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THE “CORPUS OF PTOLEMAIC INSCRIPTIONS FROM EGYPT” PROJECT:
UNPUBLISHED TEXTS

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We here offer first editions of six short inscriptions which will be included in the forthcoming first part of the Corpus of Ptolemaic Inscriptions. This will contain almost 600 bilingual and trilingual texts from Egypt, based on material collected and annotated by P. M. Fraser (1918–2007). The project is based at the Centre for the Study of Ancient Documents (CSAD), University of Oxford, and is funded by the Arts and Humanities Research Council of England and Wales.¹

The first part of the Corpus contains a wide range of epigraphic evidence, both Greek and Greek-Egyptian, bilingual and trilingual texts,² inscribed on a wide variety of materials such as architecture, statuary, *stelae* and other types of stone monument and reflects almost every aspect of public and private life: civic, royal and priestly decrees, letters and petitions, as well as royal and private dedications to kings and deities and pilgrimage notices, hymns and funerary epigrams. Topographically, the Corpus covers the entire Ptolemaic Kingdom of Egypt, from Alexandria and the Egyptian Delta, through Fayoum, along the Nile Valley, to Philae Island, Edfou, Kalabsha, and other areas of Upper Egypt.

During the process of reviewing and updating the material, the CPI team³ was fortunate to have rediscovered a small number of unpublished inscriptions found in the storage facilities of museums and in the archives of earlier scholars, principally E. Bernand (1923–2013). Most of them seem to have remained in storage and were neglected for several decades, with limited, if any, information preserved.⁴ A seventh, and longer, inscription with a metrical text, also from the Bernand archive is offered by Simon Hornblower and Alan Griffiths in the article which follows.

1. The first item was rediscovered by Dr Crowther in storage at the Ashmolean Museum, Oxford. According to the museum's records and a typescript note by S. M. Sherwin-White it was found in the course of excavations (perhaps significantly) at Memphis by Flinders Petrie, who then donated it to the museum; it appears to have come into the collection in 1909 and is numbered G 1205 in the museum's Accessions Catalogue. We have been unable to trace any further record of either the context of its discovery or the circumstances of the donation. Although the accession date fits the beginning of Petrie's work at Memphis, the inscription is not mentioned in his excavation reports.

The inscription is on a limestone slab, now broken on all sides and of uneven thickness, apparently roughly cut in reuse from a larger block. Dressing of the inscribed surface has left a series of quarrying marks running diagonally from left down to the right.⁵ The block has maximum dimensions of 0.22 m height, 0.615 m width, 0.16 m thickness. The letter height ranges between 0.028 m (xi) and 0.035 m (nu), with the exception of omicron, which is 0.017 m.

The beautifully cut text stands in one line, in which two partially preserved words appear. Although the block is incomplete on left and right, it seems likely that the text would have been inscribed across a series of blocks perhaps belonging to a wall.

¹ See cpi.csad.ox.ac.uk. The second part of the corpus will be based on Fraser's dossier of almost 350 inscriptions from the Ptolemaic Empire which will likewise be updated and augmented. Abbreviations of standard works follow the convention of *Année Epigraphique*.

² We also include the very small number of bilingual inscriptions in Greek-Aramaic and Greek-Latin.

³ The other members of the team are Simon Hornblower, Rachel Mairs and Margaret Sasanow.

⁴ We would like to express our warmest thanks to Professor François Kayser of Université Savoie, Mont Blanc, the present custodian of E. Bernand's photographic archive, for being so generous in giving us permission to survey and scan the whole archive as well as to publish Nos. 3–6 of this group of inscriptions with photographs. Also we would like to thank Dr. Mohamed Gamal Rashed (Director of Archaeological Research and Publications sector of the Egyptian Museum of Cairo), for his kind and more than vital contribution in the compilation of relevant information. We are very grateful to Dr Dorothy Thompson for her comments on an earlier draft of this article. All remaining errors and omissions are the sole responsibility of the authors.

⁵ Susan Walker suggests to us that this should be the work of a left-handed mason.

