

BYZANZ  
UND DAS ABENDLAND VII.  
Studia  
Byzantino-Occidentalia



BYZANZ UND DAS ABENDLAND VII.  
STUDIA BYZANTINO-OCCIDENTALIA

# Antiquitas • Byzantium • Renascentia XLII.

Herausgegeben von

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Eötvös-József-Collegium  
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# **Byzanz und das Abendland VII. Studia Byzantino-Occidentalia**

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Ábel Csigó – Viktor Rinkács – Keve Szász – Ábel Török

## ***P.Vindob. G 40159: A Cut out of a List of Payments from the Papyrus Collection of Vienna\****

In October 2019 our group had the opportunity to do research on one of the papyri in the Papyrus Collection and Papyrus Museum of Vienna, under the supervision of Dr. Hermann Harrauer and Dr. Claudia Kreuzsaler. We would like to express our gratitude to them for their lectures in Vienna and in the Eötvös József College in Budapest. This study could not have been done without their professional guidance.

### **Appearance, material and general information**

The photo below shows a piece of papyrus: its width is 13.5 cm, and its maximum length is 10.2 cm. It has a matt brown colour.

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\* The following study has been conducted within the framework of the National Research, Development and Innovation Office's NKFIH NN 124539 project.

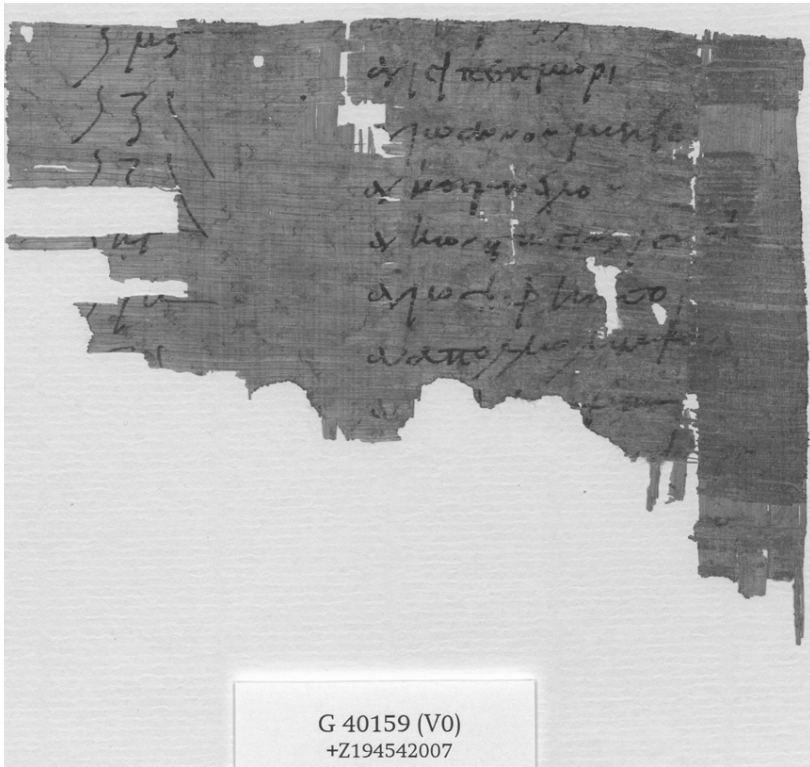


Figure 1. © Österreichische Nationalbibliothek, Papyrussammlung

The papyrus has some damaged parts. The destruction was done partly by insects which consumed the material. One can also observe tears – the regular injuries on the left side – and a vertical cracking on the right side caused by a fold in the papyrus.

The top and the two sides of the papyrus are cut straight. We will argue in the following that these three cuts have certainly been made after the text had been written on it.

The papyrus was written on with black ink. The lining of the text is parallel to the fibres of the material. Two written columns are on the sheet. They are certainly not complete but would continue downwards and upwards. Traces of a cut line at the top show that the upper margin of the papyrus was cut after

the text had been written on it. Also, the cuts at the sides of the papyrus must have been made after writing the text on it, since the surviving part of the two columns only comprises half of the original text as we will see.

