

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

NEW CLASSICAL FRAGMENTS
AND OTHER GREEK AND
LATIN PAPYRI

EDITED BY

BERNARD P. GRENFELL, M.A.

AND

ARTHUR S. HUNT, M.A.

WITH FIVE PLATES

RISTAMPA ANASTATICA

MILANO 1972



CISALPINO - GOLIARDICA

MILANO

291
2865m

GREEK POPYRI, SERIES II

NEW CLASSICAL FRAGMENTS

AND OTHER GREEK AND
LATIN POPYRI

EDITED BY

BERNARD P. GRENPELL, 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

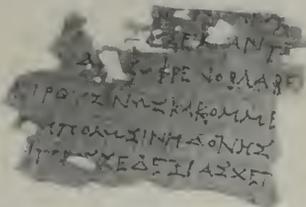
1897

Oxford

PRINTED AT THE CLARENDON PRESS
BY HORACE HART
PRINTER TO THE UNIVERSITY

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

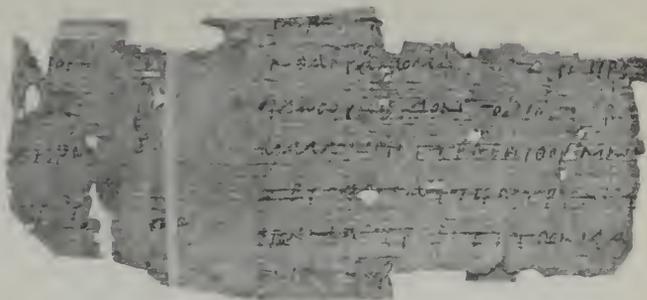
I a.



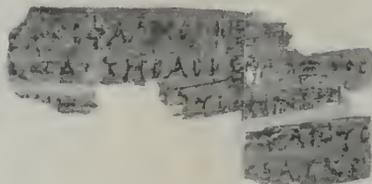
I b.



II.



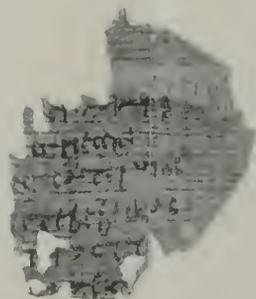
III.



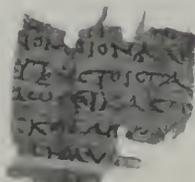
VI (a), Fr. I.



V. Fr. I.



VI (c), Fr. I.





Digitized by the Internet Archive
in 2010 with funding from
Brigham Young University

P R E F A C E

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, 1 (*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,
Oct. 10, 1896.

CONTENTS

I.

NEW CLASSICAL FRAGMENTS.

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

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

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

III.

PAPYRI OF THE ROMAN PERIOD.

XL.	Part of a census list (?)	9 A. D.	66
XLI.	Agreement by a tax farmer	46 A. D.	67
XLII.	Official letter	86 A. D.	68
XLIII.	Receipt	92 A. D.	69
XLIV.	Receipt	101 A. D.	70
XLV.	Registration of camels	136 A. D.	71
XLV. (a)	Registration of camels	137 A. D.	72
XLVI.	Sale of an ass	137 A. D.	73

CONTENTS

ix

NUMBER	DESCRIPTION	DATE	PAGE
XLVI. (a)	Letter	139 A. D.	74
XLVII.	Certificate of payment	140 A. D.	75
XLVIII.	Receipts for camel-tax	141 A. D.	76
XLIX.	Census return	141 A. D.	77
L. (a)-(m)	Customs-receipts	142-192 A. D.	78
LI.	Sale of goat-skins	143 A. D.	84
LII.	Receipt for camel-tax	145 A. D.	86
LIII. (a)-(g)	Certificates for work on the dykes	148-190 A. D.	86
LIV.	Tax receipt	150 A. D.	89
LV.	Census return	161 A. D.	89
LVI.	Registration of property	162-3 A. D.	91
LVII.	Lease of land	168 A. D.	92
LVIII.	Tax receipt	175 A. D.	93
LIX.	Hire of a slave	189 A. D.	94
LX.	Tax receipt	193-4 A. D.	95
LXI.	Petition	194-8 A. D.	95
LXII.	Declaration by a surety	211 A. D.	97
LXII. (a)	Taxation returns	2nd cent.	98
LXIII.	Receipt	3rd cent.	98
LXIV.	Certificate	2nd or 3rd cent.	99
LXV.	Account	2nd or 3rd cent.	100
LXVI.	Notice addressed to the police	3rd cent.	100
LXVII.	Hire of dancing-girls	237 A. D.	101
LXVIII.	Deed of gift	247 A. D.	104
LXIX.	Repayment of a loan	265 A. D.	106
LXX.	Deed of gift	269 A. D.	108
LXXI.	Deed of gift	244-8 A. D.	110
LXXII.	Loan of money	290-304 A. D.	114
LXXIII.	Letter	late 3rd cent.	115
LXXIV.	Sale of a camel	302 A. D.	116
LXXV.	Receipt for wages of a nurse	305 A. D.	118
LXXVI.	Deed of divorce	305-6 A. D.	119
LXXVII.	Letter	3rd or 4th cent.	121
LXXVIII.	Petition	307 A. D.	123
LXXIX.	Declarations by sureties	284-304 A. D.	125

IV.

PAPYRI OF THE BYZANTINE PERIOD.

NUMBER	DESCRIPTION	DATE	PAGE
LXXX.	Receipt for payment of a <i>λειτουργία</i>	402 A. D.	127
LXXXI.	Receipt for payment of a <i>λειτουργία</i>	403 A. D.	128
LXXXI. (a)	Receipt for payment of a <i>λειτουργία</i>	403 A. D.	130
LXXXII.	Official letter	about 400 A. D.	131
LXXXIII.	List of farms	5th cent.	133
LXXXIV.	Moral tale	5th or 6th cent.	133
LXXXV.	Fragment of a contract	535 A. D.	134
LXXXVI.	Acknowledgement of a loan	595 A. D.	135
LXXXVII.	Contract by dyers	602 A. D.	136
LXXXVIII.	Acknowledgement of a loan	602 A. D.	138
LXXXIX.	Acknowledgement of a debt	6th cent.	139
XC.	Acknowledgement of a debt	6th cent.	140
XCI.	Letter	6th or 7th cent.	142
XCII.	Letter	6th or 7th cent.	143
XCIII.	Letter	6th or 7th cent.	144
XCIV.	Letter	6th or 7th cent.	145
XCV.	Receipt	6th or 7th cent.	146
XCVI.	Receipt	6th or 7th cent.	146
XCVII.	Receipt	6th cent.	147
XCVIII.	Receipt	6th cent.	148
XCIX.	Receipt	5th or 6th cent.	148
XCIX. (a)	Agreement	6th or 7th cent.	149
C.	Contract	683 A. D.	150
CI.	Tax receipt	7th cent.	152
CII.	Receipt	7th cent.	152
CIII.	Order for payment	6th or 7th cent.	153
CIV.	Account	7th or 8th cent.	153
CV.	Arabic-Greek tax receipt	719 A. D.	154
CVI.	Arabic-Greek tax receipt	719 A. D.	155

V.

LATIN DOCUMENTS.

NUMBER	DESCRIPTION	DATE	PAGE
CVII.	Juristic fragment	5th cent.	156
CVIII.	Letter	167 A. D.	157
CIX.	Account	2nd or 3rd cent.	158
CX.	Receipt	293 A. D.	159

VI.

DOCUMENTS RELATING TO THE CHRISTIAN CHURCH.

CXI.	Inventory of Church property	5th or 6th cent.	160
CXII.	Festal Epistle	577 (?) A. D.	163
CXII. (a)	Choir-slip (?)	about 7th cent.	167
CXIII.	Formula of Prayers	about 9th cent.	167

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

Plate I		FRONTISPIECE.
Plate II		<i>To face page</i> 6
Plate III		" " 10
Plate IV		" " 23
Plate V		" " 158

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 Urkunden.

Gr. Pap. I = An Alexandrian Erotic Fragment, &c., edited by B. P. Grenfell.

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 uncials 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 archaïsing. The question of archaïsing 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 archaïsing scribes. They either copy evenly the forms of letters before them,—in the ninth and tenth centuries this was done with such

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, Ζ, 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.

(a) *Frontispiece. Brit. Mus. Pap. DCLXXXVIII a.*

Two fragments in Tragic iambs.

Fr. 1.	]ΓΟΝΤΑΓΑ[	Fr. 2.	]ΜΕΤΛΗΜ[
	]ΓΑ[. .]Ν ΣΕ ΜΑΝΤΕ[Α		]ΗΜΕ[
	Α]ΝΔΡΕΣ Ω ΦΡΕΝΟΒΛΑΒΕΙ[Σ		]ΓΑ[
	ΦΘ?]ΕΙΡΟΥCΙΝ ΩΣ ΚΑΚΟΜ ΜΕ[ΓΑ		
5	] ΕΜΠΟΛΩΣΙΝ ΗΔΟΝΗΣ		
	]Ι ΠΡΟΣ ΣΕ ΔΕΞΙΑΣ ΧΕΡ[ΟΣ		

(b) *Frontispiece. Brit. Mus. Pap. DCLXXXVIII b.*

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

	Col. 1.	Col. 2.
	]ΞΕ	
	]Ι ΚΛΥΩΝ	
	ΜΕ]ΓΑΣΘΕΝΕΙ	
	]Ε	
5	]Ε	
	]ΛΕΤΑΙ	ΚΑ[
]	
	]ΞΤΟΡΟΝ	
	]ΟΜΗΝ	Π[

II. *Frontispiece. Third century B.C. Brit. Mus. Pap. DCLXXXIX a.*

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 C 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 (b).

Col. 1.

— [ΕΝΘΑ ΚΕ ΛΟΙΓΟΣ ΕΗΝ ΚΑΙ ΑΜΗΧΑΝΑ ΕΡΓΑ ΓΕ]ΝΟΝΤΟ
 217? [ΚΑΙ ΝΥ Κ ΕΝΕΠΡΗCΕΝ ΠΥΡΙ ΚΗΛΕΩΙ ΝΗCΑC ΑΧΑΙ]ΩΝ
 218. [ΕΙ ΜΗ ΕΠΙ ΦΡΕCΙ ΘΗΚ ΑΓΑΜΕΜΝΟΝΙ ΠΟΤΝΙ]Α ΗΡΗ
 219? [ΑΥΤΩΙ ΠΟΙΠΝΥCΑΝΤΙ ΘΟΩC ΟΤΡΥΝΑΙ ΕΤ]ΑΙΡΟΥC

Col. 2.

249. ΠΑΡ ΔΕ ΔΙ[ΟC ΒΩΜΩΙ ΠΕΡΙΚΑΛΛΕΙ ΚΑΒΒΑΛΕ ΝΕΒΡΟΝ
 250. ΕΝΘΑ ΠΑΝΟΜΦΑΙΩΙ ΙΗΝΙ ΡΕΙ[ΕCΚΟΝ ΑΧΑΙΟΙ
 251. ΟΙΔ ΩC ΟΥΝ ΕΙΔΟΝΤΟ ΔΙΟC ΤΕΡΑC [ΑΙΓΙΟΧΟΙΟ
 252. ΜΑΛΛΟΝ ΕΠΙ ΤΡΩΕCCI ΘΟΡΟΜ ΜΝ[ΗCΑΝΤΟ ΔΕ ΧΑΡΜΗC
 — ΙΕΥC ΔΕ ΠΑΤΗΡ ΩΤΡΥΝΕ Φ[
 — ΕΙΞΑΝ ΔΕ ΤΡΩΕC ΤΥΤΘΟΝ ΔΑ[
 253. ΕΝΘ ΟΥ ΤΙC [ΠΡΟΤΕΡΟC ΔΑΝΑΩΝ ΠΩΛΩΝ ΠΕΡ ΕΟΝΤΩΝ

Col. 1. JA HPH 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 JA HPH 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 JA HPH is the end of 218, presents no difficulties. The occurrence here of the line ENΘA KE, κ.τ.λ. makes the construction parallel to that found in VIII. 130 and XI. 310, where ENΘA KE, κ.τ.λ. precedes two lines beginning, as here, with KAI NY KE and EI MH; and the terminations AXAI]ΩN in 217 and ET]AIPOYC in 219 are easily explained variants for εἶσας and Ἀχαιούς, the readings which are found in all the MSS.

Lines 249 and 250 agree with the vulgate, but in 251 comes a complete change—EIDONTO ΔΙΟΣ ΤΕΡΑΣ [ΑΙΓΙΟΧΟΙΟ (cf. V. 742) in place of εἶδον θ' (or εἶδόν θ') ὁ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις.

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

III. *Third century B.C. Brit. Mus. Pap. DCLXXXIX b.*

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 ΠΕΦΥΚΕΙ
 110. [ΚΑΙ ΤΑ Μ]ΕΝ ΑΣΚΗΣΑΣ ΚΕΡΑΟΞΟΟΣ [ΗΡΑΡΕ ΤΕΚΤΩΝ
 111. [ΠΑΝ Δ ΕΥ Λ]ΕΙΗ[ΝΑΣ Χ]ΡΥΣΕΗΝ Ε[ΠΕΘΗΚΕ ΚΟΨΩΝΗΝ
 112. [ΚΑΙ ΤΟ ΜΕΝ ΕΥ ΚΑΤΕΘΗΚ]Ε ΤΑΝΥΣ[ΣΑΜΕΝΟΣ ΠΟΤΙ ΓΑΙΗΙ
 113. [ΑΓΚΛΙΝΑΣ ΠΡΟΣΘΕΝ ΔΕ ΣΑ]ΚΕΑ ΧΧΕ[ΘΟΝ ΕΣΘΛΟΙ 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.

PLATE II



IV (a), Frs. 1, 2; (b) Frs. 3, 5, 6;
(c) Fr. 1.

There is much difficulty as to the word between ωCAC and $\Delta\epsilon$. ME is clear, and there is not room for ϵ on the line before M , though ϵME 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 IA very well. At the side of the Δ above the M is a black smudge which we have considered to be part of an ϵ inserted by the scribe, not the corrector, like the insertion of ϵ in (*b*) Fr. 5, line 154. But it may be a mere blot.

399. About this line too there is much difficulty. The MSS. begin $\tau\omega\sigma'\alpha\upsilon\nu\nu$, 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 Γ , Π or Υ , the second may be H , I or K . ω is quite impossible, so that $\Upsilon\omega$ 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. $[\text{AC}\text{PACIOI}\text{ PPOTI ACTY}\text{ POLIC}\ \Delta]\epsilon\text{M}\Pi[\text{AHTO ALENTON}]$

608. $[\text{OYD APA TOIG ETAN}\text{ POLIOS KA}]\text{I TEIXEOS}[\text{ EKTOC}]$

609. $[\text{MEINAI ET ALHLLOYC KAI GNOMENA}]\text{I OC KE PE}[\text{FEGOI}]$

610. $[\text{OC T EΘAN EN POLEMWI AL ECCYME}]\text{N}\omega\text{C ECEX}[\text{YNTO}]$

611. $[\text{EC POLIN ON TINA TON GE}\text{ PODE}]\text{C KAI}[\text{ OYNA CAWCAL}]$

607. ϵMP is by no means certain. There is a stroke which may be the cross-stroke of ϵ , but if the next letter is M 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 ϵMP .

609. KE Pap.: $\tau\epsilon$ MSS.

610. The remains of a stroke before ωC would suit I or N equally, so that either *εσσυμένος* or *ἀσπασίως* is possible.

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

Fr. 1.

33. $[\omega\text{M}\omega\Xi\epsilon]\text{N}\ \Delta\ \text{O}[\text{ΓEPON KEΦAΛHN}\ \Delta\ \text{O GE KOYATO XEPCHN}]$

34. $[\Upsilon\text{POC ANAC}]\text{XOMEN}[\text{OC MEΓA}\ \Delta\ \text{OIM}\omega\Xi\text{AC EΓEΓONEN}]$

35. $[\text{AICCOMEN}]\text{O}[\text{C ΦI}]\text{ΛOY}\ \text{[YI]ON}\ \text{O}\ \Delta\epsilon\ \text{[ΠPOΠAPOIΘE ΠYΛΛON}]$

Fr. 5, *Plate II.**Col. 1.*

- [.] . [. .] . ΩCΙΘ[. .]Α
 260. [ΤΟΝ Δ ΑΡ ΥΠΟΔΡ]Α ΙΔΩΝ ΠΡΟCΕΦΗ [ΠΟΔΑC ΩΚΥC ΑΧΙΛ]ΛΕΥC
 261. [ΕΚΤΟΡ ΜΗ ΜΟΙ ΑΛΑC]ΤΕ CΥΝΗΜΟCΥΝ[ΑC ΑΓΟΡ]ΕΥΕ
 262. [ΩC ΟΥΚ ΕCΤΙ ΛΕΟΥCΙ ΚΑΙ Α]ΝΔΡΑ[C]ΙΝ ΟΡΚ[ΙΑ ΠΙC]ΤΑ
 — [.]ΟΧΟ[. . .]ΟC

Col. 2.

291. Τ[ΗΛΕ

In the first line the letter before ΩC is perhaps Δ. Α seems to be the end of the line. Line 259 in the vulgate runs *νεκρὸν Ἀχαιοῖσιν δώσω πάλιν ὥς δέ σὺ ῥέξεις*, and line 263 *οὐδὲ λύκοι τε καὶ ἄρνες ὀμόφρονα θυμὸν ἔχουσιν*: both are quite different from the text of the papyrus.

Fr. 6, *Plate II.**Col. 1.**Col. 2.*

-]ΩΜΟΝ 340. ΑΛΛΑ CΥ Μ[ΕΝ] ΧΑΛΚΟΝ Τ[Ε ΑΛΙC . . .
 341? [ΤΑ]ΛΛΑ[.]
 342. [CΩΜ]Α ΔΕ Ο[ΙΚΑΔ ΕΜΟΝ . . .
 343. [ΤΡΩ]ΕC Κ[ΑΙ ΤΡΩΩΝ . . .

Col. 1.]ΩΜΟΝ should be the end of some verse near line 312 (cf. note on (δ) 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 vulgate runs *δῶρα, τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ*. The papyrus perhaps had ΤΑΛΛΑ Θ Α ΤΟΙ, κ.τ.λ.; there is the vestige of a letter visible after ΛΛΑ 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? ΤΡΩΕC ΚΑΙ ΤΡΩΩΝ ΑΛΟΧ[ΟΙ . . .
 344? ΤΟΝ Δ Α]Ρ ΥΠΟΔ[ΡΑ ΙΔΩΝ . . .

ἀρίων αἴουσα in line 199. Not improbably this line began with πολλὰ μὲν contrasted with πολλὰ δὲ καί in the next.

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

198. ΩΚΑ ΔΕ Pap., thus justifying Nauck's conjecture : ὠκέα 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, αἴουσα and μετ'άγγελος, and a third is decidedly awkward.

Col. 2.

- ΧΗΡΩCEN Δ[Ε ΓΥΝΑΙΚΑ ΜΥΧΩΙ ΘΑΛΑΜΟΙΟ ΝΕΟΙΟ
 — ΑΡΗ[ΤΟ]Ν ΔΕ Τ[ΟΚΕΥCΙ ΓΟΟΝ ΚΑΙ ΠΕΝΘΟC ΕΘΗΚΕ
 224. ΩC Α[ΧΙΛΕ]ΥC ΕΤ[ΑΡΟΙΟ ΟΔΥΡΕΤΟ ΟCΤΕΑ ΚΑΙΩΝ
 225. ΕΡΠΥΙΩΝ ΠΑΡ[Α ΠΥΡΚΑΙΗΝ ΑΔΙΝΑ CΤΕΝΑΧΙΩΝ
 226. ΗΜΟC Δ ΕΩCΦΟΡΟ[C ΕΙCΙ ΦΟΩC ΕΡΕΩΝ ΕΠΙ ΓΑΙΑΝ
 227. ΟΝ ΤΕ ΜΕΤΑ ΚΡ[ΟΚΟΠΕΠΛΟC ΥΠΕΙΡ ΑΛΑ ΚΙΔΝΑΤΑΙ ΗΩC
 228. ΤΗ[ΜΟC Π]ΥΡΚΑ[ΙΗ ΕΜΑΡΑΙΝΕΤΟ ΠΑΥCΑΤΟ ΔΕ ΦΛΟΞ
 229. [ΟΙ Δ] ΑΝΕΜΟΙ Π[ΑΙΝ ΑΥΤΙC ΕΒΑΝ ΟΙΚΟΝΔΕ ΝΕCΘΑΙ

Before line 224 there are two lines hitherto not found in this position in any MS., but occurring, with the difference of χήρωσας for χήρωσεν and ἔθηκας for ἔθηκεν, in XVII. 36-7. The MSS. of Plutarch, however (*Consol. ad Apoll.* 30), give the second line, ἄρητον δὲ κ.τ.λ., after line 223 of the vulgate, νυμφίου, ὃς τε θανάων δειλοὺς ἀκάχησε τοκῆας. One would at first sight conjecture that the rhapsodist, or whoever was responsible for the papyrus text, brought in the line χήρωσεν κ.τ.λ. from XVII. 36 in order to expand νυμφίου, and then not unnaturally added the line ἄρητον κ.τ.λ., though the τοκῆες 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 χήρωσεν? 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 Petric 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 ΙΩΜΟΝ 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, 198, 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 XXI, 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.*

].. ΕΙΟΜΑΙ Α.. ΩΙ
]ΗΛΗΕCCΙΝ
]ΝΗC ΑΤΕΡ ΑΤΗC
]ΗΤΕ ΒΕΒΗΚΑC
 5]Τ[Ο]Ν ΑCΤΥ
]ΤΟ ΤΕΚΝ[. .

Fr. 2.

.
].ΠΟΛ[.]ΠΟΝ[
 Π]ΤΕΡΟΝ ΟΙΩΝΟΙΟ
]ΑΡ ΕΜΟΙ ΑΛΓΕ[Α] ΔΗ[
 10]ΠΑΙΔΑ CΕ ΤΙΚΤ[. .

Fr. 1. 3. Was this what Sophocles had in his mind when he wrote the famous 4th line of the *Antigone* ending οὐδ' ἄρης ἄρερ, which has caused his commentators

so much trouble? The occurrence of the phrase *ἀτερ ἄτης* 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.*

.
]ΕΥC ΜΑΝΙΑΔ[
]Α ΦΟΙΒΟΥ ΤΗΣ ΤΕ ΟΜΟΣΠΟΡΟΥ
 Ε]ΞΕΛΑΥΝΕΙC ΔΩΜΑΤΩΝ Τ[
]ΑCΤΟΧΙΪΗ! ΠΛΕΥΡΟΝ ΕΙCΕ[
 5]C ΤΗΜ ΠΟΛΥCΤΟΝΟΝ [
]ΕΚΕΙCΕ ΤΗΙΔ ΕΠΟΥΡΙCΩ ΠΟΔΑ[
]ΩC ΔΕ ΜΥΧΑΛΑ ΤΑΡΤΑΡΑ ΤΕ[
]ΑΙΠΟΔΑ ΚΑΤΑΠΤΗΞΩ [
 ΑΛ]ΛΑCCOMΑΙ ΔΕCΠΟΙΝΑ [
 10]ΝΤΟ[. . .] ΜΗΔ[. . .]ΚΤΑ[
]ΝΑ ΚΟΡΗ [
]ΜΑCΤ[
]ΤΟΝ ΧΟΛ[
]ΠΑΡΟΙΘΕ Τ[
 15]Η ΔΩCΩΝ[
]ΝΕ[

Fr. 3.

]ΠΕΝ ΟΥCΙΑΙ
]
]Ν ΛΟΓΩΝ ΥΠΕΡΤΕΡΟΝ
]ΕΙ ΠΩΛΟC ΩC ΥΠΟ ΙΥΓΟΥ
]ΡΟΥΜΕΝ ΑΡΤΙΩC ΚΑΙ CΥΓΓ[
 5]ΦΟΡΗ! ΝΥΝ Μ[

Fr. 2.

.
]ΠΩΜ[
]ΓΑΡ[
]ΤΙCΚΕ[
] ΜΑΛΛΟΝ [
 5]ΕΛΕΑΙ[
] ΟΞΥΝ[
]ΗΚΕΠ[. . .]CÇΟC ΕΙC ΚΕ[
]ΩÇΕΙ Δ ΕΠ ΑΥΤΟΝ [
]Γ[.]ΡΕΜΟΙ ΞΙΦΟC Δ[
 10]Ε[. . .]ΙC ΗΜΙΛΛΗC[
]ΑΜΦΩ Δ ΟΡΑ[

Fr. 4.

]ΩΜΜ[
 Ο]ΤΟΤΟΤΟΤΟΤΟΤ[ΟΙ
]ΑΥΤΑC Δ ΟΡΩ[
]ΑΝ ΤΗΝΔΕ[
 5]ΑΓΡ[.]ΥΦΩ[
]ΑΛΛ[
 2 lines obliterated.
]ΙΝΟC[

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

]ΚΑΤ[
]Ι[
]Τ[
]ΩΙ Π[ΡΑ]ΞΕΙ[
 5]Ω ΤΑ ΠΟΛΛΑ [
]ΤΟΝ Η ΜΟΝΟΣ[
]Δ ΕΠΡΑΧΘΗΜ[ΕΝ
]Α ΠΙΣΤΕΥΕΙΝ[
]ΤΕΩΣ ΑΠΙΣΤ[
 10]ΠΡΑ[Γ]ΜΑ Κ[
]Α ΠΡΟΜΗ[
]Η ΜΗΘΕΝ[
]Ι . ΧΡΗΣΙΝ[.]Μ[
]ΤΙ ΜΗ ΠΕΙΡΩ[
 15]Η ΚΑΚΟΥ ΜΙ[
]ΘΝ ΕΜ ΜΝΗΜ[ΗΙ
] ΠΟΛΛΑΚΙΣ ΓΑΡ[
] ΑΛΛΟΝ ΕΓΚΑ[
] ΕΥΦΗΜΩΣ ΘΥ[
 20]ΝΩΣ ΤΗ . . ΕΝ[

*(c) Brit. Mus. Pap. DCXCI b.*Fr. 1. *Frontispiece.*

]Ν ΟΜΟΙΟΝ ΚΑΙ [
]ΑΥΤΟΙΣ ΤΟΙΣ ΓΑ[
]ΔΩΣΕΙ ΚΑΚΟΝ [
]ΚΚΟΝ Δ ΟΥΔΕ[
 5]ΕΛΛΗΥΘΕΝ [
]ΥΠΑ . [

Fr. 2.

] . Μ ΠΑΛΑΙ
] . ΑΧΗC
] . . ΗΙ ΜΟΝΟΝ
 ΛΙ]ΜΠΑΝΕΙ
 5]ΑΝ ΠΗ ΒΑΛΩΝ
]ΠΟΙ ΓΑΜΟΝ
]ΜΟΙ ΔΟΚΕ[Ι
 ΤΩ]Ν CΩΝ 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.

.
 [.] ΕΥΛΟΓΩΝ ΑΝΔΡ! . . . ΕΥΝ
 ΩC ΕΥΗΚΩΙ ΚΑΙ ΜΗ ΨΟΦΟ[Δ]ΕΞΙ ΝΗΔΙ
 ΦΟΒΟΥΜΕΝΩΙ ΚΑΝ ΤΟ ΛΕΓΟΜΕΝΟΝ
 [ΤΟ]ΥΤΟ ΣΚΙΑΝ ΙΔΗΙ ΦΑΝΤΑΣΙΑC
 5 ΠΡΟC ΔΕ ΤΟΥΤΟΙC ΜΗΠΩ ΔΙΕΦΘΑΡ
 ΜΕΝΩΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΥΠΟ CΟΦΙC
 ΤΙΚΗC ΚΑΚΙΑC ΦΑΝΗΝΑΙ ΑΝ ΤΑ ΜΕΝ
 CΥΝΗΓΟΡΟΥΝΤΑ ΤΩΝ ΕΙΡΗΜΕΝΩΝ
 ΤΟΙC ΠΕΡΙ ΤΗ[C] ΗΔΟΝΗC ΛΕΓΟΜΕΝΟΙC ΕΧΟΝ
 10 ΤΑ ΤΙ ΠΡΑΓΜΑΤΙΚΟΝ ΚΑΙ ΔΙΚΑΙΟΛΟ
 ΓΙΚΟΝ ΚΑΙ ΕΜΒΡΙΘΕC ΤΑ Δ ΕΞ ΕΝΑΝ
 ΤΙΑC ΑΥΤΟΙC ΛΕΓΟΜΕΝΑ ΓΛΙCΧΡΑ
 ΚΑΙ ΜΕΙΡΑΚΙΩΔΗ ΚΑΙ ΚΟΥΦΑ [ΠΑ]Ν
 ΤΑΠΑCΙΝ ΟΥ ΜΗΝ ΑΛΛ ΟΥΔΕΝΙ[. . . .
 15 ΗΜΕΙC ΓΕ ΤΑ ΜΕΝ ΚΑΘ ΕΚΑCΤ[. . . .
 ΑΝ . [.]ΤΩ[. . . .

1. The Δ of ΑΝΔΡ may be Α, and the Ε of ΕΥΝ may be C and a letter (O?) may be obliterated after Ν. ΕΥΝΩC is possible.

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

15. The Τ of ΤΑ is written above Κ erased.

(b) *Bodl. MS. 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.

	<i>Col. 1.</i>	<i>Col. 2.</i>

	]ΤΟΙC [Α]ΡΙCΤΕΡΟΙC	ΛΟΓΟ[
	]Τ[. .]ΔΕΞΙΟΙC ΓΙΝΕC	. [
	]Ν ΕΠΕΙΔΗ ΚΑΙ ΤΟ ΠΝΕ[Υ]	Η[
	]ΝΕCΤΙΝ ΕΝ ΤΟΥΤΟΙ[C]	Τ[.]Ν[
5	Π]ΟΛΛΑΚΙC ΤΟ ΔΕΔΙ[. . .]	ΤΑΥ[
	]ΝΚΑΙΩΝ[. . . .]Ε[. .]	ΕΝΑΥΤ[
	]ΑΡΕ[C]ΤΙ[. . . .]Ν	[

	ΥΤΗΝ ΔΟΙΗΜΕΝ	ΚΑΙ Α[
	ΔΕΞΙΑ ΚΑΤΑ Τ[. .]	[
10	Ν ΤΟΥΤΟ Π[. .] . ΕΙ[. .]	Ν[
	ΥΤΟ ΣΥΝΘ[. . . .]	ΠΑΛ[
	Τ]ΟΥΤΟ Π[. .]ΑΝ[. .]	ΞΩΤ[
	Γ[. .]Ν	ΔΕΙΝ[
	Μ[.]ΝΟC[. .]ΘΕΝ	ΚΕΝ[
15	Α]ΛΛΑ [.]ΥΝ . . ΙΝ ΤΗΝ	ΤΙΝΘ[
	ΝΑΝΟΜΟΙC ΔΗΤΑ	Κ[.]ΙΜ[
	Ν . [.]ΕΡΗ[.]ΕΝ	Τ[
] . [.
	

Frs. 2 and 3, tops of columns.

Col. 1.	ΔΕΟC
Col. 2.	ΑΥΓΗΝ Μ[. . . .]Τ . [
	ΚΑΙΟΝ ΕCΤ[Ι . . .] Ν[
	ΤΟΥC ΔΑ[. . .]Α[
	ΚΗCΟ . [. . .]ΝΑ[
5	ΚΑΙ Α[.]ΤΟΝ Τ[
	ΤΟΙC ΑΝΑΙCΘ[
	ΔΑΚΡΥΟΥCΙΝ[
	.] ΔΕ ΦΥ[

Frs. 6 and 7.

	[.] ΕΙ . [
	[.] ΔΟΝΤΩΝ.
	[.] ΟC ΔΕ
	[.] ΕΩΝ ΕΧΟΝΤΕC
5	[.]
	[.] ΗC[. . .] . Θ[
	[.] . Α[
	. [.]ΟΥΔ[
	Τ[. . .] . ΓΡΗΝ ΔΑΚΡΥ[
10	Κ[. . .]ΜΗΝ ΚΑΙ ΔΙΑ ΤΙ ΚΘ[

Fr. 4.

.
]ΑΛΛΟΝ[
]ΑΝΤΙC[
]ΤΗΝ Δ[
.] . . [
.

Fr. 5, bottom of column (?)

.	
]ΤΩ[
]Α ΠΑΡΑ[
]ΛΕΓΟΜΕΝΑC[
]ΟΝΩC ΟΥ ΔΕΙ Τ[
5	]ΥΝΗC Ε[
	]ΑΒΑΛΕΙΝ Ε[
	]ΟΙC ΠΑΘΕCΙ[
	]Ν CΕΩC Γ[
	ΘΑΥ]ΜΑCΙΑΝ[
10	]ΝΑCΕΝ[

Fr. 8.

.
] . . [
]ΤΗ . [
]ΩΤΑΤΑ[

	ΓΙ[ΝΕ]ΤΑΙ Μ... ΟΝ ΞΥΝ ΗΔ... [	] . Α[
	Μ[...] . . ΠΕΡΙ ΤΩ . ΖΟΦΙΑ . . .	. . . .
	ΣΩ[.] ΚΑΙ ΦΥ	Fr. 9.
	ΠΟ[. .] ΞΟΙΔ . . . ΚΑΙ ΤΩ[	] ΗΚΕΝ ΗΜΙΝ [
15	Τ[. . . .] . . . Κ . . . ΑΙ ΕΑΝ[	] ΕΝ ΚΡΑΤ[
	. . . . .	] ΝΗΨΑΕΡΓ[

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 ΑΙCΘ 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 ΓΙ 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 *ἀντιφλέγω*, which probably occurs in Fr. 1. 4, is found only in Pindar (*Ol.* iii. 36).

Fr. 1.	Fr. 2.
	]ΜΜΕΛΕΟΣ Δ[.]Θ . . [
	Ε]ΚΦΥΓΟΝ ΑΛΚΑ[
	]ΑΤΑ ΜΕΝ ΣΚΟΤΕΑ[
	]ΑΙC ΔΕ ΠΟΤΜΟ[
5	]ΑΡΜΕΝΟC ΩΛΕ[
	]ΤΑCΤΟΡΕCΑC Β[
	Κ]ΕΔΡΙΝΟΝ Π[
	] ΑΠΟCΦΑΛΤ[
	]CΙ 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.

Fr. 1.	Col. 1.	Col. 2.
	[Α]ΠΑΤΗΝ ΤΩ ΜΕΤΑ ΤΕΚΕΙΝ	ΑΠΑΥ[
	ΣΚΟΠΕΙΝ ΠΡΟΣΙΕΝΑΙ ΠΑÇ[.	ΑΥΤ[
	ΕΙ ΔΥΝΑΤΟΝ ΕΣΤΙ ΤΗΣ ΚΟΡΗΣ ΑΥΤΟΝ ΤΥΧΕΙΝ	ΠΡΟΣ Τ[
	ΖΗΤΗΣ ΑΝΘΙΑΣ ΜΕÇΤΟΣ ΗΝ Τ Ν . .	. . .
5	ΕΠΟΙΗΣΑ Α ΜΟΙ ΠΡΟΣΕΤΑΤΤΕΝ ΕΥΡΟΝ ΟΙCΙΑΝ	
	ΑΔΥΝΑΤΟΝ ΗΝ[
	ΑΥΤΗΝ ΝΟΜΑΡΧ[
	ΕΝ ΖΗΛΟΥΤΥΠΙ[ΑΙ	
	Τ[
	

Fr. 2.

	ΕΥΘΥC CΥΛΛΑΒΗC ΜΙΑC ΤΙ ΠΥΡ
	] ΟΝΟΜΑΤΙ ΤΟΥΤΟ ΠΥΡ ΑΚΗΚΟΑ
	]ΠΕ ΝΙΚΑΙC ΑΓΑΘΟC ΕΙ ΤΗΝ ΕΛΛΑΔΑ
	] . ΛΟΓΗΣΑΙ ΠΑ . . ΑΥ . . ΔΕΙ . . [
5	]Α ΜΙΚΡΟΥC ΦΟ[. .]ΡΕΦΟΔ[
	]Ν ΕΛΛΑΔ[.] ΔΟΥC ΠΟΤ ΕΝ[

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

5. ΟΙCΙΑΝ seems to be a proper name, but it has no parallel; ΟΥCΙΑΝ 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). $3\frac{3}{4} \times 4\frac{7}{8}$ in.

Fragment of Demosthenes' oration *περὶ τῆς παραπροσβελίας* 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.

[ΕCΤΙ ΤΟΙΝΥΝ Ο]ΥΤΟC Ο ΠΡΩ[ΤΟC ΑΘΗ
[ΝΑΙΩΝ ΑΙCΘΟ]ΜΕΝΟC Φ[ΙΛΙΠΠΟΝ
[ΩC ΤΟΤΕ ΔΗΜΗΓ]ΟΡΩΝ ΕΦΗ [ΕΠΙ
[ΒΟΥΛΕΥ]ΟΝ[ΤΑ ΤΟΙC Ε]ΛΛΗCΙΝ ΚΑΙ Δ[Ι

- 5 [Α]Φ[Θ]ΕΙΡΟΝΤ[Α ΤΙΝΑΣ Τ]ΩΝ ΕΝ ΑΡΚΑΔ[Ι
 Α ΠΡΟΕΣΤΗΚΟ[Τ]Ω[Ν] ΚΑΙ ΕΧΩΝ ΙΣΧΑ[Ν
 ΔΡΟΝ ΤΟΝ ΝΕΟΠΤΟΛΕΜΟΥ ΔΕΥΤΕΡΑ
 ΑΓΩΝΙΣΤΗΝ ΚΑΙ ΠΡΟΣΙΩΝ ΜΕΝ[ΤΗΙ
 ΒΟΥΛΗΙ ΠΡΟΣΙΩΝ ΔΕ ΤΩΙ ΔΗΜΩΙ ΠΕ[ΡΙ
 10 ΤΟΥΤΩΝ ΚΑΙ ΠΕΙΣΑC ΥΜΑC ΠΑΝΤΑΧΟΥ
 ΠΡΕCΒΕΙC ΠΕΜΨΑΙ ΤΟΥ ΑΞΑΝΤΑC ΔΕΥ
 ΡΟ ΤΟΥ ΠΡΟC ΦΙΛΙΠΠΟΝ ΠΟΛΕΜΟΥ /

4. Ε]ΛΛΗCΙΝ : *Ελλησι Bekk.

7. 1. δευτεραγωνιστήν.

8. ΚΑΙ : om. MSS.

10. The MSS. vary between πανταχοῖ (Σ), πανταχοῦ (FYQ), and πανταχῆ (vulg.): Bekk. adopts the first.

The MSS. have τοὺς συνάξοντας δεῦρο τοὺς βουλευσομένους περὶ τοῦ πρὸς Φίλιππον πολέμου. The omission of τοὺς βουλευσομένους περὶ is clearly due to the fact that in the archetype a line beginning ΡΟΤΟΥC was immediately followed by one beginning ΡΙΤΟΥC.

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.

[Δ]ΙΗ
 [ΓΗCΑCΘ]ΑΙ ΥΜΙΝ ΕΓΩ
 [ΓΑΡ Ω ΑΝ]ΔΡΕC ΑΘΗΝΑΙ
 [ΟΙ ΕΔΑΝ]ΕΙCΑ ΦΟΡ
 5 [ΜΙΩΝΙ Τ]ΟΥΤΩΙ ΕΙ
 [ΚΟCΙ ΜΝ]ΑC ΑΜΦΟ

Col. 2.

ΡΟΥ Λ[ΑΜΠΙΔΟC ΧΙΛΙΑC
 ΔΡΑΧ]ΜΑC ΔΕΟΝ ΔΕ ΑΥ
 ΤΟΝ Κ[ΑΤΑΓΟΡΑCΑΙ ΦΟΡ
 ΤΙΑ ΑΘ]ΗΝΗΘΕΝ ΜΝΩΝ
 5 ΕΚΑΤΟ[Ν ΔΕΚΑΠΕΝ
 ΤΕ ΕΙ Η[ΜΕΛΕ ΤΟΙC
 ΔΑΝΙ]CΤΑΙC ΠΑCΙ ΠΟΙ
 ΗCΑΙ Τ[Α ΕΝ ΤΑΙC CΥΓ
 ΓΡ[ΑΦΑΙC ΓΕΓΡΑΜΜΕ
 10 Ν[Α] ΟΥ [ΚΑΤΗΓΟΡΑCΕΝ
 ΑΛΛ Η [ΠΕΝΤΑΚΙCΧΙ
 ΛΙΩΝ [ΚΑΙ ΠΕΝΤΑΚΟ

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 ποιῶσιν and ποιέουσιν within the space of ten lines (col. 1, lines 1 and 10) afford a good instance of the gradual corruption. The form *Zâs* 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, σέο 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 anthropomorphic 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, *Zâs ποιεί φᾶρος μέγα, κ.τ.λ.*, is now shown to have occurred, makes the natural identification of the φᾶρος here described with that mentioned in another place by Clement in connexion with the ὑπόπερος δρῶς (*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 φᾶρος made by Zeus on this occasion was simply the marriage coverlet. The other φᾶρος πεποικιλμένον 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 φᾶρος 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.

