NEW CLASSICAL FRAGMENTS
AND OTHER GREEK AND
LATIN PAPYRI

EDITED BY
BERNARD P. GRENFELL, M.A.
AND
ARTHUR S. HUNT, M.A.

CISALPINO-GOLIARDICA
LIBRARY
Brigham Young University

DANIEL C. JACKLING LIBRARY
IN THE
FIELD OF RELIGION
NEW CLASSICAL FRAGMENTS

AND OTHER GREEK AND
LATIN PAPYRI

GRENFELL AND HUNT
GREEK PAPYRI, SERIES II

NEW CLASSICAL FRAGMENTS
AND OTHER GREEK AND LATIN PAPYRI

EDITED BY
BERNARD P. GRENFELL, M.A.
SOMETIME CRAVEN FELLOW IN THE UNIVERSITY OF OXFORD
FELLOW OF QUEEN'S COLLEGE

AND

ARTHUR S. HUNT, M.A.
CRAVEN FELLOW
LATE SCHOLAR OF QUEEN'S COLLEGE

WITH FIVE PLATES

Oxford
AT THE CLARENDON PRESS
1897
PREFACE

Of the 146 papyri published in this volume nos. xv-xxxvii, lvii and lxxix were acquired by Mr. D. G. Hogarth and Mr. E. R. Bevan, nos. xli, I (k), and liii (e) and (f) by Prof. Mahaffy; for permission to publish these we are much indebted to their respective owners. The rest formed part of our own collection. With one or two exceptions all the papyri published are now in public museums or libraries.

These documents offer a good example of the varied character of papyri found in Egypt, both in age and contents. Besides numerous fragments of classical literature, new and old, and documents relating to the history of the Church from the fourth to the seventh century, this volume contains (for the first time) a complete series of dated official and private Greek papyri from the third century B.C. to the eighth A.D., as well as a few pieces in Latin.

In editing the Ptolemaic documents we have had the help of Prof. Mahaffy, who has also read through the proofs of the book, and to whom we owe numerous suggestions. On special points we are indebted for assistance to Prof. Wilcken,
Dr. C. Wessely, Mr. F. E. Brightman, Dr. Henry Jackson, Mr. F. G. Kenyon, Prof. Margoliouth, Mr. D. B. Monro, Dr. J. E. Sandys, and Mr. C. H. Turner.

In conclusion, we desire once more to thank the Delegates of the Clarendon Press for publishing this volume and providing the plates. The latter have been selected with the view of illustrating the history of Greek uncial writing, of Greek cursive in the first century B.C., and of Latin cursive in the second and third centuries. The excellence both of the printing and of the facsimiles, in spite of unusual difficulties, speaks for itself.

BERNARD P. GRENFELL.
ARTHUR S. HUNT.

QUEEN'S COLLEGE,
CONTENTS

I.
NEW CLASSICAL FRAGMENTS.

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>DESCRIPTION</th>
<th>DATE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>(a), (b) Two Tragic fragments</td>
<td>3rd cent. B.C.</td>
<td>1</td>
</tr>
<tr>
<td>II.</td>
<td>Homer, Iliad VIII. 217–219 and 249–253</td>
<td>3rd cent. B.C.</td>
<td>4</td>
</tr>
<tr>
<td>III.</td>
<td>Homer, Iliad IV. 109–113</td>
<td>3rd cent. B.C.</td>
<td>5</td>
</tr>
<tr>
<td>IV.</td>
<td>Fragments of Homer, Iliad XXI, XXII, XXIII</td>
<td>3rd cent. B.C.</td>
<td>5</td>
</tr>
<tr>
<td>V.</td>
<td>Epic fragment</td>
<td>3rd cent. B.C.</td>
<td>13</td>
</tr>
<tr>
<td>VI.</td>
<td>(a)–(c) Tragic fragments</td>
<td>3rd cent. B.C.</td>
<td>14</td>
</tr>
<tr>
<td>VII.</td>
<td>(a), (b) Philosophical fragments</td>
<td>3rd cent. B.C.</td>
<td>15</td>
</tr>
<tr>
<td>VIII.</td>
<td>(a), (b) Lyric and Comic fragments</td>
<td>3rd cent. B.C.</td>
<td>18</td>
</tr>
<tr>
<td>IX.</td>
<td>Demosthenes, de falsa leg. § 10</td>
<td>1st or 2nd cent. A.D.</td>
<td>19</td>
</tr>
<tr>
<td>X.</td>
<td>Demosthenes, contra Phorm. §§ 6, 7</td>
<td>2nd cent. A.D.</td>
<td>20</td>
</tr>
<tr>
<td>XI.</td>
<td>Pherecydes fragment</td>
<td>3rd cent. A.D.</td>
<td>21</td>
</tr>
<tr>
<td>XII.</td>
<td>Fragment of a Tragedy with scholia</td>
<td>3rd cent. A.D.</td>
<td>24</td>
</tr>
<tr>
<td>XIII.</td>
<td>Philosophical fragment</td>
<td>3rd cent. A.D.</td>
<td>24</td>
</tr>
</tbody>
</table>

II.
PAPYRI OF THE PTOLEMAIC PERIOD.

| XIV.   | (a)–(d) Correspondence of Asclepiades             | 3rd cent. B.C. | 26   |
| XV.    | Sale of land                                      | 139 B.C.       | 30   |
| XVI.   | Sale of a sycamore tree                           | 137 B.C.       | 33   |
| XVII.  | Loan                                             | 136 B.C.       | 34   |
| XVIII. | Loan of money                                     | 127 B.C.       | 34   |
## CONTENTS

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Date</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIX.</td>
<td>Repayment of a loan</td>
<td>118 B.C.</td>
<td>36</td>
</tr>
<tr>
<td>XX.</td>
<td>Sale of land</td>
<td>114 B.C.</td>
<td>37</td>
</tr>
<tr>
<td>XXI.</td>
<td>Loan of money</td>
<td>113 B.C.</td>
<td>38</td>
</tr>
<tr>
<td>XXII.</td>
<td>Repayment of a loan</td>
<td>110 B.C.</td>
<td>39</td>
</tr>
<tr>
<td>XXIII.</td>
<td>Official correspondence</td>
<td>108 B.C. (?)</td>
<td>40</td>
</tr>
<tr>
<td>XXIII. (a)</td>
<td>Sale of land</td>
<td>107 B.C.</td>
<td>43</td>
</tr>
<tr>
<td>XXIV.</td>
<td>Loan of wine</td>
<td>105 B.C.</td>
<td>44</td>
</tr>
<tr>
<td>XXV.</td>
<td>Cession of land</td>
<td>103 B.C.</td>
<td>46</td>
</tr>
<tr>
<td>XXVI.</td>
<td>Repayment of a loan</td>
<td>103 B.C.</td>
<td>47</td>
</tr>
<tr>
<td>XXVII.</td>
<td>Loan of money</td>
<td>103 B.C.</td>
<td>49</td>
</tr>
<tr>
<td>XXVIII.</td>
<td>Cession of land</td>
<td>103 B.C.</td>
<td>51</td>
</tr>
<tr>
<td>XXIX.</td>
<td>Loan of wheat and barley</td>
<td>102 B.C.</td>
<td>52</td>
</tr>
<tr>
<td>XXX.</td>
<td>Repayment of a loan</td>
<td>102 B.C.</td>
<td>54</td>
</tr>
<tr>
<td>XXXI.</td>
<td>Repayment of a loan</td>
<td>104 B.C.</td>
<td>55</td>
</tr>
<tr>
<td>XXXII.</td>
<td>Sale of land</td>
<td>101 B.C.</td>
<td>56</td>
</tr>
<tr>
<td>XXXIII.</td>
<td>Cession of land</td>
<td>100 B.C.</td>
<td>57</td>
</tr>
<tr>
<td>XXXIV.</td>
<td>Greek docket to a demotic contract</td>
<td>99 B.C.</td>
<td>59</td>
</tr>
<tr>
<td>XXXV.</td>
<td>Sale of property</td>
<td>98 B.C.</td>
<td>59</td>
</tr>
<tr>
<td>XXXVI.</td>
<td>Letter</td>
<td>95 B.C.</td>
<td>61</td>
</tr>
<tr>
<td>XXXVII.</td>
<td>Official letter</td>
<td>circa 100 B.C.</td>
<td>62</td>
</tr>
<tr>
<td>XXXVIII.</td>
<td>Letter</td>
<td>81 B.C.</td>
<td>62</td>
</tr>
<tr>
<td>XXXIX.</td>
<td>Receipts for beer-tax</td>
<td>80/79 B.C. (?)</td>
<td>65</td>
</tr>
</tbody>
</table>

## III.

**Papyri of the Roman Period.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Date</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XL.</td>
<td>Part of a census list (?)</td>
<td>9 A.D.</td>
<td>66</td>
</tr>
<tr>
<td>XLI.</td>
<td>Agreement by a tax farmer</td>
<td>46 A.D.</td>
<td>67</td>
</tr>
<tr>
<td>XLII.</td>
<td>Official letter</td>
<td>86 A.D.</td>
<td>68</td>
</tr>
<tr>
<td>XLIII.</td>
<td>Receipt</td>
<td>92 A.D.</td>
<td>69</td>
</tr>
<tr>
<td>XLIV.</td>
<td>Receipt</td>
<td>101 A.D.</td>
<td>70</td>
</tr>
<tr>
<td>XLV.</td>
<td>Registration of camels</td>
<td>136 A.D.</td>
<td>71</td>
</tr>
<tr>
<td>XLV. (a)</td>
<td>Registration of camels</td>
<td>137 A.D.</td>
<td>72</td>
</tr>
<tr>
<td>XLVI.</td>
<td>Sale of an ass</td>
<td>137 A.D.</td>
<td>73</td>
</tr>
<tr>
<td>NUMBER</td>
<td>DESCRIPTION</td>
<td>DATE</td>
<td>PAGE</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------------------</td>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>XLVI. (a)</td>
<td>Letter</td>
<td>139 A.D.</td>
<td>74</td>
</tr>
<tr>
<td>XLVII.</td>
<td>Certificate of payment</td>
<td>140 A.D.</td>
<td>75</td>
</tr>
<tr>
<td>XLVIII.</td>
<td>Receipts for camel-tax</td>
<td>141 A.D.</td>
<td>76</td>
</tr>
<tr>
<td>XLIX.</td>
<td>Census return</td>
<td>141 A.D.</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>L. (a)–(m) Customs-receipts</td>
<td>142–192 A.D.</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>LI. Sale of goat-skins</td>
<td>143 A.D.</td>
<td>84</td>
</tr>
<tr>
<td></td>
<td>LII. Receipt for camel-tax</td>
<td>145 A.D.</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>LIII. (a)–(g) Certificates for work on the dykes</td>
<td>148–190 A.D.</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>LIV. Tax receipt</td>
<td>150 A.D.</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>LV. Census return</td>
<td>161 A.D.</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>LVI. Registration of property</td>
<td>162–3 A.D.</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>LVII. Lease of land</td>
<td>168 A.D.</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>LVIII. Tax receipt</td>
<td>175 A.D.</td>
<td>93</td>
</tr>
<tr>
<td></td>
<td>LIX. Hire of a slave</td>
<td>189 A.D.</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>LX. Tax receipt</td>
<td>193–4 A.D.</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>LXI. Petition</td>
<td>194–8 A.D.</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>LXII. Declaration by a surety</td>
<td>211 A.D.</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>LXII. (a) Taxation returns</td>
<td>2nd cent.</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>LXIII. Receipt</td>
<td>3rd cent.</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>LXIV. Certificate</td>
<td>2nd or 3rd cent.</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>LXV. Account</td>
<td>2nd or 3rd cent.</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>LXVI. Notice addressed to the police</td>
<td>3rd cent.</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>LXVII. Hire of dancing-girls</td>
<td>237 A.D.</td>
<td>101</td>
</tr>
<tr>
<td></td>
<td>LXVIII. Deed of gift</td>
<td>247 A.D.</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>LXIX. Repayment of a loan</td>
<td>265 A.D.</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>LXX. Deed of gift</td>
<td>269 A.D.</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>LXXI. Deed of gift</td>
<td>244–8 A.D.</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>LXXII. Loan of money</td>
<td>290–304 A.D.</td>
<td>114</td>
</tr>
<tr>
<td></td>
<td>LXXIII. Letter</td>
<td>late 3rd cent.</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>LXXIV. Sale of a camel</td>
<td>302 A.D.</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>LXXV. Receipt for wages of a nurse</td>
<td>305 A.D.</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>LXXVI. Deed of divorce</td>
<td>305–6 A.D.</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>LXXVII. Letter</td>
<td>3rd or 4th cent.</td>
<td>121</td>
</tr>
<tr>
<td></td>
<td>LXXVIII. Petition</td>
<td>307 A.D.</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>LXXIX. Declarations by sureties</td>
<td>284–304 A.D.</td>
<td>125</td>
</tr>
</tbody>
</table>
### IV.

**Papyri of the Byzantine Period.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Date</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LXXX.</td>
<td>Receipt for payment of a λειτουργία</td>
<td>402 a. d.</td>
<td>127</td>
</tr>
<tr>
<td>LXXXI.</td>
<td>Receipt for payment of a λειτουργία</td>
<td>403 a. d.</td>
<td>128</td>
</tr>
<tr>
<td>LXXXII.</td>
<td>Receipt for payment of a λειτουργία</td>
<td>403 a. d.</td>
<td>130</td>
</tr>
<tr>
<td>LXXXIII.</td>
<td>Official letter</td>
<td></td>
<td>131</td>
</tr>
<tr>
<td>LXXXIV.</td>
<td>List of farms</td>
<td>5th cent.</td>
<td>133</td>
</tr>
<tr>
<td>LXXXV.</td>
<td>Moral tale</td>
<td>5th or 6th cent.</td>
<td>133</td>
</tr>
<tr>
<td>LXXXVI.</td>
<td>Acknowledgement of a loan</td>
<td>595 a. d.</td>
<td>135</td>
</tr>
<tr>
<td>LXXXVII.</td>
<td>Contract by dyers</td>
<td>602 a. d.</td>
<td>136</td>
</tr>
<tr>
<td>LXXXVIII.</td>
<td>Acknowledgement of a loan</td>
<td>602 a. d.</td>
<td>138</td>
</tr>
<tr>
<td>LXXXIX.</td>
<td>Acknowledgement of a debt</td>
<td>6th cent.</td>
<td>139</td>
</tr>
<tr>
<td>XI.</td>
<td>Acknowledgement of a debt</td>
<td>6th cent.</td>
<td>140</td>
</tr>
<tr>
<td>XCI.</td>
<td>Letter</td>
<td>6th or 7th cent.</td>
<td>142</td>
</tr>
<tr>
<td>XCII.</td>
<td>Letter</td>
<td>6th or 7th cent.</td>
<td>143</td>
</tr>
<tr>
<td>XCIII.</td>
<td>Letter</td>
<td>6th or 7th cent.</td>
<td>144</td>
</tr>
<tr>
<td>XCIIV.</td>
<td>Letter</td>
<td>6th or 7th cent.</td>
<td>145</td>
</tr>
<tr>
<td>XCV.</td>
<td>Receipt</td>
<td>6th or 7th cent.</td>
<td>146</td>
</tr>
<tr>
<td>XCVI.</td>
<td>Receipt</td>
<td>6th or 7th cent.</td>
<td>146</td>
</tr>
<tr>
<td>XCVII.</td>
<td>Receipt</td>
<td>6th cent.</td>
<td>147</td>
</tr>
<tr>
<td>XCVIII.</td>
<td>Receipt</td>
<td>6th cent.</td>
<td>148</td>
</tr>
<tr>
<td>XCIX.</td>
<td>Receipt</td>
<td>5th or 6th cent.</td>
<td>148</td>
</tr>
<tr>
<td>XCIX.</td>
<td>Agreement</td>
<td>6th or 7th cent.</td>
<td>149</td>
</tr>
<tr>
<td>C.</td>
<td>Contract</td>
<td>683 a. d.</td>
<td>150</td>
</tr>
<tr>
<td>CI.</td>
<td>Tax receipt</td>
<td>7th cent.</td>
<td>152</td>
</tr>
<tr>
<td>CII.</td>
<td>Receipt</td>
<td>7th cent.</td>
<td>152</td>
</tr>
<tr>
<td>CIII.</td>
<td>Order for payment</td>
<td>6th or 7th cent.</td>
<td>153</td>
</tr>
<tr>
<td>CIV.</td>
<td>Account</td>
<td>7th or 8th cent.</td>
<td>153</td>
</tr>
<tr>
<td>CV.</td>
<td>Arabic-Greek tax receipt</td>
<td>719 a. d.</td>
<td>154</td>
</tr>
<tr>
<td>CVI.</td>
<td>Arabic-Greek tax receipt</td>
<td>719 a. d.</td>
<td>155</td>
</tr>
</tbody>
</table>
V.

LATIN DOCUMENTS.

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>DESCRIPTION</th>
<th>DATE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>CVII.</td>
<td>Juristic fragment</td>
<td>5th cent.</td>
<td>156</td>
</tr>
<tr>
<td>CVIII.</td>
<td>Letter</td>
<td>167 A.D.</td>
<td>157</td>
</tr>
<tr>
<td>CIX.</td>
<td>Account</td>
<td>2nd or 3rd cent.</td>
<td>158</td>
</tr>
<tr>
<td>CX.</td>
<td>Receipt</td>
<td>293 A.D.</td>
<td>159</td>
</tr>
</tbody>
</table>

VI.

DOCUMENTS RELATING TO THE CHRISTIAN CHURCH.

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>DESCRIPTION</th>
<th>DATE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>CXI.</td>
<td>Inventory of Church property</td>
<td>5th or 6th cent.</td>
<td>160</td>
</tr>
<tr>
<td>CXII.</td>
<td>Festal Epistle</td>
<td>577 (?).A.D.</td>
<td>163</td>
</tr>
<tr>
<td>CXII. (a)</td>
<td>Choir-slip (?).</td>
<td>about 7th cent.</td>
<td>167</td>
</tr>
<tr>
<td>CXIII.</td>
<td>Formula of Prayers</td>
<td>about 9th cent.</td>
<td>167</td>
</tr>
</tbody>
</table>

INDICES.

I. New literary fragments ........................................... 173
II. Kings and Emperors .............................................. 175
III. Consuls, indictions; and eras ................................ 178
IV. Months and days .................................................. 179
V. Personal names .................................................... 179
VI. Officials .......................................................... 185
VII. Trades and Professions ......................................... 187
VIII. Military terms .................................................. 187
IX. Religion ........................................................... 188
X. Place names ........................................................ 190
XI. Taxes ............................................................... 192
XII. Weights and measures ........................................... 193
XIII. Coins ............................................................. 194
XIV. Symbols ........................................................... 194
XV. General index, Greek ............................................ 195
XVI. General index, Latin ............................................ 207

APPENDIX.

Corrections and Addenda to Greek Papyri I. An Alexandrian Erotic
Fragment and other Greek Papyri ..................................... 209
LIST OF PLATES

<table>
<thead>
<tr>
<th>Plate</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Frontispiece.</td>
</tr>
<tr>
<td>II</td>
<td>To face page 6</td>
</tr>
<tr>
<td>III</td>
<td>&quot; &quot; 10</td>
</tr>
<tr>
<td>IV</td>
<td>&quot; &quot; 23</td>
</tr>
<tr>
<td>V</td>
<td>&quot; &quot; 158</td>
</tr>
</tbody>
</table>

In the following pages uncial texts are printed as they were written, except that words are separated from each other. As regards non-literary texts, we have ventured upon an extension of the method adopted by the Berlin editors. Not only have accents, breathings, and punctuation been added, but the resolutions of sigla and abbreviations have been introduced into the text, the words or letters supplied being included within round brackets. Only in those cases where amounts have been written out both in words and signs, the latter are retained in the text; elsewhere they are relegated to footnotes. Iota adscript is reproduced wherever it was actually written; otherwise iota subscript is printed. The originals have also been followed in the dots over letters, lines over figures, and other lection signs which from time to time occur. Lacunae are indicated by square brackets []. Dots placed within them represent the approximate number of letters lost. Dots outside the brackets indicate mutilated or otherwise illegible letters. Whenever enough of a partially obliterated letter remains to afford at any rate negative evidence, the dot has as a rule been placed in this position. Letters with dots underneath them are to be considered uncertain. Those about which, though partially lost, there was no doubt, have not been distinguished by dots.

Faults of orthography are corrected in the footnotes; but variations which could cause no difficulty have not always been noticed.

Small Roman numerals refer to the papyri in this volume.

B. U. = the Berlin Griechische Urkuuden.

I. NEW CLASSICAL FRAGMENTS

I. Third century B.C.

Among our acquisitions of last winter were some fragments of a mummy-case made of papyri. From the worm-eaten and rubbed condition of the cartonnage it is probable that the tomb in which it was found, probably in the Fayoum, had been rifled anciently, and that this part of the mummy-case was thrown aside and left exposed until the sand again filled up the tomb. When once more brought to light, it must have been in a highly brittle condition, and in any case it speedily broke up into small pieces when carried about, while its owner, in order to enhance the value of his wares, scribbled over some scraps which were blank. Even in such a condition it was, nevertheless, one of the most fortunate of our acquisitions. For in the manufacture of the mummy-case the remains of a library had been used, and amidst a few cursive and demotic fragments there were pieces of more than thirty different literary manuscripts. Most of these, with the exception of the Homeric fragments, are, as may be expected, too small to have much more than a palaeographical value. But we have thought it worth while to print all the scraps of verse and the largest of those in prose, in the hope that others may be more successful in identifying them than
we have been. As to the great antiquity of these fragments (Nos. i–viii) there can be no question. The handwriting of the cursively-written pieces and the resemblance of the literary hands to those in the Petrie Papyri are sufficient to assign even the least archaic of them to the third century B.C.; but the first two, i (a) and (b), deserve special consideration.

An examination of these two fragments shows that the papyri with which they have to be classed are not the other third century B.C. literary fragments in this volume or even those of the Phaedo and Antiope, but the still more archaic fragments of the adventures of Heracles (Mahaffy, *Petrie Pap.* I, pp. 52–61 and Table of Alphabets) and the Artemisia papyrus at Vienna.

The form of sigma in i (a) and (b), Σ, is indeed more archaic than the forms used in either of the two last papyri, and the epigraphic form of Xi, Ξ, which occurs in i (a) 6, has not been found on papyrus before, though this does not help in a comparison with the Heracles and Artemisia papyri which have no example of that letter. On the other hand, in i (a) and (b) M is more rounded. The writing of uncial texts in the third century B.C. may, we think, be divided into three classes: the earliest contains the Artemisia and Heracles papyri with our i (a) and (b), which approximate closely to the epigraphic type; the next contains the Phaedo, Laches, and Antiope fragments and our ii, which are less consistently epigraphic and have a number of rounded forms; the third will include the other third century B.C. literary texts in the Petrie papyri and this volume. It is much more probable that these differences of type correspond to differences of time than that they are due to archaising. The question of archaising does not in any case arise concerning the Artemisia papyrus, which, so far as can be judged, is an original composition in a natural hand by some person unskilled in writing, and comparable to such papyri as *Gr. Pap.* I. xxxviii, written in rough uncials, or to the rude signatures in capitals found in contracts of the Roman period. Though the case of literary papyri written by professional scribes is of course more doubtful, the varying transitional forms in the same papyrus between the epigraphic and the rounded types of several letters, more especially Ω and Ε, are not what we should expect from archaising scribes. They either copy evenly the forms of letters before them,—in the ninth and tenth centuries this was done with such
NEW CLASSICAL FRAGMENTS 3

skill that doubt attaches to all MSS. ascribed to the fourth and fifth centuries on the evidence of the handwriting—or else put in archaic forms now and then, e.g. Gr. Pap. I. ii. 103, where an archaic zeta, ξ, occurs in a papyrus of the Roman period.

Assuming then that these three types correspond to differences of time, in which periods are they to be placed? The third class, comprising the bulk of third century B.C. literary MSS., may be safely ascribed to the latter half of the third century, to which the great mass of the Petrie collection belongs. The Phaedo, Antiope, and Laches fragments and our ii may well be ascribed to the middle of the century, when the dated examples in the Petrie papyri begin to be common. The first forty years of the third century are then left for the earliest group, an amply sufficient period to account for the differences between them and the latest class, seeing that the non-epigraphic cursive forms of letters were in daily use certainly far beyond the highest date that could be assigned to the earliest literary papyri; and that as soon as the rounded forms came to be used for literary manuscripts, a very few years would account for the disappearance of most of the less convenient archaic forms. The attribution of the Artemisia papyrus to the fourth century B.C. in preference to the third is defensible, though unnecessary. But to ascribe the Phaedo, Laches, and Antiope fragments to an older period than about 260 B.C., or the Heracles fragments and our i (a) and (b) to an earlier date than 300 B.C., is, we think, in the absence of evidence that literary fragments from a mummy-case are, as a rule, appreciably older than the cursive documents accompanying them, not only unnecessary but unjustifiable.


Two fragments in Tragic iambics.


Fr. 2. [ΜΕΤΑΗΜ[ ]ΗΜΕ[ ]ΓΑ[ ]ΕΜΠΟΛΩΣΙΝ ΗΔΟΝΗΣ ]ΠΡΟΣ ΣΕ ΔΕΞΙΑΣ ΧΕΡ[ΟΣ]
GREEK PAPYRI, SERIES II


Fragment containing the ends of iambic lines, written in a hand not less archaic than that of the preceding papyrus.

Col. 1. Col. 2.

Col. 1.

Col. 2.


Fragment from the eighth book of the Iliad containing parts of lines 217-219 (? ) and 249-53 as well as of several new lines. The papyrus is written in a curiously sloping hand. Ε and С are round, but there is a remarkably archaic form of Ω like that used in the Laches papyrus; and Θ with a dot and Π with a short right leg also differentiate it from the succeeding papyri, though its general appearance is on the whole less archaic than i (a) and (6).

Col. 1.

Col. 2.

217. [ΕΝΘΑ ΚΕ ΛΟΙΓΟΣ ΕΙΝ ΚΑΙ ΑΜΗΧΑΝΑ ΕΡΓΑ ΓΕΝΟΝΤΟ

218. [ΚΑΙ ΝΥ Κ ΕΝΕΠΡΗΣΕΝ ΠΥΡΙ ΚΗΛΕΩ ΝΗΑΣ ΑΧΑΙ]ΙΩΝ

219. [ΕΙ ΜΗ ΕΠΙ ΦΡΕΣΙ ΘΗΚ ΑΓΑΜΕΜΝΟΝΙ ΠΟΤΝΙΑ ΗΡΗ

250. ΕΝΘΑ ΠΑΝΟΜΦΑΙΩ ΠΗΝΙ ΠΕΙ[ΕΚΚΟΝ ΑΧΑΙΟΙ

251. ΟΙΔ ΩΣ ΟΥΝ ΕΙΔΟΝΤΟ ΔΙΟΣ ΤΕΡΑΣ [ΑΙΓΙΟΧΟΙΟ

252. ΜΑΛΛΟΝ ΕΠΙ ΤΡΩΕΚΣΙ ΘΟΡΟΜ ΜΝΗΣΗΝΤΟ ΔΕ ΧΑΡΜΗΣ

253. ΕΝΘΟ ΟΥ ΤΙΣ [ΠΡΟΣΕΡΟΣ ΔΑΝΑΩΝ ΠΟΛΛΩΝ ΠΕΡ ΕΟΝΤΩΝ
NEW CLASSICAL FRAGMENTS

Col. 1. ]A ΗΡΗ is the only one of these four ends of lines which agrees with the received text, and this may be either 198 or 218. We are indebted to Mr. D. B. Monro for the proposed restoration, the correctness of which admits of little doubt. The analogy of other literary texts belonging to this period suits a column of about thirty lines much better than one of about fifty, and if ]A ΗΡΗ is the end of 198 the terminations of the other three lines are quite irreconcilable with that passage in the vulgate. On the other hand the proposed restoration, based on the supposition that ]A ΗΡΗ is the end of 218, presents no difficulties. The occurrence here of the line ΕΝΘΑ ΚΕ, κ.τ.λ. makes the construction parallel to that found in VIII. 130 and XI. 310, where ΕΝΘΑ ΚΕ, κ.τ.λ. precedes two lines beginning, as here, with ΚΑΙ ΝΥ ΚΕ and ΕΙ ΜΗ; and the terminations ΑΧΑΙΩΝ in 217 and ΕΤΑΙΡΟΥΣ in 219 are easily explained variants for εἰσαρ and 'Αχαίους, the readings which are found in all the MSS.

Lines 249 and 250 agree with the vulgate, but in 251 comes a complete change—ΕΙΔΟΝΤΟ ΔΙΟΣ ΤΕΡΑΣ [ΑΙΓΙΟΧΟΙΟ] (cf. V. 742) in place of εἰδοθ' (or εἰςόν θ') β' ἀρ' εἰ Διὸς ἔνδυθεν ὶρνες.

After 252 we have two new lines, which moreover are not found in any other place in the Iliad.


Fragment containing part of lines 109–13 of the fourth book of the Iliad. There are no variations from the text of the vulgate.

109. [ΤΟΥ ΚΕΡΑ] ΕΚ ΚΕΦΑΛΗΣ ΕΚΚΑΙ[ΔΕΚΑΔΩΡΑ ΠΕΥΚΕΙ]
110. [ΚΑΙ ΤΑ Μ]ΕΝ ΑΣΧΗΣΑΚ ΚΕΡΑΟΣΟΟΤ [ΗΠΑΡΕ ΤΕΚΤΩΝ]
111. [ΠΑΝ Δ ΕΥ Α]ΕΙΗ[ΝΑΚ Χ]ΡΥΣΕΗΝ ΕΠΕΘΗΚΕ ΚΟΦΩΝΗΝ
112. [ΚΑΙ ΤΟ ΜΕΝ ΕΥ ΚΑΤΕΘΗΚΕ ΤΑΝΥΣ]ΣΑΜΈΝΟΝ ΠΟΤΙ ΓΑΗΗ]
113. [ἈΓΚΛΙΝΑΚ ΠΡΟΣΘΕΝ ΔΕ ΣΑ]ΚΕΑ ΚΧΕΘΟΝ ΕΣΩΛΟΙ ΕΤΑΙΡΟΙ

IV. Third century B.C. Bodl. MS. Gr. class. b. 3 (P).

The following fragments of the twenty-first, twenty-second, and twenty-third books of the Iliad all appear to have been written by one scribe, whose hand closely resembles that of the writer of Petrie Pap. I, Plate IV (2). There are occasional corrections, sometimes apparently by the scribe himself, sometimes in a smaller and probably different hand.

(a) Book XXI. Two fragments, the first of which is much effaced, and differs from the vulgate in several places. The second fragment offers no variation of importance.
387. [CYN Δ ΕΠΕΕΟΝ ΜΕΓΑΛΩΙ ΠΑΤΑΓ]ΩΙ Β[ΠΑ]Χ[Ε Δ ΕΥΡΕΙΑ ΧΩΝ
388. [ΑΜΦΙ ΔΕ ΚΑΛΠΙΓΞΕΝ ΜΕΓΑΣ ΟΥΡ]ΑΝΩΙ ΑΙΕ ΔΕ ΣΕΥΣ
389. [ΗΜΕΝΟΣ ΟΥΛΥΜΠΩΙ ΕΓΕΛΑΙ]ΔΕΣ ΟΙ ΦΙΛΟΝ ΗΤΟΡ
390. [ΘΕΟΣΥΝΗΙ ΟΘ ΟΡΑΤΟ ΘΕΟΥΣ ΕΡΙΔΙ ΣΥΝΙΟΝΤΑΣ
391. [ΕΝΟ ΟΙ Γ ΟΥΚΕΤΙ ΔΗΡΟΝ ΑΦΕ]ΣΤΑΚΑΝ ΗΡ[ΧΕ ΓΑΡ ΑΡΗΣ
392. [ΠΙΝΟΤΟΡΟΣ ΚΑΙ ΠΡΟΤΟΣ ΑΘΗΝΑΙΗ] ΕΠΟΡΟΥΣ[ΕΝ
393. [ΧΑΑΚΕΩΝ ΕΓΧΟΣ ΕΧΩΝ ΚΑΙ ΟΙΝΙΔΕΟΝ ΦΑΤΟ ΜΥ[ΘΟ]Ν
394. [ΣΙΠΤ ΑΥ]ΣΩ ΚΥΝΑΜΥΑ ΘΕΟΥΣ ΕΡΙΔΙ ΕΞΩΝ[ΕΛ]ΑΙΝΕΙ[Σ
396. [Η ΟΥ ΜΕΜΝΗΙ ΟΤΕ ΤΥ[ΔΕΙΑΙ]Ι ΔΙΟΜΗΔΕΙ ΑΝΩΓΑΣ
YPΟΝΟ[Φ]
397. [ΟΥΤΑΜΕΝΑΙ ΑΥΤΗ ΔΕ ΠΑΝΟΥΙΟΝ ΕΓΧΟΣ ΕΛΟΥΣΑ
ΔΙΑ
398. [ΘΥΣ ΕΜ]ΕΥ ΩΣΑΙ ΕΜΕ ΔΕ ΧΡΟΑ ΚΑΛΟΝ [ΕΔΑ]ΨΑΕ
399? [• •]Η[ • ]

387. The letters not enclosed in brackets are, though faint, quite discernible in the original.
389. The few and faint traces of the first three letters are consistent with ΣΕΔΕΟΙ, but that is all, and the same remark applies to the letters ΙΟΝΤΑΣ in the next line, which have almost completely disappeared, and to ΥΣ in line 392.
393. If ΟΝΙΔΕΟΝ had been corrected by the insertion of Ι over the line, as ΙΜΑΤΑ was in (b) Fr. 5, the Ι would quite possibly have disappeared, the papyrus being much rubbed just at that point. It is therefore impossible to be certain that the spelling ΟΝΙΔΕΟΝ was not corrected; and there is also a doubt whether ΚΥΝΑΜΥΑ in the next line may not have been altered by the corrector to ΚΥΝΑΜΥΑ, for the space above the Υ in question is lost altogether.
396. Here there is an interesting variant from the MSS., which have ΤΩΔΕΔΗΝ ΔΟΜΗΘΕΙ ΑΝΗΚΑΤ. The reason for the difference is obvious, since the preceding line ends with ΑΝΗΚΑΤ. That the difficulty of having two consecutive lines ending with the same verb was felt by others is shown by the variant ΑΝΟΓΕΙ for ΑΝΗΚΑ in 395, found in the Syrian palimpsest.
397. Here the scribe wrote ΠΑΝΟΥΙΟΝ, the reading of the MSS., but it was altered by the corrector to ΥΠΟΝΟΦΙΟΝ, the reading of Antimachus according to Schol. B. As this correction is of considerable importance for the whole question of these variations from the received text, suggesting as it does another possible explanation for some of them, and as those who have only the facsimile before them may be somewhat sceptical about the reading ΥΠΟΝΟΦΙΩΝ, it is worth while stating that ΥΠΟ is quite clear in the original, and that the traces following suit NO. The fibres on which Φ were written are lost with the exception of one which is much rubbed, but contains some traces of ink and would suit Φ.
398. Above the Υ of ΕΜΕΥ is a stroke, but it is most probably the ink of another papyrus which adhered to this one when made up into carronnage, and not a correction.
IV (a), Frs. 1, 2; (b) Frs. 3, 5, 6; (c) Fr. 1.
There is much difficulty as to the word between ΩC4 and Δ€. ME is clear, and there is not room for € on the line before М, though ΕΜ€ must in any case be what the scribe meant; and there certainly is a correction over ME, the first letter of which looks like Δ, while the traces of the other two letters do not suit it at all. At the side of the Δ above the M is a black smudge which we have considered to be part of an € inserted by the scribe, not the corrector, like the insertion of € in (Δ) Fr. 5, line 154. But it may be a mere blot.

399. About this line too there is much difficulty. The MSS. begin τω σ′ αυτων, and the two letters partly preserved, which are, judging by the previous lines, third and fourth or fourth and fifth in the line, ought therefore to correspond with CAY. But they certainly do not. The first of the two letters, having a cross stroke at the top, may be Г, Π or T, the second may be Η, I or Κ. Ω is quite impossible, so that T(Ω) will not do, even supposing that this line began further in than the ones preceding it. But there is some doubt whether these two letters are the remains of a complete verse at all, for there are no evidences left of the rest of the line, although the fibres along which it must have run are mostly preserved. It is true that there are a few stray dots of ink here and there, but these may be a legacy of the papyrus which was stuck on the face of this one in the process of the cartonnage manufacture. Still, other parts of this fragment show that the top fibres may remain and yet the ink entirely vanish; and the only alternative to supposing this to be a new line is to imagine that the two letters formed part of a marginal note at the bottom of the column, which is not satisfactory.

Fr. 2, Plate II.

607. [ΑΚΠΑΙΟΙ ΠΡΟΤΙ ΑΣΤΥ ΠΟΛΙΣ Δ]ΕΜΠΙΑΗΤΟ ΑΛΕΝΤΩΝ

608. [ΟΥΔΑΡΑ ΤΟΙΓ ΕΤΑΛΝ ΠΟΛΙΟΣ ΚΑΙ] ΤΕΙΧΟΣ [ΕΚΤΟΣ

609. [ΜΕΝΑΙ ΕΤ ΑΛΛΑΟΥΣ ΚΑΙ ΓΝΩΜΕΝΑΙ] ΙΣ ΚΕ ΠΕ[ΦΕΥΓΟΙ

610. [ΟΣ ΤΕ ΕΘΑΝ ΕΝ ΠΟΛΕΜΩΙ ΑΛΛ ΕΚΚΥΜΕΝ]ΩΣ ΕΕΕΞΥΝΤΟ

611. [ΕΣ ΠΟΛΙΩΝ ΟΝ ΤΙΝΑ ΤΩΝ ΓΕ ΠΟΔΕΙΣ ΚΑΙ ΓΩΝΑΙ ΣΑ]ΩΣΑΙ

607. ΕΜΠΙ is by no means certain. There is a stroke which may be the cross-stroke of €, but if the next letter is М we should rather expect the middle of it to be visible. There are however no other letters in this part of the verse which suit the vestiges at all except ΕΜΠΙ.

609. КΕ Pap.: τι MSS.

610. The remains of a stroke before ωC would suit Ι or Ν equally, so that either ἑσαυρενυν or ἀπαραπαταν is possible.

(δ) Book XXII. Six fragments, of which only the first agrees entirely with the vulgate.

Fr. 1.

33. [ΟΙΜΩΞΕ],Ν Δ ΟΓΕΡΩΝ ΚΕΦΑΛΗΝ Δ Ο ΓΕ ΚΟΥΑΤΟ ΧΕΡΚΙΝ

34. [ΤΥΣΟΚ ΑΝΑ]ΧΟΜΕΝ[ΟΣ ΜΕΓΑ Δ ΟΙΜΩΞΑΣ ΕΓΕΡΓΟΝΕΙ

35. [ΑΙΚΟΜΕΝ]ΟΙΟΥΣ ΦΙΛΑΟΝ ΥΙΟΝ Ο ΔΕ [ΠΡΟΠΑΡΟΙΘΕ ΠΥΛΑΩΝ
36. [ΕΣΤΗΚΕΙ ΆΜΟΤΟΜ] ΜΕΜ[ΑΩΣ ΑΧΙΑΗ ΜΑΧΕΣΘΑΙ
37. [ΤΟΝ Δ Ο ΓΕΡ]ΠΟΝ ΕΛΕΕΙΝΑ ΠΡΟ[ΣΧΥΔΑ ΧΕΙΡΑ ΟΡΕΓΝΥΣ
38. [ΕΚΤΩΡ ΜΗ ΜΟΙ ΜΙΜΝ]Ε ΦΙΛΟ[Ν ΤΕΚΟΣ ΑΝΕΡΑ ΤΟΥΤΟΝ

Fr. 2.                  Col. 1.                  Col. 2.
48. .......... ΚΡΕΙΟΥΣΑ ΓΥ[ΝΑΙΚΩΝ
49. .......... ΣΤΡΑΤ][ΩΙ ΕΥ Τ ΑΝ ΕΠΕΙΤΑ
50. .......... ΑΠΟΛΥΣΟΙΜΕΘ ΕΣΤΙ ΓΑΡ ΕΝΔΟΝ
51. .............]. ΟΝΟΜΑΚΛΥΤΟΣ ΑΛΛΗ[Σ
52. ΕΙΝ ΑΙΔΑΟ ΔΟ]ΜΟΙΣΙΝ
53. .......... ΤΟΙ] ΤΕΚΟΜΕΣΘΑ
54. .. ΜΙΝΥΝΑΛΙ[ΩΤΕΡ]ΟΝ ΛΑΓΟΣ
55. .... ΑΧΙΑΗ ΔΑΜΑΣΘΕΙΣ

51. ΟΝΟΜΑΚΛΥΤΟΣ ΑΛΗ[ς
52. ΕΙΝ ΑΙΔΑΟ ΔΟ]ΜΟΙΣΙΝ
53. .......... ΤΟΙ] ΤΕΚΟΜΕΣΘΑ
54. .. ΜΙΝΥΝΑΛΙ[ΩΤΕΡ]ΟΝ ΛΑΓΟΣ
55. .... ΑΧΙΑΗ ΔΑΜΑΣΘΕΙΣ
81. Κ[ΑΙ . . .
82. ΕΚ[ΤΟΡ . . .
83. Α[ΥΘΗΝ . . .
84. Τ[ΩΝ . . .

49. ΕΥ Τ Ραπ.: ἅρ' ΜΜΣ.
81. Since Κ[ΑΙ is in a line with ΔΟ]ΜΟΙΣΙΝ the height of the column was
about twenty-eight lines. Cf. (c) Fr. 2, where the height of a column is about
the same.

Fr. 3, Plate II.

[.....]ΝΑΜ[. . .
133. [ΣΕΙΩΝ ΠΙΛΙΑΔΑ ΜΕΝΗΚΗΝ ΚΑΤΑ [ΔΕΞΙΟΝ ΩΜΟΝ
134. [ΔΕΙΝΗΝ ΑΜΦΙ ΔΕ ΧΑΛΚΟΣ] ΕΛΛΑΜΠ[Ε]ΤΟ [ΕΙΚΕΛΟ΢ ΑΥΘΗ]
135. [Η ΠΥΡΟΣ ΑΙΘΟΜΕΝΟΥ Η ΗΛΙΟΥ] ΑΝΙΟΝ[ΤΟC

In the first line ]ΝΑΜ[ is inconsistent with line 132 of the MSS., which
runs ἰσος Ἔνωλίῳ κορυθύικι πτολεμιστῆ.

Fr. 4.

151. [Η Δ] ΕΤΕΡ[Η ΘΕΡΕΙ ΠΡΟΡΕΕΙ ΕΙΚΥΙΑ ΧΑΛΑΣΙΗ
152. [Η ΧΙΟ]ΝΗ ΨΥΧΡΩΙ Η ΕΞ [ΥΔΑΤΟΣ ΚΡΥΣΤΑΛΛΩΙ
153. [ΕΝΘΑ] Δ ΕΠ ΑΥΤΑΩΝ ΠΩΛ[ΥΝΟΙ ΕΥΡΕΕΙ ΕΓΓΥΣ ΕΑΣΙ
154. [ΚΑΛ]ΝΟΙ ΛΑΙΝΕΟΙ ΤΟΘΙ ΕΙΜΑ[ΤΑ ΚΩΛΟΝΣΑΝ
155. [ΠΑ]ΝΕΚΟΝ ΤΡΩΩΝ ΑΛ]ΩΧΟΙ ΚΑΛΑΙ ΤΕ ΘΥΤΑΡΕΕ

152. The corrections in this line and in line 154 are rather faint, and it is
doubtful whether they were made by the original scribe.
154. ΤΟΘΙ Ραπ.: ὅθα ΜΜΣ.
NEW CLASSICAL FRAGMENTS

Fr. 5, Plate II. Col. 1.

—— [.................] [. . .] ωςιθ[] . . .
260. [ΤΩΝ Δ ΑΡ ΥΠΟΔΡ]Α ΙΔΩΝ ΠΡΟΣΕΦΗ [ΠΟΔΑΣ ΩΚΥΣ ΑΧΙΛ]ΑΕΥΣ
261. [ΕΚΤΩΡ ΜΗ ΜΟΙ ΑΛΑΚ]ΤΕ ΣΥΝΗΜΟΣΥΝ[ΑΚ ΑΓΟΡ]ΕΥΣ
—— [.................] ]ΟΧΟ[. . .]ΟΣ

Col. 2.

291. ΤΗΛΕ

In the first line the letter before ΩΣ is perhaps Δ. Α seems to be the end of the line. Line 259 in the vulgar runs νεκρίν' Αχαϊών δώσω πάλιν δε δε σω βέλεω, and line 263 οδὲ λόκοι τε καὶ ἄρες ὁμόφωνα θυμόν ἔξοιτον: both are quite different from the text of the papyrus.

Fr. 6, Plate II. Col. 1.

341. [ΤΑ]ΑΛΑ[. . . . . . . .]
342. [ΧΩΝ]Α ΔΕ ΟΙΚΑΔ ΕΜΟΝ . .
343. [ΤΡΩ]ΕΚ Κ[ΑΙ ΤΡΩΩΝ . .

Col. 1. ]ΩΜΟΝ should be the end of some verse near line 312 (cf. note on (b) Fr. 2. line 81), but it does not suit any one thereabouts, the termination nearest to it being λαγών in line 310.

Col. 2. Line 341 of the vulgar runs δώρα, τά τοι δώσουσιν πατήρ καὶ πότνα μήτηρ. The papyrus perhaps had ΤΑΛΛΑ Θ Α ΤΟΙ, κ.π.λ.; there is the vestige of a letter visible after ΛΑΛΛΑ which might be the bottom of the left-hand stroke of Α, Θ in the intervening space being lost.

Fr. 7, Plate III.

Fragment from the top of a column, containing apparently XXII. 343–4 in the same hand as the other fragments, but not joining on to the one preceding. Probably the two lines occurred twice in this manuscript of the three books. This seems more likely than to suppose the existence of two copies of this book by the same scribe.

343? ΤΡΩΕΚ ΚΑΙ ΤΡΩΩΝ ΑΛΟΧ[ΟΙ . .
344? ΤΩΝ Δ ΑΡ ΥΠΟΔΡΑ ΙΔΩΝ . .
(c) Book XXIII. Two fragments, differing largely from the vulgate.

Fr. 1, Plate II.

159. [OΠΛΕΣΟΑΙ] ΤΑ[Δ]Ε [Δ ΑΜΦΙΠΟΝΗΣΟΜΕΘ ΟΙΣΙ ΜΑΛΙΣΤΑ
160. [ΚΗΔΕΟΕ Ε]ΣΤΙ ΝΕΚΥΣ ΠΙ[ΑΡΑ Δ . . . . . . . . . .
— [. . . . . . ΚΗΔΕΙ]ΜΟΝΕΣ ΣΚΕΔΙ [. . . . . . . . . .
161. [ΑΥΤΑΡ ΕΠ]ΕΙ ΤΟ Γ ΑΚΟΥΣΕΝ ΑΝΑΣ ΑΝΔΡΩΝ ΑΓΑΜΕΜΝΩΝ
162. [ΑΥΤΙΚΑ Λ]ΑΟΜ ΜΕΝ ΣΚΕ[ΔΑ]ΣΕΝ ΚΑΤΑ ΝΗΑΣ ΕΙΣΑΣ ΚΙ
— [ΚΑΠΝΙΔΣΑΝ ΤΕ ΚΑΤΑ ΚΑΙΑΣ Κ[ΑΙ ΔΕΙΠΝΟΝ ΕΛΟΝΤΟ
163. [ΚΗΔΕ]ΜΟΝΕΣ ΔΕ ΚΑΤ ΑΥΘΙ Μ[ΕΝΟΝ ΚΑΙ ΝΗΕΟΝ ΥΑΗΝ
164. [ΠΟΙΗ]ΚΑΝ ΔΕ ΠΥΡΗΝ ΕΚΑΤΟΜΠΕΔΟΝ ΕΝΘΑ ΚΑΙ ΕΝΘΑ
— [. . . . . . Κ]ΑΤΑ ΧΕΡCΙΝ ΑΜΗΟΑ[ΜΕΝΟΙ . . . . . . . . . . .
166. [ΠΩΛΑ ΔΕ ΙΦΙΑ] ΜΗ[ΛΑ ΚΑΙ ΕΙΑΙΠΟΔΑΣ ΕΙΛΙΑΣ ΒΟΥΣ

160. This passage down to line 163 is clearly expanded quite in the epic style in order that the commands of Achilles in 158-60 of the vulgate may correspond more exactly with their execution in lines 162-3. δείπνου διοχθί in line 158 has no answering clause in the received text, but in the papyrus it is answered by the line between 162 and 163, which is found in II. 399. Similarly κηδείωσες in line 163 of the vulgate does not correspond to any word in line 160. But in the papyrus after 160 comes a new line introducing κηδείωσες. This makes it very doubtful whether the papyrus had in line 160 either α' δραί or πυροί. It is quite possible that the line ended altogether differently. ΣΚΕΔΙ, presumably the beginning of ΣΚΕΔΑΣΟΝ, is a difficulty, since if the papyrus agreed with the vulgate in having σκέδασον in line 158, the word is not required again.

162. The scribe first wrote ΚΣΑ and then erased the Α.
163. ΚΑΤΑΥΘΙ Pap. MSS. ταρ' αδί.
165. The first three letters ι reserved are inconsistent with the πυρή νήπαργ of the vulgate. After this comes a new line.

Fr. 2, Plate III. Col. 1.

195. [ΒΟΡΕΛΙ ΚΑΙ ΣΕΦΥΡΩΙ ΚΑΙ ΥΠΙ]ΣΧΕΤΟ ΙΕΡΑ ΚΑΛΑ
— [ ]ΝΕ ΚΑΤ ΑΡΗΝ
196. [ΠΟΛΛΑ ΔΕ ΚΑΙ ΣΠΕΝΔΩΝ ΧΡΥΣΕΩΙ ΔΕΠΑΙ ΛΙΤΑ]ΝΕΥΕ
197. [ΕΛΕΘΕΝ ΟΡΗ ΤΑΧΙΣΤΑ ΠΥΡΙ Φ]ΕΛΕΘΟΙΑΤΟ ΝΕΚΡ[ΟΙ]
198. [ΥΑΝ ΤΕ ΣΕΥΑΙΤΟ ΚΑΤΜΕΝ]ΑΙ ΟΚΑ ΔΕ ΠΙΚ
199. [ΑΡΑΩΝ ΑΙΟΥΓΑ ΜΕΤΑΓΓΕΛΟΣ] ΗΛΘΑΝΕΜΟΙΚΙΝ
200. [ΟΙ ΜΕΝ ΑΡΑ ΣΕΦΥΡΟΙ ΔΥΣΑΕΟΣ Ά]ΟΡΟ[ΟΙ]ΕΝΔΩΝ

After 195 there is a line not in our texts, in which ΑΡΗΝ clearly preludes
In line 199. Not improbably this line began with πολλα μεν contrasted with πολλα δε κατ in the next.

196. The MSS. have λατάτωσεν, but there seems to be hardly room for Ν in the lacuna after ει, unless it was written unusually small.

198. ουκα δε Pap., thus justifying Nauck's conjecture: ουκα δ' MSS.

The superiority of the reading here found in the papyrus admits of little doubt. Not only does IPIC receive the digamma to which she is entitled, but the adverb improves the construction, since Iris has two predicates in the next line, άνωσα and μετάγγελος, and a third is decidedly awkward.

Col. 2.

ΧΡΙΩΣΕΝ ΔΕ ΓΥΝΑΙΚΑ ΜΥΧΩΙ ΘΕΑΜΟΙΟ ΝΕΟΙΟ
ΑΡΗ[ΤΟ]Ν ΔΕ ΤΙΟΚΕΥΣΙ ΓΟΟΝ ΚΑΙ ΠΕΝΘΟΕ ΕΘΝΕ Β
224. ΩΚ Α[ΧΙΑΕ]ΥΣ ΕΤ[ΑΡΟΙΟ ΟΔΥΡΕΤΟ ΟΚΣΕΑ ΚΑΙΩΝ
225. ΕΡΠΙΤΙΩΝ ΠΑΡ[Ν ΠΥΡΚΑΙΝ ΑΝΙΝΑ ΣΤΝΑΧΙΩΝ
226. ΗΜΟΣ Δ ΕΟΣΦΟΡΟ[Σ ΕΙΣΙ ΦΟΩΣ ΕΡΕΩΝ ΕΠΙ ΓΑΙΑΝ
227. ΟΝ ΤΕ ΜΕΤΑ ΚΡ[ΟΚΟΠΕΙΠΟΣ ΥΠΕΙΡ ΑΑΑ ΚΙΝΑΤΑΙ ΗΑΟ" Β
228. ΤΗ[ΜΟΣ Π]ΥΡΚΑΙΗ ΕΜΑΡΑΝΕΣΟ ΠΑΤΣΑΣΟ ΔΕ ΦΑΟΣ
229. [ΟΙ Δ] ΑΝΕΜΟΙ ΤΙΑΙΝ ΑΥΤΙΣ ΕΒΑΝ ΟΙΚΟΝΑΕ ΝΕΕΙΟΑΙ

Before line 224 there are two lines hitherto not found in this position in any MS., but occurring, with the difference of χρωσας for χρωσεν and έθηας for έθηκε, in XVII. 36-7. The MSS. of Plutarch, however (Consol. ad Apoll. 30), give the second line, άρτην δε κ.τ.λ., after line 223 of the vulgate, νυμφιου, δε τε θαυμι define δικηνο τοκηας. One would at first sight conjecture that the rhapsodist, or whoever was responsible for the papyrus text, brought in the line χρωσας κ.τ.λ. from XVII. 36 in order to expand νυμφιου, and then not unnaturally added the line άρτην κ.τ.λ., though the τοκηες had already been mentioned in line 223. But then how is the partial coincidence of the quotation in Plutarch with the text of the papyrus to be explained? Do the MSS. of Plutarch really represent what he wrote, and was he merely misquoting the text of the papyrus, or have the copyists omitted the line beginning with χρωσεν? These alternatives are based on the assumption that the papyrus text and the quotation as given by Plutarch had line 223 of the vulgate in its vulgate form. But even that is not certain, and it is therefore possible that the passage in the papyrus was in every line different from the vulgate. Be this as it may, the intrusion of the two lines here is not in the least likely to be due to the scribe who wrote this papyrus. The variations in these earlier Homeric traditions are far too many and too important to be scribes' blunders; moreover this copy of XXIII was most probably corrected no less than that of the two preceding books, and the corrector displayed no objection to these two lines.

We are far from proposing to discuss here the general bearings of these variations, and still further from propounding a positive explanation for them; but it will not be out of place to summarise the results of our fresh evidence, and to treat briefly of some points in the controversy evoked by Professor Mahaffy's publication of the Petrie fragment, on which the new papyri tend to throw light.
First, out of ninety-seven or ninety-eight lines partly preserved, nine (two after VIII. 252 and before XXIII. 224, one after XXIII. 160, 162, 165 and 195) are certainly new to us, four of them being lines which occur either wholly or with a slight change in other parts of the Iliad; to this number must be added two more if iv. (b) Fr. 7 is not part of a duplicate text. Secondly, in four other cases at least (before XXII. 133, 260, after XXII. 262, and the line ending ἰομῶν in Fr. 6 of XXII., in five if we include the line after XXI. 398), what is left is wholly irreconcilable with the vulgate. Most of these probably, all possibly, are new lines. Thirdly, omitting differences of spelling and mere blunders, in thirteen other instances, VIII. 217, 219, 251, XXI. 396, 397, 398, 609, XXII. 49, 154, 341, XXIII. 163, 165, 196, there are readings which are not found in any of the MSS., to say nothing of the numerous differences which must have occurred in many lines with which the new verses were connected. The average difference between a passage from the vulgate and from one of these papyri amounts to about one new line in eight, and one new reading in every six or seven lines of the vulgate—an average which is much the same as that given by the Petrie and Geneva fragments (Nicole Revue de philologie 1893 pp. 101–111). This calculation of averages is however somewhat misleading, as will be shown.

Such being the facts, what are the inferences? So long as the Petrie fragment stood alone, it was possible to discount the importance of its variations from the received text as being accidental, ephemeral, embodying no genuine or early tradition, and valueless for the critical study of the text. This extreme position is no longer tenable. Instead of a fragment of one Ptolemaic Homer papyrus there are now fragments of five—for our fragments of XVI, XXII, XXIII may be treated, as we have shown, as parts of one tradition, if not of one manuscript. Four of these papyri, the Petrie Homer, the Geneva Homer, and ii and iv of this volume, differ very considerably from the vulgate; only one, iii, which is too small to be of much importance, agrees with it. In the face of all this evidence an explanation of the variations as mere scribes' blunders and interpolations is inadmissible. The Geneva fragment and the partial agreement of XXIII. 224 in iv with the quotation of Plutarch show that they were not ephemeral, but a tradition. If their antiquity be doubted, there is the reading of Antimachus in the correction of XXI. 397; and whatever view may be taken as to the value of most of the variations, it cannot be denied that several of them, e.g. XXIII. 198, have seriously to be considered in the critical study of those passages in which they occur.

Secondly, the testimony of these five papyri goes some way to show that if there was any one tradition generally accepted in Egypt in the third century B.C., it was at any rate not our vulgate. While evidence is every year increasing of the unquestioned pre-eminence of the latter in Egypt as far back as the Roman conquest, the evidence for the third century B.C. is tending in the opposite direction. It is clear that the rise of the vulgate into general acceptance took place in the interval. But for that period the only datum is the Geneva papyrus, of about the middle of the second century B.C., and a small fragment of VIII without variants, which we found together with some late Ptolemaic papyri at Bacchias when excavating with Mr. D. G. Hogarth last winter, and which probably dates from the late second or first century B.C.
Thirdly, though the average number of new lines in our papyri is much the same as in the Petrie Homer, the fresh evidence seems on the whole to justify the acute suggestion based on the latter by Meyer (Hermes, xxvii. p. 368), that new lines were not evenly distributed throughout the Iliad, but were much more frequent in those passages where the thread of the narrative was loose. It is in the passages from the eighth and twenty-third books that the new lines are most common, and this appears to be in accordance with his conjecture. From this point of view a comparison of the variations in XXI, XXII, and XXIII, if we are right in supposing them to be all part of one tradition, is particularly instructive. Had the fragments of the twenty-first book alone been preserved, it might have been thought that here was a text which at any rate agreed with the vulgate in the number of lines. But the fragments of the twenty-second and twenty-third books prove that it is not so. They show on the one hand that the greatest divergence in some parts of the same book from the text of the vulgate is quite compatible with the occurrence of long passages which agree with it; and conversely that the greatest caution must be exercised in arguing from even a considerable fragment of this period which, so far as it goes, has the same number of lines as the vulgate.

Lastly, with regard to the vexed question of the relation of the vulgate to the Alexandrian critics and their influence in obtaining its acceptance, we confine ourselves to a single observation. It is unfortunate that our new fragments do not contain any passage where the reading of the Alexandrians is known to have differed from the vulgate. But on the other hand, if it is a valid assumption that, where the texts of the Alexandrian critics are not known to have differed from the vulgate, they agreed with it, then wherever the readings of the new papyri are foreign to the vulgate, they are in every case equally foreign to the texts adopted by the Alexandrian critics; and beside the enormous divergencies between the vulgate and these papyri, its disagreements with the text of Zenodotus and Aristarchus appear comparatively insignificant.

V. Third century B.C. Bodl. MS. Gr. class. f. 45 (P).

Two fragments containing ends of hexameter lines.

Fr. 1 Frontispiece. Fr. 2.

[...] εἰόμαι ἄρ... ωι
[ ΗΔΗΕΣΙΝ insert ]πο[-].... ]πο[-]
[ ΝΗΣ ΑΤΕΦ ΑΤΗΚ insert ]τερον οἰωνοιο
[ ΗΤΕ ΒΕΒΗΚΑΣ insert ]αρ εμοι αληθε[α] δή[
5 ]ΤΩΝ ἈΣΤΥ insert ]παιδαι κε τικτ[η]
[ ΤΟ ΤΕΚΝΗ[ insert ] .]

Fr. 1. 3. Was this what Sophocles had in his mind when he wrote the famous 4th line of the Antigone ending οὐδὲ ἀργὴ ἀτερ, which has caused his commentators
so much trouble? The occurrence of the phrase ἀρετ ἀρτις here is in any case an argument for keeping the MS. reading.

VI. Third century B.C.

Fragments of lost tragedies in various hands.
(a) Brit. Mus. Pap. DCXC.
Four fragments from the middles of columns by the same hand. We have not succeeded in making any of them fit together.

Fr. 1. Frontispiece.

. . . . . . . .
[ΕΥΚ ΜΑΝΙΑΔ]
[A ΦΟΙΒΟΥ ΥΗΣ ΤΕ ΟΜΟΣΠΟΡΟ[Υ]
Ε]ΣΕΛΥΝΕΙC ΔΩΜΑΤΩΝ Τ[
]ΑΣΤΟΧΙΤΗ! ΠΑΞΕΡΩΝ ΕΙΣΕ[  
]Τ[Σ ΤΗΜ ΠΟΛΥΚΤΩΝΩΝ [  
]ΕΚΕΙΕ ΤΗΙΔ ΕΠΟΥΡΙΚΩ ΠΟΔΑ[  
]ΩΣ ΔΕ ΜΥΧΑΛΑ ΤΑΡΤΑΡΑ ΤΕ[  
]ΑΙΠΟΔΑ ΚΑΤΑΠΙΘΕΩ[  
] ΑΛ]ΑΛΛΟΚΟΜΑΙ ΔΕΣΠΟΙΝΑ [  
]ΝΤΩ[..] ΜΗΔ[..]ΚΤΑ[  
] ΝΑ ΚΟΡΗ [  
] ΜΑΚΤ[  
] ΤΟΝ ΧΟΛ[  
] ΠΑΡΟΙΟΕ Τ[  
]Η ΔΩΜΩΝ[  
]ΝΕ[  

Fr. 2.

. . .
[ΠΩΜ[  
[ΓΑΡ[  
[ΣΙΚΕ[  
] ΜΑΛΛΟΝ [  
] ΕΛΕΑΙ[  
] ΘΕΝ[  
] ΧΕΠ[..] ΣΩΣ ΕΙΣ ΚΕ[  
] ΒΕΙ Δ ΕΠ ΑΥΤΩΝ [  
] ΤΕΜΟΙ ΕΙΦΟΣ Α[  
]Ε[..]ΗΕ ΧΗΙΛΗΗ[  
] ΑΜΩΝ Δ ΟΡΑ[  

Fr. 3.

[ΠΕΝ ΟΥΣΙΑΙ  
] [Ν ΛΟΓΩΝ ΥΠΕΡΤΕΡΟΝ  
] ΤΕΙ ΠΟΛΟΝ ΩΣ ΥΠΟ ΣΥΓΟΥ  
]ΡΟΥΜΕΝ ΛΡΙΙΩΣ ΚΑΙ ΣΥΓΓ[  
]ΦΟΡΗ! ΝΥΝ Μ[  

Fr. 4.

[ΩΜΩ[  
[ΩΤΟΤΩΤΟΤΟΤ[ΟΙ  
] ΑΥΤΑΣ Δ ΟΡΩ[  
] ΑΝ ΤΗΝΑΗ[  
] ΑΓΡ[..]ΥΦΩ[  
] ΑΛ[  
2 lines obliterated.  
]ΙΝΟΣ[
(b) Brit. Mus. Pap. DCXCI a.

[ΚΑΤΙ][
   ][
   ]Τ[  
   ]ΩΙ Π[ΠΑ]ΞΕ[  
5   ]Ω ΤΑ ΠΟΛΛΑ [
   ]ΤΟΝ Η ΜΟΝΟΣ[  
   ]Δ ΕΠΡΑΧΘΗΜ[ΕΝ  
10   ]Α ΠΙΣΤΕΥΕΙ[  
   ]ΤΕΩΣ ΑΠΙΣΤ[[  
15   ]ΠΡΑ[Γ]ΜΑ Κ[  
   ]Α ΠΡΟΜΗ[  
   ]Η ΜΗΘΗ[  
   ]Η ΧΡΗΣΙ[.]Μ[  
   ]ΤΙ ΜΗ ΠΕΙΡΩ[  
   ]Η ΚΑΚΟΥ ΜΙ[  
20   ]ΟΝ ΕΜ ΜΗΝΗ[Η[  
   ]ΠΟΛΛΑΚΙΣ ΓΑΡ[  
   ]ΑΛΛΟΝ ΕΡΚΑ[  
   ]ΕΥΦΗΜΩΝ ΘΥ[  
   ]ΝΩΣ ΤΗ [. ΕΝ[  

(c) Brit. Mus. Pap. DCXCI b.

Fr. 1. Frontispiece.

[N ΟΜΟΙΟΝ ΚΑΙ [  
   ]ΑΥΤΟΙΚ ΤΟΙΚ ΓΑ[  
   ]ΔΩΣΕΙ ΚΑΚΟΝ [  
   ]ΚΚΟΝ Δ ΟΥΔΕ[  
25   ]ΕΛΛΗΝΟΜΕΝ [  
   ]ΤΥΡΑ . [  

Fr. 2.

[. Α ΠΑΛΑΙ  
   ] . ΑΧΗ  
   ] . ΗΙ ΜΟΝΟΝ  
   ]ΝΙΩΝ ΠΑΝΕΙ  
30   ]ΑΝ ΠΗ ΒΑΛΩΝ  
   ]ΠΟΙ ΓΑΜΟΝ  
   ]ΜΟΙ ΔΟΚΕΙ[  
   ]ΣΩΝ ΕΝ Ε . [  

VII. Third century B.C.

(a) Brit. Mus. Pap. DCXCII.

Portions of two columns from a lost philosophical work. The papyrus had been covered with a thin coating of plaster and then painted red, so that the ink is extremely faint throughout and in the first column is obliterated except a few letters at the ends of lines. We give a transcript of the second column, in the reading of which we have been much helped by several suggestions from Dr. Henry Jackson, subsequently verified in the papyrus.
1. The δ of ἀνδρ may be A, and the ε of ἐγν may be C and a letter (O ?) may be obliterated after N. ἐγνωκ ε is possible.

10. δικαίολος is found in the Schol. to Soph. O.C. 237.

15. The τ of τα is written above K erased.

(b) Bodl. M.S. Gr. class. e. 63 (P).

Fragments of a philosophical work in a small neat hand rather resembling that of the Antiope fragments. The letters are often extremely faint.

Fr. 1, Plate II.

Col. 1.

... ... ... ... ...

[ΤΟ]ΙΟ ... ΠΙΣΤΕΡΟΙ[ ...[ ...]
[Τ]Ι ... ΘΕΙΟΙ[ ...[ ...]
[Ν] ΕΠΕΙΔΑ[ ...[ ...]
[ΝΕΙ]ΤΙΝ[ ...[ ...]

5[Π]ΟΛΑΚΙΣ[ ...[ ...]
[Ν]ΚΑΙΩΝ[ ...[ ...]
[ΑΡΙΕ[ ...[ ...]

Col. 2.

[ΩΤΟ]

[ ...]

[ ...]

[ ...]

[ ...]

[ ...]
NEW CLASSICAL FRAGMENTS

10 ΧΥΘΝ ΔΟΙΗΜΕΝ
ΔΕΞΙΑ ΚΑΤΑ Τ[ . ]
[ . . . ] ΤΟΥΤΟ Ν[ . . . ] ΕΙ[ . . . ]
ΤΟΥΤΟ ΚΥΝΟ[ . . . ]
ΤΟΥΤΟ Ν[ . . . ]ΑΝ[ . ]
[ . . . ]ΙΝ
[ . . . ]ΝΟ[ . . ]ΘΕΝ

15 ΑΛΛΑ [. . ]Ν .. ΙΝ ΤΗΝ
ΝΑΝΟΜΟΙΟ ΔΗΤΑ
Ν[ . . . ]ΕΡΗ[ . ]ΕΝ
[ . . . ]

Frs. 2 and 3, tops of columns.

