

Explanatory Note

Two Greek Papyri from the Early Roman Period in the Tokai University Collection¹

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日本語概要

東海大学所蔵古代エジプト及び中近東コレクション (AENET: Ancient Egypt and Near Eastern Collection at Tokai University, 旧称鈴木コレクション) は、2010年に故鈴木八司名誉教授のご家族により、本学に寄贈された。約 6000 点にのぼるコレクションのうち、文字の記されたパピルス断片は 100 点以上あるが、このうち約 60 点について解読が行われ、2016 年に Jasnow et al., *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University* として出版されている。

本稿では、上記の書籍では簡単に触れられている 2 点のパピルスのギリシア語面 (SK116-017-012a, SK116-017-012b) について新たな視点から再度解読を試みた。その結果、SK116-017-012a については、初期ローマ時代にまで時代が遡ることを確認し、金銭の貸借に関する文書の一部である可能性があることを示した。そして、この断片に記されている個人名と同名の類例を分析し、文書が書かれた時代及び地域を絞り込む手掛かりを提示した。また、SK116-017-012b は文字の形態から初期ローマ時代と推定した。そして、レクト面 (表面) は 2 人の人物によって記されたことが指摘できた。さらに 1 行目にはパコン月 (エジプト暦の 5 月頃) 3 行目にはコイアク月 (エジプト暦の 12 月頃) といった 2 つの月が記されていることが読み取れた。

Forward

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The Shonan campus of Tokai University in Kanagawa, Japan has an impressive assemblage of antiquities from ancient Egypt that are principally contained in the Suzuki Collection. The private collection of the late Professor Emeritus Hachishi Suzuki was donated to Tokai University in 2010, which contains approximately 6,000 archaeological artifacts in addition to a large number of books and photos. The collection is the result of Professor Suzuki's travels and stays in Egypt and other parts of the Middle East between 1958 and 1968. Some items were given to him by the Sudanese government, but others have no sure provenance; however, there is evidence that parts of the Egyptian material came from an antiquities dealer based in Cairo, Egypt.² While the majority of the papyri fragments in the Suzuki Collection are in Demotic and Hieratic, some pieces are written in Greek. We here present an edition of two Greek papyri in the Suzuki Collection; while they have been briefly treated elsewhere, they have never been transcribed and published.

1. Greek Papyrus Preserving a List of Names

The first papyrus measures 10.5 x 6.0 cm (H x W) and bears the collection number SK116-017-012b (= P. Suzuki Collection g 56). It is briefly described in the appendix of *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan*.³ While the description of the piece is helpful in as much as the physical dimensions of the papyrus are given and it is noted that Demotic

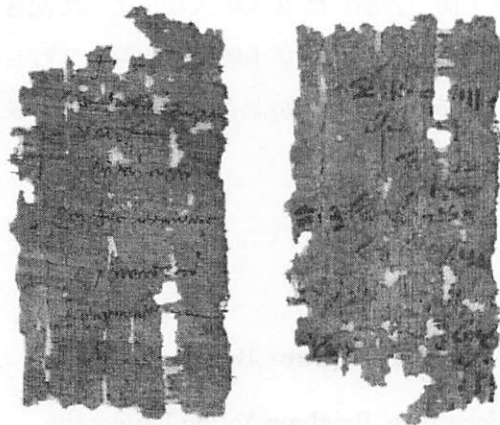


Fig.1 SK116-017-012b recto (left) and verso (right)

is written on the verso,⁴ some of the information about the piece is in need of revision; furthermore, there is no attempt made to transcribe the text. In the appendix, the piece is described as “Byzantine” and dated to the “sixth or seventh century CE.”⁵ But this dating is not accurate;

the piece can be readily shown to date to the early Roman period of the first or perhaps second century CE. First, the use of Demotic on the backside suggests this much earlier date since Demotic fell into general disuse on papyri by the second century CE.⁶ Additionally, the overall paleography of the script is decidedly early Roman and not Byzantine; most notably, the letterforms of alpha, epsilon, zeta, and kappa establish this much earlier dating. Second, the description of the papyrus asserts that there is a “chrism” in l. 1, presumably what is meant by “chrism” is a Christian cross (+), but this is a misreading of l. 1. The writing at the beginning of l. 1 is not a cross (which could be expected if the text were actually Byzantine), but rather the letter psi (ψ) that takes a distinct cross-like shape in early Roman period renderings.⁷