Sometimes, after the text on the recto side of a papyrus has lost its importance, the papyrus was cut to use its verso side for writing down a smaller document. However, the backside of this papyrus is empty, so it was not 'reused'. There is a chance that it happened as follows: when the document on the recto side was written, the papyrus was probably a big roll. After the contents of the roll had lost their importance, the roll was cut into pieces and stored for later, so that the owners could write notes, grocery lists or similar everyday texts. In the case of this sheet, the recycling plan was never realized.

The papyrus can be transcribed in this form:

	A		B
1	[ --- ] κ(εράτια) μς	δι(ὰ)	traces [ --- ]
2	[ --- ] κ(εράτια) ζ L	δι'	Ἰσι Πεπμορι [ --- ]
3	[ --- ] κ(εράτια) ζ L	δι'	Ἰωάννου μαγείρου [ --- ]
4	[ --- ] κ(εράτια) κγ	δι(ὰ)	Κοσμᾶ Νείλου [ --- ]
5	[ --- ] κ(εράτια) ιβ	δι(ὰ)	Κωνσταντίν(ου) Ἰσαάκ [ --- ]
6	[ --- κ(εράτια) ] ζ L	δι'	Ἰωσήφ Κασοι [ --- ]
7		δι'	Ἀπολλῶ Λαμψάνου [ --- ]
8		δι(ὰ)	[.].[.].μ. [ --- ]
9		[δι(ὰ) ± 7 ]	Μακαρίου [ --- ]
10		[δι(ὰ) ± 13 ]	traces [ --- ]

Table 1.

The translation:

A	B
1 ... 46 Keratia,	Through ...
2 ... 7 ½ Keratia,	through Isi, son of Pepmoris(?) ...
3 ... 7 ½ Keratia,	through Ioannes, the butcher ...
4 ... 23 Keratia,	through Kosmas, son of Neilos ...
5 ... 12 Keratia,	through Konstantinos, son of Isaak ...
6 ... 7 ½ Keratia,	through Ioseph, son of Kasoi ...
7 ...	through Apollos, son of Lampsanes ...
8	through ...
9	through ..., son of Makarios ...
10	...

Table 2.

### Column A

In column *A* there can be seen different sums of money, which implies that this papyrus was used as an economic document. The author of the list used a mere hint of a  $\kappa\alpha\pi\tau\alpha$  and a big, curved line as abbreviation sign to represent the  $\kappa\epsilon\rho\acute{\alpha}\tau\iota\omicron\nu$ , which was the smaller monetary unit from the fourth century onwards. After the monetary unit, the author indicated the amounts of money that have been paid by different people.

Here we have to remark that these sums of money were not paid by those people whose names are legible in column *B*. In general lists follow the structure that each entry starts with the name of the payer followed by the amount paid. This also was the original scheme of our papyrus: The entries in the left column have a bigger distance between the lines than in the right column, so the lines cannot be brought into correspondence. The handwriting in columns *A* and *B* seem slightly different, so it is probable that the piece of papyrus has more than one author. We assume that the names of the people who paid in these amounts of money in column *A* were originally written on the left side of the papyrus, which is now unfortunately missing.

In relation to column *A*, it is important to talk about the indication of the different amounts of money. Much like it was commonly done in this period,

the sums are written down in digits, represented by the letters of the Greek alphabet: in the first line  $\mu\zeta$  means forty-six, in the fourth, one can assume a  $\kappa$  and a  $\gamma$ , which together add up to twenty-three, while in the fifth line one surmises a  $\iota$  and a  $\beta$ , which means twelve – though it cannot be excluded that the writer meant  $\iota\alpha$  for eleven, since the second letter is not completely preserved and  $\alpha$  and  $\beta$  are often difficult to distinguish. In the second, third and sixth lines, there is a  $\zeta$ , which stands for seven, and a sign that is similar to a cursive *L*. That sign stands for the Greek word ἥμισυ, which means a half. In conclusion, the second, third and sixth payer paid seven and a half  $\kappa\epsilon\rho\acute{\alpha}\tau\iota\alpha$ , the fifth payer approximately the double amount, the fourth one paid approximately three times as much and the first one the sixfold amount of money. It is clear that these amounts seem to follow a certain scheme, but the papyrus gives no further hint of how the scheme works and how the payments were calculated.