Col. 1. ΔΕΟC
Col. 2.
ΑΥΘΝ Μ[ . . . ]Τ [. ]
ΚΑΙΟΝ ΕΚΤ[ . . ] Ν[ ]
ΤΟΥ ΑΛ[ . . . ]Α[ ]
ΚΗΩΣ[ . . . ]ΝΑ[ ]
5 ΚΑΙ Α[ . . ]ΤΟΝ Τ[ ]
ΤΟΙΚ ΑΝΑΗΘ[ ]
ΔΑΚΡΥΟΥΣΙΝ[ ]
[ . . . ] ΔΕ ΦΥ[ ]
[ . . . ]
Frs. 6 and 7.
[ . . . . . . . . . ] ΕΙ[ ]
[ . . . . . . . . . ] ΔΟΝΤΟΝ[ ]
[ . . . . . . . . . ] ΟC ΔΕ[ ]
[ . . . . . . . . . ] ΕΩΝ ΕΧΟΝΤΕΙΓ[ ]
5 [ ]
[ . . . . . . . . . ] ΗC[ . . ] Θ[ ]
[ . . . . . . . . . ] Α[ ]
[ . . . . . . . . . ] ΟΥΔ[ ]
Τ[ . . . ] ΓΡΗΝ ΔΑΚΡΥ[ ]
10 Κ[ . . . ]ΜΗΝ ΚΑΙ ΔΙΑ ΤΙ ΚΟΙ[ ]
C

ΚΑΙ Α[
[ ]
Ν[ ]
ΠΑΘ[ ]
ΕΩΤ[ ]
ΔΕΙΝ[ ]
ΚΕΝ[ ]
ΤΙΝΟ[ ]
Κ[ . . ]ΙΜ[ ]
Τ[ ]
. . . .
Fr. 4.
. . . .
ΑΛΛΟΝ[
ΑΝΤΙΚ[ ]
ΤΗΝ Δ[ ]
. . [ ]
. . .
Fr. 5, bottom of column (?)
. . . .
ΤΩ[ ]
ΑΑ ΠΑΡΑ[ ]
ΑΕΓΟΜΕΝΑΣ[ ]
ΙΟΝΩΣ ΟΥ ΔΕΙ Τ[ ]
5 ΥΝΗΕ Ε[ ]
ΑΒΑΛΕΙΝ Ε[ ]
ΟΙΚ ΠΑΘΕΙ[ ]
Ν ΕΕΩΣ Τ[ ]
ΘΑΥΜΑΙΚ[ ]
10 ΝΑΚΕΝ[ ]
Fr. 8.
. . [ ]
. . [ ]
. . [ ]
It is possible that Frs. 2 and 3 join Frs. 6 and 7 in such a way that line 6 of Fr. 3 and line 4 of Frs. 6 and 7 come together. There would however be room for one letter only between ΑICΘ and ΕΩΝ, and it is difficult to extract an intelligible word. It is also uncertain whether Fr. 6, containing the first one or two letters of the column, and Fr. 7, have been rightly connected. In line 12 the occurrence of ΤΙ in Fr. 6, and ΤΑΙ in Fr. 7 at two letters' distance, may be only accidental.

VIII. Third century B.C.

(a) Brit. Mus. Pap. DCXCIII.

Two fragments, both from the bottoms of columns, apparently in lyric metre. The word ἄντρογέω, which probably occurs in Fr. 1. 4, is found only in Pindar (Ol. iii. 36).

Fr. 1.

[ΔΩΜ
ΠΑΕΦΟΡ[Ν ΑΕ[...]]ΠΟΜΩΝ ΕΝ[...
ΠΙΝΕΡΤΕΡΟΝ ΑΥΓΗΙΟΝΥΚΙ[...
ΠΙΦΙΜ ΑΝΤΕΦΛΕΙ[...]]ΝΝΕΚ[...
ΤΕΚΝΟΝ Ω ΤΕΚΝΟΝ Ε[...
ΑΑ ΤΑΞ ΔΑΡΔΑΝ[...
ΥΤΑΤΑ ΤΕ ΔΕΑ[...]

Fr. 2.

[ΜΜΕΛΕΟΣ Δ[...]Ω[...
ΚΦΥΓΟΝ ΛΑΚΑ[...
ΑΤΑ ΜΕΝ ΣΚΟΤΕΑ[...
ΑΙΚ ΔΕ ΠΟΤΜΟ[...
ΑΡΜΕΝΟΣ ΩΛΕ[...
ΤΑΣΤΟΠΕΣΑΣ Ε[...
ΚΕΡΙΝΩΝ Π[...
ΑΠΟΣΦΑΛΤ[...
ΚΩ ΥΠΕΝ[...

(b) Brit. Mus. Pap. DCXCIV.

Two fragments in comic Iambics. Both contain the tops of columns, and it is possible that they were once joined. If so, only a small strip containing three or four letters in each line has been lost between the second column of Fr. 1 and Fr. 2. Owing to the faintness of the writing, the readings are often uncertain.
NEW CLASSICAL FRAGMENTS

Fr. 1.

Col. 1.

[Ἀ]ΠΑΘΗΝ .... ΤΟ ΜΕΤΑ .... ΤΗΚΕΙΝ

[ΣΚΟΠΕΙΝ ΠΡΟΣΙΕΝΑΙ ΠΑΣ] ........... ΑΠΑΫ[]

[Ε]Ι ΔΥΝΑΤΟΝ ΕΤΙ ΤΗΚ ΚΟΡΗΚ ΑΥΤΟΝ ΤΥΧΕΙΝ

ΖΗΤΗΣ ΑΝΟΙΑΚ ΜΕΤΟΤΟΝ ΗΝ Τ ....... Ν ....

5 [ΕΠΟΙΗΧΑ Α ΜΟΙ ΠΡΟΣΕΤΑΤΤΕΝ ΕΥΡΩΝ ΟΙΣΙΑΝ]
ADYΝΑΤΟΝ ΗΝ[

AYTHN NOMAPX[

ΕΝ ΖΗΛΟΤΥΠΙ[AI

TΙ

.... .... .... .... .... .... ....

Fr. 2.

ΕΥΘΥΣ ΣΥΛΛΑΒΗΣ ΜΙΑΚ ΤΙ ΠΥΡ

] ΟΝΟΜΑΤΙ ΤΟΥΤΟ ΠΥΡ ΑΚΗΚΟΑ

]ΠΕ ΝΙΚΑΙΚ ΑΓΑΘΟΣ ΕΙ ΤΗΝ ΕΛΛΑΔΑ

]. ΛΟΓΗΚΑΙ ΠΑ .... ΑΥ .... ΔΕΙ . [

5 ]Α ΜΙΚΡΟΥΣ ΦΟ[. ]ΡΕΦΟΔ[ ]Ν ΕΛΛΑΔ[.] ΔΟΥΣ ΠΟΤ ΕΝ[

(1) Col. 1, 4. The first three letters of the line look more like ΖΠΥ than anything else; N of ΑΝΟΙΑΚ might be Μ.

5. ΟΙΣΙΑΝ seems to be a proper name, but it has no parallel; ΟΥΣΙΑΝ was certainly not written.

(2) 6. ΕΛΛΑΔ[.] : the reading is very doubtful; the first letter may be Ε or Α; one has been written over the other, and it is difficult to determine which was intended to stand.

IX. First or second century A.D. Bodl. MS. Gr. class.

f. 46 (P). 3 3/4 x 4 7/8 in.

Fragment of Demosthenes’ oration περὶ τῆς παραπρεπείας containing § 10 (p. 344), written on the verso of an official document of some kind. The scribe appears to have been a careless one as there are several mistakes. ι adscript is written thrice, omitted once. We append a collation with Bekker’s text.

[ΕΣΤΙ ΤΟΙΝΥΝ 0]ΥΤΟC 0 ΠΡΩ[ΤΟC ΑΘΗ

[ΝΑΙΩΝ ΑΙΚΟΟ]ΜΕΝΟC ΦΙΛΑΙΤΠΟΝ

[ΩC ΤΟΤΕ ΑΗΑΗΓ]ΟΡΩΝ ΕΦΗ [ΕΠΙ

[ΒΟΥΛΕΥ]ΟΝ[ΤΑ ΤΟIC Ε]ΛΑΗΣΙΝ ΚΑΙ Δ[I

C 2
GREEK PAPYRI, SERIES II

5 [Α]Φ[Θ]ΕΙΡΟΝΤ[Α ΤΙΝΑΣ Τ]ΩΝ ΕΝ ΑΡΚΑΔ[Ι]
A ΠΡΟΕΣΤΗΚΟ[Τ]ΩΝ[Ν] ΚΑΙ ΕΞΩΝ ΙΧΧΑ[Ν]
ΔΡΟΝ ΤΟΝ ΝΕΟΠΙΟΛΕΜΟΥ ΔΕΥΤΕΡΑ
ΑΓΩΝΙΣΘΝ ΚΑΙ ΠΡΟΣΙΩΝ ΜΕΝ[ΤΗ]
ΒΟΥΛΗΙ ΠΡΟΣΙΩΝ ΔΕ ΤΩΙ ΔΗΜΩΙ ΠΕ[ΡΙ]

10 ΤΟΥΤΩΝ ΚΑΙ ΠΕΙΣΑΙ ΥΜΑΣ ΠΑΝΤΑΧΟΥ
PREŚBEIC ΠΕΞΩΝΙ ΤΟΥ ΑΞΑΝΤΑΣ ΔΕΥ
ΡΟ ΤΟΥ ΠΡΟΣ ΦΙΛΙΠΠΟΝ ΠΟΛΕΜΟΥ /

4. ΕΙΛΗΒΙΝ : ΕΛΛΗΝ Βέκκ.
7. ΤΕΥΤΕΡΑΓΩΝΙΣΩΝ.
8. ΚΑΙ : ομ. ΜΣ.
10. The MSS. vary between πανταχοί (ς), πανταχοῦ (FYQ), and πανταχή (vulg.): Bekk. adopts the first.
   The MSS. have τοὺς συμβολές δεύρο τοὺς βουλευσμένους περί τού πρός Φίλιππον
   πολέμου. The omission of τοὺς βουλευσμένους περί is clearly due to the fact that
   in the archetype a line beginning ΡΟΤΟΥΣ was immediately followed by one
   beginning ΡΙΤΟΥ.

X. About the second century A.D. Bodl. MS. Gr. class.
   f. 47 (P). 5 × 2½ in.

Fragment of Demosthenes' oration πρὸς Φορμίωνα containing the end of § 5 and §§ 6–7 (pp. 908–9). The papyrus is written in a careful
semi-uncial hand; ι adscript is written five times, omitted once.

Col. 1.

POY Λ[ΑΜΠΙΔΟΣ ΧΙΛΙΑΣ]
ΔΡΑΧ[ΜΑΣ ΔΕΩΝ ΔΕ ΑΥ]
ΤΟΝ Κ[ΑΤΑΓΟΡΑΣΑΙ ΦΟΡ]
ΤΙΑ ΑΘΗΝΗΔΕΝ ΜΝΩΝ

5 ΕΚΑΤΟ[Ν ΔΕΚΑΠΕΝ]
ΤΕ ΕΙ ΗΜΕΛΕ ΤΟΙC
ΔΑΝΙ[ΣΤΑΙΣ ΠΑΣΙ ΠΟI]
ΗΣΑΙ ΤΙ[Α ΕΝ ΤΑΙΣ ΣΥΓ]
ΓΡ[ΑΦΑΙΣ ΓΕΡΑΜΜΕ]

Col. 2.

[ Δ]Η
[ΓΙΚΑΑΙΟ[ΑΙ ΥΜΙΝ ΕΓΩ]
[ΓΑΠ Ω AN]ΔΡΕΣ ΑΘΗΝΑΙ
[ΟΙ ΕΔΑΝ]ΕΙΣΑ ΦΟΡ

5 [ΜΙΩΝ] ΤΟΥΤΩΝ ΕΙ
[KΟΣΙ ΑΝΝΑ] ΑΜΦΟ
NEW CLASSICAL FRAGMENTS

[ΠΕΡΙΠΛΟΥ]Ν ΕΙĆ ΤΩΝ
[ΠΟΝΤΟΝ] ΕΠΙ ΕΤΕΡΑ
[ΥΠΟΘΗΚ] ΚΑΙ ΣΥΓ
10 [ΓΡΑΦΗΝ] ΕΘΕΜΗΝ
[ΠΑΡΑ ΚΙΤΤΩ]Ν ΤΩΙ
[ΤΡΑΠΕΖΙΤ]ΗΙ ΚΕ
[ΛΕΥΟΥΣΗ]ΔΕ ΤΗΣ
[CΥΓΓΡΑΦΗΣ ΕΝΘΕΘΑΙ

Col. 2, 2. ΔΡΑΧΜΑΣ; so ΣΕΩ; om. Bekker with some MSS.
7. ΔΑΙ[ΣΤΑΙΚ]: δανειστάσι Bekk.
8. ΠΟΙ[ΗΚΑΙ]: ποιήσει Bekk. with most MSS. ποιήσ FQ. On the use of the
aorist infinitive after μελλόν cf. Phrynichus (315, p. 420, ed. Rutherford), μελλόν
ποιήσαι, μελλόν θείω, ἀμορτήματα τῶν ἀνάχων εἰ τις οὐτο συντάσσει.

XI. Plate IV. Third century A.D. Bodl. MS. Gr. class.

f. 48 (P). 3\textsuperscript{3}{\textfrac{1}{2}} \times 5\textsuperscript{1}{\textfrac{1}{2}} in.

Parts of two consecutive columns from the lost Περίτωξεν of Pherecydes of Syros. This identification—due originally to Dr. W. Leaf—is based on the well-known quotation in Clemens Alexandrinus (Strom. 6, p. 621), most of which is contained without variation in col. 1. There is therefore no room for doubt that we have here a fragment of what at any rate passed for the work of Pherecydes in Clement's day. That this was more than a collection of fragments we know on the authority of Diogenes Laertius, who asserts that Pherecydes' book was then still extant, and quotes its opening words (Vit. Phil. i. 11. 6). The testimony of Celsus (ap. Orig. c. Cels. i. p. 14) is no less explicit. Whether this βιβλίον, of which the present fragment now offers a fair specimen, can be accepted as the genuine writing of Pherecydes is another question. We know from Josephus (C. Apion. i. p. 1034 E) that what had been handed down as the work of the earliest philosophers, and among them Pherecydes, was by no means free from the suspicion of the Greeks themselves. Similar doubts have been entertained in more recent times; but at all events the obscurity and symbolical language which displeased Heine (Mem. de l'acad. royale des Sc. et belles Lettres de Berlin, 1749 p. 303 ff.) cannot be urged
against the new fragment. The impurity of the dialect need be no stumbling-block. In the case of so old a writer, and moreover a writer of prose, much may be laid to the account of copyists. The occurrence of the two forms ποιεῖσθαι and ποιέσθαι within the space of ten lines (col. 1, lines 1 and 10) afford a good instance of the gradual corruption. The form Zας as employed by Pherecydes is not new (cf. Clem. Alex. l. c., Eustath. p. 1387, 24), and has before now excited remark (cf. Diels, Archiv f. Geschichte d. Phil. i. 1 p. 12); it seems to have been also used by Pythagoras (ap. Porph. V. P. 17). On the whole we may say that there is nothing in the passage incompatible with genuineness, though this is as far as the present data will carry us.

The precise subject of the two columns is not made perfectly clear. We are expressly told by Eratosthenes (Kat. 3) that the marriage of Zeus and Hera had been described by Pherecydes; and the words put in the mouth of the former at the beginning of col. 2, σεό γὰρ τοὺς γάμους εἶναι, decidedly suit the supposition that this is part of the description to which Eratosthenes referred. That the occasion was an important one is emphasized by the remark that it formed a precedent for gods as well as men. On the other hand has to be set the very anthropomorphous description of the preparations for the ceremony, though this may not have been out of harmony with the ideas of the age.

But whatever may be the view adopted, the context in which Clement's quotation, Ζας ποιεῖ φάρος μέγα, κ.τ.λ., is now shown to have occurred, makes the natural identification of the φάρος here described with that mentioned in another place by Clement in connexion with the ύπόπτερος δρός (Strom. 6. 642 A), somewhat doubtful. Hitherto the presumption was that the two quotations were taken from the same passage. It now becomes tolerably evident that they were not. It is obvious that the φάρος made by Zeus on this occasion was simply the marriage coverlet. The other φάρος πεποικιλμένου which was placed on the oak tree, the whole having some symbolical meaning and generally regarded as an allegory of the Creation, may indeed have been similar, but this we do not know. And it may be pointed out how much more natural Clement's comparison between the φάρος of Zeus and the shield of Hephaestus becomes on this view. The repetition of the idea of a god making a work of art is all that he intends to notice.
The hand of this papyrus appears to be rather anterior in date to that of xii, but belongs to the same type.

Col. 1.

ΤΩΙ ΠΟΙΟΥΣΙΝ ΤΑ Ο[1]ΚΙΑ
ΠΟΛΛΑ ΤΕ ΚΑΙ ΜΕΓΑΛΑ
ΕΠΕΙ ΔΕ ΤΑΥΤΑ ΕΞΕΤΕ
ΛΕΣΑΝ ΠΑΝΤΑ ΚΑΙ ΧΡΗ

5 ΜΑΤΑ ΚΑΙ ΘΕΡΑΠΟΝΤΑΣ
ΚΑΙ ΘΕΡΑΠΑΙΝΑΣ ΚΑΙ
ΤΑΛΛΑ ΟΣΑ ΔΕΙ ΠΑΝΤΑ
ΕΠΕΙΘΑ ΠΑΝΤΑ ΕΤΟΙ
ΜΑ ΓΙΓΝΕΤΑΙ ΤΟΝ ΓΑ

10 ΜΩΝ ΠΟΙΟΥΣΙΝ ΚΑΠΕΙ
ΔΗ ΤΡΙΤΗ ΗΜΕΡΗ ΓΙ
ΓΕΝΕΤΑΙ ΤΩΙ ΓΑΜΩΙ ΤΟ
ΤΕ ΖΑΚ ΠΟΙΕΙ ΦΑΡΟΣ ΜΕ
ΓΑ ΤΕ ΚΑΙ ΚΑΛΩΝ ΚΑΙ

15 ΕΝ ΑΥΤΩ ΠΟΙΕΙΣΙΛΕΙ ΓΗΝ
ΚΑΙ ΩΓΗ[Ν]ΟΝ ΚΑΙ ΤΑ Ω
ΓΗΝΟΥ ΑΣΩΜΑΤΑ . . . .
...]Πι[ . . . . . . . .
- - - - - - - - - -

Col. 2.

ΓΑΡ ΚΕΩ ΤΟΥΣ ΓΑΜΟΥ[Τ]
ΕΙΝΑΙ ΤΟΥΤΟΙ ΩΣ ΤΙΜ[Ω]
ΣΥ ΔΕ ΜΟΙ ΧΑΙΡΕ ΚΑΙ . Ρ[. .
_ΙΣΩΙ ΤΑΥΤΑ ΦΑΓΕΙΝ ΑΝ[Α]
_ΚΑΛΥΠΤΗΡΙΑ ΠΡΩΤΟΝ
_ΓΕΝΕΟΙΑΙ ΕΚ ΤΟΥΤΟΥ Δ[Ε]
_Ο ΝΟΜΟΣ ΕΓΕΝΕ[Τ]Ο ΚΑΙ
_ΘΕΟΙ ΦΙ ΚΑΙ ΑΝΩΡ[ΩΝ]ΟΙ!
_ΣΙΝ Η ΔΕ ΜΙ[ . . . . . .
_ΤΑΙ ΔΕΞΑ[. . . . . ]
_ΦΑ[. . . . . . . . . .]
_Σ[. . . . . . . . . .]
_ΚΑ[. . . . . . . . . .]
_Ω[. . . . . . . . . .]
_ΘΡ[. . . . . . . . . .]
_ - - - - - - - -

Col. 1, 11. H has very likely fallen out after ΚΑΠΕΙΔΗ.

15-17. The lacunae are filled up from Clem. Alex. Strom. 6, p. 621 A.

16. ΩΓΗ[Ν]ΟΝ: cf. the note of Sturz, Commentatio de Phr. p. 46.

18. The letters are fairly certain; the second is quite clearly not 0 or T, so ΥΠΟΝΠΕΡΟΣ is excluded.

Col. 2, 1. The last word of the preceding col. was perhaps a participle with the meaning 'ordaining.'

3. ΧΑΙΡΕ is ambiguous: the meaning depends upon the view taken as to the person addressed; the speaker is presumably Zeus.

4. The numeral in the margin probably denotes a new chapter, and indicates that this was a continuous work, not a collection of extracts; cf. Introd.

ΑΝΑΚΑΛΥΠΤΗΡΙΑ: Pollux, Όν. III. 36, says: οὐ μόνον ἡ ἡμέρα ἐν ἐν ἠ ἐκκαλύπτει τὴν κύμβην ἀντο καλπίτας, ἀλλὰ καὶ τὰ ἐπ' αὐτῇ δῶρα. Either meaning will suit this passage, but the first seems preferable.

9-11. The lacunae may be filled in various ways; Η ΔΕ ΜΙΕΙΚ ΓΙΓΝΗΣ ΤΑΙ ΔΕΞΑΜΕΝΗΣ ΤΟΙ ΦΑΡΟΣ would perhaps fit the context.
XII. *Plate III. Late third century A.D. Brit. Mus. Pap.*

DCXCV a. $4\frac{1}{2} \times 3\frac{1}{2}$ in.

Fragment of a lost tragedy with scholia, probably from the Melanippe Desmôtis of Euripides, if Prof. Mahaffy’s conjecture ΜΕΛΑΝΙΠΠΗΝ in line 7 is right. The first seven lines are in iambics, the eighth is no doubt the beginning of a chorus. The scholia are written in a late third or early fourth century A.D. cursive hand, which is important as showing that the broad rather sloping uncial in which this and so many other papyri are written, go back to the third century A.D. Cf. xi, xiii, the Ezekiel fragment in *Gr. Pap.* I. v, the Homeric fragment no. iv of that volume, Brit. Mus. Pap. CXXVI *recto*, containing part of the second, third, and fourth books of the Iliad, and the long magical papyrus, Brit. Mus. Pap. XLVI, which are all written in this type of uncial.

The *verso* contains a much effaced petition addressed to the god Socnopaeus (cf. B. U. 229 and 230), in a hand of the same period as the scholia.

| ουςων καὶ νυ- | ΑΥΤΑΙ ΛΑΛΟΥΣΑΙ ΤΟΝ[ |
| ουςι βουλεύονσι | ΤΡΥΧΟΥΣΙ ΠΟΛΛΟΙΣ ΤΙ[ |
| οίκτον ἔχει | ΚΑΚΟΥΜΕΝΑΙ ΓΑΡ Ν[ |
| πεντα- | ΥΠΟ ΜΗΤΡΥΩΝ ΤΕ ΚΑΙ[ |
| ὕλον ἔν ω | ΟΥΚ ΗΑΘ ΑΡΗΣΩΝ ΑΛΛΑ |
| λάζονται | ΝΥΝ ΟΥΝ ΑΠΟΙΝΑ ΤΙ[ |
| ὄντων κ | ΚΑΤΑ ΤΗΝ ΜΕΛΑΝΙΠΠΗΝ |
| | ΆΛΛΑ ΖΕΣΤΩΝ ΕΤΙ[ |

Scholia, line 2. The lacuna has no doubt to be filled up with another verb; νυ- (for νοθ- [θεοθ]) may be conjectured; but it is quite uncertain how many letters are lost. ‘Women worrying with superfluous advice’ seems to have been the gist of the text.

XIII. *Third or early fourth century A.D. Brit. Mus. Pap.*

DCXCV b. $7 \times 3\frac{1}{2}$ in.

Portions of two columns from a prose work, written, this fragment would suggest, in Platonic style. The subject under discussion is seemingly poetic composition.
NEW CLASSICAL FRAGMENTS

Col. 1.

<table>
<thead>
<tr>
<th>line</th>
<th>transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>ΤΩΝ ΑΕΙ ΔΕ</td>
</tr>
<tr>
<td>10</td>
<td>ΤΕΚΜΑΙΡΟ</td>
</tr>
<tr>
<td>15</td>
<td>ΕΙΠ ΑΥΤΗΝ</td>
</tr>
<tr>
<td>20</td>
<td>ΕΙΔΕΝΑΙ</td>
</tr>
</tbody>
</table>

Col. 2.

<table>
<thead>
<tr>
<th>line</th>
<th>transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>ΑΥΤΟΝ[</td>
</tr>
<tr>
<td>10</td>
<td>ΤΟΙΣ ΕΞΟ[</td>
</tr>
<tr>
<td>15</td>
<td>ΧΟΜΕΝ[</td>
</tr>
<tr>
<td>20</td>
<td>ΤΑ ΟΥΤ'[</td>
</tr>
</tbody>
</table>

Col. 2, 8. ΕΙΠΕ: this word, taken in conjunction with ΕΓΩΓΕ in lines 12 and 17, is suggestive of dialogue.

16. ΠΟΙ[ΘΗΣΕΙ]: the proximity of ΤΡΑΓΩΔΙΑ (line 20) makes it likely that this is the substantive, and not the future of ποιο.

The margin at the top of the papyrus containing the above two columns, as well as the verso, is filled with semi-cursive writing of about the same period, which seems to give an account of the embalmment and burial of an Apis bull. Phrases like μύρον Αιγύπτιον, ἐπιλέθησαν [ὁ]ΙΣΕΤΟΥ . . . καὶ πένθους . . . τοῦ Ἀπεως, ἡ δὲ κεδρία ἐπιχύν[τοι θ?, λούσαντες τὸν δ'] . . . leave little room for doubt about the theme. Osiris and perhaps Isis are also mentioned. The writing is however too much obliterated to be of much value; and there is nothing to show whether it is a fragment of a literary work or an occasional composition.
II. PAPYRI OF THE PTOLEMAIC PERIOD

XIV. Third century B.C. From the Fayoum.

The following four papyri formed part of a papyrus case for the feet of a mummy. The various documents used were stuck together with water, and the outside plastered and painted. In those from the inside layer, (a), (c), and (d), the ink has run owing to the water, and in several places is so faint as to be almost or quite undecipherable. In (b), most of which was plastered and then painted, the ink, after the plaster is removed, is generally fresh, but some parts of it which only received a coating of red paint are very difficult to read. The Greek documents belong to the correspondence of a certain Asclepiades, who seems to have been an important official in the service of the διονυσίας at Alexandria, but having relations with the Fayoum. They belong to the reign of Philadelphus or Euergetes I.

(a) 270 or 233 B.C. Bodl. M.S. Gr. class. c. 30 (P). 11 1/2 x 4 1/2 in.

Letter from Apollonius to Asclepiades. The writer, an official, after apologizing for troubling Asclepiades, says that he is forced to ask him to provide a donkey and some wheat. The reasons for his making this request are, owing to the faintness of the ink in lines 7–13 and the consequent uncertainty of several readings, obscure, but the obstacle to Apollonius obtaining what he wanted before seems to have been the agent of Asclepiades, who had declined to give the order without Asclepiades' consent, though Demetrius, the ἄρχων ἀκριβῶς, had agreed to it. Apollonius accordingly asks Asclepiades to supply him with the donkey and wheat through Arimouthes, a member of the military caste of μάχαμοι.
'Απολλώνιος Ἀσκληπιάδει
χαϊρειν. τεταγμένος
ἐπὶ[...] τῷ[...]οι, διὰ ἀναπαύον ἄγω
ἐν τῶι ἐξιγιαί, ἔαν ἐνδεχόμενον
ἡ, μηθὲν σε ἐνοχλήσειν μηδ’ ἀ-ξίωσείν, ἀναγκάζομαι οὐ βουλό-
μενος ὑπὸ τῶον φανέρτων ἄπαι
οικεῖον δύτων ἕμοι αξίον σε.
διὰ, ἔαν σοι δόξηι εὐγνώμον εἶναι,
τὼν δῶν καὶ τὰς δὰ τῶν πυ(ρων),
ἀ δει, πόρισόν μοι εἰς τὴν τροφὴν
τῶν περὶ ἐμὲ σωμάτων ἐπὶ βουκόλων
καλὸς συμειασχόμενοι δὲ ὑπὸ
Δημητρίου τῷ ἀρχιφιλακίτου.
αξιωθέης δὲ ὑπ’ ἐμοῦ, διὰ τὸ
διατετηρηκέναι ἐμαυτόν μη-
δένα τρόπον ἐνοχλεῖν, αξίμενως
[ἀν συνέταξαν τὸ παρ’ αὐτῶι ἀποδοῦναι,
ὁ δὲ παρὰ σοῦ οὐκ ἔφη δύνασθαι
ἀνευ θῆς σῆς γνώμης ἀποδοῦναι,
διὸ αξιῶ ἐὰν σοι δόξηι συντάξεις
ἀποδοῦναι Ἀριμούθηι τῶι μισθωτῶι
μαχίμωι.
ἐρρωσο. (ἐτούς) χε
Παῦνι η.

On the verso
παρ’ Ἀπολλώνιου
'Ερμίου. (ἐτούς) χε Παῦνι η. Ἀπολλώνιος
περὶ ὑποζυγίου Ἀσκληπιάδει.

3. Perhaps [παρ’]οι; cf. line 10.
10. The letter after δα is not unlike the sign for ἀρτιβας, but the α of δα is
certain and cannot be Λ the sign for ἓ. Nor will δαπτα, i.e. δαπανος, suit.
12. σωμάτων: apparently slaves; the genitives in this and the next line seem to
be absolute rather than dependent on τροφὴν, which probably refers to τὴν ὀνομ. The donkey was the principal subject of the letter, as is shown by περὶ ὑπομνήματος in line 28.

13. A participle or adjective to be contrasted with συνεισχομένων is wanted at the beginning of the line. The second letter of καλὸς may be ο, the third μ or ρ, the fourth η.

15. ἐξίδωθείς: sc. Demetrius.

\( (\delta) \) 264 or 227 B.C.

Letter from Apenneus to Asclepiades, announcing the preparation of provisions and means of transit for Chrysippus the διοικητὴς, a visit from whom was expected. Chrysippus seems to have had a predilection for birds.

ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου [τοῦ ἄρχισωματο]φύλακος καὶ διοικητοῦ
λευκομετόπους δέκα, χήνας ἢμέρους π[έ]τα, ὀρνιθας πεντήκοντα·
[δ]ιὰ χήνες πεντήκοντα, ὀρνιθας διακόσια[ι], περ[ὶ]στρίδες ἐκατὸν
συνκεχρή-
5 με[θ]α δὲ δόνους βαδιστὰς πέντε καὶ τοῦτων τὰς . . . ., ἐτοιμά-
καμεν δὲ
καὶ τοὺς τεσσαράκοντα δόνους [τοὺς σ]τριῳφόρους· γυνὰμ[ε]θα δὲ
πρὸς τῇ ὀδόποιαι.

ἔρρω[σο] (έτους) κβ Χοίαχ δ.

On the verso
(έτους) κβ Χοίαχ δ. Ἀπεννεύς Ἀσκληπιάδει
ξενίων τῶν ἡτοιμασμένων.

2. The occurrence of the complimentary title ἄρχισωματοφύλαξ, which just fits the lacuna, is remarkable, as in the Petrie papyri these titles were conspicuous by their absence.

3. λευκομετόπους are most probably birds of some sort. περιστρεφοῦς are young pigeons.

5. Probably a word for saddle or harness is lost in the lacuna; ἀστράβας, though attractive, does not suit.

6. ὀδόποιαι: with this repairing of the roads against the arrival of the dioecetes compare the preparations for the visit of Philadelphus to the Fayoum, Petrie Pap. II, p. [43].
Letter from Asclepiades to Polycrates, requiring the presence of a certain Timoxenus who was wanted to go to Alexandria. The letter was forwarded to Aristodorus, without whose consent Timoxenus was not able to come, by Polycrates, who adds himself a request for the necessary permission. The letter of Asclepiades is written in a remarkably fine bold hand.

On the verso, written by the 1st hand

Πολύκρατει.

4. λειτουργησαι.  5. Βουλομενοι is written over χρειαν εχομεν erased.  6. l. δ’ ουκ εφη.  Were the papyrus two or three centuries later the ν of έφη might be read as η, but the occurrence of the ι shaped η in its fully developed form so early as this would be quite without parallel. The letter is still in a transitional form at the end of the second century B.C.  7. χαριεισαι is apparently due to a confusion of χάρισαι with χαρει.

3. την πόλιν: i.e. Alexandria, as line 5 shows.

(d) Bodl. MS. Egypt. f. 3 (P).  6 × 4½ in.

Subscription to a demotic letter.

παρα των ιερέων τού
Σούχον περί τού αὐτοῦ
κροκοδιλοταφίου.

2. Suchus, i.e. Sebek, the crocodile god worshipped at Arsinoe and in the Fayoum generally.
DCLXVII. 6 x 35 in.

Sale of two twelfth parts of a property consisting of 5 arourae on an island in the lower toparchy of the Latopolite nome, by Tagös the daughter, and Ammonius the son, of Achilles, to Psenthotes, a member of the association of ibis-buriers at Pathyris. The price of the §th aroura was 2 talents 3000 drachmae of copper.

The papyrus begins with a long list of the eponymous priesthoods (cf. Pap. xx) which is remarkable in several respects. The third column contains the docket of the royal bank, showing that the tax of 5 per cent. on sales had been paid.

Col. 1.

[basileus|ena|tou| Pi|ole|ma|io|n| the|ou| ev|e|ry|g|e|to]| to| Pi|ole|ma|io|n| [ka| Kle|op|atr|as| the|w| ep|i|f|a|v|a|w|,| ka| basi|li|o|sa|s| Kle|op|atr|as| th|e|]
adh|f|h|is,
[kai| basi|li|o|sa|s| K|le|op|atr|as| th|e|s| y|nu|a|ko|s|,| the|w| ev|e|ry|ga|to|w|,| e|t|ous| a|b|,| e|f| i|e|re|os| to|v| o|nt|os| e|n| A|le|xa|n|d|re|ia|i| A|le|xa|n|dro|u
[kai| the|w]| so|t|ho|s| kai| the|o|w| a|d|e|lf|ho|n| kai| the|w| ev|e|ry|ga|to|w| kai| the|w| fil|opo|ta|ro|w| kai| the|w| ep|i|f|a|v|a|w| kai| the|ou| fil|opo|to|ro|s| kai| the|ou
[e|p|a|to|ro|s| kai| the|w| ev|e|ry|ga|to|w|,| a|thlo|f|o|ho|v| B|er|e|ni|ko|s| ev|e|ry|ga|ti|do|s,
kai|n|ho|f|o|v| A|ra|si|no|s| fil|a|v|e|lo|fo|v|,| i|e|re|ia|s| A|ra|si|no|s| fil|opo|to|ro|s
5 [to|w| o|nt|o|w| e|n| A|le|xa|n|d|re|ia|,| e|n| de| Pi|ole|ma|io|d|e| th|e|s| Th|e|bi|a|d|o|s|
e|f|e|re|o|v| Pi|ole|ma|io|n| so|t|ho|s|,| kai| basi|le|o|s| Pi|ole|ma|io|n| the|ou
[e|e|ry|g|e|to]|n| kai| so|t|ho|s| ep|i|f|a|v|o|s| ev|a|h|a|ri|s|to]|,| kai| to|v| b|m|a|to|s
Dio|v|o|s| to|u| basi|le|o|s| to|u| me|g|a|lo|u| the|ou| ev|e|ry|g|e|to|k|ai| so|t|ho|s
[ep|i|f|a|v|o|s] ev|a|h|a|ri|s|to|v|,| Pi|ole|ma|io|n| the|ou| fil|a|v|e|lo|fo|v|,| Pi|ole|ma|io|n
[e|e|ry|g|e|to]|n|,| Pi|ole|ma|io|n| fil|opo|to|ro|s|,| Pi|ole|ma|io|n| the|ou| ep|i-
[ka|e|va|ri|s|to|v|,| Pi|ole|ma|io|n| the|ou| fil|opo|to|ro|s|,| Pi|ole|ma|io|n| the|ou| e|p|a|to|ro|s,
Ράφημεν βασιλίσσης Κλεοπάτρας τής ἀδελφής, καὶ βασιλίσσης Κλεοπάτρας τῆς γυναικὸς, καὶ βασιλίσσης Κλεοπάτρας τῆς 10 θυγατρὸς, καὶ Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς, καὶ ἕφορον Ἀρσενίκης φιλαδέλφου τῶν ἔντων ἐμὸν Πτολεμαίου, μηνὸς Θαυμὸς κε ἐν Δατωνίπολει τῆς Θηβαίδος ἐπ' Ἀπολλωνίου ἀγορα-[νόμον]. ἀπέδοστο Ταγώς Ἀχιλλέως Περσίνη ὅς (ἐτῶν) μ εὐμεγέθης μελί-[χρως] μακροπρόσωπος εὐθύρων φακὸς τραχήλου ἐγ δεξιῶν, μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἐρμίου τοῦ Ἐρμωνος Πέρσον τῶν Πτολεμαίων καὶ τῶν ἑών ὅς (ἐτῶν) με μέσου μελίχρων ὑποκλαστοῦ ὀυλῆ μινί, καὶ Ἀμμώνιος Ἀχιλλέως Πέρσης τῶν [νεόν ὃς (ἐτῶν) λε μέσου μελίχρως ὑποκλαστὸς μακροπρόσωπος

Col. 2.

ἀναφάλαντος ὀυλῆ κροτάφων δεξιῶν ὃς δεξιῶν τετριψέων, τὸ ὑπαρχὼν ἐκάστων μέρος δωδέκατόν γῆς νησιώτιδος ἐν τῇ κάτω τῆς πόλεως ἀπὸ ἀρουρῶν δέκα, ὀρια καὶ γείτονες τῆς δῆς γῆς νότου καὶ ἀγνώριον νῆσος Ἀφροδίτης 5 τῆς ἐν Πάθοις καὶ νῆσος Δητοῦ; βορρᾶ νῆσος Ἀφροδίτης τῆς ἐμ [Παθοὶς, λιβός ποταμοῦ. ἐπίστατο Ψευδότης Κάλκτος τῶν ἐκ Πάθεοις ἰδιοτάφων ὃς (ἐτῶν) κε ἐμεγέθης μελίχρως τετανός ἀναφάλαντος μακροπρόσωπος ὀυλῆ ἐπὶ χείλεως τοῦ κάτω ἐν δεξιῶν] τιμῆς τῆς συνχρονείας χαλκοῦ νομίσματος

Col. 3. 2nd hand.

"Ετός λῆ Θαυμὸς κε. τέτακται [ἐπὶ τῇ ἐν Λατινήν πίθλε τράπεζαν] ἐφ' ἦς] Χαριεύως (εἰκοστής) ἐγκυκλίου κατὰ διαγραφήν)
GREEK PAPYRI, SERIES II

'Αγαθίνου τε[λών]ου, υφ' ἡν ὑπογράφει 'Αμ'μῶνος ὁ ἀντιγ[αφεύς],

Τευθώνιας Κελήτως ὄψης (ἐκτον)

μέρους γῆς [νη]σιωτίδος ἐν τῇ κάτω τοπαρχίαι τοῦ Δατ[οπολίτου]

ἀπὸ (ἀτρυφων) Ἰ, ἀν α'ϊ γενετηθαὶ δεδήλωνται

dιὰ τῆς συγγραφῆς, ἤς ἑώνηται παρὰ Ταγών[ο]ς τῆς Ἀχιλλέως

καὶ[ί] 'Αμ[μων]ίου ['Ἀχιλλέως

5 ἐτοὺς λβ Θ[ωθ] κε χαλκοῦ (ταλάντων) [δ' υο τρι[σχι]λίων, / = β'Γ, τέλ(ος) ἐπτακοσίας] πεντη(κοντα), / [ν] ἐτο


2. ε' Pap. probably. 3. ἕ Pap. 5. = [δ]ο Pap., so elsewhere in xiv-xxxix. / means γινεται, so throughout this volume.

Col. 1. 4. Eupator is here and in line 7 misplaced in the list of Ptolemies, being confused with Philopator Neos; cf. note on Gr. Pap. I. xxv. col. 2. 2.

5. Πολ. θεοῦ ἐγρυγ. καὶ σωτ. εἰμφ. εἴχαρ.: Euergetes II seems to be meant, since Epiphanes occurs in line 7, and even if the second Philometor in line 8 means Euergetes, the duplication of the reigning sovereign is less remarkable than that of Epiphanes.

6. The ‘priest of the βῆμα of Dionysus (?)’ is without parallel. The divergences in this list of priesthoths from the ordinary Greek formulae may be due to its being translated from demotic.

8. The mention of two Philometors is very perplexing; if δικαιοσύνης is to be read, i.e. ‘the priest of the justice of Philometor,’ the omission of τῆς is difficult. Prof. Mahaffy, who wishes to read δικαιοσύνης in the sense of ‘justly called,’ suggests that ‘Ptolemy the god justly called Philometor’ means Philometor, while ‘Ptolemy the god Philometor’ means Euergetes II; cf. C. I. G. 5185 βασιλεῖ Πτολεμάιοι τῶν βασιλείων Πτολ. καὶ βασιλ. Κλεοπάτρας ἀδελφῶν θεών φιλωμότορα ἡ πόλις. This inscription has generally been explained on the supposition that the Cyrenaeanos set it up in honour of Philometor after his death and the marriage of Cleopatra to Euergetes II. Prof. Mahaffy now suggests that the θεῶν φιλωμότορα is after all Euergetes, as in this papyrus. But even so there is much less difficulty in supposing that Euergetes, while reigning at Cyrene, arrogated to himself his brothers title, than in attributing it to him in Egypt seven years after Philometor’s death, and the meaning assigned to δικαιοσύνης on this theory seems very difficult to obtain.

9. Cleopatra ‘the daughter’ of Philometor is the same person as Cleopatra ‘the wife’ of Euergetes. Cf. note on Gr. Pap. I. x. 4, concerning the priesthoths of Ptolemais. There were in reality priesthoths of three Cleopatras, not four.

13. The phrase Περίστης τῶν Πτολεμαίων καὶ τῶν νίον is new, and it is not easy to decide its relation to the common phrase Πέριστης τῆς ἐπιστοῇς, which means a descendant of a Persian settler who had married an Egyptian wife (Lumbroso, L’Egitto dei Greci e dei Romani, p. 84), without implying either the degree of descent or the reign in which the Persian ancestor became a settler. Πτολεμαίων in this connexion can hardly mean any one but Ptolemy Soter, and therefore ο
Papyri of the Ptolemaic Period

Πτολεμαίος were probably Persians who settled in Egypt during his reign, while oi νίοι were presumably their descendants, since it is scarcely possible that by this term the line of Ptolemies can be intended. The whole phrase Πέρσης τῶν Πτολ. καὶ τῶν νίσιν, we suggest, means ‘a Persian belonging to the class which consists of those settled by Ptolemy I (οἱ Πτολεμαίοι) and their descendants (οἱ νίοι),’ and is thus somewhat more definite than Πέρσης τῆς ἑπιγονῆς, which, as it merely implies descent from a Persian ancestor whether he settled in the reigns of Alexander, Soter, Philadelphus, or his successors, is perhaps identical with the phrase found in line 13, Πέρσης τῶν νίσιν, ‘a Persian belonging to the class of oi νίοι’ or descendants from Persian settlers. With Πέρσης τῶν Πτολ. καὶ τῶν νίσιν is perhaps to be contrasted the obscure phrase Πέρσης τῶν προσγραφθέντων, which occurs in a late second century b.C. papyrus (Brit. Mus. Pap. CCXVIII), and points to an addition or additions made to the privileged class of Πέρσης τῆς ἑπιγονῆς, though at what period is quite uncertain.

Col. 3. Cf. the similar docket of the royal banker in xxxii, xxxiv, and xxxv. By Soter II’s reign the tax on sales had become a tenth instead of a twentieth.

DCLIV. 5.\(\frac{3}{4}\) × 4.\(\frac{3}{4}\) in.

Contract made at Pathyris in the thirty-fourth year of Euergetes II, according to which Patous and his sister Takmeous (or, as the name is spelt elsewhere, Takmois or Takmeis) agree to sell a sycamore tree, their joint property, to Zmenous for 1 talent 4000 drachmae of copper, the 5000 drachmae due to Takmeous being paid to Patous and remaining as a debt due from him to Takmeous after seven months.

"Ετοὺς λα Ψαφή ἔν Παθύραι ἐπὶ Διοσκόρου ἄγοραν, ἐκόντες συνέγραψαν. ὁμολογεῖ Πατοῦς Πατοῦτος καὶ Τακμηοῦς Πατοῦτος πετρακεὺς τὴν ῥήχουσαν αὐτοῖς συκάμινον
5 Ζμενοῦτι Ψεμμᾶνθου χαικοῦ (ταλάντου) α Ἀ, ἐκαστὸς (δραχμῶν) 'Ε, τὸν δὲ Πατοῦν ὑφειλῆσεν Γακμηοῦτι 'Ε, ἀ παραδόσειν ἐν μηνὶ Παχῶν τοῦ αὐτοῦ (ἐτοὺ). ἢ ὃν δὲ [μη] ἀποθίων, ἀποτεισάτω ἡμόλιον παραχρῆμα.

On the verso
10 Πατουτοὺς καὶ Τακμηοῦς.

6. \(\xi\) 'Ε. Pap.

D

**DCLXVIII. 6 x 5 in.**

Contract, made three months after that of the preceding papyrus, according to which the same Patous agrees that he has received on deposit from his sister Takmeous (here spelt Takmois) an iron 'cone,' the condition of the deposit being that if Patous failed to return the same on demand, he should pay the value of it, 1 talent 2000 drachmae of copper. What purpose the 'cone' served is not clear. Galen *Lex.* 424 uses the word for the iron pole round which grain was piled in conical shape.

"Ετοὺς λά Ὁ[υ]βι ἃ. Πατοῦς Πατοῦτος
Τακμώτι Πατοῦτος χαίρειν. ὁμολογῶ
ἐξεῖν παρὰ σοῦ κῶνον σιδηροῦ ἐν ὑπο-
-θήκῃ, ἐφ' ὃ ἦν με ἀπαιτῆς καὶ μή
5 ἀποδίδω σοι ἀποτίσω σοι χαλκοῦ (τάλαντον) α' Β,
τιμὴν τοῦ προγεγραμμένον κάνου,
ἐγγυς Θάσις πρεσβυτέρα Πόρτιτος
τῶν προκειμένων πάντων. ἔγραψεν
Δρότων Παμφίλου ὑπὲρ αὐτῶν διὰ τὸ φάσκειν
10 αὐτοῦς μή εἰδέναι γράμματα.

(Ετοὺς) λά Ὁυβι ἃ.

9. Dryton, the son of Pamphilus, is mentioned frequently in *Gr. Pap.* I. x, xii, xvi, &c.


**DCLV. 11 ½ x 5 in.**

Loan of 5600 drachmae of copper for three months without interest from Thoteus to Totoês and his wife Takmois (cf. the two preceding papyri). If the loan was not repaid at the stipulated time, the borrower had to pay not only the ἱμῶλιον but interest at the rate of 2 per cent.
a month for the over-time. The formula is the usual one, cf. xxi and xxiv.

"Etou μδ Θωδό κη ἐν Παθώρει ἐπ 'Ασκλη-
piaδου ἀγ[ο]ρανόμου. ἐδάνεισεν Θοτεύς
Κολλόυθου Πέρσης τῆς ἐπιγονῆς
Τοτοῦτος Π. [α]ιου Πέρση τῆς ἐπιγονῆς
και Τακμήτη Πατούτου Περσην;

5 μετὰ κυρί[ου τοῦ ἑαυτῆς ἀνδρός
Τοτοῦτος τοῦ προγεγραμμένου
και συνδεανισμένου, χαλκοῦ
πεντακισχιλίας ξακοσίας ἀτοκα

10 καὶ κεισάτωσαν παραχρῆμα ἡμόλιον
καὶ τοῦ ὑπερπεσόντος χρόνου
τόκους διδράχμους τῆς μνᾶς
τῶν μῆνα ἐκαστον. ἔγγυοι
ἄλληλος[ν] εἰς ἐκτεινῶν τῶν διὰ

15 τεισάτωσαν παραχρῆμα ἡμόλιον
καὶ τοῦ ὑπερπεσόντος χρόνου
τόκους διδράχμους τῆς μνᾶς
τῶν μῆνα ἐκαστον. ἔγγυοι
ἄλληλος[ν] εἰς ἐκτεινῶν τῶν διὰ

20 [το] β δανεί[ου] γεγραμμένων
[πάντων] αυτοί [οί] δεδανειο-
[μένοι. ἡ δὲ πράξις ἐστώ Θοτεύτι
ἐκ τῶν δεδανεισμένων
καὶ ἐκ ἐνὸς καὶ ἐκάστου αὐτῶν

25 καὶ ἐς οὖ ἀν αἰρήται, καὶ ἐκ τῶν
ὑπαρχόντων αὐτοῖς πάντων,
καθάπερ [ἐγ] δίκης.

"Αρείος κεχρημάτικα.

15. ἡμόλιον.

17. The rate of interest is 2 per cent. a month, i.e. 24 per cent. a year. Cf. xxi. 17 and xxvii. 15, where it is the same, and Gr. Pap. I. xx. 15, where read
But even 24 per cent. may be more than the normal rate, since in all the cases where it occurs it is the interest for over-time. In the Roman period the legal rate fell to 12 per cent. in Egypt, as in the other provinces; cf. lxxxix. 5 νομίμων ἐκατοστίαιων τύκων.

DCLXIX. $5\frac{1}{4} \times 3$ in.

Certificate of the repayment by Pmois, Psenthotes and Psenenuopis of 120 bushels of barley, lent eighteen months previously by Petesuchus the son of Pasas. The papyrus is dated in the fifty-second year of Euergetes II.

"Ετους νῦν Παύνι a ἐν Παθύρει ἑφ' Ἡλιαδώρου ἀγορανόμου. μενέτηκεν Πμοῖς καὶ [Ψ]ενθώτης καὶ Ψε[νε]νούπι[ς] τῶν Ψενθώτου Πετε—
[σ]οῦχῳ Πασάτος Πέρσης [τῆς] ἐπιγονῆς κριθῶν [ἀρ]τάβασις ἐκατόν εἴκοσι [κ']αὶ τοὺς τούτων τόκους,
10 [δ']έδανεισεν αὐτοῖς κατὰ [συγγραφῆν] δανείου τῆν [τ]εθείσαν ἐπὶ τοῦ αὐτοῦ [ἀρχείον] ἐν τῷ n (ἐτεί) Χοιλαχ—
[δ'] καὶ παρὼν ἐπὶ τοῦ ἀρχείου . . . . . . . . .

1 [The comparative lowness of the rate in these cases of over-time where it is definitely known is a strong argument for supposing the stater in the much disputed Pap. O of Leyden to be a gold rather than a silver stater, as I have elsewhere (Rev. Pap. App. III. 211–213) maintained, since even if the stater is gold, the rate would still be 30 per cent., and therefore higher than usual.  B.P.G.]
On the verso

15 καταβολὴ Πμόι-
tos kai τῶν ἀδ(ελφῶν) κρι(θῶν) ρκ.

5. τῶν: l. ui. 6. περ corr. from πυρ. 16. ρκ: sc. ἀργαθὼν.

14. For the rest of the formula cf. xxx and xxxi.

DCLXX. 6 × 14 in.

Contract made at Pathyris in the fourth year of Cleopatra III and Ptolemy Soter II for the sale of 1½ arourae of land ‘in the plain of Crocodilopolis’ by Onés the son of Katyús to Ision (?), the price being 3000 drachmae of copper. The first column contains a short abstract of the sale, the second contains the date with a list of the first ten Ptolemies in their correct order. The main body of the contract begins at line 11 of the second column and was continued in a third, of which only a few small fragments are preserved.

Col. 1.

(‘Ετους) δ ’Ονής Κατύτιος άρου(ραν) α (δύδουν)
άπ’ άρου(ραν) τ ἐν κροκ[ο[δ(λων) πάλεως) πεθ(ιω).
ἐπρίατο Ἰσ[ίων Πα]τήτος χα(λκοῦ) τ.’

Col. 2.

βασιλεύντων βασιλίσ[σ]ῆς καὶ βασιλέως Πτολεμαίου θεῶν φιλομη-
tόρων σωτήρων
ἐτους δ, ἐφ’ ἱερεῶς βασιλέως Πτολεμαίου θεῶν φιλομήτορος σωτήρος
Ἀλεξάνδρου
καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν ἐνεργετῶν καὶ θεῶν
φιλοπ[ατόρων]
καὶ θεῶν ἐπιφανῶν καὶ θεῶν εὐπάτορος καὶ θεῶν φιλομήτορος καὶ
θεῶν φιλοπ[ατόρος]
GREEK PAPYRI, SERIES II

5 νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν φιλομητόρων σωτήρων, ἱεροῦ πῶλου Ἱσώ[δος]
μεγ[άλης] μυτρὸς θεῶν, ἀθλοφόρου Βερενίκης εὐεργετ[ίδος], κανη-
φόρου Ἀρσινόης
φ[ιλαδέλφον; ιερείας Ἀρσινόης φιλό]πάτορ[ος] τῶν οὐσῶν ἐν
Ἀλεξανδρείαι,
ἐν δὲ Πτολ[εμαίδι τῆς Θηβαίδος ἐφ' ιερείων [καὶ ιερίσ]ηῶν καὶ
κανηφόρου
tῶν δυνατῶν καὶ οὐσῶν ἐν [Πτολεμαίδι] τῆς Θηβαίδος, μηνὸς
Θωδὸ κ' α
10 ἐν Π[αθόρει ἐφ' Ἂλ[,οδόρου ἀγ]ορανόμοιο.
ἀπεξεραντο Ὀνήσ Κατοπίδας[ος] Πέρσης τῆς ἐπιγονὴς ὡς (ἐτῶν) μ
μέσος μελίχρος [μήν"
ὑποφάλακρος μακροπρόσωπος εὐθυρῆν οὐλῆ μετ[ώ]πῳ τεταρτῆν
μεριδ[α]

2. ὢ α η' Pap. 8. 1. ιερείων.
4. Philopator Neos: cf. xv, col. 1. 4, where he is omitted, and note.
5. ἱεροῦ πῶλος: cf. Gr. Pap. I. xxv. col. 2. 5, xxvii. col. 2. 3, and the Casati contract. It is not clear whether this should be regarded as really two words 'the sacred foal of Isis,' or whether ιεραπώλος is intended and the division into two words is due to mistaken etymology.

DCLXXI. 9 1/2 x 4 1/4 in.

Loan of 2 talents 2300 (?) drachmae of copper from Psenimouthis, a priest of Mont, to Psenensis and Panobchonis.

"Ἠστος ε Ἑλλάς ιὰ [ἐν Παθόρει ἐφ' Ἀλλο-
δόρου ἀγορανόμοιον,
ἐδάνεισεν Ψενέιμοῦθις . . . .
ιερεῖς Μονούτος [ . . . . . . .
Ψενενούφει Πορτίτως καὶ Πανοβ-
χώνει Πορτίτως τοῖς δυσὶ Πέρσαις
PAPYRI OF THE PTOLEMAIC PERIOD

τῆς ἑπιγονῆς [χαλκοῦ τάλαντα
dῶο διασχίζοντας προμακοσίας
ἀτοκα. τὸ δὲ δαφνειον τοῦτο

10 ἀποδότωσαν [οἱ δεδανεισ-

ἀνοι Ἡνιμοῦθει ἐν μηνὶ
Φ[α]ρμοῆθι τοῦ α[ύτου (ἐτοὺς). έἀν δὲ μὴ
ἀποδώσῃ ἐν τῇ ὁρισμένωι
χρόνῳ, ἀποτεισέστωσαν

15 παραρχήμα ἡ[μίνιοι καὶ τοῦ
δισφησοντος χρόνου τόκους
διδράξ[ο]ους τῇς μνᾶς τῶν
μήνα ἐκαστον. [ἡ δὲ πράξις
ἔστω Ἡνιμοῦθει ἐκ τῶν

dεδανεισμεν[ων καὶ εὐς ἐνὸς
καὶ ἐκαστον αὐτῶν δανειστῶν
dῶο καὶ εὐς οὗ ἂν αἰρῆται καὶ
ἐκ τῶν ὑπαρχόντων αὐτοῖς
πάντων, πρᾶσσοντι καθάπερ

25 ἐγ γύνης.

'Αμμώναϊος ὁ παρ' Ἡλιοθάρου κεχρηματικα.

On the verso

ἀποδο[σί]ς (ἐτοὺς). δαφνειον []

One line of demotic.

1. Ἡλιοθάρον: cf. xx, 10 and Gr. Pap. I. xxv. col. 2. 9.
9. For the filling up of the lacunae cf. xviii and xxvii.
17. διδράξους: cf. note on xviii. 17.


DCLXXII. 6 x 4½ in.

Certificate showing that Psenthotes son of Nechoutes had repaid to Peadias son of Phibis the share due from him to Peadias in accordance with the terms of two contracts, one written in demotic under which
Psenthotes owed Peadias the fourth part of 25 ar tabae of wheat, the other a loan written in Greek in which Peadias had lent Nechoutes the father of Psenthotes 12 1/4 ar tabae of wheat. Of this too a fourth part is repaid by Psenthotes. The document is carelessly worded like those written by Hermias (xxv, xxvi, &c.), and there are several ambiguous points.

5 κε καὶ ἀπ[τ.] δανείον πι(ροῦ) ἀρ(ταβῶν) ιβ (ήμισους) (τετάρτου) οὖν ἔθετο Νεχούτης Ψευθώτου ο τοῦτου πατήρι δι καὶ παρὼν ἐπὶ τοῦ ἄρχειον ἀνωμο- λογῆστοι ἀπέχειν καὶ τοῦ τοῦτων τόκους καὶ μὴ ἐπικαλεῖν αὐτῶ
10 περὶ τοῦ (τετάρτου) μέρους τῶν δύο συναλ- λαγμάτων,

'Αμμώ(νιος) ὁ παρὰ Σώσου κεχρη(ματικά).

On the verso
καταβολὴ Ψευθώτου.

One line of demotic.

4. 4 Λ Pap. 5. 4 ιβ Λ 8' Pap. 10. 8' μερους Pap.

4. It is not clear whether the amounts of wheat are the whole amounts of the loans or only the fourth parts.
5. ιβ may refer to both amounts or only the second.
7. ιβ: i.e. Peadias.


Copy of official correspondence concerning the payment of corn-transports. There are three letters, the first enclosing the second which itself encloses the third, an inversion common in Ptolemaic papyri. The first letter in point of time (lines 17–22) is from Ptolemaeus the dioecetes
to Hermonax the ὑποδιοικητής, ordering him to pay those in charge of
the two boats accompanying Pamphilus, who had been appointed by
Ptolemaeus to act as overseer of the distribution of wheat, for every
month that they were employed, 8 talents 3000 drachmae of copper and
25 artabae of wheat. This letter is dated Choiach 24 in the ninth
year of a sovereign who is probably Ptolemy X, Soter II. Two months
and a half afterwards Hermonax writes to Hermias, one of his subordi-
nates (lines 9–16), enclosing Ptolemaeus’ letter and requesting him to
disburse four months pay, amounting to 34 talents and 100 artabae,
from the treasury of the Latopolite nome, and to obtain the counter-
signature of the royal scribe Phibis to the order for payment. Another
six weeks elapsed before Hermias wrote to Demetrius, probably the royal
banker of Pathyris, enclosing the letters of Hermonax and Ptolemaeus
and requesting that the money-payment should be made from the bank
there (lines 1–8). This letter is dated Pachon 16. Demetrius received
it the same day, and promptly issued the order for 34 talents (line 23),
apparently writing the counter-signature of Phibis (line 24) himself.
There is no order for the payment of wheat, which would be made
not from the bank but from the local ὅπασαγρός, and Hermias must
therefore have written the order for it to the στολόγος; cf. xxxvii. 3.

'Ερμίας Δημητρίων χαίρειν. τοῦ παρ’ Ἐρμώνακτος τῶν ὁμοτίμων
toῖς συγγενεῖι καὶ ὑποδιοικητοῦ χρηματισμοῦ ἀντίγραφον
ὑπόκειται. κατακολουθήσας οὖν τοῖς δὲ διὰ τοῦτον σημαινομένοις
χρημάτισον ἀπὸ τῆς ἐν Παθύρει τραπέζης, συνυπο-
γράφωντος Φίβιος τοῦ βασιλικοῦ γραμματέως, τοῖς ἐπὶ τῶν ἀναγο-
μένοιν
πλοίων [ἐκ]άστου χα(λκοῦ) (τάλαντα) τριάκοντα τέσσαρα, / τοῦ μ[ηνού]
ƛλδ, καὶ σύμβολον καὶ
ἀντισύμβολον ποίησαι ὡς καθήκει,
ἐρωσο. (ἐτοις) θ Παχῶν ἡ.

'Ερμώναξ 'Ερμία χαίρειν. τοῦ παρὰ Πτολεμαίου τοῦ συγγενοῦς καὶ
tо διοικητοῦ χρηματισμοῦ ἀντίγραφον ὑπόκειται. κατακολουθήσας οὖν
toῖς δὲ τοῦτον σημαινομένοις χρημάτισον ἐκ τοῦ Δατοπολίτου
ἀκολούθως τοῖς συντεχναῖμένοις, συνυπογράφωντος καὶ Φίβιος τοῦ βασιλικοῦ
GREEK PAPYRI, SERIES II

γραμματε[ως], τοῖς ἐπὶ τῶν Παμ[φ]ιλοῦ πλοίων β [ἐκάστου τ]οῦ
μη(νός) (τάλαντα) η 'Γ
πυροῦ (ἀρτάβας) κε, τὰ αἰροῦντα [τοῦ μη(νός) (τάλαντα) λό
πυροῦ) ἀνη(ριθμημένου) (ἀρτάβας) ρο, / τοῦ μη(νός) ξλό ἓ
ἀνη(ριθμημένου) ὀ ρ, καὶ
15 σύμβολον καὶ ἀντισύμβολον] ποίησαι ὡς καθήκει.

(ἔτους) θ Φαρμούθι ε.
Πτολεμαῖος 'Ερμώνακτι χαλρέιν. τοῖς ἐπὶ τῶν συνπλεόντων
Παμφίλω τῷ παρ' ἡμῖν] προκεχειρισμένοι ἐπὶ τῶν ἐπιστού-
δασμόν τοῦ πυροῦ πλοίων δό χρημάτικε κατὰ μήνα ἐφ' ὄσον ἀν
20 χρόνον περὶ τὸ προκείμενον ᾗ, ἐκάστου τοῦ μη(νός) (τάλαντα) η 'Γ
(πυροῦ ἀρτάβας) κε,
/ τοῦ μη(νός) χαλκοῦ] ξη 'Γ, 7 κε.

(ἔτους) θ Χοίαχ κδ.

2nd hand.

χρη(ματίσον) χαλκοῦ (τάλαντα) τριά[κ]οντα τέσσαρα, / ξλό. (ἔτους)
θ Παχων ἵζ.

Φίβις χρη(ματίσον) χαλκοῦ (τάλαντα) τριάκοντα τέσσαρα, / ξλό.

(ἔτους) θ Παχων ἵζ.

On the verso

ΔΗΜΗΤΡΙΩΙ and a line of demotic.

14. ἓ κε . . . . . . . . ξ λό ἓ αὐτὸν . . . . Παπ. 20. ξ η 'Γ ἓ κε Παπ.

1. ἐμοτίμων τοῖς συγγενέσι: cf. Louvre Pap. 15. col. 1. 20.

4. From a comparison of this line with line 11 we might conclude that
Pathyris was in the Latopolite nome. But as there was a Pathyrite nome at this
period, cf. xxiv. 3, we must suppose that Hermias did not carry out the orders of
Hermonax to the letter. Pathyris, which has sometimes wrongly been identified
with Thebes, is shown by the papyri in this volume and in Gr. Pap. I to have
been near Crocodilopolis. The site of this latter place, indicated by Strabo p. 817,
has, Prof. Steindorff tells us, been fixed precisely by ancient Egyptian evidence at
Rizagāt between Erment and Gebelēn. Gebelēn is the reputed provenance of all
the papyri from Pathyris and the Thebaid contained in this and the previous
volume, but the fact is of little value for determining the exact site of Pathyris in
the absence of other evidence.
Sale of two pieces of land with the gap between them, containing 3½ areourae ‘in the northern plain of Pathyris,’ by three sisters, Taous, Sennesis, and Siëphmous, to Petesuchus son of Panobchounis, and his brothers, for 9 talents of copper.

Col. 1.

"Ετους ἵα τοῦ καὶ η
Φαώφι κη.
ἀπέδο(το) Ταούς
καὶ Σεννή(σις) καὶ

Col. 2.

βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου ἐπικαλούμενον 'Αλεξάν-
δρου τοῦ νυνθ θεόν φιλομητόρων ἔτους ἵα τοῦ καὶ οὐδόου, ἐφ'
ιερεῶν καὶ ἱερεῖων
καὶ κανηφόροι τῶν ὄντων καὶ οὕσον, μηνὸς Φαώφι οὐδόη καὶ
eἰκάδι ἐν Κροκόδιλων πόλει ἐπὶ Πανίσκου ἀγορανόμου τῆς ἀνω
tοπαρχίας τοῦ Παθρίτου.
ἀπέδοτο Ταούς 'Αρπῶτος ὡς ἔτων μη μέση μελίχρωσ) στρογγυλο-
πρόσω(πος) εὐθύρ(υν) οὐλή μετώπῳ, καὶ αἱ ταύτης ἀδερφαὶ
Σεννήσις ἢ καὶ Ταοῦς Ἀρπῶτος ὡς ἔτων μβ
μέση μελίχρωσ) στρογγυλοπρόσω(πος) εὐθύρ(υν οὐλή μετώπῳ, καὶ
Σιεφμώς Παχνούμοις ὡς ἔτων κ μελί(χρως) στρογγυλοπρόσω-
πος εὐθύρ(υν ἀσημος, αἱ τρεῖς Πέρσαι, μετὰ κυρίον
5 τοῦ τῆς προγεγραμμένης Ταοῦτος ἀνδρὸς Ψεννήσιος τοῦ καὶ Κροῦ-
μοι τοῦ Ἄπρου Πέρσου τῆς ἐπιγονής τῶν ἐκ ἱστων κόμης
tῆς κἀτο τοπαρχίας τοῦ
DCLVIII. 12 x 4 ½ in.

Loan of six jars of wine from Petearsemtheus to Psemmenches without interest. The papyrus was written at Crocodilopolis τοῦ Πα-
PAPYRI OF THE PTOLEMAIC PERIOD

θυρίτου in the twelfth year (of Cleopatra III), which is also the ninth year (of Ptolemy Alexander I), and follows the usual formula.

"Ετοὺς ίβ τοῦ καὶ ἐνατὸν Τούβι  Ivanka
ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου
ἀγορανύμου τῆς ἀνὸ τοπ(αρχίας) τοῦ Παθυρίτου,
ἐδάνευσεν Πετεαρσεμθεύς

5 Πανεβχούνιος τῶν ἐκ Παθύρεως
Ψεμμενχῆ Νεχούνθου τοῦ
Πβούκιος Πέρση τῆς ἐπιγονῆς
tῶν ἐκ τῆς αὐτῆς Παθύρεως
οἶνον κεράμια ἡς ἅτοκα. τὸ δὲ
dάνειον τοῦτο ἀποδότω Ψεμμεν-
χῆς Πετεαρσεμθεῖ ἐμ. μηνι

παραχρή(μα)
Μεσορὴ τοῦ προκ(ειμένου) (ἐτοὺς) οἶνου γλεύκους
μέτρῳ τετραχῶι, καὶ παρε-
χέσθω μόνιμον και ἄρεστῶν

15 ἔως 'Αθώρ ἂ τοῦ ἐγ τοῦ καὶ δεκάτου (ἐτοὺς).
ἐάν δὲ μῆ ἀποδῷ ᾧ μῆ ποιῆ
ἐν τοῖς ὁρισμένοι χρόνοι καθότι
προγέγραπται, ἀποτεισάτω ἐν τοῖς
ἐχομένως μηνι παραχρήμα

20 ἀντὶ τῶν προκειμένων
τοῦ οἶνου (κεραμίων) _bindings οἶνου κεράμια
ἐνεα. ἡ δὲ πρᾶξις ἔστω
Πετεαρσεμθεῖ ἐκ τοῦ δεδανειο-
μένου Ψεμμενχεύς καὶ ἐκ τῶν
tοῦτοι ὑπαρχόντων πάντων,
πράσσοντι καθάπερ ἐγ. δίκης.

—— Πάνισκος κεχρη(μάτικα).

21. Κ' Παρ.
XXV. 103 B.C. From the Thebaid. Brit. Mus. Pap. DCLIX. 11\frac{3}{4} \times 6\frac{1}{4} in.

Cession of 1\frac{3}{4} arourae 'in the plain near Pathyris' by Nechthanoupis to Petearsemtheus son of Panobchounis, and his brothers (cf. xxvi, xxvii, &c.).

This is the first of a long series of papyri (xxv–xxxiii, xxxv, cf. Gr. Pap. I. xxix, xxxi, xxxiv) written by Hermias, the agent of the agoranomus Paniscus at Pathyris, from 105 to 98 B.C. They all contain grammatical blunders in greater or less profusion, while the constructions are not infrequently so confused that the legal interpretation of the documents written by him, if they were ever used as evidence, must have been sometimes extremely difficult. The climax is reached in xxviii, where even the distinction between the vendor and the buyer is hopelessly obscured.

