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Tunics Worn in Egypt in Roman and Byzantine Times: The Greek Vocabulary

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Tunics Worn in Egypt in Roman and Byzantine Times: The Greek Vocabulary

Maria Mossakowska-Gaubert

The principal element of the fashion in clothing introduced in Egypt with the arrival of the Romans was a tunic made of two rectangular pieces of fabric sewn together. Such a tunic either would leave the arms naked, or cover the arms to the elbow (fig. 1). This fashion changed with the turn of the 2nd and 3rd century AD. At this time, in addition to the tunics without sleeves, the inhabitants of Egypt started to wear tunics with ‘true’ sleeves – long or short, wide or tight – inspired by the Eastern fashion: the manner of making the tunics changed and the decorative motifs became richer. The tunics were woven to shape, either in one piece (fig. 3) or, probably starting from the 5th century AD, were made up of three pieces stitched together (fig. 4). As for the sleeveless tunics, they were also woven in only one piece (fig. 2). In the 6th-7th century AD Egypt, one could see a certain influence of the style probably coming from Sassanid Persia. Amongst other things, this tendency was expressed in tunics with long sleeves, sewn in several pieces (fig. 5).

These changes in fashion are reflected in the vocabulary concerning the tunics, as attested in the papyrological documents and in the literary texts. Several Greek terms are employed to indicate tunics in the texts written in Egypt at this time: δελματική, καμίσιον, κολόβιον, λεβίτων, στιχάριον, χιτών. Studies focussing on Egyptian tunics and their vocabulary are dispersed in isolated comments and lexicographical articles, as well as in the publications of

1. I am grateful to Vivienne Callender who translated my paper into English.
2. Regarding the changes in the fashion of tunics, see Croom 2000, 30-40 and 76-85; Mossakowska-Gaubert 2006, 170-173; Pritchard 2006. On the technical details of constructing the tunics, see also Verhecken-Lammens 1997.
3. Up until now, the most ancient fragments of tunics woven to shape, for which the interpretation leaves no doubt, comes from Dura Europos: they are dated c. 256 AD (cf. Pfister, Bellinger 1945, nos 1-3, pl. V-VII, 14-15 and 17) and from Palmyre – c. 273 AD (Pfister 1934, no. T 20, 19, fig. 2; pl. VI and pp. 24-28).
4. Regarding this date and this phenomenon, see Pritchard 2006, 60 and 68.
5. See, for example, Calament 1996; Martiniani-Reber 1997; Lorquin 2002.
Figure 1. Tunic without sleeves, sewn from two pieces. Drawing: Mahmoud Bakhit © Ifao, after Granger Taylor, Sheffer 1994, fig. 28 and 29.

Figure 2. Tunic without sleeves, woven to shape, in one piece. Drawing: Mahmoud Bakhit © Ifao, after Wild 1994, fig. 31b.

Figure 3. Tunic with long sleeves, woven to shape, in one piece. Drawing: Mahmoud Bakhit © Ifao, after Carroll 1988, fig. 12 A.

Figure 4. Tunic with long sleeves, woven to shape, in three pieces. Drawing: Mahmoud Bakhit © Ifao, after Lafontaine-Dosogne, De Jonghe 1988, fig. 137 and 138.

Figure 5. Tunic sewn from several pieces. Drawing © Maria Mossakowska-Gaubert, after Tilke 1923, fig. 28.
objects coming from excavations or collections, and they do not exhaust the subject. It is the aim of this paper to present the evolution of the significance of these terms and their employment in the texts coming from Egypt.

δαλματική / δελματική / δελματικίον

Dalamatica is a term having a geographical character, suggesting that the source of this clothing would be from Dalmatia, but we do not have any archaeological or iconographic evidence confirming this etymology.

The oldest known mention of the Latin word dalmatica is attested in an inscription containing the copy of a letter written by Claudius Paulinus, governor of Britannia Inferior, dating from 220 AD.

The first notification of the word δαλματική in the Greek language seems to be in a register of clothing written on a papyrus found in Egypt and going back to the end of the 2nd - beginning of the 3rd century, undoubtedly before the year 222 AD.

The word δαλματική/δελματική/δελματικίον is then frequently mentioned in the Egyptian papyri until the 5th century. We note that this term is almost absent in other Greek texts written in Antiquity, except for the Greek version of the Edict on Maximum Prices of Diocletian and the Panarion of Epiphanius of Salamis. Those two texts are from the 4th century AD.

The dalmatica is associated with the liturgical parameters used in the Roman Church at the end of the Empire. Textual testimonies regarding a possible use of the dalmatica in a non-liturgical context in the western

6. One section of the studies presented in this article, especially concerning the tunics without sleeves, has been published in Mosakowska-Gaubert 2004. My studies on the tunics were conducted as part of the PhD dissertation entitled Le costume monastique en Égypte à la lumière des textes grecs et latins et des sources archéologiques (ivé siècle), prepared under the direction of Włodzimierz Godlewski, and defended in 2006 at Warsaw University. My research on the vocabulary of clothing continues, since 2012 in the collective program “Contexts et mobiliers” directed by Pascale Ballet, Jean-Luc Fournet and myself, hosted by the French Institut of Oriental Archaeology in Cairo – IFAO, and since 2017 in my Marie Skłodowska-Curie fellowship program MONTEX, hosted by the University of Copenhagen’s Centre for Textile Research – CTR.

7. On this term see, for example, Bayet 1892; Murri 1943, 121-127; Wild 1968, 222-223; O’Callaghan 1982-83; Granger Taylor 1983, 139, and Dross-Krüpe in this volume.


10. This letter enumerates the gifts offered by Claudius Paulinus to Sennius Sollemnis, a high dignitary from Roman Gaul. Among the gifts is found a dalmatica from Laodicea in Syria. The edition of the text: CIL XIII, I, 1, 3162, col. II 10. For a reedited text, with translation and detailed commentary, see Pfau 1948. For the dalmatica see particularly p. 25. Cf. also Wild 1968, 222.

11. Despite a clear comment on this subject, made by Wild 1968, 222, n. 250, one still finds in several scientific publications indications concerning the use of the term dalmatica / delamatica and of the tunic thus named already about the middle of the 2nd century. This opinion is founded on testimony in the Historia Augusta, according to which Commodus wore this garment (8.8). However, that work had been written towards the end of the 4th century and the term delamatica used there reflects the vocabulary of its author, rather than the realia of the time of Commodus.