<i>Col. 1.</i>	<i>Col. 2.</i>
ΤΩΙ ΠΟΙΟΥΣΙΝ ΤΑ Ο[Ι]ΚΙΑ	ΓΑΡ ΟΕΘ ΤΟΥΣ ΓΑΜΟΥΣ
ΠΟΛΛΑ ΤΕ ΚΑΙ ΜΕΓΑΛΑ	ΕΙΝΑΙ ΤΟΥΤΩΙ ΟΕ ΤΙΜ[Ω
ΕΠΕΙ ΔΕ ΤΑΥΤΑ ΕΞΕΤΕ	ΟΥ ΔΕ ΜΟΙ ΧΑΙΡΕ ΚΑΙ . Ρ[. .
ΛΕΣΑΝ ΠΑΝΤΑ ΚΑΙ ΧΡΗ	ΙΟΘΙ ΤΑΥΤΑ ΦΑΣΙΝ ΑΝ[Α
5 ΜΑΤΑ ΚΑΙ ΘΕΡΑΠΟΝΤΑΣ	ΚΑΛΥΠΤΗΡΙΑ ΠΡΩΤΟΝ
ΚΑΙ ΘΕΡΑΠΑΙΝΑΣ ΚΑΙ	ΓΕΝΕΘΑΙ ΕΚ ΤΟΥΤΟΥ Δ[Ε
ΤΑΛΛΑ ΟΣΑ ΔΕΙ ΠΑΝΤΑ	Ο ΝΟΜΟΣ ΕΓΕΝΕ[Τ]Ο ΚΑΙ
ΕΠΕΙΔΗ ΠΑΝΤΑ ΕΤΟΙ	ΘΕΟΙΣΙ ΚΑΙ ΑΝΘΡ[ΩΠ]ΟΙ
ΜΑ ΓΙΓΝΕΤΑΙ ΤΟΝ ΓΑ	ΚΙΝ Η ΔΕ ΜΙ[.
10 ΜΟΝ ΠΟΙΕΥΣΙΝ ΚΑΠΕΙ	ΤΑΙ ΔΕΞΑ[.
ΔΗ ΤΡΙΤΗ ΗΜΕΡΗ ΓΙ	ΦΑ[.
ΓΝΕΤΑΙ ΤΩΙ ΓΑΜΩΙ ΤΟ	Ο[.
ΤΕ ΖΑΣ ΠΟΙΕΙ ΦΑΡΟΣ ΜΕ	ΚΛ[.
ΓΑ ΤΕ ΚΑΙ ΚΑΛΟΝ ΚΑΙ	Ο[.
15 ΕΝ ΑΥΤΩ[Ι] Π[Ο]Ι[Κ]ΙΜΑΙ ΓΗΝ	ΘΡ[.
ΚΑΙ ΩΓΗ[ΝΟΝ ΚΑΙ ΤΑ Ω	- - - - -
ΓΗΝΟΥ [ΔΩΜΑΤΑ	
. . .]Π[.	
- - - - -	

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

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

16. ΩΓΗ[ΝΟΝ : cf. the note of Sturz, *Commentatio de Pher.* p. 46.

18. The letters are fairly certain; the second is quite clearly not Ο or Τ, so ΥΠΟΠΤΕΡΟΣ 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. *Intro.*

ΑΝΑΚΑΛΥΠΤΗΡΙΑ: Pollux, *On.* III. 36, says: οὐ μόνον ἡ ἡμέρα ἐν ἣ ἔκκαλύπτει τὴν νύμφην οὕτω καλεῖται, 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 ΜΕΙΣ ΓΙΓΝΕ|ΤΑΙ ΔΕΞΑΜΕΝΗC ΤΟ | 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 uncials 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.

... ουσι βουλεύουσι
]ουσι καὶ νυ-

] οἴκτον ἔχει
]σι πεντα-
]υλον ἐν ω
]λάζονται
]οντων κ

ΑΥΤΑΙ ΛΑΛΟΥΣΑΙ ΤΟΝ[
 ΤΡΥΧΟΥΣΙ ΠΟΛΛΟΙΣ Τ[
 ΚΑΚΟΥΜΕΝΑΙΣ ΓΑΡ Ν[
 ὙΠΟ ΜΗΤΡΥΩΝ ΤΕ ΚΑ[Ι
 5 ΟΥΚ ΗΛΘ ΑΡΗΞΩΝ ΑΛ[ΛΑ
 ΝΥΝ ΟΥΝ ΑΠΟΙΝΑ Τ[
 ΚΑΤΑ ΤΗΝ ΜΕΛΑΝΙΠ[ΙΤΗΝ
 ΑΛΛΑ ΖΕΣΤΩΝ Ε[Τ]

Scholia, line 2. The lacuna has no doubt to be filled up with another verb; νυ- | (for νου- |) [θεροῦσι] 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.

	<i>Col. 1.</i>	<i>Col. 2.</i>
	]ΤΩC Η ΔΕC	ΑΥΤΟΝ[
	]Α ΠΟΛΛΑ ΕΠΙ	ΤΟΙC ΕΔΟ[
	] ΠΡΑΓΜΑ ΤΑΥ	ΧΟΜΕΝ[
	]Ι ΛΥΠΕΙ[C]ΘΑΙ	ΤΑ ΟΥΤ . [
5	]ΤΟΝ ΑΕΙ ΔΕ	ΧΡΩΜΕ[
	C?]ΩΚΡΑΤΗΝ	ΚΑΙ ΤΩΝ[
	]CΙΝ ΩC ΕΝΙ	ΤΑΥΤΑ ΚΑ[
	]ΕΙΝ ΤΕ	ΤΑ ΕΙΠΕ Μ[
	]Υ ΟΙ ΠΕΡΙ	ΡΙC ΤΟ ΔΕΙ[
10	Τ]ΕΚΜΑΙΡΟ	ΟΥC ΤΙΜΑ[
	]Ο ΤΡΕΨΕC	ΤΕ ΘΑΥΜΑΖ[
	Α]ΝΘΡΩΠΟΙC	ΕΓΩΓΕ[.]Φ[
	]Ν ΚΡΑΤΙC	ΞΟΝ Η ΜΕΙΝ[
	]ΝΕΝΑΙ ΠΡΟ	ΜΑΤΑ ΑΥΤΩ[
15	Ε]Π ΑΥΤΗΝ	ΜΕΝΤΟΙ . Χ[
	]ΛΙCΚΕ ΤΑ	ΠΟ[Ι]ΗCΕΙC Μ[
	] ΜΟΝΟΝ	ΕΓΩΓΕ Μ[.]ΛΙ[
	]ΛΛΑC ΤΗ	ΜΑΚΑ ΕΠΙ ΔΕ[
	]ΤΟΥC ΠΑΝ	ΒΩ ΜΕΛΑΝΙΠ[ΤΗ
20	] ΕΙΔΕΝΑΙ	ΕΠΙ ΔΕ ΤΡΑΓΩ[ΔΙΑΙ
	]ΕΝΧΕΝ	. . . [. . . .] ΔΕΔ[

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

16. ΠΟ[Ι]ΗCΕΙC: the proximity of ΤΡΑΓΩΔΙΑ (line 20) makes it likely that this is the substantive, and not the future of ποιῶ.

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 embalment and burial of an Apis bull. Phrases like *μόρον Αιγύπτιον, ἐπέσθησαν [σ]ίκτου . . . καὶ πένθους . . . τοῦ Ἐπεως, ἡ δὲ κεδρία ἐπιχύνε[ται ?], λούσαντες τὸν ὄ . . .* 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 *δικητής* 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. MS. Gr. class. c. 30 (P)*. $11\frac{3}{4} \times 4\frac{1}{2}$ 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 *ἀρχιφυλακίτης*, 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 *μάχιμοι*.

Ἀπολλώνιος Ἀσκληπιάδει

χαίρειν. τεταγμένως

ἐπ[ὶ] τῶ[ι . . .]ωι, ὃς ἀνανκαῖον ἄγω

ἐν τῶι ἔρ[γωι], ἐὰν ἐνδεχόμενον

5 ἦι, μηθέν σε ἐνοχλήσειν μηδ' ἀ-

ξιώσειν, ἀναγκάζομαι οὐ βουλό-

μενος ὑπὸ τῶν φανέντων ἅπαν

οἰκείων ὄντων ἐμοὶ ἀξιοῦν σε.

διό, ἐὰν σοὶ δόξει εὐγνωμον εἶναι,

10 τὴν ὄνον καὶ τὰς δα . τῶν πυ(ρῶν),

ἃ δεῖ, πρόρισόν μοι εἰς τὴν τροφήν

τῶν περὶ ἐμὲ σωμάτων ἐγ βουκόλων

καλῶς συνεισχομένων δὲ ὑπὸ

Δημητρίου τοῦ ἀρχιφυλακίτου.

15 ἀξιοθεῖς δὲ ὑπ' ἐμοῦ, δ[ι]ὰ τὸ

διατετηρηκέσαι ἐμαυτὸν μη-

δένα τρόπον ἐνοχλεῖν, ἀζμένως

[ἂν συ]νέταξεν τὸ παρ' αὐτῶι ἀποδοῦναι,

ὃ δὲ παρὰ σοῦ οὐκ ἔφη δύνασθαι

20 ἄνευ τῆς σῆς γνώμης ἀποδοῦναι.

διὸ ἀξιώ ἐὰν σοὶ δόξει συντάξεις

ἀποδοῦναι Ἀριμούθῃ τῶι μισθωτῶν

μαχίμωι.

ἔρρωσο. (ἔτους) ιε

25 Παῦνι η.

On the verso

παρ' Ἀπολλωνίου

Ἐρμίωι.

(ἔτους) ιε Παῦνι η. Ἀπολλώνιος

περὶ ὑποζυγίου Ἀσκληπιάδει.

13. l. συνισχ. 17. l. ἀζμένως. 21. l. συντάξαι. 24. L Pap.; so elsewhere.

3. Perhaps [πυρ]ῶι; cf. line 10.

10. The letter after δα is not unlike the sign for ἀρτίβας, but the α of δα is certain and cannot be L the sign for ½. Nor will δαπα, i.e. δαπίνας, suit.

12. σωμάτων: apparently slaves; the genitives in this and the next line seem to

be absolute rather than dependent on τροφήν, which probably refers to τὴν ὄνον. The donkey was the principal subject of the letter, as is shown by περὶ ὑποζυγίου 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 καλως may be ο, the third μ or π, the fourth η.

15. ἀξιωθείς: sc. Demetrius.

ο (b) 264 or 227 B. C.

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

Ἀ[π]εννε[ύς] Ἀσκληπιάδει χαίρειν. [κα]θότι σ[ὺ] ἔγραψας, ἐτοιμά-
καμεν

ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου [τοῦ ἀρχισωματο]φύλακος καὶ
διοικητοῦ

λευκομέτωπους δέκα, χῆνας ἡμέρους π[έν]τε, ὄρνιθας πεντήκοντα·

[ὄ]δια χῆνες πεντήκοντα, ὄρνιθες διακόσια[ι], περ[ι]στριδεῖς ἑκατόν-
συνκεχρή-

5 με[θ]α δὲ ὄνους βαδιστὰς πέντε καὶ τούτων τὰς . [. . .], ἐτοιμά-
καμεν δὲ

καὶ τοὺς τεσσαράκοντα ὄνους [τοὺς σ]κ[ε]υοφόρους· γινόμε[θα] δὲ
πρὸς τῇ ὁδοποίαι.

ἔρω[σο]. (ἔτους) κβ Χοίαχ δ.

On the verso

(ἔτους) κβ Χοίαχ ζ̄. Ἀπεννεὺς Ἀσκληπιάδει
ξενίων τῶν ἡτοιμασμένων.

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

3. λευκομέτωποι are most probably birds of some sort. περιστ(ε)ριδεῖς are young pigeons.

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

6. ὁδοποίαι: 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].

(c) *Bodl. MS. Gr. class. c. 31 (P)*. $3\frac{3}{4} \times 13$ in.

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.

Ἀσκληπιάδης Πολυκράτει χα[ί]ρειν. χρείαν ἔχομεν
ἀναγκαίαν Τιμοξένου ὥστε ἀποστεῖλαι αὐτὸν
εἰς τὴν πόλιν. Καλῶς οὖν ποιήσεις γράψας αὐτῶι
λεοτουργῆσαι ἡμῖν. ἔρρωσο.

2nd hand.

5 Ἀριστοδώρωι. εἰ ἔρρωσαι, εὖ ἂν ἔχο[ι]. κατὰ σύμβαινον βουλό-
μενοι Τιμόξενον ἀποστεῖλαι εἰς Ἀλεξανδρείαν
πρὸς τινὰ χρείαν ἀναγκαίαν ἠξιώσαμεν αὐτόν. οὐδ' οὐκ ἔφν δύ-
νασθαι πλεῦσαι ἄνευ σοῦ. καλῶς οὖν ποιήσεις ἐντειλάμενος
αὐτῶι λειτουργῆσαι. χαρίεσαί μοι τοῦτο ποιήσας.

On the *verso*, written by the 1st hand

Πολυκράτει.

4. 1. λειτουργῆσαι. 5. βουλομενοι is written over χρείαν εχοντες erased. 6. 1. ὁ δ' οὐκ ἔφη. Were the papyrus two or three centuries later the *υ* of ἔφν might be read as *η*, but the occurrence of the *υ* 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. χαρίεσαι is apparently due to a confusion of χάρισαι with χარიεῖ.

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

(d) *Bodl. MS. Egypt. f. 3 (P)*. $6 \times 4\frac{1}{4}$ in.

Subscription to a demotic letter.

παρὰ τῶν ἱερέων τοῦ
Σούχου περὶ τοῦ αὐτοῦ
κροκοδιλοταφίου.

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

XV. 139 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLXVII. 6 × 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 Tagōs the daughter, and Ammonius the son, of Achilles, to Psenhotēs, a member of the association of ibis-buriers at Pathyris. The price of the $\frac{1}{2}$ 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.

- [Βασιλευδ]ντ[ων Πτο]λε[μαίου θεοῦ εὐεργέτου] τοῦ Π[τολ]εμαίου [καὶ
Κλεοπ]άτρας θεῶν ἐπιφανῶν, καὶ βασιλίσσης Κλεοπάτρας τῆ[ς]
ἀδελφῆς,
[καὶ βασιλί]σσης [Κ]λεοπ[άτρας τῆς γυναικός], θεῶν εὐεργετῶν,
ἔτ[τους] λβ, ἐφ' ἱερέως τοῦ ὄντος ἐν Ἀλεξανδρείαι Ἀλεξάνδρου
[καὶ θεῶν] σωτήρων καὶ [θεῶν ἀδελφῶν καὶ θεῶν] εὐεργετῶν καὶ
θεῶν φιλοπατόρων καὶ θεῶν ἐπιφανῶν καὶ θεοῦ φιλομήτορος
καὶ θεοῦ
[εὐπάτο]ρος καὶ θεῶν εὐεργετῶν, ἀθλοφόρο[ν Βερενίκης εὐεργε]τίδος,
καν]ηφόρου Ἀρσινόης φιλαδέλφου, ἱερέας Ἀρσινόης φιλοπά-
τορος
5 [τῶν ὄν]των ἐν Ἀλεξανδρείαι, ἐν δὲ Πτολ]εμαίδι τῆς Θηβαίδ[ος
ἐφ' ἱερέω]ν Πτολεμαίου σωτήρος, καὶ βασιλέως Πτολεμαίου θεοῦ
[εὐεργέτο]ν καὶ σωτή[ρος ἐπιφανοῦς εὐχαρ]ίστου, καὶ τοῦ βῆμ[ατος
Διο ?]νύσου τοῦ βασιλέως τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτήρος
[ἐπιφανοῦς] εὐχαρίστο[ν, Πτολεμαίου θεοῦ φιλα]δέλφου, Πτολεμαίου
εὐεργέτ[ου, Πτολεμαίου φιλοπάτορος, Πτολεμαίου θεοῦ ἐπι-
φανοῦς
[καὶ εὐχα]ρίστου, Π[τολεμαίου θεοῦ φιλο]μήτορος δικαιοσύνη[. Πτο]λε-
μαίου θεοῦ φιλομήτορος, Πτολεμαίου θεοῦ εὐπάτορος,

ἑ[ρε]ϊῶν βασιλίσσης Κλε[οπ]άτρας τῆς ἀδελφῆς, καὶ βασιλίσσης
 Κλε[οπ]άτρας τῆς γυναικός, καὶ βασιλίσσης Κλεοπάτρας τῆς
 10 θυγατρός, καὶ Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς, καὶ [η]φόρου
 Ἀρσι[νό]ης φιλαδέλφου τῶν οὐσῶν ἐμ Πτολεμαίδι, μηνὸς
 Θωὺθ κ̅ ἐν Λατωνπόλει τῆς Θηβαίδος ἐπ' Ἀπολλωνίου ἀγορα-
 [νόμο]ν.

ἀπέδοτο Ταγὼς Ἀχιλλέως Περσίνη ὡς (ἐτῶν) μ εὐμεγέθης μελί-
 χρω[ς] μακροπρόσωπος εὐθύριον φακὸς τραχήλωι ἐγ δεξιῶν,
 μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἑρμίου τοῦ Ἑρμῶνος Πέρσο[υ] τῶν
 Πτολεμαίου καὶ τῶν υἱῶν ὡς (ἐτῶν) με μέσου μελιχρόου
 ὑποκλαστοῦ οὐλῆ ρινί, καὶ Ἀμμώνιος Ἀχιλλέως Πέρσης τῶν [υἱ]ῶν
 ὡς (ἐτῶν) λε μέσος μελίχρω[ς] ὑποκλαστὸς μακροπρόσωπος

Col. 2.

ἀναφάλαντος] οὐλῆ κροτάφωι δεξιῶι ὡς δεξιὸν τετρημένος,
 τὸ ὑπαρχον] ἐκάστωι μέρος δωδέκατον γῆς νησιωτίδος ἐν τῇ
 κάτω τ[οπαρ]χίαι τοῦ Λατοπολίτου ἀπὸ ἀρουρῶν δέκα. ὄρια καὶ
 γείτονε[ς] τῆς ὅλης γῆς νότου καὶ ἀπηλιώτου νῆσος Ἀφροδίτης
 5 τῆς ἐν Π[αθύ]ρει καὶ νῆσος Δητοῦ; βορρᾶ νῆσος Ἀφροδίτης
 τῆς ἐμ Π[αθύ]ρει, λιβὸς ποταμός. ἐπρίατο Ψενθώτης Κελῆτος
 τῶν ἐκ Π[αθύ]ρεως ἰβιοτάφων ὡς (ἐτῶν) ξ εὐμεγέθης μελίχρω[ς]
 τετανὸς ἀναφάλαντος μακροπρόσωπος οὐλῆ ἐπὶ χεῖλους τῶ κάτω
 ἐγ δεξιῶν] τιμῆς τῆς συγχωρηθείσης χαλκοῦ νομίματος
 10 ταλάντων δύο δραχμῶν τρισχιλίων. προπωληταὶ καὶ βεβαιωταὶ
 τῶν κ[ατὰ] τὴν ὄνην Ταγὼς καὶ Ἀμμώνιος οἱ ἀποδόμενοι οὐδ
 ἐδέξ[ατο] Ψενθώτης ὁ πριάμενος.

Ἀπολλώνιος κεχρη[μάτικα].

Col. 3. 2nd hand.

Ἔτους λβ Θωὺθ] κε. τέτακται [ἐ]πὶ τῇ[ν] ἐν Δ[ατ]ῶ[νος] π[όλει]
 τράπεζαν] ἐφ' ἧς] Χατρεοῦς (εἰκοστῆς) ἐγκυκλίου) κατὰ
 διαγραφῆν)

Ἀγαθίνου τε[λώ]νου, ὑφ' ἣν ὑπογράφει Ἀμ[μώ]νιος ὁ ἀντιγρ[αφεύς],
 Ψενθώτη[ς Κελήτος ὠνής (ἕκτου)
 μέρους γῆς [νη]σιωτίδος ἐν τῇ κάτω τοπαρχίαι τοῦ Λατ[οπο]λίτου)
 ἀπὸ (ἀρουρῶν) ι, ὧν αἱ γεινίαι δεδήλ(ωνται)
 διὰ τῆς συ[γγραφε]ῆς, ἧς ἐώνηται παρὰ Ταγῶν[ο]ς τῆς Ἀχιλλέως
 κα[ὶ] Ἀμ[μω]νίου Ἀχιλλέως
 5 ἔτους λβ Θ[αὐθ] κῆ χαλκοῦ (ταλάντων) [δ]ύο τρι[σχι]λίων, / π β Γ,
 τέλ(ος) ἐπτά[κοσίας] πεντή(κοντα), / ψ [ν].

Col. 2. 1. 1. οὖς. Col. 3. 1. κ' εγκ' Pap. probably, cf. Brit. Mus. Pap. III, 38.
 2. 5' Pap. probably. 3. ω Pap. 5. π [δ]υο Pap., so elsewhere in xiv-xxxix.
 / means γίνεται, 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. Πτολ. θεοῦ εὐεργ. καὶ σωτ. ἐπιφ. εὐχαρ.: Euergetes II seems to be meant, since Eiphanes 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 Eiphanes.

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

8. The mention of two Philometors is very perplexing; if δικαιοσύνη[ς] be read, i. e. 'the priest of the justice of Philometor,' the omission of τῆς is difficult. Prof. Mahaffy, who wishes to read δικαιοσύνη[ι] 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 βασιλέα Πτολεμαίων τὸν βασιλέως Πτολ. καὶ βασιλ. Κλεοπάτρας ἀδελφὸν θεὸν φιλομήτορα ἢ πόλις. This inscription has generally been explained on the supposition that the Cyrenaeans set it up in honour of Philometor after his death and the marriage of Cleopatra to Euergetes II. Prof. Mahaffy now suggests that the θεὸν φιλομήτορα 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 δικαιοσύνη[ι] 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 priesthoods of Ptolemis. There were in reality priesthoods of three Cleopatras, not four.

13. The phrase Πέρονης τῶν Πτολεμαίων καὶ τῶν υἱῶν is new, and it is not easy to decide its relation to the common phrase Πέρονης τῆς ἐπιγονῆς, 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. Πτολεμαίου in this connexion can hardly mean any one but Ptolemy Soter, and therefore οἱ

Πτολεμαίου were probably Persians who settled in Egypt during his reign, while *οἱ υἱοὶ* 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 υἱῶν*, we suggest, means 'a Persian belonging to the class which consists of those settled by Ptolemy I (*οἱ Πτολεμαίου*) and their descendants (*οἱ υἱοὶ*),' and is thus somewhat more definite than *Πέρσης τῆς ἐπιγονῆς*, 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 υἱῶν*, 'a Persian belonging to the class of *οἱ υἱοὶ*' or descendants from Persian settlers. With *Πέρσης τῶν Πτολ. καὶ τῶν υἱῶν* 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 *Πέρσαι τῆς ἐπιγονῆς*, though at what period is quite uncertain.

Col. 3. Cf. the similar dockets 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.

XVI. 137 B. C. *From the Thebaid. Brit. Mus. Pap.*

DCLIV. $5\frac{3}{4} \times 4\frac{3}{4}$ 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, Takmoïs or Takmeïs) 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.

Ἔτους λδ Φαῶφι τὰ ἐν Παθύρει ἐπὶ Διοσκόρου ἀγορανόμου,
ἐκόντες συνέγραψαν). ὁμολογεῖ Πατοῦς Πατούτος

καὶ Τακμηοῦς Πατούτος πεπρακέναι

τὴν ὑπάρχουσαν αὐτοῖς συκάμινον

5 Ζμενοῦτι Ψεμμώνθου χαλκοῦ) (ταλάντου) α' Δ, ἕκαστος

(δραχμῶν) Ἐ, τὸν δὲ Πατοῦν ὀφειλήσειν

Γακμηοῦ]τι Ἐ, ἂ πα[ρα]δώσειν

ἐν μηνὶ Παχῶν τοῦ αὐτοῦ (ἔτους). ἐὰν δὲ [μῆ

ἀποδῶι, ἀποτεισάτω ἡμιόλιον παραχρῆ(μα).

On the verso

10 Πατούτος καὶ Τακμηοῦς.

6. ξ Ἐ. Pap.

XVII. 136 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLXVIII. 6 × 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 Takmoïs) 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.

*Ετους λδ Τ[υ]βι θ̄. Πατούς Πατούτος
Τακμώιτι Πατούτος χείρειν. ὁμολογῶ
ἔχειν παρὰ σοῦ κῶνον σιδηροῦν ἐν ὑπο-
-θήκῃ, ἐφ' ᾧ ἐάν με ἀπαιτῆς καὶ μὴ
5 ἀποδίδω σοι ἀποτίσω σοι χαλκοῦ (τάλαντον) α' Β,
τιμὴν τοῦ προγεγραμμένου κῶνον.
ἔγγυος Θαῆσις πρεσβυτέρα Πόρριτος
τῶν προκειμένων πάντων. ἔγραψεν
Δρύτων Παμφίλου ὑπὲρ αὐτῶν διὰ τὸ φάσκειν
10 αὐτοὺς μὴ εἰδέναι γράμματα.
(ἔτους) λδ Τυβι θ̄.

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

XVIII. 127 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLV. 11½ × 5 in.

Loan of 5600 drachmae of copper for three months without interest from Thoteus to Totoës and his wife Takmoïs (cf. the two preceding papyri). If the loan was not repaid at the stipulated time, the borrower had to pay not only the ἡμιόλιον 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*.

Ἔτους μδ Θωὺθ κῆ ἐν Παθύρει ἐπ' Ἀσκλη-
 πιάδου ἀγ[ο]ρανόμου. ἐδάνεισεν Θοτεὺς
 Κολλούθου Πέρσης τῆς ἐπιγονῆς
 Τοτοῆι Π[.]αιου Πέρση τῆς ἐπιγονῆς
 5 καὶ Τακμήτι Πατούτος Περσίνη;
 μετὰ κυρ[ί]ου τοῦ ἐαυτῆς ἀνδρὸς
 Τοτοῆτο[ς] τοῦ προγεγραμμένου
 καὶ συνδεδανεισμένου, χαλκοῦ
 πεντακισχιλίας ἑξακοσίας ἄτοκα
 10 εἰς μῆνας τρεῖς. τὸ δὲ δάνειον
 τοῦτο ἀποδότωσαν οἱ δεδανεισ-
 μένοι Θοτεῦτι ἐν μηνὶ Χοίαχ λ̄
 τοῦ μδ (ἔτους). ἐὰν δὲ μὴ ἀποδῶσι
 ἐν τῷ ὀρισμένῳ χρόνῳ, ἀπο-
 15 τεισάτωσαν παραχρῆμα ἡμόλιον
 καὶ τοῦ ὑπερπεσόντος χρόνου
 τόκους διδράχμους τῆς μῆας
 τὸν μῆνα ἕκαστον. ἔγγυοι
 ἀλλήλω[ν] εἰς ἕκτεισιν τῶν διὰ
 20 [το]ῦ δαν[εί]ου γεγραμμένων
 [πάντων] αὐτοῖ [οἱ] δεδανεισ-
 [μένοι. ἢ δ]ὲ πρᾶξ[ι]ς ἔστω Θοτεῦτι
 ἐκ τῶν δεδανεισμένων
 καὶ ἐξ ἐνὸς καὶ ἐκάστου αὐτῶν
 25 καὶ ἐξ οὗ ἂν αἰρήται, καὶ ἐκ τῶν
 ὑπαρχόν[τ]ων αὐτοῖς πάντων,
 καθάπερ [έ]γ δίκης.

**Ἀρειος κεχρη(μάτικα).*

15. 1. 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

[διδράχμο]ς. 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-time¹. In the Roman period the legal rate fell to 12 per cent. in Egypt, as in the other provinces; cf. lxxxix. 5 *νομίμων ἑκατοστιαίων τόκων*.

XIX. 118 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLXIX. $5\frac{1}{4} \times 3$ in.

Certificate of the repayment by Pμοῖς, Psenthotēs and Psenenoupis 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.

Ἔτους νβ Παῦνι α ἐν Παθύρει
ἐφ' Ἡλιοδώρου ἀγορανόμου.
[μ]εμέτρηκεν Πμόις καὶ
[Ψ]ενθώτης καὶ Ψε[νε]μουπί[ς]
5 τῶν Ψενθώτου Πετε-
[σ]ούχωι Πασάτος Πέρση
[τῆ]ς ἐπιγονῆς κριθῶν
[ἀρ]τάβας ἑκατὸν εἴκοσι
[κ]αὶ τοὺς τούτων τόκους,
10 [ἄς] ἐδάνεισεν αὐτοῖς κατὰ
[συνγρα]φ[ῆ]ν δανείου τὴν
[τ]εθείσαν ἐπὶ τοῦ αὐτοῦ
[ἀ]ρχείου ἐν τῶι ν (ἔτει) Χοίαχ.
[ἄς] 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 καταβολή Πμόλι-
τος καὶ τῶν ἀδ(ελφῶν) κρι(θῶν) ρκ.

5. τῶν: l. οί. 6. περ corr. from πυρ. 16. ρκ: sc. ἀρταβῶν.

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

XX. 114 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLXX. 6 × 14 in.

Contract made at Pathyris in the fourth year of Cleopatra III and Ptolemy Soter II for the sale of $1\frac{1}{8}$ arourae of land 'in the plain of Crocodilopolis' by Onês the son of Katyitis 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.

(Ἔτους) δ Θωὺθ κα. ἀπέδοτο
'Ονήης Κατύτιος ἄρου(ραν) α (ὄγδοον)
ἀπ' ἀρου(ρῶν) ι ἐν κροκ[σ]θ(ίλων) π(άλεως) πεθ(ίωι).
ἐπρίατο 'Ισ[ίων Πα]τήτος χα(λκού) 'Γ.

Col. 2.

βασιλευόντων βασιλίσ[σ]ης καὶ βασιλέως Πτολεμαίου θεῶν φιλομη-
τόρων σωτή[ρων]
ἔτους δ, ἐφ' ἱερέως βασιλέως Πτολεμαίου θεοῦ φιλομήτορος σωτήρος
'Αλ[εξάνδρου]
καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν καὶ θεῶν
φιλοπ[ατόρων]
καὶ θεῶν ἐπιφανῶν καὶ θεοῦ εὐπάτορος καὶ θεοῦ φιλομήτορος καὶ
θεοῦ φιλοπ[ατόρος]

5 νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν φιλομητόρων σωτήρων, ἱεροῦ
 πῶλου Ἰσιδος]
 μεγ[άλη]ς μητρὸς θεῶν, ἀθλοφόρου Βερενίκης εὐεργε[τ]ίδος, κανη-
 φόρου Ἀρσινόςης
 φ[ιλαδέλφου]; ἱερείας Ἀρσιν[όςης φιλο]πάτορος] τῶν οὐσῶν] ἐν
 Ἀλεξανδρείαι,
 ἐν δὲ Πτολεμαίδι τῆς Θηβαίδος ἐφ' ἱ[ερ]είων [κ]αὶ [ἱερισ]σῶν καὶ
 κανηφόρου
 τῶν ὄντων] καὶ οὐσῶν ἐν [Πτολεμαίδι] τῆς Θηβαίδος, μηνὸς
 Θουθ κ[α
 10 ἐν Παθύρει ἐφ' Ἡλιόδωρου ἀγορανόμου.
 ἀπέδοτο Ὀνήης Κατύτιος Πέρσης [τ]ῆς ἐπιγονῆς ὡς (ἐτῶν) μ
 μέσος μελίχρος [
 ὑπο]φάλακρος μακροπρό[σω]πος εὐθύ[ρι]ν οὐλῆ μετ[ώ]πι τετάρτην
 μερίδα

2. Ὡ α ἡ Pap. 8. 1. ἱερέων.

4. Philopator Neos: cf. xv, col. 1. 4, where he is omitted, and note.

5. ἱεροῦ πῶλου: cf. *Gr. Pap.* I. xxv. col. 2. 5, xxvii. col. 2. 3, and the Casa ti contract. It is not clear whether this should be regarded as really two words 'the sacred foal of Isis,' or whether *ἱεραπόλου* is intended and the division into two words is due to mistaken etymology.

XXI. 113 B. C. *From the Thebaid. Brit. Mus. Pap.*

DCLXXI. $9\frac{1}{2} \times 4\frac{1}{4}$ in.

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

Ἔτους ε Χοίαχ ια [ἐν Παθύρει ἐφ' Ἡλιο-
 δώρου ἀγορανόμου].
 ἐδάνεισεν Ψενίμουθις
 ἱερεὺς Μονούτος [.
 5 Ψενοφύει Πόρτιτος καὶ Πανοβ-
 χούνει Πόρτιτος τοῖς δυσι Πέρσαις

τῆς ἐπιγονῆς [χαλκοῦ τάλαντα
 δύο δισχ[ιλί]ας τριακοσίας
 ἄτοκα. τὸ δὲ δά[νειον τοῦτο
 10 ἀποδότῳσαν [οἱ δεδανεισ-
 μένοι Ψενιμούθ]ει ἐν μηνὶ
 Φ[α]ρμούθι τοῦ α[ὐτοῦ (ἔτους)]. ἔαν δὲ μὴ
 ἀποδώσι ἐν τ[ῶ]ι ὠρισμένῳ
 χρόνῳ, ἀποτ[ε]ισάτωσαν
 15 παραχρῆμα ἡ[μιόλιον καὶ τοῦ
 ὑπερπ[ε]ρόντ[ος χρόνου τόκους
 διδράχ[μ]ους τῆς μνᾶς τὸν
 μῆνα ἕκαστον. [ἡ δὲ πράξις
 ἔστω Ψενιμούθ]ει ἐκ τῶν
 20 δεδανεισμέν[ων καὶ ἐξ ἐνὸς
 καὶ ἐκάστου αὐτῶν δανειστῶν
 δύο καὶ ἐξ οὗ ἂν αἰρήται καὶ
 ἐκ τῶν ὑπαρχόν[των] αὐτ[οῖς
 πάντων, π[ρ]άσσ[ο]ντι καθάπερ
 25 ἐγ δίκης.

'Αμμά(νιος) ὁ παρ' Ἡ[λιοδώρου κεχρη(μά)τικα].

On the verso

ἀπόδο(σις) ε (ἔτους). δά(νειον) [
 One line of demotic.

1. 'Ἡλιο]δώρου: cf. xx. 10 and *Gr. Pap.* I. xxv. col. 2. 9.

9. For the filling up of the lacunae cf. xviii and xxvii.

17. διδράχμους: cf. note on xviii. 17.

XXII. 110 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLXXII. 6 × 4½ in.

Certificate showing that Psenthotēs, 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

Psenthotēs owed Peadias the fourth part of 25 artabae of wheat, the other a loan written in Greek in which Peadias had lent Nechoutes the father of Psenthotēs 12 $\frac{3}{4}$ artabae of wheat. Of this too a fourth part is repaid by Psenthotēs. The document is carelessly worded like those written by Hermias (xxv, xxvi, &c.), and there are several ambiguous points.

Ἔτου[s] ζ [Ἐπ]ειφ κθ ἐν Παθύρει) ἐπὶ Σώσου
 ἀγορανόμ[ου]. μεμέτρηκεν Ψενθώτης
 Νεχούτου Πεαδίαι Φίβιος τὸ ἐπιβάλλον αὐτῶ[ι]
 μέρος τέταρτον συγγρα(φῆς) Αἴγυπτίας πυ(ροῦ) ἀρ(ταβῶν)
 5 κε καὶ ἀπ[ὸ] δανείου πυ(ροῦ) ἀρ(ταβῶν) ιβ (ἡμίσιους) (τετάρτου) ὧν
 ἔθετο
 Νεχούτης Ψενθώτου ὁ τούτου πατήρ·
 ὃς καὶ παρὼν ἐπὶ τοῦ ἀρχείου ἀνωμο-
 λογήσατο ἀπέχειν καὶ τοὺς τούτω[ν]
 τόκους καὶ μὴ ἐπικαλεῖν αὐτῶ
 10 περὶ τοῦ (τετάρτου) μέρους τῶν δύο συναλ-
 λαγμάτων.

Ἀμμώ(νιος) ὁ παρὰ Σώσου κεχρη(μάτικα).

On the *verso*

καταβολῆ Ψενθώτου.

One line of demotic.

4. 7 L Pap.

5. 7 L ιβ L δ' Pap.

10. δ' μέρους Pap.

4. It is not clear whether the amounts of wheat are the whole amounts of the loans or only the fourth parts.

5. ὧν may refer to both amounts or only the second.

7. ὄς: i.e. Peadias.

, XXIII. 108 B.C. (?) *From the Thebaid.* Brit. Mus. Pap.

DCLVI. 12 $\frac{1}{4}$ × 8 in.

Copy of official correspondence concerning the payment of corn-transport. 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 subordinates (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 θησανρός, and Hermias must therefore have written the order for it to the σιτολόγος; cf. xxxvii. 3.

Ἐρμίας Δημητρίῳ χαίρειν. τοῦ παρ' Ἐρμώνακτος τῶν ὁμοτίμων
τοῖς συγγενέσι καὶ ὑποδιοικητοῦ χρηματισμοῦ ἀντίγραφον
ὑπόκειται. κατακολουθήσας οὖν τοῖς διὰ τούτου σημαινομένοις
χρημάτισον ἀπὸ τῆς ἐν Παθύρει τραπέζης, συνυπο-
5 γράφοντος Φίβιος τοῦ βασιλικοῦ γραμματέως, τοῖς ἐπὶ τῶν ἀναγο-
μένων
πλοίων [ἐκ]άστου χαλκοῦ (τάλαντα) τριάκοντα τέσσαρα, / τοῦ μ(ηνὸς)
⌘λδ, καὶ σύμβολον καὶ
ἀντισύμβολον ποίησαι ὡς καθήκει.

ἔρρωσο. (ἔτους) θ Παχῶν ιϛ.

Ἐρμῶναξ Ἐρμία χαίρειν. τοῦ παρὰ Πτολεμαίου τοῦ συγγενοῦς καὶ
10 διοικητοῦ χρηματισ[μ]οῦ ἀντίγραφον ὑπόκειται. κατακολουθήσας οὖν
τοῖς διὰ τ[οῦ]του σημαινομένοις χρημάτισον ἐκ τοῦ Λατοπολίτου
ἀκολούθως τοῖς συντε[ταγ]μένοις, συνυπογράφοντος καὶ Φίβιος τοῦ
βασιλικοῦ

γραμματέως, τοῖς ἐπὶ τῶν Παμ]φίλου πλοίων β [ἐκάστου τ]οῦ
μη(νὸς) (τάλαντα) η 'Γ

πυροῦ (ἀρτάβας) κε, τὰ αἰροῦντα [τοῦ μ]η(νὸς) (τάλαντα) λδ
πυροῦ) ἀνη(ριθμημένου) (ἀρτάβας) ρ, / τοῦ μ(ηνὸς) ρλδ ζ
ἀνη(ριθμημένου) $\frac{\rho}{\sigma}$ ρ, καὶ

15 σύμβολον καὶ ἀντισύμβολ[ον] ποιῆσαι ὡς καθήκει.

(ἔτους) θ Φαρμουῦθι ε̄.

Πτολεμαῖος Ἐρμώνακ[τι] χαίρειν. τοῖς ἐπὶ τῶν συμπλεόντων
Παμφίλωι τῶι παρ' ἡμ[ῶν] προκεχειρισμένωι ἐπὶ τὸν ἐπισπου-
δασμὸν τοῦ πυροῦ πλοίων δύο χρημάτιζε κατὰ μῆνα ἐφ' ὅσον ἂν
20 χρόνον περὶ τὸ προκείμενον ἦι, ἐκάστου τοῦ μη(νὸς) (τάλαντα) η 'Γ
(πυροῦ ἀρτάβας) κε,

/ τοῦ μ(ηνὸς) χα(λκοῦ) ρη 'Γ, ζ κε.

(ἔτους) θ Χοίαχ κδ̄.

2nd hand.

χρη(μάτισον) χαλκοῦ (τάλαντα) τριά[κ]οντα τέσσαρα, / ρλδ. (ἔτους)
θ Παχῶν ις̄.

Φίβις χρη(μάτισον) χαλκοῦ (τάλαντα) τριάκοντα τέσσαρα, / ρλδ.

25 (ἔτους) θ Παχῶν ις̄.

On the verso

ΔΗΜΗΤΡΙΩΙ and a line of demotic.

14. $\frac{\rho}{\sigma}$ κε ρλδ ζ αν^η $\frac{\rho}{\sigma}$ Pap.

20. ρη 'Γ ζ κε Pap.

1. ὁμοτίμων 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 Rizagât between Erment and Gebelên. Gebelên 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.

XXIII a. 107 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLVII. 6 × 27 in.

Sale of two pieces of land with the gap between them, containing $3\frac{1}{2}$ arourae '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.

Ἔτους ια τοῦ καὶ ἡ
Φαῶφι κῆ.
ἀπέδο(το) Ταοῦς
καὶ Σεννή(σις) καὶ
5 [Σ]ιεφμοῦς
Πετεαρσ(εμβεῖ) καὶ
τοῖς ἀδελ(φοῖς) γῆς
(ἀρουρῶν) γ (ἡμίσους) χα(λκοῦ) (ταλάντων) θ.

Col. 2.

βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου ἐπικαλουμένου Ἀλεξάν-
δρου τοῦ υἱοῦ θεῶν φιλομητόρων ἔτους ια τοῦ καὶ ὀγδόου, ἐφ'
ιερέων καὶ ἱερείων
καὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, μηνὸς Φαῶφι ὀγδόῃ καὶ
εἰκάδι ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου ἀγορανόμου τῆς ἄνω
τοπαρχίας τοῦ Παθυρίτου.
ἀπέδοτο Ταοῦς Ἀρπῶτος ὡς ἐτῶν μη μέση μελίχρ(ως) στρογγυλο-
πρόσω(πος) εὐθύρι(ν) οὐλή μετώπῳ, καὶ αἱ ταύτης ἀδελφαὶ
Σεννήσις ἢ καὶ Ταοῦς Ἀρπῶτος ὡς (ἐτῶν) μβ
μέση μελίχρ(ως) στρογγυλοπρόσω(πος) εὐθύρι(ν) οὐλή μετώπῳ, καὶ
Σιεφμοῦς Παχνούμιος ὡς ἐτῶν κ μελί(χρως) στρογγυλοπρόσω-
πος εὐθύρι(ν) ἄσημος, αἱ τρεῖς Πέρσιναι, μετὰ κυρίῳ
5 τοῦ τῆς προγεγραμμένης Ταοῦτος ἀνδρὸς Ψεννήσιος τοῦ καὶ Κρού-
ριος τοῦ Ὠρου Πέρσου τῆς ἐπιγονῆς τῶν ἐκ Ἰόντιτ κόμης
τῆς κάτω τοπαρχίας τοῦ

Λατοπολίτου ὡς (ἐτῶν) με μέσου ἢ ἐλ(άσσους) μελανχρόου ὑπο-
 κλαστοῦ μακροπροσώ(που) εὐθύρινου οὐλὴ χεῖλι τῶι κάτω,
 τὴν ὑπάρχουσαν αὐταῖς ἐν τῶι ἀπὸ βορρᾶι πεδίωι
 Παθύρεως γῆν ἠπειρον σιτοφόρον ἀδιαίρετον ἐν σφραγῖσι δυσὶ
 ἀρουρῶν τριῶν ἡμίσιους καὶ τοῦ προσόντος χαλάσματος ἀπὸ
 (ἀρουρῶν) ζ τῶν ἐν (ἀρούραις) μ· ὦν γείτονες
 τῆς μὲν μιᾶς σφραγίδος νότου γῆ Πατοῦτος τοῦ Ὠρου καὶ τῶν
 ἀδελφῶν, βορρᾶ γῆ Χεσθώτου τοῦ Μελιπαῖτος, ἀπηλιώτου γῆ
 Λεοῦς καὶ τῶν ἀδελ(φῶν), λιβδὸς περιχῶμα
 τῆς δ' ἄλλης νότου γῆ Χεσθώτου τοῦ προγεγραμμένου, βορρᾶ γῆ
 Χεσθώτου τοῦ Πανεμγέως, ἀπηλιώτου γῆ Θράσωνος καὶ τῶν
 ἀδελφῶν, λιβδὸς τὸ περιχῶμα, ἢ οἱ
 10 ἂν ὄσι γείτονες πάντων πάντοθεν. ἐπρίατο Πετειαρσεμθεὺς Πανεβ-
 χούνιος ὡς (ἐτῶν) λς μέσος μελί(χρωσ) ὑποκλαστὸς μακρο-
 πρόσω(πος) εὐθύριν καὶ οἱ τούτου ἀδελ(φοὶ)
 Πετειαρσεμθεὺς καὶ Φαγῶνις καὶ Ψεννήσις, οἱ δ' Πέρσαι τῆς ἐπιγονῆς
 τῶν ἐκ Παθύρεως, ἑκάτερος κατὰ τὸ ἴσον μέρος χαλκοῦ
 (ταλάντων) ἔνεα. προπωλητρίαι καὶ

Col. 3.

βεβαιωτρίαι τῶν κατὰ τὴν ὄνην ταύτην πάντων Ταοῦς καὶ Σεν-
 νῆσις ἢ καὶ Τατοῦς καὶ Σιεφμοῦς αἱ ἀποδόμεναι, ἃς ἐδέξαντο
 Πετειαρσεμθεὺς καὶ Πετειαρσεμθεὺς καὶ Φαγῶνις καὶ Ψεννήσις οἱ
 πριάμενοι.

Πάνισκος κεχρη(μάτικα).

Col. 1. 8. Ω γ Ζ Pap.

Col. 2. 6. 1. χεῖλι . . . βορρᾶ.

XXIV. 105 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLVIII. 12 × 4 $\frac{1}{4}$ in.

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

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

Ἔτους ιβ τοῦ καὶ ἐνάτου Τύβι ιϚ
 ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου
 ἀγορανόμου τῆς ἄνω τοπ(αρχίας) τοῦ Παθύριτου,
 ἐδάνεισεν Πετειαρσεμθεὺς
 5 Πανεβχούνιος τῶν ἐκ Παθύρεως
 Ψεμμενχῆι Νεχούθου τοῦ
 Πβούκιος Πέρσηι τῆς ἐπιγονῆς
 τῶν ἐκ τῆς αὐτῆς Παθύρεως
 οἴνου κεράμια ἕξ ἄτοκα. τὸ δὲ
 10 δάνειον τοῦτο ἀποδότω Ψεμμεν-
 χῆς Πετειαρσεμθεὶ ἑμ μηνὶ
 Μεσορῆ τοῦ προκ(ειμένου) (ἔτους) οἴνου γλεύκουσ
 μέτρῳι τετραχόωι, καὶ παρε-
 χέσθω μόνιμον καὶ ἀρεστὸν
 15 ἕως Ἀθῶρ ἄ τοῦ ἰγ τοῦ καὶ δεκάτου (ἔτους).
 ἐὰν δὲ μὴ ἀποδῶ ἢ μὴ ποιῆι
 ἐν τῶι ὠρισμένῳ χρόνῳ καθότι
 προγέγραπται, ἀποτεισάτω ἐν τῶι
 ἐχομένῳ μηνὶ παραχρῆμα
 20 ἀντὶ τῶν προκειμένων
 τοῦ οἴνου κ(εραμίων) ς οἴνου κεράμια
 ἕννεα. ἢ δὲ πρᾶξις ἔστω
 Πετειαρσεμθεὶ ἐκ τοῦ δεδανεισ-
 μένου Ψεμμενχεοῦσ καὶ ἐκ τῶν
 25 τούτῳι ὑπαρχόντων πάντων,
 πρᾶσσουντι καθάπερ ἐγ δίκης.

Πάνισκος κεχρη(μάτικα).

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.

- * Έτους ιδ τοῦ καὶ ια Μεσορῆ κθ ἐν Παθύρει ἐφ' Ἑρμίου
 τοῦ παρὰ Πανίσκου ἀγορανόμου.
 ὁμολογία ἦν ἐκόντες συνχωρήσαντες ἔθεντο πρὸς
 ἑαυτοῦς, καθ' ἣν ὁμολογεῖ
- 5 Νεχθανοῦπις Παπεούτος Πέρσης ὡς (ἐτών) ν συνεχω-
 ρηκῆναι Πετειαρσεμβεί Πανοβχούνιος καὶ τοῖς
 ἀδελφοῖς Πετεσοῦχος καὶ Φαγῶνις καὶ Ψεννήσις
 ἀπὸ τῆς σφραγίδος γῆς σιτοφόρου ἐν τῷ περὶ Πάθυ(ριν)
 πεδίῳ ἐν τῷ ἀπὸ βορρᾶ μέρει, ἧς ἐωνήσατο παρὰ
- 10 Παούτος τοῦ Ὠρου ἐν τῷ ια τοῦ καὶ η (ἔτει), ἄρουραν
 μία ἡμισυ τέταρτον κατ' ὠνὴν Αἴγυπτίαν ἦν ἔθε-
 το δι' Ἑσπνούθιος Αἴγυπτίου μονογράφου Κροκο-
 δίλων πόλεως Τνεφερώτι τῇ τοῦ Νεχθανοῦπι
 γυναικεί ἀντὶ τῆς παρακεχωρημένης ἐν τῇ
- 15 ἄνω σφραγίδος ἄρουραν μία ἡμισυ τέταρτον ὑφ' ἡ-
 μῶν καὶ μὴ ἐπελεύσασθαι Νεχθανοῦπιν μηδ' ἄλλον
 μη[δ]ένα τῶν παρ' αὐτοῦ ἐπὶ τὸν Πετειαρσεμβεία
 καὶ τοὺς ἀδελφοὺς μηδ' ἄλλον μηδένα τῶν παρ' αὐ-
 τῶν περὶ τῶν ἄνω παρακεχωρημένων. εἰ δὲ μὴ,

20 ἡ τ' ἔφοδος τῶι ἐπιπορευομένωι ἄκυρος ἔστω, καὶ
 προσαποτεισάτω ὁ ἐπελθὼν ἐπίτιμον παραχρη-
 μα χαλκοῦ τάλαντα δέκα καὶ ἱερὰς βασιλευδοῖ ἀργυ-
 ρίου ἐπισήμου δραχμὰς διακοσίας, καὶ μηθὲν ἦσσον
 ἐπάναγκον αὐτοῖς ἔστω ποιεῖν κατὰ προγεγραμ-
 25 μένα.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

7. l. Πετесоῦχος, Φαγώνει, Ψεννήσει. 10. l. τῶι καί. 11. l. μίαν.
 13. l. Νεχθανούπιος. 15. l. σφραγίδι ἀρούρας μιᾶς ἡμίσεως τετάρτου. 16. l. ἐπε-
 λεύσεσθαι. 24. l. κατὰ τά.

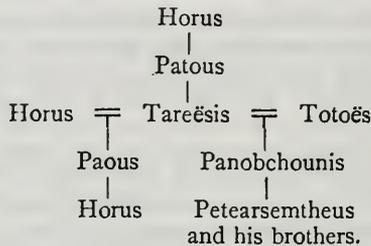
10. We take ἀρουραν as the object of *συνκεχωρηκέναι*, not of *ἐωνήσατο*, and consider that the relative clause beginning with *ἦν ἔθετο* in line 11 extends as far as *ὑφ' ἡμῶν* in line 15. The sense then seems to be that Nechthanouphis has ceded the 1 $\frac{3}{4}$ arourae in accordance with the terms of a demotic contract between the buyer Petearsemtheus (who is the subject of *ἔθετο*) and Tnepherôs, the wife of Nechthanouphis. This had been written by the local *μονογράφος* of demotic contracts, Espnouthis, and had fixed the price which had been agreed to by the buyers in return for (*ἀντί*) the land now ceded to them by Nechthanouphis and his wife (*ὑφ' ἡμῶν*). It would perhaps be possible, placing no stop after *ἔρει* in line 10, to take *κατ' ὠνήν Αἴγυπτίαν* as referring to *ἐωνήσατο*, and Paous as the subject of *ἔθετο*. It is true that ἀρουραν 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 *γυναικεί* in line 14, the remaining words down to *ὑφ' ἡμῶν* would not yield any satisfactory sense. Possibly the *ὠνή Αἴγυπτία* itself is among the demotic papyri which were found together with this one and are also in the British Museum.

XXVI. 103 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLX. 12 x 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, Esthladas and Pnephis to Tareësis, lines 12-14. Tareësis, being unable to pay it back, applied to her grandsons Petearsemtheus 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 Tareësis, Horus son of Paous. Horus and his father Paous consented, and paid over the money to the three original lenders on behalf of Tareësis (lines 10–14). The present papyrus is an acknowledgment 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.



- *Ετους ιε τοῦ καὶ ιβ Ἀθὺρ κδ ἐν Παθύρει ἐφ' Ἐρμίου
 τοῦ παρὰ Πανίσκου ἀγορανόμου.
 ὁμολογεί Ὀρος Παοῦτος Πέρσης τῆς ἐπιγονῆς
 συνελύσθαι Πετειαρσεμθεὶ καὶ Πετесоῦχῳ
 5 καὶ Ψεννήσει καὶ Φαγώνι, τοῖς δὲ τῶν
 Πανοβχούνιος τῶν Ταρεήσιος τῆς Παοῦ-
 τος τῆς Παοῦτος μητρὸς τοῦ προγεγραμμένου
 πατρὸς Ὀρου, ἀπέχειν καὶ μὴ ἐπικαλεῖν
 περὶ ὀφειλήματος συναλλαγμάτων Αἰγυ-
 10 πτίων καὶ Ἑλληνικῶν ἃ ἐξέτεισε Παοῦς
 τοῦ Ὀρου πατρὸς καὶ ὁ αὐτὸς Ὀρος εἰς τὸν
 Ταρεήσιος λόγον τῆς αὐτοῦ μητρὸς τοῖς
 δανεισταῖς Χαιρήμῳ[ν]ι καὶ Ἐ[σ]θλαδᾶ καὶ
 Πνήφιος γυνῆ καὶ ἀδελφῆ· καὶ μὴ ἐπελ[ε]ύσασ-
 15 θαι Ὀρος μηδ' ἐπ' ἄλλον μηδένα τῶν παρ' αὐτοῦ

ἐπὶ τὸν Πετεαρσεμθεία καὶ τοὺς ἀδελφοὺς
 μῆδ' ἐπ' ἄλλον μῆδένα τῶν παρ' αὐτῶν. εἰ δὲ
 μῆ, ἢ τ' ἔφοδος τῶι ἐπιπορευομένωι ἄκυρος
 ἔστω, καὶ προσαποτεισάτωι ὁ πελθῶν

20 ἐπίτιμον παραχρῆμα χα(λκοῦ) (τάλαντα) ε καὶ ἱεράς
 βασιλεῦσι ἀργυρίου ἐπισήμου (δραχμὰς) ρ, καὶ μη-
 θὲν ἦσσον ἐπάναγκον αὐτοῖς ἔστω ποιεῖν
 κατὰ προγεγραμμένα.

δ συνεπικελευούσης τῆς τούτων μητρὸς Θρηῆρις
 25 τῆς Παῶτος συνευδοκούντες τῶν προγεγραμμένων).
 Ἑρμίας ὁ παρὰ Πανίσκου κεχρημάτικα).

On the verso

ἐπίλυσις Πετεαρσεμθέως καὶ τοὺς
 ἀδελφούς.

6. l. τοῦ Πανοβχούνιος τοῦ Ταρέσιος. 9. αι corrected from κα. 11. l. ὁ
 ὄρων πατήρ. 14. l. Πνήφει γυναικί . . . καὶ μὴ ἐπελεύσεσθαι. 15. l. ὄρων μῆδ'
 ἄλλον. 19. l. ἐπελθῶν. 21. ρ Pap. 23. l. κατὰ τά. 27. l. τῶν
 ἀδελφῶν.

7. τῆς Παῶτος μητρὸς, 'the mother of Paous,' applies to Tareësis, while τοῦ προ-
 γεγραμμένου πατρὸς ὄρων 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 *συνευδ.* must
 be emended to the indicative, and the cases altered accordingly. τοῦτό ἐστι τὸ
 δάνειον has to be supplied before δ; cf. xxvii. 16 and xxx. 27. τούτων: i. e. Petear-
 semtheus and his brothers.

XXVII. 103 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLXI. $12\frac{1}{2} \times 5\frac{1}{4}$ in.

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.

Ἔτους ιε τοῦ καὶ ιβ' Ἀθῶν κδ' ἐν Παθύρει
 ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.

- ἐδάνεισεν Πετειαρσεμθεὺς Νεχούτου
 Πέρσης Πετειαρσεμθεὶ καὶ Πετεσοῦχος τῶν
 5 Πανοβχοῦνιος τοῦ Τοτοηοῦς τοῖς δυσὶν
 Πέρσαι τῆς ἐπιγυοῆς χαλκοῦ νομίσμα-
 τος δραχμὰς πεντακισχιλίας ἑκατὸν
 ἄτοκα. τὸ δὲ δάνειον τοῦτο ἀποδότωσαν
 οἱ δεδανεισμένοι Πετειαρσεμθεὶ ἐν μ(ηνί)
 10 Φαρμουῖθι τοῦ ιε τοῦ καὶ ιβ (ἔτους). ἐὰν δὲ μὴ
 ἀποδώσιν ἐν τῷ ὀρισμένῳ χρόνῳ
 ἢ μὴ ποιῶσιν καθ' ἃ γέγραπται, ἀποτεισά-
 τωσαν ἐν τῷ ἐχομένῳ μ(ηνί) παραχρη-
 μα τὰ τοῦ χα(λκοῦ) Ἑρ ἡμιόλιον καὶ τοῦ
 15 ὑπερπεσόντος χρόνου τόκους β (δραχμὰς)
 τῆς μνᾶς τὸν μῆνα ἕκαστον. τοῦτο
 δ' ἐστὶν τὸ δάνειον ὃ ἐγγυγυήσας Ὡρωι
 τοῦ Παοῦτος πρὸς Πακοῖβιν Πετειαρσεμθέ(ως)
 ἀπὸ χα(λκοῦ) (ταλάντου) α (δραχμῶν) ἙΣ. ἔγγυοι ἀλλήλων εἰς
 20 ἔκτισιν τῶν διὰ τοῦ δανείου τούτου πάν-
 των αὐτοὶ οἱ δεδανεισμένοι. ἢ δὲ πράξεις ἔσ-
 τω Πετειαρσεμθεὶ ἐκ τῶν δεδανεισμένων
 καὶ ἐξ ἐνὸς καὶ ὀποτέρου αὐτῶν καὶ ἐξ [οῦ]
 ἂν αἰρῆται καὶ ἐκ τῶν ὑπαρχόντων
 25 αὐτοῖς πάντων, πρᾶσσου(τι) καθάπερ ἐγ
 δίκης.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

- δά(νειον) Πετειαρσεμθέως πρὸς
 Πετειαρσεμθεία καὶ
 30 Πετεσοῦ(χον) τῶν Πανοβχοῦ(νιος)
 χα(λκοῦ) (δραχμῶν) Ἑρ.

4. l. Πετεσοῦχοι τοῖς. 6. l. Πέρσαις. 14. l. τὰς: sc. δραχμὰς. 15. β < Pap.
 17. l. ἡγγύησεν Ὡρος. 21. l. πράξις. 30. l. τοὺς οἱ τοῦ.
 15. Cf. note on xviii. 17. 17. Ὡρος Παοῦτος, cf. xxvi. 3.

XXVIII. 103 B.C. *From the Thebaid. Brit. Mus. Pap.*DCLXII. $12\frac{1}{4} \times 6\frac{1}{2}$ in.

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

Ἔτους ιε τοῦ καὶ ιβ Ἀθὺρ κῆ ἐν Παθύρει ἐ[φ] Ἐρμίου
 τοῦ παρὰ Πανίσκου ἀγορανό[μ]ου.
 ἀφίσταται Ξεννήσις Ψενθώ[τ]ου Περσίνη ὡς (ἐτῶν) κε
 ἐλάσσω ἢ μέση μελί(χρως) κάκοψις με[τ]ὰ κυρίου ἑαυτῆς
 5 οἰκῆου Θεοτούτης Ἐριενούπιος ὡς (ἐτῶν) μ μέσος ὑποκκινος
 ἀπὸ τῆς ἑωνημένης ὑπ' αὐτῆς παρὰ Πετσαρσεμ-
 θέως τοῦ Πανοβχού(νιος) (τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου
 καὶ
 τῶν φυομένων δένδρων καὶ [.] μερίδα γῆς σιτο(φόρου)
 ἐν τῷ ἀπὸ βορρᾶ καὶ λι(βός) τοῦ ἀμπε[λ]ῶ(νος) συνάπτουσα.
 10 ἐν τῇ ταινίᾳ Παθ(ύρεως), καὶ τοῖς ἀδελφοῖς ἀδιαιρέτου,
 καὶ ὠνήν τέθειται ἐπὶ τοῦ ἐν Παθ(ύρει) ἀρχείου ἐν τῷ ιγ
 τοῦ καὶ ι (ἔτει) Μεσορῆ κγ· ὧν γείτονες ν[ό]του μπελῶ(ν) Ταχώ-
 γιος,
 βορρᾶ γῆ Πατούτος τοῦ Ὀρου καὶ τῶ(ν) ἀδ(ελφῶν), ἀ]πηλι(ώτου)
 περίβολος
 τῶν ἀμπελῶ(νων), λι(βός) πρὸς χα(λκοῦ) (τάλαντα) [.] Ἐφ· καὶ μὴ
 ἐπελεύ-
 15 σασθαι Ξεννήσις μηδ' ἄλλον τινὰ τ[ῶν] παρ' αὐτῆς ἐπὶ
 τὸν Πετσαρσεμθεῖα μηδ' ἄλλον μη[δέ]να τῶν παρ' αὐτοῦ
 ἐπὶ τῶν ἄνω γεγρα(μμένων) πάντων. εἰ δὲ μή, ἢ τ' ἔφοδος τῶι
 ἐπιπορευομένωι ἄκυρος ἔστω, κα[ὶ] π]ροσαποτεισιάτω
 ὁ ἐπελθὼν ἐπίτιμον παραχρήμα (τάλαντα) ι καὶ ἱεράς
 20 βασιλεῦσι ἀργυρίου ἐπισήμου δρα[χ]μὰς διακοσίας,
 καὶ μηθὲν ἡσσον κύρια ἔστω τὰ διομολογημένα.
 Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἔτους ιε τοῦ καὶ ιβ
'Αθῦρ κε.

ἀφίσταται Πετειαρσεμθεὺς
παρὰ Σεννήσιος.

4. l. ἑλάσσων. 5. l. οἰκείου Θεοπούτου &c. εριεν, corrected from εριω. ἵποκ-
κινος: ? for ἵποκόκκινος. 6. Transpose ὑπό and παρά. 7. δ' μεριδα Pap. l. (τετάρτης)
μερίδος, and μερίδος in l. 8. 9. l. συναπτουσῶν. 12. l. ἀμπέλων. 14. l. ἐπε-
λεύσεσθαι. 15. l. Σεννήσιω. 21. l. διωμολογημένα. 23. l. ἀφίσταται Σεννήσιος
Πετειαρσεμθεῖ.

6. ὑπ' αὐτῆς παρὰ Πετειαρσεμθέως: 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 Πετειαρσεμθέως (Πετειαρσεμθεῖ) τοῦ Πανοβ; indeed the dative in line 10 καὶ τοῖς ἀδελφείοις, if correct, implies an unexpressed Πετειαρσεμθεῖ. But this is far from conclusive, since τοῖς ἀδελφοῖς might be a mistake for τῶν ἀδελφῶν, and the dative to ἀφίσταται would then have to be supplied.

11. Cf. note on xxv. 10.

14. After λιβός a word, probably ποταμός or ὄρος, 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.

XXIX. 102 B.C. *From the Thebaid. Brit. Mus. Pap.*
DCLXXIV. $12\frac{3}{4} \times 3\frac{3}{4}$ in.

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

Ἔτους ις τοῦ καὶ ιγ 'Αθῦρ ιβ
ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ
Πανίσκου ἀγορανόμου.
ἐδάνεισεν Παῆρις Πασήμιος
5 Πετειαρσεμθεῖ καὶ Πετειαρσεμθεῶν
καὶ Φαγῶνις καὶ Ψεννήσιος,

τοῖς δ τῶν Πανοβχούνιος
 τοῦ Τοηοῦς Πέρσου τῆς ἐπιγονῆ[s],
 πυροῦ ἀρτάβας δέκα, κριθῆς
 10 ἀρτάβας δέκα τρεῖς ἄτοκα.
 τὸ δὲ δάνειον τοῦτο ἀποδότω-
 σαν οἱ δεδανεισμένοι Παή[ρι]
 ἐν μ(ηνί) Παχῶν ᾧ τοῦ αὐτοῦ (ἔτους)
 νέον καθαρὸν καὶ ἄδολον
 15 ἀπὸ παντός, καὶ ἀποκαθεσ-
 ταμένον εἰς οἶκον πρὸς αὐτὸν
 ἐν Κροκοδίλων πό(λει) τοῖς ἰδίοις
 ἀνηλώμασι μέτρῳ ᾧ καὶ παρ-
 εἴληφان. ἐὰν δὲ μὴ ἀποδῶ-
 20 σιν ἐν τῷ ὠρισμένῳ χρόνῳ
 ἢ μὴ ποιῶσιν καθ' ἃ γέγρα(πται), ἀποτε-
 σάτωσαν ἐν τῷ ἐχομένῳ
 μηνί παραχρῆμα τὰς τοῦ πυροῦ
 ἀρ(τάβας) ι, κρι(θῆς) ἀρ(τάβας) ιγ ἡμιόλιον, ἢ τῆν
 25 ἔσομένην ἐν τῇ αὐ(τῇ) ἀγορᾷ τι-
 μῆν. ἢ δὲ πρᾶξεις ἔστω Παήρι
 ἐκ τῶν δεδα(νεισμένων) καὶ ἐξ ἐνὸς καὶ
 ὀποτέρου αὐτῶν καὶ οὐ ἂν βού-
 [λη]ται καὶ ἐκ τῶν ὑπαρχόν-
 30 των αὐτοῖς πάντων, πρᾶσ-
 σοντι καθάπερ ἐγ δίκης.

Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

δά(νειον)	πρὸς Πετεα(ρσεμθέα) καὶ
Παήρι	τοὺς ἀδελ(φούς) πυροῦ ἀρ(ταβῶν) ι
	κρι(θῆς) ἀρ(ταβῶν) ιγ.

6. 1. Φαγώνει καὶ Ψεννήσει. 7. 1. τοῦ. 8. 1. Τοτοηοῦς; cf. xxvii. 5. 17.
 □ Pap. 23. 2 Pap. 24. Ἰ ι κρ Ἰ ιγ Pap. 34. 1. Παήριος.

XXX. 102 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLXIII. $10\frac{1}{2} \times 4\frac{1}{4}$ in.

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.

- Ἔτους ις τοῦ καὶ ιγ Χοίαχ δ' ἐν Πα-
 θύρει ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου
 ἀγορανόμου.
 ἐπέλυσατο Πετειαρσεμθεὺς
 5 καὶ Πετесоῦχος τῶν Πανοβχοῦ(νιος)
 τοῦ Τοηοῦς καὶ τοὺς τούτων ἀδελφούς)
 δάνειον χαλκοῦ (τάλαντων) β ἂ ἐδάνεισαν
 αὐτοῖς Πετειαρσεμθεὺς Ἀλμαφέως
 κατὰ συγγραφήν) δα(νείου) τὴν ἐτεθεῖσαν ἐπὶ
 10 τοῦ ἐν Παθύρει ἀρχείου ἐν τῷ
 ιε τοῦ καὶ ιβ (ἔτει)· ὃς καὶ παρῶν
 ἐπὶ τοῦ ἀρχείου Πετειαρσεμθεὺς
 Ἀλμαφέως ἀνομολογήσατο
 παρὰ Πετειαρσεμθέως τοῦ
 15 Πανοβχοῦ(νιος) καὶ τοὺς τούτου ἀδελφούς)
 τὰς τοῦ σημαινομένων χα(λκοῦ) (τάλαντα) β,
 καὶ μὴ ἐπελεύσασθαι Πετειαρ-
 σεμβεία μηδ' ἄλλον τινὰ τῶν
 παρ' αὐτοῦ ἐπὶ τὸν Πετειαρσεμθέα
 20 καὶ τοὺς ἀδελφούς μηδ' ἐπ' ἄλλον
 τινὰ τῶν παρ' αὐτῶν. εἰ δὲ μή,
 ἢ τ' ἔφοδος ἄκυρος ἔστω, καὶ προσ-
 αποτεισάτω ὁ ἐπελθὼν ἐπί(τιμον) παρα-
 χρήμα χα(λκοῦ) (τάλαντα) ε καὶ ἱερά(ς) βα(σιλεῦσι) ἀργυρίου
 25 ἐπισήμου (δραχμὰς) ρ, καὶ μῆθ' ἐν ἡσσοῦν
 κύριον εἶναι κατὰ προγεγραμμένα).

τούτου δ' ἐστὶν τὸ ὀφείλημα
 ἃ ὄφειλεν Ἀρπὼς Παβῦτος καὶ τῇ
 τούτου γυναικὶ Ταρεῆσιος.

30 Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

ἐπίλυσις δα(νείου) χα(λκοῦ) (ταλάντων) β ἃ ἐδά-
 Πετσαρσεμβέα (νυσειν) αὐτῶι
 καὶ τοὺς ἀδε(λφούς) Πετσαρσεμβε(ὺς) Ἀλμα(φέως).

5. l. τοῦ. 6. l. Τοτοηούς (cf. xxvii. 5) καὶ οἱ τούτων ἀδελφοί. 9. l. τεθεῖσαν.
 14. Insert ἀπέχειν before παρά. 15. l. τῶν τούτου ἀδελφῶν. 16. l. τὰ τοῦ
 σημαينوμένου. 17. l. ἐπελεύσεσθαι. 26. l. κατὰ τά. 27. l. τοῦτο. 28-9.
 l. δ . . . ἡ τούτου γυνὴ Ταρεῖσις. 31. l. <πρὸς> Πετσαρσεμβέα.

XXXI. 104 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLXIII. 10 $\frac{3}{4}$ × 4 in.

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.

*Ἐτους ιγ τοῦ καὶ ι Φαρμουθι ε
 ἐν Παθύρει ἐφ' Ἐρμίου τοῦ παρὰ
 Πανίσκου ἀγορανόμου.
 ὁμολογεῖ Χαιρήμων Πανίσκου
 5 τῶν ἀπὸ Κροκοδίλων πό(λεως) μισθο-
 φόρων ἰππέων ἀπέχειν παρὰ
 Παούτος τοῦ Ὠρου τὸ ἐπιβάλλον
 αὐτῷ μέρος δανείου οὗ ἔθετο
 Πατούς Ὠρου ὁ τῆς μητρὸς αὐτοῦ
 10 Ταρεῖσιος πατρὸς ἐπὶ τοῦ ἐν
 Κροκοδίλων πό(λει) ἀρχείου χα(λκοῦ) (δραχμὰς) Ἐ καὶ τοὺς
 τούτων τόκου(ς). ὅ(ς) καὶ παρῶν
 ἐπὶ τοῦ ἀρχείου ὁ Χαιρήμων

ἀνομολογήσατο ἀπέχειν καὶ
 15 μὴ ἐπικαλεῖν περὶ τοῦ μέρους
 δανείου τρόπῳι μηδενί, τὴν
 δὲ ἡμιολίαν ἀφικένας.
 Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

ἐπίλυ(σις) Παοῦς Ὡρου
 20 παρὰ Χαιρήμα(νος).

1. 1. καὶ ιγ. 10. 1. πατήρ. 17. 1. ἀφικένας. 19. 1. Παοῦτος οἱ πρὸς
 Παοῦν.

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

XXXII. 101 B.C. *From the Thebaid. Brit. Mus. Pap.*
 DCLXXV. 6 × 15 in.

Contract recording the sale by Petearsentheus and his brothers of 1 aroura of corn land situated on the promontory or sand-bank of Pathyris, to Etpesuchus 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.

βασιλευόντων Κλεοπάτρας καὶ βασιλέως Πτολεμαίου τοῦ ἐπικαλου-
 μένου τοῦ υἱοῦ θεῶν φιλομητόρων ἔτους ις
 τοῦ καὶ ιγ, ἐφ' ἱερείων καὶ ἱερείων καὶ κανηφόρου τῶν ὄντων καὶ
 οὐσῶν, μηνὸς μηνὸς Φαρμούθι ιζ ἐν Παθύρει
 ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.
 ἀπέδοτο Πετειαρσεμεθὺς Πανοβχούνιος τοῦ Τοτοηοῦς Πέρσης τῆς
 ἐπιγονῆς ὡς (ἐτῶν) με μέσος μελίχρω(ς) ὑποκλαστὸς
 5 ἀναφάλανθος μακροπρόσω(πος) εὐθύριν οὐλή ὀδόντι ἀπὸ τῆς ὑπαρ-
 χούσης αὐτῷ καὶ τοῖς ἀδελφοῖς γῆς ἠπέιρου σιτο-
 φόρου ἀδιαιρέτου ἐν τῇ ταινίᾳ Παθύρεως ἀπὸ τοῦ ἐπιβάλλοντος
 αὐτῷ μέρους ἐν τῇ ἀπὸ νότου ταινίᾳ σφραγίδος

ἄρουραν μίαν, ἧς γείτονες νότου γῆ Καλίβιος πρεσβυτέρα, βορρᾶ
 γῆ Χεσθώτου τοῦ Μελιπαΐτος, ἀπηλιώ(του) γῆ Ἀρσιήσιος
 τοῦ Ζμίνος, λιβὸς περίχωμα, ἧ οἱ ἂν ὄσι γείτονες πάντοθεν.
 ἐπρίατο Ἐτπεσοῦχος Νεχθανούπιος καὶ οἱ τοῦτου ἀδελφοὶ
 χαλκοῦ τάλαντα δύο. προπωλητῆς καὶ βεβαιωτῆς τῶν κατὰ τὴν
 ὄνην ταύτην πάντων Πετειαρσεμθεὺς ὁ ἀ-
 10 ποδόμενος οὗς ἐδέξαντο Ἐτπεσοῦχος καὶ οἱ σὺν αὐτῷ ὄνουμένου οἱ
 πριάμενοι.
 Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

*Ετους 15 τοῦ καὶ ιγ Μεσορῆ λ. τέ(τακται) ἐπὶ τὴν ἐν Κρακο-
 δίλων πόλει) τρά(πεζαν) ἐφ' ἧς Πάνισκος (δεκάτης) ἐγκυ-
 (κλίον) κατὰ τὴν παρ' Ἀπολλω(νίου) τοῦ πρὸς τῆι ὄνη δια-
 γρα(φήν),

ὄφ' ἣν ὑπογρά(φει) Πάνισκος ὁ ἀντιγρα(φεύς), ὄνη Ἐτπεσοῦχος
 Νεθαν(ούπιος) γῆς ἠπ(είρου) σιτο(φόρου) ἀρού(ρας) α, ὦν αἱ
 γεινῖαι δεδη(λῶνται) διὰ τῆς προκει(μένης) συγγρα(φῆς),
 ὄν ἡγόρα(σεν) παρὰ Πετειαρσεμθέως τοῦ Πανεβχούνιος πρὸς χα(λ-
 κοῦ) (τάλαντα) β, τέλ(ος) ἈΣ, / χα(λκοῦ) (δραχμὰς) ἈΣ.

15

Πάνισκος τρα(πεζίτης).

1. l. ἐπικαλουμένου (<Ἀλεξάνδρου). 2. l. ἱερέων καὶ ἱερεῶν, and omit the second
 μνήσ. 7. l. πρεσβυτέρας. 9. l. ταλάντων. 10. l. ὄν and ὄνούμενοι.
 12. 𐤀 ἐπι Pap. ἰ εγκν Pap. 13. l. ὄνης. ἦ σιτο ὦ Pap. 14. Ⲡ β . . .
 χ¹ < ἈΣ Pap. Perhaps πρὸς χα(λκόν) (ταλάντων).

5. οὐλή ὀδόντι is a curious phrase, meaning presumably that he had a front tooth broken.

12. Cf. the dockets of the royal bank in xv, xxxiv, xxxv. In all these instances τέτακται is middle; cf. the use of τετελεσται in l.

XXXIII. 100 B.C. *From the Thebaid. Brit. Mus. Pap.*

DCLXXVII. $5\frac{1}{2} \times 10\frac{1}{2}$ in.

Deed of cession by which Psenenoupis son of Portis, a member of a company of land contractors, cedes to Harsiësis son of Schotus, priest of Suchus and Aphrodite at Pathyris, a piece of ἱερά γῆ which Psene-

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 Harsiësis for one year. By the terms of the present document he makes it over to Harsiësis for the remaining four years at the price agreed upon, 2 talents 3300 drachmae of copper. But the construction is more than usually involved, even for Hermias.

Ἔτους ιε Φαῶφι ιθ̄. ὁμολ[ογ]ε[ῖ] Ψενενοῦπις Πόρτιτος Πέρσης ὡς
 (ἐτῶν) νε μέσος
 μελίχρω(ς) τετανὸς μακροπρ[όσω(πος)] εὐθύρ(ιν) ὧτα ἐφεστηκότα Ἀρ-
 σιήσει Σχῶτου
 ιερεὺς Σούχου καὶ Ἀφροδίτης, παρακεχωρηκέναι αὐτῶι Ἀρσιήσιος τὸ
 ἐπι-
 βάλλον αὐτῶ μέρος ἧς ἐμισθώσατο σὺν Πακοίβι Σχῶτου καὶ τοῖς
 μετόχοις
 5 γῆς σιτοφόρου λεγομένης Νεχθαραῦτι θεοῦ μεγάλου παρὰ τῶν
 ιερείων ἐτῶν δέκα ἐ[ῖς τὰ] ἐνλιπόντα αὐτῶ ἐτέρων τεσσάρων
 εἰς συμπλήρωσιν ἐτ[ῶν πεν]τε, ὥστε γεωργῆσαι ἧς ἔθεντο μίσθωσιν
 ἀπὸ τοῦ προκειμένου (ἔτους) οὐ [καὶ] συνεπέσθαι αὐτῶ τῆς συχω-
 ρηθείσης
 τιμῆς χαλκοῦ τάλαν[τα] δύο δρ[αχμὰς] τρισχιλίας τριακοσίας· καὶ
 μὴ
 10 ἐπελεύσασθαι μὴτ' [αὐτ]ὸν Ψενενοῦπις ἐπὶ τὸν Ἀρσιήσιος μὴ[τ']
 ἄλλον
 μηδένα ὑπὲρ αὐτοῦ περὶ τοῦ διασαφουμένου μέρους γῆς τρόπῳ
 μηδενί. εἰ δὲ μὴ, ἀποτεισάτω Ἀρσιήσει ἐπίτιμον παραχρῆμα
 χαλκοῦ (τάλαντα) ε
 καὶ ιεράς βασιλεῦσι ἀργυρ[ί]ου ἐπισήμου δραχμὰς ρ, καὶ μηθὲν
 ἦσσον
 κύριον εἶναι τὰ διομολ[ογη]μένα.

15 Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2. 1. ἀφεστηκότα. 3. 1. ιερεί. . . Ἀρσιήσει. 6. 1. ιερέων. The last two letters of *ετερων* have been corrected. 7. 1. *συνπεπέσθαι*. 9. 1. *ταλάντων δύο δραχμῶν τρισχιλίων τριακοσίων*. 10. 1. *ἐπελεύσεσθαι . . . Ψενενοῦπιν . . . Ἀρσιήσιν*. 14. 1. *κύρια . . . διομολογημένα*.

XXXIV. 99 B.C. *From the Thebaid. Brit. Mus. Pap.*
10504 (*Egyptian Dept.*). $6\frac{3}{4} \times 22\frac{1}{2}$ 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 παστοφόριον or priest's lodging (cf. the following papyrus which records the sale of $\frac{1}{4}$ of a 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.

*Ετους ις Χοίαχ. τέτακται εἰς τὴν (δεκάτην) τοῦ ἐγκυκλίου δι'
'Απολλωνίου τελώ(νου) καὶ τῶν μετόχων)
Πακοῖβις Πατοῦ(τος) τέλος παστοφόριον) ἐντὸς τοῦ ἐν Παθύρει)
ἱεροῦ δ' ἠγόρασεν
παρὰ Θορταίου τοῦ Νε[χ]θμίνιος καὶ συντετι(μημένου) (ταλάντου)
ἐνδὸς τέλο(ς) χα(λκοῦ) (δραχμὰς) ἑξακο(σίας), / χ.

1. I εἰς τὴν ἰ, Pap.; cf. line 13 of the next pap. where the sign for τέτακται is different. 3. χ^l < 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 παστοφόριον within the enclosure of the temple of Suchus and Aphrodite at Pathyris, the vendors being the priests Nechoutes and Petearoëris, 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.

βασιλευόντων Πτολεμαίου τ[ο]ῦ ἐπικαλουμένου Ἀλεξάνδρου καὶ Βε-
ρενίκης τῆς ἀδελφῆς θεῶν φιλομητόρων
ἔτους ις, ἐφ' ἱερέων καὶ ἱερείων κ[α]ὶ κανηφόρου τῶν ὄντων καὶ
οὐσῶν, μνηδὸς Τῦβι ιῆ ἐν Π[α]θύρει ἐφ' Ἐρμίου τοῦ
παρὰ Παν[ί]σκου ἀγορανόμο[υ].

- ἀπέδοτο Νεχούτης Σχώτου τοῦ Φιμήνιος ἱερεὺς Σούχου καὶ Ἀφρο-
δίτης ὡς (ἐτῶν) νε μέσος ἢ ἐλάσσω μελίχρα(ς) μακροπρόσ-
ω(πος)
- 5 εὐθύριν ὑπόσκιφος, καὶ Π[ε]τ[ε]α[ρ]οῦσις Σχώτου τῶν αὐτῶν ἱερέων
ὡς (ἐτῶν) ν μέσος ἢ ἐλάσσω μελίχρα(ς) μακροπρόσω(πος) εὐθύριν
ὑπόσκιφος, ἀπὸ τῆς ὑπαρχοῦσης αὐτοῖς καὶ τοῖς ἀδελφοῖς παστο-
φόριον ἠκοδομηθένον καὶ δεδοκωμένην καὶ
τεθυρωμένην ἐν τῷ ἀπὸ ν[ό]του μέρει τοῦ ἐν Παθύρει ἱεροῦ ἐντὸς
τοῦ περιβόλου τὸ ἐπιβάλλον αὐτοῖς μέρος τέταρτον,
ἧς γείτονες νότου περίβολος [τοῦ] ἱεροῦ, βορρᾶ παστοφόριον Παπε-
οὔτος τοῦ Φίβιος καὶ εἰσοδ[ο]ς, ἀπηλιώ(του) δρόμος, λιβδὸς
παστοφόριον Πεταρσεμθέω[ς] . . . χμινος, ἢ οἱ ἂν ὧσι γείτονες πάν-
τοθεν. ἐπρίατο Πακοῖβις Πατοῦτος ὡς (ἐτῶν) λ χαλκοῦ
- 10 δραχμὰς τρισχιλίας. προπ[ω]ληται καὶ βεβαιωταὶ τῶν κατὰ τὴν
ὄνην ταύτην πάντων Νεχούτης καὶ ὁ σὺν
αὐτῷ οἱ ἀποδόμενοι, ὃν ἐδέξατο Πακοῖβις ὁ πριάμενος.
'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

- *Ετους ις Τύβι λ. τέ(τακται) ἐπὶ τὴν ἐν Κρ(οκοδίλων) π(όλει) τρά-
(πεζαν) ἐφ' ἧς Παγκρά(της) (δεκάτης) ἐνκυκλίω
δι' Ἀπολλωνίου τελῶ(νου) Πακοῖβις Πατοῦτος παστοφόριον ἐντὸς
τοῦ
- 15 περιβόλου τὸ ἐπιβάλλον αὐτῷ μέρος (τέταρτον), ὧν αἱ γεινναὶ
δεδη(λῶνται),
ὃν ἠγόρασεν 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 ὑπάρχοντος . . . παστοφορίου ἠκοδομημένου, &c.
8. 1. οὐ γείτονες. 10. 1. δραχμῶν τρισχιλίων. 13. Ἐπι . . . ἐνκ^ν. Pap. 14.
1. παστοφορίου. 15. 1. τοῦ ἐπιβάλλοντος . . . μέρους (τετάρτου); μέρος δ'. Pap. 16.
1. ἱερέως.

5. μέσος ἢ ἐλάσσων(ν): cf. xxviii. 4 where the phrase is ἐλάσσων(ν) ἢ μέσος.
6. δεδοκωμένην is a new verb meaning 'furnished with beams,' probably for the
roof.

