

G. HATZITSOLIS

TWO PTOLEMAIC PAPYRUS FRAGMENTS

aus: Zeitschrift für Papyrologie und Epigraphik 89 (1991) 77–80

© Dr. Rudolf Habelt GmbH, Bonn

Two Ptolemaic Papyrus Fragments

The two small and badly preserved Ptolemaic papyri published in the present article seemed insignificant at first sight and were somehow neglected. Their decipherment and partial restoration, however, revealed that both of them deserve to be published and indeed, one of them (No.1) is much more valuable than was initially assumed.

The texts, extracted from mummy cartonnage, belong to a private collection.*

No.1

Dionysias 9.5 x 7.5 cm 217-216 B.C.

This fragment preserves almost the full right half of the upper part of a document, some kind of contract, as the verb ὁμολογεῖ (l. 6) indicates. The papyrus has been evenly cut off at the left and unevenly broken off at the other sides. Part of the first seven lines of the text still remain. They are, however, badly rubbed at some places and especially at the beginning and around the center. They run along the fibres. The free margin found at the top measures approx. 2.5 cm. The hand is practiced and the letters are characteristic of the Ptolemaic period (III-II cent. B.C.) On the back traces of four lines, written by another hand, can be found. They run across the fibres. Whether they are connected with the text on the other side and how, can no longer be established.

As far as the date of the papyrus is concerned, the occurrence of the function of Κανηφόρος and the absence of the Ἀθλοφόρος function, dates the papyrus, certainly, after 269 B.C. and before 211-210 B.C. (years in which the above titles were inaugurated). Furthermore, the combined occurrence of the name of the ἱερεὺς Ἀλεξάνδρου and that of the κανηφόρος, as well as the slight remaining traces of the year (l. 2) ϛζ', point positively to the year 217-216 B.C.¹

Some quite useful pieces of information can be gained from this fragment. It informs us about the name of the canephoros for the 6th year of Ptolemy Philopator (l. 4) and the presence of cleruchs at Dionysias (l. 7-8). Also it raises some interesting questions about the name of the village of Dionysias (l. 5) and the official military status of cleruchs (l. 7).

| | | |
|---|--|------------|
| | [Βασιλεύοντος Πτολ]εμαίου τοῦ Πτολεμαίου | Tafel VIIa |
| | [καὶ Βερενίκης θεῶν Εὐεργετ]ῶν ϛζ' ἐφ' ἱερέως Πτολεμαίου | |
| | [τοῦ Ἀερόπου Ἀλεξάνδρου καὶ] θεῶν Ἀδελφῶν καὶ θεῶν | |
| 4 | [Εὐεργετῶν, κανηφόρου Ἀρσιν]νόης Φιλ[αδέλ]φου Ῥοδ[οῦ]ς τῆ[ς] | |
| | [Φίλωνος (?), μηνός] ἐν Διονυσιάδι τῆι πρὸ[ς τοῖς] | |
| | [χαλκωρυχίοις, τοῦ Ἀρσινόιτου] νομοῦ. Ὅμολογεῖ Πολυ[| |
| | [(?) τῶν οὐπω ὑπὸ ἰ]π[τ]άρχην, (ἐβδομηκοντάρουρος), τισ[| |
| 8 | []..χ. ας Απ[| |

* This paper would not have been written without the valuable assistance of Prof. P.J. Sijpesteijn, Dr. K.A. Worp and Dr. W. Clarysse, whom I would like to thank here once again.

¹ For the most updated list of priests see W. Clarysse, G. Van der Veken, *The Eponymous Priests of Ptolemaic Egypt* (P.L.Bat. XXIV), Leiden 1983.

On the back (2nd hand):

Tafel VIIb

] δ Δόρειος
 ἐγ]έγραπτο
] ασι
] ηλθε

4

«In the sixth year of the reign of Ptolemy son of Ptolemy and Berenice, gods Euergetae, the priest of Alexander and of the gods Adelphi and the gods Euergetae being Ptolemy son of Aeropos and the canephoros of Arsinoe Philadelphus being Rhodo daughter of Philon(?), in the month of [.....] at Dionysias by the copper-mines, in the Arsinoite nome. Poly[...ethnic...] of the horsemen not yet enrolled under an hipparches, holder of 70 arurae [.....] acknowledges to Ap(?).....»