The fine, simple lettering, in which terminal strokes are finished with a slight broadening rather than full serifs, belongs to the late Classical or early Hellenistic period: the outer bars of sigma diverge slightly, pi has a short right descender, the right vertical of nu is shorter than the left, and omicron is small and set in mid-line. With the exception of the small omicron, the lettering is reminiscent of monumental dedicatory inscriptions by Alexander the Great to Athena at Priene (*I.Priene* 156 [*I.Priene*² 149]), by Philip III and Alexander IV to the Great Gods at Samothrace (*SEG* XXIX 800); another dedicatory inscription to the Great Gods at Samothrace, by Adaios son of Korrhagos, dating to the late fourth or early third century, has a similar small omicron, but shows the beginnings of serifs.⁶ The lettering of the Ashmolean inscription is somewhat smaller (c. 0.05–0.055 m for *I.Priene* 156; c. 0.15 m for *Samothrace* II 1, 9), but still large enough to indicate a record intended to stand out. There are no close Ptolemaic parallels for lettering of this size and refinement.

The text reads:

[- - - Ἀ]λέξανδρος ΑΠ[- -]

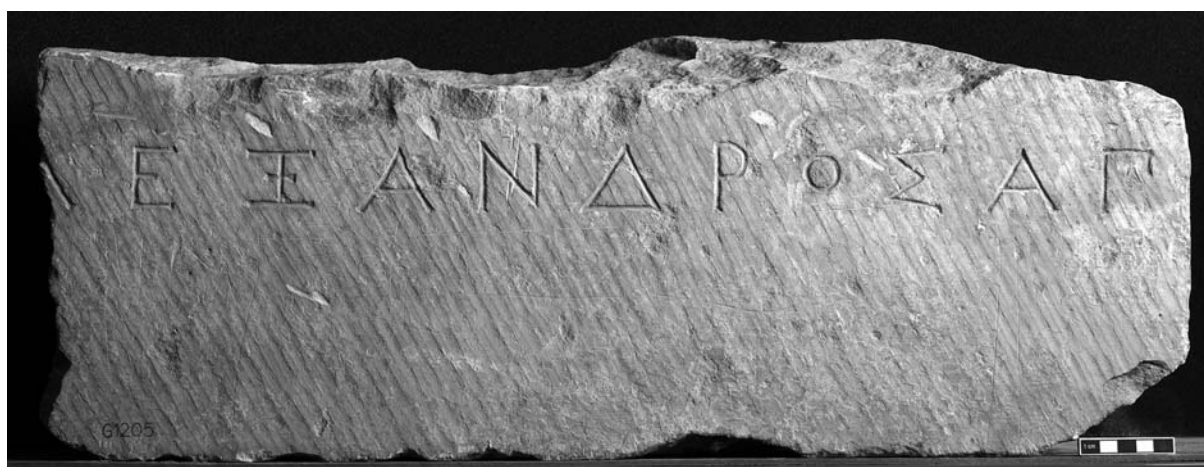


Fig. 1. Dedication (?) by Alexandros. Ashmolean Museum, Oxford, Accession no. G 1205

The restoration of the first word as the name Ἀλέξανδρος seems certain while the second, of which only two letters are preserved before the break of the stone, remains a matter for hypothesis. We have considered the possibility that it is a patronym (Apollonios, Apollodoros), or at any rate a personal name, but this seems very unlikely in view of the character of the stone and the lettering, which point to an individual of significance. Alexandros is an uncommon name in Egypt in this period and we have no attestation of a prominent individual of this name with a patronym beginning Απ-.⁷

In view of the size and quality of the lettering it seems not too fanciful to suggest that [Α]λέξανδρος might be Alexander the Great, while ΑΠ could conceal a reference to the Apis bull, thus Ἀπ[ίδι] or Ἀπ[εῖ], one of the most popular Memphite cults of the Late Pharaonic and Graeco-Roman periods.⁸ Such a bold hypothesis – as we must admit – does not conflict with ancient written sources and other material evidence, according to which Alexander the Great honoured Apis conspicuously while he was in Memphis.⁹ If this is the case, this would be one of the very few examples related to both protagonists of the text, Alexander the

⁶ P. M. Fraser, *Samothrace*, II 1: *The Inscriptions on Stone* (London 1960) no. 9.

⁷ The name Ἀλέξανδρος is of course borne by other individuals elsewhere (see e.g. *I.Louvre* 25 (TM 7898)).