The Greek side of the papyrus consist of the seven lines of text written with a dark brown ink. The lines are well spaced with an average line height of 1.1 cm per line; to more easily distinguish lines the scribe has employed *eisthesis* in alternating lines. The text is comprised of a list of names that are sometimes accompanied by a patronym, or by a status or occupation identifier. Unfortunately, the exact purpose of the onomastic list is indeterminable, but since l. 2 preserves a reference to numbers and possibly sums of money, it might preserve a list recording monies paid or received by the persons mentioned in the list.

Transcription

→
 Ψ.[.]ις
 Ἡλιόδωρος γγ[α]φ(εὺς) Ζωίλου
 δ' πλ() ζι
 Σαρα(πίων) Λεοντέ(ως) ἔποι(κος)
 5 Σεῦθος Κάλλωνος
 Πετενο() κἀτοι(κος)
 Πετσοροννώ(φρις)

3. pap. πλζ. 4. pap. σαρ^α λεοντέ^ε επο^ι. 6. pap. πετενο^ο κατο^ι. 6. pap. πετσοροννω^ο.

Translation

P..is [personal name], Heliodoros, fuller, son of Zoilos, [numbers] Sarapion son of Leontios, settler, Seuthes son of Kallon, Peteno(), inhabitant, Petosoronphris.

Notes

- 1 Ψ.[.]ις. The writing on the first line clearly constitutes a name as every line on the papyrus with the exception of l. 2 contains a name. There are a number of Egyptian names that begin with a psi, end with a sigma, and contain five (or four) letters. While the name Ψῦλις (“Psoulis”) fits very well, this name is only attested in Kellis. Another name that could work is Ψένις (“Psenis”) that is attested in the Arinsoite. The very well-attested Egyptian male name Ψάις (“Psais”), that incorporates the Egyptian “Shai,”⁸ is a possibility; but the first letter before the lacuna does easily resemble an alpha and it seems more likely, based on the spacing, that the name consists of five letters and not four.

- 2 Ἡλιοδόρος γγ[α]φ(εὺς) Ζωΐλου. The proposed reading for the first part of this line is tentative given the many lacunae on the papyrus. The first four letters ηλιο can be read with some degree of confidence. Given that the list preserves names, the most likely choice is Ἡλιόδωρος, a very well-attested Greek name that means “gift of Helios.” As the patronym Ζώιλος (“Zoilos”), a common Greek name with over 1,000 attestations in the papyri, is certain at the end of the line, there are four remaining letters between the names. The best reconstruction of these intervening letters is γγαφ(εὺς) (“fuller”) since the gamma and the nu appear fairly clear and because γγαφ() is a common abbreviation for this occupation in the papyri.

- 3 δ´ πλ() ζι. This line preserves at least two numbers and probably contains a notation for money that has been paid or is outstanding by the person mentioned in l. 2. The delta at the beginning of the line is clear and the use of the oblique superscript stroke indicates it is to be read as the number 4. While the pi, lambda, and zeta that follow are also clear, what is not clear is how to take them. The number πλζ does not work because there is no hundreds unit. If the pi could be read as a rho, the number ρλζ could work and would be 137. Since there is a break in the supralinear

stroke between lambda and zeta, the two seem to be separated. The suspension $\pi\lambda()$ occurs in a variety of places but with numbers immediately before and after is most often $\pi\lambda(\epsilon\iota\omega)$ (“excess”). The supralinear stroke of zeta indicates it is to be taken as the number 7. The symbol (†) at the end of the line either indicates $\delta\rho\alpha\chi\mu\acute{\eta}$ (“drachma” [currency]) or $\gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$ (“equals” or “totals”). On this symbol see O. Montevecchi, *La Papirologia* (2nd ed.; Milan, 1988), 476–77. Perhaps the meaning of the line could be something like: “4 in addition to 7 drachmae.”

