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Zbigniew Borkowski

SOME REMARKS ON PROPER NAMES IN PAPYRI

I

There is only one reference to the name *Μίσθιος* in Foraboschi, *Onomasticon*, and the *hapax legomena* names are always somewhat suspect<sup>1</sup>. The text to witness it is P. Fouad I 20, described by the editor as a "Serment relatif à un cautionnement, peut-être d'un liturge" and dated to the 4th cent. In the note to l. 3 we read: «*Μίσθί[ο]υ*: nous voyons, dans le mot, un noms propre, celui, sans doute, du liturge qu'il s'agit de remplacer. ... *τὴν χώραν μισθίου* "l'emploi du salarié (ou journalier)" donne un sens beaucoup moins satisfaisant.» But this results from the assumption that *ἐπιμέλεια* in l. 5 could concern a liturgy (see *Introd.*). This text was redated by L.C. Youtie to about 440 A.D.<sup>2</sup>. At this date, however, a liturgy is no longer feasible<sup>3</sup>. The document, as the original editor correctly observed, contains a deed of surety<sup>4</sup>, however not for a hired substitute to perform liturgical duties but for a salaried labourer, hired most probably to look after some agricultural tasks (see l. 6). *Ἐπιμέλεια* in our document simply means "care, job" as *ὑπηρεσία* (earlier "a duty of *ὑπηρέτης*")<sup>5</sup> in P. Strassb. I 40.33 of A.D. 569 does too.

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<sup>1</sup> Two other references in NB, s.v. *Μίσθις* and *Μίσθιος* are suspect too. With the alternative in brackets: *Μίσθις (Μίσθιος)*, *Μίσθιος (Μίσθις)* they refer to two texts only: P. Gren. 63 III 11 and BGU I 7 II 6, neither of them being a prove that the word is a proper name. In P. Gren. 63.III.11 *Ἀκ[οῦ]εις Μίσθιος* appears among other persons described by their names and patronymics, but *στρατιώτης* replaces the father's name in I 21; II 3, 11, 19; III 9, and any designation of status or profession is possible as well. In BGU I 7 II 6 *Ἀλακοῦδης Ζωίλου καὶ Μίσθιος* was corrected from *μισθιος* (BL I, p. 7) but, since other persons are described by mentioning their profession or status [I. 3 *φροντιστής*, I. 5 *ἐλαιουργ(ός)*, I. 9 *δοῦλ(ος)*], this entry could mean: "Alkouis son of Zoilos and (his) hired labourer".

<sup>2</sup> *Notes on Subscriptions*, ZPE 18, 1975, pp. 217-221. The text comes from Oxyrhynchos.

<sup>3</sup> *Epimeletae* (and *epimeleia*) are attested as liturgists till 375-379 A.D., see N. Lewis, *The Compulsory Public Services of Roman Egypt*, Firenze 1982, p. 27.

<sup>4</sup> A recent list of deeds of surety from the 5th-7th centuries compiled by G. Banti is to be found in *Miscellanea Papyrologica* (Papyrologica Florentina VII), Firenze 1980, pp. 25-27. A similar list of the 4th cent. documents is provided in P. Heid. IV (ed. 1986), pp. 118-125. No 46 - the text of P. Fouad I 20 - has to be ruled out.

<sup>5</sup> See Lewis, op. cit., s.v.

For the formula *χώραν μισθίου ἐκείσε ἀπολληροῦντα* in l. 3 one may confer P. Herm. Rees 30.21<sup>6</sup> ὥστε με μισθίου καὶ κουχιστοῦ χώραν ὑμῶν ἀναπληροῦν<sup>7</sup>.

## II

P. Strasb. 823 preserves the end of a private letter. Except for lines 7-8 where there is a dating formula all the rest contains greetings and messages for several persons. One name was probably forgotten and added later by writing above l. 3, another was cancelled in l. 4, and the two last lines (9-10) after the date, which should have been placed at the very end of the letter, were also a last-minute addition. In such a situation not much attention was paid to style and consistency. In l. 4 the transcript reads: ... 'Θάβις' καὶ Τααβᾶς καὶ τὰ παιδιά [ἀ]τῶν, and the note ad l. says: «Taabâs est sūr (cf. Taabôs etc.)». No doubt τὰ ἀβάσκαντα παιδιά is the correct reading and the to date unattested proper name must not be included into our onomastica on the force of the Strasbourg text<sup>8</sup>.

## III

In an agonistic list from Antinoupolis a certain Δάξ ὁ καὶ Φιλαντίνο[os] appears. The inscription dates to the 2nd century A.D.<sup>9</sup> In the last edition of the list we read in a note on l. 4: «Δάξ, génitif Δακός, est rare en Égypte (note: *Namenbuch*, p. 83): c'est un nom formé sur la racine de δάκνω "mordre"». Another etymology seems, however, more plausible: Δάξ means simply "a Dacian"<sup>10</sup>.