⁸ The form Ἀπίδος appears in *SB* 1 2119 (TM 6684) (early Ptolemaic Hadra Vase, Alexandria), in the phrase Ἀπίδος κτερίσαν(τος) without the definite article – this is the only epigraphic example from Egypt revealed by a search of PHI Searchable Greek Inscriptions (<http://epigraphy.packhum.org/>); the letter combination occurs mainly in reference to Sarapis. It appears outside Egypt in *I.Priene* 118.12 (*I.Priene*² 72), with the definite article, also used by Arrian III.1.4 and with Ἀπει in epigraphic references to the cult of Apis and Mnevis, e.g. *OGIS* 56 (TM 55659, Canopus Decree); Ἀπίδος also without the definite article in *BGU* V 1210.203 (Gnomon of the Idios Logos, II CE).

⁹ Arrian III.1.4. On the Apis cult see Dorothy J. Thompson, *Memphis under the Ptolemies* (2nd rev. edition, Princeton 2012) 190–297, and for Alexander *ibid.* 106, 194.

Great and Apis, although the latter, in his hellenistic form as Sarapis, is one of the most popular subjects of dedications. Since the lettering is compatible in date with Alexander's lifetime, this might then be part of a dedication by Alexander to the Apis Bull made when he was en route to Siwa.¹⁰

2. The second item was found in Fraser's archive by the CPI team. It belongs to the collection of the Egyptian Museum of Cairo (Journal d'Entrée 89049). This is a limestone architectural block, missing a considerable part of its lower half, as may be conjectured from the character of the opening formula. The text is incised within a frame. It is broken diagonally on its narrow right side, while the frame on its upper long side has also been damaged. The preserved front face of the block has four lines of a very finely carved inscription, with traces of the stonecutter's guidelines. The text of line 1 is complete at the right and the lost words in the three lines following can be restored with confidence. It measures H. 0.27 m, W. 1.05 m. The lettering is finely cut, with serifs marking both terminal and intersecting letter strokes; omicron is full size, alpha has a deeply-broken crossbar, theta a short central bar, sigma and mu parallel outer strokes; the right descender of pi remains short.



Fig. 2. Dedication on behalf of Ptolemy VIII, Kleopatra II and Kleopatra III. Egyptian Museum (JdE 89049)

According to the Journal d'Entrée of the Museum it was discovered along with another Ptolemaic inscription at Kasr el-Banat, ancient Euhemeria (JdE 89048), which records the dedication to Premarres of a propylon of the local temple.¹¹ The context of the finds suggests that the new inscription will have been part of a similar, somewhat later dedication connected with that temple. This is a typical example of a dedication 'on behalf of' the Ptolemaic royal house, made during the co-rulership of Ptolemy VIII Euergetes II and his wife and sister Kleopatra II, and his second wife Kleopatra III, daughter of Kleopatra II and his brother Ptolemy VI Philometor, the eldest son of Ptolemy V Epiphanes. More specifically, it should be dated between 128/7 BCE, the year that the conflict between the two sibling-spouses ended, and 116 BCE, when Ptolemy VIII died.¹² It also postdates by at least 17 years *I.Fayoum* 2 133 (JdE 89048) which is dated to the reign of Ptolemy VI Philometor and Kleopatra II, which ended with the king's death in 145 BCE. The provenance and details of the find suggest that there may have been more than one such dedication from successive reigns, perhaps connected with the strife between Philometor and Euergetes, or that different parts of the temple were built in different reigns.¹³

¹⁰ See J.-Ph. Lauer et Ch. Picard, *Les statues ptolémaïques du Sarapieion de Memphis* (Paris 1955). For comparison see the dedication by Alexander to Ammon, F.Bosch-Puche, L'“autel” du temple d'Alexandre le Grand à Bahariya retrouvé, *BIFAO* 28 (2008) 29–44.

¹¹ JdE 89048 is re-published as *I.Fayoum* 2 133, dated by Bernand to 175/163 BCE (TM 6086). Premarres was a deified version of Pharaoh Amenemhat III and appears in various Fayoum towns and villages, see *I.Fayoum* 1 34 (Hawara, TM 8623); *I.Fayoum* 1 6 (Krokodilopolis, TM 6608); *I.Fayoum* 1 69 (Soknopaiou Nesos, dedication of dromos, TM 6404); *I.Fayoum* 2 111 (Theadelphia, TM 91976). All these texts will be re-published in the new Corpus. Cf. W. J. R. Rübsam, *Götter und Kulte im Faijūm während der griechisch-römisch-byzantinischen Zeit* (Marburg 1974) 58, 84, 91, 161.

