

FRAGMENTS OF LETTERS FROM THE AMSTERDAM PAPYRUS COLLECTION

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The papyri published here are kept in the papyrus collection of the University of Amsterdam, as was also the case with the papyri which I published in the previous number of this journal.

The Amsterdam collection was acquired in the spring of 1969.

The present article deals with six papyri, all of them incomplete letters, dating from the IIInd/IIIInd century A.D. up to and including the VIth/VIIth century A.D.

i) *Letter from Diogenes to his brother Didymus*

Provenance unknown 10.2 × 11.5 cm. IIInd/IIIInd century A.D.

Inv. no. 3. A middle-brown papyrus, regularly cut off at the top and left-hand side. At the top there is a margin of approx. 1.5 cm.; at the left-hand side one of approx. 1 cm.; at the right hand side the lines run up to the very edge. The accomplished hand runs parallel with the fibres. Verso empty. Plate I.

Διογένης Διδύμῳ τῷ ἀδελφῷ
πολλὰ χαίρειν.
Δαιόματί σε, ἀδελφέ, ἐν ἀνάγκῃ
4 φανῆναι ὥστε σε ἔξελθῖν μοι
πρὸς πέντε ἡμέρας. Διὸ παρα-
καλῶ σε εὐθέως λαβῶν μου
τὰ γράμματα παρὰ Σαραπάμ-
8 μωνος ἔξελθῖν σὺν αὐτῷ εἰς
δι.....[.]. ε κάγῳ ἐν τῇ ἀνάγ-
κῃ σο[υ] οὐ π]αρεῖδόν σε καὶ διότι
κάγῳ [ἐν τῇ φ]ιλανθρωπίᾳ μου παρά

3 r. δέοματι

4 r. ἔξελθεῖν, also line 8

12 σοι ἐ[ξῆλθον.] Μὴ ἀμελήσῃ σου, ἀδελ-
[φέ, approx. 8 letters]η καγώ ἀσχη[μ]ος ε[ι-
[μι approx. 8 letters] . . . ἐὰν δὲ[.]

Translation:

Diogenes to his brother Didymus many greetings. I request you, brother, to show your worth in an emergency so that you come to me before five days, (from where you are now.) Therefore I request you, as soon as you receive my letter from Sarapammon, to go with him (from where you are now) to ----- I did not neglect you in your need either and because in my humanity I also came to you. Do not neglect yourself, brother, ----- I, too, am in a state of necessity ----- if on the other hand -----

In the above letter Diogenes appeals to his brother to help him because Diogenes also helped Didymus when the latter was in need. As the beginning of line 9 is illegible it is not clear where Didymus was to go with Sarapammon.

The verso does not contain an address. This is to be explained by the fact that the letter was given to Sarapammon who received Didymus' address at his departure (cp. P. Oxy. XXXIV, 2719).

Notes:

9) It is possible to read διαδετην or διαλογην. Then one is inclined to read [Γ]δε, but because of the conjunction διότι in line 10 a conjunction is expected here, too.

11) On the concept φιλανθρωπία, cp. P. J. Sijpesteijn, *Einige Papyri aus der Giessener Papyrussammlung* I, Aegyptus XLV, 1965, p. 3 sqq., Introduction to Papyrus 1.

11/12) On παρά + dative in this context, cp. E. Mayser, *Grammatik der griechischen Papyri aus der Ptolemäerzeit* II, 2, pp. 488 and 370.

2) *Letter*

Provenance unknown 12.2 × 12.5 cm. IIInd/IIIrd century A.D.

Inv. no. 4. A light-brown papyrus, regularly cut off at the bottom and regularly broken off at the right- and left-hand sides and

partly so at the top. There is a margin of approx. 3.5 cm. at the bottom and one of approx. 1.5 cm. at the left-hand side. The skilled hand runs parallel with the fibres. The lines slope upwards to the right. Verso empty. Plate II.

πραγμα[approx. 12 letters
 ον δταν πα[ρ]α
 δεμίαν διδ
 4 τοῦ σὺν ἡμεῖν εἰς σαι
 καταπλεῦσαι. Ἀσπασαι
 Χαιρήμονα τὸν πατέρα
 καὶ τὴν μητέρα ἡμῶν
 8 καὶ ἀδελφόν> σου καὶ τὴν
 ἀδελφὴν καὶ τὰ ἀβάσκαντα αὖτ(ῆς)
 παιδια.

Τῦβι δ.

