and sometimes ἐπὶ μην(ός), but never both of them ἐπ(ι) μη(νός).

α̅̅̅ τέλος: the *alpha is certain*, but the following sign tends to be the three fourths sign. The amount of the tax does not refers to the type of the tax.

Line 4: τετάχατα<ι> χιλεί[[α]]ς; (have paid one thousand) all the citations of the Ionic 3<sup>rd</sup> p. perf. ind. form (τετάχαται) of τάσσω has been cited only in Ptolemaic period (165 BCE to 92) except one instance (P.Rein 2 128, Theben, bank receipts) which dates back to 18 BCE. This form have never been cited with an abbreviated *iota* at the end; consequently it is another *Parablepsy* rather than abbreviation. χιλίας: It is worthy to mention that the first time the word was written with additional *epsilon* in the Ptolemaic period. All the attestations with *epsilon* are either Roman or Byzantine, while in Ptolemaic period shows the correct form. In spite of the text does not give a definition for this number, the sum (one thousand, 1000) is probably drachmas.

there is a problematical reading after χιλίας. Although the traces dislike those in the preceding line, yet there is a possibility to be the same (i.e. α̅̅̅).

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