"Ετούς ἰδ τοῦ καὶ η Μεσορὴ κό ἐν Παθύρει ἕφ' Ἐρμίου τοῦ παρὰ Πανισκόν ἀγορανόμου. ὀμολογία ἧν ἐκόντες συνχωρήσαντες ἐθέντο πρὸς ἑαυτοῦς, καθ' ἦν ὀμολογεῖ

5 Νεχθανούπις Παπεοῦτος Πέρσης ὡς (ἔτων) ν συνκεχωρηκέναι Πετεαρσεμβεῖ Πανοβχοῦνιος καὶ τοῖς ἀδελφοῖς Πετεσοῦχος καὶ Φαγώνις καὶ Ψεννήσις ἀπὸ τῆς σφραγίδος γῆς σιτοφόρου ἐν τῷ περὶ Πάθυ(ρων) πεδίῳ ἐν τῷ ἀπὸ βορρᾶ μέρει, ἦς ἐωνήσατο παρὰ

10 Παπεοῦς τοῦ "Ωρου ἐν τῷ ία τοῦ καὶ η έτει, ἄρωραν μία ἡμικ τέταρτον κατ' ὀνὴν Αἰγυπτίαν ἦν ἐθέ-το δη 'Εσπυαθίος Αἰγυπτίου μονογράφου Κροκοδιλῶν πόλεως Τυνεφρωτί τῇ τοῦ Νεχθανούπι γυναικείς ἀντὶ τῆς παρακεχωρημένης ἐν τῇ

15 ἄνω σφραγίδος ἄρωραν μία ἡμικ τέταρτον ύφ' ἦ- μῶν καὶ μη ἐπελεύσασθαι Νεχθανούπιν μηδ' ἄλλον μηδένα τῶν παρ' αὐτόν ἐπὶ τῶν Πετεαρσεμβεῖ καὶ τοὺς ἀδελφοὺς μηδ' ἄλλου μηδένα τῶν παρ' αὐ- τῷν περὶ τῶν ἀνω παρακεχωρημένων. εἰ δὲ μὴ,
PAPYRI OF THE PTOLEMAIC PERIOD

20 ἡ τ' ἔφοδος τῶν ἐπιποτευκέμων ἀκυρος ἐστω, καὶ προσαποτευκόμενοι ἐπέλθων ἐπίτιμοι παραχρή-

cα ιλικοῦ τάλαντα δέκα καὶ ἱερᾶς βασιλεύσι αἴγυ-
ρίου ἐπισήμου δραχμᾶς διακοσίας, καὶ μηθὲν ἥσσον ἐπάναγκος αὐτοῖς ἐστω ποιεῖν κατὰ προγεγραμ-
25 μένα.

Ἐρμίας ὁ παρὰ Πανίσκου κεχρημάτικα).

7. l. Πετεσούχιος, Φαγώνει, Ψευνήσει. 10. l. τῶι καὶ. 11. l. μιαν.
13. l. Νεχθανούσιος. 15. l. σφραγίδα ἀρόφας μᾶς ἡμίσους τετάρτουν. 16. l. ἐπε-
λεύσεσθαι. 24. l. κατὰ τά.

10. We take ἄρωπαν as the object of συνκεχωρικέναι, not of ἐωνῆσαν, and con-
sider that the relative clause beginning with ἃν ἔθετο in line 11 extends as far as ὑφ' ἡμῶν in line 15. The sense then seems to be that Nechthanoupis has ceded the ἱδὰ ἀρούρα in accordance with the terms of a demotic contract between the buyer Peterasemtheus (who is the subject of ἔθετο) and Tnepheros, the wife of Nechthanoupis. This had been written by the local μονογράφοις of demotic contracts, Espnouthis, and had fixed the price which had been agreed to by the buyers in return for (ἀνί) the land now ceded to them by Nechthanoupis and his wife (ὑφ' ἡμῶν). It would perhaps be possible, placing no stop after ἔθες in line 10, to take καὶ ὑνὴ λιγυστίαν as referring to ἐωνῆσαν, and Paous as the subject of ἔθετο. It is true that ἄρωπαν would then be left suspended, but the construction would not be worse than other constructions found in documents written by Hermias, especially xxviii. A more serious objection is that, though the passage would be intelligible as far as γνωσεῖ in line 14, the remaining words down to ὑφ' ἡμῶν would not yield any satisfactory sense. Possibly the ὑνὴ λιγυστία itself is among the demotic papyri which were found together with this one and are also in the British Museum.

DCLX. 12 × 6 in.

This papyrus offers an example of the extensive borrowing between various members of a family for the purpose of paying debts. The sum of money with which it is concerned seems to have been the subject of three loans. The first was a loan from Chaeremon, Esthldas and Pnephis to Tareēsis, lines 12–14. Tareēsis, being unable to pay it back, applied to her grandsons Peterasemtheus and his brothers, cf. lines 6 and 10. They however, as they apparently could not provide the
money themselves, sought the assistance of their cousin, also a grandson of Tareésis, Horus son of Paous. Horus and his father Paous consented, and paid over the money to the three original lenders on behalf of Tareésis (lines 10–14). The present papyrus is an acknowledgement by Horus that he had received from Petearsemtheus and his brothers this loan which Horus and Paous had advanced. The chief difficulty is to make out the relationship of all the persons concerned. Combining the genealogical details of this papyrus with those of xxvii and xxxi, where some of the parties recur, we have attempted to construct the family tree, which, though the ambiguous constructions of Hermias make several points doubtful, seems to be as follows.

```
    Horus
      |
    Paous
  Horus = Tareésis = Totoés
      |
  Paous  Panobchounis
      |
    Horus  Petearsemtheus  and his brothers.
```

"Ετούς εἰ τοῦ καὶ ιβ 'Αθην καὶ ἐν Παθύρει ἐφ' Έρμιον
toῦ παρὰ Πανίσκου ἀγορανόμου.
ὁμολογεῖ Ὄρος Παοῦς Πέρσης τῆς ἑπιγονής
συνελεύσθαι Πετεαρσεμθεὶ καὶ Πετεσοῦχοι

5 καὶ Ψευνήσει καὶ Φαγώνι, τοῖς ὑ τῶν
Πανοβχούνιος τῶν Ταρείσιος τῆς Πατοῦ-
tos τῆς Παοῦς μητρὸς τοῦ προγεγραμμένου
πατρὸς Ὄρου, ἀπέχειν καὶ μὴ ἐπικαλεῖν

10 περὶ ὀφειλήματος συναλλαγμάτων Αἴγυ-
πτίων καὶ Ἐλληνικῶν ἄ ἐξέτεισε Παοῦς
tοῦ Ὅρου πατρὸς καὶ ὁ αὐτὸς Ὅρος εἰς τὸν
Ταρείσιος λόγον τῆς αὐτοῦ μητρὸς τοῖς
δανεισταῖς Χαιρήμῳ νῦν καὶ Ἐ[σ]θλαδᾶ καὶ
Πνῆφιος γυνῆ καὶ ἀδελφὴ καὶ μή ἐπελεξύσασ-

15 θαι Ὅρος μὴ ἐπί ἄλλον μηδένα τῶν παρ' αὐτῷ
PAPYRI OF THE PTOLEMAIC PERIOD

6. l. τοῦ Πανοβχουνίου τοῦ Ταρέσιος. 9. αἱ corrected from κα.
11. l. ὁ Ὄρων πατήρ. 14. l. Πηψείς γυναικὶ ... καὶ μὴ ἐπελεύσεθαί. 15. l. Ὄρων μηδὲν ἄλλον. 19. l. ἐπελθὼν. 21. Ἰρ Ραπ. 23. l. κατὰ τὰ. 27. l. τῶν ἀδελφῶν.

7. τῆς Παοίτου μητρὸς, 'the mother of Paous,' applies to Tarcēsis, while τοῦ προγεγραμμένου πατρὸς Ὅρων refers to Paous, and means 'the father of the above-mentioned Horus.' Cf. the genealogical tree.
12. αὐτοῦ (or αὐτοῦ) : i.e. Paous.
24. The construction is hopeless; one of the participles συνεπικ. or συνενδ. must be emended to the indicative, and the cases altered accordingly. τούτῳ ἐστι τὸ δάνειον has to be supplied before δ; cf. xxvii. 16 and xxx. 27. τούτων : i.e. Petearsemtheus and his brothers.


Loan of 5100 drachmae of copper from Petearsemtheus the son of Nechoutes to Petearsemtheus and Petesuchus the sons of Panobchounis. The papyrus is dated the same day as xxvi. The repayment of a loan by Petearsemtheus and his brothers in that papyrus no doubt accounts for the fresh loan contracted by them here.

"Ετους ἵν τοῦ καὶ ἴσα Ἀθύρ καὶ ἐν Παθύρει ἔφ' Ἐρμίου τοῦ παρὰ Πανίσκου ἀγορανύμου.

Ε
GREEK PAPYRI, SERIES II

50

έδάνεισεν Πετεαρσεμβεδς Νεκσοῦτον
Πέρσης Πετεαρσεμβεί καὶ Πετεσούχος τῶν
5 Πανοβχοῦνιος τοῦ Τοτόηου τοῖς δυσὶν
Πέρσαι τῆς ἐπιγονῆς χαλκοῦ νομίσματος δραχμὰς πεντακισχίλιας ἐκατὸν
ἀτοκα, τὸ δὲ δάνειον τοῦτο ἀποδότωσαν
οἱ δεδανεισμένοι Πετεαρσεμβεί ἐν μηνὶ
10 Φάρμουθι τοῦ εἰ τοῦ καὶ ἰβ (ἐτος), ἐὰν δὲ μὴ
ἀποδώσων ἐν τῷ ὄρισμένῳ χρόνῳ
ἡ μὴ ποιῶσιν καθ᾽ ἣ γέγραπται, ἀποτειεῖ-
tωσαν ἐν τῷ ἐχομένῳ μηνὶ παραχρή-
µὴ τὰ τοῦ χα(λκοῦ) Ἕρ ἡµίδιου καὶ τοῦ
15 ὑπερπεσόντοις χρόνον τόκους β (δραχμὰς)
tῆς μνᾶς τῶν μήνα ἐκατον. τοῦτο
δ᾽ ἐστιν τὸ δάνειον δ ἐγγυνήσας "Ωροὶ
τοῦ Παουτοῦ πρὸς Πακοῖβιν Πετεαρσεμβέ(ως)
ἀπὸ χα(λκοῦ) (ταλάντου) α (δραχμῶν) Ἕξε.
ἔγγυοι ἀλλήλων εἰς
20 ἑκτισιν τῶν διὰ τοῦ δανείου τοῦτον πάν-
tων αὐτοὶ οἱ δεδανεισμένοι.
ἡ δὲ πράξεις ἐσ-
tω Πετεαρσεμβεί ἐκ τῶν δεδανεισμένων
καὶ ἐξ ἐνὸς καὶ ὁποτέρου αὐτῶν καὶ ἐξ [οὗ]
ἀν αἱρήται καὶ ἐκ τῶν ὑπαρχόντων
25 αὐτῶς πάντων, πράσσοντι καθάπερ ἐγ
δίκης.

Ἐρμίας ὁ παρὰ Πανόκου κεχρηµάτικα.
On the verso

δά(νειον) Πετεαρσεμβεδὸς πρὸς
Πετεαρσεμβεία καὶ
30 Πετεσούχον) τῶν Πανοβχοῦνιος
χα(λκοῦ) (δραχμῶν) Ἕρ.

4. 1. Πετεσούχων τοῖς. 9. 1. Πέρσαις. 14. 1. τᾶς; sc. δραχμᾶς. 15. β Παπ.
17. 1. ἡγγύσαν οἱ. 21. 1. πράξει. 30. 1. τοῖς ὑπὸ τοῦ.

15. Cf. note on xviii. 17. 17. ὁροὶ Παουτοῦ, cf. xxvi. 3.

Deed of cession by which Sennesis, acting with Thotoutes her kinsman as κόριος renounces all claim to two pieces of land which she had apparently sold to Petearsemtheus son of Panobchounis two years previously.

"Ετοις ιε τοῦ καὶ ἴβ Ἀθύρ κε ἐν Παθύρει ἐ(φ) Ἐρμίου
tοῦ παρὰ Πανίσκου ἁγορανόμόνον.
ἀφίσταται Σεννήσις Ψενθώτου[o]ν Περσίνη ὡς (ἔτοπον) κε
ἐλάσσων ἡ μέση μελιχρος κάκων μὲ [τ]ὰ κύριον ἐαυτῆς
5 οἴκημα Θυτούτης Ἐρενούπτιος ὡς (ἔτοπον) μ μέσος ὑποκκινοῦν
ἀπὸ τῆς εἰσημένης ὑπ’ αὐτῆς παρὰ Πετεαρσεμ-
θέως τοῦ Πανοβχού(νιος) (τετάρτην) μερίδα ἀμπελῶ(νος) συναφότο
καὶ
τῶν φυμένων δενδρών καὶ [.] μερίδα γῆς σιτο(φόρου)
ἐν τῷ ἀπὸ βορρᾶ καὶ λ[βός] τοῦ ἀμπελ(ῶνος) συνάπτουσα.
10 ἐν τῇ ταυίᾳ Παθύρεως), καὶ τοῖς ἀδελφοῖς ἀδιαιρέτου,
καὶ ὡνὴν τέθειται ἐπὶ τοῦ ἐν Παθύρει ἀρχέου ἐν τῷ ἵππ
τοῦ καὶ (ἐτει) Μεσορη κῦ’ ἄν γείτονες ν[ό]του μπελά(νυ) Ταχώ-
γιος,
βορρᾶ γῆ Πατούτας τοῦ Ὀμοῦ καὶ τῶ(ν) ἀδ(ειλφών, ἀ)πηλ(όου)
περίβολος
τῶν ἀμπελῶ(νος), λ(βός) πρὸς χα(λκοῦ) (τάλαντα)−[.] Ἐφ’ καὶ μὴ
ἐπελευ-
15 σασθαι Σεννήσιος μηδ ἄλλον τινὰ τῶν [ων] παρ’ αὐτῆς ἐπὶ
tῶν Πεταρσεμβείᾳ μηδ’ ἄλλον μηδενα τῶν παρ’ αὐτῶν
ἐπὶ τῶν ἄνω γεγρα(μένων) πάντων. εἰ δὲ μὴ, ἤ τ’ ἐφοδος τῶν
ἐπιπορευομένων ἄκυρος ἐστο, καὶ προσαποτεισάτω
ὁ ἐπελθὼν ἐπίτυμον παραχρῆμα (τάλαντα) ἰ καὶ ἱερᾶς
20 βασιλείσου ἀργυρίου ἐπισήμου δρα[χμ]ᾶς διακοσίας,
καὶ μηθεν ἡσιον κύρια ἐστο τὰ διομολογημένα.
'Ἐρμίας ὁ παρὰ Πανίσκου κεχρηματικα).
Ε 2
On the verso

"Έτους ιε τοῦ καὶ Ἴβ
'Αθόρ κε.

ἀφίσταται Πεταρσεμθεῖς
παρὰ Σεννήσίος.


6. ὑπ᾽ αὐτῆς παρὰ Πεταρσεμθεῖως: so Hermias, but in 15—21 Sennesis renounces all claim to the land which now belongs to Petearsemtheus. There is clearly a serious blunder somewhere; and the simplest change is to transpose the prepositions. Another alternative is to suppose that there were two persons called Petearsemtheus, one the original owner of the land bought from him by Sennesis, the other the son of Panobchounis, and the person to whom Sennesis now cedes the land; and that Hermias has confused the two. In that case in lines 6—7 we ought to read Πεταρσεμθεῖως (Πεταρσεμθεῖ) τοῦ Πανοβ.; indeed the dative in line 10 καὶ τοῖς ἄδελφοῖς, if correct, implies an unexpressed Πεταρσεμθεῖ. But this is far from conclusive, since τοῖς ἄδελφοῖς might be a mistake for τῶν ἄδελφων, and the dative to ἀφίσταται would then have to be supplied.

11. Cf. note on xxv. 10.

14. After ἕβδος a word, probably παταμός or ἄρος, has dropped out.

23. Hermias has again confused Sennesis and Petearsemtheus, since it is the former, not, as he states here, the latter, who gives up the land.


Loan of 10 artabae of wheat and 13 of barley without interest from Paëris son of Pasemis to Petearsemtheus and his brothers.

"Έτους ιε τοῦ καὶ Ἴβ
ἐν Παθύρει ἐφ' Ἐρμίου τοῦ παρὰ
Πανίσκου ἀγοράνομου.
ἐδάνεισεν Παήρις Πασήμος
Πεταρσεμθεῖ καὶ Πετεσοῦχῳ
καὶ Φαγώνως καὶ Σεννήσιος,
tois δ ὑπὸν Πανοβχούνιος
tou Τούθεου Πέρσου τῆς ἐπιγονῆς,
puroi ἀρτάβας δέκα, κριθῆς
10 ἀρτάβας δέκα τρεῖς ἄτοκα.
to δὲ δάνειον τούτο ἀποδότω-
σαν οἱ δεδανεισμένοι Πανθρεί
ἐν μηνὶ Παχῶν ὁ τοῦ αὐτοῦ ἔτους
νέον καθαρὸν καὶ ἄδολον
15 ἀπὸ παντός, καὶ ἀποκαθεσ-
tαμένον εἰς οἶκον πρὸς αὑτὸν
ἐν Κροκοδίλων πόλει τοῖς ἱδίοις
ἀνηλώμασι μέτρῳ φ' καὶ παρ-
eληφάν. ἐὰν δὲ μὴ ἀποδώ-
σιν ἐν τῷ ὀρισμένῳ χρόνῳ
ἡ μὴ ποιῶσιν καθ' ἀ γέγρα(πται), ἀποτει
σάτωσαν ἐν τῷ ἑχομένῳ
μηνὶ παραχρήμα τὰς τοῦ πυ(ροῦ)
ἀρτάβας) ἡ, κριθῆς) ἀρτάβας) ἵπῃ ἡμίδιον, ἡ τήν
20 ἐσομένην ἐν τῇ αὖ(τή) ἀγορᾶ τυ-
μήν. ἡ δὲ πράξεις ἐστοι Πανθρεί
ἐκ τῶν δεδανεισμένων καὶ εἰ ἐνός καὶ
ὅποτέρου αὐτῶν καὶ οὗ ἀν βοῦ-
[λη]ται καὶ ἐκ τῶν ὑπαρχόν-
tων αὐτοῖς πάντων, πράσ-
σουτι καθάπερ ἐγ' ἰδίης.

Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso
δάνειον) πρὸς Πετεα(ροιμβέα) καί
Πανθρεί τοῦς ἄδελ(φοις) πυ(ροῦ) ἀρ(ταβῶν) ἡ
κριθῆς) ἀρ(ταβῶν) ἵπῃ.

6. Φαγαώνει καὶ Ψευήτης. 7. Τούθεου; cf. xxvii. 5. 17.
23. 2 Pap. 24. Κ 1 5 Κ 17 Pap. 34. Πανθρείος.
Certificate of the repayment by Petearsemtheus and Petesuchus sons of Panobchounis, and their brothers (cf. the preceding papyri), of a loan of two copper talents which had been lent to them by Petearsemtheus the son of Almapheus in the previous year.

"Ετους ἑπεταυτήριου τοῦ Παθύρει ἐπὶ Σερεύς τοῦ Πανίσκου ἀγορανόμου,
ἐπιθέσατο Πετεαρσεμθεὺς
καὶ Πετεσοῦχος τῶν Πανοβχού(νιος)
tοῦ Τοποῦ καὶ τῶν τοῦτων ἀδελφῶν
δάνειον χαλκῷ (ταλάντῳ) θ & ἐδάνεισεν
αὐτοῖς Πετεαρσεμθεὺς 'Ἀλμαφέως
καὶ τῇ συνγραφῇ (δαιμείῳ) τὴν ἐτεθήσαν ἐπὶ
τοῦ ἑπεταυτήριον ἀρχείον ὑπὲρ τοῦ ἐπὶ τοῦ Πετεαρσεμθεὺς
"Ἀλμαφέως ἀνομολογήσατο
παρὰ Πετεαρσεμθεὺς τοῦ
Πανοβχού(νιος) καὶ τῶν τοῦτων ἀδελφῶν
τὰς τοῦ σημαινομένων χα(λκοῦ) τάλαντα θ,
καὶ μὴ ἐπελευσάσθαι Πετεαρ-
σεμθείᾳ μὴ ἐλλὸν τινὰ τῶν
παρ' αὐτῶν ἐπὶ τὸν Πετεαρσεμθεὰ
καὶ τῶν ἀδελφῶν μηδ' ἐπ' ἐλλὸν
τινὰ τῶν παρ' αὐτῶν. οἱ δὲ μή,
ἢ τ' ἐφόδιος ἀκυροὶ ἔστω, καὶ προσ-
αιτοεἰσάγων ἐπὶ τοὺς Παρα-
χρήμα χα(λκοῦ) τάλαντα καὶ τεράς(ς) βασιλεύσεως ἀργυρίων
ἐπισήμου (δραχμᾶς) ῥ, καὶ μηδὲν ἤσσον
κύριον εἶναι κατὰ πρωγεγραμένα.
ACKNOWLEDGEMENT

By Chaeremon, serving in the corps of ‘mercenary cavalry’ stationed at Crocodilopolis, that Paous son of Horus had repaid him the share due of a loan contracted by Patous the father of Tareësis mother of Paous. Cf. intr. to xxvi.

"Ετος ἵν τοῦ καὶ Ἡ σαμαρροθεὶ ἐν Παθορεὶ ἑφ' Ἐρμίου τοῦ παρὰ Πανίσκου ἀγρονόμου.

ὁμολογεῖ Χαιρήμων Πανίσκου

τῶν ἀπὸ Κροκοδίλων πῦλεως) μισθοφόρου ἔπεχειν παρὰ Παούτος τοῦ "Ωρου τὸ ἐπὶβάλλον αὐτῷ μέρος δανείου οὗ ἐθέτο Πατοῦς "Ωρου ὁ τῆς μητρὸς αὐτοῦ

Ταρέσιος πατρὸς ἐπὶ τοῦ ἐν Κροκοδίλων τὸλεω αρχείων χαλκοῦ (δραχμῶσ) "Ε καὶ τῶν τούτων τόκους ὅσι καὶ παρὼν ἐπὶ τοῦ αρχείου ὁ Χαίρήμων


DCLXXIII. 103 4 in.
GREEK PAPYRI, SERIES II

ἀνομολογήσατο ἀπέχειν καὶ
15 μὴ ἐπικαλεῖν περὶ τοῦ μέρους
δανείου τρόπωι μηδενί, τὴν
de ἤμιολιαν ἀφικέναι.

'Ερμίας ὁ παρὰ Πανίσκου κεχρημάτικα).

On the verso
ἐπίλυ(σις) Παοῦς "Ωρου
20 παρὰ Χαιρήμω(νος).

1. ἐν γε. 10. ἐπὶ τῆρ. 17. ἀφικέναι. 19. Παοῦς or πρὸς
Παοῦν.

9. αὐτοῦ: i.e. Paous. Cf. the genealogical tree in introd. to xxvi.

DCLXXV. 6 × 15 in.

Contract recording the sale by Petearsemtheus and his brothers of
1 aroura of corn land situated on the promontory or sand-bank of
Pathyris, to Epesuchus son of Nechthanoupis, and his brothers for
2 talents of copper. At the end is the docket of Paniscus the
banker at Crocodilopolis, showing that the tax of 10 per cent. on sales
had been paid.

βασιλεύωντων Κλασπάτρας καὶ βασιλέως Πτολεμαίου τοῦ ἐπικαλου-
μένου τοῦ ὑσὸν θεῶν φιλομητόρων ἐτούς ἰς
τοῦ καὶ ἐφ' ἱερείων καὶ ἱερείων καὶ κανηφόρου τῶν ὄντων καὶ
ὀυσῶν, μηνὸς μηνὸς Φαρμοῦθι ἰς ἐν Παθύρει
ἐφ' Ἐρμίῳ τοῦ παρὰ Πανίσκου ἀγορανύμοι.

ἀπέδοτο Πετεαρσεμθέους Πανοβχούνιος τοῦ Τοτοποῦς Πέρσης τῆς
ἐπίγονής ὡς (ἐτῶν) με μέσος μελίξρω(ς) ὑποκλαστὸς
5 ἀναφάλανθος μακροπρόσω(τος) εὐθύρων οὐλὴ ὰδωντι ἀπὸ τῆς ὑπαρ-
χούσης αὐτῷ καὶ τοῦ ἀδελφοῦ γῆς ἥπειρον σιτο-
φόρου ἀδιαίρετον ἐν τῇ ταινίᾳ Παθύρεως ἀπὸ τοῦ ἐπιβάλλοντος
αὐτῷ μέρους ἐν τῇ ἀπὸ νότου ταινίᾳ σφραγίδος
PAPYRI OF THE PTOLEMAIC PERIOD

... (text continues)
noupis had leased from the priests for a period of ten years. Apparently Psenenoupis had farmed the land himself for five years and then let it to Harsieis for one year. By the terms of the present document he makes it over to Harsieis for the remaining four years at the price agreed upon, 3 talents 3300 drachmae of copper. But the construction is more than usually involved, even for Hermias.

"Etous iε Ψανωφί βόλο[ογ]ε[ι] Ψενενούπις Πόρτιτος Πέρσης ως (έτων) νε μέσος
μελέχρας τετανός μακροπηρόσωπος] ευθύρ(υν) ώτα ἐφεστηκότα Ἀρσιήσει Σχώτου
ἱερεὺς Σοῦχον καὶ Ἀφροδίτης, παρακεχωρηκέναι αὐτῶν Ἀρσιήσιος τὸ ἐπι-
βάλλων αὐτῷ μέρος ἢ ἐμπιθώσατο σὺν Πακοίβι Σχώτου καὶ τοῖς
μετόχοις
5 γῆς σιτοφόρου λεγομένης Νεκθαραύτι θεοῦ μεγάλον παρὰ τῶν
ἱερείων έτών δέκα [ίς τά] ἐνλιπόντα αὐτῷ ἐτέρων τεσσάρων
εἰς συμπλήρωσιν ἐτῶν πεντετρας, ὥστε γεωργηθῇ ἢ ἔθετο μίσθωσιν
ἀπὸ τοῦ προκειμένου (έτους) οὗ [καὶ] συνεπισχαί αὐτῷ τῆς συγχω-
ρηθείσης
τιμῆς χαλκοῦ τάλαντα] δύο δραχμάς τρισχλίας τριακοσίας χρ. καὶ
μὴ
10 ἐπελεύσασθαι μῆτ] [αυτῶν Ψενενούπις ἐπὶ τῶν 'Αρσιήσιος μήτε]
ἀλλον
μηδένα ὑπὲρ αὐτοῦ περὶ τοῦ διασαφομένου μέρους γῆς τρόπῳ.
μηδενί. εἰ δὲ μή, ἀποτεισάτω Ἀρσιήσει ἐπίτιμον παραχρῆμα
χαλκοῦ (τάλαντα) εν
καὶ ἱερὰς βασιλεύσι ἄργυροι] ἐπισύμιον δραχμάς ρ', καὶ μηδὲν
ήσον
κύριον εἴναι τὰ διομολ[ογη]μένα.
15 'Ερμίας ο παρὰ Πανίσκου κεχρήματικα.

2. 1. ἐφεστηκότα. 3. 1. ἱερεῖ. Ἀρσιήσει. 6. 1. ἱερεῖν. The last two
letters of ετέρω have been corrected. 7. 1. συμπεπείδησαι. 9. 1. ταλάντων δύο
δραχμῶν τρισχλίας τριακοσίων. 10. 1. ἐπελεύσασθαι . . . Ψενενούπιν . . . Ἀρσιήσιν.
14. 1. κύρια . . . διομολογημένα.
XXXIV. 99 B.C. From the Thebaid. Brit. Mus. Pap. 10504 (Egyptian Dept.). \(6\frac{3}{8}\times 22\frac{1}{8}\) in.

Greek docket to a demotic contract, showing that the tax of 10 per cent. had been paid by Pakoibis son of Patous on the sum of 1 talent, being the price of a \textit{παστοφόριον} or priest’s lodging (cf. the following papyrus which records the sale of \(\frac{1}{2}\) of a \textit{παστοφόριον} by the same Pakoibis) in the temple of Pathyris, which he had bought from Thortaeus the son of Nechthminis.

The papyrus is dated in the sixteenth year of Ptolemy Alexander I.

\[\text{Ε}τ\overline{ο}ς\ \nu\zeta\ \chi\omicron\omicron\alpha\chi.\ \tau\dot{e}\acute{t}ακται\ \epsilon\iota\upsilon\ \tau\eta\nu\ \delta\epsilon\kappa\alpha\tau\eta\nu\ \tau\omicron\upsilon\ \epsilon\gamma\kappa\iota\kappa\lambda\iota\nu\ \delta\iota\iota\ Απ\omicron\alpha\lambda\omicron\omicron\nu\iota\omicron\upsilon\ \tau\epsilon\lambda\omega\eta\upsilon\nu\ \kappa\alpha\iota\ \tau\omicron\upsilon\ \mu\acute{e}t\dot{a}\chi\omega\nu\]

\[\ \text{Πακο\dot{i}βις} \ \Pi\alpha\tau\omicron\delta(\tau\omicron\upsilon)\ \tau\epsilon\lambda\omicron\sigma\pi\alpha\sigma\tau\omicron\phi\omicron\omicron\rho\omicron\iota\omicron\upsilon\ \eta\nu\tau\omicron\delta\ \tau\omicron\upsilon\ \epsilon\nu\ Πα\dot{a}θ\upsilon(\tau\omicron\upsilon)\ \iota\epsilon\rho\omicron\ \delta\ \iota\gamma\acute{o}\rho\acute{a}σεν\]

\[\ \tau\alpha\rho\acute{a} \ \Theta\omicron\rho\alpha\omicron\sigma\alpha\omicron\upsilon\ \tau\omicron\upsilon\ \Ν\epsilon\chi\omicron\omicron\omicron\upsilon\iota\omicron\upsilon\nu\iota\upsilon\ \kappa\dot{a}i\ \sigma\upsilon\nu\tau\upsilon\tau\upsilon(\mu\eta\mu\eta\mu\epsilon\nu\nu)\ \tau\alpha\lambda\upsilon\tau\upsilon\nu\]

\[\ \epsilon\nu\δ\upsilon\ \tau\epsilon\lambda(\omega\upsilon)\ \chi\alpha\lambda\kappa\omega\iota\ \delta\rho\alpha\chi\mu\dot{a}\iota\ \epsilon\acute{z}α\alpha\kappa\upsilon(\sigma\dot{i}\alpha\iota), \ / \ \chi.\]

1. Ι εις την Ι, Pap.; cf. line 13 of the next pap. where the sign for τέτακται is different. 3. \(\chi^{x}\) (Pap.

XXXV. 98 B.C. From the Thebaid. Brit. Mus. Pap. DCLXXIX. \(6\times 16\frac{3}{4}\) in.

Sale of the fourth part of a \textit{παστοφόριον} within the enclosure of the temple of Suchus and Aphrodite at Pathyris, the vendors being the priests Nechoutes and Petearoërës, the buyer Pakoibis, and the price 3000 copper drachmae. At the bottom is appended the docket of Pancrates the royal banker showing that the tax of 10 per cent. on sales had been paid by the buyer through Apollonius the tax-farmer to the royal bank at Crocodilopolis.

\[\text{βασιλευόντων} \ \Pi\omicron\omicron\omicron\epsilon\omicron\mu\alpha\iota\omicron\upsilon\tau\omicron\upsilon\ \tau\omicron\upsilon\ \epsilon\pi\iota\kappa\alpha\lambda\omicron\lambda\omicron\mu\epsilon\nu\mu\acute{e}\nu\nu\ \text{Ἀλεξάνδρου} \ \kai \ \text{Βερεύκης} \ \tau\omicron\upsilon\ \alpha\delta\epsilon\lambda\phi\acute{η}ς \ \theta\omicron\upsilon\upsilon\ \phi\iota\lambda\omicron\mu\eta\mu\tau\acute{o}ρων}

\[\ \text{Ε}τ\overline{ο}ς\ \iota\zeta, \ \epsilon\acute{f} \ \iota\rho\prime\omega\nu\ \kai\ \iota\rho\prime\omega\nu\ \kappa[a]\iota\ \kappa\alpha\eta\phi\omicron\rho\omicron\iota\upsilon\nu\ \tau\omicron\upsilon\ \delta\upsilon\upsilon\nu\ \kai\ \omicron\upsilon\acute{s}αν, \ \mu\nu\nu\upsilon\upsilon\ \ Tau\bar{b}i\ \iota\upsilon\ \epsilon\nu\ \Pi[a]b\omicron\upsilon\epsilon\upsilon\ \epsilon\acute{f} \ \text{Ἐρμίου} \ \tau\omicron\upsilon\ \par\omicron\ \Pi\alpha\nu[\omicron\omicron\sigma\omicron\upsilon\upsilon\nu] \ \alpha\gamma\omicron\rho\alpha\nu\alpha\omicron\dot{a}μο\omicron\upsilon\nu].\]
ἀπέδοτο Νεχούτης Σχώτου το[0] Φιμήνιος ἱερεὺς Σούχου καὶ Ἀφρο-
dήτης ὁς (ἐτῶν) νε μέσος ἡ ἐλάσσω μελᾶχρο(ς) μακροπρό-
ω(σ)ος
5 εὐθύριν ὑπόσκνιφος, καὶ Π[ετ]ερ[ο]μῆς Σχώτου τοῖς αὐτῶν ἱερέων ὁς (ἐτῶν) νε ἡ μέσος μελᾶχρο(ς) μακροπρόσω(σ)ος εὐθύριν ὑπόσκνιφος, ἀπὸ τῆς ὑπαρχο[μή]σεως αὐτοῖς καὶ τοῖς ἄδελφοῖς παστο-
φόριον ὁκοδομη, ἦνον καὶ δεδοκομένην καὶ 
tεθυρωμένην ἐν τῷ ἀπὸ η[ό]του μέρει τοῦ ἐν Παθύρει ἱεροῦ ἐντὸς τοῦ περιβάλλον αὐτῶν μέρος τέταρτον, 
ἢ γείτονες νότου περίβολος τοῦ ἱεροῦ, βορρά παστοφόριον Παπε-
ουτος τοῦ Φίβιος καὶ εἰσοδ[ι]ος, ἀπηλιώτου δρόμος, λιβός 
pαστοφόριον Πεταρασιμθέως . . . χμωνος, ἢ ὁ ἄν ὅσι 
γείτονες πάν-
tοβεν. ἐπιστό Πάκοβίος Παπούτος ὁς (ἐτῶν) λ χαλκοῦ
10 δραχμᾶς τρισχιλιάς. προπωλητα καὶ βεβαιωτα 
tῶν κατὰ τὴν ὀνὴν ταῦτῃ πάντων Νεχούτης καὶ ὅ ς 
αὐτῷ οἱ ἀποδόμενοι, ὃν ἑξεξῆτατο Πακοβίος ὁ πριάμενος.
Ἐρμίας ὁ παρὰ Πανίσκου κεχρημάτικα.

2nd hand.

"Ετοὺς ἵ ὁ ὑ (πακταί) ἐπὶ τὴν ἐν Κρ(οκόδιλων) π(όλει) τρά-
(πεξαν) ἐφ' ἢς Παγκρά(της) (δεκάτης) ἐνκ(λῖον)
δι' 'Ἀπολλα(νίου) τελά(νου) Πακοβίος Παπούτος παστοφόριον ἐντὸς τοῦ
15 περιβάλλον τὸ ἐπιβάλλον αὐτῶι μέρος (τέταρτον), ὃν ἀ ε 
γεινύια 
δεδη(λω)ταί)
δι' ἡγόρασεν παρὰ Νεχούτου τοῦ Σχώτου ἱερεὺς Σούχου καὶ Ἀφρο-
δείτης χα(λκοῦ) 'Γ, τέ(λος) τ.
Παγκρά(της).

4 and 5. 1. ἐλάσσων. 6. 1. τοῦ ύπάρχουτος . . . παστοφόριον ὁκοδομημένου, &c.
1. παστοφόριον. 15. 1. τοῦ ἐπιβάλλοντος . . . μέρους (τετάρτου); μερος δ'. Ραπ. 16.
1. ἱερεὺς.
5. μέσος ἡ ἐλάσσων(ν): cf. xxviii. 4 where the phrase is ἐλάσσω(ν) ἡ μέσος.
6. δεδοκομένη is a new verb meaning 'furnished with beams,' probably for the 
roof.
DCLXXX. $8\frac{1}{4} \times 4\frac{3}{4}$ in.

Letter from Petesuchus the son of Panobchounis (cf. xxvii, xxix, &c.) to his brothers Petearsemtheus and Phagonis (here spelt Paganis), and others. Like the letters which Mahmoud writes to his brother Hussein now, it consists for the most part of greetings and farewells. But lines 9–18 contain some rather amusing, if mysterious, details.

\[
\text{Πετεσούχος Πανεβχούνιος Πετεαρσμβεῖ}
\]
\[
\text{kai Παγάνει Πανεβχούνιος καὶ}
\]
\[
\text{Παθήμει παρὰ καὶ Πετεαρσμβεῖ}
\]
\[
\text{'Αρσενούφιδος καὶ Πετεαρσμβεῖ}
\]
\[
\text{Ψεννήσιος καὶ Ὀρνι Πατήτος χαῖρειν}
\]
\[
\text{kai ἔρρωσθαι. ἔρρωμαι δὲ καὶ αὐτὸς}
\]
\[
\text{kai Ἑσθλύτεις καὶ Πατοὺς καὶ Ἀλμένης}
\]
\[
\text{kai Φίβις καὶ Ψεννοσίρης καὶ Φάφις}
\]
\[
\text{kai οἱ παρ’ ἡμῶν πάντες, μὴ λυπεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνοντας}
\]
\[
\text{φονευθήσεσθαι, οὔθεν ἡμῖν κακῶν ἐποίησεν ἅλλ’ ἐκ τῶν ἐναντίων ἐπιμεμέληται,}
\]
\[
\text{περὶ δὲν, ἐὰν αἱρῆτε, γράψατε}
\]
\[
\text{μοι. ἡκούσας τὸν μὴν κατὰ-}
\]
\[
\text{βεβρωκέναι τὸν σπόρον, καλὸς}
\]
\[
\text{ἡμῖν ὃδε, ἢ ἐν Διοσπόλει ἑὰν}
\]
\[
\text{αἱρῆσθε, πυρὸν ἀγοράσαι ἣκατε.}
\]
\[
\text{τὰ δ’ ἄλλα χαρίζουσθ’ ἐαυτῶν ἐπι-}
\]
\[
\text{μελόμενοι ἵν’ ὕγιαντε.}
\]
\[
\text{ἔρρωσεν Ωρος καὶ Πετοσίρις.}
\]
\[
\text{ἔρρωσε. (ἐτοὺς) ἵθ’ Παχὼν ἦ.}
\]

On the verso

parὰ Πετεαρσμβεῖ Νεβχούνιος.
Πετεσούχο

τοῦ Νεβχούνιος
9–18. ‘Do not grieve over the departed. They expected to be killed. He has not done us any harm but has used our difficulties to assist us (?) On this subject write to me, if you like. We hear that mice have eaten up the crop. Please come here to us or, if you prefer, to Diospolis to buy wheat.’

23. Νεβχοῖνος: a variant for Πανεβχοῖνος: cf. l. 25.

XXXVII. Late second or early first century B.C. From the Thebaid. Brit. Mus. Pap. DCLXVI. $5\frac{1}{4} \times 9\frac{1}{2}$ in.

Letter addressed by Hermias to the government officials of Pathyris announcing the appointment of a new οἰκονόμος or administrator of the royal revenues. Only the beginning is preserved, but it is interesting on account of its list of officials, which is remarkable for the high place occupied in the hierarchy by the chief of the police and his subordinate the φυλακίτης, and for the mention of the πρεσβύτεροι τῶν γεωργῶν, who play a more important part in the Roman period.

Ἐρμίας τοῖς ἐπιστάταις Παθύρως καὶ ἀρχιφυλακίτηι καὶ φυλακίτη καὶ βασιλικῷ γραμματεῖ καὶ τοπογραμματεῖ εἰ καὶ κωμογραμματεῖ καὶ σιτολόγῳ καὶ τραπεζίτῃ καὶ τοῖς πρεσβύτεροι τῶν γεωργῶν καὶ τοῖς ἄλλοις τοῖς τὰ βασιλικὰ 5 πραγματευομένοις καὶρειν.

πρὸς τῆς οἰκονομίας τῆς κώμης καθέσταται
Πατσεόνος Παθήτος ὃ τῇ ἐντολῇ ἐπιδεικνύσαι καὶ
[χειρογραφῆ]σαὶ ὡς εἰθεσθαι καὶ διαστολῇ ἃμβων προὶ . . .

XXXVIII. Plate IV. 81 B.C. From the Fayoum. Brit. Mus. Pap. DCXCVII. $9\frac{1}{2} \times 4$ in.

Letter from Pasion to his father Nicon, containing directions for buying papyrus, pens, ink, and other writing material, the payment for them, and the purchase of barley. The ink is rather faint, and the difficulties of reading it are increased by the bad grammar of the writer
and by the occurrence of several new words. The letter is dated 'in the second which is also the first year,' and is written in a hand which, though still retaining many Ptolemaic characteristics, is approaching to the Roman type, and may be assigned with confidence to the earlier half of the first century B.C. As no dated Greek papyri between Ptolemy Alexander I's reign and that of Augustus have yet been published, it is impossible to say at once to which reign this is to be assigned. But the formula of the date suits the short period when Berenice III, after reigning alone for six months, was associated with Ptolemy Alexander II. According to Appian (Bell. Civ. i. 102) the joint reign only lasted nineteen days, and in order to account for Berenice having entered on a second year, we must suppose she came to the throne before Thoth 1 81 B.C., the beginning of the civil year. Neither the latter supposition nor the shortness of the reign presents much difficulty, and the only alternative at all probable would be to place the papyrus in the joint reign of Seleucus or Archelaus with Berenice IV, in 56 B.C. But to that there are two objections: first, that the character of the writing is more Ptolemaic than Roman; and the papyri which we found in the temple of Bacchias last winter show that towards the end of Auletes' reign the ordinary hand was much more like that of the early Roman period than this is. Secondly, among these Bacchias papyri of the late Ptolemaic period occurs another double date, 'the first which is also the third year,' which apparently refers to the joint reign of Archelaus and Berenice. This, however, will be discussed when we publish those papyri. The possibility that the 'second which is also the first year' is to be referred to the joint reign of Auletes and Cleopatra Tryphoea is excluded by the fact that in demotic documents the years of the king are not distinguished from those of the queen; and the view that the year in question refers to the joint rule of Cleopatra Tryphoea and Berenice IV during the absence of Auletes has not only the difficulty concerning the handwriting to contend with, but contradicts the statement of Eusebius (Lepsius, Denkschr. d. Berl. Akad. 1852, p. 478) that the two queens began their joint reign at the same time.

Πασίων Νίκων τῷ ηῶτ πατρὶ πολλὰ
χαίρειν καὶ [. . . . . . ] . . μένων
διευνχείν. καλῶς οὐ̔ν ποιήσις
GREEK PAPYRI, SERIES II

5

μη ἄμελησα

ρα ἀ γράψω: ἐπί τινα δομῷ χάρτον
deκα, καὶ [. . .]πα δομ[. . .] χάρτον
πέντε, καὶ [κα]λάμων γραφικὸν
dεκάπεντε, καὶ μ[έ]λαν στατη-
ροῦ ὅκτω, καὶ θην στατηροῦ
πέντε, καὶ ἐρὶ... . .τοις ἁ. κ[α]ι . . . .
ἐπτά, καὶ χιλιθηροὺ a, καὶ μάρ-
σ[. . .]πον μεγάλου a, καὶ τῶν νεωτέ-
ρον δῶ, καὶ κυριοῦ στατηροῦ
πέντε, καὶ γράφωμαι σε περὶ τῆς

10

λογεῖας ἡ λογεύσω ἡ [. . .] ε γράψων μο.
περὶ τοῦ μη λογεύν ἔσω καταβῆς,
ἡ λογεύσι καὶ ἀνανκάσι με ὁνησίμων
ἀγοράς' ἀμ κριῆς τοῖς πόρεοι αὐτῶ
καμεὸσμερ [. . .] ἀρτάβω(ν) ἦ (ἡμισοῦ),

15

— o [γ] Σ.
ἐφροσο. ἐτούς β τοῦ καὶ α (ἐτοὺς)
Φαρ[μο|x(θ)ι] ἐγ.

On the verso

παρὰ Πασίωνι


23. l. Πασίωνος. παρά(δος) Πασίωνι is unsuitable, since the letter is written by Pasion.

6. δομοῦ seems to be a mistake for τομοῦ; the division of it into δ ὁμοῦ is pre-
cluded by the numbers which follow both in this line and the next.

8. Here and in lines 9 and 13 στατηροῦ seems to be a mistake for σατηρῶν. θην and χιλιθηροῦ are new words.
11. μάρθης μεγάλου 'a bag of the large sort'; or I. μέγαν.
17. Unless ὁνησίμων is a mistake for ὁνῆσιμος, the subject to λογεύω(ε); and ἀνανκάσι(ε) is some one not named.
19. The third letter of the line may be θ, and it is possible that an ι has been obliterated between o and σ, the word then being an adjective agreeing with πορεός; οου may also be read. There are some traces of ink at the end of the
line; but the whole of this line seems to have been written over another which
has been obliterated, so that they belong to the original writing.

20. This sign for artabae occurs in xxiii. 14, but the vestiges here are very
faint and may belong to the effaced writing.

22. The flourish which we have taken as representing $v$ may be a stroke of
abbreviation, but $φαωφι$ is in either case more likely than $φαωφι$ or $φαμευωθ$.
The verso also contains some accounts in a very minute hand, but the writing
is almost entirely obliterated.

XXXIX. Plate IV. Early first century B.C. From the

A series of twelve receipts in the same hand, one for each month of
the second year of an unnamed Ptolemy, showing that Pasion and
Sentheus, 'makers of beer,' had paid to Psammetichus, probably the
farmer of the ζευηρά or beer-tax, the tax for the current month
amounting in each case where it is preserved to 5 talents of copper.
The handwriting, like that of the preceding papyrus, is late Ptolemaic
approaching to the Roman style, and the second year not improbably
refers to Ptolemy Auletes, in which case the date is 80/79 B.C.

The papyrus is written in three columns and much mutilated.
The piece facsimiled is the beginning of the document, which contains the
date of the first receipt, and the second. As the formula is practically
the same throughout, we give a transcription of the part facsimiled and
a collation with the rest.

$\quad (\varepsilon τους) \beta \ \Theta ωφι \ ι.,$
$\Psi \alphaμμητιχος \ Πασιων$
$και \ Σενθεως \ ζυττοποιοις$
$χαρειν. \ απ[εχω \ τον$
$[φ]δρον \ του \ Φαωφι \ χαινκον$
$ταλα\[τα \ πεντε, /κ] \ ε.$
$[\varepsilon τους \ β \ Φαωφι] \ \iota.$

2. 1. Πασιων και Σενθεω.

The third receipt is nearly all lost: one line ends $\alphaπ[χω \ παρ' \ ημ[\oν, \ i.e. \ iμων.\nThe fourth is dated Choiach 15; the fifth has ζυττοποιος (for ζυττοποιοις) and
$\alphaπ[χω \ παρ' \ ημ[\oν, the date being lost. The sixth reads παρ' \ ιμων, and is dated
Mecheir 16; the seventh is dated Phamenoth 7. The eighth has Σενθεί and παρ’ ἕως, and is dated Pharmouthi 12. The ninth has καὶ Σενθείε, and is dated Pachon 2. The tenth reads Σενθεί [, [εὐσυνοιϊς, ἀπέκτω παρ’ ἕως, and is dated Payni 2. The eleventh has Σενθεί ζυσυνοις . . . παρ’ ἕως, and is dated Epeiph 15. The twelfth has καὶ Σενθεί . . . παρ’ ἕως, and is dated Mesore 22.

III. PAPYRI OF THE ROMAN PERIOD

DCXCIX. 4½ × 5 in.

Description of two inhabitants of Socnopaei Nesus. The papyrus, which has been cancelled, appears to be complete, and was probably one of a series of such documents forming a list of inhabitants for purposes of taxation. The chief point of interest in it is the date, 'the thirty-ninth year of the dominion of Caesar.' This method of dating, which is found in two other papyri, has been shown by Wilcken (Hermes, xxx. 151) to be an attempt on the part of Augustus to institute a fixed era beginning with the capture of Alexandria.

Πανεφρέμμις Σχωτος(υ) ὣς (ἐτῶν) με οὐλ(η) πήχ(ει) δεξιῶν,
καὶ . . στο( ) Στοτοή(τεως) . . [ . . ] . . σενοῦφας (ἐτῶν) με οὐλ(η)
ἀντικενθμίων) ἀριστεράι).
ἐτος ἐνατο και τριακοστο τῆς Καίσαρος
κρατήσεως θεο νιὸ νηνὸ Περιτῶν
5 Ἐκαία ἢ ἐν τῇ Σοκνοπαίου Νήσου τῆς
Ἡρακλείδου μερίδος τοῦ Ἀρσινοίτου νόμου.

The verso contains two lines which are almost entirely effaced.

2. Neither τεσσενοῦφας nor ὀροσενοῦφος suits the vestiges.
XLI. 46 A.D. From the Fayoum. In the Library of Trinity College, Dublin.

The following papyrus is apparently an agreement in the form of a letter with reference to the farming of a tax. The lessee Tesenouphis agrees to pay 288 drachme and two jars of wine for the right of collecting the tax, this sum to be paid in monthly instalments and written reports to be sent in every four months. What the tax in question was does not appear from the body of the document, but in the signature at the end (line 26) a tax on ἐταίραι is perhaps meant. It is not clear whether the document refers to the sub-letting of the ὕνη or to the original contracting from the government. The first few lines are almost obliterated, and the extraordinarily corrupt character of the Greek renders the details very obscure.

......[......].....ρομεγον τω κρα-
......[......]ου Σοκνοπαίου νήσου

......

παρὰ [Τεσε]νούφιος τοῦ Τε[σε]νούφιος ἐπὶ χρη

5.....οὐτο κρ.....νι. προείχαν κόμης

[Σοκνοπαίου νήσου] τῆς Ἰπακλείτου μερίδος
εἰς τὸ ἐνεστὸς ἐβδόμου ἐτος Τιβερίου
Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτωκράτορος. ἐφίσταμαι τελειοφόρου

10 τοῦ παντός ω[....] καθήκοσι καὶ προσδια-

γραφομένους καὶ συμβολικὸς ἁγγυρίου

δραχμᾶς διακοσίας ὀκτωκοςτα

ὁκτώ καὶ σπο[....]τῆς Φαμενώδο οἶνον κεράμια

δύω τῶν τε προσδιαγράψο κατὰ μήνα

15 ἐμ μῆνα τοῦ αἴδου (ἔτους) ἀεὶ τῇ πέμπτῃ καὶ εἰ-

κάτη καὶ καταχορίζω σου διὰ τετράμη-

να παντὸς τοῦ δι’ ἐμοῦ οἰκονομηθησο-

μένους χρηματισμὸς ἐντόμου συνκολ-

1 [Prof. Mahaffy transcribed this papyrus and submitted his copy to Prof. Wilcken, who made several suggestions. I have verified these and added a few more. B. P. G.]
λοσίμυν καὶ εἰρομενὶ ἐνὶ καὶ ἀναγρα-
20 φη μιὰ καὶ δόσο σου καταχωριμῶν
βυβλίων ὑμηρίας ὅκτω καὶ δόσο σου
εἰκανὸν ἄξιωρον ἔλαν φέναι ἐπὶ χόρης
ἐπὶ τοῖς προκειμένων πάσι, εὐτύχει.
2nd hand.
ἐξοι ἀς ἐπικεχώρηκας ἐπὶ ταῖς προκειμέναις ἀγρη(ρίου)
25 διακοσίαις ὑγηθεῖ στὸ τῶν
ἀλλων ἔξο καὶ ἀ τοῦ τοῦ ὅτου οἱ ἐταρισματα μισθοῦμενοι,
καμπ. . . γ( ) παντὶ χρόνων. (ἴτους) ζ Τιβερίου
Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτοκράτοροις μηνὶ Σεβαστῷ ἵδ.

4. ἐπὶ χορηγία or ἐπὶ χωλα(σ) cf. l. 22. 6. l. Ἡρακλείδου. 7. l. ἐβδομον
ἴτου. 10. l. ἐν τε καθήκηι (folio) καὶ προσδιαγραμμένων καὶ συμβολικῶν. 12. l. δια-
κοσίαις ὑγηθεῖντα. 14. l. ἀ for τῶν, and προσδιαγράφων. 15. l. ἐμ μηνὶ τοῦ
αὐτοῦ . . . εἰκάδι. 16. l. καταχωρίσας σοι διὰ τετραμῆνον πάντας τοὺς. 18. l. ἐντό-
μον δογκαλλησιμοῦς. 20. l. δόσω σοι καταχωρισῷ, δο in 21. 22. l. ἐκανῦν
ἄξιωρον εἰν γεισίῃ ἐπὶ χόρης ἐπὶ τοῖς προκειμένοις. 24: l. ἔξο ἂ. 25: l. καὶ τὰ
ἄλλα.

2. κμ[τίστυ], being the epithet applied to the prefect of Egypt, is not applicable
to the person mentioned here, who was evidently a local official of Socnopaei
Nesus.
10. καθήκος apparently means the ordinary payments of taxes. For προσδιαγρα-
φόμενα, cf. lxv. 1, &c., lxi. 9, xlviii. 2, and B. U. 99, 8, τὰ προσδιαγραφόμενα συμβολικά,
the payments to the tax collector for writing the receipt (σύμβολον). Here the προσ-
dιαγραφόμενα are distinguished from the συμβολικά, and are a perfectly general term
for 'extra payments' of any sort.
26. ἐταρισματα: this may refer to a tax on έτοιμα; cf. line 16 of the Koptos
tariff inscription and D. G. Hogarth's discussion of it ap. Flinders Petrie, Koptos,
p. 31.

DCC. 5½ x 6½ in.

Letter from Pyrrhus, the principal official in charge of the distribution
of land to κάτοικου, addressed to the συντακτικός, a subordinate official in
the same department, and apparently giving orders for the assignment
of land to certain individuals. The papyrus, which is very imperfect, about
twenty letters or more being lost at the end of each line, is to be compared with B. U. 328, a similar letter, though in an even worse state of preservation. The κατοικοί were a privileged class of settlers, exempt from the poll-tax (Wilcken, Hermes, xxviii. 249).

The writing is on the vertical fibres of the recto; cf. LXVI and App.

Πώρος ὁ πρὸς καταλοχ(ισμοῖς) τῶν κατοίκ(ων) τῆς α'. . . .
συντακ(τικῶι) χαίρειν. Νείλο(ς) τοῦ Διδύμου . . . κ. [. . .]κ( )
. . . [ .
Πτολεμαίο(ς) Πτολεμαίο(ν) τῆς β τῶν (ἐκατονταρούρων) πι[.]ρ[ . . .
ἀρουραν . .
δωδέκατο(ν) εἰκοστ(οτέταρτον) τεσσαρακοσ(τὸν) δύο(ν), περὶ δὲ 
Ψευδήσιον (?) ἀρουραν . .
5 εἰκοστ(οτέταρτον). (έτους) ζ Αὐτοκράτορος Καίσαρ(ρος) Δομιτιανοῦ
Σεβαστοῦ

Γερμανικόν μηνός Nέου Σεβαστοῦ Ιζ'. [ . . . . . . . . . .
παραχώρη(σις) . υ. βίων(ος) α ἡμισυς σ[. . . . .
(έτους) ἐκτοῦ Αὐτοκράτορος Καίσαρος Δομιτιανόυ 
Σεβαστοῦ Γερ-

3. ρ τ Παπ.


3. The ἐκατονταρουροῖ or veterans who received 100 aourae in the Fayoum are frequently mentioned in the Petrie papyri; probably the title had the same connotation at this date.


DCCI. 9½ × 3½ in.

Copy of a document recording the payment by Tesenouphis, ἀρχε-φόδος of Socnopaei Nesus, of 80 drachmae to Hatres, a watchman at Arsinoe. The payment was made through the bank of Sarapion in the quarter of Arsinoe called Ταμείων.

'Ἀντίγραφ(φοι) διαγρα(φῆς) διὰ
Σαραπιῦ(νος) τραπέζης
Ταμείων. (έτους) ἐνδεκάτου
Receipt addressed by Eudaemon and other σιτολόγοι of certain villages in the division of Heracleides to the σιτολόγοι of Philadelphia, stating that they had received and placed to the account of the nomarchs of their respective villages, Julius Ovidius and Antonius Geminus, two bushels of lentils for which the nomarchs had received an order upon the granary of Philadelphia as payment for the transport of goods from Philadelphia to Bacchias.

Eυδαίμων καὶ οἱ μέτοχοι φρον-
τισταί σιτολόγοι τινῶν κομῶν τῆς Ηρακλείου
μερίδος ὑπὸ Ἰούλιος Ο[ὐδίδα]υν καὶ Ἁντω-
νίου Γεμενίου γενομένους νομ[άρχας], τοῖς
5 δημοσίοις σιτολόγοις Φιλαδ[ελφίας] χαίρε[ιν]. ἀπ[έχομεν]
παρ’ ὑμῶν ἀπὸ γενη(μάτων) τοῦ διελη(λυθτοσ) γ (έτους) Τρα[ιανοῦ] 
Καίσαρος τοῦ κυρίου εἰς τῶν προγεγρα(μένων) 
νομαρχ(ῶν) λόγον τὰς ἐπιταγείσας αὐτοῖς) 
ὑπὸ Κλαυδίου Ἀρείου γενομ(ένου) στρ(ατηγοῦ) καὶ Κλαυδί(ου) 

10 Ἰουλιανοῦ βασιλικ(οῦ) γρ(αμματέως), ὡς εἰς φόρετρα 
δὲν κατήξαν γένων ἐπὶ κόμη(ς) Βακχι- 
άδος, φακοῦ μέτρου δημο(σίω) δέστοι 
ἀρτάβ(ας) δύο, / φακο(ῦ) μέ(τρῳ) δημοσίῳ — β. 
(έτους) τετάρτου Αδητοκράτορος Κ[αίσαρος] 

15 Ν[έρονα Τραιανοῦ Σέβασ(τοῦ) Γερμαν[ηκοῦ, 
Ἐπέιπ ἦ.

11. As the site of Bacchias is now known to be Kum el Qatl (Arch. Rep. of the 
Egypt Expl. Fund, 1896, pp. 14-19, 'Karanis and Bacchias,' by D. G. Hogarth 
and B. P. Grenfell), if that of Philadelphia is as we conjecture near Rubayyat 
(see Introd. to 1), the goods were probably 'brought down' the canal which in 
ancient times ran past Philadelphia to Bacchias and the lake.

XLV. 136 A.D. From the Fayoum. Bodl. MS. Gr. 
class. e. 64 (P). 64 x 3½ in.

Registration of three camels by Tesenouphis, a minor, addressed to 
the governor and royal scribe of the division of Heracleides, with the 
certificates of these officials that the camels had been registered, and 
that of a certain Didymus who had counted them and found the number 
correctly given. Cf. xliv (a) and B.U. 352,—a similar document addressed 
to the governor and royal scribe by the same Tesenouphius who is mentioned 
here, but dated a year later.

Ἀρχαίον στρατηγοῦ καὶ [ . . . ] βασιλικό-
κώ γραμματέως [Ἀρχαίον νομοῦ] [Ἡρακλέος] 
παρὰ Τεσενούφεως ἀφήλικος) 
Τεσενούφεως τοῦ Κιώδιος 
5 ἀπὸ Ξύκοποὺ(αὶ) νήσου διὰ φροντὶ(στοῦ) 
Πανούφεως τοῦ Τεσενούφεως.

ὁς ἀπεγρ(αψάμην) τῷ διελη(λυθότι) ἡθ (ἐτεῖ)
72

GREEK PAPYRI, SRRIES II

ἐπὶ τῆς κάμης καμήλ(οις)
τρεῖς ἀπογράφομαι καὶ εἰς τὸ
10 ἐνεστὸς εἰκοστῶν (έτος) 'Αδριανοῦ
Καίσαρος τοῦ κυρίου ἐπὶ τῆς αὐτῆς.

2nd hand (?)
'Αρχίας στρατηγὸς ἀπ{'εραψα [ἐπὶ
kώμ(ης) Σοκ(νοπάιου) Νήσισου] καμήλ(οις) τρῖς, γ.
(έτους) κ 'Αδριανοῦ Καίσαρος

15 τοῦ κυρίου Μεχ(ειρ) γ.
κατεχορίσθησαν βασιλ(ικώ) γραμματεῖ κάμηλ(οι) τρεῖς. (έτους) κ
'Αδριανοῦ Καίσαρος τοῦ κυρίου Μεχ(ειρ) γ.

3rd hand.
Δίδυμοις . . . . . . εξηρ(θηματί)ς γυμνοφυτό. (έτους) κ 'Αδριανοῦ Καίσαρος τοῦ
cυρίου Μεχ(ειρ) γ.

20 Μεχ(ειρ) γ.

1. 'Αρχίας: cf. B. U. 73. 5; 250. 1.

XLV (a). 137 A.D. From the Fayoum. Bodl. MS. Gr.
class. e. 60 (P).

Registration of six camels addressed to the governor and royal scribe
of the division of Heracleides by Taouetis, the daughter of Stotoētis,
with the certificates of the governor and royal scribe, and the signature
of Ptolemaeus who had counted the camels.

Σοκοπ(αίου) νήσου κάμηλ(οι) τ.
Οὐγετὼν τῷ καὶ Σαραπίων στρατηγῷ
καὶ 'Ερμείνωι βασιλ(ικῷ) γραμματεῖ 'Αρσι(νοῖον) Ἡρ(ακλείδου)
μερίδο(ς)
παρὰ Ταουήτιος τῆς
5 Στοτοῆτιος ἀπὸ κώμης Σο-
κοπ(αίου) νήσου μετὰ κυρίου τοῦ συν-
PAPYRI OF THE ROMAN PERIOD

γενὸς Στοτοτίτοιο τοῦ Στοτοτιτίασ.

δι τῷ κ (ἐτεί) ἀπεγραφάμην περὶ τὴν
κόμην] καμήλ(ους) ἐξ καὶ νῦν

10 ἀπογράφομαι εἰς τῇ ἔνεστῷ καὶ (ἐτος)
'Αδριανοῦ Καίσαρος τοῦ κυρίου
ἐπὶ τῆς Σοκνσ(αίου) νήσου.

2nd hand.

κατεχωρίσθησαν στρ(ατηγώ) κάμηλ(οι) τ. (ἐτος) κα
'Αδριανοῦ τοῦ κυρίου Μεχ(ειρ) δ.

3rd hand.

15 κατεχωρίσθησαν, [βασιλ(ικὸ γραμματεί)] κάμηλ(οι) τ. (ἐτος) κα
'Αδριανοῦ τοῦ κυρίου Μεχ(ειρ) δ.

4th hand.

Πτολεμαίος ἐξ[ηρῳθηκὼς] ἃ
...

2. 1. Σαραπίων. 13. 1. κατεχωρίσθησαν.

XLVI. 137 A.D. From the Fayoum. Bodl. MS. Gr.
class. f. 49 (P). 6½ x 2½ in.

Sale of a she-ass by Pnepherōs son of Heracleus to Panephemmis son of Apunchis, at the village of Kerkesoucha in the division of Heracleides. The contract is signed at the bottom by the seller, and by Areius Sabinus on behalf of the buyer.

"Ετος πρῶτον καὶ εἰκοστοῦ
Αὐτοκράτορος Καίσαρος
Τίτου Αλίου 'Αδριανοῦ Σεβαστοῦ
Καίσαρείου δὲ ἐν Κερκεσοῦ-

χη τῆς Ἡρακλείδου μερίδος
tου Ἀρσινοείτου νόμου.

ὁμολογεῖ Πνεφερώ

'Ἡρακλῆου ὡς (ἐτῶν) με οὐλή


GREEK PAPYRI, SERIES II

74

\(\text{δρ}(\text{ιστεράς})\)
\(\text{δακ}(\text{τύλω}) \text{ μικρώ}) \chiρ(\text{ός}) \text{ ἀπό } \text{Κερκεσούχων}\)

10 \(\text{Πανεφρέμεις } \text{Απύγχει-}\)
\(\text{υς ός (ἐτών) λ ούλη μετώπ(ω) ἔγ δεξιῶν,}\)
\(\text{πεπρακέναι αὐτῷ ὄνο(ν)}\)
\(\text{θῆλειαν τελείαν λευκῶν μυὸχ(ρων)}\)
\(\text{ἀναπόρριφον. ἀπέχει}\)

15 \(\text{τιμην ἀρχ(υρίου) (δραχμᾶς) ἑκάτων}\)
\(\text{ἐχει καὶ βεβαιοὶ}\)
\(\text{ὑπογρ(αφή) τοῦ ὑγορακότος}\)
\(\text{γρ(αφείσα) ὑπὸ Ἀρείου Σαβείνου, τοῦ}\)
\(\text{δὲ ἄλλου ἱδότος γρ(άμματα).}\)

20 \(\text{Πανεφερῶς Ἡρακλῆ(ῷ)ν πέπρα-}\)
\(\text{κα κ' ἀθ(ῇ)δισ πρόκειται). 2nd hand. Πανεφρέμ(μ)ις}\)
\(\text{'Απ(ύγχε)ιος ἡγ(όρακα παρ' αὐτῷ καθώς}\)
\(\text{[πρόκειται. ἐγρ(αφα) ὑπὲρ αὐτοῦ}\)
\(\text{[Ἀρείος Σαβίνου μὴ ἱδότος}\)

25 \(\text{[γρ(άμματα.}\)

9. 1. χρ(ός). 10. 1. Πανεφρέμ(μ)ις. 13. 1. λευκῆν ορ λευκομονχρων (cf. B. U. 228. 4), and ἀναπόρριφον. 19, 24. 1. εἰδότος.

4. Κερκεσούχα is here declined as if it was a feminine singular; the more usual declension of it as a neuter plural is found in line 9.

19. ἄλλου: sc. Πνεφερός the seller.

XLVI (a). 139 A.D. From the Fayoum. Bodl. MS. Gr. class. e. 65 (P). 9 \(\times\) 4 in.

Letter from Lusius Sparsus to Claudius Cerealis, the governor of the Heraclid division, announcing the official inspection of a freight that had arrived from his district.

Δοῦσιος Σπάρρος Κερεάλι
στρατηγῷ Ἀρσινοεῖτον
'Ηρακλείδου μερίδος χαίρειν.

γόμου κατακομμισθέντος
5 ἐκ τῆς ὑπὸ σοὶ μερίδος διὰ
Βησαρίωνος Ὑπὸνοι οἱ
ἐπίτιμοι παρέτυχον τῇ γε-
νομένη παραδόσει καὶ ζυ-
γοστασίαι χωρίς ὅτε
10 ἀπελευθέρου ἄλλων. ᾔ-
παν ἐστὶν Σαταβρώτου.
ἐρρύσι-
θαι [σ] ε
εὐξημαί.

2nd hand.

15 (ἐτος) Β Αὐτοκράτορος Καίσαρος Τίτου Αιλίον Ἀδριανοῦ
Ἀντωνινοῦ Σεβαστοῦ Εὐσέβους
Μεσεῖρ ἴ.

On the verso

Κλαυδίων Κερέαλι στρα(τηγα) 'Ἀρσινούτου Ἡρακλείδου μερίδος.

7. ἐπίτιμοι: ἐπίπλωμι is also a possible reading, but neither seems very suitable; the context requires some word like ‘inspectors.’


XLVII. 140 A.D. From the Fayoum. Bodl. MS. Gr.
class. e. 66 (P). 8½ x 3½ in.

Certificate issued by Dioscorus and his associates, overseers of the public granaries at the village of Bubastus, stating that they had measured on behalf of Pakusis son of Pakusis various amounts of wheat and barley, in all 203½ bushels.

