L. S. B. MacCoul

Lesefrüchte


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1. Liebieghaus Stela Kopt. 13

Stele Nr. 13: This gravestone 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:

Brunsch comments (p. 6): "Man erwartet eine Jahres- oder Indiktionsangabe; doch passen die Spuren—ob χυρα?—nicht dazu." In fact more can be gathered from the plate. There is one more character between the iota-with-diaeresis and what looks like a chi. Although the formula "this year" more usually introduces a Hegira year, I propose to read (λ)Π(Ο) Κ(ΜΑΡΤΥΡΩΝ) Γ(ΛΗ)—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 Μεκάριοι οί ζημωμεν, "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". It would seem that the Coptic poet-centonist was using the familiar Amômos 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, "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραν "ετεραн "ετεραν "ετεραν "ετεραн "ετεραν "ετεραн "ετεραν "ετεραν "ετεραн "ετεραν "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραν "ετεραн "ετεραν "ετεραν "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραν "ετεραн "ετεрарн "ετεрарн "ετεрарн "ετεрарн "ετερарн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραν "ετεραν "ετεραн "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραν "ετεραν "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραн "ετεραν "ετεραн "ετεραн "ετεραн "ετεραн "ετεραν "ετεραν "ετεραн "ετεραн "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραν "ετεραн "ετεραн "ετεραν "ετεραν "ετεραν "ετεραн "ετεραν "ετεραν "ετεραν "ετεραн "ετεραн "ετεραн "ετεραν "ετεραн "ετεραν "ετεραν "ετεραν "ετε

4. The Hermopolite Monastery of Salamitês

The new publication of L. Depuydt states that the homily in question, preserved in MS Morgan M579, was delivered on 2 Mecheir at the monastery of Salamitês in the mountain of Thône. 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. However, Depuydt was not able to include J. Gascou's treatment of this monastery. 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

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6 J. Gascou, Un codex fiscal hermopolite (P. Sorb. II 69), ASP 32 (Atlanta 1994) 83-84 (cf. Index V on p. 284).
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’ ςλ(ςc), β’ ςλ(ςc), 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(ŏn) at Thyne pays 14 ker.

Gascoign repeats the information about Basil and the "mountain of Thône" (p. 83). Timm 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 Theismium (CPG 7269). 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. Burmester reproduced two hymns from very late sources. He gives the beginning of the first text (p. 391) as TENEN ΟΥΕΝ ΘΥCIAN, την θυσίαν (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 ὑπεν" (p. 390). He does not see that the text is correctly την ἄνωθεν θυσίαν (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 Zuwaïla church (heaven knows its present-day fate), he reads the first word of the second line of the second strophe (p. 393) as ΓΑΜΜΑΛΙΟΝ, γαμálezio (sic). Of course it is κείμελιον "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).
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 deuteros 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 deuteros 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 deuteros, 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 Koinonia 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.