

Women's Things and Men's Things: Notes on Gender and Property at Jeme

The present article is a miscellany of notes relating to individual texts cited and translated in my recent book *Women of Jeme: Lives in a Coptic Town in Late Antique Egypt*.¹ In most cases, these notes provide justifications for readings or translations given in *Women of Jeme* that could not be accommodated in the footnotes of that monograph. The common theme is that the texts relate to gender and, more specifically, most have to do with moveable property or money in gendered contexts. We are fortunate in that the excavation of the site of Jeme, in the area of Thebes in Upper Egypt, uncovered a wide range of the kinds of personal property mentioned or implied in the Jeme texts, but this material is still not completely published. Because of their general relevance to the subject of these notes, I include as an appendix some notes on unpublished artifacts from Jeme that featured in an exhibition that I curated for the Oriental Institute Museum in 1990. Certainly the issue of gendered property at Jeme is one that would greatly repay further investigation.

1. *P.KRU* 76.38-41: "women's things" and "men's things"

The most explicit statement of an idea of gendered property in the Jeme documentation occurs in the will of Susanna (*P.KRU* 76), where she explicitly refers to and lists "my women's things" (ΝΔΕΙΔΟC ΝCΩΙΜΕ), which she bequeaths to her granddaughters, contrasting

¹ In the series "New Texts from Ancient Cultures," published in Ann Arbor by University of Michigan Press, 2002. My thanks to Traianos Gagos for agreeing to consider this article for *BASP*, the venue in which I published my first work on the Jeme texts. Thanks also to Dominic Montserrat and Emily Teeter for valuable help and suggestions. Abbreviations follow *Checklist* with the following addition: OIM = Oriental Institute Museum.