- 4 $\Sigma\alpha\rho\alpha(\pi\acute{\iota}\omega\nu)$ $\Lambda\epsilon\omicron\nu\tau\acute{\epsilon}(\omega\varsigma)$ $\xi\pi\omicron\iota(\kappa\omicron\varsigma)$. The suspension $\Sigma\alpha\rho\alpha()$ preserves the first part of an Egyptian theophoric name that bears the name Sarapis ($\Sigma\acute{\alpha}\rho\alpha\pi\iota\varsigma$). While there are different onomastic possibilities for $\Sigma\alpha\rho\alpha()$, the most commonly attested for this onomastic abbreviation is $\Sigma\alpha\rho\alpha(\pi\acute{\iota}\omega\nu)$ (“Sarpaion”), the diminutive of Sarapis. The name $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\omicron\varsigma$ (“Leontios”), which is here a patronym, is Greek and is widely attested.

The suspension $\xi\pi\omicron\iota()$ is somewhat curious. The most commonly attested rendering of $\xi\pi\omicron\iota()$ is $\acute{\epsilon}\pi\omicron\iota(\kappa\iota\omega\nu)$ that has the meaning of “farmstead,” “hamlet,” or “village.” But when it appears it typically is preceded or followed immediately by the name of the toponym and includes the preposition $\acute{\alpha}\nu\omicron$ (“from”). While the name $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\omicron\varsigma$ (“Leontios”) that precedes $\xi\pi\omicron\iota()$ is most likely a patronym, it may be noted that a $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\omicron\varsigma$ $\acute{\epsilon}\pi\omicron\iota\kappa\iota\omega\nu$ (“Leontos Epoikion”) is attested in the Oxyrhynchite nome.⁹ Nonetheless, this reading is still problematic. Therefore, a more likely rendering for $\xi\pi\omicron\iota()$ is $\xi\pi\omicron\iota\kappa\omicron\varsigma$ that has the meaning of “settler,” “sojourner,” or even “colonist.” See n. 6 below on $\kappa\acute{\alpha}\tau\omicron\upsilon\kappa\omicron\varsigma$.

- 5 $\Sigma\epsilon\upsilon\theta\omicron\varsigma$ $\text{K}\acute{\alpha}\lambda\lambda\omicron\nu\omicron\varsigma$. The name $\Sigma\epsilon\upsilon\theta\omicron\varsigma$ (“Seuthes”), a variant spelling of the name $\Sigma\epsilon\upsilon\theta\eta\varsigma$, is Thracian in origin.¹⁰ This name (in its various iterations) in Greek is attested just under 200 times, with a high concentration of occurrences being found in documents from the Arsinoite and Oxyrhynchite Nomes. The Greek name $\text{K}\acute{\alpha}\lambda\lambda\omicron\nu\omicron$ (“Kallon”), which here

serves as a patronym, is less commonly found with fewer than 30 attestations in Greek papyri from Egypt.

- 6 Πετενο() κάτου(κος). The onomastic suspension Πετενο() is attested for Πετενο(ύφιος) (“Petenouphis”), an Egyptian name meaning “he who was given by Anoubis,”¹¹ as well as Πετενουρις (“Petenouris”), an Egyptian name meaning “he who was given by Onouris.”¹² Of the two, the former is more widely attested. Other attested Egyptian names beginning with Πετενο- include: Πετενοῦς, Πετενοβοῦς, Πετενοβῶδωις, Πετενόβωις, Πετενοψάστις, Πετενοντήρις.

