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Temple oaths in Ptolemaic Egypt : a study at the crossroads of law, ethics and religion

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CHAPTER 5

UNPUBLISHED TEXTS

A SELECTION OF DEMOTIC TEMPLE OATHS IN THE TURIN EGYPTIAN MUSEUM AND GREEK TEMPLE OATHS FROM VARIOUS COLLECTIONS

1. Introduction – 2. Unpublished Texts: Demotic and Greek Temple Oaths – 3. Concordance and Summary Table

This chapter includes fifteen unpublished Demotic temple oaths kept in the collection of the Egyptian Museum in Turin, and six Greek temple oaths from various collections. Statistics and contents of each text are outlined first, followed by the transliteration (Demotic) or transcription (Greek) and the literal translation of the texts. At the end, a table of concordance is added, which also provides a summary of the oaths' subject matter and context.

5.1 INTRODUCTION

The twenty-one texts presented in this chapter are unpublished (or partially published) and have been mentioned throughout this book to either support certain interpretations or illustrate certain aspects of the temple oaths formulae, legal contents or underlying procedure.

The fifteen Demotic oaths (texts 1 to 15 below) are kept in the collection of the Egyptian Museum in Turin and are a representative selection of the corpus of the Turin temple oaths, which includes 65 ostraca.⁸⁶⁹ They date to the Late Ptolemaic Period (186–88 B.C.) and come from Pathyris; most of them originate from the Italian excavation campaigns in Gebelein, ancient Pathyris, by E. Schiaparelli in the first decades of the 20th century.⁸⁷⁰ A small part entered the Turin Museum through acquisitions or the illegal market, but their provenance from Pathyris is certain, based on the internal evidence (typical formulae, onomastic and prosopographical evidence).⁸⁷¹ The publication of the entire collection of Turin temple oaths by this author is scheduled in 2019 and will be part of the series of the 'Studies of the Turin Egyptian Museum'. Hence, only the transliteration and translations of the selected Turin temple oaths will be provided here.

⁸⁶⁹ An overview of the Turin temple oath is provided by Massa, *Vicino Oriente* 11 (1998), p. 133-141.

⁸⁷⁰ These excavations started with Schiaparelli in the years 1910-1920. The majority of the ostraca in Turin come from his campaign of 1910 and 1911.

⁸⁷¹ A typical formula of Pathyris oaths is the postscript (for which see § 3.3.4); also, oath-takers and their opponents bear customary names for the inhabitants of Pathyris; many of them coincide with specific persons in Pathyris who are well known from their private archives, for which see Vandorpe and Waebens, *Reconstructing Pathyris' Archives*.

The six Greek temple oaths (texts 16 to 21 below) - the only temple oaths known so far drawn up in Greek - are kept in various collections (Oxford, Bodleian Library: nrs. 16-19; Berlin, Egyptian Museum: nr. 20; Leipzig, private collection Lamer: nr. 21); five of them come from Thebes (nrs. 16, 18-21) and one from Koptos (nr. 17); they also date to the Late Ptolemaic Period, ranging from 183 to 67 B.C. The Greek transcriptions can be found in the book edition and online (Papyri.info), on occasion complemented by a brief summary of the contents. The translation of these texts, along with a content-related and philological commentary, is long overdue.

5.2 UNPUBLISHED TEXTS: DEMOTIC AND GREEK TEMPLE OATHS

Demotic temple oaths (texts 1-15): the order of presentation of the Turin temple oaths is as follows:

- Texts 1-4: oaths dealing with family matters (e.g. marriage-divorce; heritage/disputes after the death of a family member).
- Texts 5-9: oaths concerning everyday transactions (e.g. delivery or payments of specific items, purity of certain land products).
- Texts 10-15: oaths dealing with theft or misappropriation (purgatory oaths).

Greek temple oaths (texts 16-21): the Greek oaths are ordered according to the texts' collection as follows:

- Texts 16-19: oaths from the Oxford Bodleian Library, dealing with everyday transactions (e.g. payments) and the deposit of an 'Egyptian contract'.
- Texts 20-21: oaths from Berlin and Leipzig, dealing respectively with the infliction of an injury in a brawl (purgatory oath) and the payment of the admission fee to an association.

1

O. Turin G. 5⁸⁷²

<i>Provenance:</i>	Pathyris (on internal grounds)
<i>Height x Width:</i>	13 x 9.0 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken on the left side and partly at the bottom
<i>Oath-taker (plaintiff):</i>	Tagombes (<i>Ta-wnbs</i>), daughter of NN (patronymic in lacuna; cf. O. Turin S.12771)
<i>Opponent (defendant):</i>	Esthladas, son of Dryton (<i>Slts s' Trwtñ</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	29 August 124 B.C.
<i>Subject matter:</i>	restitution of personal possessions of the wife (<i>nkt.w n s.ḥm.t</i>) at divorce

Contents:

Tagombes and Esthladas are divorced. According to their marriage settlement, a *sh* (*n*) *ḥm.t*, a ‘*writing concerning the wife*’ (not preserved), Esthladas has to return the goods Tagombes brought into their marital home, as listed in the marriage settlement, or their counter-value. Tagombes’ goods consist of two *inw*-cloths, of which the total value is three talents, an amount of (copper) money, and probably other objects mentioned in the lacunae in lines 5 and 9 of the text.

Upon the dissolution of the marriage, Tagombes enforced her proprietary rights, but apparently, as often happened, they were contested: Tagombes claims to have received less than what she was entitled to; for instance only one of the *inw*-cloths was returned to her. With no proof of this, she has to make a sworn statement on the subject. If she indeed takes the oath, she will receive her other possessions back from her former husband Esthladas; if she does not, she will no longer proceed against him.

⁸⁷² On this text, see also Massa, in: Donker van Heel, Hoogendijk, Martin (eds), *Studies Vleeming* (2018), p. 228-232.

Transliteration

- 1 *h.t (n) p3 ʕnh ntj i.ir Ta-wnbs ta [N.N. r ir=f n]*
- 2 *Slts s3 Trwt n h w.t-ntr [n nb-bhn (n)]*
- 3 *h3.t-sp 46 ibd-4 šmw (sw) 11 ʕnh Sbk ntj [h tp dj irm ntr nb ntj h tp]*
- 4 *irm=f p3j inw ntj sh n p3j krkr [... irm p3j inw ...]*
- 5 *r inw 2 r krkr 3 irm hmt [...]*
- 6 *ntj sh n p3j=j sh n hm.t r mh krkr [...]*
- 7 *mn p3 i.dj=k n=j hn=w [...]*
- 8 *r dr.t=j hn=w m-s3 p3j in[w ...] iw=s [ir p3 ʕnh mtw=f dj.t (n=s)]*
- 9 *p3j inw [... iw=s st3 r tm ir=f]*
- 10 *mtw=s wj [r.r=f ...]*
- 11 *... [...]*

Translation

- 1 *Wording (of) the oath which Tagombes, daughter of [N.N. will take for]*
- 2 *Esthladas, son of Dryton, in the Temple [-of-Nebkhounis (in)]*
- 3 *year 46, 4th month of the šmw season, day 11: “As Sobek lives, who [rests here with each god who rests]*
- 4 *with him: (As to) this inw-cloth, which is written (i.e. estimated) for these [...] talents [and the inw-cloth ...]*
- 5 *making 2 inw-cloths, making 3 talents, and copper money [... (and the other woman’s things)? ...]*
- 6 *which are written in my ‘writing concerning (the) wife’, making [...] talents,*
- 7 *there is nothing among them you have given me*
- 8 *in my hand, apart from this in[w-cloth ...]”. If she [takes the oath, he will return to her]*
- 9 *this inw-cloth [(and the other things mentioned above); if she withdraws in order not to take it]*
- 10 *she will be far [from him ...]*
- 11 *... [...].*

2

O. Turin S. 12702 + S. 12828

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	16 x 13 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken on the right side; a few white flecks scattered over the text (probably due to the carbonates in the dough clay)
<i>Oath-taker (defendant):</i>	Senpelaia (<i>T3-šr.t-p3-mr-iḥ</i>)
<i>Opponent (plaintiff):</i>	Peteharoeris (<i>P3-dj-Ḥr-wr</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	95-94 B.C.
<i>Subject matter:</i>	dispute concerning a <i>gtn</i> -cloth and a <i>swḥ.t</i> -cooking pot at a divorce

Contents:

Senpelaia and Peteharoeris were married. Apparently, on divorce, Peteharoeris claims back a *swḥ.t*-cooking pot from Senpelaia. According to Senpelaia, however, that *swḥ.t*-cooking pot had been given to her instead of one of her personal belongings, a *gtn*-cloth (Greek: χιτων), which is now in possession of Peteharoeris' sister (i.e. his new wife?). Without any proof to corroborate her statement, Senpelaia has to take an oath on the subject: by taking the oath, her former husband will no longer proceed against her, and she will keep the *swḥ.t*-cooking pot, while by refusing to do so she will have to return it.