"Ετος τρίτου Αὐτοκράτορος Καίσαρος
Τίτου Αιλίου Ἀδριανοῦ Ἀντωνινοῦ
Σεβαστοῦ Εὐσ[εβο]ῦς Ἐπ[ει]φ [σ].
Διὸςκορο(σ) καὶ οἱ μέτοχ(οι) σιτολ(ῆγοι) Βουβ(άστου) [μεμε-
5 τρήμ(έθα) ἀπὸ τῶν γενη(μάτων) τοῦ αὐτοῦ [ἐτος
πυρόν μέτρῳ δη(μοσίῳ) Ἰ[σ]τ[ρ] ἐν θ(η)σαυρῷ]
διὰ τῶν ὑπὸ Σοκ(υνοπαίου) Νήσ[ο]υ Πακ[ύ]σει
Πακύσεως ἀρτάβ(ας) ἐκατὸν τριάκοντα, καὶ Μεσορή ἃ

10 κ[ριθ]ῇ. ἀρτάβ(ας) τεσσαράκοντα ἐννέα τέταρτον, καὶ τῇ ἕτη τοῦ αὐτοῦ Μεσορῆ μηνὸς ἀλλὰς ἀρτάβ(ας) δέκα ἐπτά ἥμισυ (δωδέκατον). / τοῦ συμμ(εμετρημένου) (ἀρτάβαι) Σγ (ἥμισυ τρίτον).

2nd hand.

15 Διόσκορο(ς) συνμεμέτρημαι τὰς προκ(ειμένας) (ἀρτάβας) Σγ (ἥμισυ τρίτον).

14. § Sy8, Pap. 15. 7 § Sy8, Pap.; cf. for the sign for §, B. U. 178. 7 and 274. 3.


XLVIII. 141 A.D. From the Fayoum. Bodl. MS. Gr. class. f. 50 (P). 6 × 4 ½ in.

Two receipts for payments of the camel-tax on various dates in Payni, Epeiph, and Mesore of the fourth year of Antoninus Pius.

[καμή(λων) τοῦ αὐτοῦ (ἐτους) [Σωκνοπ(αίου) Νής]σου ἄργυρίον) (δραχμας) εἴκοσι,

[§ κ], καὶ τὰ προσδιαγραφόμενα, Ἑπείφ ια (δραχμας) τριάκοντα,

[§ ι, καὶ τὰ προσδιαγραφόμενα, Μεσο[ρή] σ (δραχμας) εἴκοσι,

/ §§ κ, καὶ τὰ προσδιαγραφόμενα).

5 Ἐτους τετάρτου Αὐτοκράτορος Καίσαρος Τίτου Ἀιλίου Ἀδριανοῦ Ἀντωνίου Σεβαστοῦ Εὐσεβοῦς Παῦνι κ. διεγρ(αψαν) [δ]ιὰ Στοτο[ήτεως καὶ μετόχων Τεσσενοῦφ τοῦ Ἀντωνίου Σεβαστοῦ Ὡσπίῳ τέλους καμή(λων) τοῦ αὐτοῦ (ἐτους) Σωκνοπ(αίου) Νής]σου [(δραχμας) εἴκοσι,
PAPYRI OF THE ROMAN PERIOD

10 / S k, kai tα προσθ(ιαγραφόμενα), 'Επειθ ἔδραχμάσ εἶκοσ, S k, kai tα προσθ(ιαγραφόμενα), Μεσό(ρη) a (δραχμάς) τεσσαράκοντα, / S μ, kai tα προσθ(ιαγραφόμενα).

2. προσθ(ιαγραφόμενα : cf. note on xli. 10.

XLIX. I41 A.D. From the Fayoum. Brit. Mus. Pap. DCIII. 7 x 5½ in.

Return made by Didymus son of Heron and his wife Isis, announcing that their son Anoubas had reached his fourteenth year, and therefore was of age to undergo the customary examination required of those who were liable for military service, and at the same time giving a list of the census returns, made every fourteen years, in which they and Anoubas had been entered. The return is countersigned at the end by Apollonius, 'formerly exegetes and gymnasiarch,' to whom the return was addressed. Cf. B. U. 109 and Pap. de Genève 18.

[kai τής γυναι[κ]ός ι[σειτος τής] Διοδόρου τοῦ Διοδόρου μητρός]
[. . .]νιού μετὰ κυρίον ἐμοῦ Διόδου, ἀμφοτέρων τῶν ἀπὸ
τῆς μητροπόλεως ἀναγρ(αφομένων) ἐπ’ ἀμφόδου Ἄραβας, τοῦ ἕξ
ἀλληλ(ων)

5 νυὸ Ἀνουβᾶ προσβ(άντος) εἰς ἰδ (ἐτος) τῷ ἑνεστῶτι ε (ἐτεί)
ἲ’ Ἀντωνίνου

Καίσαρος τοῦ κυρίον καὶ ὀφειλομένος ἐπικριθήναι, ὑπετάξαμεν τὰ
dίκαια.

ἔγω μέν ὁ Διόδους ἀπεγρ(αψάμην) τῇ μέν τοῦ ζ (ἐτος) θεοῦ
Τραιανοῦ καὶ β (ἐτος)
καὶ ις (ἐτος) θεοῦ Ἀδριανοῦ ἐπὶ τοῦ προκειμένου ἀμφόδου
'Αράβω ἀπογρ(αφῆ), καὶ τήν γυναίκα μου Ἰσειν ἐν τῇ τοῦ
10 β (ἐτος) καὶ ις (ἐτος) ἀπογρ(αφῆ), τὸν δὲ ἐπικρινόμενον εἰς
ἀλλήλ(ων) νυὸν
GREEK PAPYRI, SERIES II

78

'Ἀνουβάν τῇ τοῦ ΙΣ (ἐτους) θεοῦ Ἀδριανοῦ ἀπογρ(αφή) κἀγὼ δὲ ἦν Ἰσείς ἀπεγρ(αψάμην) τῇ τοῦ ζ (ἐτους) θεοῦ Τραιανοῦ κατ' οἰκ(ίαν) ἀπογρ(αφή) ἔπι

Ταμείων, τῇς μητρὸς μου ἀπογρ(αψαμένης) ἐπὶ ἀμφόδου Βουσικοῦ, διὸ ἐπίδιονεν). 2nd hand. Ἀπολλώνιος ἐξηγητεύσας καὶ γυμνα-15 σιαρχήσας διὰ Διδά γραμματ(έως) . . . . Ἀνουβάν

Διδύμον τοῦ Ἡρώνου μη(τρός) Ἰσείτος (ἐτους) ε Ἀντωνείνου
Καίσαρος τοῦ κυρίου μηνὸς Ἀδριανοῦ καὶ σεσημείωμαι).

1. Several more letters may be lost before Ἴνους, since μητρὸς may have been abbreviated. The papyrus probably began Ἀπολλώνιος ἐξηγητεύσας καὶ γυμνασαρ-χήσας πρὸς τῇ ἐπικρίσει: cf. line 14 and Pap. de Genève 18. 1. For the meaning of ἐπικρίσεις and for these periodical census lists, cf. Wilcken, Hermes, xxviii. p. 250. 5. ἐτός (ἐτος): cf. B. U. 109. 7 and Pap. de Genève 18. 10, where γ(ἐτος) is found. In the latter papyrus read προσβ[άντος εἰς].

13. In B. U. 109 the ἀμφόδον is given in which the parents of both the father and mother of the boy who was to be examined returned themselves; in Pap. de Genève 18 nothing is said about the grandparents of the boy.

15. The dots represent an abbreviation in the papyrus resembling that used for σεσημείωμαι, only with a couple of additional curves in the middle. The first letter is almost certainly σ, so ἐπικρίσεις is precluded.

L. Second and third century A.D. From the Fayoum.

The fourteen papyri here grouped together are receipts for various taxes paid by persons transporting goods on baggage animals from the Fayoum to Memphis, and vice versa across the desert road. They were all sealed originally, but only occasional fragments of the seals are preserved.

The taxes were levied at the πῶλη or custom-house of either Socnopaei Nesus (Dimeh) or Philadelphia, villages at the edge of the Fayoum. In the course of our excavations with Mr. D. G. Hogarth last winter at Bacchias (Kum el Qatl) over forty similar receipts were found (Arch. Rep. of the Egypt Expl. Fund, 1896, pp. 14-19), which show that much of the traffic to and from Memphis passed through that place. In fact the traffic passing through Bacchias was probably greater than that going to and from Socnopaei Nesus or Philadelphia, since Bacchias lay on the direct route from Arsinoë to Memphis. After all the changes which the north-east corner of the Fayoum has undergone owing to the receding of the boundary of cultivation and the shrinking of the lake, the much-frequented desert road still passes close to Kum el Qatl. The Bacchias
papyri however must be discussed on another occasion; we confine ourselves at present to the πόλεις of Socnopaei Nesus and Philadelphia. With regard to the site of the latter place, the papyri published here show that it must be looked for near the ancient boundary of the Fayoum on the side towards Memphis (about six miles outside the present limit of cultivation), while the large number of the extant papyri written at Philadelphia makes it probable that Philadelphia itself was their provenance rather than Kum el Fares (Arsinoe), Dimeh (Socnopaei Nesus), or Kum Ushlm (Karanis, see Arch. Rep. 1.c.), the three most prolific sources of papyri in the Fayoum. A perfectly satisfactory hypothesis is to place the site of Philadelphia at the Kum east of Rubayyat, about eight miles south-east of Kum el Qatl. Papyri are known to have been found there, and the situation of it on the canal which in Roman times formed the boundary of this part of the Fayoum, and on which Bacchias too was situated (cf. Arch. Rep. 1.c.), suits the supposition that it had a custom-house for the Memphis traffic.

The formula in these fourteen papyri is with some variations as follows. It begins with the abbreviation τερε (which is in one case, /2, written out in full, τετέλεσται) διὰ πόλεις, followed by the name of the village; then comes (1) the name of the tax of which there are three varieties, (2) the name of the person paying it, with (3) the statement whether he is entering or leaving the Fayoum (εἰσάγων or ἐξάγων, the last being by far the commoner), then (4) ἐνι followed by a statement of the species and number of the animals employed for transport, and (5) an amount in the accusative either of wheat, barley, olives, or whatever the particular import or export might be; lastly comes the date. Apart from the question of the names of the taxes, the chief difficulty is to decide on what ἐνι and the accusatives depend. At first sight it seems natural to suppose that they depend on τετέλεσται rather than on ἐξάγων, i.e. 'X has paid upon γ camels 2 artabae of wheat'; but a consideration of the freights shows that the accusatives at any rate must be taken with ἐξάγων. An instance will make this clear. In (6) the animals in question are two camels, the amount of the produce 20 artabae of wheat. The average load of a camel is from 500-1,000 lb., and an artaba of wheat, being somewhat less than an English bushel, weighs about 55 lb., so that, if the 20 artabae are the tax paid by the owner of the camels, the tax amounts at least to more than half of an ordinary load, which is obviously absurd, to say nothing of the fact that if our explanation of the tax ρ' καὶ ν' mentioned in (6) is correct, it was only 3 per cent. of the load. The same argument applies to all the cases, and it is unnecessary to go through them, but an example from the Bacchias papyri is worth quoting in which the owner of five donkeys would, if the accusatives depended on τετέλεσται, pay on entering the Fayoum twenty jars of wine for the tax ρ' καὶ ν', and twenty jars more for the tax λιμένος Μέμφιδος.

It is clear therefore that the accusatives must depend on the participle, not τετέλεσται, and that they mean the produce carried, not the tax paid on the produce; and in that case it is very difficult to separate ἐνι with the dative from the participle, i.e. the preposition is used in a literal not in a metaphorical sense. Another reason for not connecting ἐνι καμήλωσις or ὄνεις with τετέλεσται, will appear on examination of the different taxes mentioned in these papyri.

Taking the Bacchias papyri together with those published here, the commonest taxes are those called ρ' καὶ ν' and λιμένος Μέμφιδος; less frequently mentioned is the
\[ \varepsilon \varepsilon_{\mu \phi \omega \upsilon \lambda \kappa \iota \iota}, \text{generally called in the Bacchias papyri} \ \varepsilon \chi \nu \nu \nu \varepsilon \varepsilon_{\mu \mu \phi \omega \upsilon \lambda \kappa \iota \iota} \text{. In (b) the tax is called} \ \rho' \ \kappa \ \nu ' \ \nu \nu (\chi \iota \alpha \iota \varsigma) \ 'A\rho \sigma (\nu \iota \iota \sigma) \ 'A\rho \sigma (\nu \iota \iota) \ \text{simply. There is little doubt that the tax} \ \nu ' \ \kappa \ \nu', \ \text{both} \ \rho' \ \nu ' \ \text{being}
\]
followed by irregular flourishes, means a tax of \( \frac{1}{8} \) + \( \frac{3}{8} \) = 3 per cent. on the produce transported; cf. \( \iota ' \) and \( \kappa ' \) in Ptolemaic papyri for the tax of \( \frac{3}{8} \) and \( \frac{3}{8} \) on sales, and \( \varepsilon ' \) \( \kappa ' \) \( \rho ' \) for the tax of \( \frac{3}{8} \) + \( \frac{3}{8} \) in the Zois papyri. Whether it was paid in money or in kind there is nothing to show, \( \tau \tau \tau \tau \varepsilon \sigma \tau \tau \tau \tau \varepsilon \tau \sigma \tau \sigma \sigma \sigma \) meaning simply ‘has paid the tax’; but judging by the miscellaneous and perishable character of the produce, it was probably paid in money. The \( \varepsilon \varepsilon_{\mu \phi \omega \upsilon \lambda \kappa \iota \iota} \) is either a tax for an escort of \( \varepsilon \varepsilon_{\mu \phi \omega \upsilon \lambda \kappa \iota \iota} \) across the desert, in which case it is possible that the greater rarity of the receipts for this tax compared with those for the \( \rho' \ \kappa ' \ \nu ' \) and \( \lambda \iota \varepsilon \nu \varepsilon \nu \varepsilon \nu \nu \nu \nu \varepsilon \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu •

(a) 142 A.D. Bodl. MS. Gr. class. g. 21 (P).

\[
\begin{align*}
tet\tau\varepsilon\sigma\tau\iota & \ \delta \iota \ \pi\upsilon\upsilon(\eta\varsigma) \ \Sigma\omega\kappa\upsilon\nu(\alpha\iota\nu) \\
nom\alpha\varphi(\chi\iota\varsigma) \ 'A[\rho]s\sigma(\nu\iota\sigma) \ \Pi\alpha\nu\delta\varsigma \ \Pi\alpha\nu\delta\varsigma \\
\phi\iota\sigma \ \iota\sigma\alpha\gamma(\omega\nu) \ [k]\alpha\mu\eta(\omega\nu) \ \theta\h\delta\iota\nu \ \\
\lambda\epsilon\kappa\nu \ \delta\nu\tau\epsilon\rho\theta\delta\omicron(\nu) \ \kappa\chi\varepsilon\rho\alpha\rho- \\
\gamma\mu\epsilon\nu(\nu) \ 'A\rho\alpha\beta\iota\kappa\iota\iota \ \chi\alpha\rho\alpha\gamma\mu\alpha\sigmai.
\end{align*}
\]
(éτος) ε Ἀντωνίνον Καίσαρος
tοῦ κυρίου Φαρμοδῆ έκκαί-
dεκάτη, ἰτ.  

4. δευτεροβάλον(ν), cf. B. U. 100. 3, and Petrie Pap. II [115], (Ἰππον) πρωτοβάλου ὅθ’ (λειαν).

(b) 145 A.D. Bodl. M.S. Gr. class. g. 22 (P).

τετέλεσται διὰ πύλης [Σ]οκ(νοπαίου) ρ’ καὶ ν’
νομ(αρχίας) Ἀρσανο(ίτου) Ἀρταγάθης εξάγ(ων)
eἰς αὐσιν ἐπὶ καμ(ήλους) δυσὶ πυροῦ
ἀρτάβας εἰκοσὶ. (ἔτους) θ Ἀντωνεῖν(ν)
5 Καίσαρος τοῦ κυρίου Φαώφι
πέμπτη.

3. αύσιν: probably the oasis of Ammon (Siwa), which is reached from the Fayoum in about sixteen days. The oasis of Bahriyeh is rather nearer, but it is unlikely that a person travelling thither would leave the Fayoum at Socnopaei Deus.

(c) 147 A.D. Bodl MS. Gr. class. g. 23 (P).

τετέλεσται διὰ πύλης Φιλαδελφίας ἐρμοφυλ(ακίας) Διωγέις(ς)
ἐξάγων φοινικ(ῶν) χλωρ(ῶν) δύο(ν) ἕνα
καὶ (πυροῦ) δύο(ν) ἑνα. (ἔτους) ένδεκάτον
Ἀντωνεῖν(ου) Καίσαρος τοῦ κυρίου
5 Θώό δεκαειδεκάτη, / ἴτη.

(d) 176–180 A.D. Bodl. M.S. Gr. class. g. 24 (P).

τετέλεσται διὰ πύλης Σοκνοπαίου Νήσου
λιμένος Μέμφεως Βεσιμᾶς
ἐξάγων ἐπὶ καμήλῳ ἐνὶ πύλῳ
ἐνὶ πυροῦ ἀρτάβας δέκα,
5 (ἔτους) 1 . Αὐρηλίων Ἀντωνίνου
καὶ Κομμόδου τῶν κυρίων
Σεβαστῶν Θώό ἐβδόμη
καὶ εἰκάδι, κξ.
(e) 179 A.D. Bodl. MS. Gr. class. g. 25 (P).

tetel(ou) di(α) πώλ(ης) Σοκνοπαιου
Νήσου λιμένος Μέμφεως
Σωίλους εξ(άγων) ἐπὶ δύοις
δυοὶ ἐλέους μετρητάς δύο,
καὶ Κομμόδου τῶν κυρίων
τοίς Σεβαστῶν μηνὸς
Ἀδριανοῦ ἑνάτη
καὶ εἰκάδι, καθ.

4. 1. ἐλαίου.

1. The first two lines are almost completely obliterated.

(f) Bodl. MSS. Gr. class. g. 26 (P), 27 (P).

(1) tetel(ou) di(α) πώλ(ης)
[Σο]κνο[παιου] ρ’ καὶ ν’
Πανοθ[ή]ς ε[ξ(άγων) πυρδόν]
ἐπὶ καμ[ῆλ(η)ς τρεισε]ι
καὶ Κομμόδου τῶν κυρίων
τοίς Σεβαστῶν μηνὸς
Ἀδριανοῦ ἑνάτη
καὶ εἰκάδι, καθ.

(1) 4. 1. τρεισὶ πώλεις δυοὶ. (2) 3. 1. Στοροήτης.

Both these papyri are written by the same hand. The seals are partly preserved and contain portraits of two emperors, probably M. Aurelius and Commodus, enclosed by a legend, of which the words ΜΙΟ Ν, i.e. βασιλικῶν, and ΠΥΛΗ are discernible.

(g) 184 or 216 A.D. Bodl. MS. Gr. class. e. 62 (P).

tetel(ou) di(α) πώλ(ης) Σοκνοπ(αιου)
Νήσου ρ’ καὶ [ν’] Ἐξίς εξ(άγων)
ἐπὶ καμ[ῆλ(η)ς ἑνὶ ἐλέους μετρητάς]
tέσσαρας ἡμισυ. (ἐτοὺς) καθ
Μεχῖρ πέμπτη, ἑ.

3. 1. ἐλαίου.
(h) 190 A.D. Bodl. MS. Gr. class. e. 62 (P).

\[\text{tet\'\text{el}(es\tau\alpha i) \delta(\phi) \pi\upsilon(\eta s) \Sigma\omega \kappa\nu\sigma(\alpha\iota\upsilon)}\]
\[N\acute{h}sou \rho' \kai \upsilon'\]
\[\Sigma\omega \tau\alpha\iota \varepsilon\gamma(\acute{a}g\upsilon\nu) \varepsilon\pi' \delta'\nu(\upsilon\upsilon)\]
\[\delta\upsilon\iota \delta\sigma\pi\rho\epsilon\omega\nu\]
\[\begin{align*}
\text{(\'\acute{a}r\tau\acute{a}b\alpha\varsigma) \varepsilon\xi. (\acute{e}tou\varsigma) \lambda \,'E\pi\epsilon\varphi} \\
\text{\'e\kappa\tau\eta \kai \epsilon\iota\kappa\acute{a}d\delta,}
\end{align*}\]
\[\kappa\tau.\]

(i) 192 A.D. Bodl. MS. Gr. class. e. 62 (P).

\[\text{tet\'\text{el}(es\tau\alpha i) \delta\iota\alpha \pi\upsilon(\eta)\varsigma} \]
\[\Sigma\omega \kappa\nu\sigma(\alpha\iota\upsilon) \acute{N}\acute{h}sou\]
\[\acute{e}\rho\mu\omicron\omicron\upsilon(\alpha\iota\kappa\iota\acute{a})\varsigma\]  
\[\Sigma\omega \tau\alpha\iota \varepsilon\gamma(\acute{a}g\upsilon\nu)\]
\[\begin{align*}
\text{\'e\pi' \kappa\alpha\mu\acute{h}l(\varsigma)\epsilon\iota} \\
\text{\delt(a) (\acute{e}tou\varsigma) \lambda \gamma} \\
\text{\Theta\omega\theta \iota\beta.}
\end{align*}\]

4. We should expect either \(\kappa\alpha\mu\acute{h}l(\varsigma)\) or \(\epsilon\pi' \kappa\alpha\mu\acute{h}l(\varsigma)\) followed by an accusative. It is possible that these camels were not loaded, and that therefore the omission of their burden is intentional. But many more instances are required before the variations from the usual formula can be explained with any approach to certainty.

(\(\acute{e}\)) Second or third century A.D. In the Library of Trinity College, Dublin.

\[\text{tet\'\text{el}(es\tau\alpha i) \delta\iota\alpha \pi\upsilon(\eta)\varsigma} \Sigma\omega \kappa(\sigma\pi\alpha\iota\upsilon) \acute{N}\acute{h}sou\]
\[\lambda(\mu\epsilon\nu\sigma)\text{ M}e\mu\phi\epsilon\upsilon\varsigma \text{'A}r\mu\omicron\acute{w}n(\iota) \varepsilon\gamma(\upsilon\omega)\varsigma\]
\[\epsilon\pi' \kappa\alpha\mu\acute{h}l(\varphi) \epsilon\nu' \pi\upsilon(\varphi) \epsilon\nu' \delta\rho\beta\omicron\delta \acute{r}-\tau\acute{a}b\alpha\varsigma \delta\epsilon\kappa\varsigma, \iota. (\acute{e}tou\varsigma) \beta// \text{\'A}r\mu\omicron\acute{w}n(\delta) \epsilon\k-
\text{kai}\delta\epsilon\kappa\acute{a}t\gamma.\]

5. 1. 'A\mu\omicron\acute{w}n(\iota).

2. 1. 'A\mu\omicron\acute{w}n(\iota).
(l) Second or third century A.D. Bodl. MS. Gr.
class. g. 28 (P).

τετέλεσται διὰ πῦλης Φιλαδε(λφίας) λιμένος
Μέμφεως Αὐρή(λλιος) Τεσσενοθ-
φις ἐξάγων ἐπὶ δον ὕνει, ἃ,
ὀστρέων (ἀρτάβας) τέσσαρας, δ. (ἐτοὺς) εἴ/
5 Φαρμοῦθι ἐνάτη καὶ εἰκάδι,
κθ/.

3. i. ἐν.

(m) Second or third century A.D. Bodl. MS. Gr.
class. g. 29 (P).

[τετέλεσται] φοινίκ(ων) καμή-
[διὰ] [πῦλης] λους πέντε,
[Σωκρατία] ἔρη- (ἐτοὺς) κ // Φαμεν-
[μοφυλακίας] 10 ὁθ ὃγδοη,
5 Πανοθίς καὶ \\
· Λεωνίδης ἐξ(άγωντες) σκευοφόρον(ν).

II. The addition of καὶ δν ὁσκευοφόρον was an afterthought when η had been
already written.

LI. 143 A.D. From the Fayoum. Bodl. MS. Gr.
class. e. 67 (P). 8 1/4 x 4 1/4 in.

Receipt stating that Paouetis, Satabous, and Stotoëtis, elders of
Socnopaei Nesus, had received from Antonius Sabinus, a cavalry
soldier, the price of four goat-skins which he had purchased. As the
three elders were illiterate, the usual formula which places the vendor
first as subject of the verb (cf. e.g. xlvi. 7 ff.) is here inverted,
Antonius, the buyer, who apparently himself writes the receipt on
their behalf, occupying the foremost place.
"Etovs ἐβδόμου Δυτικράτορος [Καίσαρος]
Τίτου Αλίου Ἀδριανοῦ Αὐτοκράτορος Σεβαστοῦ
Εὐσεβοῦς Φαώφι ἰδ, διὰ τῆς Ἔρμα τραπέζης
Ταμείων, τὸ ἱσον Ἀντώνιος Σαββεῖνος
διπλοκάρις εὖ ἀλης [ὁ]μετραν[ῶν] [τῆς] Γαλλικῆς τούρμης ἀντὶ [. . . . .] . . [Πα-
ουήτι Παονήτεως ὡς (ἐτῶν) καὶ φακὸς
τραχήλῳ εὖ ἄριστερῷ, καὶ Σαταβοῦ-
τι Σαταβοῦτος ὡς (ἐτῶν) λευκώμα ὁ-
φθαλμῷ ἄριστερῷ, καὶ Στοτζοῆτι Στο-
τοῦτεως ὡς (ἐτῶν) ναυλῆς ἀντικυμήῳ δε-
ξίῳ, πρεσβυτέρως κόμης Σο[κν]οπαλ.
ου Νῆσου Ἑρακλείδου μερίδος, ὡς
φησιν ἀγραμμάτοις, ᾨ[πέ]ξεων αὐ-
τοῦ τιμῆν δερμάτων αἰγικῶν
tεσσάρων ἔνα καὶ παρελθεῖον ὁ Ἀν-
τώνιος ἀργυρίου δραχμᾶς ᾦ(ε)κά-
εξ ὀβολοῦς δεκαεξ.

5. 1. δυσπλικάριος . . [ὁ]μετραν[ῶν] (Ἰ'); there is a space between ν and α. 14.
1. φασίν.
4. τὸ ἱσον is frequently used (e.g. B. U. 45. 16, 139. 22) in the sense of a copy
or abstract. But the construction of the passage is obscured by the mutilation
of the verb in l. 6.
5. διπλοκάρις = duplicarius, a soldier receiving double pay. The orthography
is more correct in a little inscription on marble from a Roman site opposite
Koptos,—perhaps the Keramike mentioned in the trilingual inscription recently
found by Captain Lyons at Philae,—now in the Ashmolean Museum. The
text runs:—

Διὰ Ἥλιοι θέαν μεγίστῳ
Ἀντώνιος Ἑρακλείδος δου-
πλικαίριος θης Ὀδοκτίων
ἐποίησεν εὐσεβείας χάριν ἐν' ἀγαθῇ.
(Ἐτούς) ε Ἀντωνείνου καὶ Οὐήμου Καίσαρων τῶν
κυρίων Ἑπείφει κη.

18. The drachmæ are paid in silver, the obols in copper; see Professor
Wilcken's forthcoming Griechische Ostraka.
LII. 145 A.D. *From the Fayoum. Bodl. MS. Gr.*

Receipt for the payment of the camel-tax for the ninth year of Antoninus Pius by Tanephremmis daughter of Stotoëtis to Psenesis and his associates who farmed the money taxes of Karanis. The tax amounted to 2 drachmae for each camel.

\[ \varepsilon \tau o\nu s \ \varepsilon \nu \acute{a}t\nu o \ \varepsilon \nu t o k r \acute{a}t\acute{o}r o\nu s \]

\[ K \alpha \iota \sigma a\rho o\nu s \ \varepsilon \tau o\nu A \nu l\lambda \iota o\nu \ 'A \delta r i a\nu o\nu \]

\[ 'A \nu t o n o \nu \acute{e}t\nu o\nu S e \beta a\sigma t o\nu E \nu \acute{o}e\beta e\acute{o}u\acute{s} \]

\[ 'A \theta \nu r \ \acute{\iota} . \ \delta i \acute{e}g r (a\psi e) \ \Psi e \nu \acute{e}i \kappa a i \ \mu e t \acute{o}x (o\i)\acute{s} \]

\[ p r \acute{a}k (t o r a\acute{a}i) \ \acute{\alpha}r g (u r i k o\acute{e}i) \ \kappa \acute{o}m i \acute{e}s \ K a r a \{\nu i d o\acute{s} \}
\]

\[ T a n e f r \acute{e}m i m i s \ \Sigma t o t o \acute{\i}t e \nu o s \]

\[ t o u \ \Sigma t a t a b o \acute{u}t o s \ \tau e l \acute{e} \acute{m}a t o s \ i \]

\[ k a m \acute{e}l(\omega n) \ \acute{\o}g \acute{d}o\nu (\varepsilon t o u s) \ (\delta r a \chi \mu \acute{a} s) \ e \acute{i}k o s i , \ / S \ k , \]

\[ k a i \ t a \ \pi r o \acute{o}d (i a g r a f \acute{o}m e n a) . \]

LIII. Second century A.D. *From the Fayoum.*

The watching and repairing of the dykes has always been one of the chief occupations of the fellaheen during the period of the inundation, and until recently a *corvée* was levied every summer for the purpose. The following seven papyri are certificates issued in various reigns during the second century to inhabitants of villages in the Fayoum, showing that they had performed this forced labour for five days during one of the summer months Payni, Epeiph, or Mesore. One example has already been given in B. U. No. 264, the text of which may in the light of these new papyri be improved (cf. A. S. Hunt's revision in the *Classical Review*, Oct. 1896); and numerous others will shortly be published by Mr. F. G. Kenyon in his forthcoming volume of the British Museum Catalogue. The general formula is in all cases the same, but, as these certificates are usually written in a very cursive hand with frequent abbreviations, there is often doubt as to the reading of proper names.

The average measurement is about 2 square inches.
(a) 148 A.D. Bodl. MS. Gr. class. g. 30 (P).

*Etous ἐνδεκάτου Ἀυτοκράτορος
Κ[α]σαρος Τίτου Αιλίου Ἀδριανοῦ
'Αντωνίνου Σεβασ[τοῦ] Εὐσεβεῖν.
εἰργ(αςταί) ὑπ(ἐρ) χωμ(ατικῶν) ἐργ(ων) τοῦ αὐτῶν ια (ἐτους)
5 Μεσορῆ η ἸΒ ἐν ε . [.] η( ) Πτολεμ(αιων ?) ποτ(αμ ?)
Σοκνοπ(αίον) Νή(σου) Ὥρο[νον(θφις) Ὥρη[ν]έως
Παμετο[. . .]γ Τεσενοῦ(φεως)

2nd hand. Δ[. . .]η( ) Δ[. . .] . . . [ . . σε[ση(μεώμαι).]

5. η Ιβ: i.e. η ἴωτ Ιβ; so in (f) 3.

(b) 162 A.D. Bodl. MS. Gr. class. g. 31 (P).

*Etous Ἁντ[ι]κράτορος Καίσαρος
Μάρκου Ἀδρ[η]λίου Ἀντωνείνου
Σεβαστοῦ κα[λ] Ἀυτοκράτορος Καίσαρ[ος]
Δουκίου Δ[η]ρηλίου Ὀνήρου Σεβαστοῦ.
εἰργ(αςταί) ὑπ(ἐρ) χωμ(ατικῶν) τη[θ] αὐτῶν Ἁ (ἐτους) (2nd hand) Παύνι ηα
6. τ( ) probably stands for the article. There is nothing to show either the case or number of 'Ἐπαγαθ( ) which also occurs in (c) 6 and in the Brit. Mus. papyri. Possibly it is 'Ἐπαγαθ(οῦ) sc. φρύγματι; cf. (d) 5.

(c) 162 A.D. Bodl. MS. Gr. class. g. 32 (P).

The papyrus is written by the same scribes as (b).

*Etous Ἁντοκράτορος Καίσαρος
Μάρκου Ἀδρηλίου Ἀντωνείνου
Σεβαστοῦ καὶ Ἀυτοκράτορος Καίσαρος
Δουκίου Ἀδρηλίου Ὀνήρου Σεβαστοῦ.
5 εἰργ(αςταί) ὑπ(ἐρ) χωμ(ατικῶν) τοῦ αὐτῶν Ἁ (ἐτους) (2nd hand) Παύνι ηα
6. τ( ) probably stands for the article. There is nothing to show either the case or number of 'Ἐπαγαθ( ) which also occurs in (c) 6 and in the Brit. Mus. papyri. Possibly it is 'Ἐπαγαθ(οῦ) sc. φρύγματι; cf. (d) 5.
(d) 167 A.D. Bodl. MS. Gr. class. g. 33 (P).

*Ε[του]ς ζ 'Αντωνείνου καὶ Οὐήρου
[τ]ῶν κυρίων Σεβαστῶν 'Αρμενικῶν
[με]γίστων Παρθικῶν μεγίστων.
[ε']ργ(ασταί) ὑπ(ἐρ) χω(ματικῶν) το(ῦ) α(ῦτοῦ) (ἐτους) 'Επείφ κα
5 [Ε]ως κε ἐν ὀρ(ύγματι ?) Πτολ(εμαίου) πλ( ) Βακχ(ιάδος)
'Ορσενο(ῦφις) 'Ορσενο(ῦφεως) Καρύτ(ιοι)
Τασοῦχ(οι).

2nd hand. Αεωνίδῆς Β . τ . s "Ωρου
σετη(μείωμαι).

5. Πτολ(εμαίου): cf. (a) 5.
πλ( ): possibly πλ(ναίων), but the reading is very doubtful; the second letter, which is written above the line, is more like λ than μ, though the latter is not precluded; π might perhaps be τι.

(e) 178 A.D. In the Library of Trinity College, Dublin.

*Ετους ιῆ Αὐρηλίου 'Αντωνείνου
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἱργ(ασταί) ὑπ(ἐρ) χω(ματικῶν) ιη (ἐτους) 'Επείφ κγ εῶς κξ
ἐπ(ι) . . ( ) Σοκνοπ(αίου) Νήσ(ου) Σαταβο(δς)
5 Στοτοῆ(τιος) Στοτοῆ(τιος).

4. The abbreviation after ἐπ(ι) is possibly ὀρ(ύγματι): cf. (d) 5.

(f) 178 A.D. In the Library of Trinity College, Dublin.

The papyrus is written by the same scribe as (e).

*Ετους ιῆ Αὐρηλίου 'Αντωνείνου
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἱργ(ασταί) ὑπ(ἐρ) χω(ματικῶν) ιη (ἐτους) 'Επείφ κγ κξ
ἐπ( ) Σοκνοπ(αίου) Πέκνω(σις) 'Απύγχε(ως)
5 τ(ου) Στοτοῆ(τιος) Πεκύω(εως).

3. κγ κξ: for the omission of εῶς cf. (a) 5.
4. ἐπ( ὀρύγματι).
(g) 190 A.D.  Bodl. MS. Gr. class.  g. 34 (P).

"Ετους λ Μάρκου Αυρηλίου Κομμόδου
'Αντωνίνου Σεβαστοῦ, εἰργ(ασταί) ὑπ(ἐρ) χῳ(ματικῶν) λ (ἔτους)
Μεσο(ρῆ) ἵ ἐως ἑ̄ ἐν χῶ(ματί)
ψ( ) Φιλαδελ(φίας) ε . . ( )
2nd hand.  Ακουστάσων 'Ατρήτ(ος).

4. ψ( ): the letter read as ε may be α; it is joined by a curved sloping stroke which is carried below the line. The word is probably a personal name, cf. (d) 5.

LIV. 150 A.D.  From the Fayoum.  Bodl. MS. Gr.
class.  g. 35 (P).  3 × 3 2/3 in.

Receipt given to Pabous son of Melas for the payment of a tax raised on behalf of the government of the μερίς. Cf. the tax for the νομαρχ(α) 'Αρσινόητον in 1. (a) 2.

("Ετους) ἤγα τ'Αντωνίνου Καίσαρος
τοῦ κυρίου Μεσο(ρῆ) ἵ.  διέγρ(αψε) τ.
Παύδοςς Μέλα ὑπὲρ μερ[ιδ]αρχ(ικῆς)
πρα(θ)δ(ού) ἱ[α]υ[οῦ] αὐτοῦ (ἔτους) δραχμᾶς εἴκο[σί], § k.

3. An official called μερίδαρχος is mentioned in one of the unpublished Petrie papyri of the third century B.C., but the principal official of the μερίς is elsewhere the στρατηγός.

4. For this abbreviation of πρόσωπος, cf. B. U. 216. 5.

LV. 161 A.D.  From the Fayoum.  Bodl. MS. Gr.
class.  e. 69 (P).  8 3/8 × 3 1/8 in.

Census-return addressed to Timagenes, royal scribe of the division of Heraclides, by Hatres of Socnopaei Nesus. Three other returns for the same year by this individual are extant, B. U. 90, 224, 225—410 is a duplicate of 224—sent respectively to the λαογράφοι and κομογραμματεύς of Hatres' own village, and to the governor of the Heraclid
division. The following copy in which the βασιλικὸς γραμματεύς is addressed completes the series.

Τειμαγενῆ βασιλικὸς
γραμματεῖ 'Αρσινοεῖτον
Ἡρακλείδου μερίδος
παρὰ 'Ατρη[τος Σα]τα[β]οῦτου τοῦ
Πανεφρέμ[μεως] μητρδ[ς] Σεγάθ(ιος)
ἀπὸ κόμης [Σοκνο]πα[ΐου]
Νήσου. ἀπογρ(άφομαι) ἐμ[αυ]τών τε καὶ τ[ο]ὺς
ἐμοῦς εἰς τὴν τοῦ διε(λι)νθύ[ότος] κυ (ἔτους)
θεοῦ Αἰλίου 'Αντωνίνου κατ' οἰκίαν
ἀπογρ(αφήν), ἐν ἧ καταγείνομαι δὲ
ἐν οἰκ(ίᾳ) μητρικῇ ἐν τῇ κόμῃ
εἰμεῖ δὲ ὁ πρ(ο)γ[ερ(αμμένος)] 'Α[τρ]ή[ς (ἔτων)] Κὲ
ἀσημος, καὶ τ[ῆς] γυναικ[ῆς μου
Ἰο[ά]ρ[ιος ἀπα[τωρα μητρὸς Τα-
]εφρέμεως之称 Πανομίως
(ἔτων) ἐν ἀσημ[ῶν], ὑπάρχει δὲ αὐτῇ ἐν τῇ
[κ]όμῃ οἰκ[ίᾳ] δύο καὶ τέταρτον
[μ]έρος μαμ[μίκων] καὶ Ταπε-
[Τ]ρ[ος Στότο[τ]]οι τοῦ Πανεφρέμ[μεως
μητρὸς Τα]πεπ[ίρεως (ἔτων) ἢ β' ἀσημος:
ὑπάρχει δὲ τ[ῆς Ταπεπ[ίρες οἰκ[ία
δύο καὶ αὐ[ὴς καὶ] τ[έταρτον] μέρος
παππικόν καὶ τ[έταρτον] μέρος

(ἔτους) α Ἀυτοκράτορος Κ[αίσαρ]ος
Μά[ρκου Αύρ]η(λίου Ἄ]ρτωφ[ί]νου
Σεβαστοῦ καὶ Αὐτοκρ[άτ]ορος Καίσαρος
Δουκίου Αύρηλιου Ο[ὐ]ρ[ο]υ
Σεβα[σ]τοῦ Μεσορῆ. ὧ.

10. Two phrases have been combined; the alternative lies between ἐν ἡ κατα-
geίνομαι and καταγίνομαι δὲ.
22, 23. Either the two fourth parts refer to the preceding οἰκία and αἰλῇ, in
which case the nom. οἰκία is wrong, or οἰκίων δῶ has dropped out after μέρος
in l. 22 (cf. B. U. 225. 22), when αἰλῇ must be read. There is a similar
ambiguity in ll. 17 and 18.

LVI. 162–3 A.D. From the Fayoum. Bodl. MS. Gr.

This papyrus contains two documents which apparently have no
connexion with each other. First in point of time (lines 15–18) is an
anonymous receipt for 7 drachmai paid to ‘the local public bank’ in the
second year of Marcus Aurelius and Verus. The other document,
written in a different hand and dated at the bottom in the following
year, is an ἀπογραφή addressed to Zoilus, royal scribe of the Heraclid
division, by a certain Artemidora, declaring that 21 arourae of vine-
land near Bacchias belonging to Theon son of Theon had not been
irrigated in the current year, the implication being that exemption from
taxation was desired for it. At the sides of this papyrus are fragments
of two similar returns which were gummed to it, probably in the official
bureau; the verso has been used for some accounts.
2nd hand.

'Ἡρακλείδης ἐπίδωκα.

3rd hand.

15 (ἐτούς) β Ἀντωνέινον καὶ Οὔηρον τῶν κυρίων
Σεβαστῶν Φαρμοῦθι λ. διέγραψεν
ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζαν(αν)
ἀγ(υρίου) (δραχμᾶς) ζ.

1st hand.

(ἐτούς) γ Αὐτοκράτορος
20 Καίσαρος Μάρκου Αὐρηλίου
Ἀντωνέινον Σεβαστοῦ καὶ Αὐτοκράτορος
Καίσαρος Λουκίου [Αὐρηλίου
Οὔηρον Σεβαστοῦ . . . . . ] κύ.

8. Τ κα Pap. 18. Σ Κα Pap.

3. It is remarkable that Artemidora writes here independently, without φρονιστῆς
or κυρίας; but the Heracleides who appends his signature in line 14 was probably
her φρονιστή.

8. ιξ: the first letter is more like β, but the second does not suit any fraction
of the aroura.

10. ἤδροκηνωμ: cf. B. U. 139. 15, a document very similar to the present
one.

LVII. 168 A.D. From the Fayoum. In the museum of
Winchester College. 9½ x 3 in.

Lease of a piece of land, probably near Philadelphia, by Theon, also
called Turbo, a land contractor, to Servilis, at the rent of 45 bushels of
barley for one crop.

Θέωντι τῷ καὶ Τούρβωι
οὐσιακ(ῶ) μισθωτῇ
παρὰ Σερεούλιος Ἀπολλω-
νίων τοῦ "Ωρον ἀπὸ κάμης
5 Φιλαδελφείας Ἡρακλείδου μερίδος. βούλομαι μισθώσαμεν παρὰ σοῦ ἀφ ὃν καὶ σοῦ τυγχάνεις ἑχειν εἰν μισθώσαι τὴν ἑπικείμενην.
10 στοράν τοῦ ἐνεστῶτος ἡ (⚚eous) κτήματος Σιμιαίου λεγομένου, ἐκφορίων τοῦ παντός κρίθης ἀρταβῶν τεσσαράκοντα πέντε, ὃν καὶ τὴν ἀπόδοσιν ποιήσομαι τῷ Φαρμοθεί μην ἓ τοῦ ἐνεστῶτος ἐτούς μέτρῳ ὅγιδον θησαυροῦ τῆς κόμης. Θέων ὁ καὶ Τούβων
20 μεμίσθωμε.
(طبيع) Ἡ Ἀντωνείνου καὶ Οὐήρου τῶν κυρίων Σεβαστῶν Ἀρμενικῶν Μανικῶν Μεχεὶρ Σ.

1. l. Τούβων: cf. 19, where l. Τούβων.  2. l. μισθώσαμε.  8. l. ἑχειν.
20. l. μεμίσθωμε.


LVIII. 175 A.D. From the Fayoum. Bodl. MS. Gr.

class. f. 51 (P). 2 × 4\(\frac{3}{4}\) in.

Receipt for 24 drachmae paid by Panoupis son of Tesenouphis to the tax-farmer of the ἐρημοφυλακία for the Prosopite nome and to another person for camel-tickets. Probably the owner of the camels was about to journey from the Prosopite nome to the Fayoum by way of Nitriotis; cf. Introduction to l, and lines 21-2 of the Koptos tariff (l. c.).
where a charge of 1 obol is made for a camel-ticket and 2 obols for sealing it.

\[\ldots\ldots\ldots \, \text{πραγματεύσει ἐρημοφυλακίας Προσωπίτου καὶ} \]
\[\ldots\ldots\ldots \, \text{αἷολιανοῦ Πανούπι Τεσσενούφειος ἀπὸ} \]
\[\ldots\ldots\ldots \, \text{ἔσχον παρὰ σοῦ ὑπὲρ συνβόλων καμήλων} \]
\[\ldots\ldots\ldots \, \text{δραχμὰς ἱκοσὶ τέσσαρα[ς].} \]
\[\text{(ἔτους) ἰὲ Μάρκου} \]
\[\text{5 Αὐρηλίου 'Αντωνίνου Καῖσαρος τ[οῦ] κυρίον Φαμενῶθ ὑδ.} \]


LIX. 189 A.D. From the Fayoum.

Contract for the hire of a slave skilled in weaving for a period of twenty months from Tybi 10 in the twenty-ninth year of Commodus. The contracting parties are Taseus daughter of Soteris, with her κύριος Satabous son of Stotoëtis, and on the other side Paouetis son of Paouetis.

\[\text{Ἑξέδοτο Τασεύς Σωτηρίς} \]
\[\text{ἐτών τριάκοντα μετὰ κυρίου} \]
\[\text{Σαταβοῦς Στοτοῆτης ἐτῶν} \]
\[\text{τριάκοντα ἀπὸ κόμης} \]
\[\text{5 Σοκνοπ(αίον) Νήσου Παυνῆτι} \]
\[\text{15 Καίσαρος τοῦ κυρίου καὶ μη} \]
\[\text{Παυνῆτις ἐτῶν ὄγδοη-} \]
\[\text{κοντα τὸν ἐαυτὴν παιδαν} \]
\[\text{όνοματον . . . . ις ἐπικα-} \]
\[\text{μενος Μύρωνα ἀθλητήν} \]
\[\text{10 γερδικήν τέχνην ἐπὶ} \]

1. 1. Σωτηρίος. 2. 1. τριάκοντα: so 4 and 7, ἄγονθηκοντα. 3. 1. Σαταβοῦτος
Στοτοῆτος. 6. 1. Παυνῆτος. 7. 1. ἐαυτῆς παιδα. 8. 1. ἐπικαλούμενον.

9. It is tempting to connect ἀθλητή closely with Μύρωνα 'Myron the athlete,' but this makes the construction of γερδικήν τέχνην very difficult.

12. Ἀγωνίον: perhaps a reference to the annus vagus; cf. lxvii. 10.
Part of a certificate stating that Polion son of Paoulis, a weaver at Socnopaei Nesus, had paid out of his receipts for the previous month from shearing and from the pursuit of his trade the sum of 20 drachmae in part payment of the annual tax.

"Ετοὺς Β Γαῖαν Πεσκεννίου Νίγερος
Ιωάτου Σεβαστοῦ Χοῖαχ θ. διέγραψεν
Θώμι καὶ Δημητρίῳ ἐν λη(μμάτων) μη(νδο) προ(τέρου)
κοπίς τριχὸς καὶ χειρο(ναξίας) Πωλίων Παούλιος
5 γέρδις κάμης Σοκκοπαίου Νήσου ὑπὲρ
τοῦ τελέσματος τοῦ αὐτοῦ έτους ἐπὶ λόγον
δραχμᾶς ἐκκοσι / 5 κ. καὶ Φαμεν(ώθ)

5. l. γέρδις.

1. "Ετοὺς Β. B. U. 454 is another papyrus dated during Niger's short usurpation, but in his first year.
7. Φαμεν(ώθ): the occurrence of this month (on the Alexandrian calendar Feb. 25—March 26) is at first sight surprising, as Septimius Severus was already recognized in Egypt by Feb. 21, 194 A.D. (B. U. 326, col. 2. 12). Perhaps the original receipt ended with the numeral * in line 7, and when the addition beginning καὶ Φαμενώθ was made, the emperor's name was left unaltered; cf. lxii. (a), where Geta's name has been erased in the body of the document, but not in the date. But it is very likely that the months here are those of the annus vagus, cf. lxvii. 10, note, and P. v. Rohden in Pauly's Real-encyclopädie, I. p. 2622. This supposition would remove the difficulty, since Phamenoth of the annus vagus in 194 began on Jan. 2.

LXI. 194—198 A.D. From the Fayoum. Bodl. MS. Gr.
class. e. 71 (P). 7½ × 3½ in.

Petition addressed to Hierax, strategus of the Heraclid division, through the agency of Anubion, ex-agoranomus, ex-gymnasiarch and acting-strategus, by Tapiamis, an inhabitant of Psenuris, who writes without a κύριος, complaining that a certain Stotoëtis, having received 800 drachmae from her in order to pay for some jars of wine which
Stotoêtis had obtained from Chaeremon, a wine-merchant at the village of Aphroditopolis, had disappeared with the money. The petition is, as usual, signed by the writer, who gives a description of herself.

\[\text{'I}έρακι τῷ καὶ Νεμεσίωνι [στρ(ατηγ)'] Ἀρα(νοίτου) Ἦρακλ(είδου) μερίδος δὲ Ἀνυβίωνος ἀγορανυμῆ(σαντος) γυμνασιαρχήςαντος δια-δεξο[μὲν]ου τὴν [στρα(τηγ)λαν], [π]αρὰ Ταπιαμεως Ἀγχά-[φ]εως καταγινομένης ἐν [κ]όμη Ψευρί. Στοτοητίς, [ε]σκομισάμενος παρ’ ἐμοῦ ἀργυρίου δραχμας ὀκτακο-
σίας ἐπὶ τῷ ἄποκαταστή-
σαι ἐν κάμη Ἀφροδειτη-
πόλει Χαιρήμοιν οἴνεμ-
π[άρῳ υπε[ρ] τ[ι][μ]ῆς ὀν ἔσ-
χ[εν] παρ’ αὐ[το][ῦ] ο[ίν][ο][υ] κε-
Ταπιαμις ὡς (ἐτῶν) ν ὀιλ(ῆ) γόνατι δεξιῳ. [(ἐτους). ] Δούκιον Σεπτιμίον

8. Ψίνυς is most probably Sennoures, now the second town in the Fayoum, about seven miles from Arsinoe and six from Karanis (Kum Ushîm). The name also occurs in papyri of the Byzantine period.

24. A piece of the letter before Δούκιον is preserved, which is consistent with γ, ε or 5. Since Caracalla is not mentioned, it is not likely that an ι is lost before it.
PAPYRI OF THE ROMAN PERIOD


Declaration under oath made to Crenoleius Quintillianus, centurion, by Demetrius son of Satyrus, stating that he consents to act as surety for the 'non-removal and appearance' of Pasis son of Apollonius; cf. lxxix. The name of Geta, where it occurred in the βασιλικὸς ὀρκος, has been subsequently erased, but it has been allowed to stand in the date. The papyrus is written in an extremely clear and careful cursive hand. The verso contains a document of some kind, incomplete and much obliterated.

5 Κρηνοληίῳ Κουντιλιανῷ (ἐκατοντάρχῳ) Χ(φ) Δημήτριος Σατύρου Ἀνθοῦ Σύρου μητρὸς Διοδόρας ἀπὸ ἀμφόδου Βιθνῶν ἄλλων τῶν. ὁμνύ τὴν Δουκίου Σεπτιμίου Σεούρου Περτίνακος καὶ Μάρκου Αὑρηλίου 'Αντωνίου καὶ Πουβλίου Σεπτιμίου Γέτα Βρεντανίκων Μεγίστων Εὔσεβῶν Σεβαστῶν τύχην ἐκοινοίκας καὶ αὐθερέτως ἐγνυάσθαι Πάσιν 'Απολλωνίου μητρὸς Ίσιτος μονῆς καὶ ἐμφανίας, ὅν καὶ παραστήσω ὅποταν ἐπιζητήται. ἕαν δὲ μὴ παριστῶ, ἐγώ ὁ αὐτὸς ἐγβιβάσω τὰ πρὸς αὐτόν ἐπιζητούμενα, ἦ ἐνοχὸς ἐν τῷ ὄρκῳ. ἐγράφη ἐπακολουθοῦν Ἡ[ρακλῆ]δου μαχαιροφόρον.

Δημήτριος ὄς (ἐτῶν) κη οὐλὴ μετώπῳ.

2nd hand.

(ἔτους) ἵθ Δουκίου Σεπτιμίου Σεούρου Περτίνακος καὶ Μάρκου Αὑρηλίου 'Αντωνίου καὶ Πουβλίου
20 Σεπτιμίου Γέτα Βρετανικῶν Μεγίστων Εὐσεβῶν
Σεβαστῶν Φαρμοῦθι.

1. Pap. §.  4. l. όμισσ.  6. καὶ πουβλίου σεπτιμίου γετα erased.  7 and
20. l. Βρετανικῶν.  8. l. αἰθαμέτως ἐγγυάσθαι.  13. For t read θ; cf. B. U.
92. 17.  21. Perhaps Φαρμοῦθ(ι) i; cf. lix. 3.

xxiv. 23, &c.

MS. Gr. class. f. 52 (P). 3 x 3½ in.

Official report sent by Apunchis and his associates who farmed the
money taxes of Socnopaei Nesus to Hierax, strategus of the Heraclid
division, stating that no taxes had been paid to them during part of
the month of Mesore in the fifteenth year of an emperor whose name is lost.

'Iέρακι στρ(ατηγώ) Ἀρσ(ινότου) Ἡ[ρ]ακ(λείδου) μερίδος
παρὰ Ἀπύγχ[(εως) καὶ] μετὰ(χων) πρακ(τόρων)
ἀργυρικῶν Σοκ(νοπ[αίων]) Νήσσου[ος]. δηλοῦ-
μεν μηδὲν διαγεγράφθαι ἡμῖν
5 ἀπὸ ια ἕως [ . . ] τοῦ Μεσορῆ
μηνὸς [του] ἑνεστῶτος ΙΕ (ἔτους)

1. Several strategi of the Heraclid division named Hierax are known, but none
of them in the fifteenth year of an emperor. The Hierax who approaches nearest
is the strategus in the twenty-first year of Caracalla (B. U. 145).

LXIII. Third century A.D. From the Fayoum. Bodl.
MS. Gr. class. f. 53 (P). 5 x 3½ in.

A series of receipts for various sums paid to Anubion, βουλευτῆς and
member of the board of στολόγου, by a freedman named Germanus.

'Ανουβίων βουλ(ευτῆς) στολόγ(ων)
Γερμανὸς ἀπελευθέρω χαῖρειν.
PAPYRI OF THE ROMAN PERIOD

εὐχὼν παρὰ σοῦ εἰς λόγον
δύσωνίου ἐπὶ λόγον ὑπ(ἐρ) [ ... ]

5 δραχμὰς εἰκὸς τέσσαρες,
γ(ίνεται) § κἄ.

Φαώφι κε ὄμ(οίως) ἐπὶ λόγ(ου) ἄλλας (δραχμὰς) τέσσαρες, / § 8.

'Ἀνουβίων βουλ(ευτής) σιτολόγων

10 Γερμανῶ ἀπελευθέρω ἀ[ιρείν,
εὐχὼν παρὰ σοῦ εἰς λόγον
δύσωνίου τοῦ [ ...

1. βουλευτής: sc. of Arsinoe; the occurrence of the title shows that the date of the papyrius is not prior to the beginning of the third century, when Arsinoe first received the civitates. For the combination of the functions of βουλευτής and σιτολόγος cf. B. U. 533, col. 2. 11 ff. with 554. 16.


LXIV. Second or third century a.d. From the Fayoum.

Bodl. MS. Gr. class. g. 36 (P). 1\(\frac{1}{2}\) x 2\(\frac{1}{4}\) in.

Certificate issued by Socnopœneus, 'a sealer of sacred calves,' stating that he had examined and found without blemish a calf to be sacrificed in the temple of Socnopæei Nesus. Cf. on this subject B. U. 250.

Σοκνωνενός ἑαρομοσχο-
σφραγισθής ἐπεθεώρησα
μ[δ][σ]Χ[ο][ν] θυόμενον ἐν τῇ
Σο[κν]οπαιίοι Νήσσον ὑπὸ
[...]

5 [ ... ]τίν κ[ ... ]

[ ... ]

1. l. Σοκνωνενός ἱερο ... 4. l. Νήσσον: cf. xl. 5.

H 2
LXV. Second or third century a.D. From the Fayoum.

Fragment of an account dealing with taxes and containing numerous abbreviations.

\[\chi(\text{alkoi}) \beta, \xi (\text{hmio\-bolon}), \pi\rho(\text{sigma graf\-me\-na} (\delta\text{bolos}), \text{e\-nya-}
\rho\text{-rion} (\delta\text{boloi} \delta\alpha) (\text{hmio\-bolon}), \pi\rho(\text{sigma graf\-me\-na}) \chi(\text{alkoi}) \beta, \kappa\nu(\lambda\upsilon\beta\text{ou}) \chi(\text{alkoi}) \beta,
\] 
\[\text{\[\text{pe\-os} \text{\-mo\-ios} \text{\-pi\-o} (\text{\-di} \text{\-boloi}), \nu\alpha\beta(\text{i}o\nu) \chi(\text{alkoi}) \beta, \pi\rho(\text{sigma graf\-me\-na}) (\text{hmio\-bolon}) \chi(\text{alkoi}) \beta, \kappa\nu(\lambda\upsilon\beta\text{ou}) \chi(\text{alkoi}) \beta \] (\text{hmio\-nu}?).\]

1. \[\chi^6 \varepsilon \ \theta \ \pi\rho^o - \ldots \ = \ \theta \ \pi\rho^o \ \chi^o \ \kappa\lambda \ \chi^o \ \text{Pap.}\]

2. \[\text{ap}^\beta \ \chi^o \ \pi\rho^o \ \theta \ \text{Pap.}\]

3. \[\chi^o \ \varepsilon \ \text{Pap.}\]

1. \(\tau\): it is not clear whether this is an abbreviation or refers to the day of the month. The sign for \(\frac{1}{2}\) obol is the ordinary one at this period. \(\kappa\lambda\), as line 3 shows, stands for \(\kappa\nu(\lambda\upsilon\beta\text{os})\). Cf. B. U. 9, col. 4. 2-3, where the abbreviation is probably to be resolved in the same way, not, as the editor suggests, into \(\kappa\nu(\lambda\eta\mu\eta)\). It also occurs frequently in the Bacchias papyri, always after the \(\pi\rho(\text{sigma graf\-me\-na})\), and as a trifling charge, made probably when the tax-payer did not offer the exact amount of his tax, but required change. With the ratio between silver and copper it has nothing to do.

2. \(\nu\alpha\beta(\text{i}o\nu)\): cf Corp. Pap. Rain. p. 8; but no very satisfactory explanation has yet been found for this word.

3. The sign after \(\chi^o\) is apparently the same as that which occurs in B. U. 219.

12. The most natural explanation of its position after \(\chi^o\) is to suppose that it is a fraction of the chalcus, probably a half; and this seems confirmed by the instance in B. U. 219. There \(\kappa\alpha\iota \ \tau\alpha \ \pi\rho(\text{sigma graf\-me\-na})\) — in line 13 is clearly parallel to line 8, \(\kappa\alpha\iota \ \tau\alpha \ \pi\rho(\text{sigma graf\-me\-na}) \ \eta\mu\iota\ldots\), as the editor reads it, where we should suggest \(\eta\mu\iota\nu\), i.e. \(\frac{1}{2}\) chalcus.

LXVI. Third century. From the Fayoum. Brit. Mus. Pap. DCCVI. \(2\frac{1}{2} \times 8\frac{1}{2}\) in.

Official notice addressed to the chief inspector of Philadelphia requesting the presence of two tax-collectors who had been accused of some offence. Cf. B. U. 374, 375, 376, &c.
Contract by which Aurelius Asclepiades, president of the village council of Bacchias, agrees to hire from Aurelius Theon, the keeper of a training-school probably at Arsinoe, the services of two dancing-girls —of whom one is specified by name, the choice of the other being apparently left to the trainer—for a short time, perhaps fifteen days. Their pay was to be 36 drachmae a day, three bushels of wheat for the whole period, and fifteen couples of ψωμία, while three donkeys were to be provided in order to bring them to Bacchias and take them back. Asclepiades had already advanced to Theon a sum of money as a pledge, which was supplementary to the sums payable by him according to the terms of the contract.
I02

I. \(\text{πρωνοφ(\text{τη})}\): cf. lxix. 8, B. U. 310. 4, &c.
9. If the \(\text{ψωμίων}\) mentioned in line 14 were supplied at the rate of one \(\text{ζευγος}\) a day, the number in the lacuna will be 1.
10. \([\text{καί}]\alphaραβώνος\): cf. Brit. Mus. Pap. CX. 3 and CXXX. 45; the reference is to the ancient Egyptian \(\text{αννὺς ναγὺς}\). This is the first clear mention of the old calendar on a Greek papyrus of the Roman period other than a horoscope; and it raises the important question, how far the assumption generally made by recent editors is justified, that all dates on Greek papyri of the Roman period, where no calendar is specified, are on the Alexandrian calendar. The problem is too large to be adequately treated here, and we confine ourselves to mentioning some points which throw considerable doubt upon the validity of the assumption.

In the first place it is \textit{a priori} probable that the ancient Egyptian calendar continued to be extensively used after the reform of Augustus. If neither Pharaoh nor Ptolemy could in spite of repeated attempts bring the common people to accept the fixed year, is it likely that even the Romans were immediately more successful, especially in remote country districts? Our ancient authorities at any rate did not think so, for they imply that the introduction of the Alexandrian calendar was a slow and gradual process, and that it was not generally accepted before the fourth century (Ileler, \textit{Handb. der Chronol.} I. pp. 149-151). The ancient Egyptian monuments of the Roman period, in which it is made a point of national honour to ignore the Alexandrian calendar, tell the same tale.
PAPYRI OF THE ROMAN PERIOD

It will be objected that the case is altogether different when Greek, still more when official documents are concerned, and that the Romans could not have tolerated a double calendar for purposes of taxation, at any rate without requiring that the Egyptian calendar, when used, should be specified. To this it seems to be a sufficient answer that the use of the annum vagus has been recently with much probability suspected in two official documents (Wessely, Mitth. aus der Samml. Pap. Ers. Rain. II. 23, cf. P. v. Rohden in Pauly’s Real-encyclopaédie, I. p. 2622), and one non-official petition (B. U. 46, see v. Rohden l. c.), and there is some reason to think that it is employed in an official tax receipt in this volume (lx). That the allusions to the annum vagus are not clearer and more frequent may well be due to the fact that in 139 A.D. the fixed and the wandering year coincided, so that the difference between the two calendars during the second century, to which most Roman papyri belong, would not be very marked. The absence of the phrase καὶ ὁ νόμος in dates of the first and second centuries and its occurrence in the third can be explained not only by supposing that all the dates are on the fixed calendar, but by the opposite hypothesis that the use of the annum vagus was so common that it was not worth specifying, at any rate in private documents. Nor does a general consideration of the modes of dating employed in Greek papyri from the first to the seventh century favour the idea that even in official documents the Romans attempted to assimilate Egyptian methods to those of the rest of the Empire, still less that they succeeded in doing so. The fixed era introduced by Augustus died a speedy death (cf. xl, and Wilcken, Hermer, xxx. 151). Until dating by the years of the reigning sovereign gave way to dating by the consuls, the Egyptians retained their traditional custom of reckoning the Emperor’s years from Thoth 1, instead of following the rest of the Empire in reckoning them from the date of his accession. And even from the fourth century onwards when Egypt had become Christian and difficulties connected with the calendar might be expected to cease, Egyptian indictions not only fail to coincide with the indictions elsewhere in use, but had no fixed annual starting-point. The confusion to which this arrangement gave rise is shown by the frequent inconsistencies in the dates (see lxxxvi. 5, note). Nothing can be more significant than the statement of Justinian himself (Novella, 47; cf. Wessely, Prolegomena, p. 49). After giving directions for the ordinary method of dating documents, he proceeds:—si qua vero apud orientis habitatores aut alios homines observatio custodiatur in civitatum temporibus, neque huic invidemus.

In the interests of chronology we could wish that the Alexandrian may after all prove to have been the universal calendar, at any rate in official documents, of the Roman period. But enough has been said to show that even in the case of official documents there are grave difficulties, while with regard to private ones, especially those written by the inhabitants of more remote districts, it may well be doubted whether the presumption is not against the Alexandrian calendar being generally used before the fourth century.

11. ἔτος is rather awkward, since the 2nd person singular is employed elsewhere in the papyrus. If αὐτῶν be read, λαμβάνοντων is a mistake for λαμβανώσων.

19. The reading here and at the end of 18 is very doubtful. All that remains in line 19 is half a stroke that might be $, the sign for ἔρχομαι, and the bottom of a letter which is either β or δ.
This and the following ten papyri were discovered a few years ago in the Great Oasis (el Khargeh) which, though it has given us the great inscription of Tiberius Alexander, has not previously been a source of Greek papyri. From the frequent mention of the village of Kusis (cf. C. I. G. 4948) and its ἁμάρτων, their provenance was probably the archives of that place. The Oasis itself is (ixxiv. 5) called the νόμος Ἰβήρης (Egyptian Ἱβ), or even Ἰβήρων πόλις (lxxii. 2), the capital being Ἰβῆς; cf. Notitia Dignitatum, ed. Böcking, I. p. 75, ala prima Abasgorum Hibeos Oaseos maioris.

The find of papyri was a considerable one, but was soon scattered; some fragments were obtained at Luxor by Prof. Sayce in the winter of 1893, and published by him in the Revue des études grecques, 1894; they were however too incomplete to show either their origin or contents. Those published here, which are complete or nearly so, were acquired at different places during the last two years, together with a large number of fragments of varying sizes, which we withhold until we have had an opportunity of seeing those in the possession of Prof. Sayce.

Most of these papyri were probably entire when found, and only owe their present condition to the vicissitudes which they have gone through at the hands of natives. It is therefore likely that fragments belonging to them have passed into other collections. The present editors would be very grateful if the owners, if there be such, of incomplete documents belonging to this find will communicate with them.

The Kusis papyri fall within the seventy years from the reign of the Philippi to the period of confusion following the abdication of Diocletian. They are chiefly concerned with the doings of a society of νεκροδάφους, who in some cases (e.g. lxxiii) were Christians.

The following document is an ἀπόκτησις (lxx, verso) or deed of gift executed by Aurelius Petosiris in favour of Aurelius Petechon, according to which Petosiris makes over to Petechon the fourth part of his business as a νεκροδάφους. Cf. lxx, which is a copy of the present document made twenty-two years afterwards, and lxxi, another deed of gift.
Αὐρήλιος Πετοσίρυς Πετοσίριος[ς] νεκροτάφιος ἀπὸ Ἰβείτων πόλεως Αὐρήλω Πετεχώτι νῦν Τμάρσιος ἀπὸ κόμης Κύσεως καίρειν. ὄμολογῷ χαρίζεσθαι οὐλοχαίρετέρῳ καὶ ἀμετανοήτω, εὐνόιας ἐνεκέλειν καὶ ἀμετανοήτων ἦν ἔδειξας εἰς ἐμέ, ἀπὸ τῆς ὑπερ-χούσης μοι κηθείας νεκροταφικῆς ἐν Κύσει μετὰ καὶ τῶν καμὼν τῆς Κύσεως μέρος τέταρτον ἀπὸ τοῦ νῦν μεχρί παντὸς καὶ οὖν ἐξέσται μοι οὕτε ἀλῆς τινὶ τῶν ἐμῶν μετελθεῖν σε περί τῆς τῆς δόσεως, διὰ τὸ οὐτὸς μοι δεδόχθαι. ἢ δὲ χάρις ἀναπλῆ ἀπλῆ [γραφεία [κυρία ἐστω καὶ βεβαια ὡς ἐν δημοσίῳ κατακειμένης, καὶ ἐπερωτηθεῖσα] ὁμολόγησα. (ἐτούς) ἐ Αὐτοκρατόρων Καισάρων Μάρκων Ἰουλίων Φιλίππων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν

Χολακ ἐκ.

Αὐρήλιος Κλαύδιος Φεναμούνιος παραγώγων.
Αὐρήλιος Πετόσιρυς ὁ προκείμενος ἐχαρισάμην ὡς πρόκειται, καὶ ἐπείρωσθεὶς ὁμολόγησα. ἑγραψά υπὲρ αὐτοῦ Αὐρήλιος Φιλεῖνος ὁ καὶ Θεόγνωστος ἐρωτηθεῖς.

Αὐρήλιος Φιλοσάραπις Ἀπολλωνίον μαρτύριον.
Αὐρήλιος Ἄμμωνιος Ψάλιτος μαρτυρῶν.

2. Ἰβείτων Παρ. 5. ομ. καὶ ἀμετανοήτῳ; cf. lxx. 8.

7. τῶν καμῶν τῆς Κύσεως: it is remarkable that Κύσε, though itself only a κωμή and not a πόλις, is nevertheless spoken of as a centre for other villages. There was also a τοπαρχία Κύσεως (lxxvi. 1 and lxxviii. 2), but the mention of τῆς αὐτῆς Κύσεως in the parallel passage in lxx. 10 shows that the κωμή, not the τοπαρχία, must be meant in line 7 here.