## Column B

Generally, one can remark that the second column of the writing on the papyrus contains personal names, which should be followed by sums of money similar to the list that can be read in the left column. However, the right and left columns are certainly not related, the sums paid by the people named in column *B* are not preserved.

Out of the ten lines of text only six are clearly legible. All of them begin with a shortened form of  $\delta\iota\acute{\alpha}$ , followed by names in genitive clause, which signifies that the payment was made by the persons mentioned in the list. From line 8 to 10, only traces can be seen.

The names of the payers have two forms: normally they consist of the ‘first name’ of the person combined with his father’s name. In line 3, however, the ‘first name’ is accompanied by the person’s occupation:  $\text{Ἰωάννου μαγειρίου}$ . It is important to remark here that we extend the list of appearances of the word  $\mu\acute{\alpha}\gamma\epsilon\iota\omicron\varsigma$ , the profession of cook and butcher, with this reference.<sup>1</sup>

The second line is particularly interesting and problematic: It reads clearly  $\delta\iota\prime \text{Ἰσιτεπμωρι}$ . ‘ $\text{Ἰσιτεπμωρι}$ ’ as a name does not show up anywhere else in the papyri – not in this form and not in any similar. The letters sequence can now be interpreted in several ways. The interpretation that we put forward is that we

<sup>1</sup> A detailed study of the papyrological evidence regarding the  $\mu\acute{\alpha}\gamma\epsilon\iota\omicron\iota\varsigma$  is going to be published soon: Harrauer, H., Mageiros. *Berufsbild des Fleischhauers und Kochs nach den Papyrusquellen. Documenta – Onomastica – Agenda*, Firenze 2021.

can see here a ‘name + father’s name combination’: ισι(ονος) and πεπμωρι(ου). Of course, there is no abbreviation sign visible – either the writer did mean an abbreviation without noting it, or he meant to write full names. Ἴσι could be kind of a nickname for any name starting with Ἴσι-, like Ἴσιος – such names were quite common from Ptolemaic Egypt onwards because of the cult of Isis. It is safe to assume that Πεπμωρις must be a Coptic name. This can be deduced from the first syllable, *Pep-*, which is the doubled definite article in the Coptic language, meaning ‘the one of’. In this sense, Πεπμωρις would mean ‘the one of Μωρις’.

The other names were quite common in Late Antique Egypt: there are three names of Hebraic origin (Ἰωάννης – line 3; Ἰσαάκ – line 5; Ἰωσήφ – line 6), three Greek names (Κοσμᾶς – line 4; Κωνσταντῖνος – line 5; Ἀπολλῶ – line 7) and a very common Egyptian name, Νεῖλος (line 4). There are, however, two other names listed, that have no comparative example in the previous papyrological evidence: Κάσοι, which can clearly be read in line 6, is a so far unknown name, possibly again a shortened form. The patronymikon Λαμψάνου in line 7 finds also no parallel in the papyri so far.

### Connection to *P.Princeton III 140* and Conclusion

As it has been mentioned before, the columns of the papyrus are not related to each other, but each column shows one half of the original entries. The papyrus itself only provides the information that some individuals paid certain amounts of money counted in the small unit of κερᾶτια. The heading of the list – if there was one originally – is not extant anymore. So, we can only guess what kind of payments it recorded. One may think of a tax list, since this is a common type of text. To support presumptions, it is useful to compare the analysed papyrus with similar texts. One very similar list of tax payments, labelled with the names of the payers, is *P.Princeton III 140*. We used the analysis of K. A. Worp of the papyrus.<sup>2</sup>

<sup>2</sup> Worp, K. A., *P. Princeton III 140 Re-Edited. The Bulletin of the American Society of Papyrologists* 24 (1987) 111–124.