Transliteration

- 1 *h.t (n) p3 ʿnh ntj-iw r.ir T3-šr.t-p3-mr-ih*
 2 *[r ir=f n P3]-dj-Hr-wr n hw.t-ntr n3-nb-bhn n h3.t-sp 20*
 3 *[ibd ... (sw) ...] ʿnh Sbk ntj htp dj irm ntr nb*
 4 *[ntj htp irm=f] t3j gtn n-ntj m-dr.t t3j=k sn.t*
 5 *[w3h=j h3ʿ] s r p3j=k ʿwj wnn3.(w) p3j=s*
 6 *[smt] t3j swḥ(.t) ntj iw=k mdt irm[=j]*
 7 *[r-db3,t=s] mn nkt iw tw=k s n=j ...*
 8 *[...]...=s iw=s ir p3 ʿnh mtw=w wj*
 9 *[r-]hr.r=s iw=s st3 r tm ir(=f) mtw=s*
 10 *dj.t t3 swḥ(.t) iw mn rmt*
 11 *... (traces) ...*

Translation

- 1 *Wording (of) the oath which Senpelaia*
 2 *[will take for] Peteharoeris in the Temple-of-Nebkhounis in year 20*
 3 *[month x of the y season, day z]: “As Sobek lives, who rests here with each god*
 4 *[who rests here with him]: (As to) this gtn-cloth, which is in the hand of your sister,*
 5 *[I have left] it in your house its*
 6 *[equivalent (being)] this swḥ.t-cooking pot, [about which] you have litigated with me,*
 7 *there is nothing (else) that you have given me (as counter-value of the ?)*
 8 *[gtn-cloth]”... If she takes the oath, they will be far*
 9 *from her; if she withdraws in order not to take it, she will*
 10 *give the swḥ.t-cooking pot.*
 11 *... (traces) ...*

3

O. Turin S. 12716 + S. 12850 + O. Turin S. 12885 + G. 30

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	O. Tur. S. 12716 + S. 12850: 6.5 x 11 cm; O. Tur. S. 12885 + G. 30: 6.9 x 7.2
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken at the top (made up of 4 fragments, not yet joined altogether)
<i>Oath-taker (defendant):</i>	NN (a man)
<i>Oath-helpers:</i>	Nechoutis, sister of the oath-taker NN (<i>N3-nh.t=f[s] t3j=f sn.t</i>) and Senharekuisis, daughter of Harekuisis (<i>T3-šr.t-Hr-igš[ta Hr]-igš</i>)
<i>Opponent (plaintiff):</i>	NN (a woman)
<i>Scribe of the oath: (or postscript?)</i>	Nechoutes, son of Pelaias (<i>N3-nh.t=f s3 P3-mr-ih</i>), 'the priest who has access' (<i>p3 wcb ntj c3k</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	unknown
<i>Subject matter:</i>	dispute about a.o. 40 deben silver between (divorcing) man and wife (?)

Contents:

The context of the dispute and related oath are difficult to reconstruct with absolute certainty because valuable information on the disputing parties, their relationship and the essence of the disputed matter has been lost (the upper part, i.e. the protocol and part of the wording of the oath, is broken away). Nonetheless, based on the surviving lines, and evidence from similar temple oaths (see Chapter 3, Excursus I, p. 129-132), the following is the most likely scenario.

A man (the defendant) and a woman (the plaintiff), whose names are both unknown, are disputing over an amount of 40 deben silver; this amount seems to be related to some goods in the man's house (probably mentioned in the lacunae). Apparently, at a certain moment, the woman had brought some objects to the man's house. This may have happened when they married, and those objects may have been her personal belongings. On divorce, the woman is probably claiming those objects back, or the equivalent value, which according to her exceeded the value of 40 deben silver. A decisory oath must bring the solution to the impasse: should the man – backed up by his sister and another woman – swear that the goods his former wife had brought to his house did not exceed the value of 40 deben silver, then the plaintiff has to withdraw her claims. If the man and his oath-helpers decline, then the man must reveal everything he is holding back, and return it to his former wife.

Transliteration

x+1 *r ir=f(?) Ta-wnb[s] '...'*
x+2 *bn-pw nkt n p3 t3 ph r-hr=j n p3j=t c.wj*
x+3 *n p3 h3j r h3d 40 iw=f i.ir p3 cnh*
x+4 *mtw N3-nh.t=[s] t3j=f sn.t T3-šr.t-*
x+5 *Hr-igš [ta Hr]-igš ir=f r-dr.t=f*
x+6 *[dd m3] p3j mtw=[s wj r.r=f] 'iw=w st3'*
x+7 *'r tm' ir=f p3 nkt 'ntj' [iw=f]*
x+8 *r hn=f mtw=f dj.t [s]*
x+9 *sh N3-nh.t=f s3 P3-mr-ih.t*
x+10 *p3 wcb ntj c3k*

Translation

x+1 “to do it (?) Tagombe[s] '...’
x+2 There is nothing in the world that came to me from your house
x+3 for more than 40 (deben) silver”. If he takes the oath
x+4 and Nechouti[s] his sister, (and) Sen-
x+5 harekusis, daughter of Harekusis, swear in his hand,
x+6 [saying]: “this [is true]”, [she] will [be far from him]. If they withdraw
x+7 in order not to take it, the thing that [he will]
x+8 reveal, he will give [it].
x+9 Written by Nechoutes, son of Pelaías,
x+10 the priest who has access.

4

O. Turin S. 12778 + S. 12875

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	10 x 9.5 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	two fragments joined together; broken partly at the top and bottom, and on the right side; written on both recto and verso
<i>Oath-taker (defendant):</i>	main oath: Thaibis, daughter of Phibis (<i>Ta-hb ta Pa-hb</i>)
<i>Oath-helpers:</i>	Phibis (<i>Pa-hb</i>), Panebkhounis (<i>Pa-nb-ḥn</i>) and Horus (<i>Ḥr</i>), sons of Thaibis (<i>Ta-hbt</i>) and Nekhoues (<i>Nṣ-nḥt=f</i>)
<i>Opponent (plaintiff):</i>	Herienoupis (<i>Ḥrj-Inpw</i>)
<i>Scribe of the postscript:</i>	Esnebonychos, son of Thotomous (<i>Ns-nb-ḥn sṣ Dḥwtj-m-ḥb</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	3 November 123 B.C. (the oath was actually taken, see postscript)
<i>Subject matter:</i>	dispute about the repayment of a debt after the death of a woman (a relative of the plaintiff?)

Contents:

A woman, called Esoeris (?) has passed away. Herienoupis, a man whose relationship with the deceased woman is not known, but who apparently is entitled to act on her behalf,⁸⁷³ now claims the repayment of an outstanding debt, based on a certain document (an inheritance of the deceased or a loan contract?), from Thaibis, daughter of Phibis. By taking an oath, wherein she denies owing anything to the deceased, Thaibis can have the claims withdrawn. Three of her children have to swear along with her, as oath-helpers. Should she refuse to take the oath, she then has to come clean by revealing everything she still owes to the dead woman, and eventually repay it. Thanks to the postscript on the verso, we know the outcome of this dispute: Thaibis and her children actually went to the temple and took the oath, eventually winning the case by doing so.

⁸⁷³ One possible scenario is that Esoeris, the deceased, and Herienoupis were family, and Herienoupis was her heir, collecting the debts owed to her. Another, more complicated scenario, could be that Esoeris had an outstanding debt with Herienoupis herself, and Thaibis in turn had contracted a debt with Esoeris. After Esoeris passed away, Herienoupis, in the attempt to recover his money/things, claimed the repayment of Thaibis' debt to Esoeris.

Transliteration

recto

- 1 [ḥ.t n p3 ḥn ntj i.ir Ta-hb] 'ta' P3-hb
- 2 [r ir=f n ḥwt-ntr nb-ḥn] 'n' Hrj-Inp
- 3 [s3 N.N. n ḥ3.t-sp 48] ibd-2 ḥ.t (sw) 12 ḥn Sbk
- 4 [ntj ḥtp dj irm ntr] 'nb' ntj ḥtp irm=f bn-pw Is.t-wrt (?)
- 5 [ta NN t3j=k šr.t/ sn.t/ mwt/ ḥmt] šm r p3 r3 (n) n3 ntr.w iw wn mtw=s
- 6 [i.ir-n=j ḥd] 'nb' sw it tkm gr nkt n p3 t3
- 7 [... 'r ḥ (?)' p3 sh n p3 i.ir Ḥb s3 Hr-pa-Is.t
- 8 [... '...' n.im=f iw=s ir p3 ḥn ntj ḥrj
- 9 [mtw P3-hb] s3 N3-nḥt=f ḥnḥ Pa-'nb-ḥn' s3 N3-nḥt=f
- 10 [ḥnḥ Hr s3 N3-nḥt=f n3j=s ḥrd.t=w ir=f n dr.t=s 's'
- 11 [p3 ḥn] m3ḥ p3j iw=w ir=f mtw 'H'[rj-Inp wj r.r=s iw=s st3]
- 12 [r tm] ir=f p3 nkt ntj iw=w hn.t=f 'm'[tw=s dj.t s]

verso (different handwriting from the recto)

- 1 (n) ḥ3.t-sp 48 [Ta-hb]
- 2 ta P3-hb ḥnḥ P3-hb [s3 N3-nḥt=f]
- 3 ḥnḥ Pa-nb-ḥn s3 N3-'nḥt' [=f ḥnḥ]
- 4 Hr s3 N3-nḥt=f n3j=s 'ḥrd.'[t=w]
- 5 iw r ḥwt-ntr n 'nb'-[ḥn ir=w]
- 6 p3 ḥn ntj sh ḥrj
- 7 sh Ns-nb-'ḥn' s3 Dḥwtj-m-ḥb
- 8 [p3 wḥb] 'ntj' ḥk ...

