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included ‘Bruchstücke griechischer Contracte in cursiver Handschrift’.⁴⁵ It is conceivable that the documents from Hermonthis published in BGU II were among them.⁴⁶

There is another possible ramification. The two papyri with inventory numbers immediately prior to BGU II 668 (= P.Berol. 5228) are fragments of local hexameter compositions: 5226v, a poem about Thebes, and 5227r, a fragment that mentions Delos (= MP³ 1797 and 1799). They were reportedly acquired in the Fayum; should they not be assumed to come from the wider Theban area, and could they even be part of the same find as the (hexameter) *Blemyomachia*?

Nikolaos GONIS

853. Csaba A. LA'DA

Greek Mummy Labels at the British Museum — A Note

In a highly informative and useful article appearing in a recent volume of the journal *Zeitschrift für Papyrologie und Epigraphik*, 21 hitherto unpublished mummy labels inscribed in Greek have been edited from the collection of the British Museum.⁴⁷

On pp. 181–182 of their article, the two authors read and reconstruct the text on mummy label no. 11 (= inv. no. EA24487) as follows:

- 1 Ταπόλλου Ταπα-
- 2 τερμούντε· ἐβίωσεν
- 3 ἐτῶν λγ̄

3 l. ἔτη

They translate this as: “(The mummy of) Tapolos [sic, with one ‘l’], daughter of Tapatermoute. She lived 33 years.”. On the patronymic “Ταπατερμούντε” they remark on p. 182 that “this name is so far unattested as such, although the construction is frequent. It must be a feminine variant of the more common Πατερμούθης (TM/People name ID 7319), and closer to the Coptic form ΠΑΤΕΡΜΟΥΤΕ, a variation of *Pa-T3-rmn.t*. In Demotic only the name Psen-ta-patermouthis (*P3-šr-n-ta-pa-t3-rmn.t*) is attested: TM/People name ID 20850”. In fact, what we are dealing with here is Egyptian filiation in a Greek text, which has most recently been discussed by Willy Clarysse, who assembled some helpful examples from each of the three main epochs of post-pharaonic ancient Egypt.⁴⁸ These parallels leave no doubt that the first syllable of what the editors

⁴⁵ L. Stern, *Fragmente eines griechisch-ägyptischen Epos*, ZÄS 19 (1881) 70.

⁴⁶ Stern reports that his Theban papyri ‘sich nunmehr in der ägyptischen Abteilung der Königlichen Museen zu Berlin befinden’. This implies that they were formally accessioned, but with the exception of P.Berol. 5003 they were not associated with Stern. Marius Gerhardt tells me that ‘there are not many papyri registered as deriving from acquisitions made by Stern’ (e-mail of 17.x.2016); these are P.Berol. 1522 (= BGU II 561), acquired in 1880, three literary pieces bought in the Fayum and in Giza in 1881, viz. P.Berol. 5002, 5005 and 5017 (= MP³ 158, 394, 1491), and P.Berol. 5003.

⁴⁷ ZPE 198 (2016) 173–189.

⁴⁸ W. Clarysse, *Filiation the Egyptian Way in Greek Documents*, *Lingua Aegyptia* 23 (2015) 277–282, with the earlier literature cited in this article; see, for example, Ὀρουβις πα Ιενμούθης (c.200?), S. P. Vleeming, *Demotic and Greek-Demotic Mummy Labels and Other Short Texts Gathered from Many Publications*, *A. Texts* [Studia Demotica IX-A], Leuven, Paris, Walpole, MA 2011, no. 590B.1–2), Σενψενησις τα Βης (3rd c., ibid. no. 735B.1–2), Σενπατεμινς τα Ψενταησιος (3rd c., ibid. no. 743B.1–2) and Σενεχνηβις τα Βης (3rd c., ibid. no. 815B.1–2).

read as “Ταπατερμούντε” should in fact be understood as the feminine form (τα) of Egyptian filiation, meaning “daughter of”. Thus, the relevant part of the text should be transcribed as: Ταπόλλου τα Πα|τερμούντε and should be translated as “(The mummy of) Tapollos, daughter of Patermounte”.

