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und eine erste Auseinandersetzung mit ihnen ermöglicht zu haben. Hätte der Zeitfaktor nicht die Fertigstellung des Kataloges bestimmt, wäre sicherlich ein gewichtigeres Buch entstanden. Erst wenn man andere, vergleichbare Arbeiten des Autors kennt, weiß man um so mehr um das verfehlte Qualitätsniveau. Dies wird nicht nur der Rez. bedauern.

Last but not least aber gebührt der Sammlerfamilie unsere uneingeschränkte Anerkennung für ihr Engagement, daß das alte Ägypten in Kalifornien zumindest zeitweise wieder stärker in das Bewußtsein der Öffentlichkeit gerückt werden konnte.

Mainz, November 1994

Peter PAMMINGER

KORTE AANKONDIGING

LACOVARA Peter – Deir el-Ballas, Preliminary Report on the Deir el-Ballas Expedition, 1980-1986. (American Research Center in Egypt Reports, vol. 12). Winona Lake, Eisenbrauns, 1990 (28 cm., x+25 p., 5 fig., 17 pl., 5 plans in pocket). ISBN 0-936770-24-4: \$ 31.50 (bound).

Malgré leurs louables efforts, les archéologues du Musée de Boston ne sont pas parvenus à tirer de substantiels avantages de leur prospection du site de Deir el-Ballas, effectuée entre 1980 et 1986. Au point de vue de la découverte d'objets, c'est à peu près un échec total. Mise à part l'inévitable récolte de fragments de poterie, le site n'a livré que de très maigres témoignages de son occupation. Le secteur examiné comprend les deux «palais», nord et sud, et les constructions environnantes. Cette partie de la ville ancienne remonte à la 18^e dynastie. Faisant contre mauvaise fortune bon cœur, les archéologues se sont appliqués à enregistrer soigneusement leurs observations sous forme de plans et de coupes, à décrire en détail une des maisons et une chapelle, et à consacrer quelques pages à la poterie, aux petits objets et aux restes botaniques recueillis au cours des travaux. En terminant, ils concluent qu'étant donné l'étendue de ses parties non encore explorées, le site mériterait une fouille de grande envergure avant que le village qui se trouve à sa proximité n'envahisse complètement la zone archéologique.

GRIEKS-ROMEINS EGYPTE

MONS Claudianus, Ostraca graeca et latina I (O. Claud. 1 à 190) par Jean Bingen, Adam Bülow-Jacobsen, Walter E.H. Cockle e.a. Institut Français d'Archéologie Orientale, Le Caire, 1992 (30 cm., 198 pp., 33 pls.)=DFI-FAO, 29. ISSN 0768-2964. ISBN 2 7247 0121 6 (éd. compl.), ISBN 2 7247 0122 4 (O.C. I).

Mons Claudianus is the name of a mountain with ancient granite quarries in the Eastern Desert of Egypt, some 140 km east of Qena. The granite from Mons Claudianus was much used for Roman building programs. At the end of the 1st and beginning of the 2nd century A.D. the quarry was

considered important enough to build a Roman fort near the mountain and to have the whole region, including the desert routes leading to it, supervised by the Roman army. The site of Mons Claudianus was already discovered in 1823, and a number of Greek and Latin inscriptions found at that occasion were subsequently published. However, due to the isolated location and the consequent problems with provisionment, it has lasted until 1987 before serious archaeological excavations were started on the initiative of some papyrologists. They were carried out in collaboration by an international team of specialists in archaeology and geology as well as in papyrology under the direction of J. Bingen. This book, *O. Claud. I*, is the first substantial result of the project, published by the participating papyrologists admirably soon after the last expedition of 1990.