Translation

recto

- 1 *[Wording of the oath which Thaibis], daughter of Phibis*
- 2 *[will take in the Temple-of-Nebkhounis] for Herienoupis,*
- 3 *[son of NN, in year 48], 2nd month of the 3^{h.t} season, day 12: “As Sobek lives,*
- 4 *[who rests here with] each god who rests with him: “ Esoeris (?),*
- 5 *[daughter of NN, your ... (?)] did not go to the gate of the gods while it belonged to her*
- 6 *[at my expense silver (money)], gold (money), wheat, barley, castor oil, or anything on*
earth
- 7 *[...] according to (?) the document in which (?) Hb, the son of Herpaesis,*
- 8 *[... has written ...]”. If she takes the aforementioned oath,*
- 9 *[and if Phibis], son of Nekhoures, and Panebkhounis, son of Nekhoures, [and Horus, son*
of Nekhou]tes,
- 10 *her children, swear in her hand (saying):*
- 11 *[“This oath] is true”, if they take the oath, then He[rienoupis will be far from her; if she*
withdraws
- 12 *in order not to] take it, the thing that they will reveal, [she will give it].*

verso (postscript)

- 1 *In year 48 [Thaibis],*
- 2 *daughter of Phibis, and Phibis, [son of Nekhoures],*
- 3 *and Panebkhounis, son of Nekhoures [and]*
- 4 *Horus, son of Nekhoures, her children,*
- 5 *came to the temple of Neb[khounis (and) they took]*
- 6 *the oath written above.*
- 7 *Written by Esnebonychos, son of Thotomous (?)*
- 8 *[the priest] ‘who’ has access ...*

5

O. Turin S. 12685

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	14.5 x 12.8 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken at the left side and partly at the bottom
<i>Oath-taker (plaintiff):</i>	Pamenos, son of Psenthotes (<i>Pa-mnh s3 P3-šr-Dḥwtj</i>)
<i>Opponent (defendant):</i>	Peteharsemtheus, son of Psenesis (<i>P3-dj-Hr-sm3-t3wj s3 P3-šr-Is.t</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	2 September 98 B.C.
<i>Subject matter:</i>	dispute about a delivery of barley mixed with chaff and an alleged previous oath

Contents:

This case is most interesting and at first sight somewhat complicated due to two different oaths regarding the same dispute, one (allegedly) taken by the defendant in the past and another (the present Turin oath) to be sworn by the plaintiff. Chronologically, the case can be reconstructed as follows: barley mixed with chaff has been delivered to Pamenos, who accuses Peteharsemtheus to be responsible for it. The latter defends himself by saying that he has already taken an oath on the matter (of which apparently there is no record); it is not clear whether this had occurred when the barley was delivered, as an extra guarantee of the product's purity, or at an earlier stage in the dispute. In any case, to overcome the impasse in the disagreement, Pamenos has to first swear an oath himself (the Turin oath) denying to have required a previous oath on the matter from Peteharsemtheus. If Pamenos does so, then Peteharsemtheus will still have to take an oath concerning the purity of the delivered barley; otherwise he will be discharged from doing so (because then Pamenos would implicitly admit that Peteharsemtheus already *did* take such an exculpatory oath).

Transliteration

- 1 *h.t (n) p3 ʿnh ntj i.ir Pa-mnh s3 P3-šr-Dḥwtj*
 2 *r ir=f n P3-dj-Ḥr-sm3-t3wj s3 P3-šr-Is.(t) n ḥw.t-ntr n*
 3 *n3-bḥn.w n ḥ3.t-sp 16 ibd-4 šmw (sw) 21 ʿnh*
 4 *Sbk ntj ḥtp dj irm ntr nb ntj ḥtp dj [[irm ntr nb]] irm=f bn-pw=j dj.t*
 5 *ir=k ʿnh n n3-bḥn.w dd bn-pw=j dj.t tmj*
 6 *tḥ r n3j it iw=f ir p3 ʿnh mtw=f ir n=f iw=f st3*
 7 *r tm ir=f mtw=f wj r.r=f n p3 ʿnh n n3 it.w*

Translation

- 1 *Wording (of) the oath which Pamenos, son of Psenthotos*
 2 *will take for Peteharsemtheus, son of Psenesis, in the Temple -of-*
 3 *ʿNebkhounis in year 16, 4th month of the šmw season, day 21: “As*
 4 *Sobek lives, who rests here with each god who rests here [[with each god]] with him: I have*
 5 *not caused*
 6 *you (Peteharsemtheus) to take an oath in (the temple of) ʿNebkhounis saying:*
 7 *‘I (Peteharsemtheus) did not let mix*
 8 *chaff with that barley’”. If he (Pamenos) takes the oath, he (Peteharsemtheus) will take*
 9 *(the oath on the barley) for him (Pamenos); if he (Pamenos) withdraws*
 10 *in order not to take it, he (Pamenos) will be far from him (Peteharsemtheus) with regard*
 11 *to the oath on the barley.*

6

O. Turin S. 12880 + B. 12698

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	10 x 13,5 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	two fragments differently numbered (S. + B.) joined together; broken partly at the top, on the right side

<i>Oath-taker (defendant):</i>	<i>Sb.t=f(?)</i> the builder (<i>p3 kt</i>)
<i>Opponent (plaintiff):</i>	Pamenos the younger (<i>Pa-mnh p3 hm</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	103/102 B.C. (joint reign of Ptolemaios X and Cleopatra III)
<i>Subject matter:</i>	dispute about returning an <i>in-kt</i> , a “builder-stone”

Contents:

Two men, a builder called *Sb.t=f(?)* and Pamenos the younger, have a dispute about a so-called ‘builder-stone’. The latter, for the first time attested in this Turin text, was probably an instrument or a tool used in construction work. The circumstances of the oath are not entirely clear, but apparently Pamenos claims that the ‘builder-stone’, now in the possession of the builder *Sb.t=f(?)*, was brought to the latter by a certain Peteesis, but that actually it is his (Pamenos’), and therefore wants it returned to him. The role of Peteesis in the dispute is not clear, he may have borrowed the ‘builder-stone’ from Pamenos and then lent it to the builder, or he may have acted on behalf of Pamenos, maybe as a middleman. In any case, if the builder swears that Peteesis did not bring the ‘builder-stone’ to him, Pamenos will have to leave him alone. However, should the builder decline, he would then implicitly admit that the stone belongs to Pamenos and be obliged to give it back to the rightful owner.

Transliteration

- 1 [*ḥ.t n p3 ʿnh ntj i.*]ir *Sb.t=f(?)*, *p3 kt*
2 *r ir=[f] n ḥw.t-ntr n nb-b]ḥn.w n ḥ3.t-sp 15 ntj ir ḥ3.t-sp 12*
3 *ibd-4 3[ḥ.t (sw) ... n Pa-]mnḥ p3 ḥm ʿnh Sbk ntj ḥtp*
4 *dj irm ntr nb ntj ḥtp dj irm=f p3j in-kt*
5 *bn-pw P3-tj-Is.t in.t=f n=j iw=f ir p3 ʿnh mtw=f wj r.r=f*
6 *iw=f st3 r tm ir=f mtw=f dj.t p3 in-kt*

Translation

- 1 [*Wording of the oath which*] *Sb.t=f(?)*, *the builder*,
2 *will take [in the Temple -of- Neb]khounis in year 15 making year 12,*
3 *4th month of the 3[ḥ.t season, day ... for Pa]menos the younger:*
 “As Sobek lives, who rests
4 *here with each god who rests here with him: (With regard to) this in-kt,*
5 *Peteesis did not bring it to me”. If he (the builder) takes the oath, he*
 (Pamenos) will be far from him;
6 *if he (the builder) withdraws in order not to take it, he (the builder) will give the in-kt*
 (back).

O. Turin S. 12666

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	8.5 x 12.7 cm
<i>Material:</i>	potsherd (argil)
<i>Description:</i>	broken at the bottom
<i>Language:</i>	Demotic
<i>Oath-taker (plaintiff?):</i>	Senamounis, daughter of Horus (<i>T3-šr.t-Imn ta Hr</i>)
<i>Opponent (defendant?):</i>	Panebkhounis, son of Pakoibis (<i>Pa-n3-nb-hn.w s3 Pa-Gb</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	12 April 115 B.C.
<i>Subject matter:</i>	dispute about 142 deben silver and 5 days (?)

Contents:

The sketchy details and the uncertainty of the reading of some parts of the oath restrict me to proposing the following possible scenario.

Apparently, Senamounis paid an amount of 142 deben silver on behalf of Panebkhounis (reason unknown) with the expectation of receiving the full amount back from him. Upon asking for the 142 deben silver to be reimbursed to her, Panebkhounis claimed that it had been partly or fully (?) paid back through the working of 5 days in lieu of payment. In order to receive her money back, Senamounis has to state under oath that the substitute-payment is false (i.e. did not take place).

Transliteration

- 1 *h.t (n) p3 ʿnh ntj i.ir T3-šr.t-Imn ta Hr r ir=f n hw.t-ntr*
 2 *n (?) n3-nb-hn.w (n) h3.t-sp 2.t ibd-3 pr.t (sw) 24 n Pa-n3-nb-hn.w*
 3 *s3 Pa-Gb ʿnh Sbk ntj htp t3j irm ntr nb ntj htp*
 4 *irm=f p3j (h3d) 142 w3h=j mh=w hr-dr.t=k iw mn*
 5 *mtw md.t ʿd(n) t3 rj.t bnr (?) n p3j hrw 5 n smn (?)*
 6 *‘iw=s’ ir p3 ʿnh ntj sh h3j mtw=f mh=s ‘...’*
 7 *[iw=s st3 r tm ir=f mtw=s ...]*

Translation

- 1 *Wording (of) the oath which Senamounis, daughter of Horus, will take in the temple*
 2 *of Nebkhouinis in year 2, third month of the pr.t season, (day) 24, for Panebkhouinis,*
 3 *son of Pakoibis: “As Sobek lives, who rests here with each god who rests here*
 4 *with him: (As to) this 142 (deben silver), I have fully paid them for you (on your*
 5 *behalf?). There is no*
 6 *falsehood aside (?) from these 5 set (?) days”.*
 7 *If she takes the oath aforementioned, he will pay her in full ‘...’*
 7 *[if she withdraws in order not to take it, ...]*

8

O. Turin S. 12814 + S. 12818

Provenance: Pathyris (Schiaparelli's excavations 1910-11)
Height x Width: 14.5 x 8 cm
Material: potsherd (argil)
Language: Demotic
Description: two fragments joined together; partly broken on the right side (from l. 6);
 ink in places washed off due to humidity

Oath-taker (plaintiff): Tahotis, daughter of Phibis (*Ta-Dḥwtj ta Pꜣ-hb*)
Opponent (defendant): Tanechtyris, daughter of Horus (*Tꜣ-nꜣ-nḥ.t-Hr*)
Place of oath-taking: Temple of Nebkhounis, Krokodilopolis
Date of oath-taking: 142/141 B.C.
Subject matter: sale of a certain item within 3 days for 75 deben silver

Contents:

The dispute involves two women, called Tahotis and Tanechtyris, and concerns the sale of a specific object mentioned in l. 6, for which a price of 75 deben silver had been agreed upon by the parties. Apparently, Tanechtyris paid an amount of 20 deben silver to Tahotis in advance, where after she expected to receive the object in question; so, when she did not, she filed a complaint. As a consequence, her opponent Tahotis must swear to sell the object within three days after receiving the whole sum of 75 deben silver. If Tahotis takes the oath, Tanechtyris has to pay the 55 deben silver left; unfortunately, due to a lacuna in the text, it is not known which consequences were established for not taking the oath, but in that case Tahotis would probably have to return the 20 deben silver paid in advance by Tanechtyris.