12. SB XXIV 15922, I 22, IV 5. In addition, from the year 230 AD comes another papyrus found in Egypt containing the term δαλματική (CPR 121, 16). Furthermore, P. Harr. I 105, containing the word δαλματικαί (I. 8), is dated by its editor to the 2nd century, however, this dating has been questioned and was taken back to the 3rd century (see BL XI, p. 90). One other text, the P. Oxy. XII 1583, has been dated in an imprecise manner to the ‘second century’, and it may be that it was written towards the end of the 2nd century. In the thirties and forties of the 3rd century, the δαλματική term also appears in some papyri found at Dura Europos: P. Dura 30, 16-18 (232 AD) and P. Dura 33, 8 (240-250 AD) and in a graffito: Baur, Rostovtzeff & Bellinger 1933, 153, no. 300, L. 15 – non vid.

13. One isolated attestation of the word δαλματική, in a made up word: δαλματικομαφόριον, is found in a text from the 7th-8th century: SB VI 9594, 4, 5.

14. Ed. Diocl. (301 AD) XXVI, 39, 49, 59 and 72; (315-403 AD), Panarion I, 1 XV (PG 41, col. 245A).

15. It is not clear in which period exactly the dalmatica became the official costume of the Roman deacons. The citations coming from the Liber Pontificalis and Vita Silvestri of this use of the dalmatica as a sacerdotal vestment in the 4th century, at the time of Pope Silvester, do not seem to be reliable (on this subject to see Bayet 1892, 20). However, evidence concerning the 6th century (e.g., Life of Caesarius of Arles, I, 42; Gregory the Great, Dialogues, IV, 42, 2) and much later (e.g., Isidore of Seville, Etym. XIX, 22) does seem to be reliable.
part of the Empire are extremely rare. However, this term is usually associated with representations of roomy tunics, with long and wide sleeves, known from Roman art dating to the end of the Empire: they range in style either without a belt, or girdled under the chest (among women) or, more rarely, fastened around the lower part of the hips (among men). One finds tunics of this type in the archaeological material coming in particular from the eastern part of the Mediterranean (fig. 6), but not exclusively. Moreover, one is unaware whether from the beginning this term indicated a tunic with long sleeves, and what the width of these sleeves would have been. A clearly described \textit{dalmatica} as a tunic with broad sleeves appears only in the later glossaries.

According to the papyrological documents, the \textit{δαλματική} was worn above all by women, but also by men, especially in the 3rd and 4th century AD. However, one does not find in the Egyptian texts any mention of a \textit{δαλματική} like liturgical vestment. In one of the documents, a \textit{δαλματική} is mentioned among the \textit{vestis militaris}. This clothing is not attested in the texts and documents concerning the monks.

The \textit{δαλματικά} mentioned in the papyrological texts are made in linen or wool, sometimes decorated with bands of colors: apparently, the \textit{clavi}.  

16. It should be noted that this term is absent in the \textit{Thesaurus Linguae Latinae}. One of the rare examples of the wearing of the \textit{dalmatica} in the context which does not seem to be sacerdotal is found in the description of the martyrdom of Cyprian, the bishop of Carthage (\textit{Acta proconsularia S. Cypriani}, V, ed. Th. Ruinart, \textit{Acta Primorium Martyrum Sincera and Selecta}, Amsterdam 1713, 218, and \textit{Corpus Scriptorum Ecclesiasticorum Latinorum} 3, 3, CXIII, 5): clothing that Cyprian removed before his execution, amongst which is found a \textit{dalmatica}, were probably that type of garment usually worn and not liturgical – on this subject, see the comment by Bayet 1892, 20.

17. See the following examples:  

18. See the following examples:  
\textit{Sicily}: Carandini, Ricci & de Vos 1982, 332. fig. 200: mosaic, one of the maidservants of the mistress, Piazza Armerina (4th century AD);  

19. See the following examples:  

20. See, for example, Kendrick 1920, pl. I, no. 1: Egypt – Panopolis (late 3rd to early 4th century AD); Pritchard & Verhecken-Lammens 2001: Egypt – Panopolis? (3rd to early 4th century AD).

21. See, for example, Granger Taylor 1983: two ‘dalmatics of St. Ambrose’, Milan (4th-6th century AD?).

22. See \textit{Corpus glossariorum Latinorum}, ed. G. Goetz, Vol. V, Leipzig 1894, 356, 72: \textit{dalmatica: tunicas latas manicas habens}. In addition, in two Greek texts of the 4th century, already quoted here, one \textit{δαλματική} was associated with a tunic having short sleeves or without sleeves, called a \textit{κολόβιον}, either as a garment of the same value, or identical (\textit{Ed. Diocl.} XXVI, 39, 49, 59 and 72; Epiphanius of Salamis I, 1 XV: PG 41, col. 245A). The question one would like to answer is whether in this period the \textit{δαλματική} indicated a tunic with short sleeves, or if a \textit{κολόβιον} had long sleeves? One can advance the hypothesis that in the case of these texts it concerns a tunic with short and perhaps wide sleeves, however there is no indication on this last aspect. Moreover, in the scientific literature one finds the opinion that the term \textit{dalmatica} relates to all kinds of tunics with long sleeves (e.g., Carroll 1988, 39), which seems incorrect to us, because each type of tunic with sleeves had its own designation (see below the terms \textit{κομψίον} and \textit{στιχάριον}).

23. See, for example, \textit{P. Oxy.} XX 2273, 12 (late 3rd century AD): δ. destined for a girl; \textit{P. Oxy.} LIV 3765, 12-13 (c. 327 AD): δ. \textit{ταρσικῶν} γονυκών(\textit{ταῖων}); \textit{P. Stras.} III 131, 7 (363 AD) – marriage contract; \textit{BGU} XXVI, 39, 49, 59 and 72; Epiphanius of Salamis I, 1 XV: PG 41, col. 245A). The question one would like to answer is whether in this period the \textit{δαλματική} indicated a tunic with short sleeves, or if a \textit{κολόβιον} had long sleeves? One can advance the hypothesis that in the case of these texts it concerns a tunic with short and perhaps wide sleeves, however there is no indication on this last aspect. Moreover, in the scientific literature one finds the opinion that the term \textit{dalmatica} relates to all kinds of tunics with long sleeves (e.g., Carroll 1988, 39), which seems incorrect to us, because each type of tunic with sleeves had its own designation (see below the terms \textit{κομψίον} and \textit{στιχάριον}).

24. See, for example, \textit{P. Oxy.} VII 1051 (3rd century AD): δ. of one Cyrillos; \textit{P. Coll.} I 7, 11 (c. 350 AD): δ. for a Harpokration.

25. \textit{P. Coll.} IX 247, 247 (324/25 or 325/26 AD).