The name Δάξ is rare indeed and appears mostly as an alias or a nickname: P. Sarap. 62.60 and 63.23 (= P. Amh. 128; 129) of 128 A.D. In the first of this texts Μιρῆς Δάξ is listed while in the second he is referred to as Μιρῆς λεγόμενος Δάξ. Since the other persons listed are described mostly by their names and patronymics this seems to be a nickname noted here for the sake of identity<sup>11</sup>. The usage of giving the name Δάξ as an alias continued later on but the above

<sup>6</sup> The possible date is 551/2, see BASP 17, 1980, p. 109.

<sup>7</sup> I assume that καί in this context is explicative = "the position of a hired worker, more specially of a purple-dyer".

<sup>8</sup> On the ἀβάσκαντος-wish see H. C. Youtie, *Script. post.* II, p. 567f. (ZPE 36, 1979, p. 75f.) and D. Bonneau, *L'apotropaïque "abaskantos" en Égypte*, "Revue de l'histoire des religions" 199, 1982, pp. 23-36.

<sup>9</sup> A. Bernard, *Les portes du désert*, Paris 1984, n° 5, l. 4 (= SB I 1481). It is dated to the 2nd cent. in the *Tableau Chronologique*, p. 13, and the note ad l. 4 (on Philantinos) says: «après 130 p.C., date de la mort d'Antinoos».

<sup>10</sup> Pape - Benseler, s.v. Δακία: «Die Einwohner Δακοί ... seltener Δάκες ... auch sg. Δάξ».

<sup>11</sup> The name Μιρῆς (gen. -ήους) is very common in P. Sarap. (from the vicinity of Μαγδῶλα Μιρή, perhaps more properly Μαγδῶλα Μιρή(ους), cf. P. Sarap. 19.3 n. ad l.) and not attested elsewhere (P. Würz. 14 in Foraboschi, *Onomasticon*, s.v. Μιρῆς = P. Sarap. *ter* p. 278 - CPJ III 453). There are 26 persons of this name in the Sarapion archive. Our Μιρῆς Δάξ appears also in P. Sarap. 79b I 14 and is most probably the same person as Mires, son of Mires λεγόμενος Δάξ in P. Sarap. 94.14.

mentioned inscription could well be the earliest attested case of using it as a first name<sup>12</sup>.

The appearance of this name in the early 2nd cent. A.D. is certainly related to the events on the northern frontier of the Empire. Two Dacian wars were won in A.D. 101/2 and 105/6 and the reputation of the Dacians as brave fighters and fierce enemies was known everywhere within the Empire. In Egypt the Dacian chariot (τὸ ἀγώνισμα τοῦ Δακικοῦ ἄρματος) is attested as late as in 272 A.D.<sup>13</sup> and shows that the Dacians must have enjoyed some popularity in the earlier times, too.

An exotic and warlike people's name becoming a personal name in Egypt is by no means unparalleled: the names Σαρμάτης - "a Sarmatian" and Γόυνθος - "a Goth" are well known but not attested before emperors assumed the *cognomina ex virtute* Σαρματικός and Γουθηικός<sup>14</sup>.

<sup>12</sup> WO 168, 138 A.D., Syene, l. 4-5: Ζμηνπῶς Πετορζμήθου τοῦ καὶ Δακός; note to l. 5: «τοῦ über die Zeile geschrieben»; BGU IV 1046 I 1, Fayum (= W.Chr. 265, about 167 A.D., for the date cf. BL VI p. 14): [Ἰ]ορσενούφης ἐπικαλ(οῦ)μενος Δάξ; P. Vind. Tandem 11.7.31 (Herakleop., 241/2): Διοσκουρίδου τοῦ καὶ Δακός. The only other attestations of this name being not an alias are SPP V 95.2 and 96.20 (the same person) from Her-moupolis, 266/7 (Wessely's reading Φαμενῶθ is not convincing; θ in this position in a dating formula is rather the ninth day of a month). In both cases only Δακός[ in a series of names in the genitive is preserved.

<sup>13</sup> P. Coll. Youtie 69.9-10 (= P. Oxy. XLIII 3367); the possible meaning of the term is discussed in n. ad l. in P. Coll. Youtie.