¹² See W. Huss, *Ägypten in hellenistischer Zeit 332–30 v. Chr.* (München 2001) 537–625.

¹³ See Huss, *op.cit.*, 613–5.

ὑπὲρ βασιλέως Πτολεμαίου καὶ
 βασιλίσσης Κλεοπάτρας τῆς ἀδελφῆς
 καὶ βασιλίσσης Κλεοπάτρας τῆς γυναικὸς
 4 θεῶν Εὐεργετῶν, καὶ τῶν τέκνων [αὐτῶν]

‘(Dedication) on behalf of King Ptolemy and Queen Kleopatra, his sister, and Queen Kleopatra, his wife, Benefactor Gods (*Euergetai*), and their children ...’

3. A photograph of another inscription from the collection of the Egyptian Museum in Cairo (JdProv. 29/12/14/2)¹⁴ was also rediscovered in E. Bernand’s archive. According to the museum’s records this was part of a series of artefacts, including no. 4 (JdProv. 29/12/14/e), from “outside Brugsch’s house” in Cairo.¹⁵ It would seem, therefore, that it was obtained by the renowned Egyptologist during his time in Egypt (perhaps when he was Director of the School of Egyptology in the 1870s). It is possible that it came from a site in the Memphite region, and more specifically from the Sarapeion of Saqqara, as Brugsch is well known as one of the main collaborators of Mariette in his excavations at the site.

The sandstone block measures: H. 0.43 m, W. 1.00 m, Th. 0.43 m. It seems to be complete on all sides (as far as we can judge from the photo), apart from its top, where a badly preserved cornice (or frieze) originally crowned the block. There appear to be shallow vertical channels cut at either side of the inscribed writing, perhaps part of a frame.



Fig. 3. Dedication on behalf of Ptolemy III, Berenike and their children. Egyptian Museum (JdProv. 29/12/14/2)

¹⁴ This museum notation (‘Journal de provenance’) indicates the provisional record which would be replaced by a ‘Journal d’Entrée’ reference. We occasionally also find ‘TR’ = ‘Temporary Registration’ which is an alternative to ‘JdProv’ with the same reference number.

¹⁵ Heinrich Karl Brugsch, known also as Brugsch-Pasha (1827–1894), was a German Egyptologist, associated with Auguste Mariette in his excavations in the region of Memphis. He also served as the Director of the School of Egyptology at Cairo (1870–1879), founder of *Zeitschrift für Aegyptische Sprache* and was the author of several major Egyptological monographs and numerous articles. See M. Bierbrier, *Who Was Who in Egyptology* (4th revised edition, London 2012), 84–5. We assume that the stones are still in the Cairo collection but we have not been able to check this.

The inscription is a dedication on behalf of Ptolemy III and Berenike and their children in a formula which is paralleled, for example, in *OGIS* 1 64.1–3 (TM 6365), probably from Memphis. The ‘ὑπὲρ τῶν τέκνων αὐτῶν’ is a formula which first appears, and is common, in inscriptions relating to the *Euergetai*.¹⁶

ὑπὲρ βασιλέως Πτολεμαίου τοῦ
Πτολεμαίου καὶ βασιλίσσης Βερενίκης
θεῶν Εὐεργετῶν καὶ τῶν
4 τέκνων αὐτῶν Σαράπιδι
.

‘(Dedication) on behalf of King Ptolemy son of Ptolemy and Queen Berenike, Benefactor gods (*Euergetai*) and their children, to Sarapis.’

4. A photograph of a fragmentary sandstone inscription was also rediscovered in the E. Bernand archive (Egyptian Museum of Cairo, JdProv. 29/12/14/3). This was found amongst a number of artefacts, including the preceding inscription (no. 3), outside Brugsch’s house in Cairo,¹⁷ and perhaps shares a common provenance with these. Its dimensions are recorded in the archive as 1.05 m (probably the depth, which is not clearly visible in the photograph) × 0.47 m × 0.50 m; there is no further information in the museum’s records.

The stone block – unclear whether originally a base, an altar or an architectural element – seems to be complete on its upper, lower and right sides. However it has been cut on its left side, probably for second use, and is therefore missing a considerable part of the text (about half). In addition, it has been vertically scored on the front, causing further damage to the text.

Parts of six lines are preserved of finely cut lettering appropriate to a later third century date: alpha has a curved cross bar, sigma parallel outer bars, omega an almost complete loop with prominent finials below.