Transliteration

- 1 *ḥ.t (n) p3 ʿnḥ ntj i.ir*
- 2 *Ta-Dḥwtj ta P3-hb r ir=f n ḥw.t-ntr*
- 3 *n nb-ḥn.w n Ta-n3-nḥ.t-Ḥr ta Ḥr*
- 4 *(n) ḥ3.t-sp 29 ibd-4 3ḥ.t (sw) 6 <ʿnḥ Sbk> ntj ḥtp ʿt3[j]*
- 5 *irm ntr nb ntj ḥtp t3j irm=f p3j*
- 6 *[.....] -Ir.t mtw n=t šʿ-ʿtwʿ (?)*
- 7 *[.....] in-n3.w tw=j s r-bnr*
- 8 *[wʿ hrw] ḥn hrw 3 in-n3.w iw=w*
- 9 *[dj.t n=j ḥd] 75 hr.r=f iw=s ir p3 ʿnḥ*
- 10 *ʿmtwʿ Ta-n3-nḥ.t-Ḥr dj.t ḥd 55*
- 11 *[mtw Ta]-Dḥwtj dj.t ḥd 20 (?) iw=s*
- 12 *ʿst3ʿ r tm ir=f mtw Ta-[.....]*
- 13 *(traces of ink)*

Translation

- 1 *Wording (of) the oath which*
- 2 *Ta-hotis, daughter of Phibis, will take in the temple*
- 3 *of Nebkhounis for Tanechtyris, daughter of Horus,*
- 4 *(in) year 29, fourth month of the 3ḥ.t season, day 6: “<As Sobek lives> who rests here*
- 5 *with each god who rests here with him: (As to) ‘this’*
- 6 *[object] ..., it belongs to you until (?)*
- 7 *[date?] If I sell it*
- 8 *[(in) one day] within three days (and) if they*
- 9 *give me 75 (deben) silver for it”. If she takes the oath,*
- 10 *Tanechtyris will give 55 (deben) silver;*
- 11 *(and) [Ta]hotis will give 20 ? (deben) silver if she*
- 12 *withdraws in order not to take it, Ta-[...]*
- 13 *(traces of ink)*

9

O. Turin S. 12721

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	7.8 x 8.0 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken at the top
<i>Oath-taker (plaintiff):</i>	unknown
<i>Opponent (defendant):</i>	Pates, son of Panebchounis (<i>Pa-tw sꜣ Pa-nꜣ-bḥn.w</i>)
<i>Place of oath-taking:</i>	unknown
<i>Date of oath-taking:</i>	unknown
<i>Subject matter:</i>	payment of a debt (?)

Contents:

The contents and circumstances of the oath are difficult to reconstruct with certainty due to most part of the oath-text, including the wording of the oath, being written on the part of the ostrakon that broke away. However, based on the consequences of the oath, which have been preserved, the following scenario can be tentatively suggested: the oath-taker (name lost) claims the payment of a debt, concerning grain (and money?), contracted by Pates, son of Panebchounis. Apparently, the debt was laid out in a document, which was still in possession of the plaintiff, i.e. the oath-taker. On his turn, the debtor probably claims that he already paid his due, and therefore wants the document be returned to him. An oath must resolve the impasse: if the plaintiff backs up his claims by swearing, then Pates has to repay his debt; on the contrary, should the plaintiff refuse to take the oath, he will implicitly admit that the debt has indeed already been paid and will have to give back the document attesting the debt to Pates.

Transliteration

x+1	<i>iw ir=j s 'iw=f ir p3 ʕnh'</i>
x+2	<i>ntj sh hrj mtw Pa-tw s3 Pa-n3-bhn. 'w'</i>
x+3	<i>ntj hrj mh n3 sw.w iw=w h3j (?)</i>
x+4	<i>`irm n3 hḏ.w r.tw=f hr p3 sh (?)'</i>
x+5	<i>iw=f st3 r tm ir=f mtw=f</i>
x+6	<i>wj r.r=w mtw=f dj.t n=f</i>
x+7	<i>p3j=f sh n-dr.t=f</i>

Translation

...

x+1	<i>which I have made". If he takes the oath</i>
x+2	<i>written above, Pates son of Panebchounis,</i>
x+3	<i>aforementioned, will pay the grain, which is measured (?),</i>
x+4	<i>along with the silver (money) that he (the oath-taker) has given according (?) to the document (?)</i>
x+5	<i>If he withdraws in order not to take it, he (the oath-taker) will</i>
x+6	<i>be far from them and give him (Pates)</i>
x+7	<i>his document (which is) in his hand.</i>

10

O. Turin S. 12682 + G. 22

<i>Provenance:</i>	Pathyris, (S. 12682: Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	18 x 12 cm
<i>Description:</i>	reconstructed from 2 fragments bearing different inventory numbers. Broken at the bottom on the right side. Faint.
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Bibliography:</i>	the fragment with inventory number S. 12682 has already been published by Kaplony-Heckel, <i>Tempeleide</i> , nr. 51, p. 117-118. See also <i>ibidem</i> , p. 52 and p. 382, where she suggests that the handwriting of the Turin ostrakon and the still unpublished O. Bodl. Libr. 1086 is the same.
<i>Oath-taker (defendant):</i>	Horus, son of Nekhoues (<i>Hr s3 N3-nht=f</i>)
<i>Opponent (plaintiff):</i>	Petosiris, son of Harekuis (<i>P3-dj-Wsr s3 Hr-igs3</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	2 Februari 95 B.C.
<i>Subject matter:</i>	purgatory oath concerning the theft of 3 cows

Contents:

Petosiris, son of Harekuis, suspects Horus, son of Nekhoues (also acting as oath-helper in O. Turin S. 12778 + S. 12875) of stealing 3 cows from him. Horus can defend himself by denying the charge under oath. But if he declines, he implicitly admits being guilty of theft. In that case, Petosiris will have for his part to take a suppletory or estimatory oath to state the value of the stolen cows. Horus, who apparently no longer has the cows in his possession, will then have to reimburse their value to Petosiris.

Transliteration¹

- 1 *h.t (n) p3 ʕnh ntj i.ir Hr s3*
- 2 *N3-nh.t=f r ir=f n hw.t-ntr nb-bhn.w*
- 3 *n P3-dj-Wsr s3 Hr-igš n h3.t-sp 19 ibd-1 pr.t (sw) 20*
- 4 *ʕnh Sbk ntj htp dj irm ntr nb*
- 5 *ntj htp irm=f t3 iht 3.t bn-pw=j t3j.t=s*
- 6 *bw-ir-rtj=j gr rmt iw t3j=f st iw=f ir (p3)*
- 7 *ʕnh mtw=w wj r.r=f iw=f st3*
- 8 *r tm ir=f mtw P3-dj-Wsr ir p3 ʕnh*
- 9 *r swnt [n t3 iht 3.t] mtw=f mh=f n.im=s*

Translation

- 1 *Wording of the oath which Horus, son of*
- 2 *Nekhoutes, will take in the Temple-of-Nebkhounis*
- 3 *for Petosiris, son of Harekusis, in year 19, 1st month of the pr.t season, day 20:*
- 4 *“As Sobek lives, who rests here with each god*
- 5 *who rests with him: (As to) the 3 cows. I did not steal them;*
- 6 *I do not know anyone else who stole them”. If he (Horus) takes the*
- 7 *oath, they (understand ‘he’, e.g. Petosiris) will be far from him; if he (Horus) withdraws*
- 8 *in order not to take it, he (Petosiris) will take an oath*
- 9 *on the value [of the 3 cows] (and) he (Horus) will pay them to him (Petosiris).*

11

O. Turin B. 12874

<i>Provenance:</i>	Pathyris (on internal grounds)
<i>Height x Width:</i>	11.5 x 9.5 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	Broken at the bottom
<i>Oath-taker (defendant):</i>	Cesthotes, son of Pamenos (<i>Hnsw-Dḥwtj s3 Pa-mnh</i>)
<i>Opponent (plaintiff):</i>	Pnephereus, son of Portis (<i>P3-nfr-iw s3 P3-wr.t.w</i>)
<i>Scribe of the oath:</i>	Pelaïas, son of Pa-... (<i>P3-mr-iḥ s3 Pa-...</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	145/4 or 89/8 B.C.
<i>Subject matter:</i>	purgatory oath concerning theft of money

Contents:

Pnephereus, son of Portis accuses Cesthotes, son of Pamenos, of stealing money from him. Cesthotes can have the charges dismissed by declaring under oath that he did not steal the disputed money, nor does he know anyone who may have done it. If Cesthotes takes the oath, Pnephereus will have to drop his claims; if he does not, he will have to pay Pnephereus an amount of 400 (?) deben silver.