μέρος τέταρτον: here and in several instances among the unpublished Kusis papyri only the fourth part of a business is made over; but in lxxi a νεκροτάφιος transfers his whole business to his sons.

21. Two witnesses are the usual number; cf. lxix. 43, 44, lxxi. col. 2. 24.
DCCIX. 8\(\frac{1}{2}\) \times 4\(\frac{1}{4}\) in.

Receipt for 1000 drachmae and interest, paid to the freedman Petechon son of Polydeuces by Aurelia Senosiris of Kusis, and her k\(\acute{\text{r}}\)\(\acute{\text{m}}\)os Aurelius Psais. The sum in question had been borrowed from Polydeuces, who had since died, by Apollonius the husband of Aurelia, on certain conditions which the extreme terseness of the language in lines 17 to 20 renders somewhat ambiguous. Apparently the security for the debt was a ὕθρευμα, of which the lender, in the event of non-payment of the monthly interest, was to enjoy the use for a period of five days, in conjunction with a second ὕθρευμα, which was the property of two other persons and which had in some way been connected with that of Apollonius two years after the original loan. These ὕθρευματα were probably wells worked by the κοχλίας or σακιγέ, (cf. Diod. i. 34, Revenue Papyrus col. 24. 8), and the water from both wheels flowed, or could be made to flow, into the same channel. In the present document Petechon acknowledged the repayment of the loan, and renounced all further claim upon the wells.

\[\begin{align*}
\text{Ἀντ[έ]γραφων}, \\
\text{ἐγ} \text{[ἐτους] Οὐαλεριαν[οῦ καὶ Ταλλη[νοῦ Ξεβ[αστὸν][ν]}
\text{Φαθω ἵ ἐκ τ[ῶν δημο[σίων. δ[μολο[γεί}
\text{Πε[τε]Χων Πολυ[δεύκους . . .] κεκ[ . . . .]. [ . . . ].}
\text{μερ[ίδιος ἀπελε[ῦθερος Πετ[έ]Χων[ος] τοῦ Πε-}
\text{τοσ[ερός νεκρο[τάφου ἀπὸ] Κύσεως Κυστίθι}
\text{Αὐρη[λία Ξενοσε[πρ θυγατρὶ] Ἡσιδώρας μετὰ}
\text{κυρ[ίον Αὐρηλίου Ψαίτος Σαραπίωνος προνοη-}
\text{τοῦ [δ]πειληφέι[υ]ι παρ' αὐτῆς σήμερον διὰ}
\text{χειρ[ὸς ἐξ οἰκ[ῶν [τ]ᾶς ὁφειλομένας τῷ ἀπογε-}
\text{γονότι πατρ[ί]οῦ Πολυδεύκει ὑπὸ Ἀπολ-}
\text{λωνίου Ἡρωνίωνος Βασιλείδου ἀν[δ]ρὸς}
\text{αὐτῆς ἀργυρίῳ δραχμ[ῶν] χειλ[ῶν σὺν τοῖς}
\text{συναχθεῖνό τόκοις καβ' ὑποθήκης γράμ-}
\text{μα δισα[ὸν χειρ[όγραφον ἐπὶ τοῦ διελ-}
\text{λυθότος ε[ ἐτους] Μάρκων Ἰουλίων μη[ν]}
\end{align*}\]
PAPYRI OF THE ROMAN PERIOD

107

1) Αθήρ ἡμερῶν πέντε ὑδρεύματος Τη[άρ]σιος  
Παουήτιος καὶ Ψ[ε]ννοῦθον Πετε[χ]ο[ν]τος  
συνεπιρέωντος ἀκολούθως τῷ γ[εγραμμέ]ν

20 κ νυσυστατικῷ δημοσίῳ χρηματί[σ]µὸ  
tῷ ἔξης δαντέρῳ ἔτει τῆς πεπαυμένης  
τριετήριδος μηνὶ Φαμενὼθ, καὶ μηθένα  
λόγον ἔχειν αὐτῶν πρὸς αὐτὴν ἡ ἄλλον.  
tινὰ τῶν ἀυτῆς ἀπὸ τοῦ νῦν περὶ τε τῶν  

25 προκειμένων (δραχµῶν) Ἀ ἡ τόκων ἡ περὶ τῶν  
dηλομένων ἡμερῶν πέντε [ἡ τῶν] προ-  
κειμένων ὑδρευμάτων ἡ περὶ ἄλλοι τινῶ[ς]  
ἀπλῶς ἐγγράφιο[ν] ἀγράφου παντὸς πρά-  
γματος τῷ σύνολον, διὰ τὸ πλῆρης αὐτῶν

oi προκειμένου[ι] εὐδοκεῖν, καὶ ἐπε[ρωτη]-  
θέντες ὁμολόγησαν. Αὐρήλιος Φιλοσάρα-  
pις Ἀμμωνίου παρανέγνων. Π[ε]τεξ[δ]ῶν  
σιν ἐφ’ αἰς περί[ε]χει διαστελλάς πᾶς[α]ς καὶ[ι]  
ἐπερωτηθεὶς ὁμολόγησα. ἐγγαγὴ ὑ[πὲρ]  
aυτ[ὸ]ν Αὐρήλιος Φ[ι]λοσάρα[π]ις Ἑρμήν[ου] ἑρω-  
tηθείς. Αὐρήλ[ια] [Σ]ενόσιρις ἡ προκειμένη[ῃ]  
μ[ετὰ] κυρίον Αὐρήλ[ί]ου Ἡλίος Σαραπί[ου]ν  

35 π[ρονο]ιωτοῦ εὐ[δοκ]κῶ τῇ εἰς ἔμε [λογεύ]-  
σ[ε]ι. ἐγγαγὴ ὑ[πὲρ] [α]ύτῶν [Ἀ]υρήλ[ίος [ . . . ]  
tή[ . . . ] πον ἑρωτηθείς. Αὐρήλιος Δ[ . . . ]  
σ[ . . . ] σαππ[ . . . ] μαρπ[ε]ρ. Αὐρήλιος  

3. Λ. Φασφί. 16. ἵστιαν Παρ. 34. Ι. τε[με]νοι.

2. Οὐλερµανοῦ: though Valerian had been a prisoner in Persia since 260, his  
name is here still retained in the date.

5. μερίδας: probably the latter part of a proper name, as μερίδες are not  
heard of outside the Fayoum, where they corresponded to the τοπαρχία of other  
districts. That the Oasis was divided into τοπαρχία we know from lxxvii. 2.
17. The word ἰδρεύματος has apparently to be understood again with τῷ \(\delta\)ρ̃[-

20. \(\delta\) before the beginning of the line seems to refer to χρηματισμῷ.

22. τριτηρίῳ: there is nothing to show when this period of three years commenced or to what it referred.

29. πλῆρ[ε]: cf. lxxv. 8; B. U. 13. 7. 81. 27. &c.

32. The document being only a copy of the original (cf. ἀντίγραφον ἐκ τῶν ἰδιωσίων, lines 1 and 3), the signatures are all written by the first hand.

LXX. 269 A.D. From the Great Oasis. Brit. Mus. Pap. DCCX. 6\(\frac{3}{4}\) x 6\(\frac{1}{2}\) in.

Copy of lxviii with a few slight variations, made for Aurelius Petechon twenty-two years later.

"Ετος τρίτων Αὐτοκράτορός Καίσαρος Π[αί]ν Αὐρηλίου [Οὔα-

καὶ ἔτους β" Αὐτοκράτορός Καίσαρος Μάρ[κου] Αὐρηλίου [Κλαυ-

Εὐσέββων Εὐτυχῶν Σεβαστῶν Μεσορη κῇ ἐκτῶν τῶν προα[στίων].

Αὐρήλιος

Πετεχὼν [υίος Τμάρσιος νεκροτάφῳ διπό Κύσεως α[ ... ]ειν
diā [ἀντ]/[\(\alpha\)]τι[κο]/[κο]/[κο]

χρηματισμοῦ τὴν γεν[ομενήν αὐτῷ ἤν ἔ[στιν ἄν]τέγραφον.

Πετοσίρι


τ[μάρ]σιους

νεκροτάφῳ ἀπὸ Κύσεως χαίρειν. ὑμολογῶ χαρῆ[σθαὶ] σοὶ χάριτί

άναφερέτι-

tο καὶ ἀμετανοήτω εὐνοίας ἑνεκεν [καὶ ἡ ἑνεδείξας εἰς ἐμὲ ἀ]πὸ

tῆς

ὑπαρχούσης μοι κηδείας νεκροταφικῆς ἐν Κύσεωι μετὰ καὶ τῶν

κωμῶν


καὶ οὐ.
PAPYRI OF THE ROMAN PERIOD

109

κ ἐξῆται μοι όυτε ἀλλὰ τ[ιν]ὶ τῶν ἐμῶν μετελθείσῳ σε π[ερὶ
tῆς ἡς δό-
σεως διὰ τὸ όυτος μοι δεδ[δ]ι[θαί]. ἡ δὲ χάρις αὐτὴ ἀπ[λή
γραφ[εἰσ]α κυρία ἐστὼ
καὶ βεβαιά ὡς ἐν δημοσίῳ κατακεχωρισμένη, [καὶ ἐ]περωτηθεὶς
Χοίακ. Αὐρήλιος Κλαύδιος Ψεναμμούνιος π[αρανέγγ]ων. Π[ετ]ό-
σις
ὁ προκείμενος ἔχαρισάμεν ὡς πρόκειται [καὶ ἐ]περωτηθεὶς ὡμο-
λόγησα. ἔγραψα υπὲρ αὐ[τό]ῦ Αὐρήλιος Φιλεῖνος [ὁ καὶ Θε]ῖογ-
νωσ[το]ὸς ἐρω-
thείς. Αὐρήλιος Φιλοσάραπις Ἀπολλ[ω]νίον μαρτυρῶ. Αὐρήλιος
[Ἀμ]μα-
νίος Παύτος μαρτυρῶ (2nd hand.) πρὸς τοῦτο τὸ χειρόγ[ραφ]ὸν ὃ
ἐ[ι]δ[ξ]ιῶν
20 ὁ προκείμενος προσφόρω[
3rd hand.
Πετεχ[ω]ν ύιὸς Τ[ιάρ]σιος ὁ προκείμενος ἅπ[νεγκ]α ὡς
πρόκειται. ἔγραψα υπὲρ αὐτοῦ Αὐρήλιος [Ἀμ]μοῦνις Νοεί-
ριος ἐρωτηθεῖς.
1st hand.
Αὐρήλιος Ἰσοκράτης Μάγνον χρηματιστῆς κ[ε]λῆματικά.

On the verso

25 Πετ[ος]ρίος

3. l. πρωστείων. 6. ἁθτων Ρα. 7. l. ὀμφαριτω. 8. om. καὶ before ἦς.
The insertion of it was no doubt due to the repetition of καὶ ἀμετανόητο in the original, lxviii.

3. ἀγόρας τῶν πρωστείων: the phrase also occurs in lxxi. col. 1, 2, and twice in the Kusis papyri published by Professor Sayce (l. c. pp. 301-2), always in connexion with the making of ἀντίγραφα; it probably refers to the position of the local archives.

4. α[...].ιόν: possibly ἀποφέρετο, if ἅπνεγκα is right in line 21. The word in any case seems to be an infinitive.
Deed by which Petosiris and Petechon, νεκροτάφοι of Hibis, authorize Aurelius Marianus of Kusis to make public before the ἀρχιδιακοστής at Alexandria a cession of property to themselves and others by their father Petechon. This proceeding seems analogous to what we understand by proving a will, to which indeed this so-called χάρις bears a strong resemblance. If the title and the formulae common to this document and to lxviii and other examples not yet published prevent our treating lxxi as generically different from the rest, there is at least a certain distinction to be drawn. Here not only is there a transference of the entire belongings of the cessor, but provision is made for the two daughters of Petechon, as well as for several other persons, besides the sons who are the parties chiefly interested. In the other cases there is only a partial alienation; and the principals do not concern themselves with clauses affecting other members of the family.

Col. 1.

[*Etoš. Αὐτοκρατόρων Καυσάρων Μάρκων Ἰουλίων Φιλίππων
Εὐσέβὼν Εὐπτυχῶν Σεβαστῶν ............... ἐκτὸς τῶν προστίων. Πετόσιρις Πετεχῶντος μητρὸς Σεβαστούφιος καὶ Πετεχῶν
Κυστίθη Αὔρηλῳ Μαριανῷ Νάχτίος, ἀποσυνετήσαμεν αὐτὸν καταπλέοντα εἰς Ἀλεξάνδριαν δημοσιῶσαν παρὰ τῷ ἀρχιδιακοστήν χαρίτος γενομένης αὐτοῖς, ἂν [ἐ]τίν αὐτόγραφον. Πετεχῶν Πετοσίριος Κατμερίσιος μητρὸς ἰσιαὶς ἀταρίας νεκροτάφης ἀπὸ ἰβιτῶν πόλεως Πετοσίριος Πετεχῶντος μητρὸς Σεβαστοῦ καὶ Πετεχῶντος μητρὸς Σεβαστοῦ νυσίσιοι καὶ πετεχῶντος αὐτὸν [τ]ιμωθίου ἀπὸ τῆς αὐτῆς νυσίσιοι μοι χαρίτεως, ὀρμολογώ χαρίζεσθαι υμῖν χάριτι αἰωνίᾳ καὶ ἀναφαίρετο εὐνοίας χάριν καὶ φιλοστοργίαν ἀπὸ τοῦ νῦν μεχρὶ παντός ἐξ ἵνα μέρους πάντα τὰ υπάρχοντά μοι τὰ δε', ἐλθόντα εἰς ἐμὲ
?? ????^

PAPYRI OF THE ROMAN PERIOD

€
?€
[? €]

'
^?
[

[€]9

€/

.

.

2

.

.

[

(15

letters)

[

(6

letters)

.
]€

]

iX]a^ev [.]

8

[

[]€

.

.

Sk

..[.... .]

.

]

eTi

]

[

.

?]

letters)

[^^6

.

.

.

]

[

\aX^as

kv

k]p

[•]€9

kv

^

?

[9]

vSpev-

15

iii

.

[.

.]

[

.

[.

[.

.

.]

...[...]
epe

,]

[.

.

.]

?
[\
] € ? €^
"
?
^
[] ?
^
9

[(7
[(8

€[.

letters)

letters) JTra/oe»/

(4

25

[(6
[(8

letters)]

.

.

.

[

2 letters)

[.]€[.

.

.

.]

.

]

]

]

(8

[

.]

.

.

[

ilere-

..

.

.

[.

.

letters) ]e[.]u

.]?
.

.

.

.

.

.

eva?

....

.

.]

.

^-

€

]

•

•

]

.

]

•

.

^•]

?
.

(23

letters)

][

[

(24

letters)

IIe€[^vW

-]

?

.

.

€i

Col. 2.

[

€[-

[]

€-

.

[

.

.

.

.

[.]

,

]7

.[....].

[. .]

5[,]

^

.

,

.]?

.

.]

.

[{\^ [.

[?

letters)

.

.

.

.

[(8

.][.

.

]

[

[

.

.

[.

(
( 8 letters)
(8 letters) ]([.
(8 letters)]€oy
( 3 letters)
€[
( 8 letters)

[

[

[.

\[]?

letters)

[(?)?

30

?

letters)]
.

[.]

.

€[]? ^.

[.

.

.]


112 GREEK PAPYRI, SERIES II

περὶ ὑπηρεσίας νεκροταφικῆς οἰκίων [. . .] ῥων ἔν τῇ αὐτῇ ἸΒι μ[ᾶς]
μὲν Ἀπολλωνίῳ Ἀμμωνίῳ πρεσβυτέρου ἐτέρας δὲ Πλουτοσύν[ο]υ
5 Ἕρω... [σ.]... χρῆνε καὶ ἄλλοι δύο Τι...[...]μένου Α[. . . . .]νευ καὶ τοῦ
ἀδελφοῦ αὐτοῦ Ἐντβελωκατό, διὰ τὸ ὦτως μοί δεδόχθαι, προσ-
ομολογοῦσιν δὲ καὶ οἱ προκόμενοι υἱὸι Πετόσιρι κ[α][ι] Πετεχών εὐδο-
κεῖν πᾶσι τοῖς ἐνεγραμμένοις καὶ μὴ μετελεύσεσθαι αὐτοῦς
περὶ μηδενὸς ἀπλῶς, μηδὲ ἐξέστω ἡμῖν προσενεκὼν γράμματα
10 εἴ ὑόματος τοῦ πατρὸς ἡμῶν κατὰ τὸν ύπαρχόντων. ίαν
δὲ τις εἴ ἡμῶν ἐπενέγκη, τοῦτο ἄκρον εἶναι καὶ ἐκβόλημον καὶ
μηδεμίαν Ἰσχῦν ἔχων, διὰ τὸ ἔπι τοῖς κυνηγεσθαι. ἡ χάρις
κυρία ἡτις δίστη γραφίσα ἔστω βεβέα ὡς ἐν δημοσίῳ κατακεχω-
ρισμένη, καὶ ἑπερωτηθέντες ἀνθωμολογήσαμεν περὶ τὸ[ῦ] ταῦθ'
15 οὕτως ὄρθως καὶ καλῶς γεγυνῆσθαι. ἔγραψα τὸ σῶμα Ἀὐρήλιος
Βασιλίδης ὁ καὶ Σαραπιδώρος ἅρωτηθεῖς, ὅτους δεύτερον Θῶθ ἰβ.
Ἀὐρήλιος Ἀμμώνιος Ἀλεξάνδρου παρανέγγων. Πετεχών Πετο-
σίρως
ὁ προκόμενος τέθε[ε]με τὴν προκόμενην χάριτα ἐφ' ᾗ[ῖς] περιέχει
πάσι.
ἔγραφα υ[π]έρ αὐτοῦ Ἀὐρήλιος Ἰέραξ· Διονυσίῳ ἅρωτηθεῖς.
20 Πετόσερις Πετεχώντος ὁ προκόμενος εὐδοκῶ καθὼς πρόκιται,
ἔγραψα ὑπέρ αὐτοῦ Ἀὐρήλιος Ψευπλαεύς Οὐακβρίκων ἅρωτηθεῖς.
Πετεχών Πετεχώντος ὁ προκόμενος εὐδοκῶ καθὼς πρόκιται,
ἔγραψα
ὑπὲρ αὐτοῦ Ἀὐρήλιος Πετεχών Ψάιστο ἅρωτηθεῖς. Ἀὐρήλιος
Πλουτογέ-
νης μαρτυρῶ. Ἀὐρήλιος Ἀπίων Σαραπίων Σαραπίων [μα]ρτυρῶ.
25 ὅτερ χειρόγραφον μοναχῶν αὐτῶ ἀναδεδοκέναι πρὸς δημοσίων
δημοσιώσας ἐνόπιοι αὐτῶς τὴν συνήθη δημοσίως ἀυτῶ πεπλη-
ρωμένου τοῦ συμπεριφανμένου ἐφοτίου καὶ τέλους προφορ[ι]αὶ
ἀποσυνοθέσι εὐδοκεῖ, καὶ ἑπερωτηθέντες ὠμολογήσαν. Ἀὐρήλιος
Εὐφράτης ἀπελευθέρως παρανέγγων. Πετόσερις καὶ Πετεχὼν οἱ προ-
PAPYRI OF THE ROMAN PERIOD

30 κίμενοι ἀποσυνεστήσαμεν ὡς πρόκιται. ἔγραψα ὑπὲρ αὐτῶν Ἄνυμηλιος.

Ἄνυμηλίος ὁ καὶ Πρω[...]. ἐραθεῖς. Ἄνυμηλιος [...]. ὅν εὐδοκ[α].

Ἀτιο [καὶ...]


Col. 1. 9. 1. Πεισσίρι. 16. 1. περί, i.e. περικεμέναις.

Col. 2. 2. 1. Ἰονίωρα. 4. 1. Ἀπολλωνίου Ἀμμωνίου. 7. 1. Πετόριος.

8. 1. έγγεγραμμένας. 11. 1. ἄκυρον... ἐκθαλόμων. 13. 1. βιβλία. 15. 1. γεγέν-

Col. 3. 1. ύποτευνο['ν]. 13. 1. ἰόθησαν. 18. 1. τίθησαν. 21. 1. Οδαβρίων. 24. 1. Σαραπίωνος Σαραπίωνος (?).

26. 1. ἑνώπιον αὐτῶν. 27. 1. ἑφόδιον. 31. 1. ἐρωθηθείσ. 32. 1. τῷ for second ἄγαν.

Col. 1. 2. ἐκτὸς τῶν προαστίων: cf. note on lxx. 3.

5-6. ἀποσυνεστήσαμεν, κ.τ.λ.: cf. Professor Sayce’s papyri, l.c. pp. 301, 302, where the same formula is used. But for these parallels there might perhaps have been some doubt about the reading δρ[昶]δικαστῆς, as there is room for four letters in the lacuna. This however is due to a flaw in the surface of the papyrus; similarly [Περ] does not fill the corresponding space in line 3, nor [σαμεν αύτό] that in line 5. The passage forms an interesting parallel to B. U. 5. ii. 11 ff., where certain litigants from Arsinoe appear carrying their suit before the δικαιωτής at Alexandria. That papyrus was the foundation of Professor Wilcken’s argument against Marquardt (Observationes ad Hist. Aeg. Prov. Rom. p. 8 ff.) that the judicial authority of the Juridicus Alexandriæ extended in certain cases over the whole of Egypt, while the δραχικάστης was a purely local official of Alexandria. This view of the functions of the δραχικάστης in the Roman period seems to be a natural deduction from Strabo p. 797, though Strabo’s inclusion of this official among the ἔποικοι δραχικαστει κατὰ πάλιν does not necessarily limit him to merely municipal duties. That he was not so limited, in the third century A.D. at any rate, the Kusis papyri give sufficient proof. Whether these far-reaching powers in cases of transference of property were a survival or an innovation the data are perhaps as yet insufficient to determine. But unless the δραχικάστης here can be identified with the δικαιωτής, the old hypothesis against which Mommsen (Provinces, ii. p. 247, note) and Wilcken (l.c.) protest, of the connexion between Strabo’s δραχικάστης and the official of the same name described by Diodorus (i. 75), becomes at least a tenable one.

14. ἢνα μέρεσι: the construction is peculiar; either ἢν must be supplied or μερίς &c. read.

Col. 2. 9. ἢνιν: a common change from the 3rd to the 1st person.

12. κυνηγητείδων: cf. col. 1. 15 κυνηγητείος τόπωσ. The choice of the word is strange, as these τόποι were only one item in the property. But the reason is probably lost with the latter part of col. 1.

15. τὸ σῶμα: the ‘body’ of the document as opposed to the signatures.
25. The construction is difficult whether ἀναδεδωκέναι, which suits the vestiges better, or ἀναδέδωκε καί be read. If the former is adopted, Aurelius Marianus, ὁ ἀποστοληθεῖς, is the principal subject, and αὐτῷ and αὐτῷ refer to him. Πετευόμενα must then be understood before ἀναδεδωκέναι, with which πρὸς δημοσίωσιν is closely connected, there being a contrast intended between this δημοσίωσις at Alexandria and the συνήθεις δημοσίωσις which took place 'ἐν ὑπὲρ αὐτῶν.' The infinitive ἀνα- 

dedωκέναι depends on προσφωνεῖν εὐδοκεῖ. If ἀναδεδωκε καί be read, Petechon is the subject of ἀναδεδωκε, and Marianus of προσφωνεῖ. The phrase πρὸς δημοσίωσιν 

dημοσίωσις then becomes merely pleonastic. 

ἀφαίον: money for the journey to Alexandria and back.

LXXII. 290 304 A.D. From the Great Oasis. 

Brit. Mus. Pap. DCCXII. 10 x 5\frac{1}{2} in.

Acknowledgement by Aurelius Souris, an inhabitant of Kusis, that he had received from Aurelius Psentphthous a loan of 2 talents. The papyrus is dated in the consulship of Diocletian and Maximian, the numbers of the consulates being lost. It may therefore belong to any one of the years 290, 293, 299, 303, 304.

Αὐρήλιος Σούρης Πετεχώντος μη[τρ]ός Τβήκιος 

ἀπὸ κόμης Κύπεος τῆς 'Ιβιτῶν πόλεως 

ὡς (ἐτῶν) μη ὀλη ἐπὶ τοῦ ἀριστ(εροῦ) ποδὸς Αὐρηλίῳ Ψεν
tφθο[ὑ]τι Πετευσφάτου μητρὸς Σευρίπειρος ἐξωπλητη 

5 Διοστό[λ(εως)] καταμένοντι ἐν μεκρ' ὀπόλει (?) Ἀπτύτωος χαίρειν, 

ὁμολογῶ ἠριμηθῆσαι παρὰ σοῦ εἰς ἰδίαν μον ὑπέρ τῶν ἀργυρίων 

Σεβαστῶν νομίσματος τάλαντα δύο, γύνεαν) 1 β, ἀπερ σοι ἀπο- 

dώσεως σὺν τὸς ἐπισυναχεῖσθαι τόκους ἄχρι ἀποδόσεως, 

eι δὲ μη ἀποδά, ἐξέσται σοι χρησάσαθι κατὰ παντοίας μου 

10 εὐπορείας. τὸ γράμμα κύριον, καὶ ἐπερ(ωτθεῖς) ὁμολόγησα.

ὑπατείας τῶν] δε[σ'ποτῶν ἡμῶν Διοκλητιανοῦ 

πατρὸς Αὐ[γούστων τὸ ] καὶ Γαλερίων Ο[ναλερίων Μα[ξιμανοῦ] 

Αὐγούστων τὸ ] τῇ πρὸ ἐρ' Καλενδῶν 

Μαρτίων. Αὐρήλιος Σούρης ὁ προκ(είμενος) ἐσχον 

15 τὰ πρ[ῶτο]κ(είμενα) τάλαντα δύο καὶ ἀποδώσω σὺν τόκοις ἀ(ις πρόκει- 

tαι?).
PAPYRI OF THE ROMAN PERIOD 115

Αδρήλιο[ς] Φιλήμων Ἀγαθὸν Δαύ(ωνος) ἔγραψα ἵ(περ) αὐ(τοῦ) γράμ-
(ματα)
μὴ εἰδότος.

On the verso
π(αρὰ) Ψευτφοῦτος.

2. τῆς Ίβιτῶν πόλεως: the metropolis of the nome is put instead of the nome itself; cf. lxxviii. 3. For this identification in Roman times of the Oasis with its capital, cf. Böcking’s note in his edition of the Not. Dign. I. p. 328.

4. εξωπυλητη: cf. B. U. 34. col. 2. 21, et al. The term perhaps signifies a guard or member of a garrison. For εξωπυλων in the sense of an outlying fort v. Ducange. Diospolis here is probably Diospolis Parva (Hou near Farshút), one of the starting-points in the Nile Valley for caravans going to the Oasis.

7. Ζεβωστῶν νομίσματος: i.e. money coined in the current reign (cf. lxxv. 6), as contrasted with the coinage of the previous reigns, the παλαιά δραχμαί of lxxvii; cf. lxxiv. 9 ἄγριον κανον.


15. The scribe seems to have omitted ὅς πρόκειται in first writing the document, and then, as there was not enough space to insert it, to have rapidly written ὃ followed by a mark of abbreviation.

LXXIII. Late third century A.D. From the Great Oasis.

Brit. Mus. Pap. DCCXIII. 8½ x 3¼ in.

Letter from Psenosiris, a presbyter, to Apollo, also a presbyter, informing him that the νεκροτάφοι had brought a ‘πολιτική’ who had been sent to the Oasis by the authorities, and that he had handed her over to the keeping of the ‘good men and true’ of the νεκροτάφοι, pending the arrival of her son Neilus. The concluding sentence is obscure owing to a lacuna. This document, written probably in the reign of Diocletian, contains one of the earliest mentions of Christians in an Egyptian papyrus.

Ψευσίρε πρεσβη[τε]ρῳ Ἀπόλλωνι
πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ
ἐν Κυρίῳ χαίρειν.

πρὸ τῶν ὀλίου πολλὰ σε ἀσπάζομαι καὶ τοὺς παρὰ σοὶ πάντας
ἀδελφοὺς ἐν Θεῷ γινώσκειν

12
se θέλω, ἀδελφέ, ὅτι οἱ νεκρο-τάφοι ἐνηνόχασιν ἐνθάδε
eis τὸ ἔσω τὴν πολιτικὴν τὴν
πεμφθείσαν εἰς δασιν ὑπὸ τῆς
ηγεμονίας, καὶ ταύτην πα-
ραδέδοκα τοὺς καλοῖς καὶ πι-
στοῖς ἐξ αὐτῶν τῶν νεκροτά-
φων εἰς τήρησιν ἔστ' ἄν ἔλ-
θη ὁ νόσῳ αὐτῆς Νείλος, καὶ
ὅταν ἔλθη σὺν Θεῷ μαρτυρή-
σίν σοι περὶ δόν αὐτήν πεποι-
ήκασιν δι' ὥς [. . . . ]
[.]κν. καὶ [.] περὶ δόν θέλεις ὑπα-
θα ἡδέως ποιοῦντι.
ἐρρῶσθαι σε εὐχομαι
ἐν Κ(υρίῳ) Θ(εῷ).

On the verso

Ἀπόλλωνι x παρὰ Ψευσίριο[σ]
presbutēρῳ x presbutērou én K(υρίῳ).

1. Ψευσίριος presbutēros.  3. ἐκ Pap.  6. ἐκ Pap. ; cf. 22 and 24.
1. presbutērho : cf. the presbutērō τῆς ἐκκλησίας in the curious papyrus, Gr. Pap. I. liii.
10. As the Oasis was used from early times as a place of banishment, πεμφθείσαν probably means 'banished.'

DCCXIV. 8½ x 6½ in.

Contract between Aurelius Heron, a cavalry soldier of the promoti secundī of the Legio II Trajana, which was stationed at Tentyra (Denderah) under the command of Macrobius, and Aurelius Apias, an inhabitant of Kusis, for the sale of a camel. The price, 9 talents
of silver in the newly coined money of Diocletian, seems exorbitant, but all prices had become enormous at this period owing to the debased condition of the coinage. Diocletian’s edict de pretiis rerum venalium was an attempt to remedy this state of affairs.

\[\text{Ἀὔρηλιος ('Ἡρ[ων])Κάστωρος [σ]τρατιώτης ἵππεως προμωτῶν σεκόντων ἀπὸ λεγεώνος β Τραϊανῆς διακιμένης ἐν Τεντύρῃ ὑπὸ Μακρόβιου [πρ]απόσιτον Ἀὕρηλῷ} \]

\[\text{’Ἀπία Νωβανὸ ἐξαπολ[τ]ῃ ἀπὸ κόμης Κύσιος} \]


\[\text{βεβαιώσι τοῦ διρ. ... λευκοῦ ... ἐνοῦ ὁδύματος η[π. ... ]μενο[ ... ] ἐνοῦ ὁδύματος η[π. ... ]μενο[ ... ] ματοῦ} \]

\[\text{ἀντὶ καιρὸν [ἀ]νεπερθέτων. ἡ δὲ πράσιοι αἰ[τή] ἀ[πέ]λη γραφείον[α] κυρία ἐσται καὶ} \]

\[\text{βεβαιά, καὶ ἐπε[ρω[τή]εις] όμολογῆσα.} \]


\[\text{νην κάμηλον καὶ ἀπεσχ[ο]ν τὴν τιμῆν} \]

\[\text{ὡς πρόκει[ται].} \]

1. προμωτῶν: ων corr. from ou. 4. ἐξωτιλγθ. κωσιος corr. from κωσις. 5. ἦθαν Pap. 7. λευ corr. from πυρ. 20. om. second ἐτούς. 24. an erased letter between ω and τ of στρατιώτης. προ is corrected.
The terms *promoti* and *secundi* as applied to *equites* are not found together in the Notitia Dignitatum; perhaps the *equites promoti secundi* are the same as the *equites promoti juniores* mentioned in Not. Dig. (ed. Böcking) I. 19, II. 32.

1. The terms *promoti* and *secundi* as applied to *equites* are not found together in the Notitia Dignitatum; perhaps the *equites promoti secundi* are the same as the *equites promoti juniores* mentioned in Not. Dig. (ed. Böcking) I. 19, II. 32.

2. *Tétrapta* is usually a neuter plural. For a similar laxity in the declension of a place-name cf. xlvi, where *Κερχεσσοῦχα* is feminine in line 4 and neuter in line 9.


4. The papyrus is dated January 6 in the tenth consulship of Diocletian and the ninth of Maximian. As a matter of fact the last year in which these emperors were consuls was 304, for the ninth and eighth time respectively, and they abdicated in May 305, for which year the consuls were Constantius and Galerius. The explanation is that the news of the change had not yet reached the Oasis, and so the consuls of 304 were supposed to be still in office.

a. ἡ ἀσφαλία [χειρό]γραφὸς [ἡ]δὲ ἐφ' ὑπογρα-
φῆς τοῦ ὑπογρ[α]φόντος κυρία ἔστω καὶ

βεβαιᾷ ὡς ἐν[υ]μοσῶς ὡς ἐν δημοσίῳ
κατακειμένη, καὶ ἐπερωτηθεῖσιν ὁμολογη-
σα.

ὑπατείας τῶν διεσποτῶν ἡμῶν
Διοκλητιανοῦ πατρὸς Ἀγοῦστων τὸ ἵ
καὶ Γαλ[ερίου] Οὐαλτίριον Μακσιανοῦ Ἀγοῦ-
στου τὸ [θ'] πρὸ ἡ ἱδόν Ἰα[ν]υαρίων.
Ταπ'αοῦ Πιαοῦτος νεκροτάφη ἡ προ-
κειμένη [Κασιανὸς Κασιανὸς νεκροτάφου
τοῦ προκειμένη. ἔσχον ἀπὸ σοῦ τὰ τρο-
φία καὶ τῶν ἡμετεροῦ τοῦ τετάρτου
μέρους τῆς διομήλαις ἀργυρίῳ Σεβαστῶν
ἐν νοῦμοῖς τᾶ[λαντα κ ὁς πρόκειται,
καὶ ἐπερωτήθεισα ὁμολογήσα. ἔγραψα
ὑπὲρ αὐτῆς γράμματα μὴ ἱδότος Αὐτῆ-
λίου Φιλοσάραπίς ἀπὸ Μοβετοῖν πόλεως.

2. 1. Κασιανὸς Κασιανοῦ. 4 and 26. 1. δουλεῖα.
5, 10 and 24. 1. τροφεία καὶ
ματισμὸν. 7. 1. νοῦμοι ... ἐπιλήφθησαν. 10. κ ἐν κατα corr. from e. 13. 1. ἀσφά-
λεια. 19. 1. Ἀγοῦστων. 20. 1. Ἀγοῦστων. 23. 1. Κασιανὸς Κασιανοῦ τῷ προ-
κειμένῳ. 24. τὰ corr. from a. 27. 1. νοῦμοι. 29. 1. εἰδίναι.

4. The sense seems to require that δουλεῖα should be taken in its abstract
meaning, and τὸ τέταρτον μέρος as an indirect accusative.

5. Cf. B. U. 297, where a nurse acknowledges that she had received τὰ τροφεῖα
καὶ τὰ ἕλαπα καὶ τῶν ἡμετερῶν καὶ τάλλα ὧν καθῆκε δίδοσθαι τροφή τοῦ τῆς γαλακτο-
τροφίας διετούς χρόνου καὶ τυπηγόσεως μηνῶν ἐξ...

LXXVI. 305–306 A.D. From the Great Oasis.

Marriage-contracts are not infrequently found among the Fayoum
papyri of the Roman period. This papyrus however is the first
example which has occurred of a deed of separation. In it Soul, or
Soulis, and Senpsais, both νεκροτάφοι from Kusis, since "owing to some evil deity" they have renounced their wedded life, mutually agree to a formal divorce. The husband declares that he has received back everything that he had given to his wife, and that he will make no further claim either upon her person or effects, "but it shall be lawful for her to depart and marry as she will." The wife on her side acknowledges the repayment of her dowry and other presents made to her.

The date at the end is for the most part lost, but enough is preserved to show that the papyrus was written in the fourteenth year of the Augusti, Constantius (Chlorus) and (Galerius) Maximianus, and the second year of the Caesars, Maximinus (Daza) and Severus.
PAPYRI OF THE ROMAN PERIOD

(ἐτούς) ἵδ καὶ (ἐτοὺς) β [τ]ῶν κυρίων ἥμῶν
[Kωνστ]ὲ[ντίον] καὶ Μαξιμια-
25 [νοῦ Αὐγοῦστων . . .

. . . . . . .

2. l. Συνψάτει δυναττί. 3. l. ἐπεὶ. 9. l. μήτε. 19. l. τελείαν εἶναι τῆν ἀπόκ. 20. εφ' Παπ.; cf. μετ' ἐλευθεραί in 9, and lxxviii. 26, &c.

1. The first word is not ἀδρήμος nor does Σοῦλ occur, so that Σοῦλες appears to be a nominative, though Σοῦλ with an apostrophe after it is the form found in lines 6 and 13 and in B. U. 7, col. 2. 8.

10. The occurrence of the poetical word δῶα in a papyrus of this date is remarkable, but the vestiges of the second and third letters suit δν better than anything else.

14. Cf. the clause inserted in marriage-contracts to insure the repayment of the dowry in the case of a separation, e.g. Corp. Pap. Rain. xxvii. 16 sqq., xxviii. 6 sqq.

LXXVII. Late third century or early fourth century A.D.

From the Great Oasis. Brit. Mus. Pap. DCCXVII.

9⅓ × 4⅓ in.

Letter addressed to Sarapion and Silvanus by Melas. The writer states that he had dispatched to them the body of their brother Phibion and paid the expenses of the carriage, amounting to 340 drachmae, and expresses surprise that instead of taking away their brother’s body they had only carried off his effects. Melas thereupon requests them to repay various sums expended by him for medicine, wine, delicacies, and other items connected with the illness and death of Phibion, which, together with the sum paid for the transport, amounted in all to 520 drachmae. He concludes by giving directions for the adequate entertainment of the person who was bringing the body.

The fact that the drachmae mentioned are παλαια, i.e. prior to the new coinage of Diocletian (cf. lxxii. 7, note) shows that the letter cannot be earlier than his reign; the style of the handwriting proves that it is not much later.

[Melas . . . . .] Σαραπίωνι καὶ Σιλβανῷ
[. . . . . . χ]αίρειν. ἀπέστιλα ὅμιν
[διὰ τοῦ νεκροτάφου τὸ σῶμα τοῦ
[ἀδελφοῦ] Φιβίωνος, καὶ ἐπλήρωσα
5 [αὐ]τὸν τοὺς μισθοὺς τῆς παρακομι-
δῆς τοῦ σῶματος ὅτας ἐν δραχμαῖς
τριακοσίαι τεσσαράκοντα παλαιῶν
νομίσματος, καὶ θαυμάζω πάνυ
[ὅτι] ἀλόγως ἀπέστητε μὴ ἄραντες
10 [τὸ σῶμα τοῦ ἀδελφοῦ] ἀμῶν, ἀλλὰ
συνεξαντεὶὸς ὅσα εἶχεν καὶ οὕτως
ἀπέστητε. καὶ ἐκ τούτου ἔμαθον
ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλθατε
ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ.
15 φροντίζατε οὖν τὰ ἀναλωθέντα ἐτοι-
μάσαι. ἦστι δὲ τὰ ἀναλώματα
τιμὴν φαρμάκου παλαιὰ (δραχμαί) ἕ,
tιμὴν οὖν τῇ πρώτῃ
ἡμέρᾳ χάρις β παλαιὰ (δραχμαί) λβ,
20 [ὑπ(ἐρ)] δαπάνης ἐν ψω-
μίοις καὶ προσφαγίοις (δραχμαί) ις,
[τῇ] νεκροτάφῳ εἰς τὸ ὄρος
μετὰ τὸν γεγραμμένον
μισθὸν, χοῦν] ἕνα (δραχμαί) κ,
25 ἐλαίου χάρις β (δραχμαί) ἰβ,
κριθῆς (ἀρτάβη) α (δραχμαί) κ,
tιμὴν συνόνος (δραχμαί) κ,
καὶ μισθὸν ὅς πρόκειται (δραχμαί) τιμ,
/ ἐπὶ τοῦ Χλόγον τῆς
30 δής δα[πάνης παλαιοῦ
νομίσματος δραχμαί
πεντακόσιαι εἴκοσι,
γί(νεται) 5 φκ.
[π]άν οὖν ποιήσετε ὑπηρετήσαι τὸν
35 μέλλοντα ἐνεγκεῖν τὸ σῶμα
PAPYRI OF THE ROMAN PERIOD

ēn ψωμίως καὶ [οἱ]μαρίφ καὶ ἐλαῖῳ
καὶ δσα δυνατῶν δ[μι]ν ἔστιν ἵνα μαρ-
tυρῆσαι μοι. μη[δ]ιν δὲ δωλῆτε

At right angles along the left edge of the papyrus

[jov ... [. . . .] μένων ἐν ἄργυρίῳ] διὰ τὸ ἐμὲ μ . . [. . .] εὐ . [40]
[εδ . [. . . . .]π . [. . .]και [. . .]τα [. . . . .] . . . Παχών κη]
[πι . . . . .] ὕμας ε[. . . .] ἔρρωσθαι ὕμας εὐχομαι.

On the verso

Σαρ[πη][ων] και
Σαλβάνῳ ἀδελφοῖς × Μέλας Χ( ).
Φ[βίωνος

24. 1. χε(ός) ὑς. 37. οὐα κοπ. 38. ψ. δηλωτε.

1. Μέλας: cf. line 42.
5. There seems to be a mixture of two constructions with ἐπιθέωσα.
22. εἰς τὸ δορὸς: after transporting the body, for which he was to receive 340 dr.
(see lines 5-7), the νεκροτέφως was to have a chous of wine for taking it up to the
desert to bury it.
41. The traces of letters before ὕμας are inconsistent with ἀσπαζέων or ἔρρωσθαι.

Pap. DCCXVIII. 10 × 5 in.

Petition addressed to Satrius Arrianus, prefect, by Syrus son of Petechon. The writer, who, as he says, had married a woman related
to him and of free descent, complains that both wife and children had
been forcibly carried off by a certain Tabes and her husband, who
seems to have been a πρυτανεύος, and their two sons. The alleged
justification for this act of violence was that the wife and children of
Syrus were slaves, although, as he declares, not only were they born free,
but his wife had brothers living who were free men. Not content with
this, Tabes and her companions had assaulted and beaten Syrus when he
attempted to oppose them. He therefore asks that the offenders may be brought to trial, and his wife and children released from their illegal detention.

Σατρίφ 'Αρριανός τῷ δι[καίω]τάτῳ ἠγεμόνι παρὰ
Σύρου Πετεχώντος νεω[τέρον] ἡσυπηλίτου ἀπὸ τοπαρχ-ι-ας Κύσεως τῆς Ἰβίτων πίλεως. εἰσαγόμεν ἐμαυτῷ γυ-ναῖκα [δ]εμόφυλου Τσεκ[,] ἐλ[ευθέρων ἐξ ἐλευθέρων
5 γονέων, ἐξ ὑπὲρτη ἐπετε[πα[δοποίη]μαί. ἐπεὶ οὖν Τάβης θυγά-τηρ Ἀμμωνίας ἡσυπηλί[τον καὶ]. ις Δαλοὶ ὁ ταύτης ἀνήρ
ἀμα Ψενήσει καὶ Στράτωνοι νιόις αὐτῶν ἔργον ἀνάξι-
on τῷ[5] ἀπασχι πραται[νεύσι . . . .] παιδείας ἱδιον δὲ τῆς ἀπο-
νοιαῖας αὐτῶν ἑνεκο[έσεσαν, καὶ τοὺς προκειμένους σύμ-
10 βίων [τε] καὶ παίδας [ε. . . . εἰς τῇ]ν ἐαυτῶν ἐστὶ[αν]
καθ' εἰρξαν, δούλιον γένος? ἐλευθέρως προσπάπτο-
tες, δῶν ἀπαν μὲν [πέφυκεν] ἐλευθέροι ἐλευθεροὶ
δὲ νῦν περείσι συγγε[νεῖς ἓ]δελφοῖ, ἐμὲ δὲ ὅτι ἀντ' εἰ-
των συλλαβόνται, ἀ[ἰ]ναξίαις πληγαῖς ἥκισαντο,
15 ἀναγκαῖωσ περὶ πο[άλλοι] τὴν ὀρμὴν ποιούμενος
πρὸς τὸν σῶν μεγαλεῖ[νον, ἡγεμόνῳ δέσποτα, τάδε μαρ-
τύρομαι, διαπεμβῆς[σθαι] τῷ σῷ μεγαλεῖῳ διὰ τοῦ
[. . . .] νιος τοῦ καὶ ἐπε[τυχόντος τοῦ βοσθοῦ αὐτοῦ
ἐμ[οὶ] ὑπ' αὐτῶν αἰκιδ[έντο] καὶ τυπτομένο, καὶ ἀξιὼ
20 [. . . .] τι προειρημέν[ους μ]ου παίδας τῆς παρανύ-
μου φυλακῆς ἄνεβημαι[, τοῦ] δὲ ἀντιδίκους ἐφ' ἱκανοῖς
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] ἀτίθωνας δύναμαι πρὸς
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] αὐτοὺς θλειβομένους
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] μ' ἥρην[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] τοῦ τοῦ ἀχράντου σου
25 [. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] τοῦ [καὶ] τῷ φυλακῆς ποι-
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] ἀντίας τῆς τε κατ' ἑμοῦ
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] καὶ τοῦ γεν[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] παράνομον ἄνθρω
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .] διον. ἐυτύχειν,
30 [Μαξιμι]ανοῦ καὶ Σεού[ήρου Σ]εβαστῶν καὶ.
PAPYRI OF THE ROMAN PERIOD

[Maξiμi]νόυ καὶ Κ[ονσταντίου τῶν
[ἐπιφανεστάτων Καὶ[σάρων] Φαμενάθ.
[Σύροι] Πετεχώνιτος νεωτέρου ἐξωπυ-
[λίτης ὁ] προκείμενος ἐπιδεῖδωκα. ἐγραψα
35 [ὑπὲρ] αὐτοῦ γράμματα μὴ εἰδότος Αὐρήλιος

3. Ἰβείτων Παπ. 16. 1. τὸ . . . ἦγετόν. 26. καὶ Παπ.; cf. Ι. καθ' εἰρήναν,

Cf. note on Ixxii. 2.

8-9. The sense of these two lines is that the act of Tabes and her husband had both shown their own reckless nature (for ἐπόνου cf. Gr. Pap. 1. liii. 11), and disgraced the whole order of πρυτανείς. For πρυτανείς cf. B. U. 8. col. 2. 3, 5; Corp. Pap. Rain. i. 20. 2.


16. ἦγετον: a participle would perhaps be more suitable, but ὁρμῶν is hardly possible with ὄρμῳ in the previous line. ἦγετῶν would be weak, and η would scarcely fill the lacuna.

18. Unless a word has dropped out between τοῦ and καὶ, which is hardly likely, only one person can be meant in this line, even if επὶ[. . . . ]ος is a proper name. As the words stand, τοῦ βοηθοῦ αὐτοῦ means not 'his assistant,' but 'who himself assisted me.'

29. The fifteenth year refers to Maximianus (usually called Galerius) who counts his regnal years from 293, when he became Caesar; the third year refers both to Galerius' colleague the emperor Severus, who reckons from his proclamation as Caesar in 305, and to the Caesar Maximinus (Daza), who was appointed at the same time; while the second year is that of Constantius, the future Constantine the Great, proclaimed Caesar by the troops in Britain on the death of his father Constantius Chlorus in 306, and now recognized by Galerius.

LXXIX. Late third century A.D. From the Fayoum.
In the Museum of Winchester College. 5 × 7½ in.

Two declarations on oath addressed to Valerius, καταλογιστής of the Fayoum, by inhabitants of Arsinoe. The first is an acknowledgement by Aurelius Sarapion that he will act as surety for the appearance of Aurelius Anoubas, cf. lxii; the second is a similar undertaking by another Aurelius on behalf of Aurelia, wife of a man whose name is lost. Judging by the handwriting, the papyrus can hardly be later than 300 A.D., so that the δεσπότας mentioned in col. 1. 5 and col. 2. 6 are probably Diocletian and Maximian.
Col. 1.

[Ouαλερίφ καταλογιστή Ἀρσ(νοίτου)]
[παρὰ Ἀυρχλίνον Σαραπίων Σουχάμωνος μη(τρός) Ἀντωνίας]
[ἀπὸ ἀμφόδου Εἰερᾶς Πύλης Ὀρθούφου οἰκοῦντος]
[ἐν οἰκίᾳ Εὐστοχίου. ὁμολογῷ ὑμῖν τιν τῶν]
5 [δεψ]ποτῶν ἡμῶν Ἀυτοκρατόρων Σεβαστῶν τόχην
[ἐκουσίως καὶ αὐθερέτος ἐγνώσθαι Ἀυρχλίνον Ἀνουβία]
...[. . .] [ἀπὸ ἀμφόδου Μωήρεως μωνής]
[kai ἔμφασις, ὅν καὶ παραστῆσαι ὑπόταν ἐπιζή]
[τῇ]ται, ἐὰν δὲ μὴ παριστάτω, ἔγκλει ὁ αὐτὸς ὑπεύθυνος
10 [ἐσομαι] τοῖς πρὸς αὐτῶν [ἡτομένους, καὶ ἐπερωτήεις]
[ὁμολόγησα]. 2nd hand. Ἀυρχλίος Σαρ[ατό]ν ἐνεγυσάμην]
[. . . . . . .] .[. . .] .ατιων ἡγ[ραψα] ὑπὲρ αὐτοῦ γρ[άμματα] μὴ [εἴδθος].]

Col. 2.

3rd hand.

Ουαλερίφ καταλογιστή Ἀρσ(νοίτου)
παρὰ Αὐρχλίον Κισαγαμου [. . . .]
νιου μη(τρός) Ἰσιδώρας [. . .] ἀπὸ [ἀμ]φόδο[ν]
Χηνοβοσκίων [. . .] .νατοκ . . .
5 Ἀμειλαρίου, ὡμ[ολογ]ω ὑμῖν
τὴν τῶν δεσποτῶν ἡμῶν
Αὐτοκρατόρων Σεβαστῶν τόχην
ἐκουσίως καὶ αὐθερέτος ἐγνώσθαι
10 γνω[ί]κα . . . . . . .

Col. 1. 3. Ἰερᾶς. 6. 1. αὐθαρέτος, so in col. 2. 8. 7. 1. μωνή . . . δν.

3. Ὀρθούφου: it is not clear on what this name depends; if on Σουχάμωνος or Ἀντωνίας, it is misplaced. A similar difficulty attaches to the proper names in col. 2, lines 4–5.
IV. PAPYRI OF THE BYZANTINE PERIOD.


This and the following three documents, which were found together, are concerned with the affairs of a certain Aurelius Senouthes who was burdened with the hereditary λειτουργία of either serving himself as a rower in the state galley belonging to the governor of the Thebaid, or of paying the wages of a substitute. Lxxx, lxxxi, and lxxxi (a) are acknowledgements given to Senouthes, the first two by Aurelius Victor and Aurelius Kollouthus, the third by Aurelius Apion, chief pilot of the galley, and state that he had provided the wages of a substitute during three successive indiction-years. Lxxxii, which is perhaps the earliest of the series, shows that at one time Senouthes was unjustly burdened with some other λειτουργία. All these papyri are much discoloured.

5 Metà tìn ὑπατείαν Φλανίων Ὀδυνκεντιδοὺ καὶ Φραουιστὰ τῶν λαμπροτάτων Μεσορῆ κα.
Λύρηλιοι Βίκτωρ Σενήρου καὶ Κόλλουθος
Μεσουήριος, ἀμ[φ]ότεροι ἀπὸ Ἀντινῶν πόλεως τῆς λαμπροτάτης κεφαλαοικάτω- του ἥγεμονικοῦ πολυκόπου τοῦ ὑπὸ Ἀπ[ί]ωνα ἀρχικυβερνήτην
Λύρηλιῳ Σινου[θ]ῆ Βίκτορος ἀπὸ Ἐρμοῦ πόλεως καταμένοντι ἐν Πανὸς πόλ(ε) ἐρέτη τοῦ αὐτοῦ πολυκόπου χαίρειν,
δέδωκας κατὰ τὴν συνήθειαν τοῦ σου πατρὸς τοῦ συμπ[εφωνημένο]ος μισθοῦς ὑπὲρ ἰδίας σου κεφαλῆς κανόνος τῆς.
15 πεντεκαϊδεκάτης ἰνδικτίων χαρούντας
eis ναυσιλείαιν τοῦ πολυκόπτου τῷ τὴν
ἀντὶ σοῦ χώραν ἀποπληροῦντι, καὶ διὰ
tοῦτο ταύτην τὴν ἀποχήν ἐξεδόμεθα σοί
eis ἀσφάλειαιν κυρίαν καὶ βεβαιαῖν καὶ ἐπερωτήθεντες)
20 ὡμολογήσαμεν. Ἀὐρήλιος Βίκτωρ Σευήρου
εξέδωκα τὴν ἀποχήν ὡς πρόκειται.
Ἀὐρήλιος Κόλλουθος Μεσούριος ὁ προκείμενος
εξέδωκα τὴν ἀποχήν ὡς πρόκειται).

On the verso
ἀποχή Κόλλουθον καὶ Οὐίκτορος κεφαλαιωτάτου πολυκόπτου ἡγε-
μονικοῦ.

16. l. καυσιλιαν. 22. β erased after αὐρήλιος. l. Μεσούριος.
14. κανών: κανών is the name applied by the jurists to a contribution for public
purposes, cf. note on xcvi. 2.

DCCXX. 10 x 6 1/2 in.

Receipt given to Aurelius Senouthes by Victor and Kollouthus, and
dated a year after the preceding papyrus, whence the lacunae in the
present document, which is in seventeen fragments, can be filled up.

Μετὰ τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν
Ἀρκάδιοι καὶ Ὀνορίοι τῶν αἰωνίων Αὐγούστων
Παῖνι α.
Ἀὐρήλιοι Βίκτωρ Σευήρου καὶ Κόλλουθος
5 Μεσούριος ἀμφότεροι ἀπὸ Ἀντινόου
πόλεως τῆς λαμπροτάτης κεφαλαιωτάτου
ἡγεμονικῶ[η] πολυκόπτου τοῦ ὑπὸ
Ἀπίωνα ἄρ[χο]ν κυβερνήτην Αὐρηλίῳ
Σευνούθη [Βίκτορος ἀπὸ Ἐρμοῦ πόλεως
10 καταμένοντι] ἐν Πανό[σ] πόλει ἔρητῃ τοῦ
αὐτοῦ πολυκόπτου χαῖρ[ε]τι. δέδωκας
PAPYRI OF THE BYZANTINE PERIOD

On the verso

αποχή Κόλλουθοι καὶ Οὐίκτορος κεφαλαιωτ(άτ)ου πολυκόπου ἡγε-μονικοῦ.

16. l. καυστίλιαν ἢ πολυκόπου. 22. l. Μεσονύμιος.

1. The consuls for 403 were Theodosius II and Rumoridus: see lxxxi (a). 13, 14.

14. The first indiction was 402–3, yet on Payni 1, 403, it is spoken of as already past. Generally the indiction-year in Egypt began in the latter part of Payni (cf. Kenyon, Catal. of Greek Pap. in Brit. Mus. pp. 196–8). In 403 however, as the papyrus shows, the indiction began unusually early, though an even earlier date for the beginning of an indiction-year, Pachon 28, is found in lxxxvi. 5. On the other hand, the latest date for the commencement of an indiction is after Epeiph I (Wilcken, Hermes, XIX. 284), perhaps after Epeiph 20, if Par. Pap. 20 is not dated according to the ordinary Byzantine indiction (Wilcken, l. c., p. 297). c. of this volume, dated Mesore 2, when a new indiction had not yet begun, is probably an instance of the ordinary Byzantine indiction, but this is later than the Arab conquest. It is very doubtful whether the wide divergences in the commencements of indictions can be explained by the generally received theory that they depended on the rise of the Nile, in spite of the Vienna fragment (Wessely, Milth. aus der Samml. Pap. Erz. Rain. I. 27), in which Νείλου ἱδακτηρος is apparently mentioned. The date of the supposed rise of the Nile has from the most ancient times been kept as a high festival (Krall, Milth. I. 12 ff., and Lane, Modern Egyptians, II. 283), but being calculated on the solar calendar it has with a variation of one or two days always been held on a fixed date, while the beginning of the indiction-year apparently varied to the extent of five weeks or more. Nor are the occasional early commencements of indictions easy to reconcile with the supposition that they coincided with the dates of the actual rise in Egypt. But the indiction question abounds in difficulties, cf. note on lxxxvi. 5.
Receipt given to Aurelius Senouthes by Apion, the chief pilot, for the payment of the wages of a substitute during the current second indiction, 403-4; compare the preceding documents.

Aὐρήλιος Ἀπίων Πανσίου ἀπὸ Ἀντινόου
πόλεως κυβερνήτης πλοίου πολυκόπτου ἔξουσιος τῇ τάξει ἡγεμονίας Θηβαίδος
Αὐρηλιῷ Σενούθη Βίκτορος ἀπὸ Ἐρμοῦ πόλεως

5 ἔρετη ἐπὶ τοῦ τῆς λοίου πολύκωπτου χαίρειν. ἔσχον παρὰ σοῦ καὶ πεπλήρωμαι τῶν μισθῶν τῶν κατὰ συνήθειαν δι(δο)μένων εἰς τὸ αὐτὸ πολύκωπτον ύπέρ τῆς παρούσης δευτέρας ἡμικτόνος, καὶ οὐδένα λάγων ἔχω πρὸς σὲ περὶ τούτου,

10 καὶ ἐξεδωκά σοι ταῦτην τὴν ἀποχήν πρὸς ἀσφαλείαν ἐφ' ὑπογραφής μου, καὶ ἕπερωτήθης ὁμολόγησα. ὑπατείας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ γεν(αι)τάτου καὶ Ρωμορρότου τοῦ μεγαλ...

15 ὀπρεπεστάτου Φαώφι κτ.

2nd hand.

Aὐρήλιος Ἀπίων Πανσίου [ὁ προ]κείμενος
ἐξεδωκα σοι ἀποχὴν [ταυτήν ὡς
πρόκειται].

1st hand.

Mέλας Φ . . . . [ . .] . . .

The writing on the verso (cf. e. g. Ixxxii. 24) is effaced.

13. The cursive hand on the discoloured and rubbed papyrus is here very difficult to read. Θεοδοσίου however seems certain, as well as the latter half of the badly transliterated form of Rumoridus. The coincidence of these names with the second indiction (1. 8) leaves no real doubt about the date.

19. This line is written considerably below the one preceding, and appears to be the signature of the scribe.

Letter from Victor son of Kollouthos serving in the state galley of the governor of the Thebaid, to Victor, Maximus, another Victor, and Theonas, concerning Aurelius Senouthes (cf. the three preceding papyri), whom they had forcibly detained in order to burden him with a λειτουργία, the nature of which is not stated. For this action Victor strongly remonstrates with them, urging that since the λειτουργία hereditary in Senouthes' family was to serve as a rower in the governor's state galley, he himself had the prior claim to Senouthes' services. He therefore requests his immediate release, and threatens the offenders with legal proceedings and penalties in the event of their disregarding this demand. Towards the end of the letter, however, the writer adopts a more conciliatory tone, and promises if they comply with his request to help them to obtain promotion.

The letter is not dated, but the argument used by Victor, not that Senouthes had himself been serving on the state galley, but that his father and grandfather had done so, makes it almost certain that it was written before the three preceding receipts. We may conjecture that Senouthes' father had recently died, and that before he could himself succeed to the hereditary λειτουργία, he had been compelled to undertake a fresh one by the persons to whom the letter is addressed. If this is correct, then Victor's letter had its desired effect, for in lxxx, lxxxi, and lxxxi (a) Senouthes is found paying for a substitute.

\[
\begin{align*}
\text{Κυρίῳ μου [ἀδ]ελφῷ Βίκτωρι καὶ Μαξίμῳ καὶ} \\
\text{Βίκτωρι ἐτέρῳ καὶ Θεωνῷ Βίκτωρ Κολλούθου} \\
\text{κεφαλαιοτάτον ἡγεμονικοῦ πολυκόπτου} \\
\text{[τ]οῦ ὑπὸ Ἀπιώνος ἀρχικυβερνήτου χαίρειν.} \\
\text{οὐ καλῶς ἐποίησατε οὔτε ἀκίνδυνον ὑμῶν ἢν} \\
\text{κατασχόντες τὸν ἡμέτερον ἐρέτην Σενούθην} \\
\text{ἐκ πατρὸς Β[ι]κτορος Ἐρμοπολείτην λειτουργίας} \\
\text{ἐνεκα ὦ προσηκούσης αὐτῷ. τοῦ γὰρ πατρὸς αὐτώ} \\
\end{align*}
\]
λειτουργούντος ἐκ πολλοῦ χρόνου εἰς τὸ αὐτὸ
πολύκωπον καὶ μισθοῦς χορηγούντος ὑπὲρ ἰδίας
κεφαλῆς καὶ συντελοῦντος ἥμιν ἐκ πατρόφας αὐτοῦ[1]
διαδοχῆς, ὑπάρχει ἥμιν ἐρέτην τοῦ αὐτοῦ πολύκωπον
ὁ κατασχεθείς παρ' ύμῶν. οἶδεν εἰδότες τὸ γεγονός
ἀτοπον, σπουδάσατε τοῦτον ἀπολύσαι καὶ φυλάττειν
τῇ τηλικοῦτῃ ἀρχοντικῇ ὑπηρεσίᾳ, εἴ γε βούλεσθε
ἐξήρων μεγάλην περιγράφαι, εἴ δὲ οὖν ἐπιμένητε
τῇ αὐτῇ ἑπήρᾳ, μεταγενόναι ἔχετε ὡστε καὶ
ἀγανακτήσεως δικαστικῆς πειραθήναι, οὐδὲν δὲ
ἥπτον καὶ ζημίας υφίστασθαι. βούλεσθε οὖν τὸν
κατασχεθέντα πάσης ἑπηρίας ἀπαλλάξαι, εἰδότες
τὴν ἀκαλουθίαν πεισθέντων γὰρ ύμῶν τούτοις
ἡμῶν τοῖς γράμμασι, νομίζομεν ὅτι δυνάμεθα
[. . . . ]οι χρησιμεύειν ύμῖν ἐν τῇ τάξει εἰς δ ἕαν
[βούληθήτε ἐπὶ τόπον. ἐρρώσαθαι ύμᾶς
εὐχοραί πολλοῖς
χρόνοις.
ἐρρώσαθαι ύμᾶς
eὐχοραί πολλοῖς
χρόνοις.

On the verso

30 ἀπὸδος] Βίκτωρι καὶ Μαξίμῳ καὶ Βίκτωρι ἐτέρῳ καὶ Θεωνί

καὶ Βίκτωρος καὶ Κολλούθου κεφαλαιωτ(άτων).

4. l. Ἀπίωνος. 6. ἐρέτην corr. from ἀρετήν; so in 12. 12. l. ἐρέτης.
15. l. τηλικαστή. 16. γὰρ is erased between εἰ and δὲ. 17. l. ἑπηρία, so in 20.
21. l. ἀκαλουθίαν.
14. φυλάττειν κ.τ.λ.: i.e. 'reserve him for the state galley.'
23. τάξει: cf. Ixxxi (a) 3 ὑ τάξει ἡγεμονίας Θεβαίδος. The position of the
persons to whom this letter is addressed is not clear. It seems that they were in
the suite of the governor of the Thebaid, and probably they also wanted
Senouthes to serve as a rower; it is however clear from the peremptory tone
adopted by Victor in the previous part of the letter that they were his official
inferiors. Perhaps they belonged to another boat attached to the governor, but
of less importance than the πολύκωπον.
LXXXIII. Fifth century. From the Fayoum. Bodl. MS. Gr. class. f. 54 (P). 6\(\frac{1}{2}\) × 5 in.

Statement of crops and rents from the villages of Tali and Ptolemais Hormou and the farmsteads of Eleusis and Bebrux.

+ Δ(γος) καρπ(ών) ἵν' ἐπὶ κόμης Ταλῆς τῶν ἐκείσε (καρπ(ών)),
(καὶ) ἐν ἐποικίᾳ Ἐλευσίνας τῶν ἐκείσε καρπ(ών). λόγος) ἐνοικίων
ἐπὶ ἀμφότερον Ἀλυσίου ἐν παλαιᾷ οἰκίᾳ τὰ ἐκείσε ἐνοικία,
(καὶ) ἐν ἐποικίᾳ Βέβρυχος ἐν τῇ μεγάλῃ οἰκίᾳ τὰ ἐκείσε
5 ἐνοικία σὺν τῷ ἐκείσε ἐπαύλεως, (καὶ) ἐν Πτολεμαίειδος
Ὁρμοῦ ἄρουρε δεκάπεντε, ἵν' ἔτε: τοὺς αὐτῶν καρπ(ῶν)
(καὶ) οἰκίας τὰ ἐκείσε ἐνοικία, (καὶ) δ(Σ) ἀρχηγονομίας
Ἀκόνου στρατιώτων Παθ( ) : πολίτ(ων).

2, 4, 5. &c. S Pap. 1. Ἐλευσίνας. 5. l. τῇ ... ἐπαύλει, and Πτολεμαίειδος.
6. l. ἄρουρα. 6 and 8.: so Pap.

1. Enough of the upper margin remains to leave no room for doubt that this is the first line. At the edge of the papyrus above the μ of κόμης a small ν followed by a χ seems to have been written.

ιγ.: sc. ἑιδικίων;
Ταλῆς: cf. B. U. 91. The name perhaps survives in the modern Taleet, the hamlet in the south-west of the Fayoum, close to the ruins which have been identified by Professor Flinders Petrie as those of Ptolemais Hormou (cf. line 5).

τῶν ἐκείσε: the construction is irregular; a nominative, ἄρουρα, occurs in line 6.
8. Παθ( ). Pathyris is too far from the other places mentioned to be likely here.

LXXXIV. Fifth or sixth century. From the Fayoum. Bodl. MS. Gr. class. e. 72 (P). 7\(\frac{1}{2}\) × 3 in.

A schoolboy's exercise, being a short moral tale illustrating the triumph of justice over vice. It is written on thick rough papyrus in an unformed upright uncial hand. The subject of the story is a patricide, who, to escape justice, fled into the desert, and there met a righteous fate through the combined instrumentality of a lion and a serpent.

The papyrus is in four fragments. As the position of the two central ones is not quite certain, the fractures are indicated in the text by
vertical and horizontal lines. The three points representing a stop and the frequent dots over vowels are reproduced from the original.

+ Òiôs tön elidiov  δrâkok[v]t[a .... ]...
πατέραν φωνέωςας καὶ  μενο[ς] ἐπὶ τὸ δέ-
tous νόμος φοβη-
theis ἐφυγεν εἰς ἔρη-

5 μίαν : καὶ διὰ τῶν δ-
ρέων παρερχόμενος  .......].strftime . [.]θε
ἐδικαῖτο ὑπὸ λέ-
ωτος : καὶ διὸκ-
μενος ὑπὸ τοῦ λέ-

10 ω[ντος] ἀνίχλθεν εἰς  κακοὺς πρῶς τῆ-
πεν . [......]ηρον  ν δέκτων  +

1. l. Òidiov.  2. l. πατέρα φωνέωςας.  7. l. εδιωκέτο. The o of .Exit is written
above the π.  7, 8. l. λέωτος.  κ of διόκκομενος corr. from τ.  9. l. λέωτος.
13. l. δείδρων.  14. l. δυνάμενος.  οὐ seems to have been omitted after καὶ.
19. l. λαβέατε.  20. l. τὸ.  22. l. δίκην.

12. Parts of what appears to be the ν of δράκοντα are visible on either side of the
fracture.
20. A verb is wanting; perhaps ἀγει was left out after ἀεὶ owing to the
homoiooteleuton.
22. The inch of blank space after this line has been filled up in schoolboy
fashion with horizontal strokes.

DCXXIV. 2\(\frac{1}{2}\) × 4\(\frac{1}{2}\) in.

Beginning of a contract dated in the year after the consulship of
Belisarius.

+ Μετὰ τὴν ὑπατίαν Φλαουίου Βελισαρίου τοῦ λαμπρ(οτάτου)
Παυνὶ κἂ τέλει τῆς ἵδ ἐνδικτέονος ἐν Ἁρ(σινόη).

2nd hand.

