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THE PANOPOLITAN VILLAGE ΣΥΝΟΠΙΑ

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## THE PANOPOLITAN VILLAGE ΣΥΝΟΡΙΑ

P.Kell.Gr. I<sup>1</sup> 30 (22.v.363), a contract concerning the exchange of property rights, has an opening according to the well-known 'A to B χάρειν'-type. Party 'A' is described as (l. 4): [ἀπὸ] κώμης Συνορίας τοῦ Πανοπολίτου κατα[μένων ἐ]ν κώμῃ [Ἄ]φ[ροδίτης τοῦ Ἄνταιοπολίτου νομοῦ], i.e. 'originating from the village Synoria in the Panopolite nome, residing in the village of Aphrodite in the Antaiopolite nome', and in a note Worp commented<sup>2</sup> that 'a village Συνορίας in the Panopolite nome seems unattested'. That notion was based on the fact that there are no pertinent entries for it in the most relevant geographical dictionaries, i.e. it is listed neither in A. Calderini - S. Daris, *Dizionario Geografico* IV.4 (Milano 1986), nor in S. Daris, *Supplemento I* (Milano 1988), nor in S. Timm, *Das christlich-koptische Ägypten in arabischer Zeit V* (Q-S; Wiesbaden 1991). The village, however, is attested in already published sources:

(1°) Gascou reads the place name Συνορία in his recent re-edition of P.Freer 1-2<sup>3</sup> in 11. 86, 120, 142 and 148; he comments<sup>4</sup>: "Συνορία a été interprété par G. Husson comme un équivalent de ὄρος, *gabal* (remarque *ad PSI IV 284, 1-2, in Akten des XIII. Kongresses, Munich 1974, 175 n. 39*). D'après notre texte, il s'agit d'un toponyme, sans doute du Panopolite (cf. *P.Beatty Panop. I, 190 et 272*) à rapprocher peut-être de la forme copte ΤCYNΘΩP de WS 219, 2 et al.). Sur les problèmes posés par le mot *sunoria*, voir M. Lewuillon-Blume, *CdE, 53, 1978, 120-22, ad actuel SB XIV 11890, 1 et 4*. Noter que le Συνορία de *PSI IV 284* a bien été enregistré comme toponyme par *WB III § 16 a*."

We note here that the etymology of the name may seem uncertain: should it be connected with ὄρος (Husson), or with ὄρος (Lewuillon-Blume)?<sup>5</sup> According to C.D. Buck - W. Petersen, *Reverse Index of Greek Nouns and Adjectives* (Chicago 1945) 153, the noun συνορία should be derived from ὄρια = 'boundary'; L.R. Palmer, on the other hand, derives it from the verb συνορέω, see his *Grammar of the Post-Ptolemaic Papyri, I* [London 1946] 73; they agree, however, in thinking that there is a root element -ὄρ- in it (so apparently already F. Preisigke, *Wörterbuch II s.v. συνορία*).

There is, of course, no inherent reason why the noun συνορία could not have been used as a toponym Συνορία in some particular case. Therefore we wish to observe (partially in correction of some remarks on P.Panop.Beatty made in *CdE 53* [1978] 121) that

(a.) we see no obstacle against interpreting the editor's reading ἀπὸ συνωρίας in P.Panop.Beatty *I, 190* as standing for ἀπὸ Συνορίας (for -ο- ) -ω- and v.v., see F.T. Gignac, *Grammar, I 275ff.*; cf. the spelling ἀνωτέρο for ἀνωτέρω in P.Panop.Beatty 1.79);

(b.) we see no obstacle against changing the name of the τοπαρχία συνορίας Τοετώ occurring in P.Panop.Beatty *I, 138, 279-281, 287, 297, 300, 302, 309, 311* into τοπαρχία Συνορίας Τοετώ; one may compare the similar 'double name' occurring in P.Panop.Beatty *I, 136, 138 and 325: τοπαρχία Πακέρκη Ψινάβλα* (on these toparchy names cf. P.Panop.Beatty, p. xxxvi-xxxvii). One should probably understand the toparchy names as shortened versions of τοπαρχία Συνορίας (καὶ) Τοετώ and τοπαρχία Πακέρκη (καὶ) Ψινάβλα and take it that Panopolitan toparchies were named after one or two important villages in it (a similar asyndetical combination of two toponyms is found in the phrasing κωμ(ητῶν) Καίνου Καρανίδος in *ZPE 108* [1995] 220 # 20.b.3-4);

(c.) one should probably read in P.Panop.Beatty *I, 272: ἀπὸ [κώμης] Συνορίας* (ed. ἀπὸ [Τοετῶ] συνορίας), as one is dealing with the *origo* of two persons, not with a toparchy.

<sup>1</sup> *Greek Papyri from Kellis*, vol. I, Nos. 1-90, ed. by K.A. Worp, in collaboration with J.E.G. Whitehorne and R.W. Daniel, Oxford 1995 (= Dakhleh Oasis Project, Monograph # 3).

<sup>2</sup> Cf. p. 89, note to l. 3-4.

<sup>3</sup> See J. Gascou - L. MacCoull, *Le Cadastre d'Aphrodito*, *Travaux & Mémoires* 10 (1987) 103-158. The text has not yet been taken up into the *Sammelbuch*.

