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1. Liebieghaus Stela Kopt. 13

Stele Nr. 13: This gravestone¹ bears an epitaph of sententious type that quotes Genesis 3.19. The deceased, Gregory, is recorded as having died on 18 Pharmouthi (line 16). Line 17 then is read:

NTIPOMNE TΔĪ . . . PΔ

Brunsch comments (p. 6): "Man erwartet eine Jahres- oder Indiktionsangabe; doch passen die Spuren—ob ΧΥΡΔ?—nicht dazu." In fact more can be gathered from the plate. There is one more character between the iota-with-diaresis and what looks like a chi. Although the formula "this year" *tout court* more usually introduces a Hegira year, I propose to read (Δ)Π(Ο) ✱ (ΜΔΡΤΥΡΩΝ) ΥϞΔ—Martyrs year 491. What Brunsch thought was a rho is really a qoppa. This yields a date of 13.IV.775. If defensible, this would be the earliest attestation of a Martyrs year.

One must also ask why the text conforms with suspicious convenience to the irregular shape of the broken stone, with no text being lost e.g. at bottom left. Was it just a reused stone?

2. P. Vindob. K 8355v Again

In my earlier treatment of this papyrus (*ZPE* 112 [1996] 287f.), I never asked why the keyword of this lament is "Blameless". In fact, D. Abrahamse and D. Domingo-Forasté tell us that Psalm 118 LXX (119), beginning Μακάριοι οἱ ἄμωμοι, "Blessed are the blameless", "became incorporated into the funeral liturgy for both laymen and monks ... [though] musical manuscripts of the Amomos do not date before the 14th and 15th centuries".² It would seem that the Coptic poet-centonist was using the familiar Amōmos text as the starting point for his composition.

3. Pap. Clédat 5 (Clédat no. 1)

With reference to no. 5, line 2 of the ↑ side,³ ΜΝΤΩΗΡΕ ΝΩΔΕΝΕΞ "eternal sonship", suggests after a search the paschal homily #6 in PG 59.735 dubiously attributed to John Chrysostom but perhaps earlier (CPG II 4611): υἰότητος...αἰώνιου. The context, though, is still not clear.

4. The Hermopolite Monastery of Salamitēs

The new publication of L. Depuydt⁴ states that the homily in question, preserved in MS Morgan M579, was delivered on 2 Mecheir at the monastery of Salamitēs in the mountain of Thōne. The editor notes that the purported homilist, a Basil bishop of Oxyrhynchus, is not otherwise attested; and this is borne out by K.A. Worp's checklist of bishops in Byzantine Egypt.⁵ However, Depuydt was not able to include J. Gascou's treatment of this monastery.⁶ Gascou notices that this monastery is mentioned three times in his document, a tax register that he dates to A.D. 618/19 or 633/34, and that it is attested also in

¹ W. Brunsch, "Koptische Grabinschriften aus der Sammlung des Liebieghauses in Frankfurt am Main", in S. Giversen, M. Krause, P. Nagel, eds., *Coptology: Past, Present, and Future: Studies in Honour of Rodolphe Kasser* (Leuven 1994), 5-6 with plate on p. 6.

² D. Abrahamse (with D. Domingo-Forasté), "Life of Sts. David, Symeon, and George of Lesbos", in *Byzantine Defenders of Images* (Washington, D.C., forthcoming), chap. 15 n. 199. They cite D. Toulaiatos-Banker, *The Byzantine Amomos Chant of the Fourteenth and Fifteenth Centuries* (Thessalonike 1984) 22-26, 50-55, 100-117.

³ A. Boud'hors, "Papyrus de Clédat au Musée du Louvre", in C. Fluck et al. (edd.), *Divitiae Aegypti: Studien zu Ehren von Martin Krause* (Wiesbaden 1995) 30-31, with Tafel 1.

⁴ "A Homily on the Virtues of Saint Longinus Attributed to Basil of Pemje", in S. Giversen et al., ed., *Coptology: Past, Present, and Future* (above, n. 1), 267-291, Coptic text p. 217, English translation p. 282.

⁵ *ZPE* 100 (1994) 304, citing S. Timm, *Das christlich-koptische Ägypten 1* (Wiesbaden 1984) 298 n. 30.

⁶ J. Gascou, *Un codex fiscal hermopolite (P. Sorb. II 69)*, ASP 32 (Atlanta 1994) 83-84 (cf. Index V on p. 284).

BM 1077, fol. 2← (p. 83). From my own transcription of that document I can supply further data and background. BM 1077 (MS Or. 6048) is an account of sums in keratia: fol. 1↑ covers the months of Pachon, Payni, Epeiph and Mesore; fol. 1← begins with Thoth and goes through Hathyr, while fol. 2←, covering Choiak, Tybi and Mecheir, is headed as being for the *eispraxis* of the *D.V.* (coming) 15th indiction (which would have begun in Pachon). By the time we reach fol. 5↑ it is headed "1st indiction", and we are again in Choiak, Tybi and Mecheir (of the next year). These dates would be either 610-12, 625-27 (?) or 640-42: probably the first option is the safest. The accountant, Phoibammon the diastoleus, has gone back to fol. 3↑ and entered each month's subtotal so as to add up a grand total through Pachon (but of which year?). Some page subtotals, α' κελ(ίς), β' κελ(ίς), are also entered on fol. 7←. Unlike BM 1075, there are no equivalents in bronze, only sums in notional-fractional gold. On fol. 2← line 4, dateline Tybi 3, the monastery of the Salamit(ōn) at Thyne pays 14 ker.