In its most general sense κάτουκος means “inhabitant” (s.v. LSJ), but it often has a more technical meaning in the papyri of “a Greek military settler” or “military colonists.” See P. Tebt. I pp. 557–58.

- 7 Πετοσοροννώ(φρις). The name Πετοσοροννώφρις (“Petosoronnophris”) is an Egyptian name meaning “he who was given by Osiris-Onnophris.”¹³ In Greek papyri from Egypt the name is attested fewer than 10 times.

2. Fragment from the Bottom of a Document Preserving Names of Egyptian Months

The second papyrus fragment measures 5.0 x 2.5 cm (H x W) and bears the collection number SK116-017-012a (= P. Suzuki Collection g 55). It preserves six very partial lines of Greek on the recto and an additional five lines of even more mutilated Greek on the verso. In the description of this fragment in the appendix of *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan* it assigns the piece to the “late Roman period.”¹⁴ However, there is nothing about the paleography of the text that suggests a “late Roman period” date. Rather, the script shares graphic trends of the early Roman period, most notably the late first or second century CE.



The text is written with a dark brown ink along the fibers and the lines are generously spaced at approximately .75 cm per line. Two distinct hands are preserved on the fragment: ll. 1–4 are written with a cursive script that has a slight incline to the right while ll. 5–6 is written with a larger more upright script that is less proficient. The

change in hand presumably suggests that the fragment comes from near the bottom of a document where the last few lines were subscribed by another individual. The hand of ll. 1–4 displays graphic features that are indicative of the late first or second century CE: alphas are periodically written with a single stroke and an open bowl (ll. 1, 2, 4); rho is written with a single stroke and a distinct serif at the base of the vertical stroke (l. 2); kappas are hastily written with a single stroke (l. 3); and omicrons are generally written in a smaller font than surrounding letters (ll. 3, 4). There is a single abbreviation in l. 2 that is marked by an oblique stroke and in ll. 2 and 3 numbers are marked by the use of a supralinear stroke.

Given the little amount of text to work with any classification of this fragment is very tenuous; while the description of the piece in *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan* suggests that it might be an “account,”¹⁵ there is nothing distinctive in the actual text in favor of this classification. All that can be said about the content of the fragmentary text on the recto is that in ll. 1–3 three Egyptian months are written in succession: l. 1, Pachon (Παχών); l. 2 Thoth (Θώθ); and l. 3 Choiak (Χοίακ).

Transcription

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↓

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	Π]αχών .[<manus 2>]μειας
	Θὼ]θ κ̄ Σαρα() .[]ας
] Χοίακ κ̄ [].ειδ.[
]ιου χαιρέ[iv	10].[. .]ογ[
5	<manus 2>]κεται π[].[
]σαι ..[-----

2. pap. σαρὰ'.

Translation

(recto) ... Pachon ... Thoth 20, Sara(pion) ... Choiak 20 ... greeting ... (verso) ...

Notes

1 Π]αχών .[. Even though the omega and nu are only partially visible the reading is fairly secure. The number that follows the month cannot be read as only the bottom part of what appears to be a vertical stroke can be detected; based on the extant traces of ink possibilities include the following: gamma (= 3), eta (= 8), or iota (= 10). The Egyptian month of Pachon corresponds roughly with the month of May. See P.W. Pestman, *The New Papyrological Primer* (2nd Ed.; Leiden: E.J. Brill), 317.

2 Θὼ]θ κ̄ Σαρα() .[. The reading of Thoth is somewhat speculative; while it has to be a month given that the number 20 (κ̄) is clear, another possibility could be Phamenoth (Φαμενώθ). We have opted for Thoth because it comes after the month of Pachon (l. 1) but precedes the month of Choiak (l. 3). The Egyptian month of Thoth corresponds roughly with the month of September. See Pestman, *The New Papyrological Primer*, 317.