Diplomatic transcript:

]γύσωι νείλω[
]σηι ἀρσινόη[
]τωι τουτῶν υἱῶ[
4]ἄλλοις [
]της καὶ[
]ειᾶ[
.

Some supplements to the surviving text may be offered with confidence, thus:

[- - - - - Διο]γύσωι Νείλω[ι]
[καὶ βασίλει Πτολεμαίῳ καὶ βασιλίσσῃ Ἀρσινόῃ[ι]
[θεοῖς Φιλοπάτορσι καὶ Πτολεμαίῳ] τῶι τούτῳ υἱῶ[ι]
4 [- - - - - καὶ τοῖς] ἄλλοις [θεοῖς]
[- - - - -]της καὶ[- - - -]
[- - - - -]ειᾶ[- - - - -]
.

‘[Dedicated to ...] Dionysos, Neilos [and King Ptolemy and] Queen Arsinoe, [Father-loving Gods (*Philopatores*) and Ptolemy] their (son), ... and the other gods ... also called (?) ...’

¹⁶ Krokodilopolis–Arsinoe: *I.Fayoum* 1 2 (TM 6628), Cairo, Egyptian Museum, JdE 40724 and TR 31/1/(19)/1 (for this notation see above note 14); *I.Fayoum* 1 1 (TM 6427, present location unknown). Schedia: *OGIS* 2 726 (TM 6415, Alexandria, Graeco-Roman Museum). See also no. 3, above.

¹⁷ See above, n. 15.



Fig. 4. Dedication to Dionysos, Neilos and Arsinoe. Egyptian Museum (JdProv. 29/12/14/3)

In the museum’s archive record ΙΣΙΔΙ ΜΕΓΙΣΤΗΙ is transcribed before ΝΕΙΑΩΙ , but there is no sign of this on the photograph or squeeze and it seems likely to be a straightforward error, perhaps by confusion with some other inscription.

This is the only known inscription in the corpus of Ptolemaic epigraphy in which Dionysos, Neilos and a Queen Arsinoe share a dedication. As for Queen Arsinoe, Arsinoe II Philadelphos would normally be considered a strong candidate for a temple-sharing goddess in Memphis (the possible provenance), as in most major local temple complexes in Egypt. However, the element $\tau\omega\iota\ \tau\acute{o}\upsilon\tau\omega\gamma\ \nu\acute{\iota}\omega\iota$, referring to the future Ptolemy V, born in 210 BCE, points firmly towards the reign of Ptolemy IV Philopator and Arsinoe III.¹⁸ In addition, there is further evidence, related to construction activities and celebrations in Memphis by Ptolemy IV and Arsinoe III Philopatores, particularly after Egypt’s victory at the battle of Raphia.¹⁹ The next question would be under what circumstances Dionysos, Neilos and ‘Queen Arsinoe’ would appear together in a dedication.

We can find no dedications to Dionysos and Neilos linked together. The majority of the few dedications to or including Dionysos come from Upper Egypt, with only two examples from the Delta and none from Memphis.²⁰ Dionysos was the main Greek deity with whom Osiris and Sarapis were identified in Memphis, while the Greeks of the city seem to have attempted to interpret the Memphite rituals in terms of Dionysiac mysteries. This is further monumentally manifested in Saqqara, in the dromos leading to the Sarapeion, where the excavations of Mariette revealed a group of Greek style monumental sculptures related to Dionysos.²¹ This possibly suggests that this inscription once formed part of the monumental environment of the Memphite Sarapeion, though Dionysos is well attested elsewhere too.

There are simple dedications to Sarapis, Isis and Neilos from Kanopos (*I.Delta* I 235, 5 and 6, TM 6528, 102617). Apart from the obvious link between Dionysos and Osiris to the Nile, it is perhaps worth

¹⁸ We cannot find an exact parallel for this wording in the epigraphic corpus but the reference to Ptolemy the son appears only in the reign of Philopator as $\tau\omega\iota\ \nu\acute{\iota}\omega\iota$ (*I.Delta* I 1036, 2, Momemphis, 209–204 BCE) or $\tau\omega\iota\ \nu\acute{\iota}\omega\iota\ \alpha\upsilon\tau\acute{o}\nu$ (*I.Philae* I 5, TM 6389, 209–205 BCE). For the evidence for his birthdate see http://www.tyndalehouse.com/egypt/ptolemies/ptolemy_v_fr.htm.