In the Introduction J. Bingen provides general information on Mons Claudianus and its excavations. First, topographical details are given of Mons Claudianus and the desert routes thereto (unfortunately some topographical details mentioned here and in Chapter IV cannot be found on the map of fig. 1, where even the transcription of Arabic words is different from that in the main text). This is followed by a survey of the former study of the site and limited archaeological data of the excavations in 1987-1990. The main place excavated was the "sebakh sud", the southern rubbish deposit of about 50 m long and 1,20 m high, between the enclosing wall of the Roman fort and the Wadi Umm Hussein. This sebakh (details of the stratification are explained and illustrated on plans) appears to have been formed in a rather short period of time: all the dated texts, as well as the coins, date from the first half of the second century A.D. During the campaigns of 1987-1990, among other materials like ceramics, textiles, metal objects, bones, seeds etc., not less than 6000 ostraca were found, of which about a third is considered publishable. Useful is the "Note sur la présentation des textes", where it is explained how the number and letter codes preceding each of the following texts point to the exact findspot of the ostrakon; these locations can even be looked up on one of the maps, which is not often possible in papyrology!

In Chapter I (J. Bingen) two ostraca are presented "en guise de prélude". Text 1 reads: ὥς ἂν τις εὑρή τοῦτω τὸ ὄσ[σ]τρακον, δώσει στ[ρ]ατήρα, "who finds this ostrakon, shall pay a stater". 2 directly takes us into the atmosphere of the desert: it is a Latin letter in which the sender expresses his joy on the plentiful presence of water in the wells.

Chapter II (J. Bingen) contains twelve dated ostraca. Dates are scarce in the Mons Claudianus ostraca. It is remarkable that (with 14 as the only exception) no tax receipts are found, while they are so numerous in other locations like Thebes. Most Claudianus ostraca thus have to be dated on stratigraphical grounds (which at least is possible in these outstanding circumstances) or prosopographical grounds. 1-8 form a small dossier of Alkimos, an assistant of the κυβερνήτης, an important functionary for provisionment (who is more extensively described in the introduction to Chapter V). The texts are receipts for bread and grain.¹⁾ 9 is the oldest dated ostrakon of the southern sebakh; it is dated in year 10 of Trajan, A.D. 106/107. 10 and 11 are its most recent: they date from 16 and 26 August 111. Of a later date are 12 and 13, not from the southern sebakh itself, but from the debris in one of the houses nearby; they date from the reign

¹⁾ See also A. Bülow-Jacobsen, "Stone for Bread. An Early Second-Century Bread-Weight", *ZPE* 103 (1994) 91-92.

of Antoninus Pius, A.D. 145/146 and 148, respectively. The contents of **10** can be easier understood when it is assumed that Apollonios supplied the addressee with empty amphoras to buy wine, and now acknowledges receipt of the wine (cf. the great number of wine sales in which it is stipulated that the buyer was to supply his own jars). **14** is the exceptional tax receipt, for μερισμὸς ἀνακεχωρηκότων (A.D. 114), which was apparently handed out at Syene and may have been taken to Mons Claudianus by one of the Syenite quarry-workers.

In Chapter III (J. Bingen) three small dossiers are published of the ἀρχιτέκτονες Apollonios (**15-19**), Hieronymus (**20-26**) and Herakleides (**27-41**), respectively. **42-47** concern unknown ἀρχιτέκτονες. The ἀρχιτέκτονες are described as "cadres supérieurs civils". Their task consisted of all kinds of engineering work and transport. The texts in this chapter include: a list of specialized workers (**15**); orders to supply a basket to the nearby quarries of Mons Porphyrites (**17**); to supply wooden rollers (for the transport of heavy loads) (**20**), coal (for heating the forges) (**21**), bars of iron (**27-33**); and to supply two [κ]αρκίνο(υς), a ζύγιν and a πήχυν, supposed to form a device to hoist up people into the quarries (**34**). Fourteen texts are amphora inscriptions just mentioning name and function of an ἀρχιτέκτων. In the commentary to **26**, 4, on account of the new name Φμοινεβρᾶσις, the Egyptian etymology of "lion-names" is explained.

In Chapter IV (W. Van Rengen) thirty-five "laissez-passer" are published (**48-82**). They form an until now unknown genre within the category of military documents. These passes, allowing people to make use of the desert roads leading to the quarries, are probably all handed out by the *centurio* of the Mons Claudianus. The addressees are the στατιωνάριοι, soldiers of the military stations along the desert routes, sometimes called ἐπιτηρηταί, who are ordered to let the carrier(s) of the document pass through. The same formula is used in all texts: "Ὁ δεῖνα τῷ (τοῖς) δεῖνα χαίρειν. Πάρες (πάρετε) τὸν (τὴν, τοὺς) δεῖνα, month, day". The persons allowed a pass are only vaguely described with "man", "woman", "child", "donkey" and their number. The women were probably soldiers' wives or those of quarry-workers.