- 1 The restored part of this line is considerably shorter than its equivalents in the other lines. It amounts to 16 letters as apposed to approx. 23 in lines 2, 3, 4. The formula starting with βασιλεύοντος etc. is standard and unchangeable and, therefore, the reason for this deficiency should not be sought in the wording of the formula. Most likely, the scribe formed his letters larger at the beginning as occasionally happens in the papyri. The possibility that the line started a few spaces to the right should not be given serious consideration, since the evidence of the papyri suggests that in cases in which the first or the first two or three lines do not align with those following, they always start more to the left. The possibility of a correction of a mistake by the scribe, could also be considered.
- 4 The name of the κληφόρος Ἀρσινόης Φιλαδέλφου, that is Ῥοδώ (-οῦς, gen.), appears here for the first time in a Greek papyrus. Her name was previously known from Demotic sources and has been quoted as Rhodê in P.L.Bat. XXIV p.17 and as Ῥόδη (-ης) in BGU X 1985. This name has only been attested once in the papyri, but can be found occasionally in inscriptions.² On the other hand, the rather infrequent name Ῥοδώ, included in the Wörterbuch der griechischen Eigennamen by W. Pape, G. Benseler, Graz 1959, p.1313 can also be found in P.M. Fraser, E. Matthews, A lexicon of Greek personal names, Vol. I, The Aegaeon Islands, Cyprus, Cyrenaica, Oxford 1987, p.399. As regards the supplement of this line, it reflects the human status of Philopator at the time this document was written. Later, in his 7th year, he became deified and as a result the θεῶν φιλοπατόρων title was added to the above formula (after Εὐεργετῶν). See BGU VI 1262, X 1958 (his 7th year), VI 1264 (his 8th year) etc.
- 5 For the name of the father of Ῥοδώ see the list in P.L.Bat. XXIV, p.17, where both Φίλων and Πύρων are quoted. The first name is commoner in the papyri.
- 5-6 ἐν Διονυσιάδι τῆι πρὸς τοῖς ἰ χαλκωρυχίαις: For the village of Διονυσιάς see A. Calderini, S. Dàris, Dizionario dei nomi geografici e topografici dell'Egitto greco-romano, Vol. II, Milano 1973, p. 107-110. The description τῆι πρὸς τοῖς χαλκωρυχίαις is known from six papyri of the Roman period.³ The earliest dates from 17 A.D. and the latest from 162 A.D. Despite the fact that none of the few Ptolemaic papyri mentioning the village of Διονυσιάς has ever recorded the above description, there is every reason to believe, that the village

² See the Onomastica cited, also SEG (14) 30 (f), (26) 434, (28) 724, (31) 473 (all from mainland Greece).

³ The description in these papyri is always followed by τῆς Θεμίστου μερίδος, which cannot be supplemented here.

could have been given the above description as early as the III cent. B.C. On the one hand, copper-mines are known to have existed and been exploited at Philoteris, a village close to Dionysias. See R. Cavenaile, *Dionysias-les-Mines (Fayoum)*, Stud. Pap. 8 (1969) 7-35, esp. 25; P.Petrie III 43(2) n. 3 p. 129 (240 B.C.). On the other hand, the reading and supplement τοῦ Ἀρσινοίτου νομοῦ in the middle of l.6 and the reading ἐν Διονυσιάδι τῆι πρὸς make it almost necessary, that a further description has to be supplemented.⁴

7-8 [(?) τῶν οὐπω ὑπὸ ἰ]ππάρχην, (ἐβδομηκοντάρουρος), τησ[|]..χ. ας Απ[: The accusative case ἰ]ππάρχην strongly suggests the above restoration in l. 7. For other examples see F. Uebel, *Die Kleruchen Ägyptens unter den ersten sechs Ptolemäern*, Berlin 1968, Nos 246, 450, 503, 847. Nevertheless, these two lines can be further restored e.g. as follows: [τῶν οὐπω ὑπὸ ἰ]ππάρχην, (ἐβδομηκοντάρουρος), τῆς [τῶν Θεσσαλῶν καὶ τῶν ἄλλων Ἑλλήνων ἰππ]αρχίας. Ἀπ[(name in dative) etc. (See nos. 580, 583 in Uebel). This will then translate: "... of those not yet enrolled under an hipparches, holder of 70 arurae, belonging to the hipparchy of the Thessalians and of the other Greeks". The reading ἰππ]αρχίας is possible, but not certain, since ι can be replaced by ρ. Also, the little traces of ink that remain there, are inadequate to determine, if the letters α and ρ have been correctly restored. The latter restoration, if adopted, would, therefore, create a novelty. A similar case in which a man belongs to an hipparchy, without being enrolled under a leader, has never been recorded in the papyri. There is an element of contradiction in the above restoration. I am, therefore, inclined to adopt the restoration in the transcription and to propose the second restoration as a possibility, open to discussion.

No. 2

Arsinoite nome

6 x 5.5 cm.

178 B.C.

Parts of eight lines are preserved on this minor papyrus fragment, which, despite their state of preservation, are sufficient to restore, quite confidently, the prescript of a document of unknown contents.