Αὐρηλία Μαννοῦς θυγάτηρ Ποῦσι χωρὶς κυρίον
ἀνδρὸς χρηματίζουσα [ἀπὸ] τῆς Ἁρσινοείτων

5 πόλεως ἀπὸ ἀμφότερον . . . . . . . . . . . . . . . .
Acknowledgement of a loan of 6½ bushels of wheat, given by Aurelius Phoebammon, farmer of the hamlet Tounkerkis in the Hermopolite nome, and his surety the Elder Senuthius, to Kolluthus, hemp-factor of Hermopolis. The name Kolluthus does not occur in the present fragment, but is given in lxxxvii, where the same man is one of the contracting parties, and which was written by the same hand.

+ Ἐν ὄνοματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ
Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν,+ 
βασιλείας τοῦ θειοτάτου ἡμῶν δεσπότου
Φλαυίου Μαυρίκιου Τιβερίου τοῦ αἰωνίου Αὐγοῦστου
καὶ Αὐτοκράτορος ἔτους τεσσαρεσκαίδεκάτου
Χοϊκα ἐννεακαίδεκάτη πεντακαίδεκάτης ἰνδ(ικίων).
+
κύρῳ τῷ θεοφειλεστάτῳ πρεσβυτέρῳ
καὶ αὐθέντῃ στιπουργῷ υἱῷ τοῦ τῆς
μακαρίας μνήμης Βίκτορος ἀπὸ τῆς
10 Ἐρμουπολίτων + Ἄδρήλιος Φοιβάμμων
υἱὸς Ἰωάννου ἐκ μητρὸς Τραβλακωτῆ
γεωργὸς ἀπὸ ἐποικείου Τουνκῆρκεως
tοῦ Ἐρμουπολίτου νομοῦ μετὰ ἐγγυετοῦ τοῦ καὶ
ἐγγεμένου καὶ ἀποδεχόμενον με εἰς τὴν

15 ἀπόδοσιν τοῦ ἐξῆς δηλοθησομένου
χρέους ἰδίου αὐτοῦ κινδύνῳ καὶ πόρῳ
tῆς αὐτοῦ παντοίας ὑποστάσεως
Σενουθίου τοῦ εὐλαβεστάτου πρεσβυτέρου
καὶ γεωργοῦ ὑιὸν Ἀρῶν ἐκ μητρὸς Δευρῆτ,
20 καὶ αὐτοῦ γεωργοῦ [ἀπὸ τοῦ α]ὐτοῦ ἐποικίου
On the verso

+ \( \chi \rho(\epsilon o s) \ \sigma i t(o n) \ (\alpha r t a b \overset{\circ}{o}n) \ \xi'' \ (t e t \acute{a} r t o u) \ k(\ ) \ \gamma e n \omicron(\epsilon o n) \ \varepsilon i s \ \Phi o i \beta(\acute{a} m o n a)

7. \ l. \ \theta e o f i l e s t \acute{a} t \acute{a} t h. 12. \ l. \ \iota p o u k i o u. 13. \ l. \ \epsilon \gamma \gamma \nu \nu \tau o u. 14. \ l. \ \epsilon \gamma \gamma \nu \mu \kappa \mu \nu. 15. \ l. \ \delta \eta \lambda \omega \theta i o n \mu \epsilon \mu \nu\nu. 16. \ l. \ i d \acute{a} \nu. 21. \ \delta \overset{\circ}{-} \xi'' \ d' \ \text{Pap.} \) In the sign for artaba the \( \circ \) is in the Byzantine period joined to the horizontal stroke: cf. cv, where the stroke is omitted.

5. Choiach 19 in the fourteenth year of Maurice would on the Alexandrian calendar be Dec. 15, 595, while the fifteenth indiction was from 596–7. Similar irregularities connected with indictions are found in the Pachymios papyri (Schmidt, *Griech. Pap. d. K. Bibl. zu Berlin*, Wessely, *Wiener Studien*, VII. 129, and Krall, *Receuil de Travaux*, &c., VI. 65), dated in various years of Phocas’ reign. In most of these there is a discrepancy of two years between the year of the emperor and the indiction. In B. U. 312. 4, there is a discrepancy of one year between the year of the Diocletian era and the indiction; cf. cv and cvi of this volume, where there is a similar inconsistency with the year of the Hegira. Difficulties in the numbers of the indictions found in the Codex Theodosianus had long ago led Gothofredus to postulate for Africa a series of cycles not beginning, as those in the rest of the Empire, from 312 A.D. (cf. Cod. Theod. *De indulg.* XI. 28 lex 8, XI. 17 lex 3, and Biener ap. Ideler, *Handbuch der Chron.* II. 354). The Vienna papyrus which perhaps mentions two kinds of indictions, one of them being called *Nellon indactinos* (Wessely, *Mitth.* I. 27), partially confirms this view. But the contradictions and irregularities bound up with indictions are so great that they are probably due less to the indictions themselves than to the calendar. It is by no means certain that even in the Byzantine period the correct use of the Alexandrian calendar had really penetrated to the uneducated part of the population.

LXXXVII. 602 A.D. *From Hermopolis.*

Contract by which Aurelius John and his two sons, purple-dyers of Hermopolis, agree in consideration of an advance of 5 solidi less 30 carats from Kolluthus, hemp-factor of the same town (cf. lxxxvi), to work at their trade for a certain term on his behalf. For each sum of 1 solidus less 6 carats they severally undertake to dye 225 δεσμίτια, ‘bundles’ of raw material, finding their own implements and staying, so long as the work was going on, at the factory of Kolluthus. Their wages were to be paid once a week at the rate of two φόλλαίεις for each δεσμίτιον. If however they failed to comply with the terms of their contract, the advance was to be refunded with the addition of a small fine. As there is no other mention of repayment, it is to be inferred that the loan was
intended for the purchase of stock, and that Kolluthus recovered his money by the sale of the goods produced.

137

+ 'Εν ὄνοματι τοῦ κυρίου [κ]αὶ δεσπότου Ἰησοῦ
Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν,
βασιλείας τοῦ θειοτάτου [ἡ]μῶν δεσπότου
Φλ(αουίου) Μαυρίκιοι Τιβέριου τοῦ αἰωνίου Αὐγούστου

5 Αὐτοκράτορος ἔτους εἰκοστοῦ Παχῶν εἰκάς ὤγδοι
ἀρχῆς ἐκτῆς ἱνδικτίων, ἐν Ἐρμοῦ πόλει τῆς Θηβαίδος. +
Αὐρήλιοι Ἰωάννης ύδος Φοιβάμμονος ἐκ
μητρὸς Στεφανίωτος καὶ Μηνᾶ καὶ Ψᾶ
οἱ ἔμοι υἱοὶ κοινότισται ἀπὸ τῆς Ἐρμοπολιτῶν

10 κύρω τῷ θεοφιλεστάτῳ προσβυτέρῳ καὶ αὐθεντῇ
στιππουργῷ ύδος Βίκτο[ρ]ός ἀπὸ τῆς αὐτῆς
πόλεως χαίρειν, ὀμολογοῦμεν ἀδιαιρέτως
ἐσχηκέναι καὶ δεδέχθαι παρ’ αὐτῆς λόγῳ
προχρείας τῆς ἡμῶν κοινοτικῆς

15 τέχνης χρυσοῦ νομισμάτια πέντε παρὰ
erπάκατα ἐξ ἐκάστου δυνάμις Ἐρμοῦ πόλεως,
γευσίς ὃ ε ἐπὶ κερ λ. ἐφ’ ὃ τῆς παραγέοντες
καὶ προσεδρευόμεθα τῷ σοῦ ἐργαστηρίῳ
καὶ ἐργάσασθαι σοι εἰς τὴν ἡμῶν κοινοτικὴν

20 τέχνην ἐπὶ τοῦ ἔργου τῆς παρούσης ἐκτῆς ἱνδικτίων)
ἀπὸ κατάρξεως τῆς τέχνης μέχρι καταλύσεως
αὐτῆς, καὶ κοινότισται σοὶ ἀπὸ δεσμιτίων διακοσίων
ἐκοσὶ πέντε ὑπὲρ ἐκάστου νομισματίου
ἐνὸς παρὰ κεράτια ἐξ, ἡμῶν μέντοι γε

25 παρεξομένων τὰ τούτων ἐργ. [. . .]τια χωρίς τινὸς
ὑπερθέεσσος καὶ ἀντιλογίας καὶ χρι[σ]εως καὶ δίκης,
καὶ μὴ δότασθαι ἡμῶν ἀποστῆναι τοῦ ἐργασμοῦ
σοὶ ἀχρι καταλύσεως τῆς σῆς τέχνης· εἰ δὲ τοῦτο
ποιήσουμεν παρέξομεν λόγῳ καταδικής

30 τοῦ νομίμουτος ἐνὸς παρὰ κεράτια ἐξ κεράτια
ἐξ πρὸς τῇ ἀποδόσει τῆς αὐτῆς προχρείας,
GREEK PAPYRI, SERIES. II

λαμβάνοντες μέντοι γε παρὰ σοῦ ἥμεραν μίαν
καθ' ἐβδομάδα ἀπὸ φύλλων δύο ἐκάστου
δεσμιτίου, κινδύνῳ ἡμῶν καὶ πόρῳ τῆς
ἡμῶν παντοῖας ὑποστάσεως. τὸ παρὸν γραμματεῖον
κύριον καὶ βέβαιον καὶ ἐπερωτηθέντες ὀμολογήσαμεν).

2nd hand.

+ Ἀὐρήλιοι Ἰωάννης Φοιβάμμονος καὶ Μηνᾶ
καὶ Ψᾶ οἱ ἑμοὶ νῦν οἱ προκείμενοι ἐθέμεθα τοῦτο
τὸ γραμματεῖον ὡς πρόκειται. + Ἀὐρήλιος Ἰωάννης Θεοδόρου

3rd hand.

+ Κόλλουθος Βίκτορος σὺν θεῷ
[. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .]

On the verso

+ Χ( ) π[ρ]οχρ(ειας) ἐνδικτίους χρύσου οὐ(μισμαία) εν
π(αρᾶ) κερατία) λ γενομ(ήνη) ύ(πέρ) Ἰωάννου Φοιβάμμωνος καὶ Μηνᾶ κ[αὶ Ψᾶ]
ἀπὸ Ἐρμοῦ ἢλε(ος).

1. Ἰωάννης Παπ.; so in 37 and 39.
2. l. ἡμέρα μία.
4. αὐτῆς: equivalent to σοῦ, although no substantive such as μεγαλοπρέπεια has preceded.
5. Ἀπὸ κατάρξων κ.τ.λ.: i.e. uninterrupted; cf. l. 27 ff.
6. Ἰωάννης Παπ.; so in 37 and 39.


Acknowledgement from Aurelius John, of the village of Philoxenus, to John, agent in charge of a storehouse, of a loan the nature and conditions of which the papyrus breaks off too soon to specify.

+ Ἐν ὀνόματι τοῦ κυρίου καὶ
δεσμωτήριον Ἐρμοῦ Χριστοῦ τοῦ Θεοῦ καὶ
PAPYRI OF THE BYZANTINE PERIOD 139

σωτήρ(ος) ἡμῶν, βασιλείας τοῦ
ἡμῶν δεσπ(ότον) Φλ(αουίου) Μαυρικίου

5 Τιμερίου τοῦ αἰωνίου Αὐγούστου
ἐτους κα Χολακ κδ 5 ἐν(δικτίονοι) ἐν Ἀρ(σινή). 
Αὐρήλιος Ἰωάννης νίος
Παύλου ἀπὸ κόμης Φιλοζένου
τοῦ Ἀρσινοῦ τοῦ νομοῦ τῶ αἰδε-
σίμω Ιωάννη τῷ πραγματικῷ
πιστικῷ ἀποθήκης ἀγίου
Σεργίου ἐμπόρου μένοντι ἐν
ἐνταῦθα τῷ Ἀρσινοῦτῃ χαῖρεν).
ὁμολογῶ ἐσχηκέναι ὁμοῦ

10 καὶ νῦν παρὰ σοῦ διὰ χειρὸς
[. . . . . .]κο[. . . .

. . . . . .

On the verso

χρ(έος) Ἰωάννου νιὸ τοῦ Παύλου κ[]

7. Ἰωάννης Pap.; so in 10.

11. ἀγίου Σεργίου: ἀγίου must here be either a mere title of respect or equivalent
to τοῦ ἐν ἀγίοις. ἐμπόρου might be a mistake for ἐμπόρῳ: but ἀγίου Σεργίου would
be a very strange name for an ἀποθήκη.

LXXXIX. Sixth century A.D. From Apollinopolis Magna.

Bodl. MS. Gr. class. c. 32 (P). 3 3/4 x 11 3/4 in.

Autograph acknowledgement made by Flavius Psensoerius, a general
from Apollinopolis, to John, a clerk of the same city, of a debt of 1 gold
solidus less 2 carats, being probably the balance of some previous debt
which had been partly repaid. The sum still owing was payable on
demand, and meanwhile was to bear interest at the rate of 12 per cent.
per annum. These two persons are also the principals in xc, in which
the present document is alluded to.

+ Κυρίῳ μου καὶ εἰδοκίμῳ ἀδελφῷ Ἰωάννη Ἀκινθίου αἰδεσίμῳ
νοταρίῳ ἀπὸ τῆς Ἀπολλωνοπολίτῶν:
π(αρὰ) Φλ(αούιου) Ψενσοηρίου Ἀνουβίωνος στρ(ατηλάτου) ἰπὸ τῆς αὐτῆς πόλ(εως). ὁμολογὼ ὀφείλειν καὶ χρεωστεῖν τῇ σῇ ἀδελφότητι ἀποκρότωσ ὑπὲρ ἀνακομιδήσ τοῦ προτέρου μου γραμματίου χρυσοῦ νομισμάτιον ἐν παρὰ κεράτια δύο τῷ σῷ σταθμῷ, γένεται) χρ ὑ a π κερ β; καὶ τούτῳ ἐτοίμως ἕχω σὺν θεῷ παρασχεῖν τῇ σῇ ἀδελφότητι ὑπόταν βουληθείσῃ μετὰ τῶν νομίμων ἑκατοστιαίων τóκων ἄχρι ἀποδόσεως καὶ συμπληρώσεως τοῦ αὐτοῦ ἐνὸς νομίσματος, καὶ εἰς ἄσφαλειαν τῆς σῆς ἀδελφότητος πεποίημαι αὐτῇ τούτῳ τὸ ἁσφάλες καὶ ἐστίν μου ὄλγραφον χειρὶ ἐμῆ. ἀπέλυσα ὃς πρόκ(ειταί). Φλ(αούιος) Ψενσοὴρίς στρ(ατηλάτης) ὁ προγεγραμμένος, στοιχεῖ μοι τὸ ἁσφαλὲς τοῦ προγεγραμμένου ἐνὸς νομίσματος παρὰ κεράτια δύο, καὶ τούτῳ ἀποδόσῳ μετὰ τῆς παραμυθείας ὡς πρόκ(ειταί). ἐγράφὴ(ν) Ἐπειφ. τετάρτης ἰνδικ(τίονος).+

On the verso
+

1. ἰωνήν Παπ. : so Παπ.; cf. 4 and 8. 3. l. γραμματίου. 7. l. Ψενσοηρίου.

ὑπὲρ ἀνακομιδής: the meaning seems to be that Ψενσοηρίου, on the repayment of part of some previous debt, had the old bond returned to him, and now made a fresh one for the balance.
5. τῶν νομίμων ἑκατοστιαίων: as the legal rate of interest for ordinary transactions was fixed by the Cod. Just. (32, 26) at 6 per cent., this and the following document are probably not later than the middle of the sixth century.

XC. Sixth century A.D. From Apollinopolis Magna. Bodl. MS. Gr. class. c. 33 (P). 11¾ x 7 in.

Autograph acknowledgement of a debt of 6 solidi less 14½ carats due from Flavius Ψενσοηρίου to John, a notary (cf. lxxxix). As in the
previous bond, this sum was payable on demand, the annual interest meanwhile being five jars of wine on each solidus.

+ ὁμισον τέταρτον

παρὰ κεράτια δέκα τέσσαρα τῷ σῷ σταθμῷ, γί(νεται) χρ

υ ὃ π κ ἴδ ί δ,

cal ταύτα ἐτοίμασε ἔχω σὺν θεῷ παρασχεῖν τῇ σῇ
ἀρετῇ ὅπωσταν βουληθεῖν μετὰ καὶ τῆς τούτων
παραμυθείαν, τοῦτо ἐστιν καθ' ἐτος ἐκάστου νομισματίου
οὗν καθαροῦ καὶ ἀδόλου κολόβων πέντε μέτρῳ
τοῦ εὐαγόυς μοναστηρίου ἄββά Ἅγιον ἐχρὶ ἀποδόσεως

καὶ ἡμίπληρόσεως τῶν προ[ογε]ραμμένων ἐξ
νομισμάτων χωρίς οἰασδήποτε εὑρεσίογιας
καὶ ὑπερθέσεως κινδύνοι ἐμφαὶ καὶ τὸρφ τῆς
ἐμῆς ὑποστάσεως· καὶ εἰς τὴν ἀσφαλείαν πεποίημαι σοι
τότῳ τάσφαλες καὶ ἐστίν μου ἀλόγραφον χειρί ἐμῆ·

ἀπέλυνα ὡς πρόκ(eitai). Φλ(αυίου Ἡσυσοφρις στρ(ατηλάτης) ὁ

προγεγραμμένος,

στοιχεῖ μοι τὸ ἀσφαλές τῶν ή νομισμάτων παρὰ κερ(άτια) ἴδ

(ἡμίσιν) (τέταρτον):

καὶ ταύτα ἀποδόσω μετὰ τῆς παραμυθείας ὡς πρόκ(eitai).

2nd hand.

Κυρακὸς πρεσβύτερος καὶ προστάτος τοῦ εὐαγός

μοναστηρίου ἄββα 'Ἁγιον ἡμαρτυρῶ τῷ ἀσφα-

λεί ἀκούσας παρὰ τοῦ θεμένου. 1st hand. δηλαδή
GREEK PAPYRI, SERIES II


6. ἀπόκρότος: cf. note on lxxxix. 3.
13. κολάζων: the word does not seem to occur elsewhere as a liquid measure.
26. τοῦ προτέρου πιττακίου: i.e. the papyrus of which lxxxix is the text.

XCI. Sixth or seventh century. From the Thebaid. Bodl. MS. Gr. class. c. 34 (P). 4 1/4 x 12 1/4 in.

Letter addressed to Peter, a bishop, by Abraham Apamenas and Kalapesius expressing in the lengthy phraseology required by the manners of the period their good wishes for his health and happiness and their desire to see him.

+ Πρὸ πάντων γράφω προσκυνῶν καὶ ἄσπαζόμενος τὰ τέμια ἰχνη τῶν ποδῶν τῆς ὑμετέρας

πατρικὴς ἀγιωσύνης καὶ εὐχώμενος αὐτὴν ὑγιαίνει ἐπὶ μήκιστον ὁχόνον ὑπερευχομένην

ἡμῶν ἀναξίων ὄντων ὑμῶν. μαθόντες δὲ ἐκ τῶν γραμμάτων ὑμῶν τὴν ἠγέλειαν ὑμῶν καὶ τὴν

κατάστασιν ἐπλήσθημεν χαρᾶς δίοτι ἡσύχως ἔδρατε καλὸν τόπον καὶ τὴν θεραπείαν

5 ὑμῶν, καὶ οὐ παυόμεθα εὐχώμενοι νόκτα καὶ ἠμέραν ὑπὲρ τῆς σωτηρίας ὑμῶν ἔως ὡδὸς ὁ θεὸς

ἐνέγκυ ὑμᾶς ἐνταύθα καὶ αὐτοπροσώπως προσκυνήσωμεν τὸς πόδας ὑμῶν. καὶ γὰρ κἂν
Letter from Callimachus to Peter, a cancellarius. After expressing surprise at the latter’s silence, and asking for news of his health and circumstances, Callimachus makes a request for an assortment of vegetable seeds.

[+] 'Εθαυμάσαμεν τοσούτων ἀνθρώπων πεμφθέντων παρὰ τῆς [κοινῆς ἀγαθῆς δεσποίνης καὶ μὴ δεξάμενοι γράφματα τῆς ὑμετέρας
[μεγαλοπρεποῦς ἀδελφότητος, καλῶς οὖν ποιεῖ, ἐπισταμένη ὅπως μέλει
[ἵμιν τοῦ γνώναι ἐφ’ ἐκάστης τὴν ὑμετέραν ὑγίειαν καὶ κατάστασιν διὰ παντὸς
5 πεμπομένου παρὰ τῆς κοινῆς δεσποίνης, γράφουσα ἤμιν τὴν ὑμετέραν ὑγίειαν [καὶ κατάστασιν, κελεύει δὲ καὶ περὶ τῶν δοκούντων ὅπως καὶ ἡμεῖς
εὐρωμέν μετὰ παρρησία ὄχλησαι ὑμῖν περὶ δὲν χρεία. παρακαλῶ δὲ υμᾶς
ὀλίγα σπέρματα λαχάνων διαφόρων ἀποστείλαί μοι διὰ τὸν χρόνος πεμπομένου

XCI. Sixth or seventh century. From the Fayoum. Bodl. MS. Gr. class. c. 35 (P). 7 x 12½ in.
GREEK PAPYRI, SERIES II

"ενταῦθα, ἵνα καὶ ἐν τούτῳ χάριτας ὑμῖν ὄμολογήσω. διὰ παντὸς τοῦ γράμματος
πλείστα προσκυνῶ καὶ ἀσπάζομαι τὴν υμετέραν μεγαλοπρέπην ἀδελφήν ζητήσω." +

On the verso
+ δεσπότης ἠμῶν τοῦ πάντων μεγαλοπρεπεστάστω τιμαξίων παρεμελεστάστω ἀδελφός Πέτρο καγκέλαιράφος
Καλλίμαχος.

6. κλείειν: a variation for κλείοντα. Callimachus says that he wishes Peter would ask him for something, so that he himself might have no scruple in making his wants known. The sentence is a delicate preface to the following request.

XCIII. Sixth or seventh century. Bodl. MS. Gr. class.
c. 36 (P). 3½ x 9½ in.

Letter addressed to Senouthes, a bishop, by a certain Sarapammon in the service of a personage whose name is not given, but who is described as ‘the most magnificent come’. The writer, acting under the direction of the come, asks the bishop to put pressure upon the presbyter Phoebammon to make him act justly by his letter-carrier. If Phoebammon remained obstinate, the writer declares that he would himself be obliged to take strong steps in order to bring the presbyter to compliance.

+ ὁ μεγαλοπρεπεστάτως ὑμῶν ύιὸς ὁ κόμης ἔγραψεν μοι πάντως
παρασκευάζω τοῦ φοιβάρμμαν τῶν
πρεσβύτερου τοῦ δίκαιου φυλάξῃ τοῦ γραμματηφόρος αὐτοῦ
Ἀνυψώ καὶ ἐπειδὴ πρ.

αὐτὸν ἐξευτελέσαι, παρακαλῶ τὴν υμετέραν πατρίκην θεοφιλίαν
νουθετήσαι αὐτὸν . . .

πρὸς τὸ δίκαιον
ἐπεί ἐὰν μηδὲ ὑμῖν πείθεται ἀναγκάζομαι παρασκευάζω αὐτὸν
θέλοντα καὶ μὴ θέλοντα
PAPYRI OF THE BYZANTINE PERIOD

5 πρὸς τὰ γραφέντα μοι παρὰ τοῦ αὐτοῦ προειρημένου μεγαλο-
πρεπεστάτου ἀνδρὸς δεσπότου ἐμοῦ.

On the verso

[+ τὸ ἀγαπάτωρ(ότω) πατήρ(ι) πν(ευματικῶ) ἀββά(ᾶ) × × Σενοῦθη ἐπισ-
κόπ(ῶ) + Σαραπάμμων υἱός. +

2. l. φιλάξαι.  3. l. ἐξευτέλισαι.  4. πρὸς τὸ δίκαιον was added afterwards
above the line. μηδε corr. from μητέ.

1. υἱὸς is here and on the verso used in its spiritual rather than its literal sense.
It would be very unnatural for a son to write of his brother in the style of this
letter.

2. πρ[ ] : perhaps προσδοκῶ, when αὐτῶν will mean Phocammon; but the pro-
noun may equally well be the object, and refer to either δῆμος or Ἀνώφως, accord-
ing to the verb supplied. ἐξευτέλισαι, 'treat with contempt.'

XCIV. Sixth or seventh century. From Hermopolis.

Bodl. MS. Gr. class. c. 37 (P). 4 × 11 2/4 in.

Letter addressed to the ὑποδέκτης or receiver of taxes at Hermopolis,
requesting him to accept payment from some unnamed persons, whether
they offered corn, barley, or gold money, the reason given being that
the presence of the receiver was required immediately in Hermopolis.
From the peremptory character of the letter it may be inferred that
the writer was the official superior of the ὑποδέκτης.

Θέλησον κἂν γε σίτων κἂν γε κριθῆν κἂν γε ὀλοκλήρων
καταβάλλοντι sοι παράλαβε ἵνα ἔλθης διὰ συντόμῳ
eἰς τὴν πόλιν καὶ ἀπαλλάξῃς τὸ πρᾶγμα σου· ἀλλὰ πάντα
tαῦτα παράλαβε ἵνα, ὡς εἶπον, διὰ συντόμου ἀνέλθης.

On the verso

5 . . . . ( ) ὑποδέκτη Ἔρμουπόλεως. +

υ ἦ . . . ετατα . . . ( ) +

2. l. καταβάλλοντι.

1. ὀλοκλήρων, i. e. solidi.

L
XCV. Sixth or seventh century A.D. From Apollinopolis Magna. Bodl. MS. Gr. class. c. 38 (P). $2\frac{1}{2} \times 12\frac{3}{4}$ in.

Receipt showing that the church of Apollinopolis had paid for the provision of ‘the most noble Scythians of Justinian’s corps’ quartered at the monastery of Bayllus, 2 solidi 21 carats, being the half-yearly instalment due.

+ Δέδωκεν ἐκκλησίαν Ἀπόλλωνος εἰς λόγον ἀνωνόϊ τῶν γενναιοτάτων Σκυθῶν Ἰουστινιανῶν ἀγαραντών ἐν τῷ μοναστηρίῳ Βαὐλλοῦ ἔμαθεν(ου) κανόνος τεσσαρακοδεκάτης ἰνδικτίους χρυσοῦ νομίσματα δύο κεράτια εἶκοσι ἑνά γυν(α), γυν(ηται) ἐβ. καὶ καὶ γυν(α). Κόλλουθος διαδότ(ης) δὲ ἐμὸν Βίκτορος ἀδελφόν, στοιχεῖ μοι νομίσματα δύο καὶ καὶ κεράτια εἰκοσι ἑνά γυν(α), γυν(ηται) ἐβ. καὶ καὶ γυν(α), ὡς πρόκειται. +++

On the verso

5 Ἐκκλησίας Ἀπόλλωνος Ἐν ἰνδικτίους νομίσματα β κεράτια

1. Ἰουστινιανῶν Pap.
2. κανόνις is the technical term for the contributions of the laity for the support of the clergy, and as this troop was occupying a monastery the word is here natural. In lx……………………x. v. 14 it is used quite generally in the sense of a λειτουργία.

XCVI. Sixth or seventh century A.D. Bodl. MS. Gr. class.

f. 55 (P). $3 \times 6\frac{1}{3}$ in.

Receipt for 30 bushels of corn from the notary Theophilus, writing on behalf of Theodora, to Kollouthus son of Hierakion.

+ Τῷ κυρ(ῳ) Κόλλουθῳ Ἰερακλῶνος Θεόφιλος νοτάριος ὑπὲρ τῆς θεσσεβεστάτης κυρ(ῆς) Θεοδόρας. ἐδεξάμην παρ[ά] σοῦ κατὰ κέλευσιν τῆς ἐμῆς δεσποινῆς σίτου ἀρτάβας
PAPYRI OF THE BYZANTINE PERIOD

τριάκοντα ξηρῶν, γυ(νεταί) σι — λ μόναι, ἐγρ(άφη) μη(νι) Φαμενώθ

5. ί ἰνδ(ικτίονοι) 1β. Θεόφιλος στοιχεῖ μου. +

On the verso

+ πιτάκ(ιον) ... σίπον ... [. . . .] ... σίπον ἀρτά[βα]ς λ.

1. τεκαινος Pap. 2. θ of θεσσεθ is written over the line; l. θεσσεθ. 5. There are traces of ink after μου, but they are probably a mere flourish; the λ of μου has a stroke through it, showing that it was the last word. 6. l. πιτάκιον. The writing on the verso is almost entirely obliterated.

XCVII. Sixth century A.D. Bodl. MS. Gr. class.

d. 47 (P). 2 x 10 in.

Receipt given by Victurina through her slave Stephanus to Absalom, showing that he had paid her 38½ carats as his rent for the crop of a piece of land in the thirteenth indiction.

+ Π(αρὰ) τῆς κώρας Βικτορίνης δ(ί) ἐμὸν Στεφάνου παιδὸς αὐτῆς 'Αβεσαλώμ μεσαργῆς, ἐπεδέλπην παρὰ σοῦ ὑπὲρ ἀρ' γυμικῶν τοῦ ὑπὸ σὲ κτήματος τόπου μετὰ σπόρου γενήματος τῆς σὺν θεῷ τρεισκαιδεκάτης

5 inδικτίονοι χρυσοῦ κεράτια τριάκοντα ὀκτὼ ἡμιον τέταρτον, γυ(νεται) χρ' κερ λη Ἰ ο, ἦν(φ) δημοσ(ιο) καὶ πρὸς σῶν ἀσφάλειαν ἐγένδωκά σοι τοῦτο τὸ ἐντάγιον ὧς πρόκειται συνβοληθηνικ(ι)ν. + 2nd hand.

+ Βικτορίνη στοιχεῖ μοι τὸ ἐντάγ(ιον) ὧς πρόκειται. Δαμιανὸς Ἰουλιανοῦ ἀξιωθεὶ ἐγραφα ὑπὲρ αὐτῆς γράμμ(ατα) μη εἰδότος. +

1. l. Βικτορίνης as in 2. 2. αβεσαλωμ Πap. 7. Π. Συμβοληθηνικῶν. 8. Apparently the writer of the first seven lines, Stephanus, began this line with δ(ί) ἐμ(υ), which was afterwards erased, the chrism being added by the second hand. Ἰουλιανοῦ Πap. 9. l. ἀξιωθεὶς . . . ιδηθια.

7. ἐντάγιον is equivalent to πιτάκιον, cf. xcvi. 6; the word is new.
XCVIII. Sixth century a.d. Bodl. MS. Gr. class.
e. 73 (P). 3\(\frac{1}{8}\) \(\times\) 7\(\frac{1}{4}\) in.

Receipt for a supplementary payment of 2 solidi less 12 carats made by Epanakius to a comes who, if lines 5 and 6 contain his signature, was named Phoe'amon, for a sycamore tree.

+ \(\Pi(\alpha \rho \varsigma)\) τοῦ κόμιτος 'Ἐπανακίῳ προφυνητῇ παρὲσχες
\(\iota(\pi \epsilon \rho)\) τῆς συκαμενίας
δμο\(\iota(\omega\varsigma)\) μετὰ τὰ δοθέντα νομίσματα δέκα νομίσματα
δύο παρὰ δώδεκα, γι\(\iota(\nu \epsilon \tau\alpha\iota)\) γ β ιβ. Παχών λ ἰνδικτίονος ζ. //

2nd hand.

5 [+] \(\Phi\iota\iota\sigma\mu\mu\mu\nu\nu\nu\) [στοιχεὶ μ\(\omicron\iota\iota\iota\)] \[\iota(\nu \tau\alpha\gamma\iota(\iota\iota)\)]
τῶν δύο π\(\alpha \rho \varsigma\) δώδεκα.

On the verso

+ \(\iota(\nu \tau\alpha\gamma\iota(\iota\iota)\iota\iota\iota\iota)\) κόμιτος 'Ἐπανακίῳ.

1. The second ε of συκαμενίας is corrected. 1. συκαμενίας.

1. It would be possible to read παρὲσχες, and to regard the document as an order from the comes to his steward; cf. ciii.

5. \(\iota(\nu \tau\alpha\gamma\iota(\iota\iota)\iota\iota\iota\iota)\): cf. xcvi. 7, note.

XCIX. Fifth or sixth century a.d. Bodl. MS. Gr. class.
d. 48 (P). 10\(\frac{1}{2}\) \(\times\) 6 in.

Receipt granted by Flavius Gerontius to Aninus, showing that the latter had made two payments of 155 and 60 sextarii of \(\omicron\nu\omega\kappa\rho\epsilon\rho\sigma\nu\), which appears to be a synonym for \(\omicron\nu\alpha\rho\iota\sigma\omega\), thin or diluted wine.

Φαρμοδήθι 1. κατέβαλεν 'Ανίνος ἐν τῇ οὐρ. [\nδιὰ \(\Gamma\tau\alpha\iota\iota\iota\alpha\nu\) ὑπὲρ πεντεκαίδεκάτης
\(\iota(\nu\delta\iota\kappa\tau\iota\iota\iota\iota\iota)\omicron\nu\omega\kappa\rho\epsilon\rho\sigma\nu\) \(\xi\epsilon\sigma\tau\alpha\) \(\epsilon\kappa\alpha\tau\delta\nu\)
πεντήκοντα πέντε, γί(νεται) ἕ/ μνε, καὶ διὰ

5 [Κ]ωνταντίοιο οἶνοκρέω ξέστας ξέδικοντα, γι(νεται)
oīνκρέ ἕ/ ἕ μονος. Φλ(αυίοις) Γερόντιος Ἀπολ(λωνίου)
ξεδίδμην σοι τὴν ἀποχὴν ὥς πρόκειται. //

7. 1. ξεδίδμην.

3. οἶνοκρέω: the word is only found in Jo. Malal. 2. 9 οὕτως ἄρτους ἐκάλεσε Παλατίνος ... ἐκάστου ἄρτου ἀφορίσας οἶνοκρέα καὶ βιότα, where L. Dindorf (ScripH. Hist. Byzant. vol. 28. p. 322), following Chilmead (note ad loc.), reads οἶνον, κρέα. The present papyrus, while affording a strong argument for retaining the MS. reading in that passage, suggests that, notwithstanding the analogy of οἰνάμιλα οἴνελαιον, &c., κερόνυμ, not κρέα, supplies the second part of the compound. The production at this period of a mixture of wine and flesh is not easy to imagine at all, still less in such wholesale quantities. On the other hand the sense of οἰνάμιλον, diluted or weak wine, is no less appropriate here than in the passage quoted from Malal.

XCIX (a). Sixth or seventh century A.D. Bodl. MS.
Gr. class. d. 49 (P). 8½ x 3 in.

+ Δανείη ἀνεδέξατο
 testimonium
Θασίαν
δοστε αὐτὴν

5 ἀπελθὼν
eis διαίτην καὶ

1. 6. 1. διαίταιν. 8. 1. ποίησεν.

1. Trans. ‘David has become surety for Thaesia on condition that she return to her home and busy herself with its duties; otherwise that I shall put her in prison.’ Apparently Thaesia had committed some offence for which she had rendered herself liable to imprisonment, from which David saved her by becoming surety for her good behaviour on the above conditions.

2. ἀνεδέξατο δοστε might also mean ‘has become surety that,’ or ‘has received her back on condition that,’ but neither of these explanations accounts very satisfactorily for the threat of imprisonment.
Acknowledgement of a payment, the particulars of which are lost, to Aurelius Kosmas from Victor the representative of Joseph, dux, of Arsinoe. The document is signed by two witnesses.

+ 'Ε[ν όνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν κ[α]i τῆς δεσποίνης ἡμῶν τῆς ἄγιας θεότοκου καὶ άειπαρθ(ένου) Μαρίας καὶ πάντων τῶν ἄγιων, ἔτους Διοκλη(τιανοῦ) τὺθ Μεσορη δευτέρα ἐνδεκάτης ἀν(δικτίονον) ἐν Ἀρ(σινής).

5 τῶ μεγαλοπρεπεστάτῳ Βίκτορι ἐκπροσώπῳ Ἰωσήφ τοῦ εὐκλεεστάτου δουκὸς ἀπὸ τῆς Ἀρσινοίτου πόλεως Ἀδρήλιος Κοσμᾶς [τῶν] πρεσβυτέρων παρατόρας υἱὸς Ἰωάννου ἀπὸ τῆς αὐτῆς πόλεως οἶκων παρ’ ἑσ. ὁμήριον τοῦ ἄγιον Μάρκου.

ὅμωλ(ογῷ ὤμῳ) καὶ νῦν ἐκουσίᾳ γινόμη ἐπομεύμενος)

10 Θεὸν [παντο[κράτορα εἰληφέναι καὶ δεδέχθαι καὶ πεπληρωθήκα]ι] παρὰ τῆς ὑμετέρας μεγαλοπρεπείας [...] στῷ [...] Πα]InBackground ν περαβῆταις [...] [...] εἰ [...] ἐν μελιτοχρῶν [...] τοῦ] ἔστων χρυσίου νομισματία [InBackground]


[setBackground] τῶν πρεσβυτέρων στοιχεῖ μοι πάντ(α) ὡς πρόκειται. + 3rd hand?

[setBackground] + [...] ὑιὸς τοῦ μακαρίου Κοσμᾶ

20 [setBackground] μαρτυρῷ τῇδε τῇ ἀποδείξει(ει) ὡς πρό(κειται). + 4th hand.

+ Ὄρ[...] ἤρ[...] ἡς μαρτυρῶ τῇδε τῇ ἀπο- [setBackground] δείξ(ει) ὡς πρ[ὀκε] κειται).
1st hand.
+ di emu Aaron esemioth(e) . . . . δι’ ἐμοῦ
'Αρων γθ . . . . +

On the verso
25 + πληρωτ(ική) ἀ[ποθεῖσις . . about 30 letters] Βίκτορι. +

13. 1. μελετοράδον.

4. As the eleventh indication was 682–683, the ordinary Byzantine indication beginning in each year on September 1 (in Egypt on Thoth 1 = Aug. 29) must here be meant. The movable indication peculiar to Egypt (cf. notes on lxxxvi. 14 and lxxxvi. 5) can hardly have begun so late as Mesore.

5. ἐκπροσώφη: personam sustinenti; the verb ἐκπροσωπεῖν is found, e.g. Eust. Opusc. p. 218, 24, but the substantive is new.

6. δουκᾶς: the title unless applied to an Arab cannot have been more than honorific at this date.

7. παραστόρας = paratura, a word found in various senses in mediaeval Latin; v. Du Cange. The most fitting meaning here is perhaps that of secretarium ecclesiae. Or could the term have its more regular sense, and imply that Kosmas had the style and insignia of a προεστέρος, without exercising the functions? (Hesych. παραστόρων, κράσιμον.) It would hardly help matters to read παραστόρα.


15. χρ( ) : what is transcribed as χ might be r or γ; if πγ]δς is right, it is not easy to see what word can have been intended.

23. esemioth(e): 'h can represent either the Latin h or the Greek η; but if esemiothe be read (cf. B. U. 303, 26, &c.), it is difficult to account for the horizontal stroke through the top of the letter, which should indicate abbreviation.

25. γθ = ἀρρη, of which the numerals corresponding to the letters add up to 99; cf. Wessely, Mittheil. I. 113. The sign has not been recognized before in a published papyrus, though we conjecture that it occurs after ἀρρ Β. U. 310, 26, and it may have escaped notice elsewhere among the elaborate flourishes with which documents of this period so frequently terminate. On this analogy Krall (Mittheil. I. 127) has suggested that the letters χμγ, which occasionally occur (at the end of a document in Gr. Pap. I. lxiv. 8, Brit. Mus. Pap. CXIII. 6 (c), 41, at the beginning in a papyrus in the possession of Professor G. Lumbroso), stand for ἡ ἄρη τριάς ὥρ(δς), which will by the same method produce the required numeral. This explanation may be thought to gain some support from xci. 8, where the phrase ἡ ἄρη τριάς closes a letter. But the omission of ὥρ(δς) there is a serious drawback. This word, and the necessity of abbreviating it, are in fact the weak points in Krall’s theory. Wessely (Wiener Studien, 1887, p. 253) thinks that the letters may be the initials of χερεσμοῦ γραφῆς, and his view is adopted by Kenyon on Brit. Mus. Pap. CXIII. 6 (c). But these words are nowhere actually found in the required position. If the sign is to be explained by initials and not by numbers, the formula Χρυστὸν Μαρία γενν维尔 of cxii (a) τι gives a possible solution.
CI. Seventh century A.D. From the Fayoum. Bodl.
MS. Gr. class. f. 56 (P). 2½ x 4½ in.

Corn-tax receipt signed by Timotheus, showing that Kunon son of Venafrius had paid $1\frac{1}{2}$ artabae.

\[ \Phiα\dot{\omega}(i)\ η \sigma\dot{t}ον \deltaευτ[\ddot{e}pαs] \iota(\ddot{d}ι\kappa\tau\dot{i}ονος) \]
\[ κτήσ(εως) Δόμνου Κύνου Ουέναφριου \]
\[ 'Απόλλων iδ(\underline{\qquad}) \deltaρ[\ddot{t}άβην) μίαν δωδέκ(ατον), \underline{\frac{1}{o}} \ α \ iβ. \]

2nd hand. + Τιμόθεος. +

2. κτήσεως: the nominative could also stand here; cf. Wessely, Pariser Papyri, LXV. 1. 2. It is possible that Δόμνου should be printed with a small δ, and that Κύνου is meant for a genitive, in which case 'Απόλλω is the person who paid the tax.

3. iδ(μόνης)?

CII. Seventh century A.D. Bodl. MS. Gr. class. f. 57 (P).
3½ x 5½ in.

Receipt given by Kosmas to Moses, a cultivator in his employ, for two payments of 1 solidus.

\[ νο(μισματίου) \alpha \]
\[ + \ Παρ(ις)\ χε(ς) \ γεωργ(δς) \μου \ Μουνη \ινδ(ικτιώνος) \delta' \mu(ηνδος) \Μεσορῆ \]
\[ \kappa\eta \ ι(πέρ) διμουσον στ[\underline{\qquad}]\epsilonων(\underline{\qquad}). \quad + \]
\[ \deltaμ(οίος) νο(μισματίου) \alpha, \ \epsilonνα, \ Θωθ \alpha. \]
\[ \epsilonγ\omega \ \Κοσμά \ Γεωργίου \οίτοι\chiει \μοι. \quad ++ \]

1. 1. Μεσορη. 2. 1. δημουσίου? 3. 1. εν. 4. 1. Κοσμᾶς.

1. Μουνη: for the omission of the final s cf. Κοσμᾶ, line 4; the form Μουνη occurs in Brit. Mus. Pap. XLVI. 109; B. U. 343. 3, &c.
CIII. Sixth or seventh century. From the Fayoum. Bodl. MS. Gr. class. d. 50 (P). 3 1/2 \times 10 3/4 in.

Order addressed to Entoulius by Theodore (?) to pay 40 solidi of pure gold, the price of some timber.

+ Κυρ(ίω) Ἑντουλίῳ Θεό(δωρος ?). [πα]ράγχε(ες) ἵ(περ) τιμ(ῆς) ἔλλων ἡμῶν
   (καὶ) τοῦ δεσπ(ότου) μοῦ τοῦ κυρ(ίων) ΑΧ[...]. ... [πω]... νομισμάτια τεσσαράκον-
   τα βρυξά, τῷ μ δβρυξ(α), τ[...].) 'Αθ[...]ρ 1 ἵνθ(ικτίων) ιε. δι' emu . . . . . .

1. Above the ο of Θεό is a line, which may be meant for υ; there would be room for three letters before παρ]. Χ τιμ δαμ. Pap. 2. Ș Pap. The letter lost before πυ cannot be χ. The υ is written above the line. 3. The signature of the scribe in Latin becomes as usual a mere scribble; the conclusion of it is perhaps meant for esemeioth(e), cf. c. 23.

CIV. Seventh or eighth century. From the Fayoum. Brit. Mus. Pap. DCCXXVII. 5 \times 9 in.

Account of various payments of wheat, made by a certain Phoebammon on account of land near the village of Macron.

+ Ἐπείφ κα ἵνθ(ικτίων) β χώρα(υ) Μάκρων(ος) Φοιβά(μου)
   'Αβρα(μίων) δ(ιὰ) Πιῆ(ος) πρε(σβυτέρου) (ἀρτάβην) γ η, διμίρου δηθ(οοι), καλὰ μ(όνα).
   δι' ἐμοῦ Φλ(αυνίων) πρε(σβυτέρου) γρ(αμματέως). +
+ ἐπαγο(μένων) γ ἵνθ(ικτίων) β — — δ(ιὰ) χείρ(ίς) (ἀρτάβην) iβ’
   μη', δωτέκ(α)(ν) σερακ(οο)τ',δηθ(οου), καλὰ μ(όνα) +
+ τῇ (ἀντῇ) ἡ(μέρα) ἵνθ(ικτίων) β — — δ(ιὰ) Πιῆ(ος) πρε(σβυ-
   τέρου) (ἀρτάβην) Σ κό μη', ἡμῖν εικ(οο)τ(οτέταρτον)
   σερακ(οο)'τ',δηθ(οου), καλὰ μ(όνα). δι' ἐμοῦ τ(ο)γ αι(τού),
5 + τῇ (αὔτῇ) ἥ(μέρα) ἱν(κτῖνος) β — — δ(ίδ) Μαθε(ίου ?) (ἀρτάβην) γ', τρίτον, καλὰ μ(όνα). δι' ἐμόυ τ(οῦ) αὐ(τοῦ).

1. Μάκρανος . . . διμοίρων. ο γ η' Παπ.; ο γ η' means artaba, the horizontal stroke elsewhere found above it or joined to it is omitted in this papyrus. The signs for the fractions are here and in lines 4 and 5 put before the written expressions of them. 3. l. δωδέκατον. 4. For the interpretation of the abbreviations at the beginning of the line, cf. B. U. 34. 21 ff. τ has a dot over it which might be meant for almost any letter, then comes apparently ν joined to η with a stroke to denote abbreviation; in 5 there is only τ with the dot over it, and η with the stroke of abbreviation. αν at the end of lines 4 and 5 is also written very cursively, in line 5 becoming merely a line with a curve at the end of it.

1. Μάκρανος(τ): this name occurs in a list of villages in the Fayoum published by Magirus (Wiener Studien, vii. 119).

CV. 719 A.D. From the Fayoum. Bodl. MS. Arab. d. 751 (P). 5¼ x 3½ in.

This and the next papyrus are tax-receipts of the same date, written both in Greek and Arabic. In either case little of the Arabic part, which stands first, remains; but it does not seem to have been a repetition of the Greek.

The lack of published parallels renders the frequent abbreviations difficult of resolution, and the difficulty is in these examples increased by mutilation. There is however no doubt about the substance of the following text, which is a certificate granted by Zoubeeir son of Ziad (cf. cvi) that Senouthius son of Julius had paid 3½ solidi in settlement of the tax for the first indiction.

For the reading of the Arabic we are indebted to Prof. Margoliouth.

.... and wrote ....

Σουν θ(εό) Ζουβεεύρ νι(ός) Ζιαδ Αδίμιν
Σενούθι(ος) Αίουλιον Αμε( ) δ(ίδ) Λαρεφχ άπο Λευκ( )

μ. Ο�ιο

Safar year one hundred and one.
Believe in God and his apostles.

2. Ιουλιον. Διοιων τημει(η 7?) would also be possible. Ἁρκ κ.τ.λ.: the tail of the over written ρ of ἐρχ coalesces with the first stroke of the π of ἀπό; χ is over the ο. Possibly ἐρχ(ομεν , , , ἀπό, or Λαρερ. ἀπό χ(ἀφου). For Λευκ( ), cf. cvi. 2. 3. ε(γώ) αiv(τός): the resolutions are doubtful; ε is followed by a stroke of abbreviation, succeeded by a broad v, the left end of which is slightly thickened. 1. διαμαιν. 4. ε(πα)γ(ο)μ(ίνων): εγ are parallel, μ is over the line; in cvi μ is replaced by o.

1. Αμίν, Professor Margoliouth suggests, might seem to be the first word on the seal.

3. ἵδικτιόνοις a: the year 101 of the Hegira began July 27, 719, and the first indiction was 717/8. There must therefore be some mistake; cf. note on lxxxvi. 5. 4. ἐπαγομένων β: the first day of the month Ṣafar in the year 101 of the Hegira corresponds to August 26; ἐπαγομένων β is August 25. Presuming that the Greek and Arabic dates refer to the same day and year, there is here another discrepancy.

CVI. 719 A.D. From the Fayoum. Bodl. MS. Arab.
d. 75² (F). 3½ × 3½ in.

Bilingual receipt from Zoubeeir son of Ziad to Senouthius Baouch, showing that the latter had paid 6½ solidi for the tax of the first indiction. Compare the introduction to the previous papyrus.

[Characters and lines from the papyrus]

... ... ... ... ... ... and wrote Salih

... ... ... ... ... ... (year) one hundred and one.

[Characters and lines from the papyrus]
GREEK PAPYRI, SERIES II

\[ \delta \rho (\delta \mu) \nu \lambda \iota \sigma \mu \alpha \tau \iota \alpha \varsigma (\hat{\eta} \mu \sigma \omicron \upsilon) \] 5 \( (\hat{\eta} \mu \sigma \omicron \upsilon) \)  
\[ \epsilon \gamma \rho (\delta \phi \eta) \ \omicron (\varepsilon \sigma \omicron \rho \eta) \ \iota (\pi \alpha \gamma \nu) \ (\mu \epsilon \nu \omicron \upsilon) \] 6 \( \upsilon \delta (\iota \kappa \tau \iota \omicron \nu \omicron \upsilon) \ \pi \rho (\delta \tau \omicron \eta) \]  
(Seal) Believe in God and his apostles.

For the abbreviations, &c., in this papyrus cf. cv. 4. 5 \( \) Pap.

V. LATIN DOCUMENTS

CVII. About the fifth century. Bodl. M.S. Lat. class. g. 1 (P). On vellum. 1 1/2 \( \times \) 3 in.

Fragment from a juristic writer. The subject, societas, and the fact that Labeo is twice quoted, suggest that the author was either Sextus Pomponius or Julius Paulus. The passage does not however appear among the citations from their works in the Corpus Juris.

The hand is small and sloping, of the mixed uncial and minuscule type, similar in character to that of the Vienna fragment of the Formula Fabiana ascribed to the fourth century, and the Bodleian MS. of St. Jerome's translation of the Chronicle of Eusebius with the additions of Marcellinus. \( b \) and \( d \) have cursive forms; the main strokes of \( p \) and \( r \) are carried considerably below the line of writing; \( m \) is formed by three vertical strokes joined at the top by horizontal hair lines. We print the text as it stands, only dividing words and adding capital letters.

Recto

\[ \] pon[. \] s solut[. \] \( \) idem dieb' \( \) p \( \) b' et solui debet \( \) ret Lab' scr :•

5 \( ? \) si ]decesserit socius meus et \( . . . . . . \) ta . . . . . b[.']ep' editat \( . . . . . . . \)
Verso

... ... ... ...
us[ ...
[.]aueri[ ...]
10 quoniam so[r]
ad eum ptinu[ ipsum retinere ō: t[e[ Lab: ita intētat ut societ[a -tis nomen ð . mi ... tam[ 
... ... ... ... ...

3. l. diebus post or potest.
5. l. Labeo scribit; cf. 13.
7. Here and in line 14 only the tops of letters remain.
11. l. pertinu[.
12. l. omn( .?).
13. l. Labeo ... interpretat. There is nothing to determine the width of the column, and it is therefore doubtful whether the termination -tis in line 7 belongs to societa- in the previous line. If it does, not more than a couple of letters are lost at the beginning of line 6.


Conclusion of a letter, unfortunately too fragmentary to convey much information. The difficulties are augmented by the badness of the Latin, which suggests that the writer was not a person in high station; possibly he was only a copyist. The names mentioned do not seem to be otherwise known. The text is printed without punctuation.

... ... ... ...
... ... ... ... })rel[ ... ... ... ... ... ... ]recipisse ... ... ... ... ... ]sto[. ... ... ... ... ... ]n[. ...
... ... ... ... ... ]a(m) denarios ... ... ... ... ... ]ngentos et ... ... ... ]entum
......] superari a[......]maur[......]alicla(m)
5 ......]puratam et [..]e barbari [..]ei se fatum
[..]..[..]m barbaricum [..] miserat mi[hi] Cornelius
Germanus procurator meus quas has res intra scri-
ttas meas salbas sanas recepisse scripsi nonarum
Octobrium ad Fuluinos ad statione Liburne seides
10 interueniente Minucium Plotianum triarchum
et Apuleium Nepotem scriba(m) actum Fuluinos
nonis Octobris imp(eratore) "Uero" ter et Umidio Quadrato
consulatus

3. ]a(m): the same abbreviation is found in lines 4 and 11. It also occurs in
the bilingual papyrus at Vienna (Fürer 517) assigned to the early fourth
century.
[quadri]agentos would best fill the lacuna.
]ei se: the second letter is much more like i than s.
6. barbaricum: or barbari cum?
7. procurator: here merely 'agent.'
9. Fuluinos: it is scarcely possible to distinguish f here and in the same word
in line 11 from the p of imp. in line 12. For this reason the f of fatum in line 5
is marked as uncertain.
1. stationem: it is difficult to extract anything intelligible from the last six
letters of the line; sedis or sedens can hardly be intended.
10. l. trierarchum: the accusatives in this and the following line seem to be
mistakes for ablatives.
11. scriba(m): the full stop comes after this word, which we take to be the
substantive, corresponding to tri(er)archum in line 10.
1. Fuluinos: the position of this place is not known.
12. l. Octobribus.
13. l. consulibus; consulatus is quite clearly written.

CIX. Second or third century. Bodl. M.S. Lat. class.
g. 2 (P). 4 × 4 in.

Fragment of what appears to be a carpenter's account. It is written
in a rather stiff broad cursive. On the verso are parts of two columns in
Greek, the hand of which supplies an approximate date.
The following document seems to be part of a receipt for certain sums of money in the payment of which the Equites promoti of some legion were interested. It is possibly similar in character to the three receipts of the actuary Sergius in the Vienna Museum described in the Führer (Nos. 519–521) as being ‘übergelieferte Heeresbedürfnisse.’

Except for the division of words and the distinction of capital initials for proper names, the text is printed as it stands. About sixteen letters seem to be lost at the beginning of each line.

? equit[i]bus promotis dd mDiocletiani et Ma[xi]-

miān[i augg] et
Constantii et Maximiani] nobilissimorum Caesarum ag . . .

[. .] . . . . . . . .

[entum uiginti ex d[i]e septimum K[al]
Januar[i]las
2nd hand.]. date fidei num HS o[c]t[ogentum ui-
g[inti] . . . . . ti
The following document seems to be part of a receipt for certain sums of money in the payment of which the *Equites promoti* of some legion were interested. It is possibly similar in character to the three receipts of the actuary Sergius in the Vienna Museum described in the *Führer* (Nos. 519–521) as being ‘übergelieferte Heeresbedürfnisse.’

Except for the division of words and the distinction of capital initials for proper names, the text is printed as it stands. About sixteen letters seem to be lost at the beginning of each line.

? equitjibus promotis dd m in Diocletiani et Ma[x]i-
\[mi\]an[\(i\) augg] et
\[Constantii et Maximiani\] nobilissimorum Caesarum ag . . .
[. .] . .[. . . . .] . . i
\[\entum uiginti\] ex d[i]e septimum K[al]
Ianuar[i]as
2nd hand. \[. date fide\(i\) num HS oc[t] bogentum ui-
\[g\(i\)nti\] . . . . . . . .

CX. *Plate V.* 293 A.D. *Brit. Mus. Pap.* DCCXXXI.

\[4\frac{3}{4} \times 5 \text{ in.}\]

...
5]... uus II equas et qua(dring]enti decem
ta[...].m...[.] sui
Diocletiano Aug V et] Maximiano Aug IIII Coss dece-
rente Marciano a[ct]uario ... VI.

reperimus.

The last letter of the line looks more like s than t; es however would be very
difficult here, and c[o]s which might be read, is no less unsuitable, unless indeed
it be intended for the first syllable of Constantii. But in that case we should not
expect so much blank space after it.

2. Constantius and Maximianus were made Caesars in this year.


ex die septimum: diem was perhaps intended. The loss of final m is
common in documents of this class; cf. cviii. 9, &c. For the omission of a. d.
after ex in dates, cf. the Latin military roll at Berlin (Ephem. Epigr. vii. p. 456 ff.)

4. num: i.e. nummorum. l. oetingentum.

5. l. decernente. The character before VI may conceivably be X or X (the
sign for denarius); but it is not much like either.

VI. DOCUMENTS RELATING TO THE
CHRISTIAN CHURCH

CXI. Fifth or sixth century. Bodl. MS. Gr. th. d. 2 (P).

\[11\frac{1}{2} \times 5\frac{3}{4} \text{ in.}\]

Inventory of property belonging to the church of Apa Psoius in the
village of Ibion, and entrusted to the keeping of John, 'presbyter and
steward.' The list, we learn from the verso, was made by the arch-
deacon Elias. For the explanation of several of its numerous technical
terms the editors are indebted to the Rev. F. E. Brightman.

The division into two columns is that of the papyrus.
DOCUMENTS OF THE CHRISTIAN CHURCH 161

+ Ἀναγρ[α]φή τῶν ἁγίων κείμηλιθων καὶ ἐπέρων σκεύων τῆς ἁγίας ἐκκλησίας ἢπα Ψ[ο]ιου κόμης Ιβζωνος παραδοθέντων τῷ εὐλαβεστάτῳ Ἰωάννῃ πρ(εσβυτέρε) καὶ οἰκ(ονόμῳ) Χωλακ ιε // ιγ ινθικτίονος, οὔτ(ος)

5 ποτήρ(α) ἀργυρ(α) ζ. μάκαιρ(α) α.  
ξέστης(ης) ἀργυρ(οῦς) α. κραβάκτη(ινων) α.  
καταπετάσμ(α) τα β. μαγίς ξυλ(ίνη) α.  
ῥάβδος σιδηρ(α) α. τυλάρα(ια) δερμάτ(ινα) β.  
ὀμοί(ως) μικρ(ά) α. θυίαν α.  

10 τράπεζ(α) μαρμαρ(α) α. καθέδρ(α) ξύλ(ων) γ.  
τρίσποις χαλκ(οῦς) τῆς τραπέζ(ῆς) ζηθ.  
σεμψέλλ(ια) β.  
μαμτ(άρια) λινά τῆς τραπέζ(ῆς) κγ.  
ἰοτ( ) τρινψ(αυτόν) α.  
μαμτ(άρια) ἵρεινα ε. ἀπαισθήκ(η) α.  
οὐaternity σ.  

15 ὀμοί(ως) παλαι(δ) α.  
οὐθηλάρ(ιον) ἵρειν(όν) κρεμ(αστον) α.  
στρώμ(α) κρεμαστ(ην) α.  
λυχνία χαλκ(αί) δ.  
λυχνία σιδηρ(αί) β.  

20 βωδός χαλκ(οῦς) α.  
βομός χαλκ(οῦς) α.  
λέβης χαλκ(οῦς) α.  
κοκκούμ(οιον) χαλκ(οῦν) α.  
λοιτήρ(α) χαλκ(α) β.  

25 Χειρολυχι(ή) β, μυξ(αί) γ.  
πλοιάρ(α) χαλκ(α) δ, μυξ(αί) δ.  
βιβλία δερμάτ(η) κα.  
ὀμοί(ως) χαρτία γ.  
κοτύλ(η) α.  

30 κύαθ(ος) α.

M
On the verso

di' ἐμοῦ Ἡλίου αἰεὶδιακόνον ὑπὲρ τοῦ ἀγίου ἀπα Γεωργίου.

2. ιβιωνος Pap. 3. ιωαννι Pap. 20. l. βωμός. 32. l. κραβάνιον. 35. l. δύν. 37. l. συμψελλ(α). 39. l. ἄποθηκη. 40. l. λήκυδος.

2. ἀπα Ψωλον: cf. Wessely, Proleg. p. 17. He is the Abyssinian saint Betōi.
κόμη ἰβιωνος: cf. B. U. 91. 4; 328. i. 29, &c.

6. ξίστης, Mr. Brightman thinks, means ‘paten,’ though χεριβάζεστον is used for the ewer and basin with which the celebrant washes his hands (see e. g. Εὐχολόγιον τὸ μέγα, the ordination of a sub-deacon). As illustrating the fact of there being three chalices to one ἀρτ. the Egyptian Liturgy of St. Mark, in the officery prayer, is exceptional in alluding to a number of chalices (Brightman, Lit. East. and West. p. 124, ἐπὶ τοῦ ἠρτοῦ τούτον καί ἐπὶ τὰ πονήμα ταῦτα).

7. κατασκάθαμα: either hangings of the altar canopy, or curtains in front of the sanctuary.

8. ῥάβδος: probably the οἰρλάδυρα, or curtains over the central door of the sanctuary (line 14), were hung on this; the ῥάβδος μικρά may have been used for the καταπετάσματα already mentioned or the velarium of line 16.

10. τράπεζα: the slab of the altar which was supported by the τρύπους (line 11) and perhaps the βωμός (lines 20, 21). Cf. Pollux, Onom. x. § 81 καὶ μέν καὶ τὰ ἐπιστήμημα τοὺς τρύπους τράπεζας καλοῦσι καὶ μαγιάς.

12. μαμπάρια: i. e. μαμπάρια; cf. the form μαμπάρος, Chrys. Homil. de Circo. The μαμπαρία are probably the linen cloths covering the altar, while the μαμπάρια, Mr. Brightman suggests, may be the veils with which the oblation is covered. ΜΑΠΠΑ is the general Coptic word for the coverings of the paten and chalice.

14. οἰρλάδυρα: on this word (now by mistake βημάδυρα, and used of the door itself, not of the curtain) see Ducange, Descrip. S. Sophiae, 72 (Migne, P. G. lxxxvi. 2233), and Gloss. inf. Lat. s. v. velothyrum. Velum was adopted in Hebrew for the veil covering the ark of the sacred rolls (Edersheim, Life and Times, i. p. 436); in Greek for the veil of the sanctuary (St. Athan. Hist. Arian. 56); in Syriac in the same sense (Brightman, Lit. East. and West. p. 268).

17. στρώμα κρεμαστῶν: this seems probably this and the velarium of the previous line were part of the decoration of the Episcopal throne.

20. βωμός: if, as seems probably, the writer intended βαμός, this item is repeated in the next line by mistake.

22. λέβης is probably the basin for the handwashing; cf. note on line 6.

23. κακοκύπων: cicum; a cicumellum argentum figures in the list of property handed over by Paulus bishop of Cirta to Felix the curator reipublicae (Baronio, Annales Eccles. an. 303, xii).

24. λουτρόν is used for a baptismal font in adv. Constant. Caball. among the works of St John of Damascus (Migne, P. G. xcv. 325 d), and in Samonas of Gaza, Disc. latio (Migne, P. G. cx. 829 c).

26. πότ. ia: evidently lamps of some kind, as they were provided with μύκα; but the word is new in this signification.
29 and 30. κοίλη and κύαθος may be the vessels in which the wine and the water respectively are brought for the preparation of the chalice.

31. μάχαιρα: this may be what was in after times called λόγγη, the lance for the preparation of the bread. But there seems to be no other evidence for its use so early: St. Theodore the Studite, Adv. Iconomach. i. (Migne, P. G. xcix. 489 b) is apparently the oldest known reference; and anyhow it is doubtful whether a purely Byzantine instrument would be used so early in Egypt.

32. κραβσίον: κραβσίας is used of a bier by Cedrenus, Justinian. an. 31 τοῖς κ. τῶν ἐκκλησίων (Migne, P. G. cxxi. 736 c); cf. κραβσίαι in the same sense in Chron. Paschal. an. 605 (ib. xcii. 976 a) and Jo. Malal. Chronograph. xvi (ed. Bonn, p. 397) and xvii (ib. p. 436).

33. μαγεία here is more likely to be equivalent to μάγευμα than a synonym for τραπέζα; cf. note on line 10.

37. συμβεβλαία: subsellia, the seats of the presbyters along the curve of the apse, on each side of the throne; cf. St. Athan. Hist. Arian. 56 (I. 378 b) οἱ χριστομάχοι ἀρσάσαντες τὰ συμβεβλαία καὶ τὸν θρόνον καὶ τὴν τράπεζαν.

38. ιόν ( _ ): the second letter might be ι, the third γ or υ.

CXII. 577 A.D. (?) Brit. Mus. Pap. DCCXXIX.

8½ x 13½ in.

This papyrus, which is carefully written in a fine uncial hand of the later Byzantine period, contains the conclusion of a Festal Epistle fixing the date of Easter, addressed by a Patriarch of Alexandria to the Egyptian Churches. The important privilege of appointing the date of Easter was conceded to the Bishops of Alexandria by the Council of Nicaea, no doubt owing to the traditional superiority of Egyptian astronomical calculations. Several of the Festal Epistles of St. Athanasius and St. Cyril have been preserved, and show that the occasion was used by the Bishop or Patriarch for delivering a homily, generally of considerable length. It is probable that in the present papyrus we have but a small portion of the whole document.

The papyrus begins (lines 1–9) with a long quotation which has been identified by Mr. C. H. Turner as the beginning of St. Cyril's Commentary on St. John xix. 28; at its close (lines 9–11) the writer excuses himself from pursuing the subject further. The passage from St. Cyril for its emphasis on the reality of Christ's sufferings seems to have been
often appealed to both by the orthodox against the Monophysites and by the more moderate against the extreme representatives of Monophysitism itself: see the references to the Third Council of Constantinople and to Severus of Antioch given in Pusey's edition of St. Cyril, *ad loc.*

There follow (lines 12–16) the regulations about Easter. The beginning of the Lenten fast is fixed for Phamenoth 19 (March 15), that of Holy Week for Pharmouthi 24 (April 19), while the fast is to be ended on Pharmouthi 29 late in the evening, Easter Day being fixed for the next day (Pharmouthi 30 = April 25). The letter concludes with pious aspirations for the subjection of certain 'enemies' (lines 16–18), the peace and unity of the whole Church (lines 18–20), and a doxology (lines 21–22).

In spite of the loss of the beginning, there is fortunately enough evidence to fix the date of the papyrus, at any rate within narrow limits. The occurrence of a quotation from St. Cyril affords a *terminus a quo,* and the fact of Easter Day falling on April 25 limits the choice to the three dates, 482, 577, and 672, the next occasion of this Easter, 919, being too late on all grounds to be possible. Of these 482 may safely be rejected on palaeographical grounds. The writing of the papyrus is very similar to that of the Codex Marchalianus; and though the dating of Byzantine uncial is still extremely precarious, there are no grounds for attributing this type of hand to so early a period as the fifth century. It is of course possible that this may be a copy of an earlier document. But unless the later dates are on internal grounds unlikely, there is no need to fall back upon this supposition.

Alone, the evidence of the handwriting would perhaps be more in favour of 672 than 577. No argument for either date can be drawn from the passage (lines 16–18) mentioning 'the subjection of our enemies to the kings.' In 672 the Saracens were pursuing their victorious course and even organizing the expedition against Constantinople; in 577 the Lombard invasion of Italy, and on the eastern frontier the protracted war against the Persians (572–591), were in full progress. Nor does the plural *βασιλεῖς* help in deciding between the two dates. Even if it refers to two Emperors and not, as is equally possible, to the Emperor and Empress, it suits 577, when Justin II was reigning with Tiberius (see *Gr. Pap.* I. lx. 2, note), as well as 672, when Constantius IV was associated with either his brother or his son (Bury, *Hist. of the Later
Roman Empire, ii. 309). The view that 672 is the date of the papyrus is however open to a serious if not fatal objection. In that year according to our authorities there was no Orthodox Patriarch at Alexandria. Peter, the degenerate successor of Athanasius and Cyril, had taken refuge at Constantinople in 653, and for seventy-four years there were only Monophysite Patriarchs. Under these circumstances it would be difficult to account for a copy of the Festal Epistle for 672 finding its way to Egypt at all, or at any rate beyond Alexandria. On the morrow of the great Saracen invasion there can have been little or no communication with Constantinople. On the other hand, if the writer was the Monophysite Patriarch, he would hardly have used the language of prayer for the success of the Imperial arms (line 17), since loyalty to the Emperor was a mark of the orthodox Melkites or 'King's men,' while the Monophysites avenged the repression exercised against them from Constantinople by open adhesion to the Arab conquerors. This argument however is not conclusive, for the Copts have kept the prayers for the Emperor, though they have given them a new turn by inserting 'of the land' (ΝΤΕ ΠΙΚΑΣΙ).