In Chapter V (H. Cuvigny), entitled "La mort et la maladie" (**83-123**), only **121** deals with death, if the three ταφῆα that have to be furnished are rightly taken to mean "coffin" or "shroud". Apart from a statement that someone's eye was hurt (**119**) and a message on a medical treatment (**120**), all other texts form a dossier of ἄρρωστοι. They are probably daily reports listing the names of workers being ill on a certain day and thus not able to work. Many ill people recur in different lists and they are each time summed up in a more or less fixed order. The total number of workers at Mons Claudianus is given in an ostrakon still to be published as (at least) 730 persons (wives and children not counted). Since the number of ἄρρωστοι only amounts to about 2% of this, it is argued that they do not include all ill people. Indeed, Egyptian names are greatly underrepresented, whereas Latin and foreign (esp. Cilician) names abound, which leads to the hypothesis that these lists at least partly concern soldiers from the Roman auxilian cohorts in Egypt. In the introduction to this fifth chapter illness at Mons Claudianus is related to the problems with importation and distribution of food. The basic diet consisting of only bread, lentils, dates, onions, oil and wine caused a lack of proteins, calcium and vitamins.

This, together with the harsh desert climate, limited amounts of water and scarce hygienic facilities must have lead to many kinds of diseases. From what illnesses they suffered is unfortunately not recorded in the lists of ἄρρωστοι.

In Chapter VI (A. Bülow-Jacobsen) the Archive of Successus is published (**124-136**). It consists of eleven or twelve letters (of which two are in Latin) addressed to Successus, who was a keeper of materials for the quarrywork and perhaps καισαριανός. The fragmentary **136** may have been written by Successus himself. The letters to Successus regard the supply of chaff, waterskins, baskets, ropes, tunics, cloaks, a ladder, chisels, yoke straps, adzes with handles and oil (for impregnation of the waterskins).²⁾

Chapter VII (A. Bülow-Jacobsen) and Chapter VIII (L. Rubinstein) (**137-171** and **172-178**) contain private letters. The only thing all these letters have in common, is that they were found in the southern seabakh and stem from a brief period of time, between A.D. 100 and 120. The letters were written by inhabitants of the Nile valley as well as of desert stations in the neighbourhood. The correspondents are military and civilians, men as well as women. Apart from the usual salutations to and from family and friends, most letters are requests to send one or more of a variety of articles, like meat (trotters in **159**!), bread, beets, rose oil, a chiton, shoes, suckling pigs, a whetstone, malt (which means that beer was brewed at Mons Claudianus), money, ink, eye-salve, an elbow-rest (ὕπαγκώνιον) and a lock. Letter **155** is continued on the back of the ostrakon, which is rather unusual. Remarkable is the female ἐρανάρχης in **158** (no ἐρανος is attested at Mons Claudianus). **175** concerns problems with the manning of a watch-tower. **176** was written in such bad Greek, that the normalized transcription had to be preceded by a diplomatic transcription. The particular mistakes point to an Egyptian origin of the writer, who, if identical with the sender of the letter, was called the Roman name Numerius Priscus.

In Chapter IX (W.E.H. Cockle) twelve ostraca with writing and reading exercises (**179-190**) show the presence of a school master at Mons Claudianus. All stages of elementary instruction are said to be represented in the ostraca of Mons Claudianus. We here have Greek alphabets (**179-181**) and various verses, among which four ostraca with the same verse of Menander (Κιθαρίστης, Fr. 10 Sandb.). **190** is a Latin writing exercise in a beautiful capital script, containing the first three lines of Virgil's Aeneid.

