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COLLECTION FROEHNER 81 ONCE AGAIN

In *JJP* 23, 1993, pp. 101-103, Adam Łajtar has suggested that in the Nubian epitaph in Greek *Collection Froehner* 81<sup>1</sup> the name of the deceased person mentioned twice in the inscription, in ll. 6-7 and 18-19, with the same disposition of letters, should be read Παπασινε | θηγ( ) Τοσσινε instead of πάπα Σινε|θη Τοσσινε accepted by previous editors. Łajtar did not offer a resolution for the abbreviated word θηγ( ). He observed that because of the presence of *theta*, which in Old Nubian appears only in loan-words, the abbreviated word is a Greek one, and thought it denoted the function of Papasine. R.S. Bagnall now suggests reading in both places

Παπασινε | θηγ(άρηρ) Τοσσινε

and we propose this reading for consideration.

Papasine(n) may be either a male or a female name. Except in our inscription the name appears six times in Old Nubian documents from Qasr Ibrim.<sup>2</sup> In 37.5, 38.3 and 40.3 it belongs to a man, and in all three cases it is the same person who is referred to, Papsinen Naš mentioned in the protocols of sales of land just after the king and king's mother. In two cases the name in question is borne by (different?) women. Document 31.14 mentions among witnesses of the release from the purchase "Papon-Ouata, his

<sup>1</sup> This epitaph, dated to the year 960 of the era of the Martyrs (A.D.1243) is the latest dated Nubian epitaph known to us. For complete bibliography, see ŁAJTAR, *loc.cit.*

<sup>2</sup> G.M. BROWNE, *Old Nubian Texts from Qasr Ibrim III (Egypt Exploration Society. Texts from Excavations 12)*, London 1991. All documents in question come from the very end of the 12th century.

wife Papasinen” and in document 37.16, Ennaeil, who sells the land, states he had bought it from “Papapsinen daughter of Magosi”. In one case, 44.7, the sex of the person referred to is impossible to ascertain from the ambiguous expression: “Kapopi, daughter of Papasine(n) being from her children”.

That Papasine from our inscription was a woman may be concluded also from the text itself. In the request for rest for the soul of the deceased person it uses twice *αναπαυσου την ψυχην την δ( )* which was corrected by all previous editors to *ανάπαυσου την ψυχὴν τὸν δ(οῦλον)* in order to adopt it with *πάπα*. Now, however, it becomes clear that the stone is correct and that we should read *ανάπαυσου την ψυχὴν την δ(ούλην)*<sup>3</sup>.

*ὁ δεῖνα υἱὸς (θυγάτηρ) τοῦ δεῖνος* is the only mean of filiation in documents from Nubia; cf. A. Łajtar, *Aegyptus* 72, 1992, p. 118. *θηγ(άτηρ)* for *θυγ(άτηρ)* is a simple phonetic transcription of the word in question. In Mediaeval Greek the vowels *η* and *υ* were pronounced as <i> and frequently interchanged in writing; cf. F. Th. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods I, Phonology*, pp. 262-267, and particularly p. 263, where the forms *θηκατέραν* (for *θυγατέρα*) in *P. Fouad* 82, 12 and *θηγατρί* in *SPP* III 127, 1 are cited. The interchange of *υ* and *η* is well attested in Nubian epitaphs; cf. M.G. Tibiletti Bruno, ‘Di alcune caratteristiche epigrafi funerarie cristiane della Nubia’ [in:] *Istituto Lombardo di Scienze e Lettere. Rend. Lett.* 97, 1963, p. 518, who cites following examples: *Τήβη* (for *Τύβη*), *ὀδήνη* (for *ὀδύνη*), *ζύσεται*, *σύσεται* (for *ζήσεται*), *ἀμάρτυμα*, *ἀμαρτύσει* (for *ἀμάρτημα*, *ἀμαρτήσει*), *έκοιμύθισεν* (for *έκοιμήθησεν*).

To our knowledge, the name *Τοσσινε* has not been attested yet. One cannot be sure whether it was the name of Papasine's father or that of her mother.

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<sup>3</sup> In Nubian epitaphs, in the request for rest for the soul of the deceased person an accusative *τὸν δ(οῦλον)* instead of genitive always appears after *ανάπαυσου την ψυχὴν*.

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