4 τ. ἡμῖν; σε

Of this letter, written on the 30th (31st) December of a year unknown, only the last words of the body of the letter and the concluding phrases have been preserved. From the preposition *κατά* in *καταπλεῦσαι* (line 5) we may perhaps infer that, in relation to the place of residence of the sender, the recipient of this letter was staying in a place down the river.

It is doubtful if from the combination of *μητέρα ἡμῶν* (line 7) and *ἀδελφόν* (line 8) we may conclude that we are dealing with half brothers.

Translation:

----- sailing down the river with us to you. Greet Chairemon, the father, and our mother and your brother and your sister and her children, may they be free from harm. The 4th of Tybi.

Notes:

- 8) On the omission of the final-ny, cp. Mayser, *op. cit.*, I, 1, p. 190 sqq.

Дороги-занесенные
Горы-занесенные
Большие земли-занесенные
Фрукты-занесенные
Кости-занесенные
Изделия-занесенные
Лучшие парфюмы
и ароматические масла
и т. д.
и т. д.
и т. д.
и т. д.

PLATE I

Листья
Соки
Зелень
Тонкое чайное масло
Красивые масла
Хорошее масло
Каштановое масло
Коронное масло и т. д.
Бальзамы и т. д.
и т. д.

PLATE II

16
Tepak yuwe ten Nfum
yetwicacate Ta Toywa etan
Tuxoy Teknun at Hery Conyuk
Ke wadang cuoy Kewa
Toywet eti puccotun Cok
e Xetewuk yuwe dock Kewa
Cwueck Khky puccotuk Kewa
Kewa Nce goyak Na

3) *Letter from Patermuthis to his brother Cornelianus*

Provenance unknown 7.6 × 2.7 cm. IIInd/IIInd century A.D.

Inv. no. 41. A light-brown papyrus, partly regularly cut off at the left-hand side and regularly broken off at the top. The skilled hand runs parallel with the fibres. At right angles to lines 1-4 the beginning of one line has been preserved in the left-hand side margin of 1 cm.

Κυρίω μου ἀδελφῷ Κορυγ-
λιανῷ Πατερμοῦθις χαίρειν.
Γινώσκειν σε θέλω δὲ
4 [.] . . εἰβει β[

τάχα οὖν[

Only the address and the beginning of the body of the letter, commencing in a fashion customary for many letters, have been preserved. One of the brothers bears the typically Egyptian name of Παθερμοῦθις (cp. J. Vergote, *Les noms propres du P. Bruxelles Inv. E 7616 = PL Bat. VII, no. 81*), while the other bears a Latin name.

On the custom of writing in the left margin, cp. G. Ghedini, *Lettere cristiane dai papiri greci del III e del IV secolo*, p. 91, note on ll. 24/25.

4) *Letter from Hermes to his sister Sosilla*

Provenance unknown 9.8 × 24.5 cm. IVth century A.D.

Inv. no. 5. A light-brown papyrus, partly regularly cut off at the top, bottom and left-hand side. At the top there is a margin of approx. 1.5 cm., at the bottom one of approx. 1 cm., at the left hand side one of over 2 cm. The unskilled hand, writing large letters, runs parallel with the fibres on both sides.

Ἐρμῆς Σω[σίλλα
πλεῖστα χαίρειν.

2 r. πλεῖστα

	Καθ' ἔκάστην [ἡμέραν τὸ προσκύνημά σοι ποι-	
4	ῷ παρὰ τοῖς [θεοῖς	
	η . . . ξαῦ[
	τραγη̄ ε[
	καὶ πεντ̄[
8	ἔχε παρὰ . . . [
	ἴνα σοι λ[α]βεῖν[
	δε ἀλλ[α] . ιν .[
	ἀμελή[σ]ης[
12	καὶ λαβεῖν π[
	σονίου ἔκα[ἀμε-
	λήσης καὶ . [Σαρα-
	πείωνος . . [
16	καὶ παρὰ τοῦ[
	καὶ παντο[
	. . . τὸ φάσκι[ν	
	φαι μοι οὖν πεῖρι	
20	τὸν κύριόν μου π[καὶ τὸν ἀδελ-
	φὸν αὐτοῦ καὶ . . . [καὶ
	τὸν Γοῦνθον καὶ . . . [καὶ
	Αἰγύπτιον καὶ . [
24	καὶ Ἀφροδῖτην ἀδελφ[ὴν	καὶ τὸν
	σύμβιων σῷη Κλ[

Verso Κυρίᾳ μου ἀδελφῇ Σωσίλλᾳ π(αρὰ) Ἐρμῆ.