Gasco repeats the information about Basil and the "mountain of Thōne" (p. 83). Timm⁷ posits that the monastery was named after its founder who had been called Salamites; that through the noted abbot Longinus, laudandus of the homily, it had a link to the famous Enaton west of Alexandria, a Monophysite stronghold; and, most interestingly, that it may have been of the Agnoete persuasion as late as the seventh century (p. 84): "Salamites" may have been an Agnoete leader back in the late sixth. We know that John Philoponus had written against the Agnoetae, a Monophysite opinion group that emphasized the non-omniscience of Christ in the union, some time after 567 in his treatise *Contra Themistium* (CPG 7269).⁸ The Agnoetae had founded their position on tendentious exegesis of Mark 13.32 (the time of the Last Day) and John 11.34 (the location of Lazarus' burial place). Since the Chalcedonian patriarch of Alexandria, Eulogius, had also opposed them in the late 590s, they may well have fled upriver to the Hermopolite to establish their own headquarters. How long it may have continued to exist after the conquest we do not know.

5. Late Greek Forms in Egyptian Liturgical Texts

In one of his early articles O.H.E. Burmester⁹ reproduced two hymns from very late sources. He gives the beginning of the first text (p. 391) as TENEN OΘEN ΘYCIAN, τὴν θυκίαν (sic), repeats Tuki's and Labib's construal of the beginning as though it were in Coptic, and puzzles over "...the anomaly of a construct verb separated from its object by the Greek particle ὅθεν" (p. 390). He does not see that the text is correctly τὴν ἄνωθεν θυκίαν (cf. G. Cuming, *The Liturgy of St. Mark*, OCA 234 [Rome 1990] 107-108, 121-122).

In the second text, a hymn to the Virgin preserved in two eighteenth-century Mss then in the Haret Zuwaila church (heaven knows their present-day fate), he reads the first word of the second line of the second strophe (p. 393) as ΓΑΜΜΑΙΟΝ, sc. γαμήλιος (sic). Of course it is κειμήλιον "treasure", a stock epithet of the Theotokos since Cyril of Alexandria (Lampe s.v.). These are but two tiny "improvements" in the huge repertoire of this late but fascinating material, that through its very strangeness of form throws light on the inner-Coptic development of a borrowed lexicon. The point is not what older scholars called "hopelessly corrupt" Greek (Burmester, p. 391) but rather how Coptic-speakers *used* Greek: a subject hardly treated at all. A good parallel is the way English is used in Japanese: Coptics can greatly profit from a study of L. Loveday, *Language Contact in Japan* (Oxford 1996).

⁷ *Ägypten 6* (Wiesbaden 1992) 2876-2882 esp. 2877-2878 s.v. "Tuna el-Gebel".

⁸ H. Chadwick, "Philoponus the Christian Theologian", 54-55 in R. Sorabji, ed., *Philoponus* (London-Ithaca 1987); A. van Roey, "Les fragments trithéites de Jean Philopon", *OLP* 11 (1980) 135-163, esp. 154-156, 161-162; and C. Scholten, *Antike Naturphilosophie und Christliche Kosmologie in der Schrift "De Opificio Mundi" des Johannes Philoponos*, PTA 45 (Berlin-New York 1996) 121, 434.

⁹ "The Greek Kirugmata, Versicles & Responses and Hymns in the Coptic Liturgy", *OCP* 2 (1936) 363-394, in particular 390-393, §§ X and XI.

6. P. Col. X 292

Some details of this letter would bear a closer look. Line 6: both the *sticharomaphorion* and the *othonion* can, in the Coptic tradition, be items of religious garb.¹⁰ Lines 8 and back 2: on *deuterios* and *tetartos*: pace our late friend Sijpesteijn, these may denote titles of monastic officers. In the Pachomian tradition both each monastery and each of the individual houses within it had a *deuterios* or "second".¹¹ Although a search of the Greek loanwords index¹² did not yield a use of *tetartos* as "fourth in the monastery" paired with *deuterios*, this would still make more sense than renamed children. Since the only parallels for the term *apostasarios* (as in line 5) come from the documents cited from *SB I 4640-4642* and *P. Wash.Univ. II 99* from Abu Mina where we know there was a monastic settlement (P. Grossmann in *ODB I.8*), this accumulation of monastic details may indicate that *P. Col. X 292* also comes from a monastic environment. Perhaps the wicked Theodore¹³ induced the girl Theodora to take money and garments and run away from her religious house.¹⁴

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¹⁰ For the first (in the form <*sticharion*>), see G. Graf, *Verzeichnis arabischer kirchlicher Termini*, CSCO Subsidia 8 (Louvain 1954), 8; and for the second, see *ibid.* 31 ("Albe").

¹¹ A. Veilleux, *Pachomian Koinoni a III* (Kalamazoo 1982) 180, 183.

¹² L.Th. Lefort, *Oeuvres de S. Pachôme et ses disciples*, CSCO 159-160, Scr. Copt. 23-24 (Louvain 1956). I thank Kent Rigsby for checking this for me.

¹³ In line 2 restore simply [oδ], as this apocopated form of the name is attested in Coptic; see Heuser, *Personennamen der Kopten*, 87.

¹⁴ I thank Roger Bagnall for discussing this with me by e-mail.