The book ends with the usual indexes, in which it can only be regretted that new names and words are not marked by an asterisk (although it is remarked in the commentaries to the texts), and that variant names are not mentioned (thus, e.g., Εἰνῶρις and Ἰνῶρις, inconsequently accented Ἰνύρις in **116**, are only listed under Ἰνοῦρις). On the 33 plates at the end of the book, 83 of the ostraca are represented. Their handwriting varies from unlinked, clumsy letterforms of βραδέως γράφοντες to very cursive scribbles on one side and semi-literary hands on the other. Many hands show the influence of Latin (Latin cursive forms of ρ, δ, η and/or ι, dots as dividers between words), as one would indeed expect in a Roman military surroundings. The plates permit a few minor corrections: **57**, 3 has a crossed out word before Φαῶφι; in **85**, 1 the supplement should be abbreviated, since

²⁾ Interpretation of R.W. Daniel in *ZPE* 101 (1994) 61-66.

the ω is suprascript: $\alpha\rho<\rho>\omega[(\sigma\tau\omicron\iota)]$; **88**, 1 reads $\text{Ἐπί}\omega$, not $\text{Ἐπεί}\omega$; **132** first line in ekthesis; **137**, 2 $\text{Οὐ}<\alpha>\lambda\epsilon\rho\epsilon\iota\omega$, not $\text{Οὐ}<\alpha>\lambda\epsilon\rho\iota\omega$.

Although the texts published in *O. Claud. I* are short and their individual contents are meagre, when regarded as a whole they provide us with a lot of new information. The extensive introductions to each chapter are very informative, and data from still unpublished ostraca are often used in them. In *O. Claud. I* reference is made repeatedly to detailed studies (a.o. of the provisioning of Mons Claudianus, of technical terms and the exploitation of the quarries, of the military correspondence) to be published in future volumes of *O. Claud. I*. They are indeed books to look forward to. As a framework to fit these in, *O. Claud. I* gives a vivid picture of life in a world which was until now practically unknown to us.

Leiden, November 1994

Francisca A.J. HOOGENDIJK

CHRISTELIJK EGYPTE

DEPUYDT, Leo – Catalogue of Coptic Manuscripts in the Pierpont Morgan Library. Corpus, 4 / Oriental Series, 1. Uitgeverij Peeters Leuven, 1993 (27 cm., CXVI, 712 pp., tables). ISBN 90-6831-443-2 (Text). 3600 BF.

DEPUYDT, Leo – Catalogue of Coptic Manuscripts in the Pierpont Morgan Library. Album of photographic plates, photographed by David A. Loggie. Corpus, 5 / Oriental Series, 2. Uitgeverij Peeters Leuven, (27 cm., XLII, 468 plates, III). ISBN 90-6831-498-X (photographic plates). 3600 BF.

This is a complete catalogue of the Coptic MSS. in the Pierpont Morgan Library. The collection also includes bindings, writing boxes, documents and even a beautiful Coptic textile reproduced on pl. 468. An Egyptian hieratic and several demotic papyri (regrettably not reproduced in the Album) together with Arabic, Greek and Hebrew texts also form part of the Coptic collection and are dealt with in Appendix I.

The Pierpont Morgan Library MSS. need not be presented to Coptologists, whose majority can consult, and make use of, the facsimile edition of 1922 (56 volumes plus indexes) which incorporates the bulk of the library of the Monastery of St Michael at Hamuli in Fayyum discovered in 1910. This find is so far unique both in its richness and in its homogeneity, it having been formed in less than a century. Indeed the dated colophons range from 822/823 to 913/914.

A number of codices, however, from the Hamuli find were separated from the main body of the monastic library in question and found their way into other collections. They are catalogued in Appendix II.

The Hamuli find forming the core of the Pierpont Morgan collection, so far as the present catalogue numbers are concerned, comprises only less than a third even in the group of literary MSS. — 302 items in all as against 80 or 82 (cf. p. LII). The rest is in the majority the usual *membra disiecta*, mostly coming from the White Monastery at Sohag, this veritable National Library of the Copts, torn to pieces by the invaders. Still quite a number of very important codices, such as the famous codex with *Acts* in Middle Egyptian (the

Glazier Codex, G67) or the so-called Hagiographic Miscellany from Edfu (M633) and others, come from purchases other than Hamuli.

