

## 11. A list of delivery in dialect F

The document (P.PalauRib. Inv. 146) is a list that consists of names and different quantities of goods which in the majority of the cases are measured in *lakan*. Since neither the beginning nor the end of the texts survived, the precise function of the list cannot be identified.

Although the provenance of the manuscript is unknown, based on its linguistics features, the papyrus very probably originates from the Fayum or from Middle Egypt. The text itself, being a list, does not even display a conjugated verb, and proper names alone cannot be diagnostic, some morphological and lexical characteristics, however, point toward a Fayumic dialectal background (see the Commentary).

The text is a list of delivery or an account, consisting of names of persons and various goods associated with them. The people listed might have been the recipients of payment. With the uncertain cases included, 46 names or name fragments can be found in the text. Proper names are usually followed by either the patronymic or by the occupation of the person, as for instance the “carpenter” in line 7. The expression for “the son of” appears in the following three ways:  $\pi\omega\iota \bar{n}$ -,  $\pi\omega\iota \bar{m}$ -,  $\pi\omega\iota \emptyset$  in which  $\omega\iota$  is the reduced form of  $\omega\eta\lambda\iota$  in Fayumic. The linking marker of possession only appears in half of the cases out of which in a single case the assimilated labial allomorph  $\bar{m}$ - can be attested. At least two female persons figure in the list where patronymic is introduced by  $\tau\chi\iota$  (cf. Fayumic full form  $\chi\eta\lambda\iota = \tau\omega\eta\lambda\iota$ ): lines 14 and 21.

After each name (specified by a patronymic or occupation) a certain amount of *lakan* follows, and at least another type of measurement can also be identified in the text. The term  $\lambda\alpha\kappa\alpha\mathfrak{n}$  is the name of a bowl and is attested in this form in P.Lond.Copt I 711. The longer forms  $\lambda\alpha\kappa\alpha\mathfrak{n}\epsilon$  and  $\lambda\alpha\kappa\alpha\mathfrak{n}\eta$  seem to be more frequent (cf. Förster, *WB* 460). However, as the term  $\lambda\alpha\kappa\alpha\mathfrak{n}$  is used as a masculine noun in our manuscript, it might also be a Fayyumic variant for the well documented  $\lambda\alpha\kappa\omicron\mathfrak{n}$ , which is defined as a kind of measure. The Coptic term may be related to Demotic words (*lgns*, *lgn* in Černý, *Etymological Dictionary* 71; *lk* in Westendorf, *Kopt. Handwörterbuch* 76, in both cases assumed to be a Semitic loanword).<sup>1</sup> The container served both for liquids and solid materials, such as wine, oil,

<sup>1</sup> Also see Worp, “Notes on Coptic containers” 553-564.

fish, lentils and cheese (cf. Förster, *WB* 460-461 for further references). The present text does not precise what kind of material is measured in  $\lambda\alpha\kappa\alpha\lambda\iota$ . Thompson claims that  $\lambda\alpha\kappa\alpha\lambda\iota$  is regularly a wine measure, but the only substance that can be excluded here is wine itself.<sup>2</sup> Wine is mentioned three times independently and in line 21 it is also separated from  $\lambda\alpha\kappa\alpha\lambda\iota$  by a conjunction: “wine *and* one *lakan*”. Also note that  $\lambda\alpha\kappa\alpha\lambda\iota$  combines with low numbers (one, two or three) in all the cases in which reading is certain.

P.PalauRib. Inv. 146

19.5 × 12.5 cm

Fayyum

Fig. 15

7<sup>th</sup>-8<sup>th</sup> centuries

Only one side of the papyrus is written, across the fibres. 27 lines have been preserved, none of them complete as the left-hand margin is missing. The uppermost line appears to be the first line of the text because a blank space above is clearly visible, even though the papyrus is slightly damaged on the top. At the same time, traces of letters can be seen at the bottom, where the papyrus seems to have been folded up, which suggests that the text does not end on this piece. Lines 22-27 are considerably shorter because a rectangular part is missing from the lower part and the width of the papyrus is only 5.5 cm here. Dimensions of the left-side broken part cannot be estimated but no less than 7 letters (ca. 5 cm) must have been lost. There are only a few lacunae in the text, difficulties in reading only emerge along the horizontal gaps where the papyrus had been folded and later broken.