9. Perhaps [Τα]χμίνος.

XXXVI. 95 B.C. *From the Thebaid. Brit. Mus. Pap.*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.

Πετοσοῦχος Πανεβχούνιος Πετειαρσεμθεῖ
καὶ Παγάνει Πανεβχούνιος καὶ
Παθήμει παρὰ καὶ Πετειαρσεμθεῖ
Ἄρσενούφ[ι]ος καὶ Πετειαρσεμθεῖ
5 Ψεννήσι[ο]ς καὶ Ὀρωι Πατήτος χαίρειν
καὶ ἔρρωσθαι. ἔρρωμαι δὲ καὶ αὐτὸς
καὶ Ἐσθλύτις καὶ Πατοῦς καὶ Ἀλμένης
καὶ Φίβις καὶ Ψενοσίρις καὶ Φάφισ
καὶ οἱ παρ' ἡμῶν πάντες. μὴ λυ-
10 πείσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπε-
λαμβάνοσαν φονευθήσεσθαι. οὐθὲν
ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν
ἐναντίων ἐπιμεμέληται,
περὶ ὧν, ἐὰν αἰρήτε, γράψατέ
15 μοι. ἠκούσαμεν τὸν μὲν κατὰ-
βεβρωκέναι τὸν σπόρον. καλῶς
ἡμῖν ὤδε, ἢ ἐν Διοσπόλει ἐὰν
αἰρήσθε, πυρὸν ἀγοράσαι ἤκατε.
τὰ δ' ἄλλα χαρίζοισθ' ἑαυτῶν ἐπι-
20 μελόμενοι ἵν' ὑγιαίνητε.
ἔρρωται Ὀρος καὶ Πετοσίρις.
ἔρρωσθε. (ἔτους) ιθ Παχῶν η.

On the verso

παρὰ Πετειαρσεμθεῖ Νεβχούνιος.
Πετесоῦχου
25 τοῦ Νεβχούνιος

1. 1. Περεσοῦχος. 3. παρά seems to mean παρ' αὐτοῖς. 9. 1. ἡμῖν. 11.
1. ὑπελάμβανον. 18. 1. ἦκετε.

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. Νεβχούνιος: a variant for Πανεβχούνιος: cf. l. 25.

XXXVII. *Late second or early first century B.C. From the Thebaid. Brit. Mus. Pap. DCLXVI. 5¼ × 9½ 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 τῶι ἐπιστάτῃ Παθύρεως καὶ ἀρχιφυλακίτῃ
καὶ φυλακίτῃ καὶ βασιλικῶι γραμματεῖ καὶ τοπογραμμα[τ]εῖ
καὶ κωμογραμματεῖ καὶ σιτολόγῳ καὶ τραπεζίτῃ καὶ το[ῖς]
πρεσβυτέροις τῶν γεωργῶν καὶ τοῖς ἄλλοις τοῖς τὰ βασιλικά
5 πραγματευομένοις χαίρειν.
πρὸς τῇι οἰκονομίαι τῆς κώμης καθέσταται
Πατσεοῦς Πατήτος ὁ τ[ῆ]ν ἐντολὴν ἐπιδεικνύσ[ας] καὶ
[χ]ειρογραφῆ[σ]ας ὡς εἴθιστ[α]ι καὶ διαστολ[ῆ]ν λαβῶν προ[σ]. . .

XXXVIII. *Plate IV. 81 B.C. From the Fayoum. Brit. Mus. Pap. DCXCVII. 9½ × 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 Tryphoena 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 Tryphoena 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 Νίκ[ωνι τῶι πατρὶ πολλὰ
χαίρειν καὶ [.] . . μένων
διευτυχεῖν. καλῶς οὖν ποιήσεις

- 5 μὴ ἀμελήσ[α]ς α[. . ἀγο]ράσαι . . υ
 ρα ἂ γράφω· [χαρ]τία δωμοῦ χάρ[του]
 δέκα, καὶ [. . .]ρα δωμ[ο]ῦ χάρτου
 πέντε, καὶ [κα]λάμων γραφικῶν
 δεκάπεντε, καὶ μ[έ]λαν στατη-
 ροῦ ὀκτώ, καὶ θην στατηροῦ
 10 πέντε, καὶ ερ[. . .]ιτος α, κ[αὶ . .] α . . α
 ἑπτά, καὶ χιλωθηρου α, καὶ μάρ-
 σ[ι]πον μεγάλου α, καὶ τῶν νεωτέ-
 ρων δύο, καὶ κηροῦ στατηροῦ
 πέντε. καὶ γράφωμαί σε περὶ τῆς
 15 λογείας ἢ λογεύσω ἢ [. . .]ε γράψον μο.
 περὶ τοῦ μὴ λογεῦν ἕως καταβῆῃς,
 ἢ λογεῦσι καὶ ἀνανκάσι με Ὀνησίμωι
 ἀγοράσ[α]ι κριθῆς τοῖς πορέοις αὐτῶι
 καμεοσμερ . [. .] ἀρταβῶ(ν) ιγ (ἡμισυ),
 20 — [ιγ] δ.
 ἔρρωσο. ἔτους β τοῦ καὶ α (ἔτους)
 Φαρ[μο]ῦ(θι) ιγ.

On the verso

παρὰ Πασίωι

Νί[κων]ο[ς] χρη(ματιστοῦ?)

Νίκωνι.

8. 1. μέλανος. 14. 1. γραφήσομαι σοι. 15. 1. λογείας: cf. πορε(ί)οις in line 18.
 23. 1. Πασίωος. παρά(δος) Πασίωι is unsuitable, since the letter is written by Pasion.

6. δωμοῦ seems to be a mistake for τομοῦ; the division of it into δ ὦμοῦ is precluded 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 στατήρας or στατήρων. θην and χιλωθηρου are new words.

11. μάρσιπον μεγάλου 'a bag of the large sort'; or 1. μέγαν.

17. Unless Ὀνησίμωι is a mistake for Ὀνήσιμος, the subject to λογεύσ(ε)ι and ἀνανκάσ(ε)ι 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 ο and σ, the word then being an adjective agreeing with πορέοις; εου 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 may 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 ν may be a stroke of abbreviation, but $\Phi\alpha\rho\mu\acute{\omega}\theta\iota$ is in either case more likely than $\Phi\alpha\acute{\omega}\phi\iota$ or $\Phi\alpha\mu\epsilon\acute{\omega}\theta$.

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 Fayoum. Brit. Mus. Pap. DCXCVIII. 9 x 17 in.

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 Senteus, 'makers of beer,' had paid to Psammetichus, probably the farmer of the $\zeta\upsilon\tau\eta\rho\acute{\alpha}$ 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.

(ἔτους) β Θωὸθ ι.]

Ψαμμήτιχος Πασίων

καὶ Σενθέως ζυτοποιοῖς

χαίρειν. ἀπ[έ]χω τὸν

[φ]όρον [τοῦ Φαῶ]φ[ι] χ[α]λκοῦ

τάλα]ν[τα πέντε, /Ϟ] ε.

[ἔτους β Φαῶφι] ιζ̄.

2. l. Πασίωνι καὶ Σενθεί.

The third receipt is nearly all lost: one line ends ἀπέχ]ω παρ' ἡμ[ί]νων, i.e. ἡμῶν. The fourth is dated Choiach 15; the fifth has ζυποιοῖς (for ζυτοποιοῖς) and ἀπέχω παρ' ἡμ[ί]νων, the date being lost. The sixth reads παρ' ἡμῶν, and is dated

Mecheir 16; the seventh is dated Phamenoth 7. The eighth has *Σενθεῖ* and *παρ' ἡμῶν*, and is dated Pharmouthi 12. The ninth has *καὶ Σενθεῖ*], and is dated Pachon 2. The tenth reads *Σενθεῖ [ζυτοποιο]ῖς, ἀπέχω παρ' ἡμῶν*, and is dated Payni 2. The eleventh has *Σενθεῖ ζυτοποιοῖς . . παρ' ἡμῶν*, and is dated Epeiph 15. The twelfth has *καὶ Σενθεῖ . . παρ' ἡμῶν*, and is dated Mesore 22.

III. PAPYRI OF THE ROMAN PERIOD

XL. 9 A. D. *From the Fayoum. Brit. Mus. Pap.*
DCXCIX. $4\frac{1}{2} \times 5$ 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 Σχώτο(υ) ὡς (ἐτῶν) με οὐλ(ῆ) πήχ(ει) δεξίῳι,
καὶ . . στο() Στοτοή(τεως) . . [. . .] . . . σενούφιως (ἐτῶν) με οὐλ(ῆ)
ἀντικ(νημίῳι) ἀρ(ιστερῳῖ).

ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος
κρατήσεως θεοῦ υἱοῦ μηνὸς Περιτίου

5 *ι Χοίαχ ιῆ ἐν τῇ Σοκνοπαίου Νήσου τῆς*
'Ηρακλείδου μερίδος τοῦ Ἀρσινοίτου νόμου.

The *verso* contains two lines which are almost entirely effaced.

2. Neither *Τεσενούφιως* nor *Ὁρσενούφιως* suits the vestiges.

XLI. 46 A. D. *From the Fayoum. In the Library of Trinity College, Dublin*¹.

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 drachmae 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 *ἐταῖραι* is perhaps meant. It is not clear whether the document refers to the sub-letting of the *ὠνή* 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.

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

 παρὰ [Τεσε]νούφι[ος τοῦ] Τε[σ]ενούφιος ἐπὶ χορη
 5 οὐτῶ κρ νι . προείχαν κώμης
 [Σοκνοπαίου] νή[σο]ν τῆς Ἑρακλείτου μερίδος
 εἰς τὸ ἐνεστὸς ἐβδόμου ἔτους Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστεῦ Γερμανικοῦ
 Αὐτωκράτορος. ἐφίσταμαι τελεσιφόρου
 10 τοῦ παντὸς ὠ[.] καθήκοσι καὶ προσδια-
 γραφομένους καὶ συμβολικὸς ἀργυρίου
 δραχμὰς διακουσίας ὀκτῶνδεκά
 ὀκτώ καὶ σπο[.]της Φαμενώθ οἴνου κεράμια
 δύοι τῶν τε προσδιαγράψο κατὰ μῆνα
 15 ἐμ μῆνα τοῦ αὐδοῦ (ἔτους) ἀεὶ τῇ πέμπτῃ καὶ εἰ-
 κάτῃ καὶ καταχορίζω σου διὰ τετράμη-
 να παντὸς του δι' ἐμοῦ οἰκονομηθησο-
 μένους χρηματισμοὺς 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.]

λοσιμνυ και ειρομενι ενι και αναγρα-
 20 φῆ μιᾷ και δόσο σου καταχορισμόν
 βυβλίων δραχμάς ὀκτώι και δόσο σου
 εἰκανὸν ἀξιώχρον ἐὰν φέναι ἐπὶ χόρης
 ἐπὶ τος προκειμένος πᾶσι. εὐτύχει.

2nd hand.

ἔξωι ἄς ἐπικεχώρηκας) ἐπὶ ταῖς προκ(ειμέναις) ἀργυ(ρίου)
 25 διακοσίαις ὀγδοήκοντα ὀκτώι, καὶ τῶν
 ἄλλων ἔξο και ἃ τοῦ 5 (ἔτους) οἱ ἐταρίσματα μισθ(οῦμενοι);
 καμῖτ . . γ () παντὶ χρόνωι. (ἔτους) ζ Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
 Αὐτοκράτορο[ς μ]η[ν]ὶ Σεβαστῶ ἰδ.

4. ἐπὶ χορηγία οἱ ἐπὶ χώρα(ς)? cf. l. 22. 6. l. Ἡρακλείδου. 7. l. ἕβδομον
 ἔτος. 10. l. ὦν τε καθήκει (?) και προσδιαγραφόμενων και συμβολικῶν. 12. l. δια-
 κοσίας ὀγδοήκοντα. 14. l. ἃ for τῶν, and προσδιαγράψω. 15. l. ἐμ μηνὶ τοῦ
 αὐτοῦ . . . εἰκάδι. 16. l. καταχωρίσω σοι διὰ τετραμήνου πάντας τοὺς. 18. l. ἐντό-
 μους συγκολλησιμούς. 20. l. δώσω σοι καταχωρισμόν, SO in 21. 22. l. ἰκανὸν
 ἀξιώχρεων ἐὰν φαίνη ἐπὶ χώρου ἐπὶ τοῖς προκειμένοις. 24. l. ἔξω ἃ. 25. l. και τὰ
 ἄλλα.

2. κρα[τίστω, being the epithet applied to the prefect of Egypt, is not applicable to the person mentioned here, who was evidently a local official of Socnopaie Nesus.

10. καθήκοσι apparently means the ordinary payments of taxes. For προσδιαγραφόμενα, cf. lxxv. 1, &c., lii. 9, xlvi. 2, and B. U. 99. 8, τὰ προσδιαγραφόμενα συμβολικά, the payments to the tax collector for writing the receipt (σύμβολον). Here the προσδιαγραφόμενα are distinguished from the συμβολικά, and are a perfectly general term for 'extra payments' of any sort.

26. ἐταρίσματα: this may refer to a tax on ἐταῖραι; cf. line 16 of the Koptos tariff inscription and D. G. Hogarth's discussion of it *op. Flinders Petrie, Koptos*, p. 31.

XLII. 86 A. D. *From the Fayoum. Brit. Mus. Pap.*

DCC. $5\frac{1}{2} \times 6\frac{1}{2}$ in.

Letter from Pyrrhus, the principal official in charge of the distribution of land to κάτοικοι, 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 *κάτοικοι* 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.

Πύρρος ὁ πρὸς καταλοχ(ισμοῖς) τῶν κατοίκ(ων) τῆς α[.
 συντακ(τικῶι) χ(αίρειν). Νεῖλο(ς) τοῦ Διδύμου . . . κ . [.]κ ()
 . . [.] .

Πτολεμαῖο(ς) Πτολεμαῖο(ν) τῆς β τῶν (ἐκατονταρούρων) π[.]ρ[.] . .
 ἄρουραν . .

δωδέκατο(ν) εἰκοστ(οτέταρτον) τεσσαρακοστ(ὸν) ὄγδοο(ν), περὶ δὲ Ψεν-
 α[ρψενῆσιν (?) ἄρουραν . .

5 εἰκοστ(οτέταρτον). (ἔτους) 5 Αὐτοκράτορος Καίσα[ρος Δομιτιανοῦ
 Σεβαστοῦ

Γερμανικοῦ μη(νὸς) Νέου Σεβαστοῦ ιζ . [.
 παραχώρη(σις) . ν . βίωνα(ς) α ἡμισυ σ[.

(ἔτους) ἕκτου Αὐτοκράτορος Καίσαρος Δομιτιαν[οῦ Σεβαστοῦ Γερ-
 μανικοῦ.

3. ρ ὕ Pap.

1. Perhaps τῶι τῆς Ἡρακλείδου (?) μερίδος | συντακτικῶ, cf. B. U. 328 [1] 3.

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

XLIII. 92 A. D. *From the Fayoum. Brit. Mus. Pap.*

DCCI. $9\frac{1}{2} \times 3\frac{1}{2}$ in.

Copy of a document recording the payment by Tesenouphis, ἀρχέ-
 φodus 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.

Ἀντίγρα(φον) διαγρα(φῆς) διὰ
 Σαραπίω[νο]ς τραπέζης
 Ταμείων. (ἔτους) ἑνδεκάτου

5 *Αὐτοκράτορος Καίσαρος*
Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ
μηνὸς Σωτηρίου ιε.
Τεσσενοῦφισ ἀρχέφο[δο]ς
κώμης Σοκνοπαίου
νήσου καὶ ἡγούμενος
 10 *γερδίων τῆς αὐτῆς*
κώμης Ἀτρῆτι Ἰσᾶτος
φύλακι μητροπόλεω[ς]
ὀψόνιον μηνῶν [δύ]ο
Παχῶν καὶ Παῦνι τοῦ
 15 *ἐνεστῶτος ια (ἔτους) ἀργυρίου*
δραχμὰς ὀγδοήκοντα,
γίνεται) ἀργ(υρίου) 5 π.

8. ἡγούμενος γερδίων: a kind of 'sheikh' of the weavers; cf. the associations of ἰβιοτάφοι, νεκροτάφοι and other trades.

11. διέγραψε has to be supplied.

, XLIV. 101 A. D. *From the Fayoum. Bodl. MS. Gr.*
class. d. 46 (P). 9¼ × 4¼ in.

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.

Εὐδαίμων καὶ οἱ μέτοχοι φρον-
τισταὶ σιτολόγοι τινῶν κωμῶ[ν] τῆς Ἡρακλ(είδου)
μερίδος ὑπὸ Ἰούλιον Οὐ[λ]ίδι[ον] καὶ Ἀντώ-
νιον Γέμεινον γενομένους νομ[άρχ]ας, τοῖς
 5 *δημοσίοις σιτολόγοις Φιλαδέλφιας χαίρει[ν]. ἀπ[έ]χομεν*

- παρ' ὑμῶν ἀπὸ γενη(μάτων) τοῦ διελη(λυθότος) γ (ἔτους) Τρα[ιανοῦ]
 Καίσαρος τοῦ κυρίου εἰς τὸν τῶν προγεγρα(μμένων)
 νομαρχ(ῶν) λόγον τὰς ἐπιταγείσας αὐτοῦ(ς)
 ὑπὸ Κλαυδίου Ἀρείου γενομ(ένου) στρα(τηγοῦ) καὶ Κλαυδί[ου]
 10 Ἰουλιανοῦ βασιλ(ικῶ) γραμ(ματέως), ὡς εἰς φόρετρα
 ὧν κατῆξαν γένων ἐπὶ κώμη(ς) Βακχι-
 ἄδος, φακοῦ μέτρῳ δημο(σίῳ) ξεστῶι
 ἀρτάβ(ας) δύο, / φακο(ῦ) μέ(τρῳ) δη(μοσίῳ) $\frac{1}{10}$ β.
 (ἔτους) τετάρτου Αὐ[τοκρ]άτορος Κ[αίσαρος]
 15 Ν[έρ]ουα Τραιανοῦ Σεβασ(τοῦ) Γερμανι[κοῦ],
 Ἐπεὶπ κ̄.

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 Rubayyât (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). 6 $\frac{3}{4}$ × 3 $\frac{1}{4}$ 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. xlv (*a*) and B.U. 352,—a similar document addressed to the governor and royal scribe by the same Tesenouphis who is mentioned here, but dated a year later.

- Ἀρχι[α] στρα(τηγῶ) καὶ [.] . [.] . . . βασιλι-
 κῶ γραμ(ματέι) [Ἀ]ρσι(νοίτου) [Ἡρ]ακ[λ]ίδου [μερίδος]
 παρὰ Τεσενούφεως ἀφήλ(ικος)
 Τεσενούφε[ω]ς τοῦ Κιώβιος
 5 ἀπὸ Σοκνοπ(αίου) νήσου διὰ φροντ[ι]στοῦ
 Πανούφεως τοῦ Τεσενούφε(ως).
 οὐς ἀπεγρ(αψάμην) τῶ διελη(λυθότι) ιθ (ἔτει)

ἐπὶ τῆς κώμης καμήλ(ους)
 τρεῖς ἀπογράφομαι καὶ εἰς τὸ
 10 ἐνεστὸς εἰκοστὸν (ἔτος) Ἀδριανοῦ
 Καίσαρος τοῦ κυρίου ἐπὶ τῆς αὐτῆς.

2nd hand (?)

Ἀρχίας στρατηγὸς ἀπ[έ]γραψα [ἐπὶ
 κώμης) Σοκ(νοπαίου) Νή(σου) καμήλ(ους) τρεῖς, γ.
 (ἔτους) κ Ἀδριανοῦ Καίσαρος
 15 τοῦ κυρίου Μεχ(εῖρ) γ̄.
 κατεχωρ(ίσθησαν) βασιλ(ικῶ) γραμματεῖ κάμηλ(οι) τρεῖς. (ἔτους) κ
 Ἀδριανοῦ Καίσαρος τοῦ κυρίου Μεχ(εῖρ) γ̄.

3rd hand.

Δίδυμ[ος] . . . ἐξηρ(ιθμηκῶς) συμφ(ωνῶ).
 (ἔτους) [κ Ἀδριανοῦ Καίσαρος τοῦ] κυρί(ου)
 20 [Μεχ(εῖρ) γ.

1. Ἀρχίας: cf. B. U. 73. 5; 250. 1.

6. Πανούφης τοῦ Τεσενούφως: cf. B. U. 352. 10.

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 Stotoëtis, with the certificates of the governor and royal scribe, and the signature of Ptolemaeus who had counted the camels.

Σοκνοπ(αίου) νή(σου) κάμηλ(οι) 5.
 Οὐεγέτωι τῶ καὶ Σαραπίων στρατηγῶ
 καὶ Ἑρμείνωι βασιλ(ικῶ) γραμματεῖ Ἀρσι(νοίτου) Ἑρ(ακλείδου)
 μερίδο(ς)
 παρὰ Ταουήτιος τῆς
 5 Στοτοήτιος ἀπὸ κώμης Σο-
 κνοπ(αίου) νή(σου) μετὰ κυ(ρίου) τοῦ συν-

γενοῦς Στοτοήτιος τοῦ Στοτοήτ(ιος).

ὡς τῷ κ (ἔτει) ἀπεγρ(αψάμην) περὶ τὴν

κώμη[ν] καμήλ(ους) ἕξ καὶ νῦν

10 ἀπογράφ(ομαι) εἰς [τ]ὸ ἐνεστὸ[ς] κα (ἔτος)

Ἀδριανοῦ Καίσαρο(ς) τοῦ κυρίου

ἐπὶ τῆς Σοκνοπ(αίου) νήσου.

2nd hand.

κατειχω(ρίσθησαν) στρ(ατηγῶ) κάμηλ(οι) 5. (ἔτους) κα

Ἀδριανοῦ τοῦ κυρίου Μεχ(εῖρ) δ̄.

3rd hand.

15 κατειχω(ρίσθησαν) [βασιλ(ικῶ) γραμματεῖ] κάμηλ(οι) 5. (ἔτους) κα

Ἀδριανοῦ

τοῦ κυρίου Μεχ(εῖρ) δ.

4th hand.

Πτολεμαῖος ἕξ(ηριθμηκῶς) 5̄

.. [.]κ()

2. 1. Σαραπίωνι. 13. 1. κατειχω(ρίσθησαν).

XLVI. 137 A.D. *From the Fayoum. Bodl. MS. Gr.*

class. f. 49 (P). 6¼ × 2⅔ in.

Sale of a she-ass by Pnepherôs son of Heracleus to Panephremmis 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.

* Ἐτους πρώτου καὶ εἰκοστοῦ

Αὐτοκράτορος Καίσαρος

Τίτου Αἰλίου Ἀδριανοῦ Σεβαστοῦ

Καισαρείου δ̄ ἐν Κερκεσου-

5 χῆ τῆς Ἡρακλείδου μερίδος

τοῦ Ἀρσινοεῖτου νόμου.

ὁμολογεῖ Πνεφερῶς

Ἡρακλήου ὡς (ἔτων) με οὐλή

- ἀριστερᾶς)
- 10 δακ(τύλῳ) μικ(ρῶ) χιρ(ός) ἀπὸ Κερκεσοῦχων
 Πανεφρέμεις Ἀπύγχε-
 ως ὡς (ἐτῶν) λ οὐλή μετώπ(φ) ἐγ δεξ(ιῶν),
 πεπρακέναι αὐτῶ ὄνο(ν)
 θήλ(ειαν) τελ(είαν) λευκὸν μνόχ(ρουν)
 ἀναπόρριφον. ἀπέχει
- 15 τιμὴν ἀ[ρ]γυρίου) (δραχμᾶς) ἑκατὸν
 ἕξ· καὶ βεβαιοῖ
 ὑπογρ(αφή) τοῦ ἡγορακότος
 γρ(αφεῖσα) ὑπὸ Ἀρείου Σαβείνου, τοῦ
 δὲ ἄλλου ιδότος γρ(άμματα).
- 20 Πνεφερῶς Ἡρακλ[ή]ου πέπρα-
 κα κ[αθ]ὼς πρόκ(εῖται). 2nd hand. Πανεφρέμμ(ις)
 Ἀπ[ύγχε]ως ἡγόρακα παρ' αὐτοῦ καθὼς
 [πρόκ(εῖται). ἔγρ]αφα ὑπὲρ αὐτοῦ
 [Ἀρει]ος Σαβίνου μὴ ιδότος
- 25 [γρᾶμ]ματα.

9. 1. χερ(ός). 10. 1. Πανεφρέμει. 13. 1. λευκὴν οἱ λευκομνόχρουν (cf. B. U. 228. 4), and ἀναπόρριφον. 19, 24. 1. εἰδότος.

4. Κερκεσοῦχα 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. Pnepheros the seller.

XLVI (a). 139 A.D. *From the Fayoum. Bodl. MS. Gr. class. e. 65 (P). 9 × 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.

Λούσιος Σπάρσος Κερέαλι
 στρατηγῶ Ἀρσινοεῖτου
 Ἡρακλείδου μερίδος χαίρειν.
 γόμου κατακομισθέντος

5 ἐκ τῆς ὑπὸ σοὶ μερίδος διὰ
 Βησαρίωνος Ἡρωνος οἱ
 ἐπίτιμοι παρέτυχον τῇ γε-
 νομένῃ παραδόσει καὶ ζυ-
 γοστασίαι χωρί[ζο]ντες
 10 ἀπελευθέρους ἄλλων. ἅ-
 παν ἐστ[ὶν Σ]αταβούτος.
 ἔρρῶσ-
 θαί [σ]ε
 εὔχ[ο]μαι.

2nd hand.

15 (ἔτους) β Ἀυτοκράτορος Καίσαρος Τίτου Αἰλί[ο]ν Ἀδριανού
 Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
 Μεχείρ κ̄.

On the verso

Κλαυδίω Κερέαλι στρα(τηγῶ) Ἀρσινόιτου Ἡρακλείδου μερίδος.

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

8. ζυγοστασία: cf. B. U. 337. 20.

XLVII. 140 A. D. *From the Fayoum. Bodl. MS. Gr.*
class. e. 66 (P). 8½ × 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 203⅝ bushels.

Ἔτους τρίτου Ἀυτοκράτορος Καίσαρος
 Τίτου Αἰλίου Ἀδριανού Ἀντωνείν[ο]ν
 Σεβαστοῦ Εὐσεβοῦς Ἐπ[ε]ίφ] ̄.
 Διόσκορος καὶ οἱ μέτοχοι σιτολ(όγοι) Βουβ(άστον) [μεμε-
 5 τρήμ(εθα) ἀπὸ τῶν γενη(μάτων) τοῦ αὐτοῦ [ἔτους
 πυροῦ μέτρῳ δη(μοσίῳ) ξέ[σ]τῳ ἐν θ(η[σαυρῶ])
 διὰ τῶν ἀπὸ Σοκνοπαίου Νήσου Πακύσει

Πακύσεως ἀρτάβ(ας) ἐκατὸ[ν τριά-
 κοντα ἐπτά, καὶ Μεσορῆ ᾧ
 10 κ[ριθ]ῆ. ἀρτάβ(ας) τεσσαράκοντα
 ἔννεα τέταρτον, καὶ τῆ ἰῆ
 τοῦ αὐτοῦ Μεσορῆ μηνὸς ἄλλας
 ἀρτάβ(ας) δέκα ἐπτά ἥμισυ (δωδέκατον).
 / τοῦ συμμ(εμετρημένου) (ἄρταβαι) Σγ (ἥμισυ τρίτον).

2nd hand.

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

14. † Σγδ, Pap. 15. † Σγ8, Pap.; cf. for the sign for $\frac{5}{8}$, B. U. 178. 7 and
 274. 3.

6. ἐν θη(σανρω̄): cf. B. U. 67. 6.

XLVIII. 141 A.D. *From the Fayoum. Bodl. MS. Gr.*
class. f. 50 (P). 6 × 4 $\frac{3}{4}$ 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 αὐ]τοῦ (ἔτους) [Σοκνοπ(αίου) Νή]σου ἀργ(υρίου)
 (δραχμὰς) εἴκοσι,
 [/ S κ], καὶ τὰ προσδ(ιαγραφόμενα), Ἐπεὶφ ια (δραχμὰς) τριά-
 κοντα,
 / S λ, καὶ τὰ προσδ(ιαγραφόμενα), Μεσο(ρῆ) 5 (δραχμὰς) εἴκοσι,
 / S κ, καὶ τὰ προσδ(ιαγραφόμενα).
 5 Ἐτους τετάρτου Αὐτοκράτορος Καίσαρος Τίτου
 Αἰλίου Ἀδριανοῦ Ἀντωνίου Σεβαστοῦ Εὐσεβίου
 Παῦνι κ. διέγρ(αψαν) [δ]ιὰ Στοτοήτεως καὶ μετόχων
 Τεσσενοῦφισ Παβ[οῦτος] καὶ Τεσσενοῦφισ Πεκίμφου ὑπέ[ρ]
 τέλους καμή(λων) τοῦ αὐτοῦ (ἔτους) Σοκνοπ(αίου) Νήσου [(δραχμὰς)
 ε]ἴκοσι,

10 / Σ κ, καὶ τὰ προσδ(ιαγραφόμενα), Ἐπειφ 5 δραχμὰς) εἴκοσι, Σ κ,
καὶ τὰ προσδ(ιαγραφόμενα), Μεσο(ρή) α (δραχμὰς) τεσσαράκοντα,
/ Σ μ, καὶ τὰ προσδ(ιαγραφόμενα).

2. προσδ(ιαγραφόμενα) : cf. note on xli. 10.

XLIX. 141 A. D. *From the Fayoum. Brit. Mus. Pap.*
DCIII. 7 × 5¼ 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.

[παρ]ὰ Δ[ιδύμου] τοῦ [Ἡρωνος τ]οῦ Διο[δ]ώρου μ[ητρὸς . . .]ανισυ
[καὶ τῆ]ς γυναι[κὸ]ς Ἰσειτος τῆ[ς] Διοδώρου τοῦ Διοδώρου μητρὸ[ς]
. . .]νιου μετὰ κυρίου ἐμοῦ Διδύμου, ἀμφοτέρων τῶν ἀπὸ
τῆς μητροπόλεως ἀναγρ(αφομένων) ἐπ' ἀμφόδου Ἀράβωι. τοῦ ἐξ
ἀλλήλ(ων)
5 υἱοῦ Ἀνουβᾶ προσβ(άντος) εἰς ἰδ̄ (ἔτος) τῷ ἐνεστῶτι ε (ἔτει)
Ἀντωνίνου
Καίσαρος τοῦ κυρίου καὶ ὀφείλοντος ἐπικριθῆναι, ὑπετάξαμεν τὰ
δίκαία.
ἐγὼ μὲν ὁ Δίδυμος ἀπεγρ(αψάμην) τῇ μὲν τοῦ ζ (ἔτους) θεοῦ
Τραιανοῦ καὶ β (ἔτους)
καὶ ις (ἔτους) θεοῦ Ἀδριανοῦ ἐπὶ τοῦ προκειμένου ἀμφόδου
Ἀράβω ἀπογρ(αφῆ), καὶ τὴν γυναικᾶ μου Ἰσειν ἐν τῇ τοῦ
10 β (ἔτους) καὶ ις (ἔτους) ἀπογρ(αφῆ), τὸν δὲ ἐπικρινόμενον ἐξ
ἀλλήλ(ων) υἱὸν

Ἄ]νουβᾶν τῆ τοῦ ις (ἔτους) θεοῦ Ἀδριανοῦ ἀπογρ(αφῆ)· κάγῳ δὲ ἡ
 Ἱσεις ἀπεγρ(αψάμην) τῆ τοῦ ζ (ἔτους) θεοῦ Τραιανοῦ κατ' οἰκ(ίαν)
 ἀπογρ(αφῆ) ἐπὶ
 Ταμείων, τῆς μητρὸς μου ἀπογρ(αψαμένης) ἐπ' ἀμφόδου Βουσικοῦ,
 διδὲ ἐπιθ(ίδομεν). 2nd hand. Ἀπολλώνιος ἐξηγητεύσας καὶ γυμνα-
 15 σιάρχῆσας δι(ὰ) Διδᾶ γραμματ(έως) Ἄνουβᾶν
 Διδύμου τοῦ Ἡρωνος μη(τρὸς) Ἱσειτος (ἔτους) ε Ἀντωνείνου
 Καίσαρος τοῦ κυρίου μηνὸς Ἀδριανοῦ κδ σεση(μείωμαι).

1. Several more letters may be lost before]ανου, since μητρὸς may have been abbreviated. The papyrus probably began Ἀπολλωνίῳ ἐξηγητεύσαντι καὶ γυμνασιάρχῆσαντι πρὸς τῆ ἐπικρίσει: cf. line 14 and *Pap. de Genève* 18. 1. For the meaning of ἐπικρίσις and for these periodical census lists, cf. Wilcken, *Hermes*, xxviii. p. 250.

5. ἰδ (ἔτος): cf. B. U. 109. 7 and *Pap. de Genève* 18. 10, where ιγ (ἔτος) is found. In the latter papyrus read προσβ[άντος εἰς].

13. In B. U. 109 the ἀμφοδον 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 ἐπικρίνας 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 πύλη 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 Arsinoe 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 *πίλαι* 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 Ushîm (Karanis, see *Arch. Rep. l. 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 Rubayyât, 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. l. 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 *τετε*^λ (which is in one case, *f*₂, written out in full, *τετέλεσται*) *διὰ πόλης*, 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) *ἐπί* 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 *ἐπί* 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 *y* camels *z* 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 (δ) 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 (δ) 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 Μέμφεως*.

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 *ἐπί* 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 *ἐπί* *καμήλοις* or *ὄνοις* 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 Μέμφεως*; less frequently mentioned is the

ἐρημοφυλακία, generally called in the Bacchias papyri ἔχνουσ ἐρημοφυλακία. In (b) the tax is called ρ' καὶ ν' νομ(αρχίας?) Ἄρσι(νοίτου), while in (a) it is called νομαρχ(ίας) Ἄρσι(νοίτου) simply. There is little doubt that the tax ρ' καὶ ν', both ρ and ν being followed by irregular flourishes, means a tax of $\frac{1}{100} + \frac{1}{50} = 3$ per cent. on the produce transported; cf. ι' and κ' in Ptolemaic papyri for the tax of $\frac{1}{100}$ and $\frac{1}{50}$ on sales, and ξ' καὶ ρ' for the tax of $\frac{1}{80} + \frac{1}{100}$ in the Zois papyri. Whether it was paid in money or in kind there is nothing to show, τετέλεσται meaning simply 'has paid the tax'; but judging by the miscellaneous and perishable character of the produce, it was probably paid in money. The ἐρημοφυλακία is either a tax for an escort of ἐρημοφύλακες across the desert, in which case it is possible that the greater rarity of the receipts for this tax compared with those for the ρ' καὶ ν' and λιμένος Μέμφεως may be due to the escort being optional, or what seems more probable, it is a compulsory tax for the maintenance of the ἐρημοφύλακες. The addition of νομαρχ(ίας) Ἄρσι(νοίτου) to ρ' καὶ ν' in (b) probably means, not that there were here two taxes, but that the tax of 3 per cent. was levied on behalf of the Arsinoite nomarchy. The occurrence of νομαρχ(ία) Ἄρσι(νοίτου) alone in (a) is more difficult to explain; here the questions arise—were these taxes levied on the animals or on the produce, and what difference was made when the animals were not loaded? Provisionally we think that in (a) the tax was on an unloaded camel, and therefore on the camel as such, like the 3 obols paid for the πιττάκιον καμήλων and the sealing of it mentioned in lines 21–22 of the Koptos tariff (ed. Hogarth *op. cit.* Flinders Petrie, *Koptos*), and the payment ὑπὲρ συμβόλων καμήλων in lviii. 3. In (z) also the tax for ἐρημοφυλακία may have been upon an unloaded camel. But in the case of the other papyri published here, in which the animals are stated to be loaded, the tax ρ' καὶ ν' necessarily, and the taxes ἐρημοφυλακίας and λιμένος Μέμφεως probably, were levied not on the animals but on the produce. If this last supposition, that the tax ρ' καὶ ν' applied only to the goods carried, be correct, ἐπὶ καμήλοις or ὄνοις cannot possibly be here connected with τετέλεσται; and it is therefore reasonable to suppose that in the other cases where the tax in question was ἐρημοφυλακίας or λιμένος Μέμφεως, ἐπὶ with the dative depends on the participle and means 'upon' literally. To decide between several possible meanings of the remaining tax 'for the harbour of Memphis' requires a consideration of the Bacchias papyri. These show that it was a tax additional to the tax of 3 per cent., levied at the same time and upon the same loads, and—what is very remarkable—that it was paid by persons entering the Fayoum as well as by those leaving it. But we have not yet arrived at an entirely satisfactory explanation of the term.

The average measurement of these papyri is about two square inches.

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

τετέλεσται διὰ πύλης Σοκνοπ(αίχου)
 νομαρχ(ίας) Ἄρσι(νοίτου) Πανούφιος Πανού-
 φιος εἰσάγ(ων) [κ]ά[μ]ηλ(ον) θήλειαν
 λευκὴν δευτεροβόλο(ν) κεχαρα-
 γμένη(ν) Ἀραβικοῖς χαράγμασι.

(ἔτους) ε Ἄντωνίνου Καίσαρος
 τοῦ κυρίου Φαρμούθι ἕκκαι-
 δεκάτη, 15.

4. δευτεροβόλο(ν), cf. B. U. 100. 3, and Petrie *Pap.* II [115], (ἵππον) πρωτοβόλον θή(λειαν).

π (δ) 145 A.D. *Bodl. MS. Gr. class. g. 22 (P)*.

τετέλ(εσται) δι(ὰ) πύλης [Σ]οκ(νοπαίου) ρ' καὶ ν'
 νομ(αρχίας) Ἄρσινο(ίτου) Ἄρπαγάθης ἐξάγ(ων)
 εἰς αὔασιν ἐπὶ καμ(ήλοισ) δυσὶ πυροῦ
 ἀρτάβας εἴκοσι. (ἔτους) θ Ἄντωνείνο(ν)

5 Καίσαρος τοῦ κυρίου Φαῶφι
 πέμπτη.

3. αὔασιν: 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 Nesus.

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

τετέλ(εσται) διὰ πύλης) Φιλαδελ(φίας) ἐρημοφυλ(ακίας) Διωγέν(ης)
 ἐξ(άγων) φοινίκ(ων) χλωρ(ῶν) ὄνο(ν) ἓνα
 καὶ (πυροῦ) ὄνο(ν) ἓνα. (ἔτους) ἐνδεκάτου
 Ἄντωνείνου Καίσαρος τοῦ κυρίου

5 Θῶθ ὀκτωκαιδεκάτη, / ιη.

(d) 176-180 A.D. *Bodl. MS. Gr. class. g. 24 (P)*.

τετέλ(εσται) διὰ πύλης) Σοκνοπαίου Νήσου
 λιμένος Μέμφεως Βεσιμᾶς
 ἐξάγων ἐπὶ καμήλῳ ἐνὶ πώλῳ
 ἐνὶ πυροῦ ἀρτάβας δέκα.

5 (ἔτους) ι . Αὐρηλίῳ Ἄντωνίνου
 καὶ Κομμόδου τῶν κυρίῳ
 Σεβαστῶν Θῶθ ἐβδόμη
 καὶ εἰκάδι, κζ.

, (e) 179 A.D. *Bodl. MS. Gr. class. g. 25 (P)*.

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπαίου	ἐλαίου μετρητὴν ἕνα.
Νήσου λιμένος Μέμφεως	(ἔτους) κ Αὐρηλίου Ἀντωνίνου
Ζωίλος ἐξ(άγων) ἐπὶ ὄνοις	καὶ Κομμόδου τῶν κυρίων
δυσὶ ἐλέου με(τρητὰς) δύο,	10 Σεβαστῶν μηνὸς
5 καὶ ἐπὶ ὄνφ ἐνὶ πυροῦ	Ἀδριανοῦ ἐνάτη
ἀρτάβην μίαν καὶ	καὶ εἰκάδι, κθ̄.

4. 1. ἐλαίου.

1. The first two lines are almost completely obliterated.

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

(1) [τετέλ(εσται) διὰ πύλ(ης)]	(2) τετέλεσται διὰ πύλ(ης)
[Σο]κνο[παίου ρ] καὶ ν'	Σοκνοπαίου ρ' καὶ ν'
Πανοῦφ[ις] ἐξ(άγων) πυρὸν	Σοτουήτις εἰσάγων
ἐπὶ καμ[ήλο]ις τρισεὶ	οἴνου κεράμια ἕξ.
5 πῶλοι δύο. (ἔτους) ιθ'	5 (ἔτους) ιθ Παῦνι πέμπτη
Παῦνι τρίτη, γ.	καὶ εἰκάδι.

(1) 4. 1. τρισὶ πῶλοις δυσὶ. (2) 3. 1. Στοτοῆτις.

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]ΛΙΟ Ν, i.e. βασιλικόν, and ΠΥΛΗ are discernible.

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

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπ(αίου)
Νήσου ρ' καὶ [ν'] Ἐξίς ἐξ(άγων)
ἐπὶ καμῆλ(φ) ἐνὶ ἐλέου με(τρητὰς)]
τέσσαρας ἡμισυ. (ἔτους) κδ
5 Μεχίρ πέμπτη, ε̄.

3. 1. ἐλαίου.

* (h) 190 A.D. *Bodl. MS. Gr. class. e. 62 (P)*.

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπ(αίου)

Νήσου ρ' και ν'

Σώτας ἐξ(άγων) ἐπ' ὄνο(ις)

δυσὶ ὀσπρέων

5 (ἀρτάβας) ἕξ. (ἔτους) λ' Ἐπειφ

ἕκτη και εἰκάδι,

κς.

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

τετέλ(εσται) διὰ πύλ(ης)

Σοκνοπ(αίου) Νήσου

ἐρημοφυλ(ακίας)

Σώτας ἐξ(άγων)

5 ἐπὶ καμήλ(οις)

δ̄. (ἔτους) λγ

Θῶθ ιβ.

4. We should expect either *καμήλους* or *ἐπὶ καμήλοις* 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.

(k) *Second or third century A.D. In the Library of Trinity College, Dublin.*

τετέλ(εσται) διὰ πύλ(ης) Σοκν(οπαίου) Νήσου

λιμένος) Μέμφεως Ἀμμώνις ἐξ(άγων)

ἐπὶ καμήλ(φ) ἐνὶ πώλ(φ) ἐνὶ ὀρόβου ἀρ-

τάβας δέκα, ἰ. (ἔτους) β// Φαρμοῦ(θι) ἐκ-

5 καιδεκάτη.