Chronologically the Pierpont Morgan MSS. mostly range from the Arab Conquest to AD 1000, though there are several that are early, such as M910, the codex of *Acts*, which is dated, on palaeographical grounds, to the 5th century.

As far as dialects are concerned, five are attested: Sahidic, Fayyumic, Oxyrhynchite (Middle Egyptian), Bohairic and Dialect H in Kasser's classification (no. 279 of this Catalogue). There are, moreover, several idiolects.

The geography of the collection concerns the Fayyum, Sohag, Edfu, the famous Deir es-Suriani at the Wadi Natrun.

The catalogue proper which takes up pp. 1-647 of the text volume is preceded with the introductory part (pp. I-CXVI), attending to generalities, the history of the collection and so on. On p. XC ff. the compiler's descriptive method is outlined, essential for the user. The method is the same used by Layton, the teacher and the valued adviser of the compiler of the catalogue under discussion, in the description of the British Library MSS.

The description is arranged in such a way as to make each item illustrated in every essential by the Album, the volume of plates (468 in all).

The photographic plates, almost exclusively the work of David A. Loggie, consist of a number of snapshots headed as "Views of Egypt" illustrating the history of the Hamuli find, related in great detail; of "Features of Decoration" (frontispieces, full page illuminations, etc., pls. 10-330, some of them in colour), Script (pls. 331-436), Bindings (pls. 447-459) and of other sections. In that of "Varia" the binding and some pages of the Glazier codex are reproduced in colour plates (460-463).

The Album is doubtless a fine piece of photographic work. A few drawbacks: in pls. 350b, 355 and 410e nos. 30, 31 and 209 are reproduced upside down, while in pl. 369 no. 61 is a mirror image.

No. 30 (M608, ff. i, 35) is only illustrated by f. i (recto), which comprises 3 fragments (pl. 354b). F. 35, as is pointed out by the compiler, contains the remnants of the text of *Acts*, 5-8, whereas, with regard to f. i (fragments a, b, c) he remarks that their identity is not certain. The photographic plate well shows, however, that the fragments also belong to the same portion of *Acts*. Fragments b and c belong to the same folio and their text reads as follows:

Col. a) $\text{ϩΟΟ[Υ] ΕΡΑΤ[ΟΥ] ΖΝ ΤΜΗΤΕ ΜΠΣΥΝ[Ζ]ΕΔ- ΡΙΟΝ ΑΥΩ ΑΦΧΝΟΥΟΥ ΝΒΙ ΠΑΡΧΙ[Ε]Ρ[Ε]ΥΣ ΕΦΧΩ}$ (*Acts*, 5, 27-28).

Col. b) $\text{Μ[ΜΝΤΡΕ] ΝΝΕΙΩΑΧΕ ΑΥΩ [ΠΕΠ]ΝΑ ΕΤΟ- ΥΑΑΒ ΑΠΝΟ[Υ]ΤΕ ΤΑΑΦ [Ν]ΝΕΤ}$ (*Acts*, 5, 32).

The text of the left-hand column of the bifolio fragment a is partly concealed by another scrap of the same bifolio superimposed on it. The top of the right-hand column is intact and, to judge by its size, little more than half a width of the left-hand one has been preserved; the left-hand margin should therefore be expected much farther to the left, but here the scrap which preserves a bit of the margin and of the text overlaps the right-hand part of the column, concealing its letters and, as a result, much less of the extant text can be read in the plate:

$\text{[ΚΛΗ]ΡΟΣ ΦΟΟΠ [ΝΑΚ ΖΜ] ΠΕΙΩΑΧΕ [ΜΠΕΚΖΗΤ- ΣΟΥ]ΤΩ[Ν ΑΝ ΜΠΕΜΤΟ ΕΒΟΛ] ΜΠΗ[ΟΥ]ΤΕ [ΜΕΤΑ- ΝΟΕΙ ΒΕ ΕΒΟΛ] ΖΝ ΤΕΚ[ΚΑΚΙΑ]}$ (*Acts*, 8, 21-22).