Πατερμούθις, together with its numerous variants, is of course a very common personal name in Roman and Byzantine Egypt: see TM_namID 7319. For the form Πατερμούτε specifically, see BGU XVII 2723.65⁴⁹ (Hermopolites, 6th–7th c.) (Πατερμούτ(ε)), SB XVIII 13634.10 (prov. unknown, 7th c.) and SEG XXXIII 1330.1–2 (Medinet Habu, date uncertain).

Csaba A. LA’DA

854. Federica MICUCCI

P.Flor. III 359: qualche considerazione

P.Flor. III 359 è un memorandum (*hypomnestikon*) di provenienza incerta e datato dall’editore al sesto secolo. Su base paleografica, tuttavia, una datazione al quinto secolo non può essere esclusa: si vedano, ad esempio, P.Köln V 234 (431), P.Oxy. LXVIII 4686 (440), 4688 (442), che presentano scritture simili. Il testo dell’*ed. pr.* è il seguente:

ὑπομνηστικόν. | τοὺς τέσσερας | κομάρχ(α)ς ἀγά[[γα]]γεται | ἐπὶ τὴν πόλιν τοὺς | ὀκτὸ ἀκροφυλάκους κ... ἀγκαίας χρίαν | ἐνέγκεται. ἀλλὰ | μὴ ἀμελήσατε, | ἐπὶ ἀπειλὰς | ἔχε[[ιε]]ται δέξασθαι | παρὰ τοῦ κόμιτος. (ἔτους) [] .

Il documento contiene un’ordinanza rivolta ai comarchi di un villaggio non menzionato, se si accetta, come proposto dall’editore e come sembra opportuno, di correggere l’accusativo della l. 2 in un dativo⁵⁰. Questi ultimi devono condurre in città otto *agrophylakes*, ma il motivo del richiamo è ignoto: la questione sembra avere una certa urgenza e importanza, essendo coinvolto il *comes* in persona (l. 11).

Alla nota 6, viene proposto κατ’ ἀναγκαίας χρίαν (l. ἀναγκαίαν χρείαν) per quanto è stato letto come κ... ἀγκαίας χρίαν | ἐνέγκεται alle ll. 6–7. Tuttavia, *kappa* presenta un tratto verticale piuttosto pronunciato nel testo, a differenza di quanto si può notare all’inizio della l. 6, e non vi è spazio sufficiente per quelle che sono nell’edizione vestigia di quattro lettere; inoltre, il verbo ἐνέγκεται (l. ἐνέγκετε) sarebbe ridondante qui, essendoci già un imperativo alla l. 3; peraltro, la desinenza -ται non è, a mio parere, ravvisabile nel papiro. Conseguentemente, propongo qui la lettura ἀναγκαίας χρίαν | ἔνεγκεν (l. χρείας ἔνεκεν). L’espressione troverebbe uno stretto parallelo, tra gli altri, in P.Köln XIII 545, di provenienza ignota, ove, alle ll. 6–9, si legge ἀγάγης ἐπὶ τὴν | πόλιν Νῆβ τὸν | γεωργὸ[ν] χρε[ί]ας | ἔνεκεν ἀ[να]γκαίας. Anche questo documento è un memorandum (l. 1), rivolto a un ἐργοδιώκτης, al quale viene ordinato di portare in città un γεωργός; a quest’ultimo e a un altro γεωργός, l’ἐργοδιώκτης deve anche richiedere un solidus ciascuno in seguito a un prestito ricevuto da parte di una terza persona; infine, deve condurre in città due ἐργάται τῆς ἀγγαρείας. Il papiro di Köln è stato assegnato al quinto/sesto secolo dall’editore;

See also the important discussions by S. P. Vleeming, *The Gooseherds of Hou (Pap. Hou): A Dossier Relating to Various Agricultural Affairs from Provincial Egypt of the Early Fifth Century B.C.* (Studia Demotica 3), Leuven 1991, 214–217, §51 and G. Vittmann, *Der demotische Papyrus Rylands 9, I–II* (ÄAT 38), Wiesbaden 1998, II 591–592, with the earlier literature referred to in these works.

⁴⁹ BGU XVII index, p. 166 also lists “2723, 192” but the printed text on p. 134 stops at line 191.

⁵⁰ M. W. Zellmann-Rohrer, APF 60 (2014) 221, mantiene l’accusativo e ritiene che il documento stia ‘calling for the recipients to bring four comarchs to the city’. Peraltro, il testo non è presentato con gli altri memoranda ufficiali, menzionati subito dopo.