14/15 r. Σαραπίωνος 18 r. φάσκειν 25 r. σύμβιον

Only the left half of this letter has been preserved. Only a few words can be read. After the address the writer begins with the προσκύνημα-formula. From the dependable supplement in line 3 it appears that approx. 24 letters have been lost at the right and that only about a third of the text has come down to us. In line 19 the writer commences greeting various persons.

Notes:

3/4) On the προσκύνημα-formula, cp. H. Koskenniemi, *Studien zur Idee und Phraseologie des griechischen Briefes bis 400 n. Chr.*, p. 139 sqq. From what is stated there it follows that there cannot

be any certainty with respect to a supplement in line 4. The above book gives other literature on letters.

19) Does φαι stand for φε and should we supplement γρά]φε μοι οὖν πε[ρὶ τῆς ὑγιείας σου. "Ασπασαι?

23) The proper name Αἰγύπτιος occurred only once before in the papyri; cp. D. Foraboschi, *Onomasticon alterum papyrologicum*.

Verso: The proper name Σωσίλλα has not occurred before in the papyri; however, cp. Fr. Bechtel, *Die historischen Personen-namen des Griechischen bis zur Kaiserzeit*.

5) Letter

Provenance unknown 29.3 × 16 cm. Vth/VIth century A.D.

Inv. no. 13. A light-brown papyrus, regularly cut off at the right, left, and bottom; part of the top has been regularly broken off. The clumsy hand, writing large letters in pale ink, runs parallel with the fibres. Between the lines, tending to slope down towards the left, there is a wide space (approx. 1 cm.). The margins at the right, left, and bottom vary in width. At the right the lines now run up to the very edge (line 2), now leave a space of up to 7 cm. (line 9). At the bottom the width of the free space varies from 4.5 to 2.5 cm., due to the last line sloping down towards the left. At the left-hand side the margin varies between 1.5 and 2 cm. because every time the lines commence more towards the left. Verso empty. The numerous horizontal folds indicate that the letter was rolled up, from the bottom upwards. Plate III.

Traces

ιβ ἀσπαζουσιν τας καρωτέαθ. σα. ο. [....]. Ούτως οὖν παρακαλω σε τεκνων ἔμων.. [.]σε κε [γρ]α-

4 ψετω πως διαγεται. Τουτω δ' εἰδεν ἐδε γλυκυτα-
τω μου τεκνων ὅτι θεου σοινευδωκουν ως
κε ώ ἀδελφω ού καλως διαπραττε κε εύχε-
του ἡδεστε τω πρωσωπων σου κε πωλλα σαι

8 εύχετε ώ κυριως Ἀσκλιπιαδιν κε ώ κυρις
Θωμας και ἡ κυρα Σωφρια και ἡ κυρα
Κλ() Νινα κε Σουσαννα

Traces

- ιβ ἀσπάζουσιν τὰς καρωτεαθ. σα. ο. [....]. Οὔτως οὖν παρακαλῶ σε, τέκνον ἐμόν, ..[.]σαι καὶ [γρ]α-
- 4 ψέτω πᾶς διάγεται. Τοῦτο δ' εἴδεν ἤδη, γλυκύτα-
- τό^ν μου τέκνον, ὅτι θεὸς συνευδόκουν ὡς
- καὶ ὁ ἀδελφὸς<ς> οὐ καλῶς διέπραττε καὶ εὐχέ-
- τω, ἤδιστε, τὸ πρόσωπόν σου καὶ πολλά σε
- 8 εὔχεται ὁ κύριος Ἀσκληπιάδης καὶ ὁ κύριος
- Θωμᾶς καὶ ἡ κύρια Σωφία καὶ ἡ κύρια
- Κλ(αυδία) Νίνα καὶ Σουσάννα.

to first σ of Σουσάννα corr. from ε

Translation:

----- the 12th. They greet ----- Therefore then, my child, I urge you to ----- and he must write how he is. This now, my dearest child, he has finally realized that God agreed to it that the brother did not complete it either in the right way and he must pray for your person and many prayers are said for you by the Lord Asklepiades and the Lord Thomas and the Mistress Sophia and the Mistress Claudia Nina and Susanna.

The above Christian letter (cp. M. Naldini, *Il Cristianesimo in Egitto*; J. O'Callaghan, *Cartas Cristianas griegas del Siglo V*) is of interest mainly because of the way in which it is written. I have refrained from providing an apparatus criticus and I have printed the letter with all the corrections below the original text. I have also refrained from discussing every peculiarity in the notes and refer the reader to Mayser, *op. cit.*, S.G. Kapsomenakis, *Voruntersuchungen zu einer Grammatik der Papyri der nachchristlichen Zeit*; F. T. Gignac, *The Language of the Non-Literary Papyri*, Proceedings XIIth Intern. Congr. of Papyrology, p. 139 sqq.