καμίσιον, ὑποκαμίσιον (καμάσιον, καμάσιον, camisa, camisia)\(^{29}\)

It is not established from which language this term comes: certain linguists have tried to find its origins in the Germanic languages via the Celtic languages.\(^{30}\)

It seems that this term appears simultaneously in the Latin\(^{31}\) and Greek\(^{32}\) literature towards the end of 4th century. In the 6th century, the term ὑποκαμίσιον makes its appearance. The words καμίσιον and ὑποκαμίσιον passed into the Coptic language (καμίσιον, καμίσια, \(^{33}\)γυνοκαμίσιον\(^{34}\) ). Later, the καμίσιον term would be adopted, probably via the Aramaic, by the Arabic: qamīṣ.\(^{35}\)

The meaning of the *camisia* / καμίσιον term is also not clear. In a letter to Fabiola written in 395-397 AD, Jerome compares a sacerdotal tunic, very close-fitting, with a *camisa* in linen worn by soldiers.

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29. Regarding this term, see, for example, Wild 1968, 221-222; Kramer 1994; O’Callaghan 1996; Schmelz 2002, 118-119. I thank Adel Sidarous for his remarks on this subject.
30. Walde & Hofmann 1938, s.v.; Chantraine 1968, s.v.; Ernout & Meillet 2001, s.v.
32. Firstly, under the form of καμάσιον: see, for example, Gregory of Nazianze (381 AD), *Testamentum* in Iuris ecclesiastici Graecorum historia et monumenta, ed. J. B. Pitra, vol. 2, Rome 1868, 158, l. 7, 9, 11. In the 5th century, this word had taken the form καμίσιον (see Palladius, Historia Lausiaca, 65.4).
33. Regarding the other forms, cf. Förster 2002, s.v. καμίσιον. Also see Boud’hors 1997, 24-25.
34. Förster 2002, s.v. ὑποκαμίσιον.
35. Frankel 1886, 44-45 – *non vid.*
– which was a garment with sleeves, moulded to the body. In Historia Lausiaca of Palladius (second decade of the 5th century) this term indicates a kind of tunic or an ‘undergarment’ worn by an imperial civil servant. According to the texts of the 5th–6th century AD, a ‘hair shirt’ called a καμίσιον was sometimes worn by the monks. In the Chronicon Paschale of the 7th century AD, the καμίσιον is a military garment. Finally, Isidore of Seville explains in his Etymologiae, that a camisia is a garment for sleeping, as well as a liturgical vestment. We recall that Paul the Deacon (8th century AD) in his epitome of the text De significatione verborum, written by Festus Grammaticus (end of the 2nd century AD), identifies the camisia with the supparus – a female linen garment, identified in its turn with the subucula – a garment worn under another piece of clothing.

In the 6th century, the term ὑποκαμίσιον appears in the Greek texts, but the relation between the καμίσιον and the ὑποκαμίσιον remains obscure. Was the ὑποκαμίσιον a garment which one put under a καμίσιον – as suggested by the prefix ὑπο-? Or else, was this a garment of the same form as the καμίσιον, but worn under the καμίσιον as well as other clothing, and thus an ‘undergarment’? The word ὑποκαμίσιον is used in papyrological documents to the early 8th century. With regard to the Greek papyrological documents, the καμίσιον term, sometimes in the form καμάσιον or καμάσιον, appears in the Greek papyri at the beginning of the 4th century and it is attested until the beginning of 8th century. However, an abbreviation καμ(ί)τα exists in a document dated from the end of the 2nd–beginning of the 3rd century AD and has been interpreted by editors as καμίσια. As with other evidence of this term found in the papyri are dated from the 4th century AD and later, it either concerns the first mention of this term in the Greek language, or this reading must be called into question. The καμίσια quoted in the papyri were made in linen, perhaps in cotton, and in wool or with decorative motifs executed in wool. Some documents contain other indications about this clothing: the attestations

of καμίσιον worn by men\textsuperscript{52} are more numerous than those of a καμίσιον worn by women.\textsuperscript{53}

An analysis of written sources makes it possible to conclude that the καμίσιον term indicated a garment worn directly on the body and that it probably had the shape of a tunic with sleeves. Since the word καμίσιον is found in some texts beside the terms κολόβιον, στιχάριον, δαλματικά\textsuperscript{54} or χιτών,\textsuperscript{55} this inevitably indicated different tunics. It seems that the καμίσιον was worn either like an ‘under tunic’ or ‘undergarment’ by both the laity and the soldiers, being as well a liturgical vestment, or again, like a ‘nightdress’. The appearance of the word ύποκαμίσιον in the 6th century in Greek texts could suggest that the καμίσιον no longer qualified as a type of clothing allocated to the ύποκαμίσιον.

Representations of tunics worn under another tunic are frequent in the Roman and late Roman epochs.\textsuperscript{56} These ‘under-tunics’ appear at the neck edge and/or the sleeves of the tunic which is on top; they are always white or of a natural color, and are without decoration or with clavi, or with simple motifs around the neck — notably those belonging to women. The archaeological material of Egypt shows these tunics without decoration and, with tight sleeves. It seems that the garments of this type could be worn under an upper tunic.\textsuperscript{57}

Johannes Kramer proposed identifying the καμίσιον / camisia with the tunics with tight sleeves, worn by ‘barbarians’, such as those represented, for example, on Trajan’s Column.\textsuperscript{58} But in all likelihood, the word in question did not appear in the Latin vocabulary, and in all probability, Greek, until the 4th century. Consequently, at the beginning of the 2nd century, another name was most probably given to clothes of this type (for example, tunica manica and χιτών χειριδώτος or another name). However, one cannot exclude, at least in Greek, that starting from the 6th century AD the word καμίσιον indicates a kind of cut tunic, short and tight, with long sleeves, perhaps worn above trousers, as in the Persian Sassanid fashion. We know some representations of such tunics in particular from the Eastern part of the Mediterranean;\textsuperscript{59} these tunics also appear in the archaeological material coming from Egypt (fig. 7).\textsuperscript{60} These are, however, only assumptions.

Despite all the attestations of καμίσιον / camisia or ύποκαμίσιον, and in spite of the iconographic and archaeological richness of the material, a question remains: do these terms designate the particular form or the function of a specific garment?

κολόβιον\textsuperscript{61}

The word κολόβιον was probably derived from the adjective κολοβός, which indicates “truncated”,...
‘shortened’ or ‘short’. It became adopted to the Latin language in the form of *colobium*.

The oldest mention of κολόβιον in texts written outside Egypt is in the *Edict* of Diocletian. The word κολόβιον/colobium is attested in the literature in particular in the texts concerning the Egyptian and Palestinian monks. It also appears, though much more rarely, in other texts which do not have a monastic character. It signified a tunic without sleeves or with short sleeves, sometimes identified with a λεβίτων.

