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the brothers. <All the brothers> embrace you warmly and were (very?) distressed (10) because they heard that you were ill. And our sister Eudokia greets you. May the Lord . . . you and establish (11) you upon your throne in peace; for all of us are awaiting you as he . . . (12) . . . all of them to give them food in its season, and with him destroying all your enemies under your feet. Farewell (13) in the Lord, my beloved father and son. The Holy Trinity».

Verso:

«Give to my beloved father and son the Papas from his humblest mother».

2 There are only slight traces of the first letter, probably the right side of the horizontal stroke of *tau*. We do not know why the name of Tmatoï (cited by W. E. Crum, *A Coptic Dictionary*, Oxford 1939, 190 b from PKRU 119, 1) is given with two mus. We have restored the singular pronoun $\Delta\text{HO}\text{K}$ on the supposition that even with multiple authors, it is more likely that Tmatoï used the first person pronoun than the plural. We have not found the name Tenbora elsewhere; it would also be possible to take this as «our Bora» with the possessive, but we also have not found the name Bora in other texts. In the grammatical framing of the letter, Tenbora is sometimes included, sometimes not (as in «my heart» in 3) in the pronouns and verbs. Such vacillation between singular and plural is a common feature of Egyptian letter-writing. It is in many cases a sign of oral style and thus probably of dictation of the letter (see Bagnall-Cribiore, above n. 1, chapter 7). As the restorations of succeeding lines show, there is not enough space at left to restore the name of a third sender, as the editor supposed.

4 For the name $\mathcal{E}\text{HT}$ see PKell IV (Kellis Account Book), p. 67. Crum expresses doubt about whether one should take the element ΔMA as the respectful title («Mother», the feminine equivalent of the common male *Apa*) or as part of a compound name $\Delta\text{MA}\mathcal{E}\text{HT}$ (Crum, *Coptic Dictionary* cit., 729 b). The phenomenon of names formed from «*Apa*» plus the name of a saint has been discussed most recently by Tomasz Derda and Ewa Wipszycka, *L'emploi des titres Abba, Apa et Papas dans l'Égypte byzantine*, «JJP»

24 (1994), pp. 23-56 at 50-54, concluding that such formations are indeed to be seen as names in which the title was incorporated, rather than as separate titles. We do not know of any similar systematic treatment of the use of *Am(m)a*. Given the ecclesiastical context of this letter, we have considered it more likely that *Ama* is actually to be taken as a title.

5-6 Between the traces at the end of line 5 and the lacuna at the start of 6, no more than 5 letters are probably lost. Together with HOC in line 6, these may have contained a verb, perhaps in the first person, expressing happiness or gratitude. We have not found a suitable restoration along these lines.

8 It appears on the photograph that there are strands of papyrus out of place and folded over near the start of this line, making the reading of the *nu* at the start of $\text{N}\bar{\text{U}}\text{M}\Delta\text{Q}$ difficult. We see no ink remains preventing the reading, however, and context seems to make it unavoidable. At the end of the line there is a filler stroke.

9 Although little is left at the start, we cannot see how to restore it. Later in the line, probably «all the brothers» is to be taken with «us» as an object of «inform»; but if so, PROCKTNEI lacks a subject; most likely the writer failed to repeat the phrase. At the end, it is hard to avoid the thought that the idiom $\text{TOK}\bar{\text{U}}\bar{\text{N}}\mathcal{E}\text{HT}$ (Crum, *Coptic Dictionary* cit., 406 b, «be troubled at heart») is intended. But the colon between *hori* and *nu* is very clear, and although $\bar{\text{N}}\mathcal{E}\text{HT}$ is a very possible reading at the end of the line (the top of the *hori* is visible), what precedes the colon is not at all clear. None of the obvious words for «greatly» or «exceedingly» can be read ($\text{EM}\Delta\text{TE}$ and $\text{T}\bar{\text{O}}\text{HO}\text{T}$ would be the most obvious possibilities).

10 The unread portion must contain a verb containing another of God's actions affecting the addressee: heal you, or something like that.

12 Perhaps an allusion to Psalm 144, 15, $\kappa\alpha\iota\ \sigma\upsilon\ \delta\acute{\iota}\delta\omega\varsigma\ \tau\eta\nu\ \tau\rho\omicron\phi\eta\nu\ \alpha\upsilon\tau\omega\nu\ \epsilon\nu\ \epsilon\upsilon\kappa\alpha\iota\rho\iota\alpha$, $\Delta\text{T}\bar{\text{O}}\bar{\text{N}}\text{HTOK}\ \epsilon\text{T}\bar{\text{N}}\Delta\text{T}\ \mathcal{E}\text{PE}\ \text{N}\Delta\text{T}\ \bar{\text{M}}\text{PEOTEOI}\bar{\text{O}}\text{W}$, followed by an allusion to Psalm 109.1 ($\epsilon\omega\varsigma\ \bar{\alpha}\nu\ \theta\bar{\omega}\ \tau\omicron\upsilon\varsigma\ \epsilon\chi\theta\rho\upsilon\varsigma\ \sigma\omicron\upsilon\ \upsilon\text{πο}\rho\acute{\omicron}\delta\iota\omicron\nu\ \tau\bar{\omega}\nu\ \rho\omicron\delta\bar{\omega}\nu\ \sigma\omicron\upsilon$, $\Psi\Delta\text{HTK}\bar{\text{O}}\ \bar{\text{N}}\text{NEK}\chi\text{I}\chi\epsilon\ \epsilon\text{T}\mathcal{E}\Delta\text{PE}\Psi\text{HT}\ \bar{\text{N}}\text{NEK}\bar{\text{O}}\text{TEPHTE}$) or 1 Corinthians 15, 25 ($\bar{\alpha}\chi\rho\iota\ \omicron\upsilon\ \theta\bar{\eta}\ \rho\acute{\alpha}\nu\tau\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\chi\theta\rho\upsilon\varsigma\ \upsilon\pi\bar{\omicron}\ \tau\omicron\upsilon\varsigma\ \rho\acute{\omicron}\delta\alpha\varsigma\ \alpha\upsilon\tau\bar{\omicron}\upsilon$,

ⲟⲁⲛⲧⲉ̅ⲕⲱ ⲡⲛⲉⲓⲛⲁⲛⲉ ⲧⲏⲣⲟⲩ ⲉⲗⲛⲉⲓⲟⲩⲉⲣⲏ-
ⲧⲉ). The reference in both cases is to God,
but we have not managed to reconstruct
the missing text at the end of 11 and start
of 12.

13 The bottom of the surface in the first
part of this line has been lost, but it appears
that it was left blank; if instead there was
text written there, then a restoration of
some 18 letters would be required. Because
nothing seems to be needed to complete the
expression of good wishes that begins in 12,
this possibility is unattractive.

Verso The first editor suggests from the
mention of a *thronos* in 11 that the recipi-

ent of the letter may have been a bishop.
The use of *papas* to refer to him here might
also be taken in that sense, as it is mostly to
bishops that the term refers in the Greek pa-
pyri later than the fourth century. Tomasz
Derda and Ewa Wipszycka (above, note to
l. 4), pp. 54-56, assert that «dans les textes
coptes, *papas* sert habituellement comme
titre des presbytres». They do not mention
the present letter.

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