The text is written in a large majuscule hand, without cursive forms, and the lines are quite irregularly positioned on the papyrus. All these might suggest that the person who produced this document was a less experienced scribe. The most striking orthographic feature of the text is that a space has been left between certain words at several places on the papyrus. A closer look on the structure of the text, however, makes the use of these spaces completely regular. As mentioned above, the manuscript is a list, but contrary to the usual display, items of this list are written continuously rather than arranged in columns. Spaces therefore have been left intentionally as to divide the items from one another. Occasionally, other punctuation marks were also used, such as a dot, a colon, or a stroke. Very remarkably, these tools seem to be interchangeable: if no space had been left between two items of the list for some reason, one of

<sup>2</sup> Herbert Thompson, “Introduction” to *P.Sarga*, p. 23.

the punctuation marks was employed as a divider. The shape of the **α** is characteristic throughout the text: the loop that serves as the body of the letter is positioned relatively high and sometimes even left open which makes the grapheme look sometimes identical to **ϣ**.

↓

- [---] **ϣ**α**π** **ϣ**η[ε]γ **η**λα**κ**α**ν** · **κ**ογ`**ν**`**α**  
 [---] **α**ν ογλα**κ**α[**ν**] φ**η**γ **π**ωι **μ**φ**ι**β**α**-  
 [**μ**ω**ν** ---] **α**ν *vacat* αἰε**π**ρ . [?] **τ**θ **ψ**α**μ**η**τ** **η**λα**κ**α**ν**  
 [---] **ψ**ι **να**ἰ**ν**η **λα**κ**α**ν **ϣ**η**ε**γ **π**ωι **η**λε-  
 5 [---] **ϣ**η**ε**γ *vacat* α**π**ιο**γ** **π**ωι[**ι**] **α**<**π**α> **πα**γ**λε** ογ**λα**-  
 [**κ**α**ν** ---] **α**μ ογ**η**ρ**π** *vacat* **π**ω**α**ἰ **π**ωι **α**<**π**α> **πα**γ**λε** ογ**λα**-  
 [**κ**α**ν** ---] **λ**η ογ**λα**κ**α**ν – **πο**γ**ς** **κ**ογ **η**ζ**α**μ**ψ**ι  
 [---] **π**α**μ**ο**γ**ν **π**ωι **α**κα**ο**γ ογ**λα**κ**α**ν: **ζ**αγ  
 [---] **χε** ογ**λα**κ**α**ν *vacat* **ψ**α**μ**ε **π**ωι **η**ε**ς**ρ**ο**`**γ**`  
 10 [---] **ψ**ι **νο**γ**λ**α**ν**η **λα**κ**α**ν **ϣ**η**ε**γ *vacat* α**ς**ο**γ**ς **ζ**λ  
 [---] ογ**χ**ω**ε** **α**ζ**α** **πο**γ**ς** **π**ωι **πα**λε **ψ**α**μ**η**τ**  
 [**η**λα**κ**α**ν** ---] ἰ**ς**α**κ** **π**ωι **φ**ι**β**α**μ**ω**ν** ογ**η**ρ**π** *vacat* α**μ**ω  
 [---] ογ**λα**κ**α**ν *vacat* α**κ**ο**γ**η**ν**τε **π**ωι **πα**λι  
 [---] **με** **η**χ**ι**λο ογ**λα**κ**α**ν: **τ**`**πο**ς**ε** **τ**χ**ι** **α**πα  
 15 [---] **με**ζ**ο**ς **π**ωι **η**ρ**μ**ι**ν**η ογ**λα**κ**α**ν *vacat*  
 [---] **π**ωι **η**η**λ**α**μ**ο**γ** ογ**λα**κ[**α**] **ν** *vacat* **α**ν  
 [---] **λα**κ**α**ν **ϣ**η**ε**γ *vacat* ἰ**ε**ο**γ**ς**η**π ογ**λα**κ**α**ν  
 [---] ογ**λα**κ**α**ν *vacat* **ς**α**β**ι**ν**ε **π**ωι **α**λι**πε** ογ**λα**-  
 [**κ**α**ν** ---] **η**λο**χ** **λα**κ**α**ν **ϣ**η**ε**γ *vacat*  
 20 [---] **α**ν ογ**λα**κ**α**ν **κα**ι**ρο**χ**ε** **π**ωι **χα**κο**γ**λ  
 [---] **η**ρ**π** **α**ζ**α** ογ**λα**κ**α**ν *vacat* **κο**γ**λα**νε **τ**χ**ι**  
 [---] **μ**[. ] . [.] **γ**ω**τ** **τ**θ  
 [---] **ψ**α**μ**τε **η**α**πε**  
 [---] **π**ωι **να**φο**γ** ογ**ε**ζ**α**  
 25 [---] **πα**γ**λε** **π**ωι **μι**λι-  
 [---] **ε**φ**μ**ε**γ** ογ**ε**ς**α**(**γ**?)  
 [---] **η**ς**ο**γ**ω**ψ **ϣ**η**ε**`**γ**`  
*traces*