On the whole it would seem safer not to press the meaning of the sentence about of εχθροι, but, regarding this as a conventional expression, to adopt the earlier date, 577, which has the additional advantage of being nearer to the time when the Patriarchs of Alexandria are known to have issued Festal Epistles.

The text of the papyrus is printed as it is in the original, except that words are divided.
Τῌ ΤΑ Π'ΑΝΤΑΙ ἸΣΧΥΟΝΤΙ ΘΩ ΛΟΓΩ ἈΠΟΣΤΗΧΑΙ ΚΑΙ ΤΟΥΤΟ ΤΗϹ ΕΑΥΤΟΥ ΣΑΡΚΟϹ:
ΑΑΑ ΨΩΠΕΡ ΕΦΗΚΕΝ ΠΑΘΕΙΝ ΤΑ ΕΤΕΡΑ ΠΑΧΕΙ ΚΑΙ ΤΟΥΤΟ ΚΑΤ ΕΚΟΥϹΙΟΝ ΒΟΥ-
ΑΗϹΙΝ. ΟΥΚΟΥΝ ΕΞΗΤΙ ΠΙΕΙΝ. ΕΠΕΙ ΟΥΝ ΤΑ ΕΙΡΗΜΕΝΑ ΠΡΟϹ ΑΠΟ-
ΔΙΖΙΝ ΊΚΑΝΑ
10 ΓΕΓΟΝΕΝ. ΦΟΡΤΙΚΟΝ ΤΟ ΠΕΡΙΤΤΟΝ ΤΩ ΛΟΓΩ ΠΡΟϹΘΕΙΝΑΙ ΜΗΝΚΟϹ:
ΗΔΗ ΤΟΥ ΚΑΙ-
ΡΟΥ ΚΑΛΟΥΝΤΟϹ ΗΜΑϹ ΠΡΟϹ ΤΗΝ ΠΑΡΟΥϹΑΝ ΥΠΟΘΕϹΙΝ. ΑΡΧΟ-
ΜΕΝΟΙ ΤΗϹ ΜΕΝ ΑΓΙΑϹ
ΤΕϹϹΑΡΑϹΚΟϹΤΗϹ. ΑΠΟ ΤΘ ΤΟΥ ΦΑΜΕΝΩΘ. ΜΗΝΟϹ ΚΑΤΑ ΤΑϹ ΕΥΑΓ-
ΓΕΑΙΚΑϹ ΠΑΡΑϹΟϹΙϹ
ΤΗϹ ΔΕ ΕΒΔΟΜΑΔΟϹ ΤΟΥ ΕΩΤΗΡΙΟΥ ΠΑϹΧΑ. ΑΠΟ ΚΑ ΤΟΥ ΦΑΡΜΟΥΘΙ
ΜΗΝΟϹ
ΠΕΡΙΑΥΟΜΕΝ ΤΗΝ ΝΗϹΤΕΙΑΝ ΤΗ ΚΘ ΤΟΥ ΑΥΤΟΥ ΦΑΡΜΟΥΘΙ ΜΗΝΟϹ
ΕϹΠΕΡΑ ΒΑΘΙΑ
15 ΚΑΒΒΑΤΩ. ΕΟΡΤΑΖΟΝΤΕϹ ΤΗϹ ΕΩϹΗϹ ΕΠΙΦΩϹΚΟΥϹ ΚΥΡΙΑϧ. ΣΥΝ-
ΑΠΟΝΤΟϹΕϹ ΕΦΕ-
ΞΗϹ ΚΑΙ ΤΑϹ ΕΠΤΑ ΕΒΔΟΜΑΔΑϹ ΤΗϹ ΑΓΙΑϹ ΠΕΝΤΗϹΚΟϹΤΗϹ. ΟΥΤΩ
ΓΑΡ ΗΜΩΝ ΕΟΡ-
ΤΑΖΟΝΤΩΝ. ΤΩΝ ΕΧΟΡΩΝ Η ΥΠΟΤΑΓΗ ΤΟΙϹ ΒΑϹΙΛΕΥϹΕΙ ΔΙΑ ΤΗϹ
ΥΜΩΝ ΠΡΟϹ ὅΝ
ΙΚΕΤΕΙΑϹ. ΕΥ ΟΙΔΑ ΟΤΙ ΓΕΝΗϹΕΤΑΙ ΚΑΙ ΤΗ ΚΑΘ ΗΜΑϹ ΕΚΚΛΗϹΙΑ ΤΗΝ
ΕΙΡΗΝΗΝ ΑΙΤΟΥ-
ΜΕΝΟΙϹ ΕΠΙΠΖΟΜΕΝ ΜΗΔΑΜΩϹ ΥΜΑϹ ΑΠΟΤΕΥΞΕΟϹΑΙ. ΑΛΑΑ ΚΑΙ ΕΙ
ΤΙ ΕϹΤΙΝ ΕΞ ΑΥ-
20 ΤΗϹ ΑΠΟΚΡΙΘΕΝ ΛΙΓΑΝΟΝ ΕΝ ΟΜΟΝΟΙΑ ΔΙΑ ΤΟΥ ΚΡΗ ΗΜΩΝ ΧΥ
ΚΥΝΑΦΗϹΕΤΑΙ:
ΜΕΘΟΥΤΩΝ ΩΝ ΘΩ ΚΑΙ ΠΡΙ ΕΥΝ ΑΓΙΩΝ ΠΝΗ. ΔΟΖΑ ΚΡΑΤΟϹ ΤΙΜΗ-
ΠΑΝΤΟϹ ΚΑΙ ΝΥΝ
ΚΑΙ ΑΙ ΚΑΙ ΕΙϹ ΤΟΥϹ ΑΙΩΝΑϹ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ XXX

1. St. Cyril's Commentary on St. John xix. 28 (ed. Pusey) begins Πεπήρω-
μένης ἀπάσης ἀσβεσίας ἐπὶ Χριστῷ παρὰ τῆς τῶν Ἰουδαίων ἀνατόμησες, καὶ λαοῖν ἐλλει-
ποντὸς ὀὔεδος εἰς τὸ φαίνεσθαι τελείως ἐξουσιαὶ τὴν ὑπὲρ λόγου ὅμοςτα, πάσχει τι πάλιν
ἐν τελευταίοις ἡ σφέρ θεὸς τε καὶ φυσικῶν εἰσιδέχεται κ.τ.λ. The quotation in the
papyrus shows some variations. There seems hardly room for τὴν ὑπὲρ λόγου
ὁμοςτά της end of line 1. θεὸς τε καὶ φυσικῶν is in the papyrus separated from
πάσχει and forms part of a new sentence which is not found in Pusey’s or Aubert’s text. Line 2 perhaps ended ΤΟΙΩ ΑΝΟΡΩΠΟΙΩ.
7. ΤΑ Ι[ΑΝΤΑ] Παπ.: πάντα Παυ. ΕΛΥΣΟΥΠ Παπ.: ἵώς Παυ. The quotation continues as far as ΤΙΕΙΝ in line 9, but there are no marks of quotation to lines 7, 8, 9.
8. ΕΦΗΚΕΝ Παπ.: ἐκών ἐβήκε Παυ.
ΚΑΤ Παπ.: καθ’ Παυ.

CXII (a). About the seventh century. Bodl. MS. Gr.
th. g. 6 (P). On vellum. 2¼ x 3 in.

Verse from the Psalms (I. 3), preceded by a thrice repeated Christian formula. It is written in small irregular uncial. Possibly it may have been used as a choir-slip.

+ ΧϹ ΜΑΡΙΑ ΓΕΝΝΑ ΚΑΙ + ΜΑΡΙΑ ΧϹ ΓΕΝΝΑ Κˀ ΧϹ ΜΑΡΙΑ ΓΕΝΝΑ Κˀ ΕΣΤΕ ΦΟϹ ΤΟ ΕΥΛΟΝ ΤΟ ΠΕΦΥΤΕΥ-
  ΜΕΝΟΝ ΠΑΡΑ ΤΑΚ ΔΟΙΞΟΤΟΥϹ ΤΩΝ ΎΤΑ-
  ΤΩΝ Ο ΤΩΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΔΟΕΙ ΕΝ
5 ΚˀΡΟ ΑΥΤΟΥ Κˀ ΤΟ ΦΥΛΛΟΝ ΑΥΤΟΥ ΟΥΚ Α-
  ΠΟΡΗΕΙϹΕΤˀ + Β/ αχλω

1. 1. X(PICTO)N. It is just possible that this line contains the explanation of the letters χμγ, occasionally found at the beginning or end of papyri; cf. note on c. 23.
2 ff. The verse in Cod. Vat. runs:—καὶ ἵστατι ὡς τὸ ἐνοῦν τὸ πεφυτεύμενον παρὰ τοὺς
  διεξόδους τῶν ἱδίων, ὥ τὸν καρπὸν αὐτοῦ ἤστη ἐν καρπῷ αὐτοῦ καὶ τὸ φύλλον αὐτοῦ ὦκ
  ἀπορρυῆται.
6. The letters after the cross are written rather above the rest of the line; below are six more crosses, and beneath them is what looks like APSAVT in Latin capitals turned upside down.

CXIII. On vellum. Eighth or ninth century.
Bodl. MS. Gr. th. e. 4 (P). 7 in. sq.

For the introduction and notes to this document we are indebted to the Rev. F. E. Brightman, who has also helped largely in the reconstruction of the text. Our own remarks are enclosed in square brackets.
Vellum leaf containing part of a deacon’s ekteue or litany, probably a Diptych, belonging to the Coptic rite and commemorating the Blessed Virgin, two Archangels, the Councils, the Church, the sitting archbishop (i.e. probably the Patriarch of Alexandria) and bishop, SS. John the Baptist and Stephen, the offerers, the celebrant, and the founders of the great sees, and breaking off in the course of the commemoration of the Twelve Apostles. It is in Coptic Greek, much corrupted in transmission and apparently written by a scribe who did not understand it. Its Coptic and Monophysite character is clear from the occasional use of † for Τ and ΐ for the breathings, from the constant insertion of the Coptic case-prefix Ν, from the use of ΑΒΒΑ and ΝΙΜ, and from the commemoration of the Patriarch Dioscorus. It may be compared with the fragments published by Giorgi in Fragmentum evang. S. Ioannis graecocoptothebaicum, Rome, 1789, pp. 353–366, and with the formulae of the present Coptic rite in the Deacons and Readers’ Manual, Cairo, 1887, especially pp. 90 sqq. The order of its commemorations is exceptional and at some points the text is almost unintelligible.

[The scribe began by inserting dots frequently after words or syllables and over Ι and Χ, but they become much rarer towards the end. We give first a copy of the original as it stands, then the reconstruction, marking the doubtful places with an obelus.]

\[
\text{ΤΩΝ} \quad \text{ΜΙΑΝΤΩΝ}.
\]

\[
\text{ΤΟΥ} \quad \text{ΚΑΙΤΑ} \quad \text{ΝΗΡΗ} \quad \text{ΤΟΥ} \quad \text{ΚΑΙΝΗΝΤΩΕΙΚΑΙ} \quad \text{ΤΑΠ}.
\]

\[
\text{ΚΑΙ} \quad \text{ΤΟΥ} \quad \text{ΑΡΧΙΓΓΕ}.
\]

\[
\text{ΑΟΥ} \text{ΜΗΤΕ} \quad \text{ΡΟΥΧΥ} \quad \text{ΜΑΡΙΑ} \quad \text{ΚΑΙ} \quad \text{ΤΟΥ} \quad \text{ΑΡΧΙΓΓΕ}.
\]

\[
\text{ΜΙΧΑΗΛ} \quad \text{ΚΕ} \quad \text{ΓΑΥ} \quad \text{ΡΗΑ} \quad \text{ΤΟΥ} \quad \text{ΚΥ} \quad \text{ΔΕ} \quad \text{ΘΩΜΗΝ}.
\]

\[
\text{ΑΚΗΝΩ} \quad \text{ΔΩΣ} \quad \text{ΕΙ} \quad \text{ΚΩΣ} \quad \text{TΑΝΤ} \quad \text{ΝΟΥ} \quad \text{ΝΩΛΙΣ} \quad \text{ΡΝ}.
\]

\[
\text{ΕΦΕ} \quad \text{ΧΩΝ} \quad \text{ΧΝ} \quad \text{ΕΝΕΡΚΑΙΑ} \quad \text{ΤΗΝ} \quad \text{ΚΙΡΙΑ} \quad \text{ΑΟΥ}.
\]

\[
\text{ΚΕ} \quad \text{ΟΥ} \quad \text{ΚΕ} \quad \text{ΡΟΥ} \quad \text{ΜΕΤΑΤΩΝ} \quad \text{ΤΡΥ} \quad \text{ΤΩΣ} \quad \text{ΚΑΙ} \quad \text{ΕΥ} \quad \text{ΛΟΓΙ} \quad \text{ΜΗ} \quad \text{ΝΩΝ} \quad \text{ΥΜ} \quad \text{ΜΑ} \quad \text{ΜΟΥ} \quad \text{ΧΩΣΕΥ}.
\]

\[
\text{ΧΗΣ} \quad \text{ΚΑΙΤΕΡΕΣΙ} \quad \text{ΤΗ} \quad \text{ΤΗ} \quad \text{ΠΑΝ} \quad \text{ΤΗ} \quad \text{ΑΥ} \quad \text{ΤΗΝ}.
\]

\[
\text{ΕΚΕΡΙΣ} \quad \text{ΕΙΟΕ} \quad \text{ΕΜΠΑΡΡΟΥΙ} \quad \text{Α} \quad \text{ΕΠΕΛ} \quad \text{ΛΗΣ} \quad \text{ΑΚ}.
\]

\[
\text{ΘΩΜΗΝ} \quad \text{ΜΟΥ} \quad \text{ΑΥΤΩΝ} \quad \text{ΚΙΡΙΟΥ} \quad \text{ΑΙ}.
\]

\[
\text{ΘΩΜΜΗΝ}.
\]
On the verso

ΘΗΝΟΥ· ΚΥΜΑΡΤΕ[Ρ]· ΟΥ· ΚΥΤΟΥΚΙ[ΡΙΟΥΣΤΕΦΑΝΟΥ]
ΠΡΩΤΩ· Τ· ΙΩΑΚΙΝΟΥ· ΚΕΠΡΩΤΩΜΑΗΡΕΟΥ
ΚΕΠΑΝΤΩΝΤΩΝΑΓΙΟΥ· ΓΕΑΝ[Η]ΕΙΜΥΣΕ[ΩΣ]ΤΩΝΠ
ΡΩΣΤΗΡΕ[ΝΤΩΝ]· ΤΑΤΩΡΕΑΘΗΣΕΜΟΥΤΟΥ
ΠΡΕΣΒΥΤΕΡΟΥ· ΣΤ· ΚΕΠΑ· ΧΗ ΤΗΣ· ΕΚΛΕΙΠΙΑΚ
ΩΡΟΘΩΝΤΩΝΤΟΥΓΡΙΝΙΟΥ· ΤΕΕΙΘΩΜΗΝ

ΚΥΤΟΥΑΓΙΟΥΠΕΤΡΟΥΠΡΩΤΟΥΑΠΩΧΣΤΩΛΟΥΓΕ
ΠΡΩΤΩΑΡΧΗΠΙΤΙΚΩΠΟΥΧΡΙΣΤΩΝ· ΟΥΝΚΙ

ΜΙΘΕΝΤΩΝΔΠΛΩΛΕΥΩΓΡΩΜΗ· ΚΕΤΟΥΑΓΙ
ΟΥΑΒΑΙΟΥ· ΑΝΝΟΥΑΠΩΧΣΤΩΛΟΥΚΕΙΟΝΚΕ
ΛΙΣΤΟΥΠΑΡΘΝΟΥΑΡΧΗΠΙΤΙΚΩΠΟΥΗΤΗΣΠΩ
ΛΕΥΩθΘΕΚΣΚΕΡΙΣΜΑΚΑΡΙΩΝΑΒΑΛΟΥ
ΚΑΝΑΠΩΧΣΤΩΛΟΥΚΕΑΡΧΗΠΙΤΙΚΩΠΟΥΗΝ

ΧΡΙΣΤΩΝΟΥ· ΚΙΜΙΘΕΝΤΩΝΔΠΛΩΛΕΥΩC
ΑΛΕΞΑΝΤΡΙΚΕΤΟΥΑΚΙΟΥΑΒΑΜΑΡΚΟΥ·
ΑΠΩΧΣΤΩΛΟΥΚΕΙΟΥΑΝΚΕΛΙΣΤΟΥ· ΚΕΑΡ
ΧΡΗΠΙΤΙΚΟΝΟΥΚΙΜΙΘΕΝΤΩΝΔΠΛΩΛΕΥ
ΩΣΑΛΕΞΑΝΤΡΙΑ· ΚΥ· ΤΕΕΙΘΩΜΗΝ· ΥΠΕΡ

ΤΩΝΤΗΝΤΗΚΕΑΠΩΧΣΤΩΛΟΝΟΙΩΝΩΝ· Ω[ΝΟΜ]
ΑΣΠΕΤΡΟΥΑΝΤΡΙΑΤΕΛΟΦΩΝΑΥΤΟΥ
ΙΑΚΩΒΟΒΡΟΥOΥΗΓΕΒΕΔΑΙΟΥΚΑΙΙΟΥ[Ἀ]
ΝΟΥΑΣΕΛΦΟ[ΓΑΟΥΤΟΥ]

[Περὶ τῆς προσβελίας καὶ ἱκετείας τῆς ἀσπίδου [δεσποίνης] τῶν ἀπάντων.

[Περὶ τῆς προσβελίας τῆς ἁγίας καὶ παναχράντου καὶ παναρέτου καὶ ἐνδόξου ἀειπαρβενοῦ, μητρὸς Χριστοῦ Μαρίας καὶ τοῦ ἀρχαγγέλου] Μιχαήλ καὶ Γαβριήλ τοῦ Κυρίου δεσδώμεν.
'Ετι καὶ εξαιρέτως τῶν εὐλογημένων τριῶν συνόδων ἐν Κωνσταντινουπόλει μν', (ἐν) 'Εφέσῳ συ', † ἐν Νικαίᾳ τις †, Κυρίλλου καὶ Διοσκόρου μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὀμονών, ὡς εὐχαίς καὶ προσβελαίς ταῖς πάντων αὐτῶν † χαρίσηται ἡμῖν παρρησίαν ἐπ' ἐλεύθερα (τοῦ) † ἁγίου καὶ δικαίου, τοῦ Κυρίου δεσδόμενον.


Καὶ τοῦ ἁγίου Πέτρου πρώτου ἀποστόλου καὶ πρῶτου ἁρχιεπισκόπου Χριστοῦ ἐγκομιμηθέντος τῆς πόλεως Ῥώμης, καὶ τοῦ ἁγίου ἀββᾶ Ἰωάννου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἁρχιεπισκόπου τῆς πόλεως Ἐφέσου, καὶ τρισμακαρίου ἀββᾶ Δούκα ἀποστόλου καὶ ἁρχιεπισκόπου ἐν Χριστῷ ἐγκομιμηθέντος τῆς πόλεως Ἀλεξάνδρειας, καὶ τοῦ ἁγίου ἀββᾶ Μάρκου ἀποστόλου καὶ εὐαγγελιστοῦ καὶ ἁρχιεπισκόπου κομηθέντος τῆς πόλεως Ἀλεξάνδρειας, τοῦ Κυρίου δεσδόμενον.

'Τερ πῶν δῶδεκα ἀποστόλων Σύμωνος ὡν ἀνόμιατος Πέτρον, Ἀνδρέα ἅδελφος α[υτοῦ], Ἰακώβου υἱὸν Ζεβεδαίου καὶ Ἰωάν' γου ἅδελφου αὐτοῦ).

1. For πρί, in the place of the more usual ἐπίρ, cf. line 10 and Giorgi’s fragments.
2. ‘The Lady of us all’ is Coptic and Abyssinian, and is perhaps not otherwise used; ἡ δεσπόινα ἡμῶν is the ordinary Greek form. The duplication of the commemoration of the Virgin is curious. [DESPOiNS1, to be got into the lacuna, must have contracted. † I. τῶν ματέων.]
3. ‘Ερι is very uncertain, but it is a common form. [The remains of the letter before A are more like B than anything else.] Perhaps τῶν ἑξαιρέτων καὶ should be read, as ‘especially’ after the preceding paragraph is strange.
5. ‘The 318 in Nicaea’: the ordinary form of commemoration; but the correction is very questionable, and the position after Ephesus would be very difficult to account for. It may be ἑνεργηθή τῇ, in which case line 10 must contain a participle such as συνηγμένων, ‘the Councils assembled by the exertions of Cyril
and Dioscorus’; and then the Ephesine Council must be the Latrocinium of 449 A.D. at which Dioscorus presided and 128 bishops sat. To account for ‘the three Councils,’ if the emendation above is not accepted, either Nicæa must have dropped out before Constantinople, or it must be intended to include the two Ephesine Councils of 431 and 449 in the single mention of Ephesus.

11. YMMAMOY: cf. AMMANIA for Ὑμμοιας in line 16.
13. The reconstruction of this line is very doubtful; χαρίσματα is not quite probable since κ and θ are not elsewhere in the MS. confounded with χ and τ. ἔλεος (τοῦ) ἁγίου καὶ δίκαιου is a combination of the phraseology of Acts vii. 5 and iii. 14; and ἐλεος is used of the Second Advent (in place of the more usual παροιμία) in the Egyptian Liturgy of St. Gregory (Renaudot, Liturg. orient. collect. i. p. 67, ed. 1847). [The first A of ὙΠΕΛΑΗΣ may also be read as Χ.]
18. ABBA is the ordinary title of bishops and monastic saints in Coptic commemorations, but this formal use of it is apparently not found in Orthodox Egyptian Greek.

NIM i.e. ‘so and so,’ is generally substituted for the Byzantine ὅ δείω in the Greek passages of the Coptic rite; but the latter is sometimes retained, cf. line 26 and Denzinger, Ritus orient. i. p. 257.

19–20. The common Coptic form of commemoration for the archbishop and the bishop. The abrupt insertion of the commemoration of the living prelates before St. John Baptist, &c., is unusual.

26. Cf. note on line 18. πάσης τῆς ἐκκλησίας may be a corruption of πάσης ἐκκλησίας: see Lit. East. and West. i. pp. 332, 336.

30 ff. This paragraph is remarkable; it is really a commemoration of the sees rather than of their founders, since otherwise there is no reason for the selection of these four ‘apostles’; yet the order is so far determined by the rank of their founders that Ephesus takes precedence of Alexandria. The assignment of St. Luke to Alexandria is extraordinary and unexampled, and the precedence given to him over St. Mark is curious. ‘Alexandria’ in line 36 may be a mistake for ‘Antioch’; but even so, though St. Luke is regarded as Antiochene by origin, the traditional connexions of his later life are with Greece, and the precedence of Antioch over Alexandria would be difficult to explain.

40. Ω[ΝΟΜ]ΑΕ(Ε): cf. St. Luke vi. 14; if the reconstruction is right, οὐ seems to have been omitted owing to homoioteleuton, since there is hardly room for Ω[ΝΩΝΟΜ].
INDICES

I. NEW LITERARY FRAGMENTS.

Numbers in heavier type are those of the papyri; square brackets indicate columns.

γάβαλιν 7 (δ), Fr. 5. 6.
γάθος 8 (δ), Fr. 2. 3.
ακοινός, αέχων 8 (δ), Fr. 2. 2.
άλυγα, 5, Fr. 2. 3.
δέλασσωμι 8 (α), Fr. 1. 9.
αμύλασθαι, ἡμᾶληι 7 (α), Fr. 2. 10.
ἀμφικ 6 (α), Fr. 2. 11.
ἀνήρ 1 (α), Fr. 1. 3; 7 (α) 1.
ἀναια 8 (δ), Fr. 1 [1] 4.
ἀντιφέων 8 (α), Fr. 1. 4.
ἀπάντη 8 (α), Fr. 1 [1] 1.
ἀποκεφαλι 8 (α), Fr. 2. 8.
ἀρίστημε 12. 5.
ἀριστερος 7 (δ), Fr. 1 [1] 1.
ἀριστείς 8 (α), Fr. 3. 4.
ἀστυ 5, Fr. 1. 5.
ἀτέρ 5, Fr. 1. 3.
ἀθη 5, Fr. 1. 3.
ἀυγή 8 (α), Fr. 1. 3.

βαῖνων, βάζεις 5, Fr. 1. 4.
βαλλει 6 (ε), Fr. 2. 5.
βουλείον 12. 3 (schol.).


γίγνεσθαι 7 (δ), Fr. 1 [1] 2, Fr. 6. 12.
γλαφρος 7 (α) 12.

δακρύειν 7 (δ), Fr. 3. 7, Fr. 6. 10.

δαρβάς 8 (α), Fr. 1. 6.
δεξιός 1 (α), Fr. 1. 6; 7 (δ), Fr. 1 [1] 2, 9.

dεσποινα 8 (α), Fr. 1. 9.

dίανω 7 (α) 6.

dιδόναι, δόσω 6 (α), Fr. 1. 15; (ε), Fr. 1. 3.

dοίχεις 7 (δ), Fr. 1 [1] 8.

dιθραμμός 7 (α) 5.

dικαλολογικός 7 (α) 10.

dικαίος 6 (ε), Fr. 2. 7.

dικαίος (α) 8 (α), Fr. 1. 2.

dικαστής 7 (δ), Fr. 1 [1] 3.

dίωμα 6 (α), Fr. 1. 3; 11 [1] 17.

eἰς 8 (δ), Fr. 2. 1.
eἰπειρε 6 (α), Fr. 1. 6.

eἰφυνείς 8 (α), Fr. 2. 2.

eἰλθε 8 (δ), Fr. 2. 3, 6.
eἰμπληθε 7 (α) 11.

eἰμπλαύν 1 (α), Fr. 1. 5.
eἰσαλίνης, εἰς, εἰσιν. 7 (α) 11.

eἰδάλινων 6 (α), Fr. 1. 3.

INDICES

μέλεσι 8 (α), Φρ. 2. 1.
μίππω 7 (α) 5.
μητρών 12. 4.
μικράς 8 (δ), Φρ. 2. 5.
μύκης 6 (β) 16.
μάνος 6 (δ) 6: (c), Φρ. 2. 3; 13 [1] 17.
μύχυλα 6 (α), Φρ. 1. 7.

νέτερος 8 (α), Φρ. 1. 3.
νηδί 7 (α) 2.

ακαίν 8 (δ), Φρ. 2. 3.
νός 8 (α), Φρ. 1. 3.

εστάς 12. 8.
εύφορ 6 (α), Φρ. 2. 9.

αίκης 12. 5 (schol.).
Οισία (?) 8 (δ), Φρ. 1 [1] 5.
υδανός 5, Φρ. 2. 2.
όμιος 6 (c), Φρ. 1. 1.
οραστήρας 6 (α), Φρ. 1. 2.

ονόμα 8 (δ), Φρ. 2. 2.
οίχες 6 (α), Φρ. 2. 6.

όραν 6 (α), Φρ. 2. 11, Φρ. 4. 3; 7 (α) 4.
οτοσυντοσοτάτα 6 (α), Φρ. 4. 2.
ού μήν ἄλλα 7 (α) 14.
οἰσία 6 (α), Φρ. 3. 1.

πάθος 7 (δ), Φρ. 5. 7.
παίς 5, Φρ. 2. 4.
παλαι 6 (c), Φρ. 2. 1.
παντάπασα 7 (α) 14.

πάροιθη 6 (α), Φρ. 1. 14.
πατεύεις 6 (δ) 8.

πλευράν 6 (α), Φρ. 1. 4.
πυλλάκες 6 (δ) 17; 7 (δ), Φρ. 1 [1] 5.
πολύς 6 (δ) 5; 11 [1] 2; 12. 2; 13 [1] 2.
πυλωτήνους 6 (α), Φρ. 1. 5.

έπειδή 11 [1] 8, 10.
ἐρμηκαόμενος, ἐπελυκαόμενος 6 (c), Φρ. 1. 5; ἡλ' 12. 5.


έφθασες 7 (α) 2.

έφθασε 8 (δ), Φρ. 2. 1.

έφθασες 7 (α) 1.


ἐπεί τις 7 (α) 19.
ἐπιεύχρης 7 (α) 9, Φρ. 6. 5; 12. 5 (schol.).


ζυγόν 6 (α), Φρ. 3. 3.

ζηδών 1 (α), Φρ. 1. 5; 7 (α) 9.


θαυμάσεις 7 (δ), Φρ. 5. 9.


κακία 7 (α) 7.

κακόν 1 (α), Φρ. 1. 4; 6 (δ) 15, (c), Φρ. 1. 3.

κακοῦμενος 12. 3.


καταστήστηκε, καταστήστηκε 6 (α), Φρ. 1. 8.

καθάρισας 8 (α), Φρ. 2. 7.

κλωφί 1 (δ) 1] 2.

κόρη 6 (α), Φρ. 1. 11; 8 (δ), Φρ. 1 [1] 3.

κούλιος 7 (α) 13.


λαλεῖν 12. 1.


λυμπάνειν 6 (c), Φρ. 2. 4.

λόγος 6 (α), Φρ. 3. 2.


μάλλινος 6 (α), Φρ. 2. 4.

μανία 6 (α), Φρ. 1. 1.

μαθητῆς 1 (α), Φρ. 1. 2.

μαγά 1 (α), Φρ. 1. 4; 11 [1] 2, 13.

μεγαθυμίνιος 1 (δ) 1] 3.

μετακινήθης 7 (α) 13.
II. KINGS AND EMPERORS. (See also III.)

Euergetes II.


Cleopatra III and Soter II.

INDICES

CLEOPATRA III and ALEXANDER I.

μακελεβρωτοι κλοσ. και Πτολ. ἐπικαλουμένων Ἀλεξάνδρου τοῦ νεόν θεῶν φαλομ., ἄτος ἴα το και δύοναυ 23 (α) [2] 1. ἄτος ἴα το και δύοναυ 23 (α) [1] 1; 25. 10. ἄτος βὰ το και ἴανων 24. 1. ἤγ το και δέκατον ἄτος 24. 15; 28. 11; 31. 1. ἄτος ιδ το και ια 25. 1. ἄτος ιε το και ἴβ 26. 1; 27. 1, 10; 28. 1; 30. 11. ἄτος ἴα το και ἴγ 29. 1; 30. 1; 32. 12.

ALEXANDER I and BERENICE.

μακελ. Πτολ. τοῦ ἐπικαὐ. Ἀλεξ. και Βερενίκης τῆς ἀδελφῆς θεῶν φαλομ., ἄτος ἴα 35. 1.

(.not named) ἄτος ἴα 33. 1. ἄτος ἴα 34. 1. ἄτος ἴβ 36. 22.

BERENICE III and ALEXANDER II (?).

(.not named) ἄτος βὰ το και α ἄτος 38. 22.

NEOS DIONYSUS (?).

(not named) ἄτος β 39. 1, 7.

CLAUDIUS.

Τιφέρων Κλαύδιος Καυσ. Σεβαστὸς Γερμανικὸς Αὐτοκρ., ἄτος ζ 41. 7, 27.

DOMITIAN.

Αὐτοκρ. Καυσ. Δομιτιανὸς Σεβαστὸς Γερμανικός, ἄτος ζ 42. 5, 8. ἄτος ια 43. 4.

TRAJAN.

Τραιανὸς Καίσαρ ὁ κύριος, ἄτος γ 44. 6.

Αὐτ. Καυσ. Νέρωνας Τραίαν. Σεβ., ἄτος τέκταρτον 44. 14.

θεός Τραιανὸς, ἄτος ζ 49. 7, 12.

HADRIAN.

'Αδριανὸς Καυσ. ὁ κυρ., ἄτος κα 45. 10, 14, 16, 19. ἄτος κα 45 (α) 10.

'Αδριανὸς ὁ κύριος, ἄτος κα 45 (α) 14, 15.

Αὐτ. Καυσ. Τίτος Αλίπος 'Αδρ. Σεβ., ἄτος κα 46. 2.

θεός 'Αδριανὸς, β καί ἴα 49. 8, 10, 11.

ANTONINUS PIUS.

Αὐτ. Καυσ. Τίτ. Αὐτ. 'Αντ. Σεβ. Ἐκσέβησ, ἄτος β 46 (α) 15. ἄτος γ 47. 1.

ἔτος δ 43. 5. ἄτος ζ 51. 1. ἄτος κα 53 (α) 1.

'Αντωνῖνος Καυσ. ὁ κυρ., ἄτος ε 49. 5, 16; 50 (α) 6. ἄτος β 50 (δ) 4. ἄτος κα 50 (ε) 4. ἄτος ια 54. 1.

θεὸς Άλιπος 'Αντωνῖνος, κα ἄτος 55. 8.

MARKUS ACRELIUS and VERUS.

Αὐτ. Καυσ. Μαρ. Λυρ. 'Αντ. Σεβ. καὶ Αὐτ. Καυσ. Λουκ. Λύρ. Οὐδοὺρος Σεβ., ἄτος κα 55. 25. ἄτος β 53 (δ) 1, (c) 1. ἄτος γ 56. 19.

'Αντ. καὶ Ὀσύρ. οἱ κυρ. Σεβ., ἄτος β 56. 15. ἄτος γ 56. 11.

'Αντ. καὶ Ὀσύρ. οἱ κυρ. Σεβ. 'Αρμ. Μεγ. Παρβ. Μεγ., ἄτος ζ 53 (δ) 1.

'Αντ. καὶ Ὀσύρ. οἱ κυρ. Σεβ. 'Αρμ. Μηδ. Παρβ. Γερμ., ἄτος η 57. 21.
Marcus Aurelius.

Marcus Aurelius and Commodus.

Commodus.

Pescennius Niger.

Septimius Severus.

Severus, Caracalla and Geta.

Maximinus and Maximus.

Valerian and Gallienus.

Valerianus et Galla et Geta. 

Diocletian and Maximian.

Constantius and Galerius.
Galérius and Severus.

[ἐτὸς 1ε] καὶ ἔτος γ καὶ [ἐτὸς δ] τῶν κυρ. ἡμ. Μαξιμιανοῦ καὶ Σεούρου Σεβ. καὶ Μαξιμιανοῦ καὶ Κωνσταντίου τῶν ἐπίφ. Καισ. 78. 29.

Maurice.

ὁ θεότατος ἡμ. δεσπότης Φλαύνος Μαυρίκιος Τιβέριος ὁ αἰώνιος Ἀγθούστος καὶ Ἀντ., ἔτος ὁ 88. 3. ἔτος κ 87. 3 (ομ. καὶ).

ὁ ἡμ. δεσπ. Φλ. Μαυρ. Τιβερ. ο αἰών. Ἀν., ἔτος κα 88. 4.

III. CONSULS, INDICATIONS, AND ERAS.

Imp(erator) Vero ter et Umidio Quadrato consulatus (167) 108. 12.

ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Ἀγθούστων τὸ [.] καὶ Γαλερίου Οδάλερ. Μαξ. Ἀγθούστου τὸ [.] 72. 11.

ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Ἀν. τὸ ἡ καὶ Ταλπ. Οδάλ. Μαξ. Ἀν. τὸ Θ (305) 75. 18.

μετὰ τὴν ὑπατίαν Φλαύνοι Οὐκυκλίνιου καὶ Φρασιοῦτά των λαμπροτάτων (402) 80. 1.

μετὰ τὴν ὑπατίαν τῶν δεσπ. ἡμ. Ἀρκαδίου καὶ Θωμαρίου τῶν αἰών. Ἀγθούστ. Ἀντ. (403) 81. 1.

ὑπατίας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ γενναιοτάτου καὶ Ῥωμαρίδου (Ῥωμορρότου) τοῦ μεγαλοπρεπεστάτου (403) 81 (α) 13.

μετὰ τὴν ὑπατίαν Φλαύνων Βελισαρίου τοῦ λαμπροτάτου (535) 85. 1.

INDICATIONS.

1st 81. 15 (402); 105. 3, 4 (719); 106. 3, 4 (719).
2nd 81 (α) 8 (403); 101. 1; 104. 1, 3, 4, 5.
4th 80. 8; 80. 28.
6th 87. 6, 20, 43 (602. Pachon 28 ἀρχή); 88. 6 (602); 102. 1.
7th 88. 4.
11th 100. 4 (683).
12th 96. 5.
13th 97. 4; 111. 4.
14th 85. 2 (535. Ῥαγνή 27 τέλεις); 95. 2, 5.
15th 80. 15 (401); 86. 6 (595); 99. 2; 103. 3.

ἔτος λθ τῆς Καίσαρος κρατήσαντος βασιλείαν (Λ. Β. 9) 40. 3.

ἔτος Διοκλητιανοῦ τυγκ. (683) 100. 4.

101st year of the Hegira (719) 105 and 106.
IV. MONTHS AND DAYS.

(a) MONTHS.

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Roman</th>
<th>Length of the Egyptian months in an ordinary year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Θάθ</td>
<td>Σεβαστός 41. 29</td>
<td>29 Aug.—27 Sept.</td>
</tr>
<tr>
<td>Φαώφι</td>
<td>Νέος Σεβαστός 42. 6</td>
<td>28 Sept.—27 Oct.</td>
</tr>
<tr>
<td>'Αθόφ</td>
<td>'Αδριανός 49. 17</td>
<td>28 Oct.—26 Nov.</td>
</tr>
<tr>
<td>Χοικ</td>
<td>Περίτιος 40. 4</td>
<td>27 Nov.—26 Dec.</td>
</tr>
<tr>
<td>Τυβί</td>
<td>Σωτήρος 43. 6</td>
<td>27 Dec.—25 Jan.</td>
</tr>
<tr>
<td>Μεχέρ</td>
<td></td>
<td>26 Jan.—24 Feb.</td>
</tr>
<tr>
<td>Φαμενόθ</td>
<td></td>
<td>25 Feb.—26 March.</td>
</tr>
<tr>
<td>Φαμονθ</td>
<td></td>
<td>27 March—25 April.</td>
</tr>
<tr>
<td>Πανν</td>
<td></td>
<td>26 April—25 May.</td>
</tr>
<tr>
<td>'Επείφ</td>
<td></td>
<td>26 May—24 June.</td>
</tr>
<tr>
<td>Μεσοφ</td>
<td></td>
<td>25 June—24 July.</td>
</tr>
<tr>
<td>ἐπαγόμεναι ἡμέραι 104. 3, 4, 5; 105. 4; 106. 4</td>
<td>25 July—23 Aug.</td>
<td></td>
</tr>
</tbody>
</table>

(b) DAYS.

'Ιδοί 'Ιανουάριοι 75. 21.
Kalendae Januariae 110. 3.
Kalēndai Mārtiai 72. 13.
Kalēndai 'Oktōβριοι 75. 8, 9.
Nonae Octobres 108. 8, 12.

V. PERSONAL NAMES.

(See also VI. Persons having the name Aurelius are indexed under their cognomen where preserved.)

Aaron 100. 23.
'Aβεσαλών 97. 2.
'Aβραάμιος 109. 1.
'Aβραάμιος 'Απαμνᾶς 91. 9.

'Αγαθὸς Δαίμων 72. 16.
'Αγχώφιε 61. 6.
'Ακίνδυνος 89. 1; 90. 2.
'Ακουσίλαος 'Ατρήτος 53 (3') 5.
'Ακώος 83. 8.

N 2
'Αλμαξιεύ 30, 8, 13, 32.
'Αμινότ 36, 7.
'Αμπιών, Αύρηλ. 'Αμ. Νοκίρας 70, 22.
'Ανδρέας Σύρου 62, 2.
'Ανδριός 99, 1.
'Αντοβαζές Διδύμου 49, 5, 11, 15.
'Αντοβαζές (1) 63, 1, 9: (2) 89, 2, 9; 90, 3.
'Αντωνίας Ζεβένιος 51, 4, 16.
'Ανώδας 93, 2.
'Απεμφύτης, 'Απεμφυτός 'Απ. 91, 9.
'Απερέων 14 (3) 1, 8.
'Απερόνις, Αύρηλ. 'Απ. 74, 4.
'Απερόνις, Αύρηλ. 'Απ. Παύσιος 80, 8; 81, 8; 81 (3) 1, 16; 82, 5.
'Απολάμβων 101, 3.
'Απολλών 73, 1, 23.
'Απολλώνιος (1) 14 (a) 1, 26, 27: (2) 34, 1: 35, 14: (3) 62, 9: (4) 66, 3: (5) 68, 21: 69, 33: 70, 18: (6) 99, 6.
'Απολλώνιος Βασιλείδης 69, 9.
'Απολλώνιος Στρεούλιος 57, 3.
'Αποτύχεις (1) 46, 10, 22: (2) 53 (f) 4: (3) 62 (a) 2.
'Αριπέλιος Νέρος 108, 11.
'Αριστείος Σαβίνου 48, 16, 24.
'Αριστοδάρος 14 (c) 5.
'Αριστολατάς 50 (b) 2.
'Αρίστως (Στάργης ἐπτ. 'Αρ.) 66, 2.
'Αρτέμις 28 (a) [2] 3.
'Αρτέμιδος Παγκούτος 30, 28.
'Αρσενούφις 36, 4.
'Αρτεμίδας Ἠρωνος 49, 1, 3, 7, 16.
'Αρτεμίδας 32, 7.
'Αρτεμίδας Ἱχώστον 33, 2, 3, 10, 12.
'Αρτεμιδώρα 56, 3.
'Αρων (1) 88, 19: (2) 100, 24.
'Ασκληπιαδής 14 (α) 1, 27; (β) 1, 8; (γ) 1.
'Ασκληπιαδής, Αυρήλιος 'Ασ. 67, 2.
'Απρής 53 (g) 5.
'Απρής Ἰππάτος 43, 11.
'Απρής Σατοβούτος 55, 4, 12.
'Αρέμι (7) 105, 1; 106, 1.
'Αρέμιος ... 69 41: (2) 42: (3) 71 [2] 31: (4) 78, 35.
'Αρέμιος ... 'Αμμώνιος, 69, 43.
'Αρψαδίας 'Αμμώνιος 66, 2.
'Βασιλείδης 69, 12.
'Βασίλης 106, 2.
'Βεσίμας 50 (d) 2.
'Βεστιάριος Ἡρωνος 46 (a) 6.
'Βικτωρ (1) 80, 9; 81, 9; 81 (a) 4; 82, 7: (2) 82, 1; 30: (3) 82, 2; 30: (4) 86, 9: (5) 87, 41: (6) 95, 3.
'Βικτωρ, Αύρηλ. Βικ. 80, 4, 20, 24; 81, 4, 20, 24.
'Βικτωρ Κολλόπουλος 82, 2, 31.
'Βικτωρίνη 97, 1, 8.

'Γερμανός 63, 2, 10.
'Γερμάνος, Φλ. Περ. 99, 6.
'Γεώργιος 102, 4.
'Γεώργιος ὁ ἄγ. ἀπα Πε. 111, 41.
'Γρατανός 99, 2.

'Δαμάνιος 'Ιουλιανός 97, 8.
'Δαμίετ 99 (a) 1.
'Δαμφιή 88, 19.
'Δαμίτριος (1) 23, 1, 24: (2) 60, 3.
'Δαμίτριος Σάτονον 62, 2, 17.
'Διάδος 49, 15.
'Δίδυμος (1) 42, 2: (2) 45, 18.
'Δίδυμος Ἠρωνος 49, 1, 3, 7, 16.
<table>
<thead>
<tr>
<th>V. PERSONAL NAMES</th>
<th>181</th>
</tr>
</thead>
<tbody>
<tr>
<td>Διογένης 50 (c) 1.</td>
<td>Θέων, Αὐρήλ. Θε. 67. 1.</td>
</tr>
<tr>
<td>Διδώρα 62. 3.</td>
<td>Θέων Θέωνος 56. 8.</td>
</tr>
<tr>
<td>Διδώρας (1) 49. 1 : (2) 49. 2.</td>
<td>Θέων, Θε. 6 καὶ Τούρβων 57. 1, 19.</td>
</tr>
<tr>
<td>Διδώρας Διδώρου 49. 2.</td>
<td>Θεωνᾶς 82. 2, 30.</td>
</tr>
<tr>
<td>Διουντίδης 71 [2] 19.</td>
<td>Θρατάς 34. 3.</td>
</tr>
<tr>
<td>Δισκάρος 47. 4, 15.</td>
<td>Θοτές 18. 2, 12, 22.</td>
</tr>
<tr>
<td>Δριτέρου Παμφίλου 17. 9.</td>
<td>Θοτούτης Ἐρευνατοῦς 28. 5.</td>
</tr>
<tr>
<td>Εὔξ (?) 50 (g) 2.</td>
<td>Θώμης 60. 3.</td>
</tr>
<tr>
<td>Εὐπαγχ ( ) 53 (δ) 6, (c) 6.</td>
<td>Ιερακίων 96. 1.</td>
</tr>
<tr>
<td>Εὐρευνῆς 28. 5.</td>
<td>Ιονάκ 91. 7.</td>
</tr>
<tr>
<td>Εὐρέτας Παμέτο[ 53 (a) 7.</td>
<td>Ιουλιανὸς (1) 58. 2: (2) 97. 8.</td>
</tr>
<tr>
<td>Εὐρέτας Στοτῆτος 53 (δ) 7.</td>
<td>Ιούλιος (1) 44. 3: (2) 105. 2.</td>
</tr>
<tr>
<td>Εὔμας 51. 3.</td>
<td>Ιασάρων μητρὸς Τανεφρέμως 55. 14.</td>
</tr>
<tr>
<td>Εὔμηνος 69. 37.</td>
<td>Ἰς 43. 11.</td>
</tr>
<tr>
<td>Εὔμηνος 15 [1] 13.</td>
<td>Ἰς Διοδώρου 49. 2, 9, 12, 16.</td>
</tr>
<tr>
<td>Εὐστυάς 36. 7.</td>
<td>Ἰσμοῖρα, Ἀὐρήλ. Ἰσ. 70. 24.</td>
</tr>
<tr>
<td>Εὐστεφάνιος 32. 8, 10, 13.</td>
<td>Ἰωάννης (1) 68. 10: (2) 100. 7.</td>
</tr>
<tr>
<td>Εὐφράτης, Ἀὐρήλ. Ἐὐφ. 71 [2] 28.</td>
<td>Ἰωάννης Ἀ ku νί α ν ος 89. 1; 90. 1.</td>
</tr>
<tr>
<td>᾽Ζιάδ Λεμίν 105. 1; 106. 1.</td>
<td>Ἰωάννης, Ἀὐρήλ. Ἰω. 87. 39.</td>
</tr>
<tr>
<td>Ζμενός 18. 5.</td>
<td>Ἰωάννης, Αὐρήλ. Ἰω. Παύλου 88. 7, 16.</td>
</tr>
<tr>
<td>Ζμίνα 32. 8.</td>
<td>Ἰωάννης, Ἀὐρήλ. Ἐοιδήμανος 87. 11, 37, 43.</td>
</tr>
<tr>
<td>Ζουβειρ Ζιάδ 105. 1; 106. 1.</td>
<td>Καλαπήσιος 91. 10.</td>
</tr>
<tr>
<td>Ζώλος 56. 1.</td>
<td>Καλιβίς 32. 7.</td>
</tr>
<tr>
<td>Ἰρακλείδης (1) 56. 14: (2) 62. 15.</td>
<td>Καλλιμαχὸς 92. 11.</td>
</tr>
<tr>
<td>Ἰράκλες 48. 8, 20.</td>
<td>Καρὸς 53 (a) 6.</td>
</tr>
<tr>
<td>Ἰρων (1) 46 (a) 6: (2) 66. 1.</td>
<td>Κασιάνος 75. 2, 23.</td>
</tr>
<tr>
<td>Ἰρων Διοδώρου 49. 1, 16.</td>
<td>Κασιάνος Κασιανοῦ 75. 2, 23.</td>
</tr>
<tr>
<td>Ἰρων, Αὐρήλιος Πρ. Κάστορος 74. 1, 23.</td>
<td>Κάστωρ 74. 1, 22.</td>
</tr>
<tr>
<td>Θεόγνωστος, Φιλείνος ὁ καὶ Θ. 68. 19; 70. 17.</td>
<td>Κατώνιμος, Αὐρ. Κιετ. (? ) 79 [2] 2.</td>
</tr>
<tr>
<td>Θεόδωρος (1) 87. 39: (2) 103. 1.</td>
<td>Κίαβις 45. 4.</td>
</tr>
<tr>
<td>Θεόφιλος 96. 1, 5.</td>
<td>Κλαύδιος, Ἀὐρήλ. Κλ. 68. 16; 70. 15.</td>
</tr>
<tr>
<td>Θέων 56. 8.</td>
<td>Κόκκλαυθος (1) 18. 3: (2) 82. 2, 31.</td>
</tr>
<tr>
<td></td>
<td>Κόκκλαυθος, Ἀὐρήλ. Κολ. 80. 4, 22, 24; 81. 4, 22, 24.</td>
</tr>
</tbody>
</table>
INDICES

Κόλλωνος Βίκτωρ 87. 41.
Κόλλωνος Ἰππαρχίων 96. 1.
Κοσμίας 100. 19.
Κοσμίας, Αὐρηλ. Κ. 100. 7; 17.
Κοσμίας Γεωργίος 102. 4.
Κοςτανίλιας, Κρηνολής Κ. 62. 1.
Κρηνολής Κοστιλ. 62. 1.
Κρούμης 23 (a) [2] 5.
Κύων Οἰνεαφίριος 101. 2.
Κωνσταντίνος 99. 5.

Lábeo 107. 5; 13.
Δαλδίος (gen.) 78. 6.
Δαέους 23 (a) [2] 8.
Δεινόθεν 50 (m) 6.
Δεινόθες Β. τ. ε 53 (d) 8.
Δοῦνας Σπάρασος 48 (a) 1.

Μάγνος 70. 24.
Μάθειος 104. 5.
Μαννύς, Άφρηλια Μ. θυγάτηρ Πούστη 85. 3.
Μαρανίνως, Αὐρηλ. Μ. 71 [1] 5.
Μέξιμος 82. 1; 30.
Μέλας (1) 54. 3; (2) 77. 1; 42 (?): (3) 61 (a) 19.
Μελίτας 23 (a) [2] 8; 32. 7.
Μεσούμας 80. 5; 22; 81. 5.
Μηνά τότε Άφρηλ. Ἰωανν. 87. 8; 37; 43.
Minucius Plotiamus 108. 10.
Μουσής 102. 1.
... εἰπάκει, Μύρων 59. 9.

Νάχτις (?) 71 [1] 5.
Νέλλος 76. 15.
Νέλλος Δαίδαλος 42. 2.
Νεξχώνιος (= Πανεχ.) 36. 24; 25.
Νεξχώνιος 108. 11.
Νεξχώνιος (1) 25. 5; 13; 16: (2) 32. 8; 13.
Νεξχώνιος 34. 3.
Νεξχώνιος 24. 6.
Νεξχώνιος Σχότου 35. 4; 10; 16.
Νεξχώνιος Φεσθώτου 22. 3; 6.
Νεκρός 38. 1; 24.
Νεκρός 70. 22.
Νεκρός 74. 4.

"Ονήσιμος 38. 17.
"Ορσονίφιος 53 (d) 6.
"Ορσονίφιος Ερίδιας 53 (a) 6.
"Ορσονίφιος Ορσονίφιος 53 (d) 6.
"Ορσονίφιος Ταυτότης 53 (c) 7.
Οἰνεαφίριος 101. 2.

Παβόν (1) 48. 8: (2) 53 (a) 7.
Παβόν Μέλα 54. 3.
Πάγανος (= Φαγάνος η. v.) 36. 2.
Πηνής 29. 4; 16; 26; 34.
Πηνής 81 (a) 1; 16.
Παδῆμος 36. 3.
Πακοΐδης 27. 18.
Πακοΐδης Παλαιότος 34. 2; 35. 9; 11; 14.
Πακοΐδης Ἐχότονος 33. 4.
Πάκανος (1) 47. 8: (2) 53 (c) 7.
Πάκανως Πακάνως (1) 47. 7: (2) 53 (c) 7.
Παμετερ... (gen.) Τεσσενάφιος 53 (a) 7.
Πάμφιλος (1) 17. 9: (2) 23. 13; 17.
Πανεφέρμις (1) 55. 5: (2) 55. 19.
Πανεφέρμις Ἀπύγχεσος 46. 10; 21.
Πανεφέρμις Ἐχότονος 40. 1.
Πανεμεγίας 23 (a) [2] 9.
Πάνος 31. 4.
Πανοβιανής 23 (a) [2] 10; 24. 5; 26.
Πανοβιανής 6; 27. 5; 39; 28. 7; 29. 7; 30. 5; 15; 32. 4; 14.
Πανοβιανής Πόρτις 21. 5.
Πανομαές 55. 15.
Πανομάς Τεσσενάφιος 58. 2.
Πανούφζ (1) 50 (a) 2; (2) 50 (f) 3, (m) 5.
Πανούφζ Πανούφζ 50 (a) 2.
Πανούφζ Τεσσενάφιος 45. 6.
Πανούφζ (1) 51. 7: (2) 59. 6: (3) 69.
Πανούφζ Πανούφζ (1) 51. 6: (2) 59. 5.
Πανούφζ 69. 4.
Πανούφζ 26. 3; 7; 10; 27. 18.
Πανούφζ Ἱππος 25. 10; 31. 7; 19.
Πανούφζ 25. 5.
Πανούφζ Φίλιος 35. 8.
V. PERSONAL NAMES

Πάδας 19. 6.
Πασιμ 29. 4.
Πατρί "Απολλωνίου 62. 9.
Πατσίων 30. 2.
Πατίων Νίκωνος 38. 1, 23.
Πατή (1) 20 [1] 4: (2) 36. 5: (3) 37. 7.
Πατοες (1) 16. 2, 3; 17. 1, 2; 18. 5: (2) 34. 2; 35. 9, 14: (3) 36. 7.
Πατάουσιος Πατρότος 16. 2, 6, 10; 17. 1.
Παταους "Ωνος 23 (a) [2] 8; 26. 6; 28. 13; 31. 9.
Παταντές 37. 7.
Πατήλος 88. 8, 16.
Παχόπους 229 (a) [2] 1.
Παός 26. 9.
Πλακίδες 24. 7.
Πλαδίας 22. 3.
Πλεκτρος 48. 8.
Πλέκτοι 53 (f) 5.
Πλέκτοι "Απόγχους 53 (f) 4.
Πετεαρόπηρις "Χτιστός 35. 5.
Πετεαραμβηθείς 27. 18.
Πετεαραμβηθείς "Αλμυρός 30. 8, 12, 17, 32.
Πετεαραμβηθείς 'Αρασονόφιος 36. 3.
Πετεαραμβηθείς "Ιλιμάχος 27. 3, 9, 22, 28.
25. 6, 17; 26. 4, 16, 27; 27. 4, 29;
28. 6, 16, 23; 29. 5, 33; 30. 4, 14, 19, 32; 32. 4, 9, 14; 36. 1, 24.
Πετεαραμβηθείς Ταχύνος 35. 9.
Πετεαραμβηθείς Ψευδόρης 36. 4.
Πετεαραμβηθείς 72. 4.
Πετεαραμβηθείς 19. 5.
Πετεαραμβηθείς Παναχώνιος 23 (a) [2] 11, [3] 3; 25. 7; 26. 4; 27. 4, 30;
28. 5; 30. 5; 36. 1, 24.
Πετεαραμβηθείς (1) 69. 18: (2) 71 [1] 3, 8, 5; [2] 17, 20, 22: (3) 72. 1.
Πετεαραμβηθείς, Αδηρλ. II. (1) 68. 2; 70. 4, 6, 21: (2) 71 [2] 23.
Πετεαραμβηθείς Κειτερος 76. 2, 33.
Πετεαραμβηθείς Πετεαραμβηθείς 69. 5.
Πετεαραμβηθείς Πολυδέκατος 69. 4, 33.
Πετεαραμβηθείς (1) 36. 21: (2) 68. 1; 70. 6:
Πετεαραμβηθείς, Λίρηλ. Π. 68. 1, 17, 25; 70. 5, 15.
Πέτρος 92. 11.
Πασαούς 75. 1, 22.
Πύρος 104. 1, 4.
Πλοτίανος Μίνιακος 108. 10.
Ποιας 13. 3, 15.
Πενεφέρω "Ημαθήματι 46. 7, 20.
Πονήφης 26. 4.
Πολυδέκατος 69. 4, 11.
Πόρτυ (1) 17. 7: (2) 21. 5, 6: (3) 33. 1.
Πούρις 85. 3.
Πολήμιας 42. 3.
Πολήμιας Πολήμιας 42. 3.
Πίρρος 42. 1.
Πολλάνος Παούλος 60. 4.
Σαζιένος 46. 18, 24.
Σαραπάνων Σαννάθος 93. 6.
Σαραπίων (1) 43. 2: (2) 69. 8, 39: (3) and (4) 71 [2] 24: (5) 77. 1, 42.
Σαραπίων, Αδηρλ. Σαρ. 79 [1] 2, 11.
Σαταμβλοί (1) 46 (a) 11: (2) 51. 9: (3) 52. 7.
Σαταμβλοί "Πρωνος, 66. 1.
Σαταμβλοί Παινεφέρω 55. 4.
Σαταμβλοί Σαταμβλοί 51. 8.
Σαταμβλοί Στονατός (1) 53 (c) 4: (2) 59. 3.
Σάτυρος 62. 2.
Σελάβος 55. 5.
Σελάδος 39. 3.
Σελαμής και Ματαύς 23 (a) [1] 4, [2] 3,
Σελεφίρς Λίρηλ. Σαν. 69. 7, 38.
Σέλενις "Αρων 86. 19.
VI. OFFICIALS.

actuarius, Marcianus 110. 6.

ἀγορανύμμας, Ἀμβύκων ὁ γνωστὸς ἰσχυροφύλακας Διονυσίου τῆς ἑρμοστασίας τῶν στρατηγῶν (194–198) 61. 3.


Δώσκορος (137 b.c.) 16. 1. Ἀσκληπιάδης (127 b.c.) 18. 1. 


Σῶσος (110 b.c.) 22. 2, 12. 


ὁ παρὰ τοῦ άγορανύμματος, Ἄρης (127 b.c.) 18. 28. 

Αμμώνιος (113–110 b.c.) 21. 26; 22. 12. 

Ἐρμίας (105–98 b.c.) 25. 1, 26; 26. 1, 26; 27. 2, 27; 28. 1, 22; 29. 2, 32; 30. 2, 30; 31. 2, 18; 32. 3, 11; 33. 15; 35. 3, 12. 


Πίνακος (101 b.c.) 32. 13. 

ἀρχέφοδος 43. 7; 66. 1. 


ἀρχεσαρατόφυλακας, Ἀρμύπτως ἁρχ. καὶ διοικητής 14 (1) 2. 

ἀρχεφυλακίτης, Δημήτριος 14 (α) 14; 37. 1. 

οἱ τὰ βασιλικὰ πραγματευόμενοι: 37. 4.
INDICES

(α) Παθύρως, Φίδις (108 B.C.) 23. 5, 12, 23; 37. 2. (β) 'Αρσινοίτου τής 'Ηρακλείδου μερίδος, Κλαύδιος 'Ιουλιανός (101) 44. 10. (name lost. 136) 45. 1, 16. 'Ερμίενος (137) 45 (a) 3, 15. 'Εμπάγενος (161) 55. 1. Ζώλος (163) 56. 1.

βουλευτής, 'Λυκιάνιος Βουλ. σιτωλόγων. 63. 1, 9.

γραμματέας 49. 15. Φίδις πρεσβύτερος γραμματεύς) 104. 2.

γυμνασιαρχήσας. 'Ασπαλλώνος εξηγητεύσας και γυμ. (141) 49. 14; and see ἀγορανομίσας.

διαδότης 95. 3.

diokhtēs, Πτολεμαίος ὁ συγγενής καὶ διοικήτης (108 B.C.) 23. 9; and see ἀρχισωματοφύλαξ.

ἐξηγητεύσας, see γυμνασιαρχήσας.

ἐπιταύτης Παθύρως 37. 1.

ὁ ἤγερων 73. 11. ἤγερων Θηβαῖος 81 (a) 3.

ὁ ἤγερων, ὁ κράτος ἤγερων Ἀμνίος Σωρίακος (163) 56. 6. Σάτριος 'Αρριανός ὁ δικαιότατος ἤγερων (307) 75. 1, 16.

ὁ ἤγερων γερδίων (91) 43. 9.

ὁ ἤγερων συνώδου, Ἀδρ. Ἀσκληπίας Φιλαδέλφου ἤγερμουσον συνώδου κόμης Βακχιάδος (238) 67. 2.

καγκελάριος 92. 11.


ὁ πρὸς καθολοχισμοῦ τῶν κατοίκων, Πέρρος (86) 42. 1.

κόμης 93. 1, 9; 98. 1, 7.

κωμογραμματεύς 37. 3.

μονώγραφος, 'Εσπυννόθας Αλγάπτιος μον. (103 B.C.) 25. 12.

μυκηρχός, 'Ιουλίος Μηδεῖος καὶ 'Ἀντώνιος Γέμενος γενόμενοι νόμαρχοι (101) 44. 3, 8.

νοτάριος, αἰδέστιμος ν. 89. 1. Θεόφιλος ν. 98. 1.

(α) πρὸς τὴν αἰκονομία (Παθύρως? 108 B.C.) Πατσεούς Πατήτος 37. 6.

πραγματεύτης 58. 1.

πρακτωρ ἀργυρικῶν, κόμης Καρανίδος (145) 52. 5. Σκυλιναίον Νήσου 62 (a) 2.

πρακτωρ σιτικῶν 66. 2.

πρεσβύτερος κόμης 51. 12. πρ. τῶν γεωργῶν 37. 4. πρ. πρατήρας 100. 7.

πρύτανις 78. 8.

σιτιλόγος 37. 3; 47. 4; 63. 1, 9. φροντισταὶ σιτιλ. 44. 2. δημόσιοι σιτιλ. 44. 5.

στρατηγὸς 'Αρσινοίτου 'Ηρακλείδου μερίδος, Κλαύδιος 'Αριάς (101) 44. 9. 'Ἀρχίας (136) 45. 1, 12. Οὐγέτος ὁ καὶ Σαρπάτων (137) 45 (a) 2, 13. Κλαύδιος Κερελίς (157) 46 (a) 2, 18. 'Ιέραξ ὁ καὶ Νεμείων 61. 1. 'Ιέραξ 62 (a) 1.

διαδεχομένως τῶν στρατηγῶν, see ἀγορανομίσας.

συντακτά 42. 2.

τοπογραμματεύς 37. 2.

VI. MILITARY TERMS

1. ἵπποδηκτής 94. 5.  ἵπποδικητής, Ερμώνας τῶν ὄμοτίμων τούς συγγενέσθαι καὶ ἱπποδ. 23. 2.  
2. φροντιστής, see στυλάγος.  
3. φυλακής 37. 2.  
4. φύλαξ μητροπόλεως 43. 12.  
5. χρηματιστής 38. 24 (?); 70. 24.

VII. TRADES AND PROFESSIONS.

1. ἀρχικυβερνήτης 80. 8; 81. 8; 82. 5.  
2. βαυκάδος 14 (a) 12.  
3. γύρηδος 43. 10; 60. 5.  
4. γεροδαικτής τέχηνι ἀθλήσις 59. 10.  
5. γεωργός 86. 12, 19, 20; 97. 2; 102. 1.  
6. έρετής 80. 11; 81. 10; 81 (a) 5; 82. 6.  
7. ἄνθρωπος 39. 3.  
8. θυραρίς 91. 8.  
10. καταστροφός 66. 3.  
11. κυριακής 87. 9.  
12. κυριακτική τέχην 87. 14, 19.  
13. κυβερνήτης 81 (a) 1, 16.  

VIII. MILITARY TERMS.

1. αὐτοπροιτής (?) Γαλλικῆς τούρμης 51. 5.  
2. διπλοκάρος (= duplicarius), Αὐτάνοιος Σαβεῖνος (143) 51. 4.  
3. δοῦχος, Ἰωσήφ ὁ εὐκλείστατος 8. (682) 100. 6.  
4. ἐκατάστατος Κρηνολύμπος Κοιντηλλίανος (211) 62. 1.  
5. equites promoti 110. 1.  
6. ἰαστικιοναί, γενναίοτάτος Σκύθαι Ιαστ. ἁγραρέοντες ἐν μοναστηρίῳ Βαῦλλων 95. 1.  
7. ἵπποστατός προμάχων σκεύητων 74. 1.  
8. λεγάκατος Τριποτικῆς διακατομέας ὑπὸ Τεντήρη ὑπὸ Μακρόβιου πραγμάτοιτον (302) 74. 2.  
9. μαχαροφόρος 62. 15.  
10. μάχημα, Ἀρμονίος ὁ μισθοτών μάχημας 14 (a) 23.  
11. μαχαροφόρος ἵππους 31. 5.  
12. στρατηγάρχης, Φίλος Πενερόμοιος Ανδριβίλλων 89. 2, 7, 9; 90. 3, 20.  
13. στρατιώτης 74. 1, 24; 83. 8.  
IX. RELIGION.

(a) Graeco-Egyptian.

Θεός 73. 6, 16; 84. 19; 112. 17, 21. σύν Θεό 87. 41; 88. 4; 90. 10; 105. 1; 108. 1. Θεός δεσπότης 91. 5, 7. Κύριος Θεός 73. 22. Θεός παντοκράτωρ 100. 10.
IX. RELIGION

Ἰσραήλ Χριστός, κυρ. καὶ δεσπ. ἡμῶν Ἰ. Χ. ὁ θεός καὶ σωτὴρ ἡμῶν 86. 1; 87. 1; 88. 1; 100. 1. σωτήρος ἡμῶν Χριστός 112. 20. Χριστῷ ἐγκομιζομένος 113. 29, 35. Χριστὸς 112 (α') 1.

Κύριος 73. 3, 24; 113. 6, 14, 17, 27, 39. Μαρία 112 (α') 1. ἡ ἁγία καὶ πανίκαμντος καὶ πανάρετος καὶ ἐνδοξε καὶ παρθένος μήτηρ Χριστοῦ Μαρία 113. 3. ἡ δεσποινὴ ἡμ., ἡ ἁγία θεοτόκος καὶ αἰειπάρθενος Μαρ. 100. 2.

πάντες οἱ ἁγίοι 100. 3; 113. 24. ἡγίας Ἑρώτους 88. 10.

ἀπόστολοι, οἱ δώδεκα 113. 40. ἀρχάγγελος Μιχαήλ καὶ Γαβριήλ 113. 5.

'Ανδρέας 113. 41. Διάκονοι 113. 9.

Ἰάκωβος υἱὸς Σεβεδαίου 113. 42.

Ἰωάννης, ἢγ., ἢγ. Ἄπαντος ἡμῶν καὶ ἐκατοντάρχης καὶ παρθένος καὶ μάρτυς 113. 20. Ἰωάννης, ἢγ., ἄβαν. ἢγ. ἀπόστολος καὶ ἐναγγελιστής παρθένους ἀρχιεπισκόπους τῆς πόλεως Ἐφέσου 113. 31.

Ἰωάννης ἀδελφὸς Ἰακώβου 113. 42.

Κύριλλος 113. 9.

Δωκάς, πρωτομακάριος ἄβαν λ. ἀπόστολος καὶ ἀρχιεπίσκοπος ἐν Χριστῷ κοιμηθεὶς τῆς πόλεως Ἀλεξάνδρειας 113. 33.

Μάρκος, ἢγ., ἄβαν Μ. ἀπόστολος καὶ εἰαγγελιστὴς καὶ ἀρχιεπίσκοπος κοιμηθεὶς τῆς πόλεως Ἀλεξάνδρειας 113. 36.

Πέτρος, κύριος ἢγ. Π. πρῶτος ἀπόστολος καὶ πρῶτος ἀρχιεπίσκοπος Χριστῷ ἐγκομιζομένους τῆς πόλεως Ρώμης 113. 28. Σύμων ὁ ὁσίως Ἐπέρροι 113. 40.

Στέφανος, ἢγ. κυρ. 2η. πρωτοδιάκονος καὶ πρωτομάρτυς 113. 22.

ἄβαν νι., ἢγ. ἄν. ν. ἀρχιεπίσκοπος καὶ (ἄ) συνελευθερώθη αὐτός ἄβαν νι. ἐπίσκοπος 118. 18.

ἀρχιδιάκονος, Ἡλίας 113. 41.

ἐπίσκοπος, ἢγ. ἡμ., ἡγ. ὡσποντ. πατήρ πνευματικὸς ἄβαν Πέτρος ἐπίσκηπτος 91. 9. ἄγιος ἄμετρος πατρικός πνευματικὸς ἄβαν Σεβεδάς ἐπίσκηπτος 93. 6.