They belong especially to men who work physically, who are depicted during Late Antiquity dressed in a tunic without sleeves or, more often, with short sleeves.
69. See the following examples:

**Rome**: Deckers et al. 1991, coloured figure no. 20: the Good Shepherd (?), catacomb of the Via Anapo (two first decades of the 4th century); Nicolai, Bisconti & Mazzoleni 2000, 114, fig. 131: mural painting with a representation of some coopers, catacomb of Priscilla (3rd-4th century AD?).

**Egypt**: Dunand 1990, 222, no. 610: terracotta figure of a coachman (?); Antinoe (3rd-4th century AD).

70. See the following examples:

**Egypt**: Kendrick 1921, pl. XIV, no. 340: tunic with short sleeves; provenance unknown (5th-6th century AD); Bruwier 1997, no. 68: tunic without sleeves, provenance unknown (c. 7th century AD); Manerring 2000: tunic A (without sleeves), tunic B (with short, sewn sleeves); the two coming from Mons Claudianus (period of occupation: between the end of the 1st century to the middle of the 3rd century AD); Hodak 2010, no. 157: tunic without sleeves; provenance unknown (3rd-5th century AD).


71. Baur, Rostovtzeff & Bellinger 1933, 93 no. 219, 98 no. 227 – non vid.

72. See, for example, *P. Tebt. II* 406, II, 17 (c. 266 AD); *SB* III 7244, 24-26 (middle of the 3rd century AD); *P. Oxy. VI* 921, 6 (3rd century AD); *P. Oxy. VII* 1051, 8-9 (3rd century AD); *P. Oxy. XLIV* 3201, 10 (3rd century AD); *P. Rein. II* 118, 5-11 (late 3rd century AD).

73. The only document for the 6th century AD, where the word κολόβιον indicates a vestment, is *P. Iand. VI* 102, 21. In the *P. Cair. Masp. I* 67001 (514 AD), l. 31 κολόβιον (l. κολόβος) indicates a measure of liquid – cf. Preisigke s.v. κολόβος and the commentary of P.M. Meyer in *Griechische Papyri in Museum des Oberhessischen Geschichtsvereins zu Giessen*, Band I, Teubner 1910-1912, 104 [= no. 103, l. 16-17] on this subject.

74. See, for example, *P. Oxy. VII* 1051, 14 (late 3rd-4th century AD): κ. γυνηκῖον; *P. Wash. Univ. II* 97, 4 (5th century AD): κ. γυνηκῖον; *SB* VI 9158, 6 (5th century AD): κ. of a certain Nonna.


76. *P. Tebt. II* 406, II, 17 (c. 266 AD): [...] κ. λινοῦν; *P. Oxy. VII* 1051, 8-9 (3rd century AD): κ. [λιν]οῦν; *P. Oxy. XLIV* 3201, 10 (3rd century AD): κ. λινοῦν [...]
 stripe or rather – *clavi*, and in others of a κολόβιν with a stripe, sometimes described as being from a crimson vegetable dye.

The Greek word λεβίτων was probably borrowed from the Semitic languages. In the Latin language it took the form *lebitonarium*, and it was adopted into the Coptic language in the following forms: λαβίτε, λαβίτο, λεβίτο, λεβίτων, λεβίτον, λαβίτον, λαβίτων.83

The term λεβίτων / *lebitonarium* appeared in the literature towards the end of the 4th century and it is well attested in the 5th century, only to disappear in the 6th century. The attestations of the term λεβίτων / *lebitonarium* are found in the texts, in particular, those concerning Egyptian monks and, more rarely, monks from other regions. This tunic did not have sleeves. We have illustrations of Egyptian monks dressed in a tunic without sleeves. Tunics of this type (fig. 9) were also found on the bodies of monks.

Up until now, we know of only three Greek papyrological documents where one could hope to see the word λεβίτων. However, the reading of this word, written each time with an erroneous orthography, is extremely doubtful. Nonetheless, this term is attested, without any ambiguity, in an inscription and in some papyri and ostraca written in Coptic. These documents date from the 4th to the 8th century AD and, in the main, we are sure that they were written in a monastic milieu. Nevertheless, the context of some documents where the word in question is found remains obscure.

79. P. Oxy. XLIV 3201, 2 and 11 (3rd century AD): κ. ἐνσήμ(ου) [...].
80. P. Oxy. XLIV 3201, 2 and 11 (3rd century AD): κ. ἐνσήμ(ου) [...].
81. Regarding this term see, for example, Mossakowska-Gaubert 2004, 161-163.
82. Cf. Sophocles 1900, s.v. λεβίτων.
83. Förster 2002, s.v. λεβίτων. See also Boud’hors 1997, 25.
84. Pachom (Lat.), Praef. 4 (Boon 1932, 6); Praec. 2 (Boon 1932, 13); Praec. 67 (Boon 1932, 33); 81 (Boon 1932, 37); Pachom, Excerpt. LXXI (32) 26 (Lefort 1924, 17); Liber Orsies. 26 (Boon 1932, 127); Pachomii vita prima 14, 113, 134 and 146; Pachom (Gr.), Paralipomena IX 29 (ed. Fr. Halkin, Paralipomena de SS. Pachomo et Theodoro BHG 1399a, in Le Corpus Athénien de Saint Pachôme. Genève 1982, 73-93; Historia Monachorum VIII 6 and X 9; Palladius, Historia Lausiaca 32, 3; Apoph. 296 (ThP 29); Apoph. 417 (Sys. VI, 8 = JnP 2); Apoph. 439 (Cros 5); Apoph. 585 (Poe 11); Apoph. 926 (Phoc 1); Apoph. 1132 B (N 132 B = Coilsin 126, 414, 1. 12 and 20); Apoph. 1172 (Sys. V, 26 = N 127); Apoph. 1358 (N 358).
85. For the Palestinian monks see, for example, Barsanuphius and Jean, Questions and Answers, 326, 14. The word λεβίτων is also present in the Greek tradition from a Syriac text of Ephrem the Syrian: Capita centum (Quomodo quis humiditatem sibi comparat) 88, 3. See in addition the Lexicon called of Suda (10th century) in which is found an explanation which, in the language of the inhabitants of Prusa (in Bithynia), λεβίτονάριον is a monastic χιτών made of animal hair: Stuidae lexicon, ed. A. Adler, vol. 1 part. III, Teubner 1933, Α, p. 242.
86. See Pachom (Lat.), Praef. 4 (Boon 1932, 6); Praec. 2 (Boon 1932, 13); Pachom, Excerpt. LXXI (32) 26 (Lefort 1924, 17); Historia Monachorum VIII 6.
87. See, for example, Sauneron 1972, 14-15; fig. 57: graffito representing two monks. Esna, hermitage no. 4 (between around 550 and 630 AD).
88. See, for example, Castel 1979, 139, fig. 12: St-Mark’s monastery, Western Thebes (6th-7th century AD); Winlock, Crum 1926, 70-71: laura of St-Epiphanius, Western Thebes (second half of the 6th century, up to the first decade of the 8th century); Bechtold 2008: laura of Cyriacus, Western Thebes (6th-7th century AD).
89. In all these texts it seems to be an erroneous form either, of the word λεβίτων, or of the word λέβης ‘cauldron’: P. Neph. 12, 14 (in the years 50 and 60 of the 4th century); P. Bad. IV 95, 105 (probably 6th century AD); P. Oxy. XIV 1683, 22 (late 4th century AD). Two of the first documents had been written in a monastic environment.
90. See, for example, P. Lond. VI 1920, 11; P. Lond. VI 1922, 5, 11 (c. 330-340 AD); P. Bal. II 263, 3 (675-775 AD); P. Sarga 161, 10; P. Sarga 164, 9 (late 6th - early 8th century AD); P. Yale Copt. 1, 32. V. 7, 7 (7th century AD); Heurtel 2004, inscription no. 25 (second half of 7th century AD?).
Figure 9. Tunic without sleeves (St-Marc monastery, Thebes West; 6th-7th centuries AD). Drawing: Georges Castel © Ifao (Castel 1979, fig. 12).
στιχάριον