1 The name **χαπ** attested here as a patronymic (following the expression **πωι**) is unknown; the numeral **ϣη[ε]γ** fits the traces before **ηλακαν**, although this construction is not attested elsewhere in the text (**λακαν ϣηεγ** is used everywhere). After the space a proper name is expected. According to *NB Copt.*, only a shorter form, **κογν**, is attested (a dubious occurrence in P.Lond.Copt. I 1231, where it is not clearly a proper name, but note that this text is a Fayumic account too). However, **κογ-ν** might also be interpreted as the first part of the expression “the younger...”, cf. line 7. This solution may also be argued for by the later insertion of **ν**, which is the possessive marker in this case.

2 .**AN** at the beginning probably forms the end of a proper name who is assigned one *lakan*. At the end the name **ΦΙΒΑ-** can safely be complemented as **ΦΙΒΑΜΩΝ** based on the form in line 12. This latter is a variant of **ΦΟΙΒΑΜΩΝ**.

3 The first letters may be the end of the word **ΛΑΚΑΝ**. The first half of this line is one of the most problematic places. Between the space and the phrase “three *lakan*” one would expect the identification of the person who receives it. The sequence of letters we find here **ΑΙΕΠΡ[. ]ΤΘ** is rather tricky and definitely does not recall a proper name. The superlineation suggests an abbreviated form. The first part, **ΑΙΕ**, may be a proper name combined with a title, although none of the titles known to me can fit in this area. The only reading I can tentatively suggest is **ΠΡΟΤΕ** or **ΠΡΩΤΕ**, if the last letter is an *epsilon* rather than a *theta*. In this case, this word can stand for **ΠΡΩΤΟΚΩΜΗΤΟΥ** (cf. Förster, *WB* 703 and 704).

4 The patronymic can be **ΑΙΝΗ** or **ΝΑΙΝΗ**, depending on whether the possessive marker is inserted. Neither of the names is attested except for fragments beginning with **ΑΙ-** or **ΝΑΙ-** (*NB Copt.*, p. 8 and 64). The numeral can be reconstructed as **CNEΥ** “two” with certainty. The second name in the line only consists of a patronymic, though incomplete.

5 Before the space, the numeral **CNEΥ** can again be reconstructed and it probably stands as the second part of the phrase “two *lakan*”. The proper name **ΑΠΙΟΥ** can be identical to **ΑΠΙΟΥΝ** (SB Kopt. II 802.38, as a variant of the name Apion), while the patronymic is clearly **Α<ΠΑ> ΠΑΥΛΕ**. This person is assigned one *lakan*.

6 In the first item of this line, *wine* is mentioned combined with “one”, which probably refers to a kind of bowl or dish in which wine was measured. The form of the word does not contradict the dialectal classification of the text, as both **ΗΛΠ** and **ΗΡΠ** are attested for Fayumic (Crum, *Dict.* 66b-67a). The proper name **ΠΩΔΙ** is well attested, and the patronymic is the same as in the previous line, **Α<ΠΑ> ΠΑΥΛΕ**, although the possessive **Ν** is missing before. The delivered quantity is one *lakan* again.

7 The name **ΠΟΥΣΙ** is followed by an expression **ΚΟΥ ΝΖΑΜΩΙ**. I suggest that **ΚΟΥ** is the construct form of **ΚΟΥΙ** and the expression as a whole means “the younger carpenter”. For similar phrases, see Crum, *Dict* 93b.

8 After the first name fragment, a patronymic follows as **ΑΚΑΟΥ**; this name has been attested as **ΑΚΑΥ** or **ΑΓΑΥ** elsewhere (see for instance SB Kopt. III 1413.2, a Fayumic contract). **ΖΑΥ** may be the beginning of more names, cf. *NB Copt.* p. 115.

9 This line contains two problematic names: neither **ΩΑΜΕ** nor **ΕΣΡΟΥ** is documented; there is only one attestation for a name beginning as **ΕΣΡΩ** (P.Rain.UnterrichtKopt. 237.6, possibly the Biblical name Esrôn).