πρεσβύτερος 73. 1, 2, 24; 113. 26. Ἰωάννης πρεσβύτερος καὶ συνηκρούτης 113. 3. Κυριάκος πρεσβύτερος καὶ προστάτης τοῦ ἐναγγελού μοναστ. ἄβαν Ἀγγείου 90. 13. Κοσμάς τῶν πρεσβύτερων προτάφας 100. 7, 17.

ἔβδομος τοῦ σωτηρίου Πάσχα 112. 13. αἱ ἐπὶ τὰ ἔβδοματι τῆς ἁγίας πνευματικῆς 112. 16. ἐσπέρα βαθεία σαββάτων(φ) 112. 14.

κυριακή 112. 15. ἡ ἁγία τεσσαρακοστή 112. 11.

ἐκκλησία, ἡ ἢγ., ἢγ. ἐκκλ. ἢγ. Ψαλτῆς 111. 2. ἢγ. ἐκκλ. Ἀπόλλωνας 95. 1, 5. ἡ καθ. ἡμᾶς ἐκκλ. 112. 18. ἡ καθολική τοῦ κυρίου ἐκκλ. 113. 17. ἡ ἐκκλ. ἄριστων ἐπισκόπων 113. 26.

ἐναγγελικὴ παραδοσιαὶ 112. 12.

μοναστηρίου ἄβαν Ἀγγείου 90. 14. μον. Βαύλλου 95. 2. ἄριστων 113. 17, 26.
X. PLACE NAMES.

(a) COUNTIES, NOMES, DISTRICTS.


Ἀραβικός, ἄραγμα Ἀρ. 55 (a) 5.

Ἀραυνότης (νομὸς) 40. 6; 45 (a) 3; 46. 6; 48 (a) 2, 18; 50 (a) 2, (b) 2; 55. 2; 56. 1; 61. 2; 62 (a) 1; 79 [1] [2] 1; 88. 9, 13.

Ἀδάσις (of Ammon) 50 (b) 3; (of Khargeh) (ἄδασις) 73. 10.

Γαλλικός, τούμπη Γαλ. 51. 5.

Ἐλληνικός, συγκάλλαγμα Ἑλλ. 26. 10.

Ἐρμοπολίτης (νομὸς) 86. 13.


Ἡρακλείου μερίς 40. 6; 41. 6; 44. 2; 45 (a) 3; 46. 5; 46 (a) 3, 18; 51. 13; 55. 3; 56. 1; 57. 5; 61. 2; 62 (a) 1.

Ἰθύτης νομὸς 74. 5.


Κύσις, τοπαρχία Κύσις 75. 3; 76. 1; 78. 2.

Πασορίτης (νομὸς) ἡ ἄνω τοπαρχία τοῦ Πασ. 23 (a) [2] 2; 24. 3.


Περσίνη 15 [1] 12; 19. 5; 23 (a) [2] 4; 28. 3.

Προσωπάτης (νομὸς) 58. 1.

Σκύθαι 95. 1.

χώρα (= Αἰγύπτιος ?) 41. 4, 22.

(6) TOWNS AND VILLAGES.


Ἀντικύρα πόλις ἡ λαμπρωτάτη 80. 5; 81. 5; 81 (a) 1.

(ib) Ἀπολλωνοπολίτων (πόλις) 89. 1.

Ἀπολλωνος (πόλις) 95. 1, 5.

Ἀπτύτειος νεκρόπολις (?) 72. 5.
X. PLACE NAMES

'Αρασιν οίκ. πόλεως 85. 4; 100. 6.
'Αρ(σινά) 85. 2; 88. 6; 100. 4.
'Αφροδείτης πόλεως (κόμη τού 'Αρσιν.) 61. 12.

Βακχίδας 44. 11; 53 (d) 5; 56. 9; 67. 4.
Βούθ(αστος) (κόμη τού 'Αρσιν.) 47. 4.

Γόττικ (κόμη τοῦ Λατοπ.) 23 (a) [2] 5.

Διόσπολις 36. 17; 72. 5.

'Ερμοπολίτης 82. 7.
'Ερμοπολίτων πόλεως 86. 10; 87. 9, 11.
'Ερμος πόλεως 80. 9; 81. 9; 81 (a) 4; 87. 6, 16, 40, 44; 94. 5.

*Εφεσος 113. 9, 33.

Fulvini 108. 9, 11.

'Ιθεσίων πόλεως 68. 2; 70. 6; 71 [1] 4, 9; 72. 2; 78. 3.

'Ιον 111. 2.

Καρανίς 52. 5.

Καρκεσσιχα (fem.) 46. 4; (neut.) 46. 9.

Κραστούν πόλεως (τοῦ Παν.) 23 (a) [2] 2; 24. 2; 25. 12; 29. 17; 31. 5, 11; 32. 12; 35. 13. τὸ ἦπον πολ. πεδίων 20 [1] 3.

Κύριε 68. 3, 6; 69. 6; 70. 4, 7; 72. 2; 74. 3.

αἰ κόμης Κύριες 68. 7; 70. 10.

Κυσίτης 71 [1] 3.

Κυζίτης 68. 6.

Κωνσταντίνου πόλεως, σύνοδος εν Κωνστ. πολ. Ῥ. 113. 8.


Liburne (statio) 108. 9.

Μητρόπολις (sc. Αρσινός) 43. 12; 49. 4.

μηθοδεύτων πόλεως 75. 1, 30.

Πάθυμος 15 [2] 5, 6, 7; 16. 1; 18. 1; 19. 1; 20 [2] 10; 21. 1; 22. 1; 23. 4; 23 (a) [2] 11; 24. 5, 8; 25. 1; 26. 1; 27. 1; 28. 1, 11. τὸ ἐπὶ βορρᾶ πεδίων Παγ. 23 (a) [2] 6. τὸ περὶ Παγ. πεδίων 25. 8. ἡ ταυτία Παγ. 28. 10; 32. 6.

Παθ( ) πολίτης 83. 8.

Παράνδα πόλεως 80. 10; 81. 10.

ἡ πόλη (i.e. Alexandria) 14 (c) 3. (i.e. Hermopolis) 94. 3.

Πόσι καὶ αὐτὲς κόμης 71 [1] 16.


Πτολεμαίδας Ὀρμον 83. 5.

'Ρόμη 113. 13, 28.
INDICES

Σωκραταίον Νήσος 40. 5; 41. 2, 6; 43. 8; 45. 5 13; 45 (a) 1, 5, 12; 47. 7; 48. 1, 9; 50 (a) 1 (Σωκραταίον); (δ) 1 (Σοκκ.), (d) 1, (e) 1, (f 1) 2 (Σοκκ.), (f 2) 2 (Σοκκ.), (g) 1, (h) 1, (i) 2, (k) 1, (m) 3 (Σοκκ.); 51. 12; 53 (a) 6, (d) 6 (Σοκκ.), (c) 6 (Σοκκ.), (c) 4, (f) 4 (Σοκκ.); 55. 6; 59. 5; 60. 5; 62 (a) 3; 64. 4.

Ταλί 83. 1.
Τετάρτη 74. 3, 6.
Φιλαδελφία 44. 5; 50 (c) 1, (l) 1; 53 (g) 4; 57. 5; 66. 1.
Φιλόξενος 88. 8.
Ψευρηφενήσει 42. 4.
Ψένηρε 61. 8.

(c) ἀμφάδα, ἐποίκια, νησοί, τόποι, &c.

'Αλύτιος ἀνθρώπου 83. 3.
'Αρώματος ἀνθρώπου 49. 4, 9.
Βίβλιον ἐποίκιον 83. 4.
Βιβλικῶν ἄλλων τόπων ἀμφιθέου 62. 3.
Βουλικοῦ ἀμφιθέου 49. 13.
Δάμνου κτήσι(ς) 101. 2.
'Ελευτέριον ἐποίκιον 83. 2.
'Ιερὰ πόλις ἀμφιθέου 79 [1] 3.
Δευκός χ(ἄρος) ? 105. 2; 106. 2.
Μάκρον(ι) χώρος 104. 1.
Διόν Μάρκου ρύθμιον 100. 8.
Ταμειῶν ἀμφιθέου 43. 3; 49. 13; 51. 4.
Τουκτήρια ἐποίκιον 86. 12, 20.

XI. TAXES.

ἀνάσα 95. 1.
ἀργυρικά 52. 5; 62 (a) 2; 97. 3.
δεκάτη ἐγγυσίον 32. 12; 34. 1; 35. 13.
διαγραφή 105. 3.
XII. WEIGHTS AND MEASURES


edκατοστη και πεντηκοστή (ρ' και ν') 50 (δ') 1, (ζ') 2, (η') 2, (ε') 2.
edάφθροι 57. 12.
edαριοβίων 65. 1.
edρυμοσυλακία 50 (ε) 1, (ι) 3, (μ) 3; 58. 1.
kαμήλων τέλος 48. 9. καμ. τέλεσμα 52. 7.
kανών 80. 14; 81. 14; 95. 2.
kόλλυβος 65. 1, 3.
kοπής τριχώς, τέλεσμα 60. 6.
lιμήν Μέμφεως 50 (α) 2, (ε) 2, (ξ) 2, (λ) 1.
μεριαρχική πρόσοδος (?) 54. 3.
νομαρχία 'Αρσανίτου 50 (α) 2, (δ) 2.
προσδιαγραφόμενα 41. 10; 48. 2, 3, 4, 10, 11, 12; 52. 9; 65. 1, 2.
σάρμα 101. 1.
συμβολικά 41. 11.
σύμβολα καμήλων 58. 3.
χειρονομία 60. 4.
χωματικά 58 (α) 4, (δ) 5 et saep.

XII. WEIGHTS AND MEASURES.

42. 3, 4; 56. 8; 83. 6.
ἀρτάρθρα 19. 8; 22. 4, 5; 29. 9, 10, 24, 34, 35; 38. 19, 20; 44. 13; 47. 8, 10, 13,
14, 15; 50 (δ) 4 et saep.; 57. 13; 67. 14; 77. 26; 86. 21; 96. 3, 4, 6;
101. 3; 104. 1, 3, 4, 5.
ζυγον 95. 3, 4. ζ. δημόσιον 97. 6. ζ. 'Ερμοπόλεως 87. 16.
κεράμων 24. 9, 21, 30; 41. 13; 50 (ζ) 4; 61. 15.
κόλλοβος 90. 13.
μετρήσης 50 (ε) 4, 7, (ξ) 3.
μέτρων 29. 18. μ. δημόσιον 44. 13. μ. δημόσιον ξεστών 44. 12. μ. δημ. ξεσ. ἐν
θησαυρῷ 47. 6. μ. δ' ἰών δησαυροὺς τῆς κύμης 57. 17. μ. τετράχων 24. 13.
μ. τοῦ εἰσαγούσι μοναστηρίου ἀξιά 'Λυκεύος 90. 14.

ναβίσμα 65. 2.
ξέστης 99. 3, 5, 6.
σταθήμ 89; 3; 90. 9.
σταθήρ 38. 8, 9, 13.
χοῦς 77. 19, 24, 25.
XIII. COINS.

ἀργύριον 41. 11, 24; 43. 15, 17; 46. 15; 48. 1; 51. 17; 56. 18; 61. 10; 69. 13; 77. 39. ἄργ. ἐπισήμων ἑραὶ δραχμαὶ 25. 22; 26. 21; 28. 20; 30. 25; 33. 13. ἄργ. Σεβαστῶν νομίσματος 72. 6. ἄργ. καινοῦ Σεβ. νομ. 74. 8. ἄργ. Σεβ. νομ. ἐν νοῦμοι 75. 6, 26.

denarius 108. 3.

dραχμή 15–39, passim; 76. 21, 24, et saep. ἄργ. παλαιὰ 76. 17, 19. ἄργ. παλαιῶν νομίσματος 76. 6; 77. 30.

κεράτων 97. 5.

νόμισμα (ἢ νομισμάτων) χρυσοῦ 89. 5; 90. 12, 26; 95. 2, 5; 100. 14; 102. 1, 3; 105. 4; 106. 4. νομ. παρὰ κερ. β τῷ σφ σταθμῷ 89. 3, 7. χρ. κεφαλαίων νομ. δεσποτικὰ ἀπὸ δόκιμα ἐξ παρὰ κεράτων ἡ ἡμαῖν τέταρτον τῷ σφ σταθμῷ 90. 7, 21. νομ. παρὰ κεράτων ἐξ 87. 15, 23, 43. νομ. β παρὰ κερ. ἤ 98. 3. νομ. δῆμος 103. 2, 3. nummi HS 110. 4.

δηλοῖς 51. 18; and see Index XIV.

δοκότων 94. 1.

tάλαντον 15–34, passim; 39. 6; 72. 7, 15; 74. 9; 75. 7, 27.

φιλαί 87. 33.

χαλκὸς 15–39, passim.

χαλκοῖς: see Index XIV.

XIV. SYMBOLS.

(a) MEASURES.

ἀργυράς 23 (a) [1] 8, [2] 7. 1 42. 3; 56. 8; 83. 6.

ἀργυρῖς 22. 4, 5; 29. 24, 34, 35. 20 23. 14; 38. 20; 44. 13; 47. 14; 86. 21; 96. 4. o 104. 1, 3, 4, 5.

(b) COINS.

τάλαντον 15–39, passim. 1 72. 7. 2 74. 10.

δραχμῆς 16. 6. < 32. 14, et saep.; 34. 3. < 43–76, passim.
XV. GENERAL INDEX (GREEK)

\[ \delta \rho \alpha \rho \chi \varepsilon \nu 56. 10. \]
\[ \delta \gamma \varsigma \alpha \kappa \varepsilon \iota \nu 82. 13. \]
\[ \delta \gamma \pi \tau \sigma \varepsilon \alpha \delta \varepsilon \phi \oslash 73. 2. \]
\[ \delta \gamma \omega \alpha \nu \eta \nu 91. 2. \]
\[ \delta \gamma \rho \alpha \varepsilon \varepsilon \nu 29. 25. \]
\[ \delta \gamma \rho \alpha \varepsilon \varepsilon \nu 32. 14; 34. 2; 35. 16; 36. 18; 38. 4, 18; 46. 17. \]
\[ \delta \gamma \rho \alpha \mu \alpha \mu \alpha \tau \sigma \tau \omicron 51. 14. \]
\[ \delta \gamma \rho \alpha \varepsilon \varepsilon \nu 95. 2. \]
\[ \delta \gamma \rho \alpha \phi \omicron 69. 28; 76. 18. \]
\[ \delta \gamma \phi \iota \dot{\alpha} \nu \phi \alpha \theta \varepsilon 88. 2, 4, 6; 92. 3, 10. \]
\[ \delta \iota \alpha \iota \iota \rho \iota \varepsilon \tau \sigma \oslash \nu 23 (a) (2) 7; 28. 10; 32. 6. \]
\[ \delta \iota \alpha \iota \iota \tau \sigma \oslash \nu 87. 12. \]
\[ \delta \eta \delta \omicron \alpha \omicron 29. 14; 90. 13. \]
\[ \alpha \iota \gamma \kappa \varepsilon \omicron 51. 15. \]
\[ \alpha \iota \delta \varepsilon \iota \sigma \iota \varepsilon \omicron 88. 9. \]

\[ \alpha \iota \delta \varphi \iota \varepsilon \nu 90. 6. \]
\[ \alpha \iota \iota \zeta \varepsilon \sigma \theta \alpha 78. 14, 19. \]
\[ \alpha \iota \varphi \iota \nu 18. 25; 21. 22; 23. 14; 27. 24; 36. 14, 18; 74. 14. \]
\[ \alpha \iota \varepsilon \iota 77. 9. \]
\[ \alpha \iota \varepsilon \iota 112. 18. \]
\[ \alpha \iota \omega \nu \varepsilon \tau \nu \alpha \iota \nu \nu \nu 112. 22. \]
\[ \alpha \iota \omega \nu \nu 71 [1] II and see Index II. \]
\[ \alpha \iota \kappa \iota \delta \nu 82. 5. \]
\[ \alpha \kappa \alpha \lambda \nu \nu 82. 21. \]
\[ \alpha \kappa \alpha \lambda \nu \nu 23. 12; 69. 19. \]
\[ \alpha \kappa \omega \iota \nu 36. 15; 90. 25. \]
\[ \alpha \kappa \iota \nu 25. 20; 26. 18; 28. 18; 30. 22; 71 [2] 11. \]
\[ \alpha \lambda \dot{\omicron} \nu 77. 9. \]
\[ \alpha \mu \varepsilon \iota \nu 38. 4. \]

(c) FRACTIONS (in general \( \iota = \frac{1}{10} \), \( \kappa = \frac{1}{20} \) and so on).

\[ \frac{1}{2} \leq 23 (a) [1] 8. 5 104. 4. \]
\[ \frac{3}{4} \gamma 104. 1. \]
\[ \frac{1}{2} \cdot \frac{1}{3} 8 8 47. 14, 15. \]

(d) MISCELLANEOUS.

\[ \gamma \varepsilon \tau \mu \alpha \nu / 15-106, \text{passim.} \]
\[ \varepsilon \kappa \alpha \tau \pi \tau \pi \tau \tau \sigma \nu \dot{\omicron} \chi 62. 1. \]
\[ \varepsilon \tau \alpha \omega \nu \chi \varepsilon \varepsilon \nu, \text{etc.} \leq 5 \text{passim.} \]
\[ \pi \nu \rho \omicron \frac{3}{4} (\text{i.e. } \nu) \nu 14 (a) 10; 22. 4, 5; 23. 14. \]
\[ \pi \nu \rho \omicron \alpha \rho \acute{\iota} \beta \eta \frac{3}{4} 23. 14, 19, 20. \]
\[ \tau \tau \gamma \tau \kappa \tau \alpha \tau \nu \frac{3}{2} 32. 12. \frac{1}{2} 35. 13. \Xi 34. 1. \]

---

XV. GENERAL INDEX (GREEK).
αμετανόητος 68. 4, 5; 70. 8.
αμήν 100. 23 (γ7); 112. 22.
αμπλίνας 56. 7.
αμπλέκων 28. 7, 9, 12, 14.
ανάβασες 67. 17.
ανάγκηθαί 23. 5.
αναγκάζει 14 (a) 6; 38. 17; 93. 4.
αναγκαίος 14 (a) 3, (c) 2, 6; 90. 7.
αναγκαίον 78. 15.
αναγόμενον 49. 4.
αναγράφει 41. 19; 111. 1.
αναδείχθαι 99 (a) 2.
αναδυόμαι 89. 3.
αναλίσκει 77. 15.
ανάζως 78. 7, 14; 91. 3.
αναπλήρωσι 66. 1.
αναπόροσος 46. 14.
αναρρήτως 23. 14.
αναφαίρετος 68. 4; 70. 7; 71 [1] 11; 74. 12.
αναφαίρετος 15 [2] 1, 8; 32. 5.
ανέφθερα 77. 13; 84. 10, 15; 94. 4.
ανέκα 14 (c) 6.
ανέιμα 29. 18. (ἀναλ.) 77. 16.
ανέπεσε 92. 1.
ανέπνευσι 78. 21.
ανενεργολογεί 22. 7; 30. 13; 31. 14.
ανενίγγραφον 23. 2, 10; 42. 3; 69. 1; 70. 5; 71 [1] 7.
ανεπίβασις 78. 21.
ανεπικήμιον 40. 2; 51. 11.
ανεπιλέγμεν 78. 13.
ανεπιλείψις 113. 24.
ανεπιδέχητο 87. 26.
ανεπιφάνειαν 23. 7, 15.
ανεπιτεθέτος 74. 17.
ανεφώνον 14 (a) 5, 8, 15, 21, (c) 6; 61. 17; 78. 19; 87. 40; 97. 9.
ανεφώσκοντα 41. 22.
ανεφώτο 17. 4.
ανεφώτο 82. 20; 94. 3.
ανεφώτος 76. 17.
ανέπάτωρ 55. 14; 56. 3.
ανεπέκφερον 46 (a) 10; 63. 2, 10; 69. 5; 71 [2] 29.

ἀνέρχομαι 99 (a) 5.
ἀπέχειμεν 22. 8; 26. 8; 31. 6, 14; 39. 4; 44. 5; 46. 14; 51. 14; 69. 30; 71 [1] 27; 74. 10, 25.
ἀπόλοι 68. 11; 70. 12; 74. 18.
ἀπογίνεσθαι 69. 10.
ἀπογράφει 45. 7, 9, 12; 45 (a) 8, 10; 49. 7, 12, 13; 55. 7; 56. 4, 7.
ἀπογραφή 55. 10; (κατ’ οἰκίαν) 49. 9, 10, 11, 12.
ἀποδεικνύει 78. 26.
ἀπάδειξα 100. 17, 20, 21, 25; 112. 9.
ἀπαντάσσεθα 86. 14.
ἀπάδιστοι 21. 27; 57. 15; 72. 8; 86. 15; 87. 31; 89. 5; 90. 14.
ἀποζευγνώναι 76. 4.
ἀποδοξήθη 76. 19.
ἀποδοθεν 88. 11; 111. 39.
ἀποκαθατάκανα 29. 16; 61. 11.
ἀποκριθή 112. 20.
ἀποκροτοῦσα 89. 3; 90. 6.
ἀπόκτησις 70. 26.
ἀπολαμβάνει 69. 9.
ἀπολογία 78. 27.
ἀπολύει 82. 14; 89. 6; 90. 20.
ἀπόφωνα 78. 8.
ἀποπέμπανε 76. 8.
ἀποπληρῶν 80. 17; 81. 17.
ἀποπνάει 59. 17, 18.
ἀποπνάει 14 (a) 5, 8, 15, 21, (c) 6; 61. 17; 78. 19; 87. 40; 97. 9.
ἀποφθέρει 70. 21.
ἀποχή 80. 18, 21, 23, 24; 81. 18, 21, 23, 24; 81 (a) 10, 17; 99. 7.
ἀργυροῖ 111. 5, 6.
XV. GENERAL INDEX (GREEK) 197

αρέτη 90. 11.
αρδεύων 72. 6.
αριθμός 74. 10; 105. 4; 106. 4.
αριστεράν, εξ ἀρ. 51. 8.
αρ(ρ)βόν 67. 17.
αρχαῖος, κατὰ αρχαῖος 67. 10.
αρχεῖον, τὸ ἐν Παθ. ἀρχ. 19. 13, 14; 22.
7; 28. 11; 30. 10, 12; 31. 11, 13.
αρχεσθα 112. 11.
αρχή 75. 9; and see Index III.
αρχοντικός 82. 15.
ασμα 23 (a) [2] 4; 55. 13, 16, 20.
ασμαίνοι 14 (a) 17.
αστάγσοντα 73. 4; 91. 1; 92. 10.
υπόλοιος 113. 1.
ασφάλεια 75. 13; 80. 19; 81. 19; 81.
19; 81 (a) 11; 89. 6; 90. 5, 18;
97. 6; 100. 15.
ασφαλῆς, τὸ ἀσφ. 89. 6, 9; 90. 19, 21,
24.
ἀτοκα 18. 9; 21. 9; 24. 9; 27. 8; 29. 10.
ἀτοπος 82. 14.
ἀδικτής 86. 7.
ἀδική 55. 22.
ἀδική 74. 10.
ἀδικροσίωτος 91. 6.
ἀφαίρει 91. 16.
ἀφίνει 31. 17.
ἀφιστάναι 28. 3, 23; 76. 10; 77. 9, 12;
87. 27.
ἀχαρναῖος 78. 24.
ἀχρι 72. 8; 87. 28; 89. 5; 90. 14.
βαδιστής, διὸς βαδ. 14 (d) 5.
βάδλεων 99 (a) 11.
βεβαιος 68. 11; 70. 13; 71 [2] 13;
74. 19; 75. 15; 76. 21; 80. 19;
81. 19; 87. 36; 90. 26.
βεβαιον 48. 16 (?) 74. 15.
βεβαιος 74. 16; 75. 10.
βεβαιοτής 15 [2] 10; 32. 9; 35. 10.
βεβαιοτής 23 (a) [3] 1.
βεβαίον 61. 19.
βεβήλων (βεβ.) 41. 21. βεβλ. δερμάτων
111. 27. βεβλ. χιτῶν 111. 28.
βεβήλος 78. 18.
βουλεσθαί 29. 28; 57. 6; 67. 4; 76.
11; 82. 15, 19, 24; 89. 4; 90. 11.
βωμός 111. 20, 21.
γαμείων 76. 11.
γεγενέας 15 [3] 3; 32. 13; 35. 15.
γείτων 15 [2] 4; 23 (a) [2] 7, 10; 32.
7, 8; 35. 8, 9.
γένος 44. 6. 47. 5; 97. 4.
γίνοι 44. 11; 78. 11 (?).
γεγορεύει 33. 7.
γύμνεος 56. 7. γῆ ἤπειρος σιτοφ. 23
(a) [2] 7; 32. 5. 13. γῆ ἤπειρος. 15
8; 33. 5.
γεωργίων 73. 6; 92. 4.
γλεῖκος 24. 12.
γνώμη 14 (a) 20; 100. 9.
γόμος 46 (a) 4.
γονος 78. 5.
γόνη 61. 23.
γράμμα 17. 10; 46. 19, 25; 69. 14;
71 [2] 9; 72. 10. 16; 75. 29; 78.
35; 79 [1] 12; 82. 22, 87. 40;
91. 3; 92. 2, 9; 97. 9.
γραμματεύων 87. 35. 39; 89. 3.
γραμματηφόρος 93. 2.
γράφεων 36. 14; 38. 5, 14, 15; 46. 18.
γραφικός 38. 7.
γυμνός (νάσιον) 67. 1.
δαίμων ποιητής 76. 3.
δάκτυλος μικρός 46. 9.
δανείων 18. 2, 11, 21, 23; 19. 10; 21.
3, 10; 20. 24. 4, 23, 28; 27. 3, 9;
21, 22; 29. 4, 12, 27; 30. 7, 31.
δάνων 18. 10, 20; 19. 11; 21. 9, 27;
22. 5; 24. 10; 27. 8, 17, 28, 29.
11, 32; 30. 7, 9, 31; 31. 8, 16.
δασπία 77. 20, 30.
δεσποταί, δεσπότων, 113. 6, 14, 27, 39.
δεκάπεν 88. 5.
δέκαρων 28. 8; 84. 13.
δέκαμα 51. 15.
ΙΝΔΙΚΕΣ

dερμάτινος ΙΙΙ. 27, 34.
dερμίτον 87. 22, 34.
dεσπών 98. 2, 5; 98. 3.
dεστοτεία 74. 12.
dεσποτής 78. 16; 92. 11; 93. 5; 103. 2.
dευτεροβόλος 50 (a) 4.
 ιο; 35. 11; 87. 13; 92. 2; 96. 2;
 97. 2; 100. 10.
dηλαδή 90. 25.
dηλοῶν 15 [3] 2; 32. 13; 35. 15; 62
 (a) 3; 77. 38; 86. 15.
 τὰ δ. 89. 3. ἐν δημ. κατακειμένη 68.
 11; 70. 13; 75. 15; 76. 21.
dιαγράφων 48. 7; 52. 4; 54. 2; 56.
 16; 60. 2; 62 (a) 4.
dιαδεχθηται τὴν στρατηγίαν 61. 4.
dιαδοχή 82. 12.
dιαίρετα 89 (a) 6, 7.
dιακάτερα 74. 2.
dιαπέμπει 78. 17.
dιαπιπράκτειν 100. 12.
dιαπαθείμαι 33. 11.
dιαστολὴ 87. 8; 69. 35.
dιαστηρεῖν 14 (a) 16.
dιάφορος 92. 8.
dιδάσκει 41. 20, 21; 59. 19; 80. 12;
 81. 11; 81 (a) 7; 95. 1; 98. 3.
dιδάχθηκεν τόκος 18. 17; 21. 17; cf. 27.
 15.
dιενυσθείμαι 38. 3.
dικαίος 49. 6; 71 [1] 14; 78. 1; 93. 2,
 4; 113. 14.
dικαστήμιον (?) 78. 25.
dικαστικός 82. 18.
dίκη 18. 27; 21. 25; 24. 26; 27. 26;
 29. 31; 84. 22; 87. 26.
dιμοσιόν (= διμοσιόν) 102. 2.
dιομολογεῖν 28. 21; 33. 14.
dιπλοῦς 91. 7.
dισείς 69. 15; 71 [2] 13; 76. 20.
dίσκων 84. 7, 8.
dοκεῖ 68. 10; 70. 12; 71 [2] 6; 92. 6.
dοκοῦν 35. 6.
dοῦς 68. 9; 70. 11.
dουλ(ε)ῖα 75. 4, 12, 26.
dουλεύος 78. 11.
dουλός 91. 8, 10.
dρακόν 84. 12, 16.
dρόμος 35. 8.
dύσωσθα 78. 22; 84. 14.
dύνατος 77. 37.
dομός (= νομός) 38. 5, 6.
dύμα 113. 25.
εἰσδομάς 87. 33, and see Index IX b.
εἰγραφος 69. 28; 76. 17; 90. 5.
εἰγύνην 27. 17; 62. 9; 79 [1] 6, [2] 8;
 86. 14.
εἰγυμνή 86. 13.
εἰγύνοι 17. 7; 18. 18; 27. 19.
εἰκάλεῖ 68. 3.
εἰκομισθεί 113. 29, 35.
εἶνα 76. 10.
εἶπα, ἔπιστα 37. 8.
εἶπος 76. 8.
εἰρής 112. 18; 113. 16.
εἴρωμεν (dative) 41. 19.
eἰσάγειν 50 (a) 3, (f) 2; 78. 3.
eἰσκομίζει 61. 9.
eἰσόδος 35. 8.
eἰκαστάραωνς 42. 3.
eἰκαθάβας (ἐκβ. 62. 12.
eἰκαθιόνω 59. 1; 80. 18, 21, 23; 81. 18,
 21, 22, 61 (a) 10; 97. 7; 99. 7.
eἰκλαβεῖν 67. 5.
eἰκούσιοι 100. 9.
eἰκράσωσι 100. 5.
eἰκτίναι 26. 10.
eἰκτίσις 18. 19; 27. 20.
eἰκών 16. 2; 25. 3.
eἰλαυνός (ἐκβ. 4, 7, (f) 3; 77. 25, 36.
eἰλεύθερος 78. 4, 11, 12.
eἰλευθερίας (?) 113. 13.
eἰλλογισθαί 67. 18.
eἰπίζων 112. 19.
εἰαντίος 36. 13.
εὐθύρην 15 [1] 12; 20 [2] 12; 23 (a) [2] 3, 4, 6, 10; 32. 5; 35. 5.
εὐκλείστατος 100. 6.
εὐλογεῖ 113. 3.
εὐλογεῖν 113. 7, 11.
εὐφοιοί 68. 4; 70. 8; 71 [1] 12.
εὐπορεία 72. 10.
εὐφρασία 90. 16.
εὐφράσιοι 91. 4; 92. 7.
εὐτύχει 41. 23; 78. 28.
εὐχεσθάτα 46 (a) 14; 73. 21; 77. 41; 82. 25, 28; 91. 2, 5.
εὔος 112. 15.
εὔοστερά (ὀντα) 33. 2.
εὔοστασθαι 41. 9.
εὔοστοι 25. 20; 26. 18; 28. 17; 30. 22.
εὖκμενοι 24. 19; 27. 13; 29. 22.
εὐθυρά 82. 16.
εὐθύρα 112. 17.
ζ(ε)γός 67. 5.
ζήμια 82. 19.
ζυγόστασια 46 (a) 8.
ζυγομονόκος 80. 7, 24; 81. 7, 24; 82. 3.
ζήδως 73. 20.
ζήκει 36. 18.
ζήκμα 67. 8, 11, 13; 69. 17, 26; 77. 19; 87. 32; 104. 4, 5.
ζήμως 14 (β) 3.
ζήμωσιον 16. 9; 18. 15; 21. 15; 27. 14; 29. 24; 31. 17.
ζήτηρος 23 (α) [2] 7; 32. 5, 13.
ζήτουσι 91. 4.
θεματίζεται 77. 8; 92. 1.
θελεί 73. 19; 93. 4; 94. 1.
θεσπέσις 90. 2.
θεοφίλα 93. 3.
θεοπρεσία 91. 4.
θήλειος 46. 13; 50 (a) 3; 74. 7.
θην 38. 9.
θλίβεται 78. 23.
θείει 64. 3.
θυία 111. 35.
θυροῦ 35. 7.
θῦος 29. 17; 72. 6; 78. 8; 80. 14; 81. 14; 82. 10; 84. 1; 86. 16.
θιανός 41. 22; 78. 21; 112. 9.
θεσσαλία 112. 18; 113. 1.
θλισμός (ημ.) 75. 5; 11, 25.
τίχος 91. 1.
καθαρός 29. 14; 90. 13.
καθήρα 111. 36.
καθίρεις 78. 11.
καθέκειν 41. 10; 44. 11.
καθίστασθαι 37. 6.
καίρος 74. 17; 112. 10.
καινό 36. 12; 84. 21.
κάκοφυς 28. 4.
κάλαμος 38. 7.
καλός 112. 11.
καλός 76. 12; 91. 4; 104. 1, 3, 4, 5.
κάλος 14 (ε) 3; 36. 16; 38. 3; 71 [2] 15; 82. 5; 92. 3.
κάμηλος 45. 8, 13, 16; 45 (a) 1, 9, 13, 15; 50 (a) 3, (β) 3, (δ) 3; (f) 4, (g) 3, (i) 5, (κ) 3, (η) 7; 52. 8; 58. 3; 74. 6, 25.
καρπὸς 83. 1, 2, 6.
καταβάινει 38. 16.
καταβάλλει 94. 2; 99. 1.
καταβάσις 67. 15.
καταβιβρώσκειν 36. 15.
καταβολή 19. 15; 22. 13.
καταγίνεσθαι 55. 10; 61. 7.
καταδίκη 87. 29.
κατακείσθαι 68. 12; 76. 21.
κατακόλουθων 23. 3, 10.
κατακομβεῖν 46 (a) 4.
καταλύσει 87. 21, 28.
καταμένειν 71 [1] 17; 72. 5; 80. 10; 81. 10.
κατατείμασμα 111. 7.
cάταρες 87. 21.
cατάστασις 61. 4; 92. 4, 6.
cαταφυγή 78. 25.
cαταχωρίζει 41. 16; 45. 16; 45 (α) 13, 15; 70. 13; 71 [2] 13.
cαταχωρισμός 41. 20; 61. 18.
cατέχει 82. 6, 13, 20.
cάτοικος 42. 1.
ceμί 111. 1.
ceλέιν 56. 4; 92. 6.
ceλευτέρος 96. 3.
ceφάλαιος 80. 6, 24; 81. 6, 24; 82. 3, 31.
ceϕαλή 80. 14; 81. 14; 82. 11.
cηδέα 88. 6; 70. 9; 71 [1] 15.
cήρος 38. 13.
cίδυφος 86. 16; 87. 34; 90. 17.
cοχύζειν 87. 22.
cομίζει 113. 38.
cομίς 76. 4.
κοτύλη 101. 29.
kοκοφίλων 111. 23.
kραβδίτιον (κραβδίτιον ?) 111. 32.
kράτης 40. 4; 74. 12.
kράτιος 58. 5.
kρεμαστός 111. 16, 17.
kροκοδιλόταφος 14 (d') 3.
κτήμα 57. 11; 97. 3.
kτήσεις 101. 2.
kύαδος 111. 30.
kύρος (‘guardian’) 15 [1] 13; 18. 6; 23 (α) 2; 28. 4; 45 (α) 6; 49; 3; 59. 2; 69. 8, 39; 85. 3.
kύρος (‘valid’) 28. 21; 30. 26; 33. 14; 68. 11; 70. 12; 71 [2] 13; 72. 10; 74. 12, 18; 75. 14; 76. 20; 80. 19; 81. 19; 87. 36.
kύρος of κύρος (in address) 82. 1; 86. 7; 96. 1, 2; 97. 1; 103. 1, 2; 113. 6, 14, 22, 27, 28.
kόμη 37. 6; 41. 5; 43. 8; 11; 44. 2, 11; 45. 8, 13; 45 (α) 5, 9; 51. 12; 52. 5; 55. 6, 11; 56. 9; 57. 19; 59. 4; 60. 5; 61. 8, 12; 66. 1; 67. 3, 8; 71 [1] 16, 17; 72. 2; 74. 4; 83. 1.
kώνος 17. 3, 6.
λαμβάνει 37. 8; 67. 10; 71 [1] 19; 87. 32; 100. 10.
λανθάνει 84. 19.
λάχανον 82. 8.
λέβης 111. 22.
λειτουργεί 14 (ε) 4, 7; 82. 9.
λειτουργία 82. 7.
λευκομέτοπος 14 (δ) 3.
λευκός 46. 13; 50 (α) 4.
λευκόχρωμος 74. 7.
λέυκωμα 51. 9.
λέων 84. 7, 9.
λήκυθος (λύκυθος) 111. 40.
λήμμα 60. 3.
λινός 111. 12.
λιψανον 112. 20.
λογι(η)α 38. 15.
λογιέω 38. 15, 16, 17.
λόγιον 69. 34, 40.
λόγος 26. 12; 42. 8; 59. 19; 60. 6; 61. 21; 63. 3, 4; 7, 11; 67. 29; 69. 23; 76. 13; 81 (α) 9; 87. 13, 29; 95. 1; 112. 10.
λοιτήριον 111. 24.
λυπεῖ 36. 9.
λυχνία 111. 18, 19.
μαγίς 111. 33.
μακαρία 86. 9.
μακάριος 113. 33.
μαμάκος 55. 18, 24.
μαμάπαραν 111. 12, 13.
μανδαίνει 77. 12; 91. 3.
μάρχωρος 111. 10.
μάρσανος 38. 11.
μαρτυρεῖ 68. 21, 22; 69. 43, 44; 70. 18, 19; 71 [2] 24; 73. 16; 77. 37; 90. 24.
μαρτύρεσθι 78. 16.
203

75. 3, 16, 28; 76. 5, 22; 79 [1] 4, 11, [2] 5; 80. 20; 81. 20; 81 (a) 12; 87. 12, 36; 88. 14; 89. 2; 90. 4; 92. 9; 100. 9, 17.

δομολογία 25. 3.

δόμων 112. 20; 113. 16.

δόμους (?) 113. 11.

δόμημα τοίς συνεχεῖσθαι 23. 1.

δόμοι 88. 14; 100. 9.

δόμοσις 78. 4.

δομοία 71 [2] 10; 74. 17.

δόμοστος 59. 8.

δῶοι 14 (a) 10, (b) 5, 6; 46. 12; 50 (c) 2, 3, (e) 3, 5, (l) 3, (l) 11; 87. 16.

οπότερος 27. 23; 29. 28.


οπίσως, ὀριστέρον χρόνος 18. 14; 21. 13; 24. 17; 27. 11; 29. 20.

ὀριστικός 53 (d) 5.

ὀρίσις 67. 7.

ὀπτεύομαι 50 (h) 4, (l) 4.

οὐφηλάριον 111. 16.

οὐφηλάσθημα 111. 14.

οὐλία 15 [1] 14, [2] 1, 8; 20 [2] 12, 23 (a) [2] 3, 4, 6; 32. 5; 40. 1, 2; 46. 8, 11; 51. 11; 61. 23; 62. 17; 72. 3.

οὐδέ 15 [2] 1; 33. 2.

ὀψείλων 16. 6; 30. 28; 49. 6; 69. 10; 89. 2; 90. 5.

ὀψείλημα 26. 9; 30. 27.

ὀψέλθομαι 51. 10.

ὀψίδων 92. 7.

ὀψόνιον 43. 13; 63. 4, 12.

παίδεια 78. 8.

παράδοτειν 78. 5.

παίς 58. 7, 18.

παλαίσ 83. 3: and see δραχμή.

πάλιν 75. 9.

πάμφιλος 92. 11.

πανάρετος 113. 4.

πανάχραντος 113. 3.

παντώοις 72. 9; 86. 17; 87. 35.

πάνω 77. 8.

παππίκος 55. 23.

παρά absol. 36. 3.

παραδίδοναι 16. 7; 73. 11; 76. 7; 111. 3.

παράδοσις 46 (a) 8.

παρακαλέω 92. 7; 93. 3.

παρακομήθη 77. 5.

παραλαμβάνειν 29. 18; 51. 16; 74. 14; 94. 2, 4.

παραμένειν 87. 17.

παραμυθεία 89. 8; 90. 12, 22.

παρανομώνια 68. 16; 69. 33; 70. 15; 71 [2] 17, 29.

παράνομος 78. 20, 27.

παρασκευάζειν 93. 1, 4.

παραστηρέω 100. 7.

παρατυχάτων 46 (a) 7.

παραχύμα 16. 9; 18. 15; 21. 15; 24. 12, 19; 25. 21; 26. 20; 27. 13; 28. 19; 29. 23; 30. 23; 33. 12.

παραχώρεῖν 25. 14, 19; 33. 3.

παραχώρησις 42. 7.

παρέρχεσθαι 84. 6.

παρέξεις 24. 13; 87. 25, 29; 89. 4; 90. 10; 98. 1; 102. 1; 103. 1.

παρείνειι 113. 5, 21, 32.


παρουσία 14 (b) 2; 113. 13.

παρρησία 92. 7; 113. 13.

παρτικάς 91. 2.

παρτός 82. 11.

παύειν 69. 21; 91. 5.

πείδευ 82. 21; 93. 4.

πειθάναθαι 82. 18.

πέμψεις 76. 10; 92. 1, 5, 8.

περί (περί) adv. 71 [1] 16.

περίπολος 28. 13; 35. 7, 8, 15.

περιείσθαι 78. 13.


περιλαμβάνει 112. 14.

περιστραβίς 14 (b) 4.

περιττός 112. 10.

περίχωμα 23 (a) [2] 8, 9; 32. 8.

πήχυς 40. 1.
INDICES

πιτράσκειν 16. 3; 46. 12, 20; 74. 6, 24; 77. 33.
ποτό 73. 12.
πιττίκοια 90. 26; 96. 6.
πλεύ 14 (c) 6.
πληγή 78. 14.
πλήρης 69. 29; 74. 10; 75. 8.
πλήρων 71 [2] 26; 78. 6, 12; 75. 7; 77. 4; 81 (a) 6; 100. 11.
πληρώτικος 100. 16, 25.
πλησίασε 91. 4.
πλωάρος 111. 26.
πλοίον 23. 6, 13, 18; 81 (a) 2, 5.
πνεύ 24. 16; 25. 4; 26. 22; 27. 12; 29. 21; 36. 12; 38. 3; 57. 15; 73. 17, 20; 77. 34; 78. 15, 25; 82. 5; 87. 29; 89. 6; 90. 18; 92. 3; 99 (a) 8, 9.
πολιτεία 73. 9.
πολύκουμον 80. 11, 16, 24; 81. 7, 11, 16, 24; 81 (a) 2, 5, 7; 82. 3, 10, 12.
πωμπάς 76. 3.
πορείων 38. 18.
πορίζειν 14 (a) 11.
πόρος 86. 16; 87. 34; 90. 17.
ποτηριών 111. 5.
ποίες 72. 3; 91. 1, 6.
πράγμα 69. 28; 76. 18; 94. 3.
προγνωστικά (πά βασιλικά) 37. 5.
πράξει 18. 22; 21. 18; 24. 22; 27. 21; 29. 16.
πράξιν 74. 15, 18.
πράσσει 21. 24; 24. 26; 27. 25; 29. 30.
πρασίνα 133. 1, 3, 12.
πρασσάται 15 [2] 6, 12; 20 [1] 4; 23 (a) [2] 10, 3; 32. 8; 10; 35. 9, 11.
πράσινα 70. 3; 71 [1] 2.
πράσινα 14. 5.
πράζο 76. 14.
πρακτικές 23. 17.
πρατηρίδας 67. 1; 69. 8, 40; 98. 1.
πραπαλήτας 15 [2] 10; 32. 9; 35. 10.
πραπαλήταις 23 (a) [2] 11.
πρασαπατούσα 25. 21; 26. 19; 28. 18; 30. 22.
πρασάπτειν 78. 11.
προαιρετών 16. 2; 48. 12, 20; 74. 6, 24; 77. 33.
προαγαθόσιμος 23. 17.
προαγάθος 67. 1; 69. 8, 40; 98. 1.
προαιρήτων 15 [2] 10; 32. 9; 35. 10.
προαρίστα 23 (a) [2] 11.
προαιρετών 25. 21; 26. 19; 28. 18; 30. 22.
tássoyn, tētagyminos 14 (a) 3. tētaktai 15 [3] 1; 32. 12; 34. 1; 35. 13.
telēō, tētelestai 50 (a) 1, (b) 1 et sæp. tēleos 46. 13; 76. 19.
tēlesifhôs 41. 9.
telēṓnhs 15 [3] 2; 34. 1; 35. 14.
tēτatōs 15 [2] 8; 33. 2.
tētarmēnōs 41. 16.
tékhν 59. 10; 87. 14, 19, 21, 28.
tēlikoynōs 82. 15.
tήrrhōs 73. 14.
tidhνai 19. 12; 22. 5; 25. 3, 11; 28. 11; 30. 9; 31. 8; 33. 7; 69. 34;
71 [2] 18; 87. 38; 90. 25.
timās 92. 11.
timh 15 [2] 9; 17. 6; 33. 9; 46. 15;
51. 15; 61. 14; 71 [1] 24; 74. 8,
25; 77. 17, 18, 27; 103. 1.
timēa 67. 12.
timos 91. 1.
tókos 18. 17; 19. 9; 21. 16; 22. 9; 27. 15; 31. 12; 69. 14, 25; 73. 8, 15;
89. 5.
tópos 91. 4; 97. 3. eti tótopn 56. 17;
82. 24.
trιpēza (‘bank’) 15 [3] 1; 23. 4; 32. 12; 35. 13; 43. 2; 51. 3. dhmosia
tr. 56. 17.
trιpēza (‘altar’) 111. 10, 11, 12.
trιmytirίs 69. 22.
trιpsos 111. 11.
trιψαντοσ 111. 38.
trάνο 31. 16; 33. 11; 74. 14; 76. 8,
15.
trφ(h) 75. 5, 10, 24.
trφēnεν 75. 3.
trφh 14 (a) 11.
tυγχάνεν 57. 8.
tυλάριον 111. 34.
tυπτετεν 78. 19.
vμανεν 36. 20; 91. 2.
vμεν 91. 3; 92. 4, 5.
INDEXES

φιλακή 78. 21; 99 (a) 12.
φιλάττεω 82. 14; 93. 2.
χάλασμα 23 (a) [2] 7.
χαλκούς 111. 11, 18, 20, 21, 22, 23, 24, 26, 40.
χαρά 91. 4.
χάργυμα 50 (a) 5.
χαράσσω 50 (a) 4.
χαρίζεσθαι 14 (c) 7; 36. 19; 88. 3, 17;
70. 7, 16; 71 [1] 11; 113. 13.
χάρις 68. 4, 5, 10; 70. 5, 7, 12; 71 [1]
7, 11, 12, [2] 12, 18; 77. 13, 14; 92. 9.
χάρτης 38. 5, 6.
χαρτίον 38. 5.
χάρτιος 111. 28.
χείρ 48. 9; 69. 10; 89. 6; 90. 19;
104. 3 (?).
χειρογραφεῖς 37. 8.
75. 13; 87. 43 (?).
χειρολυχιά 111. 25.
χέν 14 (δ) 3, 4.
χελώδηρον (gen.) 38. 11.
χελώνας (? ) 50 (c) 2.
χεριγείν 82. 10.
χρέα 14 (c) 1, 6; 72. 6; 92. 7.
χρέος 86. 16, 21; 88. 16.
χρεωτείν 89. 2; 90. 5.
χρηματίζων 15–35 saec.; 70. 24; 85. 4.
χρηματισμός 23. 2, 10; 41. 18; 69. 20;
χρήσαμα 72. 9; 74. 13.
χρησιμεύει 82. 23.
χρόνος 18. 14, 16; 21. 14, 16; 23. 19;
24. 17; 27. 11, 15; 29. 20; 41. 27;
59. 17; 74. 13; 82. 9, 26, 29; 91. 2.
χομα 53 (δ) 3.
χόρα 41. 22; 80. 17; 81. 17.
χωρίς 80. 15; 81. 15.
χωρίζων 36. 10; 46 (a) 9.
χωρίς 85. 3; 87. 25; 90. 16.
ψωμίσ 67. 14; 77. 20, 36.
<table>
<thead>
<tr>
<th>Item</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>actum</td>
<td>108. 10</td>
</tr>
<tr>
<td>aereus</td>
<td>109. 6</td>
</tr>
<tr>
<td>barbaricus</td>
<td>108. 5, 6</td>
</tr>
<tr>
<td>clavus</td>
<td>109. 5</td>
</tr>
<tr>
<td>date</td>
<td>110. 4</td>
</tr>
<tr>
<td>debere</td>
<td>107. 4</td>
</tr>
<tr>
<td>decedere</td>
<td>107. 6</td>
</tr>
<tr>
<td>decer(n)ere</td>
<td>110. 6</td>
</tr>
<tr>
<td>dies</td>
<td>107. 3</td>
</tr>
<tr>
<td>edere(?)</td>
<td>107. 7</td>
</tr>
<tr>
<td>equus (aequus?)</td>
<td>110. 5</td>
</tr>
<tr>
<td>esemeioth(e)</td>
<td>100. 23</td>
</tr>
<tr>
<td>fatum</td>
<td>108. 5</td>
</tr>
<tr>
<td>ferreus</td>
<td>109. 5</td>
</tr>
<tr>
<td>fides</td>
<td>110. 4</td>
</tr>
<tr>
<td>iles</td>
<td>109. 7</td>
</tr>
<tr>
<td>interpretari</td>
<td>107. 13</td>
</tr>
<tr>
<td>intervenire</td>
<td>108. 10</td>
</tr>
<tr>
<td>mittere</td>
<td>108. 6</td>
</tr>
<tr>
<td>nomen</td>
<td>107. 14</td>
</tr>
<tr>
<td>o(mn . . ?)</td>
<td>107. 12</td>
</tr>
<tr>
<td>paries (?)</td>
<td>109. 3</td>
</tr>
<tr>
<td>pertinere</td>
<td>107. 11</td>
</tr>
<tr>
<td>p(ost ?)</td>
<td>107. 3</td>
</tr>
<tr>
<td>procurator</td>
<td>108. 7</td>
</tr>
<tr>
<td>quoniam</td>
<td>107. 10</td>
</tr>
<tr>
<td>recipere</td>
<td>108. 2, 8</td>
</tr>
<tr>
<td>res</td>
<td>108. 7</td>
</tr>
<tr>
<td>retinere</td>
<td>107. 12</td>
</tr>
<tr>
<td>salvus (salbus)</td>
<td>108. 8</td>
</tr>
<tr>
<td>sanus</td>
<td>108. 8</td>
</tr>
<tr>
<td>scriba</td>
<td>108. 11</td>
</tr>
<tr>
<td>scribere</td>
<td>107. 5; 108. 8</td>
</tr>
<tr>
<td>scripta</td>
<td>108. 7</td>
</tr>
<tr>
<td>sedens (?)</td>
<td>108. 9</td>
</tr>
<tr>
<td>societas</td>
<td>107. 13</td>
</tr>
<tr>
<td>socius</td>
<td>107. 6</td>
</tr>
<tr>
<td>solvere</td>
<td>107. 2, 4</td>
</tr>
<tr>
<td>statio</td>
<td>108. 9</td>
</tr>
<tr>
<td>superare</td>
<td>108. 4</td>
</tr>
<tr>
<td>terebratus</td>
<td>109. 1</td>
</tr>
<tr>
<td>unguis</td>
<td>109. 6</td>
</tr>
</tbody>
</table>
APPENDIX

Corrections and Addenda to Greek Papyri I, an Alexandrian Erotic Fragment, &c.¹ (Bernard P. Grenfell):—

I. The 'Erotic fragment' has been the subject of considerable discussion, see O. Crusius (Münchener Allgemeine Zeitung, April 7, 1896, Beilage nr. 80, and Philologus, L.V. 2), H. Diels (Deutsche Literaturzeitung, 1896, nr. 20), F. Blass (Jahrbuch f. Klass. Philol. 1896, p. 347), H. Weil (Revue des Études Grecques, 1896), Athenaeum, Aug. 1896, E. Rohde (Berl. Phil. Wochenschr. Aug. 15, 1896), and U. von Wilamowitz-Möllendorf (Nachrichten d. K. Ges. in Göttingen, 1896, Heft 3). Much has been done by these distinguished scholars towards solving the difficulties of interpretation, though unanimity has not yet been reached on the question whether the fragment is to be regarded as rhythmical prose or as poetry. The former view, which I had suggested, is adopted and expanded by Diels, Blass, Weil, and my reviewer in the Athenaeum, while Crusius, Rohde, and W-M., prefer to treat the whole fragment as a poem. Leaving out of consideration questions of metre, interpretation, punctuation, and division of words, I confine myself here to suggested alterations in my version, which I have again compared with the original text.

3. There are no dots after επιβολαίως, as Crusius (Philol. l.c.) suggests. What looks like them in the facsimile is not ink, but a dark fibre of the papyrus.

¹ W-M. = Prof. U. von Wilamowitz-Möllendorf; II. = Mr. A. S. Hunt. Where no name is given, the corrections are my own.

VOL. II.
4. Crusius is right in reading φιλην for φιλιαν. α and η are often very much alike in this papyrus, but the doubtful letter is more like η than α here and in line 1, where read φιλης for φιλιας.

5. The fourth α in ἀπαναιμαι is a correction (Blass).

10. Between this line and the next there is a paragraphus (Weil, Crusius).

11. Of the two alternatives which I suggested, μοι αἰτιαν and μεταιτιαν, the second has generally been preferred. W-M. would read μον. μοι may be a mistake for μον, but μον cannot be read in the text.

12. No very convincing solution of this difficulty has yet been proposed. As to the γ of ἡρεγκε I must reiterate what I said before, that the facsimile is deceptive. What looks like the bottom curve of a σ is only a dark fibre, not ink; the letter is written Γ.

With regard to the next word, μην (Blass) can be read, but νν (Crusius, W-M.) cannot. The first letter is like α, λ, or μ, but is not in the least like ν. νοι, which Crusius thinks possible, is still less satisfactory, as the last letter of the word is certainly ν.

17. There is a consensus of opinion that επιμανωσοραν must be altered; but the mistake, if it be one, is due to the scribe, since επιμανωσοραν is quite clear.

19. Crusius expresses doubt as to the δ before εν, and thinks γ can also be read. But this form of δ is quite common, cf. the δ of διανοια in line 5; and γ in Ptolemaic papyri is upright and angular.

20. Blass suggests μονις for μονος, but the second ο is clear in the original.

22. On αναμ[η]σθωμ Blass remarks, 'von dem θ zeigt das facs. nichts,' but the θ is distinct from the ω in the original, though partly covered by it. Probably Crusius is right in supposing that the scribe corrected αναμησθωμαι into αναμησωμεί.

25. There is no double point after διαλευθαί, as Crusius doubtfully suggests.

Col. 2. 1. 1. αν for ον, Blass. A small fragment which contained the two letters has disappeared, so I cannot verify this.

10. Last season I acquired another fragment belonging to the second column. It is too small to be of much value, but I give it here in the hope that the rest of the papyrus may yet come to light. Like so many mutilated documents in our museums, the papyrus was no doubt com-
plete when discovered, and was only broken up through careless handling. Lines 10 ff. are now as follows:—

10 κυριον ατυχ[.]. ι. ου[επί-
οπνασθωμεθα εμον (or -ην) [. .]εδε[η]
τηδεως αισθησον μι[, .]ται[]
εγω δε μελλω ζηλουν το]
δουλ[. . . .] . ται διαφορον: η[

15 ανθρωπος ακριτως θαυμα[.]
με. [. . . . .] φ[ο]ρη [. . . . .]
θαυμα [. . . . .] κριαν κατ[
σχαλ[. . . . . . .] τωι το[]
κοι[. . . . . . .] νοσησαι[.]

20 και[. . . . . . . .] μεν [. . . .]
λελαλ[ηκ] . . . . περι εμην[.]

Probably this was the end of the composition.

14. 1. δρασάμενον for δρασάμενου (W-M.).

xiv. 6. 1. ἐπιστατον (i.e. ὑποκρυπτηρίδον) for ἐτι στατον (W-M.).
7. 1. κλι (the i being underneath the λ) i.e. κλ[η]ν for κα
(Athenaeum, l.c.).

xvii. 6–8. The lacunae may be filled up [διὰ τὸ ημᾶς πρεσθον]τέρας
[θόντες οὔτε ἄγχος]τείαν
[λειμμένοι καταλύσαντες.
(Mahaffy-Grenfell.)

On xix, xxxii, xl, and xli my reviewer in the Athenaeum remarks,
'A point . . . which Mr. Grenfell has overlooked is that nos. xix,
xxxii, xl, and xli are written on the verso of the papyrus contrary
to the well-established canon that the recto, or side on which the
papyrus-fibres lie horizontally, is always first used for writing . . .
the truth appears to be that whereas in the Roman period the rule is
invariable, except in the case of very minute scraps of papyrus, in the
Ptolemaic period there are some exceptions, though here too the
rule generally holds good. Of the four exceptions just mentioned, two are very small pieces of papyrus, and in the third case the shape and appearance of the papyrus suggests that the writer has used the side which was intended to be the recto, though for some unknown reason he has turned it round, so that the writing is across the fibres.'

It is however my reviewer who has overlooked the precise enunciation of the 'well-established canon' given by its founder, Professor Wilcken, in Hermes XXII, and has in consequence identified 'writing across the fibres' with 'writing on the verso,' which is something quite different. As the distinction has not always been kept clear, it is worth while to cite Professor Wilcken's canon (l.c. p. 489) in his own words:—

'die Horizontalseite ist die ursprünglich zum Schreiben bestimmte Seite des Papyrus, während die Verticalseite, wenn überhaupt, nur nachträglich dazu benutzt wird.' On the previous page Professor Wilcken had expressly guarded himself against the relativity of the term horizontal, 'Zur Vermeidung von Missverständnissen füge ich hinzu dass ich die Ausdrücke horizontal und vertical anwende, indem ich mir eine einzelne Selis in der ursprünglichen Lage vor mir liegend denke, d.h. so, wie sie in die Rolle eingefügt wurde, so dass also die längere Seite die Höhe bildet.' This being so it is, as Professor Wilcken remarks (l.c. 490, note 1), a matter of complete indifference which direction the writing takes with regard to the fibres on the (originally) horizontal side or recto. In the Ptolemaic and Roman periods it was the custom, though by no means the invariable one, to write along the fibres of the recto, but in the Byzantine period there are almost as many papyri written across the fibres of the recto, as along them. The direction of the writing with regard to the fibres is of little importance, since it has nothing to do with the question which is the recto or side on which, when held in its 'ursprüngliche Lage,' the fibres run horizontally to the person holding it.

On applying the canon as it was propounded by its discoverer to the four papyri in question, so far from their being 'contrary' to it, they,

1 e.g. no. xlii of the present volume, which is written on the vertical fibres, but, as the line of juncture between the two sheets of which it is composed shows, on the recto. No. lxxi, of the third century, and nos. xci-xcviii, &c., of the Byzantine period, are other instances of writing across the fibres of the recto.
APPENDIX

as might be expected, confirm it. In xxxii and xli, though incomplete, the dimensions of the sheet can, in each case, be gauged so far that, holding the papyrus in the natural position for reading it, we can see that the breadth considerably exceeded the height. In order therefore to apply the canon which requires that the longer side should constitute the height, the papyrus must be turned round so that the writing is at right angles to us. Then of course the fibres, on the side containing the writing, are horizontal to us, and the papyrus is merely an instance like those mentioned, in which the writing is on the recto, but across the fibres, and the dimensions of the selis cannot be ascertained. xix is still more fragmentary; but the 'ursprüngliche Lage' can be ascertained because there is a junction with another sheet near the top, running parallel with the writing. As the sheets were joined together so that the fibres on the 'Horizontalseite' or recto are at right angles to the line of juncture (Wilcken, l.c. p. 490, note), it is necessary, in order to hold xix in its 'ursprüngliche Lage,' to turn it round so that the writing is at right angles to us; and the papyrus is another example of the class in which the writing is on the recto, but across the fibres. xli, though complete, is obviously a small piece cut off a whole sheet. There is nothing to show which the 'ursprüngliche Lage' of the papyrus was, and the only way of ascertaining which is the recto and which the verso of this papyrus, would be to compare the surface of the two sides, since the recto is generally much smoother than the verso. As the papyrus is now mounted, this unfortunately cannot be done; but unless a negative instance can be found to Wilcken's law, the overwhelming presumption is that, as in the three other cases, this writing also is on the recto, but across the fibres.

The only objections to the universal validity of Wilcken's law besides those of the Athenacum reviewer, which have been shown to be based on a misconception, are those raised by Professor Mahaffy in connexion with Petrie Pap. II, nos. xxix (b), (c), and (d), and xxxi. The first three however present no difficulty. In xxix (b) two sheets are joined in such a way that in one case the recto, in the other the verso is uppermost. There are other instances of this obviously incorrect method of joining two sheets, e.g. in a long demotic roll in Lord Amherst's collection consisting of several sheets, the verso of one
APPENDIX

sheet is uppermost. But this is no argument against the application of Wilcken's law to papyri consisting either of a single sheet or of several sheets correctly joined together, so that the fibres on the *recto* of each are continuous.

xxix (c) and (d) are written on both sides, the *recto* containing a taxing account on vineyards, the *verso* some private accounts. Professor Mahaffy remarks that the private account 'can hardly have been the earlier writing.' But seeing that the 'Ἀθηναίων πολιτεία was written on the *verso* of private accounts, why could not a comparatively unimportant taxing account be so written? Where a papyrus is written on both sides, the *verso* is frequently the more important document.

Of xxxi, Professor Mahaffy remarks, 'This fragment is written on the *verso* side (at right angles with the fibres), whereas the (usual) *recto* side is blank. It is thus a distinct exception from Wilcken's law.' The editor has here fallen into the same misconception of the nature of Wilcken's law as the Athenaeum reviewer. The fact that the writing is at right angles to the fibres has no bearing on the question of *recto* and *verso*, which, as has been said, has to be decided by finding out the 'ursprüngliche Lage' of the sheet and seeing whether the writing is on the 'Horizontalseite'.

Which then is the 'ursprüngliche Lage' of the papyrus? The question cannot be decided definitely because it is broken both along the top and down one side, and it is quite uncertain how much is lost in either case. There is a junction with another piece of papyrus along the top, parallel with the direction of the writing, and, if that were a junction with another sheet, the question would be settled, since the present top of the papyrus would become the side in the 'ursprüngliche Lage,' (v. sup.) and the writing would be on the 'Horizontalseite' or *recto* as the law requires. But it is more probable that the junction is not with another sheet but with another papyrus altogether, which was glued to it in the process of cartonnage manufacture. There are however several reasons for supposing that the writing is on the *recto*. As the papyrus is now mounted, the surface of the two sides cannot be compared; but the side containing the writing is quite smooth, and much more like a *recto* than a *verso*. Secondly, in its present condition, the breadth of the papyrus (holding it so as to read it) considerably exceeds its height, and as there is nothing to show that more is lost at the top than at the
APPENDIX

side, the presumption is that the breadth of the papyrus (held so as to read it), not its height, constitutes the height in its ‘ursprüngliche Lage.’ In that case of course the writing is on the ‘Horizontalseite’ or recto. Thirdly, since Wilcken’s law holds good in every case where the ‘ursprüngliche Lage’ can be ascertained, the presumption is that it holds good where there is not enough evidence to show what the ‘ursprüngliche Lage’ of a sheet was. But it may be noted that, even if this papyrus were written on the verso, it still would not disprove Wilcken’s law; for, though the other side, on this hypothesis the recto, is blank, the papyrus is very incomplete, and therefore there might have been writing on the supposed recto which has perished, but was earlier than the writing on the supposed verso. The only way in which Wilcken’s law can be disproved is by the discovery of a complete sheet or sheets of which the recto is blank, or of a papyrus consisting of one or more sheets of which the writing on the verso is quite certainly earlier than that on the recto.

There is, however, some difficulty in connexion with Gr. Pap. I. xxxiii, which in publishing that papyrus I had overlooked. The papyrus is written on both sides which are equally rough, and has a junction of two sheets in the middle, parallel with the direction of the writing. In order, therefore, to ascertain which is the recto, the papyrus has to be held so that the junction of the sheets is vertical. Then the side containing the contract dated Phamenoth is on the recto, and that dated Mecheir on the verso. Here, at any rate, it might seem that there was an exception to Wilcken’s law. But in the summary of three sales in lines 27–29 covering two different years, chronological order is not observed, so that there is no necessity for supposing that in writing the contracts dated Phamenoth and Mecheir chronological order was observed, especially as these contracts are clearly not originals but copies made at a later date. Nor is it at all certain that the contract dated Mecheir is really earlier than that dated Phamenoth, for there is nothing to show that they were made in the same year, and different years are mentioned in lines 27–29. Moreover, one sheet of this papyrus is broken off at the top, while the other is only part of a whole sheet; and as the two sides of the papyrus are equally rough, it is possible that the two sheets have been incorrectly joined in such a way that the fibres on the recto of one join those on the verso of the other which has been
turned at right angles. In any case there are far too many doubts connected with this papyrus for it to be used as an exception to Wilcken's law, the universal validity of which is still unshaken.

xx. 15. 1. [διδράχμοις; cf. xviii. 17 of the present volume.

xxi. 5. 1. [ην ἀνακομισθείς πι[αρά (Mahaffy).

xxvii. Note on line 11, for '5½ arourae . . . were' 1. '½ aroura . . . was'.

xxxiii. Lines 1–29 are on the recto, 30–56 on the verso; cf. the preceding discussion of this subject.

ar in 6, 8, et al. is perhaps δρ(στήρ) (Mahaffy).

xxxiv. 2. for ἐν . . . . 1. ἐφ 'Ερμίων; cf. xxxv. 2 of the present volume.

xxxviii. 9. μων Pap. 1. (τι)νόυ (W-M.).

13. The stop is to be placed as W-M. suggests after μων, not after πλήσσων. οὖ can hardly be right, though δ δέ, W-M.'s suggestion, will not do. The letter after ο is more like τ than ν, and at the edge of the papyrus is what may be a bit of a letter, perhaps ο or ω.

19. εγραφῶ. I had suggested ἐ[αν γ] γράφω. W-M. suggests ἔλα(γ) γράφω, which is shorter, but the alteration of εαν to εαγ before γ is contrary to the practice of scribes of this century, and the writer of this document uses the forms συναπτόμενος and ἐνκεκλημένος.

xli. διεθνέτο Pap. W-M. suggests this is a mistake for δηθέντι.

There should be a stop after Πειρίως (W-M.).

xliv. 2. for ἀνερικός for ἀνερικός (W-M.). At the end of the line supply ἑγραφα (H.).

xlv. 1. ἔγραφα for ἔγραφα (W-M.). At the end of the line supply ἑγραφα (H.).

xliv. 2. for ἁρμιστός (H.).

xlvii. 1. καὶ ἡμῖν (sic) (H.).

10. 1. καὶ γάρ for [ . . . . ] (H.).


xliv. 8. κελευθέντα is a misprint for κελευθέντα.

l. Lines 2–5 give the four ingredients of the ἡχάριστον, the drachmae referring to the weights, not the coins (W-M.).

liv. 6. 1. ἐμ for ἐν (11).

11. δίδῳτοιν (sic) for διδότοιν (H.).

14. 1. μισόνου | μένου for μισθο | μένου (H.).

16. 1. καθ'κα for α . θυ καὶ (H.).

18. 1. τελεσμάτων for τελε . . . . (H.).

On the verso, after φοι/1. στ[ο]ν [ἀρ/ τρεῖς κριῶν [ἀρ/ ἕμπον (H.).
APPENDIX

lvi. The date of this papyrus should be given as 537, not 536, since it is dated in the fifteenth indication (Athenaeum, l. c.).
lvii. 5. λογιζόμενα is probably the word lost after [ἐτη (H.).
lviii. 3. ἱκύμης for κώμης (H.).
   20. 1. Ἰακυβίου for Ἰακοβίου (H.).
   25. 1. συμβολαστικάμοι for συμβολαστικά/ (H.).
   26. Perhaps γεναμεν ει/ i.e. παρά (H.).
lxi. 11. διατηρήσων Pap. 1. διατηρώσων (H.).
lxiv. 8. 1. τῷ πάντων for . . . . . (H.).
lxv. 3. 1. μηδένα λόγον for μηδέν ἄλογον (H.).
lxvi. 1. om. stop after θεοφιλία (H.).
   4. 1. [τῷ δεσπό] ἔμω τῶ πάντων θεοφιλ/ ὀσιωτ/ π/ (i.e. παρά) (H.).