The word στιχάριον is probably a diminutive of στίχη, – a word in the Edict of Diocletian designating a kind of tunic. In the Latin version it is translated as strictoria, which seems to be a neologism indicating a tunic which ‘is tight’ (the verb stringo). This word has passed into the Coptic language in the forms: στίχα, στιχάριν, στιχάριον.

In Greek literary texts, the word στιχάριον does not appear before the 4th century AD, when it would indicate either a liturgical tunic, or a garment worn by the monks, or an item of the imperial costume. Finally, in the acts of the Synod of Constantinople and Jerusalem (536 AD) there is a passage concerning baptism: those newly baptized (νεοφωτίστοι) were barefoot and without their στιχάρια.

With regard to the documentary texts of Egypt, the date of the appearance of the word στιχάριον is not certain. The word in question is frequent in the papyrological documents – in particular, from the second half of the 3rd to the 6th century, and it persists until the 8th century AD. However, an word starting with στιχάριον is attested in a register of clothing dated earlier than 222 AD, mentioned above, and the term στιχάριον is attested in two papyri from Dura Europos, of which oldest goes back to 232 AD.

Given the numerous texts where στιχάριον is mentioned beside other terms for tunics, one must admit that it indicates a tunic with long and tight sleeves, different from the dalamatica, and quite distinct from all the tunics without sleeves or with only short sleeves.

Images of men dressed in short tunics with tight sleeves are very frequent in the art of late Antiquity, while those with long tunics and long tight sleeves are
more rare. It would seem that this latter tunic type is especially worn by women. However, tunics with long and tight sleeves (fig. 10), woven in one or three pieces, are very frequent in the archaeological material coming from Egypt.

In the papyrological documentation, the στιχάριον was among the garments generally mentioned in regard to clothing intended for the army. This term is also present in the documents concerning monastic and liturgical vestments or again ‘civil’ and ‘laic’ clothing: the στιχάριον was worn by men from all social strata, slaves and children. We note, however, that there are very few authentic mentions of tunics of this type being worn by women.
Maria Mossakowska-Gaubert in *Textile Terminologies* (2017)

The στιχάρια could be made either in linen,\(^\text{115}\) or out of wool\(^\text{116}\) or even with a mixture of linen and wool: λινόπιξον.\(^\text{117}\)

\[\text{χιτών (χιθών, χιτόνιον, κιθών, κιτώνιον)}\]\(^\text{118}\)

The χιτών term is probably of Semitic origin. In a general sense, it indicated a ‘tunic’, and in particular a

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\(^{115}\) See, for example, *P. Oxy.* VII 1051, 7-8 (3rd century AD): σ. λινοῦν; *P. Oxy.* LIV 3776, 24, 47 (343 AD): declaration of a price for σ. in linen; *SPP* XX 92, 1, 2 (348 AD): σ. λινῶν; *PSI* IV 287, 15 (377 AD): σ. λινῶν; *SB* V 7536, 9 (4th century AD): σ. λινοῦν; *SB* VI 9305, 6-7 (4th century AD): σ. λινοῦν; *P. Oxy.* XLVIII 3426, 10 (4th century AD): σ. λινοῦν; *P. Oxy.* LXII 4348, 9 (4th century AD): σ. λινῶν; *SPP* XX 92, 1, 2 (348 AD): σ. λινοῦν; *P. Oxy.* LVI 3860, 29 (late 4th century AD): τὸ σ. τὸ λινοῦν; *P. Oxy.* XVI 1905, 6 (late 4th century AD or early 5th century AD): σ. λινοῦν.

\(^{116}\) See, for example, *P. Oxy.* LI 3616, 3 (3rd century AD?): σ. ἔρεων; *P. Oxy.* XLIV 3194, 9, 12-13 (323 AD): σ. ἔρεων; *SB* VI 9305, 6-7 (4th century AD): σ. ἔρεων δυλώρων; *P. Vars.* 26, 18 (4th - 5th century AD): τὰ ἔρη σ. (cf. *BL* III, p. 254); *P. Oxy.* LIX 4004, 13-15 (5th century AD): among garments that had been fulled, there were some στρυγάρα.

\(^{117}\) *P. Mich.* XIV 684, 8 (6th century AD) and perhaps, if the restoration of a lacune is well-chosen, in the *P. Wash. Univ.* II 97, 12 (5th century AD). On the *tunica pexa* (‘soft-finished tunic’ made out of wool) cf. Wild 1967, 133-134; Lauffer 1971, 269 (20, 12).

\(^{118}\) On this term, see for example, Amelung 1899; Blum 1919; Descamps-Lequime 1988, 93-94; Mossakowska-Gaubert 2004, 163-166.
‘tunic without sleeves’. The word χιτῶν is extremely frequent in Greek literature, from Homer to the 4th century AD. To indicate the tunics with sewn sleeves, worn by foreign people, one used the expression χειριδώτος χιτῶν. Starting from the 5th century AD, the word χιτῶν becomes rare in the texts dealing with contemporary events, while still remaining present in the commentaries on older texts or in the literature inspired by these texts, and in works having a lexicographical character. Furthermore, Sozomen mentions χιτῶνες ἀχειριδώτοι (‘tunics without sleeves’) – surely to distinguish them from others χιτῶνες – ‘with sleeves’.