10 The first name serving as a patronymic is unknown in this form, but might be a corrupt writing **ΙΟΥΛΙΑΝΕ** (cf. **ΟΥΛΙΑΝΙ** in P.Lond.Copt. I 638, a Fayumic letter). After the proper name **ΑΚΟΥΣ** (a variant of **ΑΚΟΥ**, **ΑΚΩΣΙ**, or **ΑΚΟCCE**, attested in Fayumic documents, respectively P.Lond.Copt. I 524, P.Lond.Copt I 547, and P.Lond.Copt. I 594), the word **ΖΛ** may stand for a fuller form **ΖΕΛ** which is the Fayumic equivalent of **ΖΜΖΛ** ‘servant’ (Crum, *Dict* 665b), or for the beginning of another name (**ΖΛΛΟ/ΖΛΛΑ?**).

11 The word **ΑΖΑ** is the conjunction which is only present in Fayumic documentary texts (Crum, *Dict* 24a; Kasser, “Fayyumic”, p. 129). Even though the

context is not clear enough here, as the preceding word must be the second part of a name, the same conjunction occurs in line 21. The name ΠΟΥΣΙ is identical to what has been found in line 7, though definitely belongs to another person. ΠΑΛΕ may be a defective writing of ΠΑΥΛΕ.

12 The names occurring in this line, ΙΣΑΚ and ΦΙΒΑΜΩΝ, are well attested, though the latter is a variant of ΦΟΙΒΑΜΩΝ, cf. also line 2. The person who bears the name was delivered one unit of wine. After the space, the beginning of another name can be found. The first three letters (ΑΜΩ) can be complemented by a number of way based on the already attested proper names (cf. *NB Copt.*, p. 10), thus no suggestion will be provided here.

13 The name ΑΚΟΥΝΤΕ is attested in an inscription from the Theban Mountain (Černý *et al.*, *Graffiti de la montagne thébaine*, n° 3712 b: ΑΚΟΥΝΤΕ | ΠΑ ΤΧΑΥ, “Akounte, the one from Tjau”). ΠΑΛΙ is probably a defective writing of ΠΑΥΛΕ, just as in line 11.

14 Identification of the first word is problematic, it may be the end of a name or the end of the expression ΤC(2)ΙΜΕ, noting, however, that the Fayumic form would rather end in -Ι. ΧΙΛΟ may correspond to ΧΕΛΟ or ΧΕΛΗ, both attested as names, the latter also in a Fayumic document: P.Lond.Copt I. 558. The second item in the same line is the name of a female person (ΤΠΟΣΕ?). Accordingly, instead of ΠΩΙ, the patronymic is introduced by ΤΧΙ ‘the daughter (of)’. For the reduced form ΧΙ (= Τ-ΩΙ), consider the Fayumic form ΧΗΛΙ (= Τ-ΩΗΛΙ)

15 The first word, which is presumably a name, is again difficult to identify. The second name, Ρ̄ΜΙΝΗ, can be identical to ΖΕΡΜΙΝΕ.

16 The name ΝΛΑΜΟΥ probably corresponds to ΝΙΛΑΜΟΥ or one of its variants. At the same time, for the completion of the name ΑΝ [ there are too much possibilities to make a reasonable suggestion.

17 The name ΙΕΟΥCΗΠ is probably a corrupt writing for ΙΩCΗΦ.

18 The male name CΑΒΙΝΕ is well attested, while the following patronymic can be read as ΑΛΙΠΕ with a high probability, assuming it is a misspelling for ΑΛΙΤΕ (cf. CPR IV 105, 2). The reading ϞΑΙΠΕ cannot be completely excluded, either, due to the *quasi* identical writing of *alpha* and *fai* in this manuscript. In this case the name may correspond to ΦΙΛΙΠΠΕ.

19 ΙΝΛΟΧ is the end of a proper name that is impossible to identify.

20 The name ΚΑΙΡΟΧΕ is not attested in this form, but consider ΚΕΛΩΧΕ, ΚΕΛΟΧ, ΚΕΡΟΝΧΙ (*NB Copt.* p. 49). The other name in this line, ΧΑΚΟΥΛ, is a frequent one.

21 The only name appearing in this line is a female one, not attested elsewhere. The affiliation is introduced by ΤΧΙ ‘the daughter (of)’, as in line 14.

22 This line is too fragmentary to reconstruct any part of it.

23 The numeral “three” is feminine here and is combined with an expression which is different from the previously used measurements or materials (*lakan*, wine). I suggest interpreting this phrase as a defective writing for ΑΙΠΕ, this latter being the Fayumic form of ΟΕΙΠΕ “measure of grain or corn” (Crum, *Dict.* 256a).