2. 1. Ἀμμώνιος.

(l) *Second or third century A.D. Bodl. MS. Gr.*
class. g. 28 (P).

τετέ(λεσται) διὰ πύλ(ης) Φιλαδε(λφίας) λιμένος
 Μέμφεως Αὐρή(λιος) Τεσενού-
 φισ ἐξάγων ἐπὶ ὄνω ἐνεὶ, $\bar{\alpha}$,
 ὀσπρέων (ἀρτάβας) τέσσαρας, $\bar{\delta}$. (ἔτους) ε//
 5 Φαρμουῦθι ἐνάτη καὶ εἰκάδι,
 καθ/.

3. l. ἐνί.

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

[τετέλεσται]	φονί(κων) καμή-
[δι]ὰ [π]ύλ[η]ς	λους πέντε.
[Σοκνο]παίου ἐ[ρη]-	(ἔτους) κ // Φαμεν-
[μ]οφυλα[κίας	10 ὠθ ὀγδόη,
5 Πανοῦφισ κα[ὶ]	καὶ ὄν- ἦ -ον
Λεωνίδης ἐξ(άγοντες)	σκευοφόρο(ν).

11. The addition of καὶ ὄνον σκευοφόρον was an afterthought when ἦ had been already written.

LI. 143 A.D. *From the Fayoum. Bodl. MS. Gr.*
class. e. 67 (P). 8¼ × 4½ in.

Receipt stating that Paouctis, 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.

Ἔτους ἑβδόμου Αὐτοκράτορος [Καί]σ[αρο]ς
 Τίτου Αἰλίου Ἀδριανοῦ Αντωνίνου Σεβαστ[οῦ]
 Εὐσεβοῦς Φαῶφι ἰδ, διὰ τῆς Ἑρμᾶ τραπέζης
 Ταμείων. τὸ ἴσον Ἀντώνιος Σαβ[ε]ί[ν]ος
 5 διπλοκάρης ἐξ ἄλλης [ο]ύατραν[ῶ]ν [τ]ῆς Γαλ-
 λικῆς τούρμης ἀντι[.] . . [Πα-
 ουήτι Παουήτεως ὡς (ἐτῶν) κ φακὸς
 τραχήλω ἐξ ἀρισ[τερῶ]ν, καὶ Σαταβοῦ-
 τι Σαταβοῦτος ὡς (ἐτῶν) λε λεύκωμα ὀ-
 10 φθαλμῶ ἀριστερῶ, καὶ Στο[το]σ[τή]τι Στο-
 τοήτεως ὡς (ἐτῶν) ν οὐλ(ῆ) ἀντικνημῖω δε-
 ξιῶ, πρεσβυτέροις κόμης Σο[κν]οπαί-
 ου Νήσου Ἑρακλείδου μερίδος, ὡς
 φησιν ἀγραμμάτοις, ἀ[πέ]χειν αὐ-
 15 τοὺς τιμὴν δερμάτων αἰγικῶν
 τεσσάρων ἅ καὶ παρέληφεν ὁ Ἀν-
 τώνιος ἀργυρίου δραχμὰς δε[ε]κά-
 εξ ὀβολοὺς δεκάεξ.

5. 1. δουπλικιάριος . . [ο]ύετρανῶν (?); there is a space between ν and α. 14.
 1. φασίν.

3. τραπέζης Ταμείων: cf. xliii. 3, xlix. 13.

4. τὸ ἴσον 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. διπλοκάρης = 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:—

Διὶ Ἡλίω θεῶι μεγίστω
 Ἀντώνιος Ἑρακλιανὸς δου-
 πλικιάριος ἴλης Οὐκοιτίων
 ἐποίησεν εὐσεβείας χάριν ἐπ' ἀγαθῶ.
 (ἔτους) ε Ἀντωνείνου καὶ Οὐήρου Καίσαρων τῶν
 κυρίων Ἐπειφ κη.

Γαλλικῆς τούρμης: cf. B. U. 614. 12.

18. The drachmae 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.*
class. e. 68 (P). 8½ × 3 in.

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.

Ἔτους ἐνάτου Αὐτοκράτορος
 Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ
 Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
 Ἀθῦρ ἑ. διέγρ(αψε) Ψενήσι καὶ μετόχ(οις)
 5 πρᾶκ(τορσιν) ἀργ(υρικῶν) κώμης Καρα[νίδος]
 Τανεφρέμμισ Στοτοήτεως
 τοῦ Σαταβοῦτος τελέσματος ἰ
 καμήλ(ων) ὀγδόου (ἔτους) (δραχμὰς) εἴκοσι, / S κ,
 καὶ τὰ προσδ(ιαγραφόμενα).

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)*.

Ἔτους ἐνδεκάτου Αὐτοκράτορος

Κ[α]ίσαρος Τίτου Αἰλίου Ἀδριανοῦ

Ἀντωνίνου Σεβασ[τοῦ] Εὐσεβοῦς.

εἶργ(ασται) ὑπ(ἐρ) χωμ(ατικῶν) ἔργ(ων) τοῦ αὐτοῦ ια (ἔτους)

5 Μεσορῆ η ἰβ̄ ἐν ε . [.] η() Πτολεμ(αίου?) ποτ(αμ ?)

Σοκνοπ(αίου) Νή(σου) Ὀ[ρσ]ενο(ῦφισ) Ἐρ[ι]έως

Παμειτο[. . .]ς Τεσεινούφ(εως)

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

5. η ἰβ̄: i. e. η ἕως ἰβ̄; so in (f) 3.

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

Ἔτους β̄ Αὐτ[οκ]ράτορος Καίσαρος

Μάρκου Αὐρ[η]λίου Ἀντωνείνου

Σεβαστοῦ κα[ὶ] Αὐτοκράτορος Καίσαρ[ο]ς

Λουκίου Α[ὐ]ρηλίου Οὐήρου Σεβαστοῦ.

5 εἶργ(ασται) ὑπ(ἐρ) χωμ(ατικῶν) τ[ο]ῦ αὐτοῦ β̄ (ἔτους) (2nd hand) Παῦνι ιᾱ

ἕως ιε̄ ἐν τ() Ἐπαγαθ() Σοκνοπαίου

Στοτοῆ(τις) Στοτοῆτ(ιος) Ἐριέως

Στοτοῆτ(ιος).

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. ὀρύγματι; cf. (d) 5.

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

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

Ἔτους β̄ Αὐτοκράτορος Καίσαρος

Μάρκου Αὐρηλίου Ἀντωνείνου

Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρος

Λουκίου Αὐρηλίου Οὐήρου Σεβαστοῦ.

5 εἶργ(ασται) ὑπ(ἐρ) χωμ(ατικῶν) τοῦ αὐτοῦ β̄ (ἔτους) (2nd hand) Παῦνι ιᾱ

ἕως ιε̄ ἐν τ() Ἐπαγαθ() Σοκνοπαίου

Πάκυσις Πακ(ύσεως) Ὀρσηνού(φεως) Τασῆτος.

(d) 167 A.D. *Bodl. MS. Gr. class. g. 33 (P)*.

*Ε[του]ς ζ̄ Ἀντωνείνου καὶ Οὐήρου
 [τ]ῶν κυρίων Σεβαστῶν Ἀρμενικῶν
 [με]γίστων Παρθικῶν μεγίστων.
 [εἰ]ργ(ασται) ὑπ(έρ) χωματικῶν το(ῦ) α(ὐτοῦ) (ἔτους) Ἐπειφ̄ κ̄α
 5 [ε̄]ως κ̄ε ἐν ὀρ(ύγματι?) Πτολ(εμαίου) πλ() Βακχ(ιάδος)
 Ὀρσενο(ῦφισ) Ὀρσενο(ύφεως) Καρύτ(ιος)
 Τασούχ(ου).

2nd hand. Λεωνίδης Β . τ . σ Ὀρου
 σεση(μείωμαι).

5. Πτολ(εμαίου): cf. (a) 5.

πλ(): possibly πλ(ησίον), 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 τ.

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

*Ἐτους ἠ΄ Αὐρηλίου Ἀντωνείνου
 Καίσαρος τοῦ κυρίου Σεβαστοῦ.
 εἰργ(ασται) ὑπ(έρ) χωματικῶν ἠ (ἔτους) Ἐπειφ̄ κγ̄ ἔως κζ̄
 ἐπ(ι) . . () Σοκνοπ(αίου) Νήσ(ου) Σαταβο(ῦς)
 5 Στοτοή(τιος) Στοτοή(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).

*Ἐτους ἠ Αὐρηλίου Ἀντωνείνου
 Καίσαρος τοῦ κυρίου Σεβαστοῦ.
 εἰργ(ασται) ὑπ(έρ) χωματικῶν ἠ (ἔτους) Ἐπειφ̄ κγ̄ κζ̄
 ἐπ() Σοκνοπ(αίου) Πέκυσ(ις) Ἀπύγγχ(εως)
 5 τ(οῦ) Στοτοή(τιος) Πεκύσ(εως).

3. κγ κζ: for the omission of ἔως cf. (a) 5.

4. ? ἐπ' (ὀρύγματι).

(g) 190 A.D. *Bodl. MS. Gr. class. g. 34 (P)*.

*Ετους λ Μάρκου Αύρηλιου Κομμόδου

Ἀντωνίνου Σεβ(αστοῦ). εἴργ(ασται) ὑπ(έρ) χω(ματικῶν) λ (ἔτους)

Μεσο(ρή) ἰ ἕως ἰδ̄ ἐν χ(ώμ(ατι)

ψ(ε) () Φιλαδελ(φίας) ε . . ()

5 2nd hand. Ἀκουσίλαος Ἀτρῆτ(ος).

4. ψ(ε): 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. ε . . (). The abbreviation is the same as that which occurs in the similar passage B. U. 264. 5. The first letter is possibly σ.

LIV. 150 A.D. *From the Fayoum. Bodl. MS. Gr. class. g. 35 (P). 3 × 3 $\frac{7}{8}$ 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(ία)* Ἀρσινοίτου in I. (a) 2.

(*Ετους) ιγ Ἀντωνίνου Καίσαρος

τοῦ κυρίου Μεσο(ρή) ἰε. διέγρ(αψε) †

Παβούς Μέλα ὑπέρ μερ[ιδ]αρχ(ικῆς)

προ(σ)δ(ου) τ[ο]ῦ αὐτοῦ (ἔτους) δραχμὰς εἴκο[σι], 5 κ.

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 *πρόσοδος*, cf. B. U. 216. 5.

LV. 161 A.D. *From the Fayoum. Bodl. MS. Gr. class. e. 69 (P). 8 $\frac{3}{8}$ × 3 $\frac{1}{4}$ 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 *κωμογραμματεῖς* of Hatres' own village, and to the governor of the Heraclid

division. The following copy in which the βασιλικὸς γραμματεὺς is addressed completes the series.

Τειμαγένη βασιλικῶ
 γραμματεῖ Ἀρσινοείτου
 Ἡρακλείδου μερίδος
 παρὰ Ἀτρῆ[τος Σα]τα[β]οῦτος τοῦ
 5 Πανεφρέμ[μεως] μητρὸ[s] Σεγάθ(ιος)
 ἀπὸ κόμης [Σοκνο]παί[ο]ν
 Νήσου. ἀπογρ(άφομαι) ἐμ[αυ]τόν τε καὶ τ[ο]ὺς
 ἐμοὺς εἰς τὴν τοῦ διε[λη]λυθ(ότος) κυ (ἔτους)
 θεοῦ Αἰλίου Ἀντωνίνου κατ' οἰκίαν
 10 ἀπογρ(αφήν), ἐν ἧ καταγείνομαι δὲ
 ἐν οἰκ(ίᾳ) μητρικῇ ἐν τῇ κόμῃ·
 εἰμὶ δὲ ὁ πρ[ο]γ[ε]γρ(αμμένος) Ἀ[τρ]ῆ[s] (ἐτῶν) κ[ε]
 ἄσημος, καὶ τὴν γυναικᾶ μου
 Ἰσ[άρ]ιον ἀπά[τω]ρα μητρὸς Τα-
 15 [ν]εφρέμμεω[s] τῆς Πανομιέως
 (ἐτῶν) ἰγ ἄσημ(ον)· ὑπά[ρχ]ει δὲ αὐτῇ ἐν τῇ
 [κ]ώμῃ οἰκία[ι] δύο καὶ τέταρτον
 [μέ]ρος μαμ[μ]ικόν· καὶ Ταπεπ-
 [ί]ρις Στοτοήτ[ι]ος τοῦ Πανεφρέμμεως
 20 μητρὸς Τα[πεπί]ρεως (ἐτῶν) ἰβ ἄσημος·
 ὑπάρχει δὲ τ[ῆ] Ταπεπί[ρι] [οἰκ]ίαι
 δύο καὶ αὐλῆς καὶ τ[έ]ταρτ[ο]ν μέρος[s]
 παππικὸν καὶ τ[έ]ταρτ[ο]ν μέρος
 μαμμικόν· διὼ ἐπ[ι]δίδωμι.
 25 (ἔτους) α Αὐτοκράτο[ρος] Κ[αί]σαρος
 Μά[ρ]κου Αὐρη[λίου] Ἀντων[ίνου]
 Σεβαστοῦ καὶ Αὐτοκράτ[ο]ρος Καίσαρος
 Λουκίου Αὐρηλίου Οὐ[ῆ]ρο[ν]
 Σεβα[σ]τοῦ Μεσορῆ δ.

10. om. δέ. 12. l. εἰμί, so 24 ἐπιδίδωμι. 14. ἀπά[τω]ρα, so in B. U. ll. c.
 l. ἀπάτορα. 23. After μέρος the papyrus has a horizontal line. 24. l. δέ.

10. Two phrases have been combined; the alternative lies between ἐν ᾧ καταγείνομαι and καταγείνομαι δέ.

22, 23. Either the two fourth parts refer to the preceding οἰκίαι and αἰλή, in which case the nom. οἰκίαι is wrong, or οἰκιῶν δύο has dropped out after μέρος in l. 22 (cf. B. U. 225. 22), when αἰλή must be read. There is a similar ambiguity in ll. 17 and 18.

LVI. 162-3 A.D. *From the Fayoum. Bodl. MS. Gr.*
class. e. 70 (P). 8½ × 4¾ in.

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 drachmae 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.

Ζωΐλῳ βασιλικῶν γραμματεῖ Ἀρσινοΐτου Ἡρακλείδου
 μερίδος

παρὰ Ἀρτεμιδώρας ἀπάτορος.

ἀπογρά(φομαι) κατὰ τὰ κελευσθέν-

5 τα ὑπὸ [τ]οῦ κρατίστου ἡγε-

μόνος Ἀννίου Συριακοῦ

ἀπογρά(φομαι) γῆς ἀμπελίτιδος

(ἀρούρας) κ̄α Θεώνος Θεώνος

περὶ κόμην [B]ακχιάδα

10 ἡβροχηκέναι [τ]ῷ ἐνεστῶ-

τι γ (ἔτει) Ἀντωνείνου καὶ Οὐήρου

τῶν κυρίων Σεβαστῶν

διὸ ἐπιδίδωμι.

2nd hand.

Ἡρακλείδης ἐπέδωκα.

3rd hand.

15 (ἔτους) β Ἀντωνείνου καὶ Οὐήρου τῶν κυρίων
Σεβαστῶν Φαρμουῦθι λ. διέγραψεν
ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζαν
ἀργ(υρίου) (δραχμὰς) ζ.

1st hand.

(ἔτους) γ Ἀυτοκράτορος
20 Καίσαρος Μάρκου Αὐρηλίου
Ἀντωνίνου Σεβαστοῦ καὶ Ἀυτοκράτορος
Καίσαρος Λουκίου [Αὐρ]ηλίου
Οὐήρου Σεβασ[τοῦ] κγ.

8. υ κα Pap. 18. ζ Pap.

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

8. *κα*: the first letter is more like β, but the second does not suit any fraction of the *aura*.

10. *ἡβροχηκέναι*: 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 × 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.

Θέωνι τῷ καὶ Τούρβωι
οὐσιακ(ῶ) μισθωντῇ
παρὰ Σερευίλιος Ἀπολλω-
νίου τοῦ Ὠρου ἀπὸ κόμης

- 5 Φιλαδελφείας Ἡρακλείδου
μερίδος. βούλομαι μισθώ-
σασθαι παρὰ σοῦ ἀφ' ὧν καὶ
σὺ τυγχάνεις ἔχειν ἐν μισ-
θώσει τὴν ἐπικει[μέν]ην
- 10 σπορὰν τοῦ ἐνεστῶτος ἡ (ἔτους)
κλήματος Σιμιαίου λεγο-
μένου, ἐκφορίου τοῦ παν-
τὸς κριθῆς ἀρταβῶν τεσ-
σaráκοντα πέντε, ὧν καὶ
- 15 τὴν ἀπόδοσιν ποιήσομαι
τῷ Φαρμούθι μην[ὶ τοῦ] ἐ-
νεστῶτος ἔτους μέτρῳ
ὀγδόῳ θησαυροῦ τῆς
κώμης. Θέων ὁ καὶ Τούβων
- 20 μεμίσθωμε.
(ἔτους) ἡ Ἀντωνείνου καὶ Οὐήρου
τῶν κυρίων Σεβαστῶν
Ἀρμεν[ικῶν] Μηδικ[ῶν] Παρθικῶν Γερ-
μανικῶν Μεχειρ ιζ.

1. l. Τούβων: cf. 19, where l. Τούβων.
20. l. μεμίσθωμαι.

2. l. μισθωτῆ.

8. l. ἔχων.

17. Cf. *Corp. Pap. Raineri*, xxxviii. 19, μέτρῳ ἕκτῳ θησ(αυροῦ) τῆς κώμης, where the editor reads θεοῦ for θησ(αυροῦ).

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 1, 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.

.....πραγ]ματευτής ἐρημοφυλακίας Προσωπίτου και
]α Ἰουλιανοῦ Πανούπι Τεσενούφειος ἀπὸ
ἔσ]χον παρὰ σοῦ ὑπὲρ συνβόλων καμήλων
δραχ]μὰς ἴκοσι τέσσαρα[ς]. (ἔτους) ἰε Μάρκου
 5 Αὐρηλίου Ἀντ]ωνίνου Καίσαρος τ[οῦ] κυρίου Φαμενώθ ἰθ̄.

1. πραγ]ματευτής: cf. B. U. 383. 4.

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.

Ἐξέδοτο Τασεὺς Σωτήρις	μήνες εἴκοσι ἀπὸ Τῦβι
ἐτῶν τριάκοντα μετὰ κυρίου	δεκάτη Αἰγυπτίων μη-
Σαταβοῦς Στοτοήτις ἐτῶν	νὸς τοῦ ἐνεστῶτος κθ̄ (ἔτους)
τριάκοντα ἀπὸ κόμης	Αὐρηλίου Κωμωδίου Ἀντωνίνου
5 Σοκνοπ(αίου) Νήσου Παουήτι	15 Καίσαρος τοῦ κυρίου· καὶ μὴ
Παουήτις ἐτῶν ὀγδοή-	ἔξειναι τὴν Τασεὺν ἐντὸς
κωντα τὸν ἑαυτὴν παῖδαν	τοῦ χρόνου ἀποσπάσασθαι
ὀνομαστὸν . . . 15 ἐπικα-	τὸν παῖδαν· ἔαν δὲ ἀποσ-
μενος Μύρωνα ἀθλητὴν	πάσῃ δόσει ἰς λόγον [. . .
10 γερδιακὴν τέχνην ἐπὶ	. . . . .

1. 1. Σωτήριος. 2. 1. τριάκοντα: so 4 and 7, ὀγδοήκοντα. 3. 1. Σαταβοῦτος
 Στοτοήτιος. 6. 1. Παουήτιος. 7. 1. ἑαυτῆς παῖδα. 8. 1. ἐπικαλούμενον.
 11. 1. μήνας. 12. 1. δεκάτης. 14. 1. Κομμόδου. 18. 1. παῖδα. 19. 1. δώσει εἰς.

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

12. Αἰγυπτίων: perhaps a reference to the *annus vagus*; cf. lxvii. 10.

LX. 193-4 A.D. *From the Fayoum. Brit. Mus. Pap.*

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

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.

*Ετους β̄ Γαίου Πεσκεννίου Νίγερως
 'Ιούστου Σεβαστοῦ Χοίαχ θ̄. διέγραψεν
 Θώμι καὶ Δημητρίῳ ἐγ λη(μμάτων) μη(νός) προ(τέρου)
 κοπῆς τριχὸς καὶ χειρ(ναξίας) Παλίων Παούλιος
 5 γέρδιος κώμης Σοκνοπαίου Νήσου ὑπὲρ
 τοῦ τελέσματος τοῦ αὐτοῦ ἔτους ἐπὶ λβ(γουν)
 δραχμὰς εἴκοσι / S κ̄ καὶ Φαμεν(ώθ)

5. l. γέρδιος.

1. *Ετους β. B. U. 454 is another papyrus dated during Niger's short usurpation, but in his first year.

4. κοπῆς τριχὸς κ.τ.λ.: cf. B. U. 617.

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 κ in line 7, and when the addition beginning καὶ Φαμεν(ώθ) 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). $7\frac{1}{2} \times 3\frac{1}{4}$ 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

Stotoëtis 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.

[Ἰέρακι τῷ καὶ Νεμεσίῳ
 [σ]τρα(τηγῷ) Ἀρσι(νοίτου) Ἡρακλ(είδου) μερίδος
 δι' Ἀνυβίωνος ἀγορανομή(σαντος)
 γυμνασιάρχ(ή)σαντος δια-
 5 δεχο[μέν]ου τὴν [σ]τρα(τηγίαν),
 [π]αρὰ Ταπιάμεως Ἀγχώ-
 [φ]εως καταγινομένης ἐν
 [κ]ώμῃ Ψενύρι. Στοτοήτης,
 [εἰ]σκομισάμενός παρ' ἐμοῦ
 10 ἀργυρίου δραχμὰς ὀκτακο-
 σίας ἐπὶ τῷ ἀποκαταστή-
 σ[αι] ἐν κώμῃ Ἀφροδειτη-
 πόλει Χαιρήμονι οἶνεμ-
 π[όρ]φ ὑπὲ[ρ] τιμῆς ὧν ἔσ-
 15 χ[εν] παρ' αὐ[το]ῦ οἴν[ου] κε-
 ραμίων, ἀφ[αν]ῆς ἐγ[έν]ετο.
 ὅθεν ἐπιδί[δω]μι κ[α]ὶ ἀξιῶ
 ἐν καταχωρισμῷ γενέσθαι
 τοῦτο βιβλίδιον, πρὸς τὸ
 20 φανέντος τοῦ Στοτοήτεως
 μένειν μο[ι] τὸν λόγον.
 Ταπιᾶμις ὡς (ἐτῶν) ν
 οὐλ(ῆ) γόνατι δεξιῷ.
 [(ἔτους) .] Λουκίου Σεπτιμίου
 25 [Σ]εουήρου Εὐσεβοῦς Περτίνακος
 [Σ]εβαστοῦ Μεχέρ 5.

8. Ψενύρις 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 Λουκίου is preserved, which is consistent with γ, ε or 5. Since Caracalla is not mentioned, it is not likely that an ε is lost before it.

LXII. 211 A.D. *From the Fayoum. Brit. Mus. Pap.*
DCCV. $9 \times 4\frac{1}{2}$ in.

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 ὄρκος, 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.

Κρηνολήϊω Κουντιλλιανῶ (ἐκατοντάρ)χ(ῶ)
 Δημήτριος Σατύρου Ἰανθοῦ Σύρου μητρὸς
 Διοδώρας ἀπὸ ἀμφόδου Βιθυνῶν ἄλλων
 τόπων. ὁμνύω τὴν Λουκίου Σεπτιμίου
 5 Σεουήρου Περτίνακος καὶ Μάρκου Αὐρηλίου
 Ἀντωνίνου καὶ Πουβλίου Σεπτιμίου
 Γέτα Βρετανικῶν Μεγίστων Εὐσεβῶν
 Σεβαστῶν τύχην ἐκουσίως καὶ ἀνθερέ-
 τως ἐνγυᾶσθαι Πάσιν Ἀπολλωνίου μη-
 10 τρὸς Ἰσιτος μονῆς καὶ ἐμφανίας, ὃν
 καὶ παραστήσω ὁπόταν ἐπιζητῆται.
 ἐὰν δὲ μὴ παριστῶ, ἐγὼ ὁ αὐτὸς ἐγβιβά-
 σω τὰ πρὸς αὐτὸν ἐπιζητούμενα, ἢ ἔ-
 νοχος ἴην τῷ [ὄρκ]ῳ. ἐγράφη ἐπακο-
 15 λουθοῦντος Ἡ[ρακλ]ίδου μαχαιροφό-
 ρου.

Δημήτριος ὡς (ἐτῶν) κη οὐλὴ μετώπῳ.

2nd hand.

(ἐτους) ιθ Λουκίου Σεπτιμίου Σεουήρου Περτίνακος καὶ
 Μάρκου Αὐρηλίου Ἀντωνίνου καὶ Πουβλίου

20 Σεπτιμίου Γέτα Βρετανικῶν Μεγίστων Εὐσεβῶν
Σεβαστῶν Φαρμουῦθι.

1. Pap. χ. 4. 1. ὀμνύω. 6. και πουβλιου σεπτιμιου γετα erased. 7 and
20. 1. Βριτανικῶν. 8. 1. αὐθαιρέτως ἐγγυᾶσθαι. 13. For † read ‡; cf. B. U.
92. 17. 21. Perhaps Φαρμουῦθ(ι) ι; cf. lix. 3.

3. ἀμφόδου Βιθυνῶν ἄλλων τόπων: in Arsinoe, cf. B. U. 115. I. 4, *Corp. Pap. Rain.*
xxiv. 23, &c.

LXII (α). *Second century A.D. From the Fayoum. Bodl.*
MS. Gr. class. f. 52 (P). 3 × 3¼ 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.

Ἰέρακι στρατηγῶ) Ἀρσι(νοίτου) Ἡ[ρ]ακ(λείδου) μερίδος
παρὰ Ἀπύγχ[(εως) καὶ] μετό(χων) πρακ(τόρων)
ἀργυρικῶν Σοκ[νοπ(αίου)] Νήσο(υ). δηλοῦ-
μεν μηδὲν διαγε[γρα(φ)θαι] ἡμῖν
5 ἀπὸ ια ἕως [.]ζ τοῦ Μεσορῆ
μηνοῦ [τ]οῦ [ἐνεστ]ῶτος 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 × 3½ in.

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

Ἀνουβίων βουλευ(τῆς) σιτολό(γων)
Γερμανῶ ἀπελευθέρω χαίρειν.

ἔσχον παρὰ σοῦ εἰς λόγον
 ὄψωνίου ἐπὶ λόγου ὑπ(ἐρ) [. . .
 5 δραχμὰς εἴκοσι τέσσαρες,
 γίνεται) S κδ.
 Φαῶφι κἔ ὁμ(οίως) ἐπὶ λόγ(ου) ἄλλας (δραχμὰς) τέ[σσα-
 ρες, / S δ.

Ἄνουβίων βουλευτῆς) σιτολόγων
 10 Γερμανῶ ἀπελε[υθέρω] χ[αίρειν.
 ἔσχον παρὰ σοῦ εἰς λ[όγον
 ὀψ[ω]νίου τοῦ [

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

4. ὄψωνιον: possibly 'interest'; cf. B. U. 69. 8.

LXIV. *Second or third century A.D. From the Fayoum.*

Bodl. MS. Gr. class. g. 36 (P). 1½ × 2¼ in.

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

Σοκνοωνέως ἱαιρομοσχο-
 σφραγιστῆς ἐπεθεώρησα
 μ[δ]σ[χ]ο[ν] θυόμενον ἐν τῇ
 Σο[κνοπ]αίου Νῆσον ὑπὸ
 5 [.]τιν κ[.]

1. 1. Σοκνοωνεύς ἱερο 4. 1. Νήσου: cf. xl. 5.

LXV. *Second or third century A.D. From the Fayoum.*

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

χ(αλκοῖ) β, ε̄ (ἡμιώβολον), προ(σδιαγραφόμενα) (ὀβολός), ἐνα-
 ρουρίου (ὀβολοὶ δύο) (ἡμιώβολον), προ(σδιαγραφόμε-
 να) χ(αλκοῖ) β, κολλ(ύβου) χ(αλκοῖ) β,
]ρεως ὁμοίως ἀπο() (δύο ὀβολοί), ναυβ(ίων) χ(αλκοῖ) β,
 προ(σδιαγραφόμενα) (ἡμιώβολον)
 χ(αλκοῖ) β, κολλ(ύβου) χ(αλκοῖ) β (ἡμισυ?).

1. χ]^ο ε̄ δ̄ πρ^ο— = δ̄ πρ^ο χ^ο κο^λ χ^ο Pap. 2. ἀπ^ο = ναυ^β χ^ο πρ^ο δ̄ Pap.
 3. χ^ο. — Pap.

1. ε̄: 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. κο^λ, as line 3 shows, stands for κολλ(υβος). 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 κολλ(ημη). It also occurs frequently in the Bacchias papyri, always after the προ(σδιαγραφόμενα, 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. ναυβίων: cf *Corp. Pap. Rain.* p. 8; but no very satisfactory explanation has yet been found for this word.

3. The sign after χ^ο is apparently the same as that which occurs in B. U. 219. 12. The most natural explanation of its position after χ^ο 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 καὶ τὰ προσδ(ιαγραφόμενα) — in line 13 is clearly parallel to line 8, καὶ τὰ προσδ(ιαγραφόμενα) ημη . . . , as the editor reads it, where we should suggest ἡμισυ, 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.

Ἄρχεφόδω κόμης Φιλαδελ(φίας). ἀνάπεμψον Σάτυρον Ἡρώνος ἐπι-
καλ(ούμενον)
Ἄρπαλον καὶ Ἀφροδείσιον Ἀμμωνίου ἐπικαλού(μενον) Σίσσιν, τοὺς β
πράκτορας
σιτικῶν, ἐγκαλουμένους ὑπὸ [Ἀπ]ολλωνίου κατασπορέως.

/ LXVII. 237 A.D. *From the Fayoum. Brit. Mus. Pap.*
DCCVII. $8\frac{1}{2} \times 3\frac{1}{2}$ in.

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.

[Ἀύρ]ηλ(ίω) Θέωνι πρωνοη(τῆ) γυμ(νασίω?)
[πα]ρὰ Αὐρηλίου Ἀσκλ(ηπιάδου) Φιλαδέλ-
[φου] ἡγουμένου συνόδου κώ-
[μη]ς Βακχιάδος. βούλομαι
5 [ἐ]κλαβεῖν παρὰ σοῦ Τ[.]σαῖν
[ὄρ]χηστρίαν σὺν ἐτέρᾳ μιᾷ δι'
[δρ]χησιν ἡμῖν ἐν τῇ προειρ-
[ημέ]νῃ κόμῃ ἐπὶ ἡμέρας
[. . ἀ]πὸ τῆς ἰγ Φαῶφι μηνὸς
10 [κατ]ὰ ἀρχαίους, λαβμανόντων
[ύμ]ῶν ὑπὲρ μισθοῦ ἡμέρη[ς]
[μι]ᾶς (δραχμὰς) λῃ, καὶ ὑπὲρ τιμήμα-

- [τος] πασῶν τῶν ἡμερῶν
 [πυρο]ῦ ἀρτάβας γ̄ καὶ ψωμίων
 15 ζέ[υ]γη ιε̄, ὑπὲρ καταβάσεως
 καὶ ἀναβάσεως ὄνου γ̄ ἐντεῦ-
 θε[ν] δὲ ἔσχεσ ὑπὲρ ἀραβῶνος ·
 [τοῦ] μὴ ἐλλογουμέν[ο]ν σ[ο]ι
 (δραχμὰς) [.]β.
 20 (ἔτους) γ// Αὐτοκράτορος (Καί)ταρος Γαίου Ἰουλίου
 Οὐήρου Μαξιμίνου Εὐσεβοῦς Εὐτυχοῦς
 Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ
 Μεγίστου [Σα]ρματικοῦ Μεγίστου (καὶ) Γαίου
 Ἰουλίου Οὐήρου Μαξίμου Γερμανικοῦ
 25 [Μεγίστου] Δακικοῦ Μεγίστου Σαρματικ[οῦ]
 [Μεγίστου το]ῦ γ̄ γενναιοτάτου (Καί)σαρος,
 κυρίων [αἰ]ωνίω[ν] Σε]βαστῶν Ἐπίφ [.

1. 1. προνοη(τη̄). 10. 1. λιμβανόντων. 17. 1. ἀραβῶνος. 20. 5 σαρος, Pap.
 So in 26 and (καὶ) 23.

1. προνοη(τη̄): cf. lxix. 8, B. U. 310. 4, &c.

9. If the ψωμία mentioned in line 14 were supplied at the rate of one ζεύγος a day, the number in the lacuna will be ιε.

10. [κατ]ὰ ἀρχαίους: cf. Brit. Mus. Pap. CX. 3 and CXXX. 45; the reference is to the ancient Egyptian *annus vagus*. 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 *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 (Ideler, *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.

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 *annus vagus* has been recently with much probability suspected in two official documents (Wessely, *Mith. aus der Samml. Pap. Erz. Rain.* II. 23, cf. P. v. Rohden in Pauly's *Real-encyclopädie*, 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 *annus 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 *κατὰ ἀρχαίους* 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 *annus 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, *Hermes*, 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. ἑμῶν is rather awkward, since the 2nd person singular is employed elsewhere in the papyrus. If αὐτῶν be read, λαμβανόντων is a mistake for λαμβανουσῶν.

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 S, the sign for *δραχμαί*, and the bottom of a letter which is either β or δ.

LXVIII. 247 A.D. *From the Great Oasis. Brit. Mus. Pap.*
DCCVIII. $8 \times 6\frac{3}{4}$ in.

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 Kusi (cf. *C. I. G.* 4948) and its δημόσιον, their *provenance* was probably the archives of that place. The Oasis itself is (lxxiv. 5) called the νόμος Ἰβίτης (Egyptian Ḥb), or even Ἰβιῶν πόλις (lxxii. 2), the capital being Ἰβίς; 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 Kusi 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 νεκροτάφοι, 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 νεκροτάφος. Cf. lxx, which is a copy of the present document made twenty-two years afterwards, and lxxi, another deed of gift.

Ἀυρήλιος Πετοσίρις Πετοσίριος] νεκροτάφος ἀπὸ
 Ἰβειτῶν πόλεως Ἀυρηλίῳ Πετεχῶντι υἱῷ Τμάρσιος
 ἀπὸ κώμης Κύσεως χαίρειν. ὁμολογῶ χαρίζεσθ[αι] σοὶ
 χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω, εὐνοίας ἔν[εκ]εν
 5 καὶ ἀμετανοή[τω] ἦν ἔδειξας εἰς ἐμέ, ἀπὸ τῆς ὑπαρ-
 χούσης μοι κηδείας νεκροταφικῆς ἐν Κύσει με[τὰ] καὶ
 τῶν κωμῶν [τῆς] Κύσεως μέρος τέταρτον ἀπὸ
 τοῦ νῦν μεχρ[ὶ] παντός· καὶ οὐκ ἐξέσται μοι οὐ[τε] ἄλλῳ
 10 τινὶ τῶν ἐμῶ[ν] μετελθεῖν σε περὶ τῆσδε τῆ[ς] δό-
 σεως, διὰ τὸ οὕτως μοι δεδόχθαι. ἡ δὲ χάρις α[ὔ]τη
 ἀπλῆ [γρ]αφείσα [κυ]ρία ἔστω καὶ βεβαία ὡς ἐν δημοσίῳ
 κατακειμέν[η], κ[α]ὶ ἐπερωτηθε[ῖς] ὁμολόγησα.
 (ἔτους) ε Ἀυτοκρατόρων Καισάρων Μάρκων Ἰουλίω
 Φιλίππων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν
 15 Χοίακ κ̄ε.
 Ἀυρήλιος Κλαύδιος Ψεναμούνιος παρανέγγων.
 Ἀυρήλιος Πετόσιρις ὁ προκείμενος ἐχαρισάμην ὡ[ς]
 πρόκειται, καὶ ἐπε[ρ]ωτηθεὶς ὁμολ[ό]γησα. ἔγραψ[α]
 20 ὑπὲρ αὐτοῦ Ἀυρή[λι]ος Φιλεῖνος ὁ καὶ Θεόγνωστος
 ἐρωτηθεὶς.
 Ἀυρήλιος Φιλοσάραπις Ἀπολλωνίου μαρτ[υρ]ῶ.
 Ἀυρήλιος Ἀμμώνιος Ψά[ι]τος μαρτυρῶ.

2. ἰβειτων Pap. 5. om. καὶ ἀμετανοή[τω]; cf. lxx. 8.

7. τῶν κωμῶν τῆς Κύσεως: it is remarkable that Κύσις, though itself only a κώμη 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 κώμη, not the τοπαρχία, must be meant in line 7 here.

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

21. Two witnesses are the usual number; cf. lxix. 43, 44, lxxi. col. 2. 24.

LXIX. 265 A.D. *From the Great Oasis. Brit. Mus. Pap.*
DCCIX. $8\frac{1}{2} \times 4\frac{1}{2}$ in.

Receipt for 1000 drachmae and interest, paid to the freedman Petechon son of Polydeuces by Aurelia Senosiris of Kuisis, and her κύριος 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 ὑδρευμα, 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 ὑδρευμα, 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 ὑδρεύματα were probably wells worked by the κοχλίας or *sakīyeh* (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.

Ἄντ[ί]γρ(αφον).

ιγ (ἔτους) Οὐαλεριαν[οῦ καὶ Γαλλιη]νοῦ Σεβ[αστῶ]ν

Φαῶφ ἰ ἐκ τ[ῶν δημο]σίων. δ[μολο]γεῖ

Πε[τέ]χων Πολυ[δεύκου]ς . . . κεκ[. . . .] . [. . .] .

5 μερ[ιδί]ος ἀπελε[ύθερος Πετ]εχῶντ[ος] τοῦ Πε-

τοσ[ίρ]ιος νεκρο[τάφον ἀπὸ] Κύσεως Κυσιτιδι

Ἀύρηλία Σενοσεῖ[ρι θυγατρ]ὶ Ἰσιδώρας μετὰ

κυρί[ο]ν Αὐρηλίον Ψαῖτος Σαραπίωνος προνοη-

τοῦ [ἀ]πειληφέ[ν]αι παρ' αὐτῆς σήμερον διὰ

10 χειρὸς ἐξ οἴκου [τ]ὰς ὀφειλομένας τῷ ἀπογε-

γονότι πατρὶ αὐ[τ]οῦ Πολυδεύκει ὑπὸ Ἀπολ-

λωνίου Ἡρωνίωνος Βασιλείδου ἀνδρὸς

αὐτῆς ἀργυρίου δραχμῶν χειλίων σὺν τοῖς

συναχθεῖσι τόκοις καθ' ὑποθήκης γράμ-

15 μα δισσὸν χειρόγραφον ἐπὶ τοῦ διελη-

λυθότος ε' (ἔτους) Μάρκων Ἰουλίων μνη

Ἄθῦρ ἡμερῶν πέντε ὑδρεύματος Τμ[άρ]σιος
 Παουήτιος καὶ Ψ[ε]νπνούθου Πετε[χ]ῶ[ν]τος
 συνεπιρέοντος ἀκολούθως τῷ γ[ε]γραμμ[ε]-
 20 Χ νῷ συστατικῷ δημοσίῳ χρηματι[σ]μῷ
 τῷ ἐξῆς δευτέρῳ ἔτει τῆς πεπαυμένης
 τριετηρίδος μηνὶ Φαμενώθ, καὶ μηδένα
 λόγον ἔχειν αὐτὸν πρὸς αὐτὴν ἢ ἄλλον
 25 τινὰ τῶν αὐτῆς ἀπὸ τοῦ νῦν περὶ τε τῶν
 προκειμένων (δραχμῶν) Ἄ ἢ τόκων ἢ π[ε]ρὶ τῶν
 δηλουμένων ἡμερῶν πέντε [ἢ τῶν] προ-
 κειμένων ὑδρευμάτων ἢ περὶ ἄλλ[ου] τινὸς
 ἀπλῶς ἐγγράφ[ο]υ ἀγράφου παντὸς πρά-
 30 γματος τὸ σύνολον, διὰ τὸ πλήρη[ς] αὐτὸν
 ἀπε[σ]χηκέναι ὧ[ς] πρόκειται[ι]. προσ[ο]μολογ[ο]ῦσι
 οἱ προκείμενο[ι] εὐδοκεῖν, καὶ ἐπε[ρ]ωτη-
 θέντες ὠμολό[γ]ησαν. Αὐρήλιος Φιλοσάρα-
 πις Ἀμμωνίου παρανέγγων. Π[ε]τε[χ]ῶν
 ὁ προκείμενος [τ]έθειμαι τήνδε τῆ[ν] λόγε[ν]-
 35 σιν ἐφ' αἷς περιέ[χ]ει διαστολαῖς πάσ[αι]ς κα[ὶ]
 ἐπερωτηθεῖς ὠμολόγησα. ἔγραψα ὑπὲρ
 αὐτ[ο]ῦ Αὐρήλιος Φ[ιλ]σοάραπις Ἐρμήν[ου] ἐρω-
 τηθ[εῖ]ς. Αὐρήλια [Σ]ενόσιρις ἢ προκ[ε]ιμένη
 μετὰ κυρίου Αὐρη[λί]ου Ψάιτος Σαραπ[ί]ωνος
 40 π[ι]ρουνητοῦ εὐδοκῶ τῇ εἰς ἐμὲ [λογε]ύ-
 σ[ε]ι. ἔγραψα ὑπὲρ [α]ὐτῶν [Αὐ]ρήλιος [. . . .] α
 τη[. . . .] νου ἐρω[τηθεῖ]ς. Αὐρήλιος Δ[. . .] ο
 σ[. . . .] σαππ[. . .] μαρτυρῶ. Αὐρήλιος
 . [.] Ἀμμωνίου μαρτυρῶ.