In the papyrological documents, the term χιτῶν is attested at the beginning of the Ptolemaic period and it meant a tunic without sleeves. However, to indicate a tunic with ‘true sleeves’, coming from the local tradition, the documents of the Ptolemaic period used the same expression as in classical literature: χειριδώτος χιτῶν. From the 3rd century AD, when tunics with ‘true’ long sleeves would spread in Egypt and in all the Mediterranean, the word χιτῶν is always very common in the papyrological texts. It is mentioned in several documents beside other terms for tunics, either with sleeves (διαλεπτική, στηρίχριον), or without sleeves or with short sleeves (κολόβιον). It seems that the word χιτῶν maintained its most elementary meaning (i.e., ‘tunic without sleeves’) in these texts. The question of the difference between χιτῶν and κολόβιον should be asked at this point. One can suppose that this difference was visually clear in the appearance of these tunics. In this case, it may be that, whenever the two words occurred side by side in a text, χιτῶν indicated a ‘tunic without sleeves’ and κολόβιον a ‘tunic with short sleeves’.

The word χιτῶν is still attested in documents of the 4th century AD, and then disappears. The

119. See, for example, Herodotus VII 61 (Persians); Strabo IV 4, 3 (Gauls), XI 13, 9 (Medes), XV 3, 19 (Persians); Joseph Flavius, Antiquitates Jud., VII, 171 (Jews); Cassius Dio 49, 36 (Pannonians).
120. See, for example, Zosimus (second half of the 5th century AD), Historia Nova V, 32, 5, 7; Procopius of Cesarea (6th century AD), De bellis III, 25, 7. See also those texts concerning the Egyptian monks: Palladius, Historia Lausiaca 47, 3 (420 AD); Sozomen, Ecclesiastical History III 14, 7 and 13 (the forties of the 5th century); Apoph. 80 (Ars. 42 = Sys. XV 11/10); Apoph. 180 (Fel. 5) (5th century AD).
121. See, for example, Catena in Matthaeum (post 5th century AD), 30; John of Damascus (7th-8th century AD), Orationes de imagínibus tres III, 87, 12.
122. See, for example, Hesychius (5th century AD), Lexicon, chi, [87], s.v. χιτῶν and passim; Joannes Philoponus (6th century AD), De vocabulis, chi, s.v. χιτῶν, χιτῶν.
123. III 14, 7.
124. See, for example, P. Cair. Zen. II 59146, 2-3 (256 BC); P. Cair. Zen. I 59092, 9-10 (3rd century BC); P. Cair. Zen. III 59469, 4-6 (3rd century BC); P. Tebt. I 46, 34 (113 BC); SB VIII 9680, 3 (2nd half of the 2nd century AD).
125. See, for example, P. Oxy. I 114, 5-6 (2nd or 3rd century AD); SPP XX 31 II, 16 = CPR I 21 (230 AD); P. Tebt. II 405, 10 (3rd century AD); P. Oxy. XLIV 3201, 8, 9 (3rd century AD); P. Mich. III 218, 14 (?) (296 AD); P. Oxy. XX 2273, 12 (late 3rd century AD); PSI VIII 900, 7 (3rd-4th century AD); P. Flor. III 371, 7 (4th century AD).
126. See, for example, P. Oxy. XX 2282, 12-13 (late 3rd century AD); P. Prag. II 176, 6 (3rd-4th century AD).
127. See, for example, P. Oxy. I 109, 13, 17, 19 (late 3rd-4th century AD); P. Oxy. XIV 1645, 10 (308 AD); P. Kell. I 65, 33 (early 4th century AD); P. Kell. I 66, 24 and 25 (early 4th century AD); SB XIV 11983, col. III 63 (c. 350 AD) = P. Lond. II 429; P. Kell. I 74, 10 (middle of the 4th century AD); P. Flor. III 371, 2-3 (4th century AD); P. Münch. III 126, 5 (4th century AD); SB VIII 9834 b, r. 8, 11 v. 47, 49 (4th century AD).
The papyrological texts offer many examples of words created from terms designating tunics. Most of the cases concern a tunic together with another item of clothing: μαφόριον, καρακάλλων, φιλόνυσιον.

In one case, the word combines the terms designating two different tunics: στιχαροκόλοβιον.

Words composed with the term μαφόριον

The word μαφόριον is attested in the literary texts from the 3rd century – or, at the latest, at the beginning of the 4th century AD, whereas in the papyrological texts it already appeared in the 2nd century AD, – only to disappear in the course of the 7th century AD. It indicated a shawl worn by women as well...
as by men. This garment was worn on the shoulders, the head, or was sometimes used like a loincloth. The papyrological documentation lists several words derived from μαφόριον and from terms indicating tunics of all kinds.138

• δελματικομαφόριον

Δελματικομαφόριον refers to a garment made of a tunic with long and wide sleeves, and of a shawl. It is attested in some papyri dated from the 3rd to the 5th century,139 as in the Edict of Diocletian, where it appears in the form δελματικομαφέρτιον/ dalmaticomaforium.140 In the papyri as well as in the Edict, this garment was intended for women.

• κολοβιομαφόριον

This term is only attested in some papyri, all dated from the 4th - 5th centuries.141 It designates a tunic without sleeves or with short sleeves in association with a shawl.

• στιχαρομαφόριον

The term στιχαρομαφόριον appears in many papyrological documents dated from the 5th to the 7th, and perhaps to the 8th century AD.142 This garment, made up of a tunic with long and tight sleeves, combined with a shawl, was worn by women143 as well as by men.144

The commentators concerning the garment terms composed of the word μαφόριον are numerous. According to one of the hypotheses, the στιχαρομαφόριον term is made up of the adjective στιχαρο- ('striped'), and the noun μαφόριον.145 However, most researchers consider that στιχαρομαφόριον and other terms – δελματικομαφόριον and κολοβιομαφόριον – are designations of the particular shawls worn with this or that tunic.146 In accepting this last explanation, a question arises: if the στιχαρομαφόριον were a particular μαφόριον that one put on over the στιχάριον, and if the κολοβιομαφόριον were intended to be worn on over the κολόβιον, while the δελματικομαφόριον accompanied the δελματική, in what way exactly, would these μαφόρια differ from each other and be distinguished from the simple μαφόριον mentioned in the same documents?147

It is thus necessary to seek another explanation for these composite terms. It is useful to quote here the note by Friedrich Preisigke on στιχαρομαφόριον: ‘ein mit dem Rocke verbundenes Kopftuch, Kapuze (?)’,148 as well as the comment by Siegfried Lauffer on the