Transliteration

- 1 *h.t (n) p3 ʕnh ntj i.ir Hnsw-Dḥwtj s3 Pa-mnh r.ir=f*
- 2 *n ḥw.t-ntr n nb-ḥn n P3-nfr-iw s3 P3-wr (wr.tw)*
- 3 *n ḥ3.t-sp 26 ibd-1 3ḥ.t (sw) 2 <ʕnh Sbk > ntj ḥtp dj irm ntr nb*
- 4 *ntj ḥtp dj irm=f nj ḥd.w ntj iw=k mdt irm=j*
- 5 *r-dḥ3.tj=w bn-pw=j ʕj=w bw-ir-rḥ(=j) gr rmt iw ʕj=f st*
- 6 *iw=f ir p3 ʕnh mtw=w wj r.r=f iw=f s3 r*
- 7 *tm ir=f mtw=f djt ḥd 400 (?) [sh]*
- 8 *P3-mr-iḥ (s3) Pa-...]*
- 9 *ntj[ʕk n ḥw.t-ntr ...]*

Translation

- 1 *Wording (of) the oath which Chesthotes, son of Pamenos, will take*
- 2 *in the Temple-of-Nebkhounis for Pnephereus, son of Portis,*
- 3 *in year 26, 1st month of the 3ḥ.t season, day 2: “<As Sobek lives> who rests here with each*
god
- 4 *who rests with him: (As to) this silver (money), about which you have litigated*
with me,
- 5 *I did not steal it; nor know of anyone else who stole it”.*
- 6 *If he (Chesthotes) takes the oath, they will be far from him; if he withdraws in order*
- 7 *not to take it, he (Chesthotes) will give 400 ? (deben) silver ... [Written by]*
- 8 *Pelaías (son of) Pa-...],*
- 9 *who [has access to the temple ...]*

12

O. Turin S. 12792

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	12 x 7 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	Broken on the right side and partially at the bottom
<i>Oath-taker (defendant):</i>	Ephonychos (<i>Iw=f-ꜥnh</i>)
<i>Oath-helpers:</i>	the mother of Ephonychos (name lost in the lacuna) and his wife Psennesis (<i>T3-šr.t-is.t</i>)
<i>Opponent (plaintiff):</i>	Kleitos (?), son of Psennosiris (<i>Glts s3 P3-šr-Wsir</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis
<i>Date of oath-taking:</i>	108/7 or 105/4 B.C.
<i>Subject matter:</i>	purgatory oath about the misappropriation of a certain object

Contents:

In order to settle a dispute concerning a certain object (missing in the lacuna), which presumably belonged to Kleitos, the plaintiff, Ephonychos has to take an oath to defend himself that he did not find or take such an object, nor does he know anyone who may have found it. Furthermore, should that object have been sold, he would not have profited from the sale. His mother, whose name is not preserved, and his wife Psennesis have to corroborate his sworn statement by swearing an oath themselves (subsidiary oath). If Ephonychos and his oath-helpers actually do take their oath respectively, the plaintiff is bound to withdraw his accusations. If they do not swear the oath, then Ephonychos must admit and reveal the object he or someone he knows has found or taken and give it back to Kleitos.

Transliteration

- 1 [ḥ.t n pꜣ ḥ ntj-iw r.ir Iw=f-ḥnḥ
- 2 [sꜣ NN r] ir=f n Glts sꜣ Pꜣ-šr-*W*sir (?)
- 3 [n ḥw.t-ntr n nb]-bḥn n ḥꜣ.t-sp 10.t ibd-1 ꜣḥ.t sw 7
- 4 [ḥnḥ Sbk ntj] 'ḥtp' dj irm ntr nb ntj ḥtp
- 5 [dj irm=f...] ntj iw=k md.t irm=j r-dꜣꜣ.t=s
- 6 [bn pw=j gm.]t=s bw rh=j rmt iw=f gm.t=s
- 7 [.....] ... wn (?) n.im=s iw=w
- 8 [dj t=s dꜣꜣ] ḥd bn-pw ḥw-nfr
- 9 [ph (r.ḥr=j) n.im=s] iw=f ir pꜣ ḥnḥ mtw
- 10 [NN] tj=j mwt Tꜣ-šr.t-is.t tj=f rmt.t
- 11 [.....] ir=f r.dꜣ.t=f dd
- 12 [pꜣ ḥnḥ] mꜣ^c pꜣj mtw=f 'wꜣ'
- 13 [r.r]=f iw=f r tm ir(=f) pꜣ (?) nkt mtw=f [r hn.t=f dj.t s]

Translation

- 1 [Wording (of) the oath] which Ephonychos,
- 2 [son of NN] will take for Kleitos (?), son of Psennosiris (?)
- 3 [in the Temple-of-Neb]khounis in year 10, 1th month of the ꜣḥ.t season, day 7:
- 4 “[As Sobek lives who] ‘rests’ here with each god who rests
- 5 [here with him: (as to) this (object)] about which you have litigated with me,
- 6 [I did not find] it; I do not know anyone who has found it.
- 7 [.....] being (?) from it. If they
- 8 [have sold it], no benefit
- 9 [has reached me from it’]. If he takes the oath and if
- 10 [NN], his mother and Sennesis, his wife
- 11 [...] to take it (e.g. the oath) (?) in his hand saying:
- 12 “[This oath is a] truthful oath”, he (Kleitos) will be ‘far’
- 13 [from him (Ephonychos)]. If he withdraws in order not to take (it), the (?) thing that he (Ephonychos) will [reveal, he will give it].

13

O. Turin B. 12771

<i>Provenance:</i>	Pathyris (on internal grounds)
<i>Height x Width:</i>	5.8 x 7.5 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken on the right side; written on recto and verso; many lines almost completely washed off
<i>Oath-taker (defendant?):</i>	Tagombes, daughter of Harthotes (<i>Ta-wnbs ta Hr-Ḏḥwtj</i>)
<i>Opponent (plaintiff?):</i>	Pates, son of Siephmus (<i>Pa-tw sꜣ Sꜣj-pꜣ-mwt</i>)
<i>Place of oath-taking:</i>	reading uncertain (temple of Anubis?)
<i>Date of oath-taking:</i>	illegible
<i>Subject matter:</i>	theft of ... (?) (probably purgatory oath)

Contents:

Due to the many lines almost completely washed off (the wording and the consequences are illegible), very little can be said about the contents and circumstances of this oath before Anubis (an unicum). It seems that Tagombes (the same woman as in O. Turin G.5, text nr. 1?) has to defend herself against the accusation of stealing something, presumably from the plaintiff in this dispute, a man called Pates.

Transliteration

recto

- 1 [ḥ.t n pꜣ ꜥn]ꜥḥꜣ ntj-iw ir Ta-wnbs
- 2 ta Hr-Dḥwtj ꜣr ir=f (n) tꜣ ... n Inpw
- 3 n Pa-tw sꜣ Sꜣj-pꜣ-mwt n ḥꜣ.t-sp ...
- 4 ꜣibꜥ-3 (?)ꜣ pr.t (?) (sw) 25 (?) ꜥnḥ Inpw
- 5 [...] ... (?)
- 6 [...] ... bn-pw=j (?) tꜣj nꜣj ...
- 7 ꜣ...ꜣ ...

verso

- 1 ꜥnḥ ...
- 2 iw=s stꜣ r tm ir=f
- 3 ...

Translation

- 1 [Wording of the oath] which Tagombes,
- 2 daughter of Harthotes, will take (at) the ... of Anubis
- 3 for Pates, son of Siephmus in the year ...
- 4 third month of the pr.t season, day 25 (?): “As Anubis lives,
- 5 [...] ... (?)
- 6 ... I did not steal these ...
- 7 ꜣ...ꜣ ...

verso

- 1 oath ...
- 2 if she refuses to take it (the oath)
- 3 ...

14

O. Turin S. 12776

<i>Provenance:</i>	Pathyris (Schiaparelli's excavations 1910-11)
<i>Height x Width:</i>	5.5 x 10 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken partly on the right side and at the bottom
<i>Oath-taker (defendant):</i>	Abykis, son of <i>Ptwḥ</i> (?) (<i>ḥbq s3 Ptwḥ</i> ?)
<i>Opponent (plaintiff):</i>	Peteharoeris, son of Schotes (?) (<i>P3-dj-Ḥr-wr s3 Sbk-Ḥtp</i> ?)
<i>Place of oath-taking:</i>	Temple of Hathor, Pathyris
<i>Date of oath-taking:</i>	113/112 (?) B.C.
<i>Subject matter:</i>	purgatory oath concerning the theft of landproducts (<i>it, sw, th</i>)

Contents:

Peteharoeris has accused Abykis of stealing landproducts, such as barley, grain and straw, from him. Abykis can defend himself by denying the charges under oath. Abykis' oath in the name of Hathor is a rarity: most temple oaths by the inhabitants of Pathyris are sworn before Sobek in his temple in Krokodilopolis. Part of the wording and the consequences of Abykis' oath are missing.

Transliteration

- 1 *h.t (n) p3 ʕnh ntj-iw ir ʕbq s3 Ptwh (?)*
- 2 *r ir=f n hftḥ (n) Ht-Hr n h3.t-sp 5.t*
- 3 *ibd-3 pr.t (sw) 30 ibd-4 pr.t (sw) 1 (?) (n) P3-dj-Hr-wr s3 Sbk-ʿ htpʿ (?)*
- 4 *ʕnh Ht-Hr ntj htp dj*
- 5 *[irm ntr nb ntj htp irm] =s bn-pw=j ʔj it sw*
- 6 *[.....] ... it tk*
- 7 *[.....] (traces)*

Translation

- 1 *Wording (of) the oath which Abykís, son of Ptwh (?),*
- 2 *will take (on) the dromos of Hathor in year 5*
- 3 *3rd month of the pr.t season, day 30, 4th month of the pr.t season, day 1 (?), for*
Peteharoerís, son of Schotes (?):
- 4 *“As Hathor lives, who rests here*
- 5 *[and each god who rests with] her: I did not take (i.e. steal) (any) barley, grain,*
- 6 *[.....] ... barley, straw*
- 7 *[.....] (traces)*

15

O. Turin B. 12832

<i>Provenance:</i>	Pathyris (on internal grounds)
<i>Height x Width:</i>	6.2 x 10.5 cm
<i>Material:</i>	potsherd (argil)
<i>Language:</i>	Demotic
<i>Description:</i>	broken on the left side
<i>Oath-taker (defendan):</i>	Patseous, son of Herieus (<i>Pa-b-s.t-ḥ.t sḥ Hrj=w</i>)
<i>Opponent (plaintiff):</i>	ḥgn and his companions (<i>ḥgn irm nḥj=f irj.w</i>)
<i>Place of oath-taking:</i>	Temple of Nebkhounis, Krokodilopolis
<i>Date of oath-taking:</i>	not mentioned
<i>Subject matter:</i>	purgatory oath about the theft of grain (<i>sw</i>)?

Contents:

Patseous, son of Herieus, has been accused of stealing grain (?) by ḥgn and his companions; he is asked to prove his innocence by denying this charge under oath. If Patseous takes the oath, the plaintiff will not proceed any longer against him; if he does not, he will be found guilty and will have to give the grain (?) back to ḥgn and his companions.