3. 1. Φαῶφι. 16. ἴουλων Παρ. 34. 1. τέθειμαι.

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

5.]μερίδος: probably the latter part of a proper name, as μερίδες are not heard of outside the Fayoum, where they corresponded to the *τοπαρχίαι* of other districts. That the Oasis was divided into *τοπαρχίαι* we know from lxxvii. 2.

17. The word ὑδρέυματος has apparently to be understood again with Τμ[άρ]-σιος . . . καὶ Ψ[ε]νπνούθου: that there were at any rate two ὑδρέυματα becomes clear in line 27. The name Τμάρσιος occurs in lxviii. 2.

20. ξ before the beginning of the line seems to refer to χρηματισμῶ.

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

29. πλήρη[s]: cf. lxxv. 8; B. U. 13. 7, 81. 27, &c.

32. The document being only a copy of the original (cf. ἀντίγραφον ἐκ τῶν δημοσίων, 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. $6\frac{1}{2} \times 6\frac{1}{2}$ in.

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

Ἔτους τρίτου Αὐτοκράτορος Καίσαρος Γ[αίου Α]ύρηλίου [Οὐά-
βαλλάθου

καὶ ἔτους β" Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου [Κλαυ-
δίου

Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Μεσορῆ κγ ἐκτὸς τῶν προα]στίω[ν.
Αὐρήλιος

Πετεχῶν [νί]δς Τμάρσιος νεκροτάφος ἀπὸ Κύσεως α[. . .]ειν
διὰ [σουστ]α[τ]ε[κοῦ]

5 χρηματισμοῦ τὴν γεν[ομέ]νην αὐτῶ [χ]άριν ἧς ἐστὶν ἀντίγραφ[ον].
Π]ετόσιρις

Πετοσίριος νεκροτάφος [τῆ]ς Ἰβιτῶν [πόλε]ως Π[ε]τεχῶντι νίφ
Τ[μάρ]σιος

νεκροτάφῳ ἀπὸ Κύσεως χαίρειν. ὁμολογῶ χαρί[ζεσθαι] σοὶ χάριτι
ἀ]ναφεραί-

τω καὶ ἀμετανοήτῳ εὐνοίας ἔνεκεν [κ]αὶ ἧς ἐνέ[δειξα]ς εἰς ἐμ[ε] ἀπὸ
τῆς

ὑπαρχούσης μοι κηδείας νεκροτάφικῆς ἐν Κύσει μετὰ καὶ τῶν
κωμῶν

10 τῆς αὐτῆς Κύσεως μ[έ]ρο[ς] τέταρτον ἀπὸ τοῦ νῦν [μεχρὶ] παντός.
καὶ οὐ-

κ ἐξέσται μοι οὔτε ἄλλω τ[ινί] τῶν ἐμῶν μετελθεῖν σε περὶ
τῆσδ[ε τ]ῆς δό-

σεως διὰ τὸ οὔτως μοι δεδ[ό]χ[θαι]. ἡ δὲ χάρις αὕτη ἀπ[λῆ]
γραφ]εῖσα κυρία ἔστω

καὶ βεβαία ὡς ἐν δημοσίῳ κατακεχωρισμένη, [καὶ ἐ]περωτηθεῖς
ὡμολόγησα ἐπὶ τοῦ διε[ληλ]υθότος πέμπτου ἔτους [Μάρκω]ν Ἰουλ[ίω]ν

15 Χοῖακ. Αὐρήλιος Κλαύδιος Ψεναμμούνιος παρ[ανέ]γν[ων]. Π[ετ]δ[ο]-
σιν

ὁ προκείμενος ἐχαρισάμην ὡς πρόκειται [καὶ ἐ]περωτη[θεῖς] ὡμολόγησα.
ἔγραψα ὑπὲρ αὐ[τ]οῦ Αὐρήλιος Φιλεῖνος [ὁ καὶ Θε]δ[ό]γ-
νωσ[τος] ἔρω-

τηθεῖς. Αὐρήλιος Φιλοσάραπισ Ἀπολλ[ω]νίου μαρ[τυρῶ]. Αὐρήλιος
[Ἀμ]μώ-

νιος Ψάϊτος μαρτυρῶ (2nd hand.) πρὸς τοῦτο τὸ χειρόγ[ρα]φον ᾧ
εὐ[δ]οκῶν

20 ὁ προκείμενος προσφωνεῖ καὶ ἐπερωτηθε[ῖς] ὡμολόγησεν.

3rd hand.

Πετεχῶν υἱὸς Τμάρσιος ὁ προκείμεν[ο]ς ἀπήνεγκα ὡς
πρόκειται. ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Ἰ[μ]μούνιος Νοεῖ-
ριος ἐρωτηθεῖς.

1st hand.

Αὐρήλιος Ἰσοκράτης Μάγνου χρηματιστῆς κ[ε]χ[ρη]μάτικα.

On the verso

25 Π[ετ]ο[σί]ριος

Π[ετ]εχῶντι ἀπόκτη(σις).

3. 1. προαστείων. 6. ἰβιτων Pap. 7. 1. ἀναφαιρέτω. 8. om. καὶ before ἦς.
The insertion of it was no doubt due to the repetition of καὶ ἀμετανοήτω in the original, lxviii.

3. ἐκτὸς τῶν προαστείων: the phrase also occurs in lxxi. col. 1. 2, and twice in the Kuis 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[. . .]ειν: possibly ἀποφέρειν, if ἀπήνεγκα is right in line 21. The word in any case seems to be an infinitive.

LXXI. 244-248 A.D. *From the Great Oasis.*

Brit. Mus. Pap. DCCXI. $7 \times 15\frac{1}{2}$ in.

Deed by which Petosiris and Petechon, νεκροτάφοι of Hibis, authorize Aurelius Marianus of Kuisis to make public before the ἀρχιδικαστής 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.

[Ἔτους . Αὐτοκρατόρων Καισάρων Μάρκων Ἰουλίων Φιλίππων
 [Εὐσεβῶν Εὐτυχῶν Σεβαστῶν ἐκτὸς τῶν προασ-
 [τίων. Πετόσιρις] Πετεχῶντος μητρὸς Σενανούφιου καὶ [Πετ]εχῶν
 [ἀδ]ελφὸς μητρὸς Τιμούθιο[ς] νεκρο[τ]άφοι ἀπὸ Ἰβι[τ]ῶν [πόλε]ως
 5 Κυσίτη Αὐρηλίῳ Μαρριανῶ Νάχτι[ο]ς. ἀποσυνεστή[σαμεν αὐτὸν
 καταπλέοντα εἰς Ἀλεξανδρίαν δημοσιῶσαι παρὰ τῷ ἀρχιδικαστῇ
 χ[ι]ρόγραφον χάριτος γενομένης αὐτοῖς, ἧς [ἔσ]τιν ἀντίγραφον.
 Πετεχῶν Πετοσίριος Καθμέριος μητρὸς [συ]αταρίας νεκρο-
 τάφης ἀπὸ Ἰβι[τ]ῶν πόλεως Πετοσίριος Πετεχῶντος μητρὸς Σεν-
 10 νούφιου καὶ [Πετ]εχῶντι ἀδελ[φ]ῶ μητρὸς [Τι]μούθιο ἀπὸ τῆς αὐτῆς
 υἱοῖς μου χαίρειν. ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰώνια καὶ ἀνα-
 φαιρέτω εὐνοίας χάριν καὶ φιλοστοργίας ἀπὸ τοῦ νῦν μεχρὶ παντὸς
 ἐξ ἴσου μέρους πάντα τὰ ὑπάρχοντά μου τ[ἀ]δ', ἐλθόντα εἰς ἐμὲ

- περὶ ὑπηρεσίας νεκροταφικῆς οἰκιῶν . [. .]ρων ἐ[ν τῇ αὐ]τῇ Ἰβι
 μι[ᾶ]ς
 μὲν Ἀπολλωνίῳ Ἀμμωνίῳ πρεσβυτέρου ἐτέρα[ς] δὲ Πλουτοσύ[ο]υ
 5 Ερῶ . . . σ[.] . χηγε καὶ ἄλλοι δύο Τι[.]μένου Α[. . . .]νευε
 καὶ τοῦ
 ἀδελφοῦ αὐτοῦ Ἐντβελωκατώ, διὰ τὸ οὕτως μο[ι] δεδόχθαι. προσ-
 ομολογοῦσιν δὲ καὶ οἱ προκείμενοι υἱοὶ Πετόσιρι κ[αὶ] Πετεχῶν εὐδο-
 κεῖν πᾶσι τοῖς ἐνκεγραμμένοις καὶ μὴ μετελεύσεσθαι αὐτοὺς
 περὶ μηδενὸς ἀπλῶς, μηδὲ ἐξέστω ἡμῖν προσενεγκῖν γράμματα
 10 ἐξ ὀνόματος τοῦ πατρὸς ἡμῶν κατὰ τῶν ὑπαρχόντων. ἐὰν
 δέ τις ἐξ ἡμῶν ἐπενέγκῃ, τοῦτο ἄκηρον εἶναι καὶ ἐκβόλημον καὶ
 μηδεμίαν ἰσχὺν ἔχιν, διὰ τὸ ἐπὶ το[ῦ]τοις κνηγεσιῖσθαι. ἡ χάρις
 κυρία ἦτις δισση γραφῖσα ἔστω βεβέα ὡς ἐν δημοσ[ί]ῳ κατακεχω-
 ρισμένη, καὶ ἐπερωτηθέντες ἀνωμολογήσαμεν περὶ τ[οῦ] ταῦθ'
 15 οὕτως ὀρθῶς καὶ καλῶς γεγηνηῖσθαι. ἔγραψα τὸ σῶμα Αὐρήλιος
 Βασιλίδης ὁ καὶ Σαραπίοδωρος ἐρωτηθεῖς, ἔτους δευ[τέρ]ου Θῶθ ἰβ.
 Αὐρήλιος Ἀμμώνιος Ἀλεξάνδρου παρανέγων. Πετεχῶν Πετο-
 σίριος
 ὁ προκείμενος τέθ[ει]με τὴν προκείμενην χάριτα ἐφ' [ο]ῖ[ς] περιέχει
 πᾶσι.
 ἔγρ[α]ψα ὑπὲρ αὐτοῦ Αὐρήλιος Ἰέραξ· Διονυσίδ[ο]υ ἐρωτηθεῖς.
 20 Πετόσιρις Πετεχῶντος ὁ προκείμενος εὐδοκῶ καθὼς πρόκειται.
 ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Ψενπλαεὺς Οὐακβρικίου ἐρωτηθεῖς.
 Πετεχῶν Πετεχῶντος ὁ προκείμενος εὐδοκῶ καθῶ[ς] πρόκειται.
 ἔγραψα
 ὑπὲρ αὐτοῦ Αὐρήλιος Πετεχῶν Ψάιτος ἐρωτηθεῖς. Αὐρήλιος
 Πλουτογέ-
 νης μαρτυρῶ. Αὐρήλιος Ἀπίων Σαραπίων Σαραπίων [μα]ρτυρῶ.
 25 ὅπερ χειρόγραφον μοναχὸν αὐτῷ ἀναδεδωκῆναι πρὸς δημοσίωσιν
 δημοσιώσας ἐνόπιν αὐτοῖς τὴν συνήθη δημοσίωσιν αὐτοῦ πεπλη-
 ρωμένου τοῦ συμπεφωμημένου ἐφοτίου καὶ τέλους προσφω[ν]εῖ
 ἀποσυσταθεῖς εὐδοκεῖν, καὶ ἐπερωτηθέντες ὠμολόγησαν. Αὐρήλιος
 Εὐφράτης ἀπελεύθερος παρανέγων. Πετόσιρις καὶ Πετεχῶν οἱ προ-

30 κίμενοι ἀποσυνεστήσαμεν ὡς πρόκειται. ἔγραψα ὑπὲρ αὐτῶν
 Αὐρήλιος]

Ἄνουβας ὁ καὶ Πρω[. . .]ς ἐρωθεῖς. Αὐρήλιος [. . .]ου εὐδοκ[ῶ].

* Ἄσιος ὁ [καὶ . . .

[. . .]ς ἐ[ὕ]δοκῶ τῷ[δ]ε τῷ[δ]ε συσ[τ]ατικῶ αὐ[τῶν] δημοσίῳ [.]νασ[.

[.] . . . ος [.] χ[ρ]ημ[ατισμῶ]

Col. 1. 9. 1. Πετοσίρι. 16. 1. περί, i. e. περικειμέναις.

Col. 2. 2. 1. Ἰσιδώρα.

4. 1. Ἀπολλωνίου Ἀμμωνίου.

7. 1. Πετόσιρις.

8. 1. ἐγγεγραμμένοις.

11. 1. ἄκυρον . . ἐκβόλιμον.

13. 1. βεβαία.

15. 1. γεγενῆ-

σθαι.

18. 1. τέθειμαι.

21. 1. Οὐαβρικίου.

24. 1. Σαραπίωνος Σαραπίωνος (?).

26. 1. ἐνώπιον αὐτῶν.

27. 1. ἐφοδίου.

31. 1. ἐρωτηθεῖς.

32. 1. τῷ for second

τῷ]δε.

Col. 1. 2. ἐκτὸς τῶν προαστείων: 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 ἀρ[χι]δικαστῆ, 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 αὐτο] 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 δικαιοδότης 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 Alexandriae* extended in certain cases over the whole of Egypt, while the ἀρχιδικαστής was a purely local official of Alexandria. This view of the functions of the ἀρχιδικαστής in the Roman period seems to be a natural deduction from Strabo p. 797, though Strabo's inclusion of this official among the ἐπιχώριοι ἄρχοντες κατὰ πόλιν 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 Kufis 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 ἀρχιδικαστής here can be identified with the δικαιοδότης, the old hypothesis against which Mommsen (*Provinciae*, ii. p. 247, note) and Wilcken (*l. c.*) protest, of the connexion between Strabo's ἀρχιδικαστής and the official of the same name described by Diodorus (i. 75), becomes at least a tenable one.

14. ἦτοι μέρεσι: the construction is peculiar; either ἐν must be supplied or μέρη &c. read.

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

12. κνηγεεῖσθαι: cf. col. 1. 15 κνηηκούς τόποις. 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 καὶ be read. If the former is adopted, Aurelius Marianus, ὁ ἀποσυσταθείς, is the principal subject, and αὐτῷ and αὐτοῦ refer to him. Πετεχῶντα 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 συνήθης δημοσίωσις which took place 'ἐνόπιν αὐτοῖς.' The infinitive ἀναδεδωκέναι depends on προσφωνεῖν εὐδοκεῖ. If ἀναδέδωκε καὶ be read, Petechon is the subject of ἀναδέδωκε, and Marianus of προσφωνεῖ. The phrase πρὸς δημοσίωσιν δημοσίωσας . . . δημοσίωσιν then becomes merely pleonastic.
ἐφοδίου: money for the journey to Alexandria and back.

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

Brit. Mus. Pap. DCCXII. 10 × 5 $\frac{3}{4}$ in.

Acknowledgement by Aurelius Souris, an inhabitant of Kuisis, 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.

Ἀύρηλιος Σούρις Πετεχῶντος μη[τρ]ῶς Τβήκ[ιο]ς
 ἀπὸ κώμης Κύσεως τῆς Ἰβιτῶν πόλεως
 ὡς (ἐτῶν) μη οὐλὴ ἐπὶ τοῦ ἀριστ(εροῦ) ποδὸς Αὐρηλίῳ Ψεν-
 τφθο[ῦ]τι Πετενσφώτου μητρὸς Σευρίσριος ἐξωφυλίτη
 5 Διοσπ[ό]λ(εως) καταμένοντι ἐν γεκρόπολει (?) Ἀπτύσεως χαίρειν.
 ὁμολογῶ ἠριθμῆσθαι παρὰ σοῦ εἰς ἰδίαν μου χρεῖαν ἀργυρίου
 Σεβαστῶν νομίσματος τάλαντα δύο, γίνεταί γ' β, ἄπερ σοι ἀπο-
 δώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως.
 εἰ δὲ μὴ ἀποδῶ, ἐξέσται σοι χρῆσασθαι κατὰ παντοίας μου
 10 εὐπορείας. τὸ γράμμα κύριον, καὶ ἐπερωτηθεῖς ὠμολόγησα.
 ὑπατείας τῶ[ν] δε[σ]ποτῶν ἡμῶν Διοκλητιανοῦ
 πατρὸς Αὐ[γού]στων τὸ .] καὶ Γαλερίου Οὐαλερίου Μαξιμιανοῦ
 Αὐ[γού]στου τὸ .] τῇ πρὸ ιζ' Καλενδῶν
 Μαρτίων. Αὐ[ρή]λιος Σούρις ὁ προκείμενος) ἔσχον
 15 τὰ πρ[ο]κ(είμενα) τάλαντα δύο καὶ ἀποδώσω σὺν τόκοις ὡς πρόκει-
 ται ?).

Αὐρήλιο[s] Φιλήμων Ἀγαθοῦ Δαίμ(ονος) ἔγραψα ὑπὲρ αὐ(τοῦ) γράμ-
 (ματα)
 μὴ εἰδότης.

On the *verso*

π(αρά) Ψεντφοῦτος.

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

7. Σεβαστῶν νομίσματος: i. e. money coined in the current reign (cf. lxxv. 6), as contrasted with the coinage of the previous reigns, the παλαιαὶ δραχμαὶ of lxxvii; cf. lxxiv. 9 ἀργυρίον καινοῦ.

12. πατρὸς Διγούστων: cf. lxxv. 18.

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

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

Brit. Mus. Pap. DCCXIII. $8\frac{1}{2} \times 3\frac{1}{4}$ 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.

Ψενοσίρι πρεσβ[υτέ]ρω Ἀπόλλωνι
 πρεσβυτέρω ἀγαπητῷ ἀδελφῷ

ἐν Κ(υρί)ω χαίρειν.

πρὸ τῶν ὄλων πολλά σε ἀσπάζ-

5 ομαι καὶ τοὺς παρὰ σοὶ πάντας

ἀ[δ]ελφοὺς ἐν Θ(ε)ῷ. γινώσκειν

σε θέλω, ἀδελφέ, ὅτι οἱ νεκρο-
τάφοι ἐνηνόχασιν ἐνθάδε
εἰς τὸ ἔσω τὴν πολιτικὴν τὴν
10 πεμφθεῖσαν εἰς ἄσιν ὑπὸ τῆς
ἡγεμονίας, καὶ ταύτην πα-
ραδέδωκα τοῖς καλοῖς καὶ πι-
στοῖς ἐξ αὐτῶν τῶν νεκροτά-
φων εἰς τήρησιν ἔστ' ἂν ἔλ-
15 θῆ ὁ υἱὸς αὐτῆς Νεῖλος, καὶ
ὅταν ἔλθῃ σὺν Θεῶ μαρτυρή-
σι σοι περὶ ὧν αὐτὴν πεποι-
ήκασιν δι . λω[.]ο ι
[.]κν . καὶ [.] περὶ ὧν θέλεις ἐνταῦ-
20 θα ἡδέως ποιοῦντι.
ἐρῶσθαί σε εὐχομαι
ἐν Κ(υρί)φ Θ(ε)ῶ.

On the *verso*

Ἀπόλλωνι × παρὰ Ψενοσίριο[s]
πρεσβυτέρῳ × πρεσβυτέρου ἐν Κ(υρί)φ.

1. 1. Ψενοσίρις πρεσβύτερος. 3. κ̄ω Pap. 6. θ̄ω Pap.; cf. 22 and 24.

1. πρεσβυτέρῳ: cf. the πρεσβύτεροι τῆς ἐκκλησίας in the curious papyrus, *Gr. Pap.* I. liii.

9. τὴν πολιτικὴν: for πολιτικὴ in the sense πόρνη cf. Theoph. *Cont.* 430.

10. As the Oasis was used from early times as a place of banishment, πεμφθεῖσαν probably means 'banished.'

LXXIV. 302 A.D. *From the Great Oasis. Brit. Mus. Pap.*
DCCXIV. 8½ × 6¼ in.

Contract between Aurelius Heron, a cavalry soldier of the *promoti secundi* of the Legio II Trajana, which was stationed at Tentyra (Denderah) under the command of Macrobius, and Aurelius Apias, an inhabitant of Kuisis, 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.

- Ἀυρήλιος [Ἡρ]ων Κάστωρος [σ]τρατιώτης ἰππεὺς προμωτῶν
 σεκούντων ἀπὸ λεγεῶνος β Τραϊανῆς διακιμένης
 ἐν Τεντύρῃ ὑπὸ Μακρόβιον [πρ]αιπόσιτον Αὐρηλίω
 Ἀπία Νωβανοῦ ἐξαπυλί[τ]η ἀπὸ κώμης Κύσιος
 5 τοῦ Ἰβίτου [ν]ομοῦ χαίρειν.
 ὁμολογῶ πε[π]ρακέναι σοι [ἐν Τε]ντύρῃ κάμηλον
 θήλειαν λευ[κ]όχρωμον [ἐν τῷ ἐν]εστῶτι ιη (ἔτει) καὶ ιζ καὶ η
 τιμῆς τῆς π[ρὸς] ἀλλήλους [συμπ]εφωνημένης ἀργυρίου
 καινοῦ Σεβα[στῶ]ν νομίσμ[ατος] τάλαντα ἕννεα,
 10 γ θ, ἀπερ αὐτ[ό]θι ἀπέσχο[ν] π[α]ρὰ σοῦ ἀριθμῷ πλήρη
 ἐφ' οὗ καὶ συν[εστᾶ]θην, καὶ εἶναι [π]ερὶ σὲ τὸν ὠνούμενον
 κράτησιν κυρ[ί]αν καὶ δεσποτεία[ν] ἀναφαίρετον ἀπὸ τοῦ νῦν
 ἐπὶ τὸν αἰεὶ χρό[νον], χρώμενο[ν καὶ] οἰκονομοῦντα περὶ
 αὐτὴν καθ' ὃν [ἀν] αἰρή[ν] τρόπον, [κ]αὶ τοὺς μετὰ σὲ παραλημψο-
 15 μένους πάντ[ας]. β[ε]βαιώσω σοι [τῆν]δε τὴν πρᾶ[σ]ιν πάση
 βεβαιώσει α[. . .]τη τοῦ δι[. . .]μενου[. . .]ις ἐμοῦ
 ὀνόματος ηκ[. . .]ανι . α . [. . .] παντὶ καιρῷ [ἀ]νυπερθέτων.
 ἡ δὲ πρᾶσις αὐ[τῆ] ἀπλή γραφεῖσ[α] κυρία ἔσται κ[αὶ]
 βεβαία, καὶ ἐπε[ρω]τηθεὶς) ὁμολόγησα.
 20 (ἔτους) ιη (ἔτους) καὶ ιζ' [καὶ η] τῶν κυρίων ἡμῶν Διοκλητι[α]νοῦ
 καὶ Μαξιμιαν[οῦ] Σεβαστῶν καὶ Κ[ωνσ]ταντίου καὶ Μ[αξι]μιανοῦ
 τῶν ἐπιφαν[ε]στᾶτων Καισάρων [Φαρ]μοῦθι λ̄.
 Ἀυρήλιος Ἡρ[ων] Κάστωρ[ος] ὁ προκείμενος
 στρατιώτ[ης] π[έ]πρακ[α τῆ]ν προκειμέ-
 25 νην κάμηλο[ν] καὶ ἀπ[έ]σχο[ν] τὴν τιμὴν
 ὡς πρόκει[ται].

1. προμωτῶν: ων corr. from ου. 4. 1. ἐξαπυλίτη. κυσιος corr. from κυσις.
 5. ἰβιτου Papy. 7. λευ corr. from πυρ. 20. om. second (ἔτους). 24. an
 erased letter between ω and τ of στρατιωτης. προ is corrected.

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.

3. *Τενύρη*: *Τένυρα* is usually a neuter plural. For a similar laxity in the declension of a place-name cf. xlvi, where *Κερχσοῦχα* is feminine in line 4 and neuter in line 9.

4. *ἐξασυλίτη*: cf. lxxii. 4, note.

LXXV. 305 A.D. *From the Great Oasis. Brit. Mus. Pap.*
DCCXV. $10\frac{1}{2} \times 5$ in.

Acknowledgement by Tapaous, a *νεκροτάφη* of the city of Month, that she had received from Kasianus son of Kasianus, *νεκροτάφος* of the toparchy of Kusi, 20 talents as payment for her food and clothing during the period in which she had served as one of four nurses in Kasianus' household. The payment was apparently made in two instalments.

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.

Ταπ'αοῦς Πια[οὔτ]ο[ς] νεκροτάφη Μωθ[ει-
τῶν π[ό]λεως] Κ[ι]σια[ν]ῶ[ν] Κασινὸς νεκροτάφου
τοπαρχ[ί]ας Κ[ύ]σεως χαίρειν. ὁμολογῶ τετρο-
φευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δου-
5 λίας. ἔσχον [ἀ]πὸ σοῦ τὰ τροφία καὶ τὸν ἡμα-
τισμὸν ἀργυρίου Σεβαστῶν νομίσματος ἐν
ν[ο]μό[ι]ς τάλαντα εἴκοσιν, ἃ πλήρωσέν μοι
π[ρ]ὸ ἄ καλενδῶν Ὀκτωβρίων πλήρης
ἀρχῆ, πάλιν (π)ρὸ ἱ. καλενδῶν Ὀκτωβρίων
10 κατὰ βεβα[ί]ωσιν. ι. α[.] τ[ὸ] τροφία καὶ
τὸν ἡματι[σ]μὸν τ[οῦ] τετάρτου μέρους
τῆς δουλί[ας]]γησης κα[.]

α. ἡ ἀσφ[ά]λια [χειρὸ]γραφος [ἦ]δε ἐφ' ὑπογρα-
 φῆς τοῦ ὑπογρά[φ]οντος κυρία ἔστω καὶ
 15 βεβαία ὡς ἔ[ν]νομος ὡς ἐν δημοσίῳ
 κατακειμένη, καὶ ἐπερωτηθεὶς ὠμολόγη-
 σα.
 ὑπατείας τῶν δεσποτῶν ἡμῶν
 Διοκλη[τ]ιανοῦ πατρὸς Ἀγούστων τὸ ἰ'
 20 καὶ Γαλ[ερ]ίου Οὐαληρίου Μαξιμιανοῦ Ἀγού-
 στου τὸ [θ'] πρὸ ἡ ἰδῶν Ἰα[νο]ναρίων.
 Ταπ' αὐς Πιαυῖτος νεκροτάφη ἡ προ-
 κειμένη [Κασ]ιανὸς Κασιανὸς νεκροτάφου
 τῷ προκειμένη. ἔσχον ἀπὸ σοῦ τὰ τρο-
 25 φία καὶ τὸν ἡ[μ]ατισμὸν τοῦ τετάρτου
 μέρου[ς τ]ῆς δ[ο]υλείας ἀργυρίου Σεβαστῶν
 ἐν νόμοι[ς] τά[λαν]τα κ ὡς πρόκειται,
 καὶ ἐπερωτηθεῖσα ὠμολόγησα. ἔγραψα
 30 ὑπὲρ αὐτῆς γ[ράμ]ματα μὴ ἰδότης Αὐρή-
 λιος Φιλοσάρ[απ]ις ἀπὸ Μωθειτῶν πόλεως.

2. l. Κασιανῶ Κασιανοῦ. 4 and 26. l. δουλείας. 5, 10 and 24. l. τροφεία καὶ ἰματισμὸν. 7. l. νόμμοις . . . ἐπλήρωσεν. 10. κ of κατα corr. from ε. 13. l. ἀσφάλεια. 19. l. Αὔγουστων. 20. l. Αὔγουστου. 23. l. Κασιανῶ Κασιανοῦ τῷ προκειμένῳ. 24. τα corr. from α. 27. l. νόμμοις. 29. l. εἰδυίας.

4. The sense seems to require that δουλεία 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 τροφεία καὶ τὰ ἔλαια καὶ τὸν ἰματισμὸν καὶ τὰλλα ὅσα καθήκει δίδοσθαι τροφῶ τοῦ τῆς γαλακτοτροφίας διετοῦς χρόνου καὶ τιτηνήσεως μηνῶν ἕξ . . .

LXXVI. 305-306 A.D. *From the Great Oasis.*

Brit. Mus. Pap. DCCXVI. 6 × 5 in.

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 Kuisis, 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.

..... s Σοῦλις νεκροτάφος τοπαρχίας Κύσε[ως
 Σένψαις θυγατρὸς Ψάϊτος ἐκ μητρὸς Τεοῦς νεκροταφίς
 ἀπὸ τῆς αὐτῆς χαίρειν. ἐπὶ ἐκ τινὸς πονηροῦ δαίμο-
 νος συνέβη αὐτοὺς ἀποζεύχθαι ἀλλήλων τὴν κοι-
 5 νὴν αὐτῶν συνβίωσιν, ἐντεῦθεν ὁμολογῶ
 ὁ μὲν ὁ προκείμενος Σοῦλ', πεπληρωμένος πάν-
 των τῶν παραδοθέντων αὐτῇ [π]αρ' [ἐμοῦ οἰφδῆ-
 ποτε τρόπῳ εἰδῶν, ἀποπέμπεσθαι αὐτῇ[ν καὶ μη-
 κέτι μετ'ελεύσεσθαι μηδὲ περὶ συμβιώ[σεως μη-
 10 τὲ περὶ ἔδνου, ἀλλ' ἐξεῖναι αὐτῇ ἀποστῆ[ναι καὶ
 γαμηθῆναι ὡς ἂν βουληθῆ· ἡ δὲ προκειμ[ένη Σέν-
 ψαις πεπληρῶσθαι παρ' αὐτοῦ τοῦ προκειμ[ένου
 Σοῦλ' πάντων τῶν ἐπιδοθέντων αὐτῇ εἰς λό-
 γον πρ[ο]ικὸς ἅμα [τ]ε ἄλλων [. . .]ων σ[ι]
 15 αὐτῆς σκευῶν καὶ ἄλλῳ οἰφδῆποτε τ[ρό]πῳ·
 καὶ μὴ μετ'ελεύσεσθαι ἀλλήλους [ἐντεῦ-
 θεν περὶ μηδενὸς ἀπαξαπλῶς ἐγγράφου
 ἀγράφου παντὸς πράγματος τὸ σύμολον,
 διὰ τὸ τελείαν ἀποζυγῆν. ἡ ἀποζυγῆ ἦδε
 20 δισσῆ γραφεῖσα ἐφ' ὑπογραφῆς κ[υ]ρία
 ἔστω καὶ βεβαία ὡς ἐν δημοσίῳ κατακει-
 μένη, καὶ ἐπερωτηθεὶς ὁμολ[ό]γησα.

(ἔτους) ιδ καὶ (ἔτους) β [τ]ῶν κυρίων ἡ[μῶν
 [Κωνστ]α[ντίου] καὶ Μαξι[μια-
 25 [νοῦ] Αὐγούστων

2. l. Σεψάιτι θυγατρί. 3. l. ἐπί. 9. l. μήτε. 19. l. τελείαν εἶναι τὴν ἀποζ.
 20. εφ' Pap.; cf. μετ' ἐλευσεσθαι in 9, and lxxviii. 26, &c.

1. The first word is not Αὐρήλιος nor does Σοῦλ occur, so that Σοῦλις 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 ἔδνα 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.

$9\frac{1}{4} \times 4\frac{1}{4}$ 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 παλαιαί, 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.

[Μέλας] Σαραπίωνι καὶ Σιλβανῶ
 [.] χ]αίρειν. ἀπέστιλα ὑμῖν

- [διὰ τοῦ ν]εκροτάφου τὸ σῶμα τοῦ
 [ἀδελφοῦ] Φιβίωνος, καὶ ἐπλήρωσα
 5 [αὐ]τὸν [το]ῦς μισθοὺς τῆς παρακομι-
 δῆς τοῦ σώματος ὄντας ἐν δραχμαῖς
 τριακοσίαις τεσσαράκοντα παλαιοῦ
 νομίσματος, καὶ θαυμάζω πάνυ
 [ὅτι] ἀλόγως ἀπέστητε μὴ ἄραντες
 10 [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, ἀλλὰ
 σ[υ]νλέξαντες ὅσα εἶχεν καὶ οὕτως
 ἀπέστητε. καὶ ἐκ τούτου ἔμαθον
 ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλθατε
 ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ.
 15 φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοι-
 μάσαι. ἔστι δὲ τὰ ἀναλώματα
 τιμ(ῆ) φαρμάκου παλ(αιαί) (δραχμαί) ξ,
 τιμ(ῆ) οἴνου τῇ πρώτῃ
 ἡμέρᾳ χά(ε)ς β παλ(αιαί) (δραχμαί) λβ,
 20 [ὑπ(έρ)] δαπάνης ἐν ψω-
 μίοις καὶ προσφαγίοις (δραχμαί) ις,
 [τ]ῷ νεκροτάφῳ εἰς τὸ ὄρος
 με[τ]ὰ τὸν γεγραμμένον
 μισθόν, χα(ῦν) ἕνα (δραχμαί) κ,
 25 ἐλαίου χά(ε)ς β (δραχμαί) ιβ,
 κρ[ι]θῆς (ἀρτάβη) α (δραχμαί) κ,
 τιμ(ῆ) σινδόνης (δραχμαί) κ,
 καὶ μισθοῦ ὡς πρόκ(εῖται) (δραχμαί) τμ,
 / ἐπὶ τοῦ λ[όγο]ν τῆς
 30 ὄλης δα[πά]νης παλαιοῦ
 νομίσματος δραχμαί
 πεντακόσiai εἴκοσι,
 γί(νεται) δ φκ.
 [π]ᾶν οὖν ποιήσετε ὑπηρετήσαι τὸν
 35 μέλλοντα ἐνεγκ[εῖ]ν τὸ σῶμα

ἐν ψωμίοις καὶ [οἶ]γαρίῳ καὶ ἐλαίῳ
καὶ ὅσα δυνατὸν ὑ[μί]ν ἐστὶν ἵνα μαρ-
τυρήσῃ μοι. μη[δ]έν δὲ δωλῆτε

At right angles along the left edge of the papyrus

]ων . . [.] μένων ἐν ἀργυρί[ῳ] διὰ τὸ ἐμὲ μ . . [.] ἐν . [
40]εδ . [.]π . [. . .]καὶ [. . .]τα . [.] . . . Παχῶν κη
]πι ὑμᾶς ἐ[.] ἐρρῶσθ[αι ὑμᾶς εὐχομαι.

On the *verso*

Σαρ]απί[ωνι] καὶ
Σι]λβανῶ ἀδελφοῖς  Μέλας χι().
Φιβίωνος

24. 1. χσ(ὺς) εἰς. 37. οσα corr. 38. 1. δηλώτε.

1. Μέλας: cf. line 42.

5. There seems to be a mixture of two constructions with ἐπλήρωσα.

22. εἰς τὸ ὄρος: after transporting the body, for which he was to receive 340 dr. (see lines 5-7), the νεκροτάφος was to have a chous of wine for taking it up to the desert to bury it.

41. The traces of letters before ὑμᾶς are inconsistent with ἀσπάζεται or ἐρρῶσθαι.

LXXVIII. 307 A.D. *From the Great Oasis. Brit. Mus.*
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 *πρυτανεύς*, 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.

- Σατρίῳ Ἀρριανῶ τῷ δι[καιο]τάτῳ ἡγεμόνι παρὰ
 Σύρου Πετεχῶντος νεω[τέρου] ἔξωπυλίτου ἀπὸ τοπαρχί-
 as Κύσεως τῆς Ἰβιτῶν π[όλεως]. εἰσαγόμενῃ ἐμαυτῷ γυ-
 ναῖκα [δ]μόφυλον Τσεκ[. . . ἐλ]ευθέραν ἐξ ἔλευθέρων
 5 γονέων, ἐξ ἧς καὶ πεπαι[δοποίη]μαι. ἐπεὶ οὖν Τάβης θυγά-
 τηρ Ἀμμωνίας ἔξωπυλίτου καὶ . . . is Λαλωὶ ὁ ταύτης ἀνὴρ
 ἅμα Ψενήσει καὶ Στρά[τωνι υἱοῖ]ς αὐτῶν ἔργον ἀνάξι-
 ον τῆ[s] ἄπασι πρυτανε[ῦσι] παιδείας ἴδιον δὲ τῆς ἀπο-
 νοία[s] αὐτῶν ἐνεαυ[ίευσαν], καὶ τ[οὺς] προκειμένους σύμ-
 10 βίον [τ]ε καὶ παῖδας ε[. . . εἰς τ]ῆν ἑαυτῶν ἐσ[τ]ίαν
 καθ' εἶρξαν, δούλιον γένος? ἐλευ[θέρους] προσάπτον-
 τες, ὧν ἅπαν μὲν [πέφυκεν ἐλ]εύθερον ἐλεύθεροι
 δὲ νῦν περίεσι συγγε[νεῖς] ἀ[δελφοί], ἐμὲ δὲ ὅτι ἀντ'εἶ-
 πον συλλάβονται, ἀ[ναξίαι]ς πληγαῖς ἠκίσαντο,
 15 ἀναγκαίως περὶ πολλοῦ τὴν ὀρμὴν ποιούμενος
 πρὸς τὸν σὸν μεγαλεί[ον], ἡγε[μῶν] δέσποτα, τάδε μαρ-
 τύρομαι, διαπεμφθῆ[σθαι] τῷ σῷ μεγαλείῳ διὰ τοῦ
 . . . [. . .] υἱοῦ τοῦ καὶ ἐπι[τυχόντ]ος τοῦ βοηθοῦ αὐτοῦ
 ἐμ[οῖ] ὑ[π'] αὐτῶν αἰκίζ[ομένῳ] καὶ τυπτόμένῳ, καὶ ἀξιώ
 20 [. . . .]πι προειρημέν[ους μ]ου παῖδας τῆς παρανό-
 [μου φυλα]κῆς ἀνεθῆνα[ι, τοὺς] δὲ ἀντιδίκους ἐφ' ἱκανοῖς
 [.]ατίζοντα[ς] δύναμαι πρὸς
 [.] αὐτοὺς θλειβομένους
 [.]γ χρησαν[.]ης ἐπὶ τοῦ ἀχράντου σου
 25 [δικαστη]ρίου κρισ[.]η τὴν καταφυγὴν ποι-
 [ούμενος] ἀ[ποδείξω] [.]αντίας τὴν τε κατ' ἐμοῦ
 [.] καὶ τοῦ γεν[.]γ' παράνομον ἄνδρα
 [.]ον. εὐτύχει.
 [(Ἔτους) ιε] καὶ (ἔτους) γ' καὶ [(ἔτους) β τ]ῶν κυρίων ἡμῶν
 30 [Μαξιμι]ανοῦ καὶ Σεου[ήρου Σ]εβαστῶν καὶ

[Μαξιμι]νοῦ καὶ Κ[ωνσταντ]ίου τῶν
 [ἐπιφαν]εστάτων Καί[σάρων] Φαμενώθ.
 [Σύρος] Πετεχῶν[τος ν]εωτέρου ἐξωπυ-
 [λίτης δ] προκείμ[ενος ἐ]πιδέδωκα. ἔγραψα
 35 [ὑπὲρ] αὐτοῦ γράμ[ματα] μὴ εἰδότος Αὐρήλιος
 [. . . .]ειος ὁ κα[ὶ]ε.

3. ἰβειτων Pap. 16. 1. τὸ . . . ἡγεμόν. 26. κατ' Pap.; cf. 11. καθ' εἰρξαν,
 13. αὐτ' εἶπον.

3. Cf. note on lxxii. 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 ἀπόνοια cf. *Gr. Pap.* I. liiii. 11), and disgraced the whole order of πρυτανεῖς. For πρυτανεὺς cf. B. U. 8. col. 2. 3, 5; *Corp. Pap. Rain.* i. 20. 2.

10. Perhaps ε[ὐθύς].

16. ἡγε]μών: a participle would perhaps be more suitable, but δρ]μῶν is hardly possible with ὁρμήν in the previous line. ἡ]μῶν would be weak, and η would scarcely fill the lacuna.

18. Unless a word has dropped out between τοῦ and καί, which is hardly likely, only one person can be meant in this line, even if ἐπι[. . . .]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 δεσπότες mentioned in col. 1. 5 and col. 2. 6 are probably Diocletian and Maximian.

Col. 1.

[Οὐαλερίῳ κα]ταλογιστῇ Ἀρσι(νοίτου)
 [παρὰ Αὐρηλίου] Σαραπίωνος Σουχάμμωνος μη(τρὸς) Ἀντωνία[s]
 [ἀπὸ ἀμφόδου] Εἰεράς Πύλης Ὀρθούφου οἰκοῦντος
 [ἐν οἰκίᾳ] Ε[ύ]στοχίου. ὁμολογῶ ὁμνὺς τὴν τῶν
 5 [δεσ]ποτῶν ἡμῶν Αὐτοκρατόρων Σεβαστῶν τύχην
 [ἐ]κουσίως καὶ αὐθερέτως ἐγγυᾶσθαι Αὐρήλιον Ἀνουβᾶ
 . . . [. . .]s [ἀπὸ ἀ]μφόδου Μωήρεως μονῆς
 [καὶ ἐμ]φανίας, ὧν καὶ παραστήσω ὁπόταν ἐπιζη-
 [τ]ῆται. εἰ δὲ μὴ παριστῶ, ἐ[γὼ] ὁ αὐτὸς ὑπεύθυνος
 10 [ἔ]σομαι τοῖς πρὸς αὐτὸν [ζη]τουμένοις, καὶ ἐπερωτηθεῖς
 [ᾠ]μολόγησα. 2nd hand. Αὐρήλιος Σαρ[απί]ων ἐνεγυησάμ[η]ν.
 [.]δ[. . .]ατιων ἔγρ[αψα] ὑπὲρ αὐτοῦ γρ[άμματα] μὴ [εἰδ]ότος.)

Col. 2.

3rd hand.