24 Aphou is a common name (cf. [www.trismegistos.org/name/1736](http://www.trismegistos.org/name/1736)); ΟΥΕΖΑ remains difficult to interpret.

**25** The name fragment **ΜΙΛΙ-** can be complemented as **ΜΙΛΙΤΩΝΟΣ** or a variant of this name (cf. SB Kopt. III 1480, 2).

**26-27** The reading of the last two lines is problematic, the segmentation of the words is only tentative here. L. 26, a possible interpretation is [--- **Τ]ΕΡΜΕΥ ΟΥΕΑΥ**, “his mother: one lamb”. There are two upsilons inserted between line 26 and 27, but it is improbable that both of them belong to the last line. It must be admitted though that if the scribe had intended to add a letter to the last word of line 26, he could have make use of the space *above* the line. Thus the question as to where the upsilon should be interpreted remains open.

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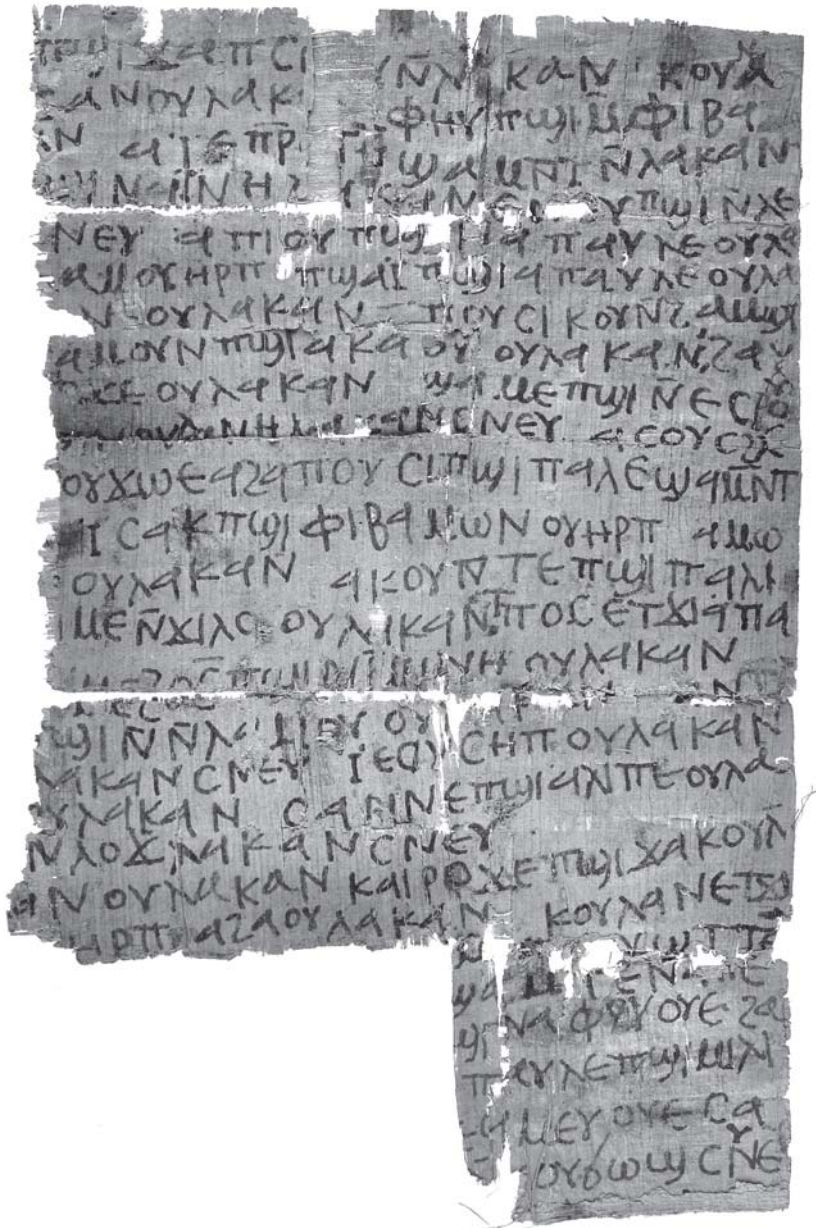


Fig. 15 P.PalauRib.Copt. 11 (P.PalauRib. Inv. 146R)