140. Ed. Diocl. 19, 8.
141. See, for example, P. Heid. VII 406, 36 (4th-5th century AD); P. Princ. II 82, 36 (481 AD).
142. See, for example, SB III 7033, 39 (481 AD); P. Wash. Univ. I 58, 3, 4 (5th century AD); P. Cair. Masp. I 67006, v. 80 (6th century AD); P. Coll. Youtie II, 85, 1, 2, 6 (6th century AD); P. Naqlun I 11, 6 (6th century AD); P. Oxy. XVI 1978 (6th century AD); SB XX 14208, 2, 3, 4 (6th century AD); SB XX 14319, 2 (7th century AD); P. Leid. Inst. I 13, 5 (7th-8th century AD?); SB III 6024, 2, 3, 7 (date?).
143. See, for example, P. Cair. Masp. I 67006, v. 80 (c. 566-570 AD): marriage contract – on the reading of στιχαρομαφέρτιον cf. BL VIII, 70; P. Oxy. XVI 1978 (6th century AD): marriage contract(?).
144. Monks: SB XX 14319, 2 (7th century AD); SB III 6024, 2, 3, 7 (date ?). Other contexts: SB III 7033, 39 (481 AD): objects stolen from the house of a deacon; P. Coll. Youtie II, 85, 1, 2, 6 (6th century AD): inventory of a church (?), monastic context (?); P. Leid. Inst. I 13, 5 (7th-8th century AD?): inventory of monastic church (?).
147. The word μαφόριον in the same text as στιχαρομαφόριον: SB III 7033 (481 AD); SB XVI 12251 (6th century AD); SPP XX 275 (6th century AD); P. Coll. Youtie II 85 (6th century AD); as also δελματικομαφόριον: P. Oxy. I 114 (2nd or 3rd century AD); P. Michael. 18 (middle of the 3rd century AD).
148. Preisigke s.v. στιχαρομαφόριον.
subject of the *dalmaticomforium*: ‘Ärmelgewand mit Kopfbedeckung’.

It seems to us that one can extend these interpretations, by rejecting however the translation ‘hood’ for μαφόριον, to all compounds containing the word μαφόριον: thus we would have different tunics with shawls attached (probably sewn), being used to cover the shoulders or to veil the head. It is true that, until now, no tunic with a shawl stitched to it has been found. On the other hand, there are some examples of tunics with a hood; that gives an idea of how one could attach a small shawl to this garment.

**Other composite terms**

- **στιχαροκολόβιον**
  This term is attested in a list of clothing from the *dossier* of Dioscorus (*P. Lond.* inv. 0584, 14; 6th century). It is not easy to imagine a combined garment derived from two tunics, one with long sleeves (στιχάριον), the other without sleeves (κολόβιον). Jean-Luc Fournet understands this term as ‘a long tunic without sleeves’. However, another solution appears equally possible: ‘a tunic with ‘true’ short sleeves’ – that is to say, woven in the style of a tunic with long sleeves (στιχάριον), but with the form of a κολόβιον with short sleeves.

- **στιχαροκαρακάλλιον**
  In a list of clothing coming from Oxyrhynchos, probably from a monastic context, one mention is made of two στιχαρ(ο)καρακ(άλλια). The word καρακάλλιον is borrowed from Latin *caracalla*. The exact form of a Roman *caracalla* is not clear. It is interpreted by scholars in different, sometimes even contradictory ways: ‘a kind of fur-lined mantle with a hood and sleeves’, ‘type of garment without sleeves and with a hood’, ‘a hooded cape of wool’, or again ‘una veste […] forse non sempre caratterizzata dal cappuccio, ma spesso fornita di applicazioni decorative multiformi e multicolori’. Considering the state of the sources, it is not impossible that, according to the place and the time, the garment called καρακάλλιον / *caracalla* changed its appearance, while keeping the same name. As for the word στιχαροκαρακάλλιον, it seems possible to us that it meant a tunic with long sleeves provided with a hood (fig. 11), an element which despite certain objections, remains characteristic of a καρακάλλιον.

- **στιχαροφαιλόνιον**
  The στιχαροφελόνιον term appears in a private letter dated to the 6th century. It is also mentioned as a liturgical vestment in a text attributed wrongly to Sophronius of Jerusalem, as well as in the *Pratum spirituale* of Moschus, like the single habit worn by two ascetics. This garment combines a tunic named στιχάριον and a mantle

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150. On this proposition see Mossakowska 1996, 34-35.
151. For some examples see *infra*, note no. 159.
152. This unpublished document is being studied by Jean-Luc Fournet, whom I warmly thank here for having given me permission to utilise the results of his ongoing research.
153. See, for example, a tunic worn by a Fructus on the mosaic from Uthina conserve at Bardo, Tunis (5th century AD): Ben Abed-Ben Khader, de Balanda & Uribe Echeverria 2003, fig. 214. Furthermore, a tunic with short sleeves is conserved in the Victoria and Albert Museum – cf. fig. 8.
154. *SB* XX 14319, 3, 4 (7th century AD).
156. Freund 1866, t. I, 420, s.v. *caracalla*.
159. Russo 2004, 142.
160. For some garments of this type see, for example, Wulff & Volbach 1926, 62, fig. above-left: Akhmîm (6th-7th century AD?); Benazeth & Rutschowscaya 2009, no. 74: provenance unknown (6th - 8th century AD).
163. 171 (*PG* 87, 3 col. 3037, C).
called φαιλόνιον, which is a Greek form of the Latin term peanula. A peanula was a mantle with the shape of a bell, sometimes split at the front, fastened with hooks to close it, generally stitched, and presenting only one opening for the head. This mantle was frequently provided with a hood (peanula cucullata). The peanula was already known in Roman society during the Republic, at the beginning of the 4th century AD became one of the most common mantles.164

The shape of the garment named the στιχαροφελόνιον is not clearly identifiable. D.S. Crawford suggests “that in compounds στιχαρο- meant ‘striped’, from στιχος; a στιχάριον would then be a ‘striped thing’ by etymology, a ‘tunic’ by use only”;165 he has thus translated the term in question as a ‘striped cloak’. It seems to us, however, that this explanation – which is also used by certain scholars to explain the significance of the στιχαρομαφόριον term – is not correct.166 Thus, what was the στιχαροφελόνιον? Does it refer to a tight tunic with long sleeves, easy to wear under a mantle, stitched at the front and provided with a hood, or it is a tunic with a little hood, the characteristic element of a φελόνιον?