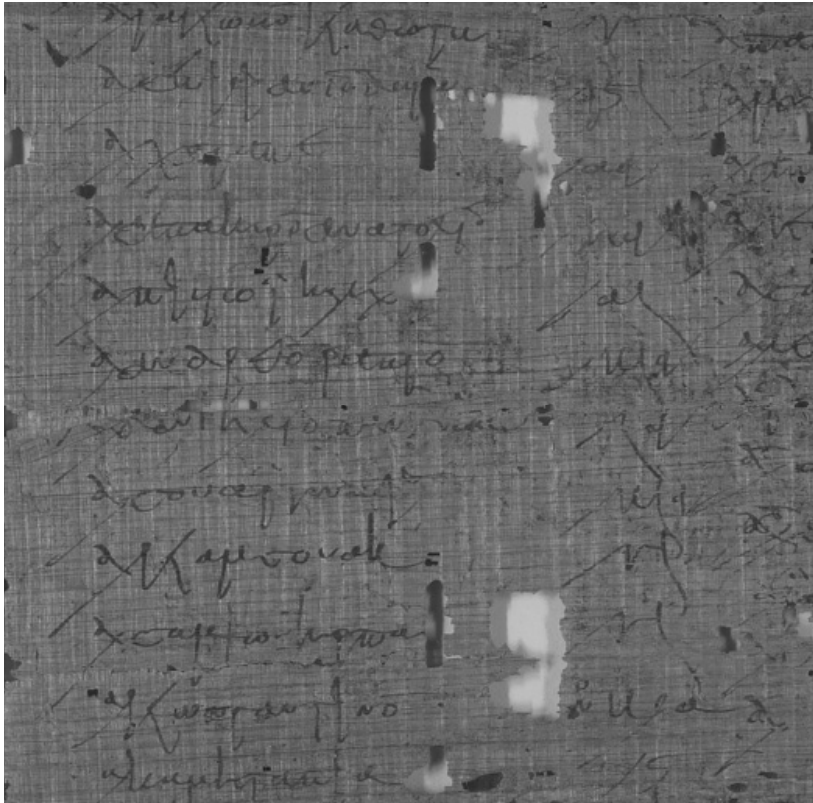


Figure 2. © Princeton Papyri Collections

This document includes a record of payments from the 7<sup>th</sup> century A.D. This is a sort of tax register and has the same structure as our papyrus. Numerous records can be seen of certain amounts of money in κεράρια, paid by a person, whose name is followed by the father's name or a profession. Some of these names have never occurred before, most of them have a Coptic origin. The similarities between the two documents are evident. Contrary to *G 40159*, the *Princeton III 140* papyrus is less defective. It is clear that the columns make pairs. The first column includes the names of the customers; the second one contains the corresponding tax payments according to these names. Therefore,

our statement – that in our analysed papyrus the two columns are not related to each other – seems to be confirmed, as the recorded tax payments in column *A* do not correspond to the given names of the column *B*. Those people's names who paid these amounts of money in column *A* are missing as well as the sums paid by the people of column *B*. In fact the papyrus *G 40159* might originally have listed much more entries than extant and be just a small remnant of a much bigger tax roll – just like *P.Princeton III 140*.

The date of the papyrus *G 40159* can be determined only on the basis of palaeographical and onomastic criteria. It was written at the end of the Byzantine rule of Egypt in the 7<sup>th</sup> century A.D, which is reflected by the fact that the majority of the names, which appear on the papyrus, were common in this period. As we also demonstrated, three names were found that have not been known from any other papyrus before: Πεπμωρι, Κάσοι and Λάμψανος. Although the interpretation of these names posed considerable difficulties for us, since they cannot be found in any database of the Coptic, Greek or Egyptian names, one conclusion can easily be drawn: every papyrus provides some novelty, a new, previously unknown insight; therefore, it is worth reading, and examining.



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