¹⁹ For construction works and celebrations in Memphis under Ptolemy IV, see Thompson, *op.cit.* (n. 9) 109–10.

²⁰ Dionysos was identified mainly with Osiris and also with Sarapis. Delta: *I.Delta* I 758, 25 (TM 103782, Naukratis) and *I.Delta* I 925, 1 (TM 7217, Abu el-Matamir), dedication by Nikagoras son of Aristonikos, an Alexandrian. For Dionysos’ cult at Memphis see Thompson, *op.cit.* (n. 9) 116, 202–3, 212–3 and more generally Huss, *op.cit.* (n. 12), 454–6 and D. Bonneau, *La crue du Nil, divinité égyptienne, à travers mille ans d’histoire (332 av.–641 ap. J.-C.) d’après les auteurs grecs et latins, et les documents des époques ptolémaïque, romaine et byzantine* (Paris 1964) 256 n. 5, 282. For Neilos: Kanopos, *I.Delta* I 235, 5 (TM 6528); *I.Delta* I 235, 6 (TM 102617). For Dionysos: Setis, *I.Th. Sy.* 302 (TM 6398), 303 (TM 6329); Aswan region: *I.Delta* I 925, 1 (TM 7217); as Sarapis-Dionysos with Isis, *I.Philae* I 27 (TM 6332); Elephantine, *I.Th. Sy.* 246 (TM 88867); Philae, *I.Th. Sy.* 317 (TM 88947); Koptos: *I.Varsovie* 47 (TM 110350); Naukratis: *I.Delta* I 758–9, no. 25 (TM 103782); Thebes, as the “Thracian Dionysos”, *SB* 5 8209 (TM 6309).

²¹ See Lauer and Picard, *op.cit.* (n. 10), esp. ch. IX, and cf. A. Mariette, (*Le Sérapéum de Memphis* (Paris 1857). For a brief description see, Thompson, *op.cit.* (n. 9) 25, 118.

noting that Cicero refers to Dionysos as a descendant of Neilos.²² Finally, the River Nile seems to have been an element in the development of Memphite cults. The region used to host the most important Nilometer in Egypt and major Nile festivities would take place. In some cases, the cult of members of the Ptolemaic family was also incorporated in these festivities.²³

The incorporation of ἄλλοι θεοί (line 4, with supplement) is common in such dedications. τῆς καί (line 5) might be an element of nomenclature as an alias (but is mainly attested for Kleopatra Tryphaina in Ptolemaic epigraphy) or a phrase such as ὑπὲρ αὐτῆς καί ...

5. Another interesting item was also found in the E. Bernand archive, though no information is preserved other than that it was “bought”. According to the surviving photograph it appears to be a rectangular limestone slab, with clear stonecutting guidelines. This is a dedication to the rulers and the Saviour Gods which may have been cut over an older text, traces of which appear at the top left of the stone (or perhaps a later graffito, possibly reading βασιλε.. or βασιλει..?). Lines 3 and 4 are indented and the last line is cut in much larger lettering than the first four lines (see further below).

 βασιλεῖ Πτολεμαίω[ι]
 καὶ βασιλίσσηι Κλεοπάτραι,
 θεοῖς Ἐπιφανέσι καὶ
4 Εὐχαρίστοις καὶ
 θεοῖς Σωτήρσι

‘(Dedicated) to King Ptolemy and Queen Kleopatra, Gods Manifest (Ἐπιφανεῖς) and Beneficent (Εὐχαρίστοι) and the Saviour Gods.’