166. For a discussion see supra.
Conclusion

An analysis of the written and iconographic sources and the preserved clothing allows us to conclude that in Egypt, until the end of the 2nd century AD, the only Greek word indicating a tunic was χιτών; for a tunic with sleeves one used the term χιτών χειρίδιος. With the arrival of the new fashion wearing of tunics with long, sewn sleeves, towards the end of the 2nd - beginning of the 3rd century AD, the vocabulary became richer. The tunics without sleeves are from then called κολόβιον or λεβίτων, in parallel with the term χιτών, until the end of the 4th century AD. The λεβίτων term seems to be specific to the vocabulary used in the monastic environment, and in the papyrological documentation is attested in texts written only in Coptic. Until the end of the 5th century AD, tunics with wide sleeves were designated by the term δελματική, and those with tight sleeves by στιχάριον, a word still present in the 8th century AD in the vocabulary employed in Egypt. Finally, it may be that the καμίσιον term in the Greek language of Egypt at one time meant a tunic worn like an ‘undergarment’, at other times – in particular in the texts of the 6th and 7th centuries AD – a tight tunic known as ‘Persian’, stitched from several pieces, different from the ‘local’ style, and always called στιχάριον.

From the beginning of the 3rd century AD, new garment types also appear combining, a tunic and another element of clothing, such as a shawl, hood, mantle or another tunic. The garments of this type have their own specific composite vocabulary, not always identified in a definitive manner (δελματικομαφόριον, κολοβιομαφόριον, στιχαρομαφόριον, στιχαροκαρακάλλιον, στιχαροκολόβιον, στιχαροφελόνιον).

We note that certain terms are used differently according to the period, and that their meaning varies, depending on the types of texts in which they appear. Indeed, the vocabulary from the literary texts and that used by the inhabitants of Egypt, which is reflected in the papyrological documents, are sometimes dissimilar. These socio-linguistic phenomena are very evident, particularly in the case of the terms δελματική, κολόβιον, λεβίτων and στιχάριον.
21. Tunics Worn in Egypt in Roman and Byzantine Times


21. Tunics Worn in Egypt in Roman and Byzantine Times


<table>
<thead>
<tr>
<th>Greek word</th>
<th>The most common meaning</th>
<th>Date of use attested in papyrological documentation</th>
<th>Other meaning</th>
<th>Date of use attested in papyrological documentation</th>
</tr>
</thead>
<tbody>
<tr>
<td>δελματική</td>
<td>Roomy tunic, with wide sleeves</td>
<td>late 2nd/early 3rd – 5th century AD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>δελματικομαφόριον</td>
<td>Roomy tunic, with wide sleeves, and a shawl attached (?)</td>
<td>3rd – 5th century AD</td>
<td></td>
<td></td>
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<tr>
<td>καμίσιον</td>
<td>Tunic with long sleeves, worn like an “undergarment”</td>
<td>• late 2nd/early 3rd century AD (uncertain)</td>
<td>cut tunic, short and tight, with long sleeves (?)</td>
<td>6th – early 8th century AD</td>
</tr>
<tr>
<td>κολόβιον</td>
<td>Tunic without sleeves or with short sleeves</td>
<td>middle 5th – 6th century AD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κολοβιομαφόριον</td>
<td>Tunic without sleeves, and a shawl attached (?)</td>
<td>4th – 5th century AD</td>
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<tr>
<td>λεβίτων</td>
<td>Tunic without sleeves</td>
<td>Greek: uncertain</td>
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<tr>
<td>[ἀβίτων]</td>
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<tr>
<td>στιχάριον</td>
<td>Tunic with long, tight sleeves</td>
<td>late 2nd/early 3rd – 8th centuries AD</td>
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<tr>
<td>στιχαροκακάλλιον</td>
<td>Tunic with long, tight sleeves, and a hood (?)</td>
<td>7th century AD</td>
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<tr>
<td>στιχαροκολόβιον</td>
<td>Tunic with “true” short sleeves (?); Long tunic, without sleeves (?)</td>
<td>6th century AD</td>
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<td></td>
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<tr>
<td>στιχαρομαφόριον</td>
<td>Tunic with long, tight sleeves, and a shawl attached (?)</td>
<td>5th – 7th (8th ?) century AD</td>
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<tr>
<td>στιχαροφελόνιον</td>
<td>Tunic with long, tight sleeves, and a hood (?)</td>
<td>6th century AD</td>
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<tr>
<td>υποκαμίσιον</td>
<td>Tunic with long sleeves, worn like an “undergarment”</td>
<td>6th – early 8th century AD</td>
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<tr>
<td>χειριδώτος χιτών</td>
<td>Tunic with tight sleeves</td>
<td>3rd century BC – 2nd century AD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>χιτών</td>
<td>Tunic in the general sense</td>
<td>3rd century BC – 2nd century AD</td>
<td>Tunic without sleeves</td>
<td>3rd – 4th century AD</td>
</tr>
<tr>
<td>Kind of tunic</td>
<td>Greek name and date of its use in papyrological documentation (1)</td>
<td>Greek name and date of its use in papyrological documentation (2)</td>
<td>Greek name and date of its use in papyrological documentation (3)</td>
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<tr>
<td>Tunic without sleeves</td>
<td>χιτόν 3rd – 4th century AD</td>
<td>κολόβιον middle 3th – 6th century AD</td>
<td>[χειρίσιον] 4th – 8th century AD</td>
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<tr>
<td>Long tunic, without sleeves (?)</td>
<td>στιχαροκολόβιον (?) 6th century AD</td>
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<tr>
<td>Tunic with short sleeves</td>
<td>κολόβιον middle 3th – 6th century AD</td>
<td>στιχαροκολόβιον (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tunic without sleeves, and a shawl attached (?)</td>
<td>κολοβιομαφόριον (?) 4th – 5th century AD</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roomy tunic, with wide sleeves</td>
<td>δελματική late 2nd-early 3rd – 5th century AD</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Roomy tunic, with wide sleeves, and a shawl attached (?)</td>
<td>δελματικομαφόριον 3rd – 5th century AD</td>
<td></td>
<td></td>
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<tr>
<td>Tunic with long, tight sleeves</td>
<td>χειριδώτος χιτόν 3rd century BC – 2nd century AD</td>
<td>στιχαρομαφόριον 5th – 7th (8th ?) century AD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tunic with long, tight sleeves, and a shawl attached (?)</td>
<td>στιχαροφελόνιον (?) 6th century AD</td>
<td>στιχαροκαρακάλλιον (?) 6th century AD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut tunic, short and tight, with long sleeves (?)</td>
<td>καμίσιον (?) 6th – early 8th century AD</td>
<td></td>
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</tr>
<tr>
<td>Tunic with long sleeves, worn like an “undergarment”</td>
<td>καμίσιον 4th – 5th century AD</td>
<td>ύποκαμίσιον 6th – early 8th century AD</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>