Οὐαλερίῳ καταλογιστῇ Ἀρσι(νοίτου)
 παρὰ Αὐρηλίου Κιπαναμου . [.]
 νιου μη(τρὸς) Ἰσιδώρα[s] ἀπὸ [ἀμ]φ[ό]δο[υ]
 Χηνοβοσκίων . . . [. . .]νατοκ . . .
 5 Ἀμειλαρίου. ὁμ[ολο]γῶ ὁμνὺς
 τὴν τῶν δεσποτῶν ἡμῶν
 Αὐτοκρατόρων Σεβαστῶν τύχην
 ἐκουσίως καὶ αὐθερέτως ἐγγυᾶσθαι
 Αὐρηλί[αν] Α[. . .]εαν γενο[μ]ένην
 10 γυναῖ[κα]

Col. 1. 3. 1. Ἰεράς. 6. 1. αὐθαιρέτως, so in col. 2. 8. 7. 1. μονῆς . . . ὄν.

3. Ὀρθούφου: it is not clear on what this name depends; if on Σουχάμμωνος 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.

LXXX. 402 A.D. *From Hermopolis. Brit. Mus. Pap.*DCCXIX. $11\frac{1}{2} \times 7\frac{1}{2}$ in.

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, lxxxix, and lxxxix (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.

Μετὰ τὴν ὑπατείαν Φλαυίων

Οὐνκεντί[ο]ν καὶ Φραουιοτᾶ τῶν

λαμπροτάτων Μεσορῆ κα.

Αὐρήλιοι Βίκτωρ Σευήρου καὶ Κόλλουθος

5 Μεσουήριος, ἀμ[φ]ότεροι ἀπὸ Ἀντινόου

πόλεως τῆς λαμπροτάτης κεφαλαιωτά-

του ἡγεμονικοῦ πολυκώπου τοῦ

ὑπὸ Ἀπ[ί]ωνα ἀρχικυβερνήτην

Αὐρηλίῳ Σινού[θ]ῃ Βίκτορος ἀπὸ Ἑρμοῦ

10 πόλεως καταμένοντι ἐν Πανδὸς πόλ(ει)

ἐρέτῃ τοῦ αὐτοῦ πολυκώπου χαίρειν.

δέδωκας κατὰ τὴν συνθήειαν τοῦ σοῦ

πατρὸς τοὺς συμπ[ε]φωνημέν[ο]υς μισθοὺς

ὑπὲρ ἰδίας σου κεφαλῆς κανόνος τῆς

- 15 πεντεκαιδεκάτης ἰνδικτίονος χωροῦντας
 εἰς ναυστιλείαν τοῦ πολυκώπου τῷ τὴν
 ἀντὶ σοῦ χώραν ἀποπληροῦντι, καὶ διὰ
 τοῦτο ταύτην τὴν ἀποχὴν ἐξεδόμεθά σοι
 εἰς ἀσφάλειαν κυρίαν καὶ βεβαίαν καὶ ἔπερ(ωτηθέντες)
 20 ὠμολογήσαμεν). Αὐρήλιος Βίκτωρ Σειήρου
 ἐξέδωκα τὴν ἀποχὴν ὡς πρόκ(εῖται).
 Αὐρήλιος Κόλλουθος Μεσουήρις ὁ προκείμενος
 ἐξέδωκα τὴν ἀποχὴν ὡς πρόκ(εῖται).

On the *verso*

ἀποχὴ Κολλούθου καὶ Οὐίكتورος κεφαλαιωτάτου πολυκώπου ἡγε-
 μονικῆς.

16. l. ναυτιλίαν. 22. β erased after αὐρηλιος. l. Μεσουήριος.

14. κανόνος: κανών is the name applied by the jurists to a contribution for public purposes, cf. note on xcν. 2.

LXXXI. 403 A. D. *From Hermopolis. Brit. Mus. Pap.*
 DCCXX. 10 × 6½ 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
 Ἀρκαδίου καὶ Ὀνωρίου τῶν αἰωνίων Αὐγούστων

Παῦνι α.

- Αὐρήλιοι Βίκτωρ Σειήρου καὶ Κόλλουθος
 5 Μεσουήρις ἀμφοτέρω ἀ[π]ὸ Ἀντινόου
 πόλεως τῆς λαμπροτάτης κεφαλαιωτάτου
 ἡγεμονικῆς πολυκώπου τοῦ ὑπὸ
 Ἀπίωνα ἀρ[χι]κυβερνήτην Αὐρηλίω
 Σεινούθη [Βίκ]τορος ἀπὸ Ἐρμού πόλεως
 10 καταμένο[ντι] ἐν Πανδ[σ] πόλει ἐρέτη τοῦ
 αὐτοῦ πολυκ[ώ]που χαίρ[ει]ν. δέδωκας

κατὰ τὴν συ[ν]ήθειαν τοῦ σοῦ πατρὸς
 [τ]οῦς συμπ[εφ]ωνη[μέν]ους μι[σ]θοῦς
 ὑπὲρ ἰδ[ί]ας σου [κεφ]αλῆς [κανόν]ος τῆς παρελθού-
 15 σης π[ρ]ώτης] ἰνδικτίονος] χωρ[ο]ῦντας
 εἰς να[υστιλε]ίαν τ[οῦ αὐτοῦ] πωλ[υ]κώπου
 τῷ τῆ[ν ἀντὶ] σοῦ χ[ώ]ραν ἀπ[ο]πληροῦντι,
 καὶ διὰ τ[οῦτο] τ[αὐτήν] τ[ῆν ἀπ]οχῆν ἐξεδό[μ]εθά
 σοι εἰς ἀσφ[ά]λειαν [κυρ]ίαν καὶ βεβαία[ν],
 20 καὶ ἐπ[ε]ρωθηέντες ὡ[μολ]ογήσαμεν. [Αὐρ]ήλιος Βίκτωρ [Σε]νήρ-
 ου ἐξέδωκα τῆ[ν ἀπ]οχῆν ὡς πρ[ό]κειται.
 Αὐρ[ή]λιος Κόλλουθος Με[σ]σοῦήρις ὁ π[ρ]οκείμενος ἐξ[έ]δω-
 [κα τὴν ἀποχῆ]ν ὡς πρόκειται.

On the verso

ἀποχῆ Κολλούθου καὶ Οὐίκτορος κεφαλαιωτ(ά)του πολυκώπου ἡ[γε]-
 μονικῷ.

16. l. ναυτιλίαν : . . πολυκώπου. 22. l. Μεσοῦήριος.

1. The consuls for 403 were Theodosius II and Rumoridus: see lxxxī (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 lxxxvii. 5. On the other hand, the latest date for the commencement of an indiction is after Epeiph 1 (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 indications can be explained by the generally received theory that they depended on the rise of the Nile, in spite of the Vienna fragment (Wessely, *Mith. aus der Samml. Pap. Erz. Rain*, I. 27), in which Νείλου ἰνδικτίονος 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, *Mith.* 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 indications 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.

LXXXI (a). 403 A.D. From Hermopolis. Brit. Mus. Pap.
DCXXI. 11 x 6¼ in.

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.

Ἀύρηλιος Ἀπίων Παησίου ἀπὸ Ἀντινίου
 πόλεως κυ[βε]ρνήτης πλοίου πολυκώπου ἐξ-
 υπηρετοῦν[τ]ος τῇ τάξει ἡγεμονίας Θεβαίδος
 Ἀύρηλίῳ Σεννούθῃ Βίκτορος ἀπὸ Ἑρμοῦ πόλεως
 5 ἐρέτη ἐπὶ τοῦ [π]λοίου πολ(υκώπου) χαίρειν. ἔσχον παρὰ σοῦ
 καὶ πεπλήρω[μ]αι τῶν μισθῶν τῶν κατὰ συν-
 ήθειαν δι[δο]μένων εἰς τὸ αὐτὸ πολύκωπον
 ὑπὲρ τῆς παρούσης δευτέρας ἰνδικτίονος,
 καὶ οὐδένα λ[ό]γον ἔχω πρὸς σὲ περὶ τούτου,
 10 καὶ ἐξέδωκά σοι ταύτην τὴν ἀποχὴν πρὸς
 ἀσφάλειαν ἐφ' ὑπογραφῆς μου, καὶ ἐπερω-
 τηθεὶς ὡμολόγησα.
 ὑπατείας τοῦ δεσπότη ἡμῶν Θεοδοσίου
 τοῦ γ[εν]ν[αι]ο[τά]του καὶ Ρωμορρότου τ[οῦ] μεγαλ-
 15 οπρεπεστάτου Φαῶφι κθ.

2nd hand.

Ἀύρηλιος Ἀπίων Παησίου [ὁ προ]κείμενος
 ἐξέδωκά σοι ἀποχὴν [ταύτην] ὥς
 πρόκειται.

1st hand.

Μέλας Φ . . . [. .] . [. .]

The writing on the *verso* (cf. e. g. lxxxii. 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 (l. 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.

LXXXII. *About 400 A.D. From Hermopolis. Brit. Mus.*
Pap. DCXXII. 11 x 7½ in.

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 lxxxii (a) Senouthes is found paying for a substitute.

Κυρίῳ μου [ἀδ]ελφῶ Βίκτωρι καὶ Μαξίμῳ καὶ

Βίκτωρι ἐτέρῳ καὶ Θεωνᾷ Βίκτωρ Κολλούθου

κεφαλαιοτάτου ἡγεμονικοῦ πολυκώπου

[τ]οῦ ὑπὸ Ἀπιώνιος ἀρχικυβερνήτου χαίρειν.

5 οὐ καλῶς ἐποιήσατε οὔτε ἀκίνδυνον ὑμῖν ἦν
κατασχόντες τὸν ἡμέτερον ἐρέτην Σεννούθην
ἐκ πατρὸς Β[ι]κτορος Ἐρμποπολείτην λειτουργίας
ἐνεκα οὐ προσηκούσης αὐτῶ. τοῦ γὰρ πατρὸς αὐτοῦ

λειτουργούντος ἐκ πολλοῦ χρόνου εἰς τὸ αὐτὸ
 10 πολύκωπον καὶ μισθοὺς χορηγούντος ὑπὲρ ἰδίας
 κεφαλῆς καὶ συντελούντος ἡμῖν ἐκ πατρῶας αὐτο[ῦ]
 διαδοχῆς, ὑπάρχει ἡμῖν ἐρέτην τοῦ αὐτοῦ πολυκώπου
 ὁ κατασχεθεὶς παρ' ὑμῶν. ὅθεν εἰδότες τὸ γεγονὸς
 ἄτοπον, σπουδάσατε τοῦτον ἀπολύσαι καὶ φυλάττειν
 15 τῇ τηλικούτῃ ἀρχοντικῇ ὑπηρεσίᾳ, εἴ γε βούλεσθε
 ἔχθραν μεγάλην περιγράψαι. εἰ δὲ οὖν ἐπιμένητε
 τῇ αὐτῇ ἐπηρίᾳ, μεταγνῶναι ἔχετε ὥστε καὶ
 ἀγανακτῆσεως δικαστικῆς πειραθῆναι, οὐδὲν δὲ
 ἦττον καὶ ζημίας ὑφίστασθαι. βούλεσθε οὖν τὸν
 20 κατασχεθέντα πάσης ἐπηρίας ἀπαλλάξαι, εἰδότες
 τὴν ἀκαλουθίαν· πεισθέντων γὰρ ὑμῶν τούτοις
 ἡμῶν τοῖς γράμμασιν, νομίζομεν ὅτι δυνάμεθα
 [. . . .]οι χρησιμεύειν ὑμῖν ἐν τῇ τάξει εἰς ὃ ἐὰν
 [βουλη]θῆτε ἐπὶ τόπων. ἐρρῶσθαι ὑμᾶς
 25 εὐχομαι πολλοῖς
 χρόνοις.
 ἐρρῶσθαι ὑμᾶς
 εὐχομαι πολλοῖς
 χρόνοις.

On the verso

30 ἀπόδ(ος) Βίκτορι καὶ Μαξίμῳ καὶ Βίκτορι ἐτέρῳ καὶ Θεωνᾷ

 καὶ Βίκτορος καὶ Κολλούθου κεφαλαιω(άτων).

4. l. Ἀπίωνος. 6. ἐρετην corr. from αἰρετην; so in 12. 12. l. ἐρέτης.
 15. l. τηλικαύτη. 16. γαρ is erased between εἰ and δε. 17. l. ἐπηρεία, so in 20.
 21. l. ἀκαλουθίαν.

14. φυλάττειν κ.τ.λ.: i. e. 'reserve him for the state galley.'

23. τάξει: cf. lxxxī (a) 3 τῇ 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). 6½ × 5 in.

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

+ Λό(γος) καρ(πῶν) γγ' ἐπὶ κώμης Ταλί τοὺς ἐκέισε [καρ(πούς),
 (καὶ) ἐν ἐποικίῳ Ἐλευσίνας τοὺς ἐκέισε καρ(πούς). Λό(γος) ἐνοικίων·
 ἐπ' ἀμφόδου Ἀλυπίου ἐν παλαιῇ οἰκίᾳ τὰ ἐκέισε ἐνοίκια,
 (καὶ) ἐν ἐποικίῳ Βέβρυχος ἐν τῇ μεγάλῃ οἰκίᾳ τὰ ἐκέισε
 5 ἐνοίκια σὺν τῆς ἐκέισε ἐπαύλεως, (καὶ) ἐν Πτολαιμαείδος
 Ὀρμον ἄρουρε δεκάπεντε, ὅ ἰε : τοὺς αὐτῶν καρ(πούς)
 (καὶ) οἰκίας τὰ ἐκέισε ἐνοίκια, (καὶ) διὰ κληρονομίας)
 Ἀκῶου στρατιώτου Παθ() : πολί(τ)ου.

2, 4, 5. &c. S Pap. 1. Ἐλευσίνος. 5. 1. τῇ . . . ἐπαύλει, and Πτολεμαίδος.
 6. 1. ἄρουραι. 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 κώμης a small ν followed by a χ seems to have been written.

γγ' : sc. ἰνδικτίονος?

Ταλί : 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).

τοὺς ἐκέισε : the construction is irregular ; a nominative, ἄρουρε, 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). 7¾ × 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.

<p>+ Ἴδς τὸν εἶδιον πατέραν φωνεύσας καὶ τοὺς νόμους φοβη- θεῖς ἔφυγεν εἰς ἔρη- 5 μίαν : καὶ διὰ τῶν ὀ- ρέων παρερχόμενος ἐδιόκαιτο ὑπὸ λέ- ωντος : καὶ διῶκό- μενος ὑπὸ τοῦ λέ- 10 ω[ντος] ἄνηλθεν εἰς πεν . [. . . .] ηυρων</p>	<p>δράκο|ντ[α] . . μενο|ς ἐπὶ τὸ δέ- δρον | καὶ δηνά- 15 μεν[ο]ς ἄνελθειν] δράκοντα] ατ . [.]θε κ[. . . .]ον . ο[ύ] λ- ανθάνι θεόν. 20 αἰὶ τὸν θεῖον τοὺς κακοὺς πρὸς τῆ- ν δέκην. +</p>
---	---

1. l. ἴδιον. 2. l. πατέρα φωνεύσας. 7. l. ἐδιώκειτο. The o of *υπο* is written above the π.
7, 8. l. λέοντος. κ of *διώκομενος* corr. from τ. 9. l. λέοντος.
13. l. δένδρον. 14. l. θυνάμενος. οὐ seems to have been omitted after καί.
19. l. λανθάνει. 20. l. τό. 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 ἄγει was left out after αἰὶ owing to the homoioteleuton.

22. The inch of blank space after this line has been filled up in schoolboy fashion with horizontal strokes.

LXXXV. 535 A.D. *From the Fayoum. Brit. Mus. Pap.*

DCXXIV. $2\frac{1}{2} \times 4\frac{1}{2}$ in.

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

+ Μετὰ τὴν ὑπατίαν Φλ(αοίου) Βελισαρίου τοῦ λ[αμπρ(οτάτου)
Παυνι κς τέλει τῆς ἰδ' ἰνδ(ικτίονος) ἐν Ἀρ(σινόῃ).

2nd hand.

Ἀυρηλία Μαν'νοῦς θυγάτηρ Πούσι χωρὶς κ[υρίου]
ἀνδρὸς χρηματίζουσα [ἀπὸ] τῆς Ἀρσινοει[τῶν

5 πόλεως ἀπὸ ἀμφόδ[ου]

.

LXXXVI. 595 A.D. *From Hermopolis. Brit. Mus. Pap.*
 DCXXV. $4\frac{3}{4} \times 4\frac{1}{4}$ in.

Acknowledgement of a loan of $6\frac{1}{4}$ 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 ὀνόματι τοῦ κυρίου καὶ δεσπότης Ἰησοῦ
 Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, +
 βασιλείας τοῦ θειοτάτου ἡμῶν δεσπότης¹
 Φλανίου Μαυρικίου Τιβερίου τοῦ αἰωνίου Ἀγούστου
 5 καὶ Ἀυτοκράτορος ἔτους τεσσαρεσκαιδεκάτου
 Χοῖακ ἑνεακαιδεκάτη πεντεκαιδεκάτης Ἰνδικτίονος).
 + κύρω τῷ θεοφειλεστάτῳ πρεσβυτέρῳ
 καὶ αὐθέντῃ στιπουργῷ υἱῷ τοῦ τῆς
 μακαρίας μνήμης Βίκτορος ἀπὸ τῆς
 10 Ἑρμουπολιτῶν + Ἀυρήλιος Φοιβάμμων
 υἱὸς Ἰωάννου ἐκ μητρὸς Τρωβλακοτῆ
 γεωργὸς ἀπὸ ἐποικείου Τουνκήρκεως
 τοῦ Ἑρμουπολίτου νομοῦ μετὰ ἐγγυετοῦ τοῦ καὶ
 ἐγγεομένου καὶ ἀποδεχομένου με εἰς τὴν
 15 ἀπόδοσιν τοῦ ἐξῆς δηλοθησομένου
 χρέους ἰδίου αὐτοῦ κινδύνῳ καὶ πόρῳ
 τῆς αὐτοῦ παντοίας ὑποστάσεως
 Σενουθίου τοῦ εὐλαβεστάτου πρεσβυτέρου
 καὶ γεωργοῦ υἱοῦ Ἀρῶν ἐκ μητρὸς Δευρέτ,
 20 καὶ αὐτοῦ γεωργοῦ [ἀπὸ τοῦ αὐτοῦ ἐποικίου

On the *verso*

+ χρ(έος) σί(ου) (άρταβῶν) 5'' (τετάρτου) κ() γενόμε(νον) εἰς
Φοιβ[άμμουνα

7. l. θεοφιλεστάτῳ. 12. l. ἐποικίου. 13. l. ἐγγυητοῦ. 14. l. ἐγγυομένου.
15. l. δηλωθησομένου. 16. l. ἰδίῳ. 21. $\frac{5}{6}$ 5'' d' Pap. In the sign for artaba
the o 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, *Recueil 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 Νείλου ἰνδικτίονος (Wessely, *Mith.* 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. lxxxxvi), 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 φόλλεις 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.

- + Ἐν ὀνόματι τοῦ κυρίου [κ]αὶ δεσπότου Ἰησοῦ
 Χριστοῦ τοῦ θεοῦ καὶ σω[τ]ήρως ἡμῶν,
 βασιλείας τοῦ θειοτάτου [ἡ]μῶν δεσπότου
 Φλ(αουίου) Μαυρικίου Τιβερίου τοῦ αἰωνίου Αὐγούστου
 5 Αὐτοκράτορος ἔτους εἰκοστοῦ Παχῶν εἰκάς ὀγδὴ
 ἀρχ(ῆ) ἕκτης Ἰνδικτίονος, ἐν Ἐρμού πόλει τῆς Θηβαίδος. +
 Αὐρήλιοι Ἰωάννης υἱὸς Φοιβάμμοнос ἐκ
 μητρὸς Στεφαν[ῶ]τος καὶ Μηνᾶ καὶ Ψᾶ
 οἱ ἐμοὶ υἱοὶ κογχίσται ἀπὸ τῆς Ἐρμουπολιτῶν
 10 + κύρω τῷ θεοφιλεστάτῳ πρεσβυτέρῳ καὶ αὐθέντῃ
 στιππουργῷ υἱῷ Βίκτο[ρ]ος ἀπὸ τῆς αὐτῆς
 πόλεως χαίρειν. ὁμολογοῦμεν ἀδιαιρέτως
 ἐσχηκέναι καὶ δεδέχθαι παρ' αὐτῆς λόγῳ
 προχρείας τῆς ἡμῶν κογχιστικῆς
 15 τέχνης χρυσοῦ νομισμά[τ]ια πέντε παρὰ
 κεράτια ἕξ ἕκαστον ζυγῷ Ἐρμού πόλεως,
 γί(νεται) χρ ὦ ε π κερ λ, ἐφ' ῶ ἡμᾶς παραμεῖναι
 σοὶ καὶ προσεδρεῦσαι τῷ σ[οῦ] ἐργαστηρίῳ
 καὶ ἐργάσασθαι σοὶ εἰς τὴν ἡμῶν κογχιστικ(ῆν)
 20 τέχνην ἐπὶ τοῦ ἔργου τῆς παρουσίας ἕκτης Ἰνδικτίονος)
 ἀπὸ κατάρξεως τῆς τέχνης μέχρι καταλύσεως
 αὐτῆς, καὶ κογχίσαι σοὶ ἀπὸ δεσμιῶν διακοσίῳ
 εἴκοσι πέντε ὑπὲρ ἑκάστου νομισματίου
 ἐνὸς παρὰ κεράτια ἕξ, ἡμῶν μέντοι γε
 25 παρεξομένων τὰ τούτων ἐργ[.]τια χωρὶς τινὸς
 ὑπερθέσεως καὶ ἀντιλογίας καὶ κρι[σ]ῆως καὶ δίκης,
 καὶ μὴ δύνασθαι ἡμᾶς ἀποστῆναι τοῦ ἐργαζομένου
 σοὶ ἄχρι καταλύσεως τῆς σῆς τέχνης· εἰ δὲ τοῦτο
 ποιήσομεν παρέξομεν λόγῳ καταδίκης
 30 τοῦ νομίματος ἐνὸς παρὰ κεράτια ἕξ κεράτια
 ἕξ πρὸς τῇ ἀποδόσει τῆς αὐτῆς προχρείας,

λαμβάνοντες μέντοι γε παρὰ σοῦ ἡμέραν μίαν
 καθ' ἑβδομάδα ἀπὸ φόλλεων δύο ἐκάστου
 δεσμιτίου, κινδύνῳ ἡμῶν καὶ πόρῳ τῆς
 35 ἡμῶν παντοίας ὑποστάσεως. τὸ παρὸν γραμματεῖον
 κύριον καὶ βέβαιον καὶ ἐπερωτηθέντες ὠμολογῆσαμεν).
 2nd hand.

+ Αὐρήλιοι Ἰωάννης Φοιβάμμωνος καὶ Μηνᾶ
 καὶ Ψᾶ οἱ ἐμοὶ υἱοὶ οἱ προκ(είμενοι) ἐθέμεθα τοῦτο
 τὸ γραμματεῖον ὡς πρόκ(εῖται). + Αὐρήλιος Ἰωάννης Θεοδᾶρου
 40 ἀπὸ Ἑρμοῦ (πόλεως) ἀξι(ωθεὶς) ἔγραψα ὑπὲρ αὐτῶν γράμμ(ατα)
 μὴ εἰδόντων.

3rd hand.

+ Κόλλουθος Βίκτορος σὺν θεῶ
 [. ὡς πρόκ(εῖται) ?] [

On the verso

+ χ() π[ρ]οχρ(είας) τ ἰνδ(ικτίονος) χρ(υσοῦ) νο(μισμάτια) ε
 π(αρὰ) κ(εράτια) λ γενομέ(νης) ὑ(πὲρ) Ἰωάννου Φοιβάμμω-
 νος καὶ Μηνᾶ κ[αὶ] Ψᾶ
 ἀπὸ Ἑρμοῦ π(όλεως).

1. Ἰησοῦ Pap. 7. Ἰωαννης Pap.; so in 37 and 39. 32. 1. ἡμέρα μᾶ.

5. Παχῶν εἰκὰς ὀγδόη ἀρχ(ῆ): cf. note on lxxxii. 14.

13. αὐτῆς: equivalent to σοῦ, although no substantive such as μεγαλοπρέπεια has preceded. Cf. B. U. 314. 12.

21. ἀπὸ κατάρξεως κ.τ.λ.: i. e. uninterruptedly; cf. l. 27 ff.

34. κινδύνῳ ἡμῶν κ.τ.λ. is to be taken with παρέξομεν . . . προχρείας, line 29 ff., the sentence λαμβάνοντες . . . δεσμιτίου being parenthetical.

LXXXVIII. 602 A. D. From the Fayoum. Brit. Mus. Pap.
 DCXXVI. 5 × 3½ in.

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
 δεσπ(ότου) Ἰησοῦ Χριστοῦ τοῦ Θεοῦ καὶ

σωτήρ(ος) ἡμῶν, βασιλείας τοῦ
 ἡμῶν δεσπ(ότου) Φλ(αουίου) Μαυρικίου
 5 Τιβερίου τοῦ αἰων(ίου) Αὐγούστου
 ἔτους κα Χοίακ κδ 5 ἰν(δικτίονος) ἐν Ἀρ(σινόῃ).
 Αὐρήλιος Ἰωάννης υἱὸς
 Παύλου ἀπὸ κώμης Φιλοξένου
 τοῦ Ἀρσινοΐτου νομοῦ τῷ αἰδε-
 10 σίμῳ Ἰωάννῃ τῷ πραγμα(τικῷ)
 πιστικῷ ἀποθήκης ἁγίου
 Σέργιου ἐμπόρου μένοντι ἐν
 ἐνταῦθα τῷ Ἀρσινοΐτῃ χ(αίρειν).
 ὁμολογῶ ἐσχηκέναι ὀμοῦ
 15 καὶ νῦν παρὰ σοῦ διὰ χειρὸς
 [.]·κον[.]

On the verso

χρ(έος) Ἰωάννου υἱοῦ Παύλου κ[

7. Ἰωαννης Pap. ; so in 10.

11. ἁγίου Σεργίου : ἁγίου must here be either a mere title of respect or equivalent to τοῦ ἐν ἁγίοις. ἐμπόρου might be a mistake for ἐμπόρφ; but ἁγίου 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). $3\frac{3}{4} \times 11\frac{3}{4}$ 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 εὐδοκίμῳ ἀδελφῷ Ἰωάννῃ Ἀκινδύνου αἰδεσίμῳ
 νοταρίῳ ἀπὸ τῆς Ἀπολλωνοπολιτῶν :

π(αρά) Φλ(αούιου) Ψενσοηρίου Ἄνουβίωνος στ(ρατηλάτου) ἀπὸ
τῆς αὐτῆς πόλ(εως). ὁμολογῶ ὀφείλειν καὶ χρεωστῆν τῇ
σῆ ἀδελφότητι

ἀποκρότως ὑπὲρ ἀνακομιδῆς τοῦ προτέρου μου γραμματίου
χρυσοῦ νομισμάτιον ἐν παρὰ κεράτια δύο τῶ σῶ

σταθμῶ, γίνεταί) χρ ὦ α π κερ β: καὶ τοῦτο ἐτοίμως ἔχω
σὺν θεῶ παρασχῆν τῇ σῆ ἀδελφότητι ὅποτεν βουληθείη
5 μετὰ τῶν νομίμων ἑκατοστιαίων τόκων ἄχρι ἀποδόσεως καὶ
συμπληρώσεως τοῦ αὐτοῦ ἐνδς νομισματίου,

καὶ εἰς ἀσφάλειαν τῆς σῆς ἀδελφ(ότητος) πεποιήμαι αὐτῇ τοῦτο
τὸ ἀσφαλὲς καὶ ἔστιν μου ὀλόγραφον χειρὶ ἐμῇ. ἀπέλυσσα
ὡς πρόκ(εῖται). Φλ(αούιος) Ψενσοήρις στ(ρατηλάτης) ὁ προγε-
γραμμ(ένος), στοιχεῖ μοι τὸ ἀσφαλὲς τοῦ προγεγραμμ(ένου)
ἐνδς νομισματίου

παρὰ κεράτια δύο, καὶ τοῦτο ἀποδώσω μετὰ τῆς παραμυθείας ὡς
πρόκ(εῖται). ἐγράφ(η) Ἐπειφ: ἰε: τετάρτης ἰνδικ(τίονος).+

On the verso

+ ἀσφαλ(ές) Ψενσοηρίου Ἄνουβίωνος στ(ρατηλάτου) χρ(υσοῦ) νο(μισ-
ματίου) α πα(ρά) κερ(άτια) β.

1. ἰωαννη Pap. : so Pap. ; cf. 4 and 8. 3. 1. γραμματείου. 7. 1. Ψενσοήριος.

3. ἀποκρότως: *prae-fracte*; cf. Epiphan I. p. 813 A (ed. Dion. Petavius); the word occurs again xc. 6.

ὑπὲρ ἀνακομιδῆς: the meaning seems to be that Psensoerius, 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). 11 $\frac{3}{4}$ × 7 in.

Autograph acknowledgement of a debt of 6 solidi less 14 $\frac{3}{4}$ carats due from Flavius Psensoerius 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.

- †. Κυρίῳ μου καὶ εὐδοκίμ(φ) ἀ[δελ]φῶ Ἰωάννη
 Ἀκινδύνου αἰδεσίμῳ νοταρ(ίῳ) ἀπὸ τῆς Ἀπολλωνο-
 πολιτῶν π(αρὰ) Φλ(αουίου) Ψενσοηρίου Ἀνουβίωνος στρ(ατηλάτου)
 ἀπὸ τῆς αὐτῆς πόλεως χαίρειν). ὁμολογῶ διὰ ταύτης μου
 5 τῆς ἐγγράφου ἀσφαλείας ὀφείλειν καὶ χρεωστεῖν
 τῇ σῆ αἰδεσιμ(ότητι) ἀποκρότως εἰς ἴδιαν μου καὶ
 ἀναγκαίαν χρεῖαν χρυσοῦ κεφαλαίῳ νομισμάτια
 δεσποτικὰ ἀπλᾶ δόκιμα τὸν ἀριθμὸν ἕξ
 ἥμισυ τέταρτον
 παρὰ κεράτια δέκα τέσσαρα τῶ σῶ σταθμῶ, γί(νεται) χρ
 ὦ 5 π κ ιδ L d,
 10 καὶ ταῦτα ἐτοίμως ἔχω σὺν θεῶ παρασχεῖν τῇ σῆ
 ἀρετῇ ὁπόταν βουληθεῖη μετὰ καὶ τῆς τούτων
 παραμυθείας, τοῦτ' ἔστιν καθ' ἕτος ἐκάστου νομισματίου
 οἴνου καθαροῦ καὶ ἀδόλου κολόβων πέντε μέτρῳ
 τοῦ εὐαγοῦς μοναστηρίου ἀββᾶ Ἀγενοῦς ἄχρι ἀποδόσεως
 15 καὶ [συμ]πληρώσεως τῶν πρ[ογ]ε[γ]ραμ[μ]ένων ἕξ
 νομισματίων χωρὶς οἰασθήποτε εὐρεσιλογίας
 καὶ ὑπερθέσεως κινδύνῳ ἐμῶ καὶ πόρῳ τῆς
 ἐμῆς ὑποστάσεως· καὶ εἰς τὴν ἀσφάλειαν πεποίημαί σοι
 τοῦτο τάσφαλές καὶ ἔστιν μου ὀλόγραφον χειρὶ ἐμῇ·
 20 ἀπέλυσα ὡς πρόκ(εῖται). Φλ(αούιος Ψενσοήρις στρ(ατηλάτης) ὁ
 προγεγραμμ(ένος),
 στοιχεῖ μοι τὸ ἀσφαλές τῶν ἕξ νομισμάτων παρὰ κερ(άτια) ἰδ
 (ἥμισυ) (τέταρτον):
 καὶ ταῦτα ἀποδώσω μετὰ τῆς παραμυθείας ὡς πρόκ(εῖται).

2nd hand.

- Κυρακὸς πρεσβ(ύτερος) καὶ προεστὼς τοῦ εὐαγοῦς
 μοναστηρίου ἀββᾶ Ἀγενοῦς μαρτυρῶ τῶ ἀσφα-
 25 λεί ἀκούσας παρὰ τοῦ θεμένου. 1st hand. δηλαδὴ

βεβαίου ὄντος τοῦ προτέρου μοῦ πιτ'τακ[ί]ου τοῦ ἐνδὸς νομίσ-
ματος·

ὁμοίως Ψενσοήρις, στοιχεῖ μοι.

+ ἐγράφη Φαῶφι // γ̄ // δ // ἴνδικ(τίονος).

On the verso

] . φου Ψενσοηρίου . . [

1. Ἰωαννη Pap. 12. τουτ' Pap. cf. 26. 20. l. Ψενσοήρις : so 27.
21. : so Pap. 23. l. Κυριακός.

6. ἀποκρότως : cf. note on lxxxix. 3.

13. κολόβων : 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). 4¼ × 12½ 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 ἀσπαζόμενος τὰ τίμια ἴχνη
τῶν ποδῶν τῆς ὑμετέρας)

πατρικῆς ἀγιοσύνης καὶ εὐχόμενος αὐτὴν ὑγιαίνειν ἐπὶ μήκιστον
χρόνον ὑπερευχομένην

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

κατάστασιν ἐπλήσθημεν χαρᾶς διότι ἡσύχως ἠύρατε καλὸν
τόπον καὶ τὴν θεραπείαν

5 ὑμῶν, καὶ οὐ παυόμεθα εὐχόμενοι νύκτα καὶ ἡμέραν ὑπὲρ τῆς
σωτηρίας ὑμῶν ἕως οὗ ὁ θεὸς

ἐνέγκῃ ὑμᾶς ἐνταῦθα καὶ αὐτοπροσώπως προσκυνήσωμεν τοὺς
πόδας ὑμῶν. καὶ γὰρ κἂν

ἔστε ἐπὶ ξένοις διπλοῦν μισθὸν ἀποδίδει ὑμῖν ὁ θεὸς δεσπ(ότης).
πολλὰ δὲ προσκυνεῖ ὑμᾶς Ἰουὰκ
ὁ θυρωρὸς ὁ ὑμέτερος δοῦλος. + ἡ ἀγία τριάς. +

On the verso

+ δεσπ(ότη) ἡμῶν τῷ πάντα(ν) ἀγιοτ(άτω) (καὶ) ὀσιοτ(άτω) πατρὶ
πνευματικῷ^{xx} ἀββᾶ Πέτρῳ ἐπισκ(όπῳ) + Ἀβραάμ(ιος)
'Απαμηνᾶς καὶ

10 + Καλαπήσιος ὑμέτερο(ι) δοῦλοι. +

7. l. ἀποδίδωσι. ἰουακ Pap. 9. S οσιοτ^a/ . . . πνω Pap.

XCII. *Sixth or seventh century. From the Fayoum. Bodl.*
MS. Gr. class. c. 35 (P). 7 × 12½ in.

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.

[+] Ἐθανμάσαμεν τοσούτων ἀνθρώπων πεμφθέντων παρὰ τῆς
[κ]οινῆς ἀγαθῆς δεσποίνης καὶ μὴ δεξάμενοι γράμματα τῆς
ὑμετέρας

[μ]εγαλοπρεποῦς ἀδελφότητος. καλῶς οὖν ποιεῖ, ἐπισταμένη
ὅπως μέλει

[ἡ]μῖν τοῦ γνῶναι ἐφ' ἐκάστης τὴν ὑμέτεραν ὑγίειαν καὶ κατάσ-
τασιν διὰ παντὸς

5 πεμπομένου παρὰ τῆς κοινῆς δεσποίνης, γράφουσα ἡμῖν τὴν
ὑμέτεραν ὑγίειαν

[κ]αὶ κατάστασιν, κελεύειν δὲ καὶ περὶ τῶν δοκούντων ὅπως καὶ
ἡμεῖς

εὕρωμεν μετὰ παρρησίας ὀχλῆσαι ὑμῖν περὶ ὧν χρεῖα. παρα-
καλῶ δὲ ὑμᾶς

ὀλίγα σπέρματα λαχάνων διαφόρων ἀποστειλαί μοι διὰ τινὸς
πεμπομένου

ἐνταῦθα, ἵνα καὶ ἐν τούτῳ χάριτας ὑμῖν ὁμολογήσω. διὰ
 παντὸς τοῦ γράμματος
 10 πλείστα προσκυνῶ καὶ ἀσπάζομαι τὴν ὑμετέραν μεγαλοπρε(πῆ)
 ἀδελφ(ότητα). †

On the verso

+ δεσπ(ότη) ἐμῷ τῷ πά(ντων) μεγαλοπρε(πεστάτῳ) πά(ντων) τι-
 μαξ(ιωτάτῳ) παμφιλε(στάτῳ) ἀδελφ(ῶ) Πέτρῳ καγκε(λλαρίῳ)
 Καλλίμαχος.

6. κελύειν: a variation for κελεύουσα. 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 × 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 comes.' The writer, acting under the direction of the comes, 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 μεγαλοπρεπέστατος ὑμῶν υἱὸς ὁ κόμης ἔγραψέν μοι πάντως
 παρασκευάσαι Φοιβ[άμμονα τὸν
 πρεσβύτερον τὸ δίκαιον φυλάξῃ τῷ γραμματηφόρῳ αὐτοῦ
 Ἀνύψιῳ· καὶ ἐπειδὴ πρ[.
 αὐτὸν ἐξευτελέσαι, παρακαλῶ τὴν ὑμετέραν πατρικὴν θεοφιλίαν
 νουθετῆσαι αὐτὸν
 πρὸς τὸ δίκαιον·
 ἐπεὶ ἐὰν μὴδὲ ὑμῖν πείθεται, ἀναγκάζομαι παρασκευάσαι αὐτὸν
 θέλοντα καὶ μὴ θ[έλοντα

5 πρὸς τὰ γραφέντα μοι παρὰ τοῦ αὐτοῦ προειρημένου μεγαλο-
πρεπεστάτου ἀνδρὸς δεσ[πότηου ἐμοῦ.

On the *verso*

[+ τῷ ἀγ]ιωτ(άτω) πατρ(ι) πν(ευματικῷ) ἀββ(ᾶ) × × Σενούθη ἐπισ-
κόπ(φ) + Σαραπάμμων υἱός. +

2. l. φυλάξαι. 3. l. ἐξευτελίσαι. 4. πρὸς τὸ δίκαιον was added afterwards
above the line. μηδε corr. from μητε.

1. υἱός 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 πρ[οσδοκῶ, when αὐτόν will mean Phoebammon; but the pro-
noun may equally well be the object, and refer to either ὁ κόμης or Ἀνύψιος, accord-
ing to the verb supplied. ἐξευτελίσαι, 'treat with contempt.'

XCIV. Sixth or seventh century. From Hermopolis.

Bodl. MS. Gr. class. c. 37 (P). 4 × 11 $\frac{3}{4}$ 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 κᾶν γε σῖτον κᾶν γε κριθὴν κᾶν γε ὀλοκόττινα
καταβάλλουσίν σοι παράλαβε ἵνα ἔλθῃς διὰ συντόμῳ]ν
εἰς τὴν πόλιν καὶ ἀπαλλάξῃς τὸ πρᾶγμα σου· ἀλλὰ πάντα
ταῦτα παράλαβε ἵνα, ὡς εἶπον, διὰ συντόμου ἀνέλθῃς.

On the *verso*

5 . . . () ὑποδέκτη Ἑρμουπόλεως. +
]ν η . . . ετατα . . . () +

2. l. καταβάλλωσιν.

1. ὀλοκόττινα, i. e. solidi.

XCV. *Sixth or seventh century A.D. From Apollinopolis Magna. Bodl. MS. Gr. class. c. 38 (P). 2½ × 12¾ 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 ἐκκλη(η)σία Ἀπόλλωνος εἰς λόγον ἀννωνῶν τῶν γενναιο-
τάτων Σκυθῶν Ἰουστινιανῶν
ἀγραρευόντων ἐν τῷ μοναστηρίῳ Βαύλλου ἑξαμήνου κανόνος
τεσσαρεσκαιδεκάτης ἰνδικτίονος χρυσοῦ νομίσματα
δύο κεράτια εἴκοσι ἕνα ζυγῶ, γί(ν)εται ἦ β κ κα ζυγῶ.
Κόλλουθος διαδότ(ης) δι' ἐμοῦ Βίκτορος ἀδελφοῦ,
στοιχεῖ μοι νομισμάτια δύο καὶ κεράτια εἴκοσι ἐν ζ(υγῶ),
γί(ν)εται ἦ β κ κα ζ(υγῶ), ὡς πρόκ(ε)ιται. +++

On the verso

5 Ἐκκλη(η)σία Ἀπόλλωνος ἰδ ἰνδικτίονος νομίσματα β κ(εράτια)
κα.

1. Ἰουστινιανῶν Pap.

2. κανῶν 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 lxxx. 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 × 6½ in.*

Receipt for 30 bushels of corn from the notary Theophilus, writing on behalf of Theodora, to Kollouthus son of Hierakion.

+ Τῷ κυρ(ί)ῳ Κολλούθῳ Ἰερακίονος Θεόφιλος νοτάριος [ὑπὲρ
τῆς θεοσοσεβ(ε)στάτης κυρ(ίας) Θεοδώρας. ἐδεξάμην παρ[ὰ σοῦ
κατὰ κέλευσιν τῆς ἐμῆς δεσποίνης σίτου ἀρτάβ[ας

τριάκοντα ξηροῦ, γίνεταί σι $\frac{—}{0}$ $\bar{\lambda}$ μάνας). ἔγρα(άφη) μη(νί)
Φαμενῶθ

5 ἰ ἰνδ(ικτίονος) ιβ. Θεόφιλος στοιχεῖ μοι. +

On the verso

+ πιτάκ(ιον) . . . σίτου . . . [. . . .] . . . σίτου ἀρτά[βα]ς λ.

1. ἱερακίονος Pap. 2. θ of θεοσσεβ is written over the line; 1. θεοσεβ. 5. There are traces of ink after μοι, but they are probably a mere flourish; the ι of μοι has a stroke through it, showing that it was the last word. 6. 1. πιτάκιον. The writing on the verso is almost entirely obliterated.

XCVII. Sixth century A. D. Bodl. MS. Gr. class.

d. 47 (P). 2 × 10 in.