Transliteration

- 1 [ḥ.t (n) p3 ʿnʿ ḥʿ ntj-iw ir Pa-t3-s.t-ʿ3.t s3 Hrj=w r ir=f n ḥw.t-ntr
- 2 [n nb-Bḥn] n ʿgn irm n3j=f irj.w ir=f ʿnh Sbk
- 3 [ntj ḥtp dj] ʿirmʿ ntr nb ntj ḥtp irm=f bn-pw=j t3j
- 4 [p3 sw (?)] ʿbwʿ-ir- rḥ=j gr rmt iw t3j=f s
- 5 [iw=f ir p3 ʿnh] ntj sh ḥrj mtw=w wj r.r=f
- 6 [iw=f st3 r tm] ʿirʿ=[f] mtw=f djt p3 sw (?)

Translation

- 1 [Wording (of) the oath] which Patseous, son of Herieus, will take in the Temple-
- 2 [of Nebkhouis] for ʿgn and his companions: “As Sobek lives,
- 3 [who rests here] with each god who rests with him: I did not take (i.e. steal)
- 4 [the grain ?], I do not know anyone else who took it”.
- 5 [If he takes the oath] abovementioned, they will be far from him;
- 6 [if he withdraws in order not to] take [it], he will give the grain (?) back.

16

O. Tait Bodl. 273

<i>Provenance:</i>	Dios Polis (Thebes east)
<i>Material:</i>	pottery
<i>Language:</i>	Greek
<i>Description:</i>	faint in places; with a few gaps in the text
<i>Edition:</i>	Tait, <i>Greek Ostraca in the Bodleian Library</i> (1930); no translation.
<i>Trismegistos:</i>	TM 71002

<i>Oath-taker (plaintiff):</i>	Isidoros and his wife
<i>Opponent (defendant):</i>	Ptolemaios
<i>Scribe of the oath:</i>	unknown
<i>Place of oath-taking:</i>	the Herakleion, i.e. Khonsu temple in Karnak
<i>Date of oath-taking:</i>	4 February 150 or 1 February 139 B.C.
<i>Subject matter:</i>	3775 copper drachmas

Contents:

Isidoros and his wife Ammon- (?) have to swear an oath to Ptolemaios, their opponent in a dispute, regarding a sum of 3775 drachmas. Due to the many gaps in the text, it is not clear what the money was for; it may concern the payment of a debt. The only consequence listed beforehand on the ostrakon is that of not swearing the oath. In that case, Ptolemaios should be set free, i.e. acquitted from all claims, which may imply that he was the defendant in this dispute (thus the oath was taken by the plaintiff).

Transcription

- 1 ὄρκος ὃρ δεῖ ὁμόσαι Ἰσίδωρον καὶ τὴν τούτου γυναῖκα
 Ἄμμων Πτολεμαίῳ ἐπὶ τοῦ Ἡρακλείου
 τῇ η τοῦ Τῦβι τοῦ λα (ἔτους). νῆ τὸν Ἡρακλῆ
 καὶ τοὺς συννάους θεοὺς ἢ μὴν
 5 ἔχειν παρὰ τῶν
 διὰ τῶν
 τω[.] [.]
 τ
 χα(λκοῦ) Ἰψοε ρ . ις
 10 μὴ ὁμνυόντων αὐτῶν
 ἀπολύεσθαι τὸν Πτολεμαῖον.

Apparatus

- 1 1. ὄν

Translation

Oath which Isidoros and his wife Ammon- (?) have to swear for Ptolemaios at the temple of Herakles on the 8th (day) of (the month) Tybi of the 31st year:

“By Herakles and the gods who live together with him (lit. ‘share his temple’): Truly ... to have (received) from the ... through the ... copper drachmas 3775 ...”.

If they do not swear the oath, Ptolemaios has to be set free.

Notes

- 1-2 Ἰσίδωρος, Ἄμμων, Πτολεμαῖος: both the oath-takers and their opponent have Greek names; so, they all probably spoke Greek. This must be the reason why the oath was written and sworn in Greek. The name Isidoros and Ptolemaios are well known, but without patronymic it is difficult to establish who they actually are. For other oaths taken by husband and wife, see the Demotic O. ZÄS 109, p. 122; O.Tempeleide 28, 30, 187, 206, 211 (wife is oath-helper); for multiple oath-takers, see Chapter 3, p. 112-114.
- 11 ἀπολύεσθαι: for this Greek verb as a counterpart of the demotic verb *wj* ‘to be far’ in the consequences of the oath, see Chapter 3, p. 135-136. For more oaths with only one consequence stated, *ibidem*, p. 145. The fact that Ptolemaios had to be left alone if the oath-takers refused to swear the oath probably means that he was the defendant and that this text is one of the rare oaths taken by the plaintiff. For more on the latter, see Chapter 3, p. 137 and 144.

17

O. Tait Bodl. 274

<i>Provenance:</i>	Koptos
<i>Material:</i>	pottery
<i>Language:</i>	Greek
<i>Description:</i>	broken off at the bottom
<i>Edition:</i>	Tait, <i>Greek Ostraca in the Bodleian Library</i> (1930); no translation.
<i>Select bibliography:</i>	Pestman, <i>RdÉ</i> 16 (1964), p. 218 (translation); quoted by Traunecker, <i>OLA</i> 43 (1991), p. 378; see also Seidl, <i>Aegyptus</i> 32 (1952), p. 321.
<i>Trismegistos:</i>	TM 71003

<i>Oath-taker (defendant):</i>	Timodemos, son of Hermias
<i>Opponent (plaintiff):</i>	Dorion and Theon, sons of Philippos
<i>Scribe of the oath:</i>	not mentioned
<i>Place of oath-taking:</i>	the Kroneion, i.e. temple of Kronos (= Geb)
<i>Date of oath-taking:</i>	29 September 67 B.C.
<i>Subject matter:</i>	an Egyptian contract (συνγραφὴ Αἰγυπτία)

Contents:

Dorion and Theon, sons of Philippos, had probably asked Timodemos for the return of an Egyptian contract (συνγραφὴ Αἰγυπτία) originally given in deposit to Hermias, the deceased father of Timodemos. According to Timodemos, however, his wife Zmithis had already handed the contract back to Arsinoe, the daughter of Dorion. If Timodemos swears an oath about it, he will no longer be held responsible for the return of the contract at issue.

Transcription

- 1 ὄρκος ὃν δεῖ ὁμόσαι
ἐπὶ τοῦ ἐν Κόπ(τω) Κρονείου
τῇ κᾱ τοῦ Θῶυθ
τοῦ ιε (ἔτους) Τιμόδημον
5 Ἑρμίου Δωρίωνι καὶ Θέωνι
ἀμφοτέροις Φιλίππου διότι
νῆ τὸν Κρόνον καὶ τοὺς συν-
νάους θεοὺς εἰ μὴν ἦν εἰ-
χεν ὁ πατήρ μου συγγραφῇ
10 Αἰγυπτίαν ἐν παραθήκῃ
ταύτην τὴν γυναῖκαν μου
Ζμίθιν ἀποδεδωκέναι
Ἀρσινόῃ Δωρίῳ/νος, ὁμόσαντος
αὐτοῦ ἀπολύεσθαι τῆς
15 [συγγρα]φῆς, μὴ ὁμ[ό]σαντος
[.] . . . [---]

Apparatus

- 11: 1. γυναῖκά
14: τῆς corr. ex τῶν
15: μὴ! 1. μὴ

Translation

Oath which Timodemos, son of Hermias, has to swear at the Kroneion in Koptos, on the 21st (day) of (the month) Thot of the 15th year, for Dorion and Theon, both sons of Philippos:

“By Kronos and the gods who live together with him: Truly, the Egyptian contract which my father had in deposit, my wife Zmithis has given back to Arsinoe, daughter of Dorion”.

If he swears the oath, he has to be set free from the contract; if he does not swear the oath ...

Notes

- 1 Τιμόδημος: the defendant Timodemos has to declare under oath that his wife Zmithis had already returned the Egyptian contract under consideration to Arsinoe (maybe the two women knew each other or were somehow related). There are two possible explanations for the fact that Timodemos rather than his wife is taking the oath: 1) Zmithis had passed away 2) Timodemos has taken the oath on behalf of his wife who did not speak Greek. All parties involved, except Timodemos' wife (see below), have Greek names, so they probably spoke Greek and thus also the oath must be uttered in Greek. Also, after the death of his father Hermias, Timodemos - as his son - became responsible for the custody of the contract that was entrusted to Hermias in the first instance. Being held accountable for it, he thus had to take the oath nonetheless.

- 5 Δωρίων and Θέων: these two brothers are probably father and uncle of Arsinoe, to whom Timodemos claims the contract was returned by his wife, and the plaintiffs in this conflict, demanding the restitution of the contract. The reason why they act on behalf of Arsinoe, i.e. as her guardians (which is a Greek custom), may have been that Arsinoe's husband had passed away or that a conflict has arisen (a divorce?).
- 9 συνγραφὴ Αἰγυπτία 'Egyptian contract': this means that the contract was written in Demotic and drafted according to Egyptian law, but what kind of contract was it? It may have been Arsinoe's marriage contract, based on the fact that it was returned to her personally and that it was usual to keep such a contract outside the marital home.
- 10 ἐν παραθήκη: Hermias had the contract in deposit, meaning that the conflict with Timodemos was not about the contents of that contract (as, for example, in the case of a debt or loan), but about its being in custody and its restitution to the original owner.
- 12 Ζμίθις = Σμίθις is the Greek rendering of the Egyptian name *Šm.t*. Mixed marriages were not uncommon in Ptolemaic Egypt; see for instance the archive of Dryton and his wife Apollonia alias Senmonthis, for which consult Vandorpe, *Archive of Dryton*, *passim*.