The abbreviation Σαρα() preserves the first part of a theophoric name that bears the divine name Sarapis (Σάραπισ). While there are a few different onomastic possibilities for Σαρα(), the most commonly attested for this onomastic abbreviation is Σαρα(πίων) "Sarpaion," the diminutive of Sarapis.

- 3] Χοΐακ κ̄]. The Egyptian month of Choiak corresponds roughly with the month of December. See Pestman, *The New Papyrological Primer*, 317.
- 4]ιου χαιρε[iv. The first three letters of the line form a genitive ending of word—perhaps a name that is functioning as a patronym.
- 5]κεται π]. This line is written with a distinctly different hand than the first four lines. Based on parallels, including where the hand of a text changes, the letter combination κεται π could be something like: ὡς πρόκειται πάντα (“as everything mentioned above”).
- 6–11 Too fragmentary to make any conclusive reconstructions.

Footnotes and references

¹ For editions of papyri we have followed the abbreviations given in J. F. Oates et al. (eds.), *Checklist of Editions of Greek and Latin Papyri, Ostraca and Tablets* (5th ed.; BASP Suppl. 9, 2001). The online version is available at <http://papyri.info/docs/checklist>.

² Yamahana, Kyoko, “History of the Tokai Papyrus Collection and the ‘Papyrus Project,’” in R. Jasnow, J.G. Manning, K. Yamahana, and M. Krutzsch (eds.), *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan* (Atlanta: Lockwood Press, 2016), 1.

³ R. Jasnow, J.G. Manning, K. Yamahana, and M. Krutzsch, *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan* (Atlanta: Lockwood Press, 2016), 103. An image of the front and back of the papyrus is found in Plate 71, although the Demotic is displayed upside down.

⁴ In the first line of the Demotic on the back, there is a name ending with *-nʾis.t* or “of Isis.”

⁵ Jasnow et al., *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan*, 103.

⁶ N. Lewis, “The Demise of the Demotic Document: When and Why,” *JEA* 79 (1993): 276–81.

⁷ On the evolving paleography of the letter psi see P.J. Pestman, *The New Papyrological Primer* (2nd rev. ed.; Leiden, 1994), 63. On the use of the Christian cross in papyrological texts and dating see L.H. Blumell, *Lettered Christians: Christians, Letters, and Late Antique Oxyrhynchus* (Leiden, 2012), 43–46.

⁸ J. Quaegebeur, *Le dieu égyptien Shai dans la religion et l’onomastique* (Belgium, 1975), 197, 255; see also E. Lüddeckens and H.J. Thissen (eds.), *Demotisches Namenbuch* (Wiesbaden, 1980—present), 220.

⁹ A. Benaissa, *Rural Settlements of the Oxyrhynchite Nome: A Papyrological Survey* (2nd ed.; Leuven, 2012), 161–62; T.M. Hickey, *Wine, Wealth and the State in Late Antique Egypt: The House of Apion at Oxyrhynchus* (Ann Arbor, 2012), 171–72.

¹⁰ D. Dana, “Les noms de facture thrace dans LGPN IV: Les noms fantômes et d’autres corrections,”

ZPE 157 (2006): 140; D. Dana, *Onomasticon Thracicum: Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie*. Meletemata 70 (Athens, 2014), 312–21.

¹¹ Lüddeckens and Thissen (eds.), *Demotisches Namenbuch*, 286.

¹² Lüddeckens and Thissen (eds.), *Demotisches Namenbuch*, 286.

¹³ Lüddeckens and Thissen (eds.), *Demotisches Namenbuch*, 300.

¹⁴ Jasnow et al. (eds.), *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan*, 103. Images of this fragment appear as Pl. 70, but they are displayed upside down.

¹⁵ Jasnow et al. (eds.), *The Demotic and Hieratic Papyri in the Suzuki Collection of Tokai University, Japan*, 103.