The papyrus has been broken off irregularly at all sides and is very fragile. The lines run along the fibres and the remaining letters suggest the work of an untrained scribe, who forms his letters rather irregularly. At the top a free margin of app. 1 cm. can be seen.

The date of the papyrus can be safely established as year 178 B.C., in the month of Loios, from the following: it should date certainly after 199/198 B.C. and before 120/119 B.C., the years in which the function of ἱέρεια Ἀρσινόης Φιλοπάτορος (which occurs in l. 5) and ἱερὸς πῶλος (which, because of lack of space, can not be supplemented here), were introduced respectively. According to the list of priests in P.L.Bat. XXIV, the only year in which an Ἑλένη is recorded as canephoros during a third year of a Ptolemy, is that of Ptolemy VI Philometor, that is 179/8 B.C., when, in effect, his mother Cleopatra I, was regent.

For parallels, see P.Freib. III 12-32, P.Tebt. III 822 and 978.

Tafel VIIc

[Βασιλευόντων] Κλεοπάτρ[ας τῆς μητρὸς θεᾶς Ἐπιφανοῦς καὶ Πτολεμαίου τοῦ Πτολεμαίου]

⁴ See also the recent publication of P.Med. inv. 83.21 'Lista di villaggi' (II cent. B.C.), published in *Aegyptus* 69 (1989) 10-12 by L. Casarico, and in particular her note to l. 13. The view adopted there does not support the above assertion.

[θεοῦ Ἐπιφανοῦς] ἔτους γ', ἐφ' ἱερέ[ως Φίλωνος τοῦ Κάστορος Ἀλεξάνδρου καὶ θεῶν
 Ἀδελφῶν καὶ θε-]
 3 [ῶν Εὐεργετῶν κα]ὶ θεῶν Φιλοπατόρ[ων καὶ θεῶν Ἐπιφανῶν καὶ βασιλέως Πτολεμαίου
 Φιλομήτορος]
 [ἀθλοφόρου Βερ]ενίκης [Εὐ]εργέτ[ιδος Σιμαρίστης τῆς Εὐφράνορος, Κανηφόρου
 Ἀρσινόης]
 [Φιλαδέλφου] Ἑλένης τῆς [Φιλοξένου ἱερείας Ἀρσινόης Φιλοπάτορος Εἰρήνης τῆς]
 6 [Πτολεμαί]ου, μηνὸς Λωί[ου] [Μεχεῖρ ἐν]
 [τοῦ Ἀρσι]νοῖτου νομοῦ. ν[]ν[]
 [...]... τριου ερ[]

«In the third year of the reign of Cleopatra, the mother, goddess Epiphanes, and Ptolemy son of Ptolemy, god Epiphanes, the priest of Alexander and of the gods Adelphi and the gods Euergetae and the gods Philopatores and the gods Epiphaneis and the god Ptolemy Philometor being Philon son of Castor, the athlophoros of Berenice Euergetis being Simariste daughter of Euphranor, the canephoros of Arsinoë Philadelphus being Helen daughter of Philoxenos, the priestess of Arsinoë Philopator being Eirene daughter of Ptolemy, in the month of Loios [Mecheir at] in the Arsinoite nome [»

- 1 The remaining traces of the opening formula are so faint that the reading Κλεοπάτρ[ας] is more of a guess, than a reading. The exact wording of the formula, however, can be easily supplemented. For the evidence available for this year, see the introduction.
- 2, 4-5 For the names of the priest / priestesses, see the list of priests in P.L.Bat. XXIV, p. 24-25.
- 3 [..... καὶ βασιλέως Πτολεμαίου Φιλομήτορος]: In his third year, Ptolemy was still only a βασιλεύς, see P.Freib. III 12 and 22 (both dated in his 3rd year), BGU XIV 2381 (dated in his 5th year). After his deification (in his 6th year) the above formula changed into θεῶν Φιλομητόρων, see BGU XIV 2382 (dated in his 6th year).
- 6 μηνὸς Λωί[ου] [Μεχεῖρ ...]: For the double dating, see A.E. Samuel, Ptolemaic Chronology, München 1962, pp. 129-138. For the period up to the year 119 B.C., the Macedonian month Λώιος was equated with the Egyptian month Μεχεῖρ, after the date, with the Egyptian Παῶνι.
- 7 τοῦ Ἀρσι]νοῖτου νομοῦ. ν[]ν[: The slight traces of ink following νομοῦ, could represent a small ν (followed by the beginning of a letter (?). Alternatively, but not very convincingly, ν should be replaced by an α. Ἀρσι]νοῖτου was supplied because of its occurrence in the previous fragment.



a)



b)



c)

a), b) Ptolemäisches Papyrusfragment, recto und verso Nr. 1 (Privatsammlung);
c) Ptolemäisches Papyrusfragment Nr. 2 (Privatsammlung)