18

O. Tait Bodl. 275

<i>Provenance:</i>	Thebes (?)
<i>Material:</i>	pottery
<i>Language:</i>	Greek
<i>Description:</i>	broken off at the top
<i>Edition:</i>	Tait, <i>Greek Ostraca in the Bodleian Library</i> (1930); no translation.
<i>Corrections:</i>	BL 5, 158
<i>Trismegistos:</i>	TM 71004

<i>Oath-taker (defendant):</i>	multiple (names unknown)
<i>Opponent (plaintiff):</i>	Achilleus
<i>Scribe of the oath:</i>	not mentioned; mention of the ὀρκωμότης
<i>Place of oath-taking:</i>	lost in lacuna
<i>Date of oath-taking:</i>	lost in lacuna; date of handwriting: 2 nd /1 st century B.C.
<i>Subject matter:</i>	payment of τιμή

Contents:

Conflict between multiple oath-takers (whose names are missing) and Achilleus about the payment of τιμή, which can indicate either the price or value of an object or a fine. In the absence of documents to prove it, the defendants have to swear that they already had paid the τιμή in full, and also that they gained no benefit from something mentioned in the text (which remains undefined due to a lacuna). If they indeed swear the oath, all claims against them will be dropped; if they decline, they have to pay the τιμή to Achilleus, over which he for his part will take an oath (probably a suppletory or estimatory oath).

Transcription

-
- 1 [.].
 [. . .] γ . η τ . [- - -]
 τιμὴν μὴ εἶα [- - -]
 τησαντος τη . . [- - - πληρο-]
 5 φορηκέειν αὐτὴν μη[δὲ - - -]
 μηδὲ ὠφελησθαι ἀπ[- - -]
 μηθ' ἕτερόν τι μηδ . . [- - -]
 ὁμνούντων αὐτῶν ἀπολ[ύεσθαι]
 αὐτούς, ἐὰν δὲ μὴ ὁμνύωσι
 10 ἐκτίσεις τὴν τιμὴν αὐτῷ
 ἦν ἐὰν ὁμήσει Ἀχιλλεύς
 τιμὴν.
 (2nd hand) δι' ὀρκωμότου.

Apparatus

- 4-5 1. πληρο]φορηκέειν: supplevi]φορηκέειν ed. pr.
 5 1. μη[δὲ: supplevi μη[ed. pr.
 9 1. μὴ
 10 1. ἐκτίσειν
 11 1. ὁμόσει
 13 1. ὀρκωμότου

Translation

“... price not ... to have paid it in full nor ...
 nor to derive profit from ... nor something else nor ...”.

If they swear the oath, they have to be set free; if they do not swear the oath, they have to pay the price to him, if Achilles will take an oath over this price.

(2nd hand) *Through the ὀρκωμότης.*

Notes

- 1 The protocol of the oath and the beginning of its literal wording are lost in the lacuna. However, based on the consequences of the oath (see l. 8-9) we can conclude that there must have been at least two oath-takers (see use of the plural in the *genitivus absolutus*) and that they were the defendants in this conflict (if they swear, they will be free of all charges). The opponent of the oath-takers, and also plaintiff, is most likely the same Achilles mentioned in l. 10 to whom the defendants have to pay the τιμή should the oath be refused.
- 3 τιμή: in this context it probably indicates the price or value of a certain object that maybe the defendants had bought or lent from the plaintiff.
- 10 ἐκτίσειν (inf. fut. of ἐκτίνω): the correction is based on the fact that the use of an infinitive in the consequences for swearing or refusing to swear the oath is common; the use of a second person (ἐκτίσεις 2nd ps. sg. fut. of ἐκτίνω), on the contrary, implying a direct speech, is never attested in this part of the oath.
- 11 Ἀχιλλεύς: Achilles probably has to swear a so-called estimatory oath to establish the price or value of the object that he had sold or lent. For this type of oath, see Chapter 1, p. 19 and Chapter 3, p. 144.
- 13 δι' ὀρκωμότου: this note has probably been written by the ὀρκωμότης himself (different hand from that of the oath-text), for which see Chapter 3, p. 151-152 and Chapter 4, p. 195-196.

19

O. Tait Bodl. 276

<i>Provenance:</i>	Thebes (?)
<i>Material:</i>	pottery
<i>Language:</i>	recto: demotic 9 lines (unpublished); verso: Greek (reuse of blank side)
<i>Description:</i>	complete
<i>Edition:</i>	Tait, <i>Greek Ostraca in the Bodleian Library</i> (1930); no translation
<i>Trismegistos:</i>	TM 71005

<i>Oath-taker (witness?):</i>	Demeas
<i>Opponent (plaintiff?):</i>	Lykon, son of Petechon
<i>Scribe of the oath:</i>	not mentioned
<i>Place of oath-taking:</i>	not mentioned
<i>Date of oath-taking:</i>	19 Februari 183 B.C. or 13 Februari 159 B.C.
<i>Subject matter:</i>	concerning a woman and her husband Philippos

Contents:

A certain Demeas has to swear an oath (text not reported) versus Lykon, son of Petechon, about things concerning a woman (Tammin?) and her husband Philippos. Maybe Demeas was required to do so acting as a witness in a dispute between Lykon and the married couple. The text is written on the verso, perhaps a Greek summary of a Demotic oath on the verso?⁸⁷⁴

⁸⁷⁴ Unfortunately, the Demotic signs on the recto are washed off and thus unreadable. For notes in Greek added to Demotic oaths, see Chapter 3, p. 157-158.

Transcription

verso

- 1 (ἔτους) κβ Τῦβι $\overline{\text{ιε}}$
 ὄρκος Δημέου πρὸς
 Λύκον Πετεχώντος
 περὶ τῶν καταμμιν
 5 καὶ Φίλιππον τὸν ταύ-
 της ἄνδρα.

Apparatus

- 1 1. Τῦβι corr. ex μεχειρ
 4 1. κατὰ Ταμμῖν (?)

Translation

22nd year, on the 15th (day) of (the month) Τῦβι: oath of Demeas versus Lykon, son of Petechon, about the things concerning Tammin (?) and Philippos, her husband.

Notes

- 2-3 πρὸς Λύκον: lit. ‘*against Lykos*’ usually the second party in the oath is introduced with a dative (see e.g. the other Greek oaths ex. 17, 18, 20, 21). The use of πρὸς with the accusative in this text may have been used to emphasize the fact that Lykos was the opponent of the oath-taker.

O. Wilcken 1150 = Mitteis, Chrest. 49

<i>Provenance:</i>	Dios Polis (Thebes east)
<i>Material:</i>	pottery
<i>Language:</i>	Greek
<i>Description:</i>	complete; illustrations: Sudhoff, <i>Ärtzliches</i> , Taf. 3, nr. 3; BL 8, 540
<i>Edition:</i>	Wilcken, O. Wilcken 1150 = Mitteis, Chrest. 49
<i>Select bibliography:</i>	Revillout and Wilcken, <i>RdÉ</i> 6 (1891), p. 11, nr. 15; Wenger, <i>ZSS</i> 23 (1902), p. 213-214; Seidl, <i>Eid</i> (1929), p. 56 and idem, <i>Aegyptus</i> 32 (1952), p. 316; Vleeming, <i>Ostraka Varia</i> (1994), p. 129; Kaplony-Heckel, <i>APf</i> 50 (2004), p. 138–150
<i>Corrections:</i>	BL 2.1, 93; BL 8, 540
<i>Trismegistos:</i>	TM 51882
<i>Oath-takers (defendants):</i>	Herakleides and Nekhoures, two brothers
<i>Oath-helpers:</i>	Ammonios and Hermokles, other two brothers
<i>Opponent (plaintiff?):</i>	Poregebthis
<i>Scribe of the oath:</i>	not mentioned
<i>Place of oath-taking:</i>	the Herakleion, i.e. Khonsu temple in Karnak
<i>Date of oath-taking:</i>	11 January 145 B.C. or 8 January 134 B.C. (cf. J.G. Tait, BL 2.1, 93)
<i>Subject matter:</i>	infliction of an injury

Contents:

A man named Poregebthis had been wounded, for which he suspected the brothers Herakleides and Nekhoures were responsible. Without sufficient proof, an oath had to be taken to settle the quarrel: if the brothers accused of the assault (backed up by their two other brothers, Ammonios and Hermokles), denied under oath either inflicting the injury upon Poregebthis themselves or knowing who inflicted it upon him, then the latter would have to withdraw his accusations. If they refused to swear the oath, they had to go to the *epistates*.

Transcription

- 1 ὄρκος ὃν δεῖ ὁμόσαι Ἡρακλείδην
 Ἑρμοκλέους καὶ Νεχούτην τὸν ἀδελφὸν[ν]
 ἔτους λς Χοίαχ ιε Πορεγέβθει
 Ψενχώνσιος ἐπὶ τοῦ Ἡρακλέου·
 5 τὸ τραῦμα ὃ ἔχεις οὐ πεποίκαμέν
 σοι οὐδ' οἶδαμεν τὸν πεποηκότα σοι·
 καὶ Ἀμμώνιος καὶ Ἑρμοκλῆς οἱ ἀ-
 δελφοὶ συνομνύετωσαν ἀληθῇ
 τὸν ὄρκον εἶναι. εἰ ὁ θῆ // . . .
 10 τ . τ . . ου . . υ . // ὥμοσεν τ . δ . α
 αὐτῶν ἀπολύεσθαι αὐτούς, εἰ δὲ [μή],
 ἔρχεσθαι ἐπὶ τὸν ἐπιστάτην.

Apparatus

- 4 1. Ἡρακλείου
 5 1. πεποιήκαμεν
 6 1. πεποηκότα

Translation

Oath which Herakleides, son of Hermokles and Nekhoustes, his brother, have to swear in the 36th year, on the 15th (day) of (the month) Khoiak, for Poregebthis, son of Psenkhonsis, at the Herakleion:

“The wound that you have sustained, we have not inflicted on you, nor do we know who has inflicted it on you”.

And Ammonios and Hermokles, their brothers, have to take the oath together with them, (to swear) that this oath is true.

If ... (?), they have to be set free; if not, they must go to the epistates.