<sup>14</sup> The first to bear the title *Sarmaticus* was Marcus Aurelius and in Egypt it seems to be attested for the first time in his 15th regnal year (174-5 A.D., P. Tebt. II 317.37). After him Commodus (till 192-3 A.D.) and Maximinus and his son Maximus (235-238 A.D.; for the date of recognition cf. D. Rathbone, ZPE 62, 1986, pp. 108-109) included this "Siegestitel" in their titulatures. The earliest occurrence of the name Sarmates seems to be BGU VII 1633.6 verso dated "wohl 2. Jahrh. n. Chr." but, since the papyrus reads Κουρ'τῦρις Σαρμάτου, a son of a person named (or nick-named) Sarmates has to be involved, his father's name antedating the victory over the Sarmatae. However the orthography of the name Κουρ'τῦρις (omitted by F o - r a b o s c h i, *Onomasticon*) with a diacritical mark between τ'τ to separate two identical consonants points rather to the 3rd than to the 2nd cent., see G i g n a c, *Grammar* I p. 162 n.). CPR I 191.1 from the Fayum, dated tentatively to the 2nd cent. is, because of the name Aurelius in the subscription in l. 3, to be dated to the 3rd cent., too. The earliest certain occurrence of the name Sarmates is probably P. Oxy. XII 1531.3, dated before A.D. 258, where it is already a name of a father. Then the name is attested by several documents from the Heroninos archive (mid 3rd cent.), e.g. P. Flor. I 76; III 321; PSI IX 1050; SB VI 9408, 9409.

The first to assume the title *Gothicus* was Claudius II (268-270), but the Egyptian papyri provide to date no example of this "Siegestitel" for this emperor. For his successors Aurelian (270-275) and Probus (276-284) it is well attested. According to P a p e - B e n s e l e r, s.v. Γόσθοι, the name of the Goths was written Γούσθοι as well. Different spellings are attested in the papyri for the *cognomina ex virtute* of the emperors in case: Γοττικός (P. Oxy. XIV 1713.21), Γοθεικός (P. Lond. III 1243.19 [p. 176]), Γοθθικός (e.g., P. Oslo III 85.24), Γουθηικός (PSI XII 1231.17) and Γουθθικός (P. Mich. XIV 676.23), without the nasal inserted (cf. G i g n a c, *Grammar* I p. 118, esp. 2. Before stops: ούντος for οὔτος). With Γουν- we have both Γουντικός (P. Lips. 119 II 8 being the only document in which this spelling is commented: «Γουντικού (= Γωθικού) hat Parallelen in Goticus und Gutticus C.I.L. 12, 5548 und 3, 7586») and Γουθηικός (e.g., P. Strasb. 280.22; P. Cair. Isid. 93.21; P. Upps. Frid 6.18); this form seemed preferable to the editors of P. Oxy. VII 1036.37 Γ[ο]υ[θ]ικῶ and P. Oslo III 96.12 where Γουθηικού is totally restored e.g. The orthography of the personal names is

## IV

The names Ἀδριανός and Περραιός were included in Foraboschi's *Onomasticon* on the authority of SB V 7910, a visitor's inscription in the temple of Dakkeh, ancient Pselkis. Several inscriptions from this site were reprinted in SB V 7907-7982 from W. Ruppel, *Der Tempel von Dakke. Les temples immergés de la Nubie*, (Service des Antiquités de l'Égypte, t. 3), Le Caire 1930, where, however, this text was properly interpreted: Ἀδριανὸς Περραιός is an ethnikon of the inhabitants of Nabatean Petra which assumed the title Ἀδριανή after the emperor's visit in 131 A.D. The same interpretation was already proposed when the transcription was included in CIG III as n° 5102. Strangely enough Preisigke, WB III Abschn. 13 Ortsbewohner (Herkunftsbezeichnung) cites CIG III 5102 as attesting Περ[ρ]α[ῖ]ος but omits Ἀδριανός.

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more consistent. Except for Γόνθ(ος) in P. Ryl. IV 640.14 (Theophanes' archive, probably first quarter of the 4th cent.) it is invariably written Γούνθος. The earliest instance of this name is perhaps PSI III 163.7 of 301=302 A.D. The name misread as Ἰούνθου was corrected to Γούνθου by P. J. S i j p e s t e i j n in Stud. Pap. 22, p. 138, on inspecting pl. XXXIII in *Papiri greci e latini a Firenze*, Firenze 1983 [N.B.: The papyrus reads ἐπικ( ) and cannot be a prove for ἐπικ(λην) in WB I s.v.]. For the person mentioned there, Πισόσις ἐπικ( ) Γούνθος, born in the late 3rd cent., it was still a second name (if not a nickname) only. The next occurrence of this name is SB I 7621.156, 158 from 314-5 A.D. P. Oxy. I 120, dated by the edd. to the 4th cent., could be an even earlier example (cf. BL VII 127, but B. M a n d i l a r a s', *The Verb*, p. 196, n. 1, remark: "not later than the III A.D." is based only on the occurrence of the ἔρρωσο-formula).