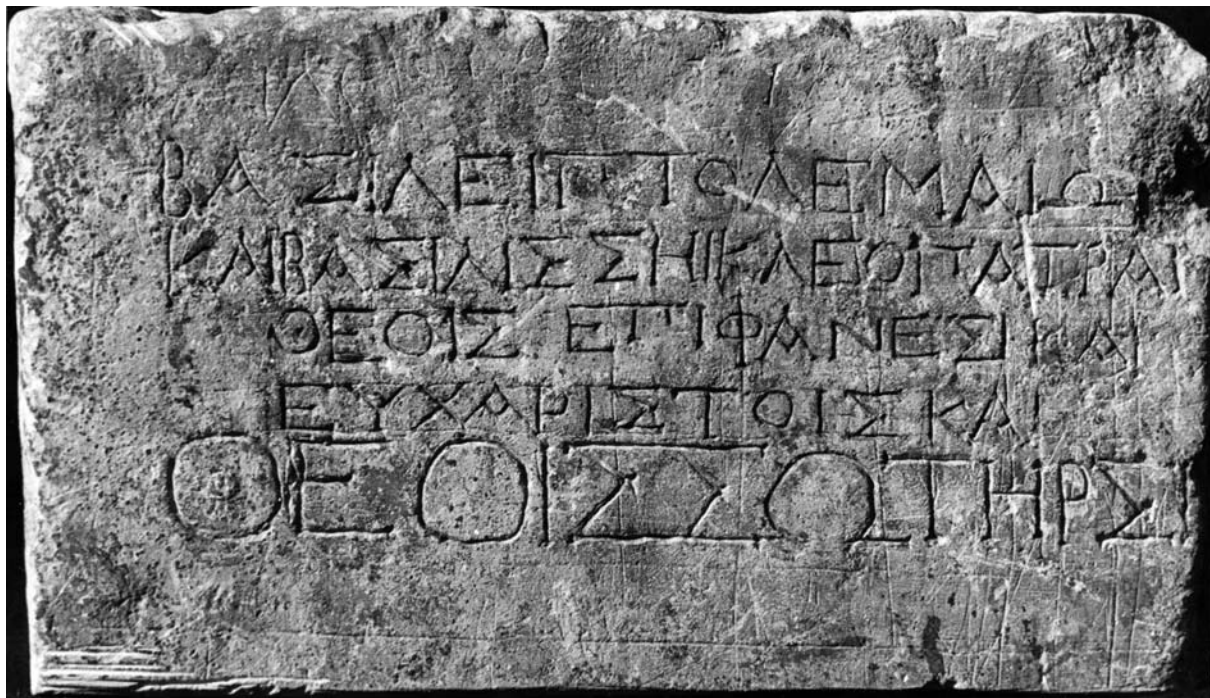


Fig. 5. Dedication to Ptolemy V, Kleopatra I and the Saviour Gods (E. Bernand Archive)

The inscription is clearly but inelegantly cut between lightly traced guidelines in lettering appropriate to a date in the first half of the second century: alpha has broken crossbar, sigma parallel outer strokes, and pi

²² Cicero, *de natura deorum* 3.22.58, Bonneau, *op.cit.* (n. 20) 326.

²³ There seems to be very little specific evidence for Ptolemaic Memphis. For the divine personification of Neilos see Bonneau, *op.cit.* (n. 20), 324–9 and cf. 277 (festivals), 381. Note also Diodorus 1.51.3, in Greek myth Memphis as the daughter of the regal founder, loved by the Nile in the form of a bull.

an overhanging upper horizontal, with a half-height right descender; letter strokes and some intersections are marked by short straight-cut serifs.

Ἐπιφανεῖς (Manifest) and Εὐχαρίστοι (Beneficent) are standard epithets in the titulature of Ptolemy V and Kleopatra I.²⁴ The use of Θεοὶ Σωτῆρες (Saviours) normally appears in royal titulature of the reign of Ptolemy III Euergetes and successors applied to Ptolemy I and his queen as the πρόγονοι of the living rulers;²⁵ it is also regularly used in dedications with the names of several of the common deities (Ammon, Isis, Sarapis etc.). We cannot exactly parallel the expression here (but note *I.Prose* 14.35–6 where it is reconstructed from demotic text, and line 37 where it is in the genitive).²⁶ The layout and the size of the lettering here, however, suggest that this is a generic reference to Egyptian divinities as the principal dedicatees, rather than Ptolemy I and Berenike as Saviour Gods. Perhaps compare *I.Fayoum* 3 203 (TM 8169), a dedication on behalf of Ptolemy IX to Ἡρακλῆ Καλλινίκῳ καὶ τοῖς συννάοις θεοῖς σωτῆρσι.

6. The last item also comes from the archive of E. Bernand. The only information preserved is that it is an inscription from Siwa. There are fragmentary remains of six lines of text, but no complete words are preserved. The first line might conceal a reference to Πτολεμαῖος as either a private or royal name. For line 4, it is worth noting that an ἀρχισωματοφύλαξ named Ἐχέφυλος is attested in the reign of Ptolemy VIII.²⁷

. . . .
]αἰωι ..(?)[
]μιοσ[
]νιος[
 4]εφυλο[
]ρασ[
]τ.[

Line 1 Possible traces of two more letters, the first of which may be iota.