Notes:

- 2) ιβ is undoubtedly a number (because of the damage to the top of the papyrus it cannot be ascertained anymore whether these letters were qualified as such by a horizontal stroke over them), probably representing the twelfth of a certain month.

Could we be dealing here with a case where, subsequent to the conclusion of the letter, something has been added after the date (see, for instance, P. Mich. VIII, 482)?

3) . . [.]σαι. This is undoubtedly an infinitive, depending on παρακαλῶ.

6/7) On εὐχομαι + accusative in the meaning of "to say prayers for" cp. P. Gen. 56, 3.

10) The abbreviation is indicated by means of a dot above, and to the right of, the lambda; cp. U. Wilcken, *Grundzüge*, p. XLII.

6) Letter

Provenance unknown 15.5 x 21.6 cm. VIth/VIIth century A.D.

Inv. no. 6. A light-brown papyrus, fairly regularly broken off on all sides. The large letters, bespeaking a skilled hand, run parallel with the fibres. There is a margin of 2 cm. at the bottom; at the left-hand side the lines begin almost right at the edge. Between the lines is a wide space of approx. 1 cm. Verso empty.

Traces

ὕμῖν ἀνελθεῖν ἐν τῷ θεῷ· [.]..[.]

ἵνα μάς ἀλλά τὸν υἱὸν τοῦ Θεοῦ καὶ αὐτὸν

- 4 ὅσον δύνει, μὴ βαδένεις ἔξω θε[οῦ]
πολλὰ δέξε μου πάντας τοὺς ἀδελ[φοὺς
..π[.]....ν συν. φιγει[.].....[
.. ἐγ τῇ ταπινῇ μου ἀποθήκῃ .[
8 διὰ συντόμου ἀνελθεῖν πρὸς ἡμᾶς[
τὰ περὶ τῆς ὑγιείας ὑμῶν τε .[
ὅ τεχθεὶς ἐκ τῆς ἀγίας Μαρίας τῆς π[
περιπτύχασθαι ὑμᾶς ἐν ἀδείᾳ .[

3 παρ. θέον 4 Γ. βαδαίνεις 5 Γ. δέξαι 7 Γ. ταπεινή 9 παρ. ογκειας

4 Γ. Βαδαίνεις

5 Ι. δέξαι

7 I. ταπεινή

9 pap. Εγιειας

In this Christian letter, of which only the bottom left-hand side has been preserved, the writer repeatedly and emphatically invites someone to go on a journey and come to him. Although the writer employs the personal pronomen of the 2nd pers. pluralis in lines 2, 3, 9 and 11, it appears from line 4 that he is in all proba-

bility addressing *one* person. In line 8 he refers to himself in the plural, while in the previous line he writes ἐν τῇ ταπίνῃ μου ἀποθήκη. Cp. H. Ziliacus, *Selbstgefühl und Servilität. Studien zum unregelmässigen Numerusgebrauch im Griechischen.*

Notes:

2) From the preposition ἀνά in ἀνελθεῖν (also in line 8) we may perhaps infer that the recipient of the above letter has to travel upstream. However, another possible meaning could be that this person has to come to the metropolis (cp. P. Cairo Isidor. 129, 3) or to the desert (cp. P. Mich. VIII, 511, 10). The latter possibility is in my opinion the most likely. I take it that this letter was written by a monk, living in the desert, and addressed to another cleric. This would also account for the fact that in line 7 the writer of the letter refers to "my humble abode". It would also explain the absence of an address on the verso. It was not very often that people from the desert, who could take letters along, went back to civilization. These were usually persons one knew and one could personally give them the address, which they probably knew already, anyway.

4) The verb βαδαίνω has not occurred before in the Greek language. Cp. L. R. Palmer, *A Grammar of the Post Ptolemaic Papyri*, p. 144/145.

5) The ἀδελφοί mentioned here are undoubtedly "brothers in Christ". Cp. Naldini, *op. cit.*, p. 15/16.

7) ἀποθήκη means "place where one puts away/stores something". In our context it has the meaning of "abode" = the place where the writer of this letter "stored" himself.

10) At the end of this line we can undoubtedly supplement π[αρθένου. Cp. G. W. H. Lampe, *A Patristic Greek Lexicon*, s.v Μαρία. We are familiar with Μαρία θεότοκος from numerous papyri.

11) On the verb περιπτύσσομαι, cp. P. Berl. Ziliacus 14, 25.