<sup>4</sup> *Loc.cit.* [fn. 3], p. 139, note to line 86.

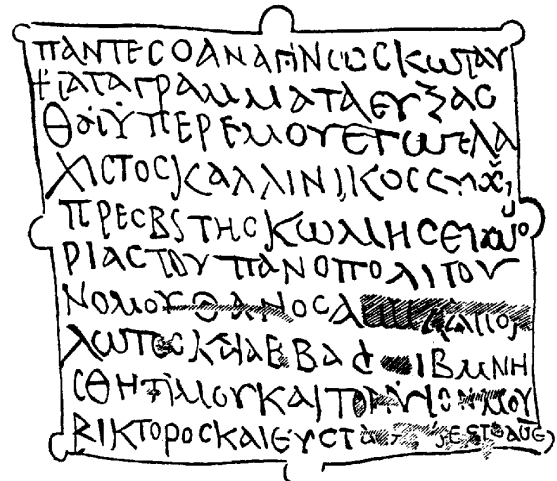
<sup>5</sup> We have come to the conclusion that the noun's origin is probably not Egyptian.

Given our present state of information we think that the village of Συνορία should be looked for in the NW part of the Panopolite nome, near modern Tahta (= Τοετώ).

As regards the toponymic equivalence between Synoria and the place name Tsynhor of WS 219 (a question raised by Gascou, see above), we prefer to leave this matter to Coptic scholars.<sup>6</sup>

(2°) We add now the following new reference from an inscription published as long ago as 1902 by S. de Ricci in the *Revue Archéologique* 41.2 (juillet-décembre 1902) p. 134-135, who — after stating that the text was painted in black ink on a wall in the church of Baouit<sup>7</sup> — gave a drawing (made by J. Clédat) and a transcript of the 10 lines long text. This transcript was reprinted (without accentuation) by G.Lefebvre, *Recueil des Inscriptions grecques-chrétiennes d'Égypte* (Cairo 1907), # 231. De Ricci reads:

- 1 πάντες ὁ ἀναγινώσκω(ν) (Ι. οἱ -κοντες) ταῦ-
- 2 τα τὰ γράμματα εὔξασ-
- 3 θαι (Ι. εὔξασθε) ὑπὲρ ἐμοῦ· ἐγὼ ἐλά-
- 4 χιστος Καλλίνικος ἀρχι-
- 5 πρεσβ(ύτερος) τῆς κόμης Εὐμυ-
- 6 ρίας (?) τοῦ Πανοπολίτου
- 7 νομοῦ· ὁ ἅγιος ἄββα Ἀπολ-
- 8 λῶτος καὶ ἄββα Φ[οι]β· μνή-
- 9 σθητί μου καὶ τὸν υἱὸν (Ι. τῶν υἱῶν) μου
- 10 Βίκτορος καὶ Εὐσταθ[ίου] .....



3 ὑπερ lapis 7 Lef.: α[ββ]α 10 Lef.: Ευστα[θ]ίου [

In a note to 1. 5-6 de Ricci remarks: “La lecture Εὐμυρίας est loin d’être définitive”, and Lefebvre noted: “Peut-être faut-il lire Εὐβορίας pour Εὐμυρίας”.

To us it seems well possible to read on the drawing the name of the village as Συνορία.<sup>8</sup> If this is correct, we are rid of a Panopolitan village Εὐμυρία (for which name see the entries in S. Timm, *op.cit.*, II 919 and S. Daris, *Supplemento*, I 118; these should be revised, of course) and have gained another instance of the village Συνορία.

At the same time we wish to note that

(a.) the reading of the element ἀρχι- in 1. 4 of the inscription is far from certain; on the basis of Clédat’s drawing it seems more attractive to read either σὺν Θ(εῶ) or (rather ?) ἐν Χρ(ιστῶ);

(b.) the transcript of the last line is not complete; on Clédat’s drawing one can read 1. 10 as: Βίκτορος καὶ Εὐσταθ[ίου] ε. τοῦθε (for the shape of the beta cf. 1. 7, ἄββα). The meaning of the letters after Εὐσταθ[ίου] is, however, unclear; we cannot recognize any Greek word and (though we are aware that it may seem a counsel of despair) wonder whether this is perhaps Coptic.

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<sup>6</sup> Is the village name Συνορία also to be understood in P.Lond. IV 1460.44, where we find the toponym Τση (not necessarily a complete name) in a ‘Panopolite’ environment (cf. A. Calderini - S. Daris, *op.cit.*, V 36); could one be dealing with an abbreviation of Τση(νορία) = Τσυ(νορία)? We remark in passing that the Panopolite toponyms in P.Lond. IV 1460 have never been fully exploited and deserve further study; this note is not the place for such an undertaking.

<sup>7</sup> On Baouit see in latest instance N. Kruit in his fully documented article on the various monasteries of Apa Apollo, appearing in *Tyche* 9 (1994) 67-88, esp. 69-76.

<sup>8</sup> The middle bar of the uncial epsilon seems to be in fact an extension of the bottom stroke of the preceding sigma of κόμης, while the ypsilon was written clumsily in a kind of V-shape made in two strokes, the second partly through a clumsily written N, and while the omikron was added slightly above line-level.