The letter forms, in particular the mu and sigma with widely diverging outer strokes, and the general simplicity of the cutting, without serifs, point to an early date, perhaps at the very beginning of Ptolemaic rule.

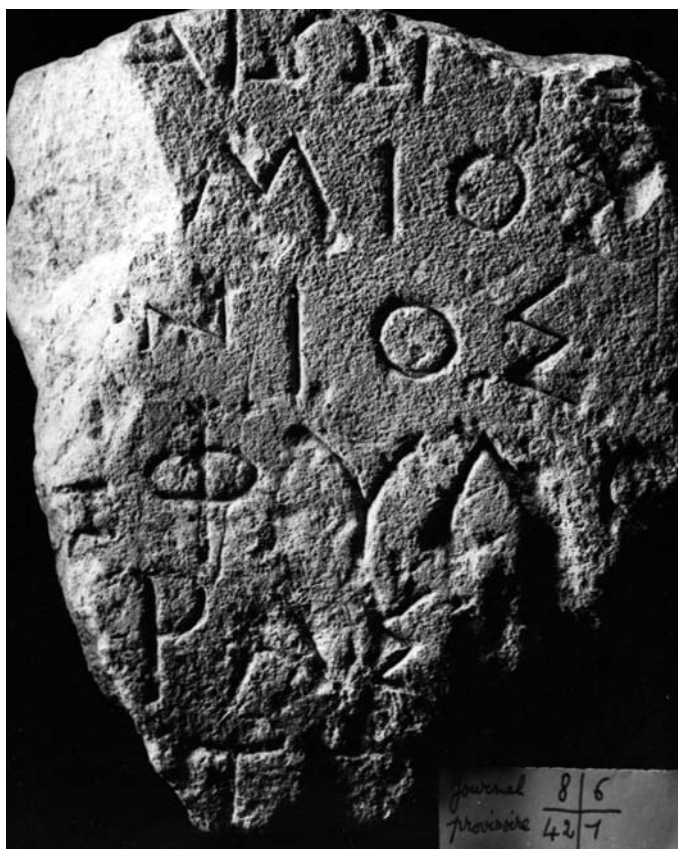


Fig. 6. Inscription from Siwa, E. Bernand Archive

²⁴ For example, Alexandria: *OGIS* 2 731 = *I.Alex. Ptol.* 26 (TM 6418); Philae: *I.Th. Sy.* 314 (TM 47410); Bubastis: *SB* 1 2637 (TM 7013); *I.Akôris* 1 (TM 6051); *OGIS* 1 92 (TM 6390); *OGIS* 1 90, line 5 (Rosetta Stone, TM 8890).

²⁵ See E. Lanciers, *The Cult of the Theoi Soteres and the Date of Some Papyri from the Reign of Ptolemy V Epiphanes*, *ZPE* 66 (1986) 61–3; *id.*, *The Development of the Greek Dynastic Cult under Ptolemy V*, *AfP* 50 (2014) 372–83, P. M. Fraser, *Ptolemaic Alexandria* (Oxford 1972) I 219.

²⁶ The Raphia Decree, TM 2984.

²⁷ *I.Pan du Désert* 70 (TM 6661, *Pros.Ptol.* 2 4296). There are two other individuals with the same name in *I.Musée d'Alexandrie* 294 and *SB* 1 1550 (TM 35435 and 35631, III BCE). All three have Greek ethnics.

Abbreviations

- I.Akôris*: E. Bernand, *Inscriptions grecques et latines d'Akôris*. Cairo, 1988.
I.Alex. Ptol.: E. Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque*. Cairo, 2001.
I.Delta: A. Bernand, *Le Delta Égyptien d'après les textes grecs, 1- Les confins libyques*, 1–3. Cairo, 1970.
I.Fayoum 1: E. Bernand, *Recueil des inscriptions grecques du Fayoum. I. La "Méris" d' Herakleides*. Leiden, 1975.
I.Fayoum 2: E. Bernand, *Recueil des inscriptions grecques du Fayoum. II. La "Méris" de Themistos*. Paris, 1981.
I.Fayoum 3: E. Bernand, *Recueil des inscriptions grecques du Fayoum. III. La "Méris" de Polemôn*. Paris, 1981.
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