Notes

- 1-2 Ἡρακλείδης Ἑρμοκλέους: one of the two oath-takers, Herakleides son of Hermokles, is known from his archive, about which see Kaplony-Heckel, *Afp* 50 (2004), p. 138-150.
- 4-5 The invocation formula is missing in this oath; for similar cases, see e.g. O. Tempeleide 59 and 73.
- 5 τὸ τραῦμα: the fact that the oath was imposed on multiple oath-takers (Ἡρακλείδης and Νεχούτης) reflects, as argued by Vleeming, *Ostraka Varia*, p. 129, that ‘blows are more easily given in a brawl’ and that the purpose of such an oath was possibly ‘to determine who exactly among a crowd was responsible for inflicting the injury’. For a Demotic oath with a similar subject matter, see Vleeming, *ibidem*, p. 130.
- 7 Ἀμμώνιος καὶ Ἑρμοκλῆς: two brothers of the oath-takers, who were probably supposed to know something about the incident, have to back up Herakleides and Nekhoustes by swearing a subsidiary oath themselves. Oath-helpers, mostly family members, occur regularly in temple oaths; see Chapter 3, p. 138-140.
- 12 ἐπιστάτης: for more about the role and the intervention of the *epistates* and other officials in case the oath was not taken, see Chapter 4, p. 217.

21

Wilcken Chrest. 110 A

<i>Provenance:</i>	Dios Polis (Thebes east)
<i>Material:</i>	pottery
<i>Language:</i>	Greek
<i>Description:</i>	complete, written on recto and verso; illustration: Lamer, <i>Griechische Kultur im Bilde</i> (1911), p. 82, 123
<i>Edition:</i>	Wilcken, <i>Chrestomathie</i> (1912), p. 140-141
<i>Select bibliography:</i>	Wilcken, <i>ZÄS</i> 48 (1910), p. 168-174 (with translation); Seidl, <i>Aegyptus</i> 32 (1952), p. 314-15 and 318
<i>Corrections:</i>	BL 2.1, 42 and BL 2.2, 186
<i>Trismegistos:</i>	TM 80128

<i>Oath-taker (defendant):</i>	Herakleides, son of Leukios
<i>Opponent (plaintiff):</i>	Kephalon, son of Perigenes
<i>Scribe of the oath:</i>	not mentioned
<i>Place of oath-taking:</i>	the Khesebaieion, i.e. Khonsu temple in Karnak
<i>Date of oath-taking:</i>	12 December 110 B.C.
<i>Subject matter:</i>	agreement about the introduction to an association (σύνδοος)

Contents:

Herakleides and Kephalon, members of the same association (σύνδοος), had agreed with each other upon introducing Herakleides' son to the association if Herakleides' father Leukios, presumably also a member, passed away. This agreement (συνθήκαι) was entrusted to the scribe Perigenes, who maybe also helped to put it in writing. However, when (a few weeks later?) Leukios apparently actually passed away, the agreement had gone missing and a conflict arose between Herakleides and Kephalon about its exact contents, in particular regarding the introduction of payment of one keramion of wine (probably the admission fee to the association).

Transcription

recto

- 1 ὄρκος, ὃν δεῖ ὁμόσαι Ἡρακλείδην
 Λευκίου Κεφάλωνι Περιγένου
 ἐπὶ τοῦ Χεσεβαιήου τῇ κδ
 τοῦ Ἀθὺρ τὸ (ἔτος) η· νῆ τοῦ-
 5 τον τὸν Ἡρακλῆ καὶ τοὺς συν-
 νάους θεοὺς εἰ μὴν ἅτε
 διενεκθέντες πρὸς ἑαυτοὺς
 ἐπὶ τοῦ δρόμου τοῦ Ἀπολλωνι-
 ήου τῇ β τοῦ αὐτοῦ μηνὸς
 10 τὰς συνθήκας ἐδώκα-
 μεν Περιγένῃ τῷ γραμ-
 ματεῖ, διότι ἐὰν τελευ-
 τήσῃ ὁ πατήρ μου, εἰσά-
 ξω τὸν ἑμαυτοῦ υἱὸν
 15 εἰς τὴν σύνοδον. περὶ
 δὲ ἑτέρου τινος πράγματος/
 ὄρος οὐθεὶς γέγονεν.

verso

- οὐθὲν ψεῦδος ἐν τῷ
 ὄρκῳ ἐστίν.
 20 ὁμόσαντος δὲ αὐτοῦ
 ἐκτείνειν Κεφά-
 λωνα τῷ κοινῷ οἴνου
 κε(ράμιον) α παραχρῆμα,
 μὴ ὁμόσαντος δὲ τοῦ
 25 Ἡρακλείδου ἐκτείνειν
 αὐτὸν τὸ κεράμιον.
 διορκείσθῃ ἄλ(λος)
 ὄρκος.

Apparatus

- 3 l. κδ corr. ex δ
 7 l. διενεχθέντες
 16 l. τινος
 21 l. ἐκτείνειν
 25 l. ἐκτείνειν
 27 l. διορκίσθη

Translation

recto *Oath which Herakleides, son of Leukios, has to swear for Kephalon, son of Perigenes at the Khesebaieion on the 24th (day) of (the month) Hathyr in the 8th year:*

“By this Herakles and the gods who live together with him: Truly, as much as our opinion differs (lit. ‘on the point where we differ from each other’), we have given the agreement to Perigenes the scribe on the dromos of the Apolloneion on the 2nd of the same month (stating) that, if my father dies, I will bring my own son into the association. (And) about no other matter has an arrangement been made”.

verso *“There is no lie in the oath”.*

If he swears the oath, Kephalon must immediately pay one keramion of wine to the association; if Herakleides does not swear, then he must pay that keramion.

Another oath has been sworn.

Notes

- 2 Perigenes, father of Kephalon: we do not know if the second party’s father is the same Perigenes mentioned in l. 6-7 as the scribe to whom the agreement (συνθήκαι) was entrusted. Seidl, *Aegyptus* 32 (1952), p. 314, suggests he was one and the same person, presumably also being the chair of the association, with whom Herakleides made his agreement in the first instance. Perigenes’ son Kephalon, the plaintiff in our oath, must have followed his father in the same position.
- 11 Perigenes, the scribe: he seems to play the role of ὀρκωμότης here; but as he was also a scribe, he probably helped writing down the agreement as well.
- 12-13 Probably not long (in the same month) after the agreement between Herakleides en Kephalon was concluded, Leukios, Herakleides’ father, passed away. Although the agreement may have also been made years before, it seems more likely that the need to arrange such a matter felt more urgent when Leukios’ death was approaching.
- 15 σύνοδος: we do not know what kind of association this was (maybe a priestly association?).
- 16-17 Apparently, the agreement had gone missing. In fact the disputed matter was not the existence of such an agreement, but rather what the agreement exactly was about (and in particular who had to pay the admission fee for Herakleides’ son to the association, based on l. 21-26).
- 18-19 οὐθὲν ψευδὸς ἐν τῷ ὅρκῳ ἔστιν: about this assertion of truthfulness, see Chapter 3, p. 146-147.
- 27-28 ἄλλος ὅρκος: the reading ‘another’ (ἄλλος) oath suggested by the first editor of the Greek text is not logical: which other oath should this be (unless it concerned ‘the other matter’ mentioned in l. 16)? Rather, at this place in the oath formula one would expect either a postscript (i.e. ‘the oath has been sworn’) known from several temple oaths or an annotation about or by the ὀρκωμότης similar to O. Tait Bodl. 275. Both options would agree with such a note being written in a different handwriting from that of the oath-text.

5.3 Table 1. Concordance and Summary of Texts

Nr.	Text (1-15: Demotic; 16-21: Greek)	Provenance and date	Oath and Context
1	O. Turin G. 5	Pathyris, 124 B.C.	divorce and restitution of the wife's personal possessions
2	O. Turin S. 12702 + S. 12828	Pathyris, 95/94 B.C.	dispute about a chiton and a <i>swḥ.t</i> –cooking pot at divorce
3	O. Turin S. 12716 + S. 12850 + O. Turin S. 12885 + G. 30	Pathyris, date unknown	dispute about a.o. 40 deben between (divorcing) man and wife (?)
4	O. Turin S. 12778 + S. 12875	Pathyris, 123 B.C.	dispute about the repayment of a debt after the death of a woman (a relative of the plaintiff?)
5	O. Turin S. 12685	Pathyris, 98 B.C.	purity of delivered barley and a previous oath
6	O. Turin S. 12880 + B. 12698	Pathyris, 103/102 B.C.	returning a disputed 'builder-stone' (<i>in-kt</i>)
7	O. Turin S. 12666	Pathyris, 115 B.C.	142 deben and 5 days
8	O. Turin S. 12814 + S. 12818	Pathyris, 142/141 B.C.	sale of an object for the price of 175 deben
9	O. Turin S. 12721	Pathyris, date unknown	payment of a debt?
10	O. Turin S. 12682 + G. 22	Pathyris, 95 B.C.	theft of 3 cows (purgatory oath)
11	O. Turin B. 12874	Pathyris, 145 or 89 B.C.	theft of money (purgatory oath)
12	O. Turin S. 12792	Pathyris, 108 or 105 B.C.	misappropriation of a certain object (purgatory oath)
13	O. Turin S. 12776	Pathyris, date unknown	theft of ...? (purgatory oath)
14	O. Turin S. 12771	Pathyris, 113/112 (?) B.C.	theft of land products (purgatory oath)
15	O. Turin B. 12832	Pathyris, date unknown	theft of grain (purgatory oath)
16	O. Tait Bodl. 273	Thebes, 150 or 139 B.C.	3775 copper drachmas
17	O. Tait Bodl. 274	Koptos, 67 B.C.	an Egyptian contract (συνγραφὴ Αἰγυπτία)
18	O. Tait Bodl. 275	Thebes (?), 2 nd /1 st cent. B.C.	payment of τιμή
19	O. Tait Bodl. 276	Thebes (?), 183 or 159 B.C.	concerning a woman and her husband Philippos
20	O. Wilcken 1150 = Mitteis, Chrest. 49	Thebes, 145 or 134 B.C.	infliction of injury
21	Wilcken, Chrest. 110 A	Thebes, 110 B.C.	introduction to an association (σύνδοξ) and payment of the admission fee