Receipt given by Victorina through her slave Stephanus to Absalom, showing that he had paid her 38 $\frac{3}{4}$ carats as his rent for the crop of a piece of land in the thirteenth indiction.

+ Π(αρά) τῆς κύρας Βικτωρίνης δ(ι') ἐμοῦ Στεφάνου παιδὸς αὐτῆς
Ἀβεσαλώμ' γεωργῶ. ἐδεξάμην

παρὰ σοῦ ὑπὲρ ἀργυρικῶν τοῦ ὑπὸ σὲ κτήματος τόπου

μετὰ σπόρου γενήματος τῆς σὺν θεῶ τρεισκαιδεκάτης

5 ἰνδικτίονος χρυσοῦ κεράτια τριάκοντα ὀκτῶ ἡμισυ

τέταρτον, γίνεταί χρ κερ λη S d, (συγ(ῶ) δημοσ(ίω)· καὶ πρὸς

σὴν ἀσφάλειαν

ἐξέδωκά σοι τοῦτο τὸ ἐντάγιον ὡς πρόκειται συμβοθηθηντικ(όν). +

2nd hand.

+ Βικτωρίνη στοιχί μοι τὸ ἐντάγιον ὡς πρόκειται. Δαμιανὸς

Ἰουλιανῶ

ἀξιωθεὶ ἔγραψα ὑπὲρ αὐτ(ῆς) γράμμ(ατα) μὴ εἰδός. +

1. 1. Βικτωρίνης as in 8. 2. ἀβεσαλωμ' Pap. 7. 1. συμβοθηθηντικόν. 8. Apparently the writer of the first seven lines, Stephanus, began this line with δ(ι') ἐμ(ού), which was afterwards erased, the chrism being added by the second hand. Ἰουλιανου Pap. 9. 1. ἀξιωθεὶς . . . εἰδνίας.

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 Phoebammon, for a sycamore tree.

+ Π(αρά) τοῦ κόμιτος Ἐπανακίῳ προνοητῆ)· παρ(έσχε)ς
ὑ(πὲρ) τῆς συκαμενέας
ὁμοί(ως) μετὰ τὰ δοθέντα νομίσματ(α) δέκα νομίσματα
δύο παρὰ δώδεκα, γί(νεται) ὁ β π ἰβ. Παχῶν λ ἰνδ(ικτίονος) ζ. //
2nd hand.

5 [+ Φοιβάμμων [σ]τοιχεῖ μοι τ[ὸ] ξ[εντάγιον]
τῶν δύο παρὰ δώδεκα.

On the *verso*

+ ἐντάγιον κόμιτος Ἐπανακίῳ.

1. The second ε of *συκαμενας* is corrected. 1. *συκαμενας*.

1. It would be possible to read *παρ(άσχε)ς*, and to regard the document as an order from the *comes* to his steward; cf. ciii.

5. *ἐντάγιον*: 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 *οινόκρεον*, which appears to be a synonym for *οινόριον*, thin or diluted wine.

Φαρμουθι ι. κατέβαλεν Ἀνίνος ἐν τῇ οὐρ . [
διὰ Γρατιανοῦ ὑπὲρ πεντεκαιδεκάτης
ἰνδικτίονος οἰνοκρέου ξέστας ἑκατὸν

πεντήκοντα πέντε, γί(νεται) ξ / ρνε, καὶ διὰ
 5 [Κ]ωνσταντίου οἰνοκρέου ξέστας ἐξήκοντα, γί(νεται)
 οἰνοκρ ξ / ξ μόνους. Φλ(αούιος) Γερώντιος Ἀπολλ(ωνίου)
 ἐξαιδόμεν σου τὴν ἀποχὴν ὡς πρόκει-
 ται. //

7. l. ἐξεδόμην.

3. οἰνοκρέου: the word is only found in Jo. Malal. 2. 9 οὐστιας ἄρτους ἐκάλεσε Παλατίνους . . . ἐκάστου ἄρτου ἀφορίσας οἰνοκρέα καὶ βέστια, where L. Dindorf (*Scriptt. 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 οἰνόμελι οἰνέλαιον, &c., κεράννυμι, not κρέας, 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 οἰνάριον, diluted or weak wine, is no less appropriate here than in the passage quoted from Malala.

XCIX (a). *Sixth or seventh century A.D. Bodl. MS.*
Gr. class. d. 49 (P). 8 $\frac{3}{4}$ × 3 in.

+	Δαυεῖτ ἀνεδέξατο Θαησία ᾧστε αὐτὴν	10	τὰ ἀπὸ διαίτης ποιήση· εἰ δὲ μὴ ποιήση ἐπὶ τῷ ἐμὲ βαλεῖν αὐτὴν εἰς διαίτην καὶ εἰς τὴν φυλακὴν.
5	ἀπελθὶν		

5. l. ἀπελθεῖν. 6. l. διαίταν. 8. l. ποιήσειν.

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 ᾧστε 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.

C. 683 A.D. *From the Fayoum. Brit. Mus. Pap.*

DCCXXVIII. 13 × 4¼ in.

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.

- + Ἐ[ν ὀνόμ]ατι τοῦ κυρίου καὶ δεσπότης Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν κ[αὶ] τῆς δεσποίνης ἡμῶν τῆς ἁγίας θεοτόκου καὶ ἀειπαρθ(ένου) Μαρίας καὶ πάντων τῶν ἁγίων, ἔτους Διοκλη(τιανοῦ) τύθ Μεσορῆ δευτέρα ἐνδεκάτης ἰ(δικτίονος) ἐν Ἀρ(σινόῃ).
- 5 τῷ μεγαλοπρεπεστάτῳ Βίκτορι ἐκπροσώπῳ Ἰωσήφ τοῦ εὐκλεεστάτου δουκὸς ἀπὸ τῆς Ἀρσινουιτῶν πόλε(ως) Αὐρήλιος Κοσμᾶς [τῶν] πρεσβυτέρων παρατούρας υἱὸς Ἰωάννου ἀπὸ τῆ[ς] αὐ]τῆς πόλε(ως) οἰκῶν παρ' ἔσ[. . .] ρύμιου τοῦ ἁγίου Μάρκου.
- 10 ὁμολ[ογῶ ὁμοῦ] καὶ νῦν ἐκουσία γνώμη ἐπομνύμε(νος) Θεὸν [παντο]κρ[ά]τορα εἰληφέναι καὶ δεδέχθαι καὶ πεπ[ληρ]ῶσθ[αι] παρὰ τῆς ὑμετέρας μεγαλοπρεπείας [.]στορ[.] Πα]ῦνι διαπραθέντος [.]ε[.]ν μελιτοχρώου [.] τοῦτ' ἔστιν χρυσίου νομισμάτια
- 15 [.] πρ]ὸς χρ() ὑμετέραν ἀσφάλειαν [πεποίημαι ταύτην] ὑμῖν τὴν πληρωτικὴν [ἀπόδειξιν] καὶ ἐπερω(τηθεῖς) ὠμ(ολόγησα). + 2nd hand? + Κοσμ[ᾶς] [τῶν πρεσβυτέρων] στοιχεῖ μοι πάντ(α) ὡς πρό(κειται). + 3rd hand?
- [+]ς υἱὸς τοῦ μακαρίου Κοσμᾶ
- 20 [μαρτυρῶ] τῇδε τῇ ἀποδείξ(ει) ὡς πρό(κειται). + 4th hand.
- + Ωρ[. . .]ρμ[. . .]ης μαρτυρῶ τῇδε τῇ ἀποδείξ(ει) ὡς πρό(κειται).

1st hand.

+ di emu Aaron esemioth(e) δι' ἐμοῦ
 Ἀρῶν γ^θ +

On the *verso*

25 + πληρωτ(ικῆ) ἀ[πόδειξις . . about 30 letters] Βίκτορι. +

13. 1. μελιτοχρόου.

4. As the eleventh indiction was 682–683, the ordinary Byzantine indiction beginning in each year on September 1 (in Egypt on Thoth 1 = Aug. 29) must here be meant. The movable indiction peculiar to Egypt (cf. notes on lxxxi. 14 and lxxxvi. 5) can hardly have begun so late as Mesore.

5. ἐκπροσώπων: *personam sustinenti*; the verb ἐκπροσωπεῖν is found, e.g. Eust. *Opusc.* p. 218, 24, but the substantive is new.

6. δουκός: the title unless applied to an Arab cannot have been more than honorific at this date.

7. παρατούρας = *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 πρεσβύτερος, without exercising the functions? (Hesych. παρατούριον, κράσπεδον.) It would hardly help matters to read *πραιτούρα*.

9. ὁμοῦ] cf. lxxxviii. 14.

15. χρ(): what is transcribed as χ might be τ or γ; if πρ]ός 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 esemiote 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. γ^θ = ἀμὴν, 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 Φίβ in B. 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 ἀγία τριάς Θ(εός), 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 ἀγία τριάς closes a letter. But the omission of Θ(εός) 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 χειρός μου γραφή, 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 Χριστὸν Μαρία γεννᾷ of cxii (a) 1 gives a possible solution.

CI. *Seventh century* A.D. *From the Fayoum. Bodl.*
MS. Gr. class. f. 56 (P). 2¼ × 4½ in.

Corn-tax receipt signed by Timotheus, showing that Kunon son of Venafrius had paid 1⅙ artabae.

+ Φαῶφ(ι) η σίτου δευ[έρας] ἐν(δικτίονος)
 κτήσ(εως) Δόμνου Κύνων Οὐναφρίου
 Ἀπόλλω ἰδ() ἀρ(τάβην) μίαν δωδέκ(ατον), $\frac{1}{6}$ α ιβ.
 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 Κύνων is meant for a genitive, in which case Ἀπόλλω is the person who paid the tax.

3. ἰδ(ιώτης)?

CII. *Seventh century* A.D. *Bodl. MS. Gr. class. f. 57 (P).*
 $3\frac{3}{4} \times 5\frac{1}{4}$ in.

Receipt given by Kosmas to Moses, a cultivator in his employ, for two payments of 1 solidus.

νο(μισμάτιον) α
 + Παρέ(σχε) γεωργ(ός) μου Μουσηῖ ἐν(δικτίωνος) δ' μ(ηνός) Μεσουρῆ
 κῆ ὑ(πὲρ) διμωσον στ[.]εων(). +
 ὁμ(οίως) νο(μισμάτιον) α, ξνα, Θῶθ α.
 ἐγὼ Κοσμᾶ Γεωργ(ίου) στ[το]ιχεῖ μοι. ++

1. l. Μεσορή. 1. Μουσηῖς. 2. l. δημοσίου? 3. l. ἔν. 4. l. Κοσμᾶς.

1. Μουσηῖ: for the omission of the final s cf. Κοσμᾶ, line 4; the form Μουσηῖς 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). 3½ × 10¾ in.

Order addressed to Entoulius by Theodore (?) to pay 40 solidi of pure gold, the price of some timber.

+ Κυρ(ίω) Ἐντουλίω Θεόδωρος (?). [παρ]άσχ(ες) ὑπὲρ τιμ(ῆς) ξύλων
 ἡμῶν
 (καὶ) τοῦ δεσπ(ότου) μου τοῦ κυρ(ίου) Αχ[. . .] . . [.]ρυ() νομισ-
 μάτια τεσσαράκον-
 τα ὄβρυζα, ἦ μ ὄβρυζ(α), τ[. () Ἄθ]ύρ ι ἰνδ(ικτίονος) ιε. di
 emu

1. Above the ο of Θεο is a line, which may be meant for υ; there would be room for three letters before παρ]. ζ τιμ Pap. 2. Σ Pap. The letter lost before ρυ 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 × 9 in.

Account of various payments of wheat, made by a certain Phocbammon on account of land near the village of Macron.

+ Ἐπειφ κα ἰνδ(ικτίονος) β χάρο(υ) Μάκρονο(ς) Φοιβάμμων
 Ἀβρα(αμίου) διὰ Πιήου πρε(σβυτέρου) (ἀρτάβην) γ ἦ,
 διμίρου ὄγδοον), καλὰ μ(όνα).
 δι' ἐμοῦ Φλαουίου πρε(σβυτέρου) γραμματέως). +
 + ἐπαγο(μένων) γ ἰνδ(ικτίονος) β — — διὰ χειρ(ὸς) (ἀρτάβην) ιβ'
 μη', δωτέκ(απ(όν) σερακ(οσ)τ(όγδοον), καλὰ μ(όνα) +
 + τῆ (αὐτῆ) ἡ(μέρα) ἰνδ(ικτίονος) β — — διὰ Πιήου πρε(σβυ-
 τέρου) (ἀρτάβην) δ κδ' μη', ἡμισυ εἰκ(οσ)τ(οτέταρτον)
 σερακ(οσ)τ(όγδοον), καλὰ μ(όνα). δι' ἐμοῦ τ(ο)ῦ αὐ(τοῦ).

5 + τῆ (αὐτῆ) ἡ(μέρα) ἰνδ(ικτίονος) β — — δ(ιὰ) Μαθε(ίου?)
(ἀρτάβην) γ', τρίτ(ον), καλὰ μ(όνα). δι' ἐμοῦ τ(ο)ῦ αὐ(τοῦ).

1. I. *Μάκρωνος* . . . διμοίρου. ο γ η' Pap.; if ο 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. I. *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 υ 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. αυ 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. *Μάκρονο(ς)*: 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). 5⁵/₈ × 3⁷/₈ 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.

.

. راب وكتب

. and wrote

صفر سنة احدى وما و

Şafar year one hundred and one.

Σὺν θε(ῶ) Ζουβείρ υἱ(ὸς) Ζιάδ Αὐμίν

Σενουθ(ῶ) Αἰουλίου Αμει() δ(ιὰ) Λαρερχ ἀπὸ Λευκ().

ἐ(γὼ) αὐ(τὸς) δέ(δεγμαί) δ(ι') ὑμῶν ὑ(πὲρ) διαγρ(αφῆς) ἰνδ(ικτίονος)
 α ἀρ(ι)θ(μῶ) νο(μισμάτια) γ δίμερο(ν).
 ἐγρ(άφη) Μ(εσορῆ) ἐ(πα)γ(ο)μ(ένων) β ἰνδ(ικτίονος) πρῶτης.

(Seal)  Believe in
 God and his
 apostles.

2. 1. Ἰουλίου. Αἰουλι(ου) ταμεί(α?) would also be possible. Λαρ κ,τ.λ.: the tail of the over written ρ of ερχ coalesces with the first stroke of the π of ἀπό; χ is over the ο. Possibly ἐρχ(ομεν . .) ἀπό, or Λαρερ() ἀπό χ(άρου). For Λευκ(), cf. cvi. 2. 3. ἐ(γὼ) αὐ(τός): the resolutions are doubtful; ε is followed by a stroke of abbreviation, succeeded by a broad υ, the left end of which is slightly thickened. 1. δίμοιρον. 4. ἐ(πα)γ(ο)μ(ένων): εγ are parallel, μ is over the line; in cvi μ is replaced by ο.

1. Αὐμίν, Professor Margoliouth suggests, might seem to be the first word on the seal.

3. ἰνδ(ικτίονος) α: 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). 3¼ × 3¾ in.

Bilingual receipt from Zoubeir 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.

.
 and wrote Salih
 (year) one hundred and one.
 + Σὺν θε(ῶ) Ζουβεεῖρ υἱ(ὸς) Ζ[ι]ὰδ Αὐμίν
 μη() Σενο(υ)θ(ίω) Βαοῦχ μ[. . .] . . Λευκοβρ()ν.
 ἐ(γὼ) αὐ(τὸς) δέ(δεγμαί) δ(ι') ὑμῶν ὑ(πὲρ) διαγρ(αφῆς) ἰνδ(ικτίονος)
 πρῶτης

ἀρ(ι)θ(μῶ) νο(μισμάτια) 5 (ἡμισυ). ἐγγρ(άφη) Μ(εσορή) ἐ(πα)γο-
(μένων) β ἰνδ(ικτίονος) πρ(ώ)της.

(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. MS. Lat. class. g. 1 (P).*
On vellum. 1½ × 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[.
]rī idem dieb· p̄
]b· et solui debet
5]ret Lab· scr·:
? si]decesserit socius meus et
]. ta b[.]ep· editat
.

Verso

.

uso[
 [.]aueri[
 10 quoniam sor[
 ad eum p̄tinu[
 ipsum retinere ō: te[
 Lab̄ ita in̄p̄tat ut societ[a
 -tis nomen p̄ . . 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. pertinū[.

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.

CVIII. *Plate V. October 7, 167 A. D. Brit. Mus. Pap.*

DCCXXX. 8 × 9¼ in.

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.

.

.....]re[
 r]ecepisse [.]sto[.]n[.]
]a(m) denarios [.]ngentos et [.]entum

.] superari a[.]maur[. . . .]alicia(m)
 5]puratam et [. . . .]e barbari [. . .]ei se fatum
 [. . . .]m barbaricum [. . . .] miserat mi[hi] Cornelius
 Germanus procurator meus quas has res intra scrip-
 tas meas salbas sanas recepisse scripsi nonarum
 Octobrium ad Fuluinis ad statione Liburne seides
 10 interueniente Minucium Plotianum triarchum
 et Apuleium Nepotem scriba(m) actum Fuluinis
 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 (*Führer* 517) assigned to the early fourth century.

[quadri]ngentos would best fill the lacuna.

5.]puratam: perhaps a mistake for su]peratam.

]ei se: the second letter is much more like i than s.

6. barbaricum: or barbari cum?

7. procurator: here merely 'agent.'

9. Fuluinis: 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. Fuluinis; 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. MS. 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.

PLATE V.



.
] tēbrati xī
] s al[i?]us [
] paries . . . [.] . . . [
] . rem bis ri [
 5] clauī ferrei ir[.]e[
] ungiūm aereorūm[
] ilicis

3. l. paries? 6. l. ungiūm.

CX. *Plate V.* 293 A.D. *Brit. Mus. Pap.* DCCXXXI.
 4 $\frac{3}{4}$ × 5 in.

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]ibūş promotis dd n̄n Diocletiani et Ma[x]i-
 mian[i augg] et
 Constantii et Maximiani] nobilissimorūm Caesarum ag . . .
 [. . .] . . [.] . . i
]entum uiginti ex d[i]e septimum K[al]
 Ianuar[i]as
 2nd hand.] . date fidei num HS oc[t]ogentum ui-
 g[inti] ti

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

CX.

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

CVIII.

.
] terebrati xi
] s a[i?]us [
] pareies . . . [.] . . . [
] . rem bis ri [
 5] clauī ferrei ir[. . . .]e[
] ungiūm aereorūm[
] ilicis

3. l. paries? 6. l. unguium.

CX. Plate V. 293 A.D. Brit. Mus. Pap. DCCXXXI.
 4 $\frac{3}{4}$ × 5 in.

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]ibūꝑ promotis dd n̄n Diocletiani et Ma[x]i-
 mian[i augg] eꝑ
 Constantii et Maximiani] nobilissimorūm Caesarum ag . . .
 [. . .] . . [.] . . i
]entum uiginti ex d[i]e septimum K[al]
 Ianuar[i]as
 2nd hand.] . date fidei num HS oc[t]ogentum ui-
 g[inti] ti

5] uus II. equas et qua[dring]enti decem
 ta[. . .]m . . . [.] şui
 Diocletiano Aug V et] Maximiano Aug IIII Coss dece-
 rente Marciano a[ct]uario . . . VI.

1. equit]ibus: cf. Böcking, *Not. Dign.* I. 185 *inter solos Equites Promotos 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.

3. Perhaps octog]entum: cf. line 4.

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.) passim.

4. num: i. e. nummorum. l. octingentum.

6. l. decernente. The character before VI may conceivably be X or * (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).*

$11\frac{1}{2} \times 5\frac{3}{4}$ 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.

- + Ἀναγρ[α]φ(ῆ) τῶν ἀγί(ων) κ[ει]μηλ(ίων) καὶ ἐτέρων σκευῶν
 τῆς ἀγί(ας) ἐκκλ(ησίας) ἅπα Ψ[ο]ίου κόμ(ης) Ἰβίωνος
 παραδοθ(έντων) τῷ εὐλαβ(εστάτῳ) Ἰωάννῃ πρ(εσβυτέρῳ) καὶ οἰκ(ονόμῳ)
 Χοίακ ιε // ιγ ἰνθ(ικτίονος), οὐτ(ως)·
- 5 ποτήρ(ια) ἀργυρ(ᾶ) γ. μάχαιρ(α) α.
 ξέστ(ης) ἀργυρ(οῦς) α. κραβάκτ(ιον) α.
 καταπετάσμ(ατα) β. μαγίς ξυλ(ίνη) α.
 ῥάβδος σιδηρ(ᾶ) α. τυλάρ(ια) δερμάτ(ινα) β.
 ὁμοί(ως) μικρ(ᾶ) α. 35 θυϊαν α.
 10 τράπεζ(α) μαρμαρ(ᾶ) α. καθέδρ(αι) ξύλ(ιναι) γ.
 τρίπους χαλκ(οῦς) τῆς τραπέ-
 ζ(ης) α. σεμφέλλ(ια) β.
 μαμπ(άρια) λινᾶ τῆς τραπέζ(ης) ιοτ() τριυφ(αντὸν) α.
 κγ.
 μαμπ(άρια) ἔρεινᾶ ε. ἀπαιοθήκη) α.
 οὐηλόθυρα ς. 40 λύκηθ(ος) χαλκ(οῦς) α.
- 15 ὁμοί(ως) παλαιδν α.
 οὐηλάρ(ιον) ἔρειν(οῦν) κρεμ(αστὸν) α.
 στρῶμ(α) κρεμαστ(ὸν) α.
 λυχνίαι χαλκ(αῖ) δ.
 λυχνίαι σιδηρ(αῖ) β.
- 20 βωδς χαλκ(οῦς) α.
 βωμδς χαλκ(οῦς) α.
 λέβης χαλκ(οῦς) α.
 κοκκούμ(ιον) χαλκ(οῦν) α.
 λουτήρ(ια) χαλκ(ᾶ) β.
- 25 χειρολυχν(ίαι) β, μύξ(αι) ς.
 πλοιάρ(ια) χαλκ(ᾶ) δ, μύξ(αι) δ.
 βιβλία δερμάτ(ινα) κα.
 ὁμοί(ως) χαρτία γ.
 κοτύλ(η) α.
- 30 κύαθ(ος) α.

On the verso

δι' ἐμοῦ Ἡλίου ἀρχιδιακ(όνου) ὑπ(ὲρ) τοῦ ἀγί(ου) ἀπα Γεωργίου.

2. ἰβίανος Pap. 3. ἰωαννη Pap. 20. l. βωμός. 32. l. κραβάτιον. 35.
l. θυῖα. 37. l. συμψέλλ(ια). 39. l. ἀποθήκη. 40. l. λήκυθος.

2. ἀπα φοῖον: cf. Wessely, *Proleg.* p. 17. He is the Abyssinian saint *Besōi*.
κώμης Ἰβίανος: cf. B. U. 91. 4; 328. i. 29, &c.

6. ξίστης, Mr. Brightman thinks, means 'paten,' though *χερυνβόξεστον* 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 *paten*, the Egyptian Liturgy of St. Mark, in the offertory prayer, is exceptional in alluding to a number of chalices (Brightman, *Lit. East. and West.* p. 124 ἐπὶ τὸν ἕρπον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα).

7. καταπετάσματα: either hangings of the altar canopy, or curtains in front of the sanctuary.

8. ῥάβδος: probably the *οὐηλόθυρα*, 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 *τρίπους* (line 11) and perhaps the *βωμός* (lines 20, 21). Cf. Pollux, *Onom.* x. § 81 καὶ μὴν καὶ τὰ ἐπιτιθέμενα τοῖς τρίποσι τράπεζαι καλοῦνται καὶ μαγίδες.

12. μαμπάρια: i. e. μαμπάρια; cf. the form μαμπάριος, Chrys. *Homil. de Circo*. The μαμπ. λιβά are probably the linen cloths covering the altar, while the μαμπ. ἐρεινᾶ, 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. οὐηλόθυρα: on this word (now by mistake *βημόθυρα*, and used of the door itself, not of the curtain) see Ducange, *Descript. 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. στρῶμα κρεμαστόν: possibly this and the *velarium* of the previous line were part of the decoration of the Episcopal throne.

20. βωός: if, as seems probable, the writer intended *βωμός*, 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. κοκκούμιον: *cucuma*; a *cucumellum argenteum* 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. λουτήριον is used for a baptismal font in *adv. Constant. Caball.* among the works of St John of Damascus (Migne, *P. G.* xciv. 325 d), and in Samonas of Gaza, *Disc. latio* (Migne, *P. G.* cxx. 829 c).

26. πλοι. ια: evidently lamps of some kind, as they were provided with *μύξαι*; but the word is new in this signification.

29 and 30. *κοτύλη* 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 *λόγχη*, 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. *κράβατιον*: *κράββατος* is used of a bier by Cedrenus, *Justinian.* an. 31 *τοὺς κ. τῶν ἐκκλησιῶν* (Migne, *P. G.* cxxi. 736 c); cf. *κράβαττορία* in the same sense in *Chron. Paschal.* an. 605 (ib. xcii. 976 a) and Jo. Malal. *Chronograph.* xvi (ed. Bonn, p. 397) and xviii. (ib. p. 436).

33. *μαγίς* here is more likely to be equivalent to *μάκτρα* than a synonym for *τράπεζα*; cf. note on line 10.

37. *συνψέλλια*: *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 ἀρπάσαντες τὰ συνψέλλια καὶ τὸν θρόνον καὶ τὴν τράπεζαν.*

38. *ισ()*: the second letter might be *a*, the third *γ* or *υ*.

CXII. 577 A.D. (?) *Brit. Mus. Pap.* DCCXXIX.

$8\frac{1}{2} \times 13\frac{1}{2}$ 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 uncials 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 ΠΙΚΑΖΙ).

On the whole it would seem safer not to press the meaning of the sentence about *οἱ ἔχθροί*, 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.

.....
]Φ[ΑΙ]ΝΕΣΘΑΙ ΤΕΛΕΙΩΣ ΕΧΟΥΣ[ΑΝ

- ο ΠΑΧΕΙ ΤΙ ΠΑΛΙΝ ΕΝ ΤΕΛΕΥΤΑΙΟΙΣ Η ΣΑΡΞ· ἸΔΙΟΝ ΤΕ ΚΑΙ ΦΥΣΙ-
 [Κ]ΟΝ Τ[.....
 ο ΤΟ ΠΑΘΟΣ· ΕΙΣΔΕΧΕΤΑΙ ΓΑΡ ΤΟ ΔΙΨΗΝ ΤΑΙΣ ΠΟΛΥΤΡΟΠΟΙΣ ΑΙΚΕΙΑΙΣ
 ΞΗΡ[ΑΝΟΜΕΝΗ·
 ο ΔΕΙΝΟΙ ΓΑΡ ΟΙ ΠΟΝΟΙ ΠΡΟΣ ΤΟ ΑΝΑΓΚΑΣΑΙ ΔΙΨΗΝ ΕΜΦΥΤΩ ΤΙΝΙ ΚΑΙ
 ΑΦΡΑΚΤΩ ΘΕΡ-
 5 ο ΜΟΤΗΤΙ ΤΗΝ ΕΝ ΤΩ ΒΑΘΕΙ ΔΑΠΑΝΩΝΤΕΣ ἸΚΜ[ΑΔ]Α ΚΑΙ Δ[Ι]ΑΠ[Υ]ΡΟΙΣ
 ΤΙΣΙ ΠΡΟΣΒΟ-
 ο ΛΑΙΣ ΤΟ ΤΟΥ ΠΑΧΧΟΝΤΟΣ ΔΙΑΚΑΙΟΝΤΕΣ ΣΠΛΑΓΧΝΟΝ· ΗΝ ΜΕΝ ΓΑΡ
 ΟΥ ΧΑΛΕΠΟΝ

- ΤΩ ΤΑ Π[ΑΝΤΑ] ΙΣΧΥΟΝΤΙ ΘΩ̄ ΛΟΓΩ ΑΠΟΤΗΧΑΙ ΚΑΙ ΤΟΥΤΟ ΤΗΣ
 ΕΑΥΤΟΥ ΣΑΡΚΟΣ·
 ΑΛΛ ΩΣΠΕΡ ΕΦΗΚΕΝ ΠΑΘΕΙΝ ΤΑ ΕΤΕΡΑ ΠΑΣΧΕΙ ΚΑΙ ΤΟΥΤΟ ΚΑΤ
 ΕΚΟΥΣΙΟΝ ΒΟΥ-
 ΛΗΣΙΝ· ΟΥΚΟΥΝ ΕΖΗΤΙ ΠΙΕΙΝ· ΕΠΕΙ ΟΥΝ ΤΑ ΕΙΡΗΜΕΝΑ ΠΡΟΣ ΑΠΟ-
 ΔΙΖΙΝ ΙΚΑΝΑ
 10 ΓΕΓΟΝΕΝ· ΦΟΡΤΙΚΟΝ ΤΟ ΠΕΡΙΤΤΟΝ ΤΩ ΛΟΓΩ ΠΡΟΣΘΕΙΝΑΙ ΜΗΚΟΣ·
 ΗΔΗ ΤΟΥ ΚΑΙ-
 ΡΟΥ ΚΑΛΟΥΝΤΟΣ ΗΜΑΣ ΠΡΟΣ ΤΗΝ ΠΑΡΟΥΣΑΝ ΥΠΟΘΕΣΙΝ· ΑΡΧΟ-
 ΜΕΝΟΙ ΤΗΣ ΜΕΝ ΑΓΙΑ[C
 ΤΕΣΣΑΡΑΚΟΣΤΗΣ· ΑΠΟ ΙΘ̄ ΤΟΥ ΦΑΜΕΝΩΘ· ΜΗΝΟΣ ΚΑΤΑ ΤΑΣ ΕΥΑΓ-
 ΓΕΛΙΚΑΣ ΠΑΡΑΔΟΣΙΣ
 ΤΗΣ ΔΕ ΕΒΔΟΜΑΔΟΣ ΤΟΥ ΣΩΤΗΡΙΟΥ ΠΑΣΧΑ· ΑΠΟ ΚΔ̄ ΤΟΥ ΦΑΡΜΟΥΘΙ
 ΜΗΝΟΣ·
 ΠΕΡΙΛΟΜΕΝ ΤΗΝ ΝΗΣΤΕΙΑΝ ΤΗ ΚΘ̄ ΤΟΥ ΑΥΤΟΥ ΦΑΡΜΟΥΘΙ ΜΗΝΟΣ
 ΕΣΠΕΡΑ ΒΑΘΙΑ
 15 ΣΑΒΒΑΤΩ· ΕΟΡΤΑΖΟΝΤΕΣ ΤΗ ΕΞΗΣ ΕΠΙΦΩΣΚΟΥΣΗ ΚΥΡΙΑΚΗ· ΣΥΝ-
 ΑΠΤΟΝΤΕΣ ΕΦΕ-
 ΖΗΣ ΚΑΙ ΤΑΣ ΕΠΤΑ ΕΒΔΟΜΑΔΑΣ ΤΗΣ ΑΓΙΑΣ ΠΕΝΤΗΚΟΣΤΗΣ· ΟΥΤΩ
 ΓΑΡ ΗΜΩΝ ΕΟΡ-
 ΤΑΖΟΝΤΩΝ· ΤΩΝ ΕΧΘΡΩΝ Η ΥΠΟΤΑΓΗ ΤΟΙΣ ΒΑΣΙΛΕΥΣΕΙ ΔΙΑ ΤΗΣ
 ΥΜΩΝ ΠΡΟΣ ΘΝ̄
 ΙΚΕΤΕΙΑΣ· ΕΥ ΟΙΔΑ ΟΤΙ ΓΕΝΗΣΕΤΑΙ ΚΑΙ ΤΗ ΚΑΘ ΗΜΑΣ ΕΚΚΛΗΣΙΑ ΤΗΝ
 ΕΙΡΗΝΗΝ ΑΙΤΟΥ-
 ΜΕΝΟΙΣ ΕΛΠΙΖΟΜΕΝ ΜΗΔΑΜΩΣ ΥΜΑΣ ΑΠΟΤΕΥΞΕΣΘΑΙ· ΑΛΛΑ ΚΑΙ ΕΙ
 ΤΙ ΕΣΤΙΝ ΕΞ ΑΥ-
 20 ΤΗΣ ΑΠΟΚΡΙΘΕΝ ΛΙΨΑΝΟΝ ΕΝ ΟΜΟΝΟΙΑ ΔΙΑ ΤΟΥ CPC̄ ΗΜΩΝ ΧΥ
 ΣΥΝΑΦΘΗΣΕΤΑΙ·
 ΜΕΘ ΟΥ ΤΩ ΘΩ̄ ΚΑΙ ΠΠῙ ΣΥΝ ΑΓΙΩ ΠΠΝῙ· ΔΟΞΑ ΚΡΑΤΟΣ ΤΙΜΗ·
 ΠΑΝΤΟΤΕ ΚΑΙ ΝΥΝ
 ΚΑΙ ΑῙ ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ XXX

1. St. Cyril's Commentary on St. John xix. 28 (ed. Pusey) begins *Πεπληρω-
 μένης ἀπάσης ἀσεβείας ἐπὶ Χριστῷ παρὰ τῆς τῶν Ἰουδαίων ἀνοσιότητος, καὶ λοιπὸν ἐλλεί-
 ποντος οὐδενὸς εἰς τὸ φαίνεσθαι τελείως ἔχουσαν τὴν ὑπὲρ λόγον ὀμότητα, πάσχει τι πάλιν
 ἐν τελευταίοις ἢ σὰρξ ἰδιὸν τε καὶ φυσικόν· εἰσδέχεται κ.τ.λ.* The quotation in the
 papyrus shows some variations. There seems hardly room for *τὴν ὑπὲρ λόγον
 ὀμότητα* at the end of line 1. *ἰδιὸν τε καὶ φυσικόν* 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 Τ[ΟΙΣ ΑΝΘΡΩΠΟΙΣ.

7. ΤΑ Π[ΑΝΤΑ] Pap.: πάντα Pus. ΕΑΥΤΟΥ Pap.: ιδίως Pus. The quotation continues as far as ΠΙΕΙΝ in line 9, but there are no marks of quotation to lines 7, 8, 9.

8. ΕΦΗΚΕΝ Pap.: ἐκὼν ἐφῆκε Pus.

ΚΑΤ Pap.: καθ' Pus.

CXII (a). *About the seventh century. Bodl. MS. Gr.*
th. g. 6 (P). On vellum. 2¼ × 3 in.

Verse from the Psalms (i. 3), preceded by a thrice repeated Christian formula. It is written in small irregular uncials. Possibly it may have been used as a choir-slip.

+ Χ̄C ΜΑΡΙΑ ΓΕΝΝΑ ΚΑΙ + ΜΑΡΙΑ Χ̄C ΓΕΝΝΑ Κ̄ζ Χ̄C ΜΑ-
 ΡΙΑ ΓΕΝΝΑ Κ̄ζ ΕCΤΕ ΦΟC ΤΟ ΞΥΛΟΝ ΤΟ ΠΕΦΥΤΕΥ-
 ΜΕΝΟΝ ΠΑΡΑ ΤΑC ΔΟΙΞΟΤΟΥC ΤΩΝ ΎΤΑ-
 ΤΩΝ Ο ΤΩΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΔΟCΕΙ ΕΝ
 5 Κ̄ζΡΟ ΑΥΤΟΥ Κ̄ζ ΤΟ ΦΥΛΛΟΝ ΑΥΤΟΥ ΟΥΚ Α-
 ΠΟΡΡΗΙCΕΤ̄ζ + β̄/ αχλω

1. I. 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 ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τοὺς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ· καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρήσεται.

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 *ektene* 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 Π and Ϸ for the breathings, from the constant insertion of the Coptic case-prefix Ν, from the use of ABBA and NIM, and from the commemoration of the Patriarch Dioscorus. It may be compared with the fragments published by Giorgi in *Fragmentum evang. S. Joannis 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.]

[ΠΕΡΙΤΗ]ϸΕΠΡΕC · ΒĪ · ΑC · ΚΑĪ · ΚΑ · ΤĪ · ΩCΤΗC · ΑCΠΙΛΟΥ
[.] ΤΩΝ · ΜĪΑΝΤΩΝ ·

[ΠΕΡΙΤΗ]ϸΕΠ · ΡΕCΒĪΑ · C · ΤΗCΑΓĪΑC · ΚΑĪΠΑΛĪΝ · ΑΧ̄ · ΡΩΝ ·

[ΤΟΥ · Κ]ΑĪΠΑ · ΝΗΡΗ · ΤΟΥ · ΚΑĪΝΗΝΤΩCΟΥΚΑΙ · ΠΑΡ ·

5 [ΘΕΝΟΥ]Υ · ΜΗΤΕ · ΡΟΥΧῩ · ΜΑΡΙΑC · ΚΑĪ · ΤΟΥ · ΑΡΧΑΓΓΕ ·

[ΛΟΥ]ΜĪΧΑΗΛ · ΚΕ · ΓΑΥ · ΡĪΗΛ · ΤΟΥ · ΚῩ · ΔΕ · ΘΩΜΕΝ ·

[.]Α · ΚĪ · ΟΥ · ΖΕ · ΡΕΤΩC · ΚΕ · ΕΥ · ΛΩ · ΓΙ · ΜΕ · ΝΩΝΤΡΙ ·

ΑCΗΝΩ · ΔΩC · ΕĪ · ΚΩC · ΤΑΝ†ΝΟΥ · ΠΩΛĪC · Π̄Ν ·

ΕΦΕ · CΩΝ · C̄Ν · ΕΝΕΡΚΑĪΑ · ΤΗΝ · ΚĪΡĪΛ · ΛΟΥ ·

10 ΚΕ† · ΩC · ΚΕ · ΡΟΥ · ΜΕΤΑΤΩΝ · CΥΝ · ϷΟΥ · ΤΩC ·

ΚΑΙ · ΕΥ · ΛΩΓΙ · ΜΗ · ΝΩΝ · ΥΜ · ΜΑ · ΜΟΥ · ΩΠΩCΕΥ

ΧΗC · ΚΑĪΕΠΡΕCΒĪ · ΑC · ΤΗC · ΠΑΝ · ΤΗC · ΑΥ · ΤΗΝ ·

ΕΚΕΡĪC · ΕΙΘΕ · ΕΜΠΑΡΡΟΥCĪ · Α · ΕΠΕΛ · ΛΗC · ΑΚ ·

ΖĪΩΝΚΕ†ΚΕ · ΩΝ · ΑΥΤΩΝΤΟΥΚĪΡΙΟΥΔΕΕĪ ·

15 ΘΩΜΜΗΝ :-

ΠΕΡΙΤΗΣ · ΕΙ · ΡΗΝΗΣ · ΚΑΪ · ΑΜΜΑΝΙ · ΑΣ · ΚΑΘΩΛΙ ·
 ΚΗ[С]ΤΟΥΚΥ · ΕΚΛΕС · ΪΑ · ΚΑΪ · ΤΟΥ · Α · ΚΪΟΥ · ΩΡΘΟ
 ΤΩΞΩ · ΝΗΜΩΝ · ΑΒΑΝΙΜ · ΑΡΧΗΕΠΙСКΩΠΩС ·
 20 [ΚΩ]ΠΟΥ · ΚΥ · ΤΟΥΑ · ΓΙ · ΟΥ · ΑΓΙ · ΟΥ · ΪΩΞΑΝΟΥ ·
 [ΠΡΟΔΡΟΜΟΥ] · ΚΕ · ΒΑΠ · ΔΪСΤΟΥ · ΚΕΡΑΡ

On the *verso*

ΘΗΝΟΥ · ΚΥΜΑΡΤΕ[Ρ] · ΟΥ · ΚΥΤΟΥΚΙ[ΡΙΟΥСΤΕΦΑΝΟΥ
 ΠΡΩΤΩ · Τ · ΪΪΑΚΩΝΟΥ · ΚΕΠΡΩΤΩΜΑ[ΡΤΕΡΟΥ
 ΚΕΠΑΝΤΩΝΤΩΝΑΓΙΟΥ · ΓΕΑΝ†ΛΕΜΨΕ[ΩСΤΩΝΠ
 25 ΡΩСΠΦΕΡΩΝΤΩΝ · ΤΑΤΩΡΕΑΤΗСЕМ[ΟΥΤΟΥ
 ПРЕСВΗТЕΡΟΥ · ΔΪ · ΚΕΡΑ · СНС · ТΗΣ · ΕΚΛΕ[СΙΑС
 ΩΡΩΩΤΩΚΞΩΝΤΟΥΓΙΡΙΟΥ · ΤΕΪΘ[ΩΜΗΝ
 ΚΥΤΟΥΑΓΙΟΥΠЕТΡΟΥΠΡΩΤΟΥΑΠΩСΤΩΛΟΥΓΕ
 ΠΡΩΤΩΑΡΧΗΕΠΪСΚΩΠΟΥΧΪΡΙСΤΩΝ · ΟΥΝΚΙ
 30 ΜΪΘΕΝΤΩΝΤΗΣΠΩΛΕΥΩСΞΩΜΗ · ΚΕΤΟΥΑΓΙ
 ΟΥΑΒΑΪΟΥΞΑΝΝΟΥΑΠΩСΤΩΛΟΥΚΕΟΥΑΝΚΕ
 ΛΪСΤΟΥΠΑΡΘΗΝΟΥΑΡΧΗΕΠΪСΚΩΠΟΥΤΗΣΠΩ
 ΛΕΥΩСФЕСΩСΚΕΡΙСΜΑΚΑΡΙΩΝΑΒΑΛΟΥ
 ΚΑΝΑΠΩСΤΩΛΟΥΚΕΑΡΧΗΕΠΪСΚΩΠΟΥΗΝ
 35 ΧΡΙСΤΩΝΟΥ · ΚΪΜΪΘΕΝΤΩΝΤΗΣΠΩΛΕΥΩС
 ΑΛΕΚΞΑΝΤΡΪΑΚΕΤΟΥΑΚΙΟΥΑΒΑΜΑΡΚΟΥ ·
 ΑΠΩСΤΩΛΟΥΚΕΟΥΑΝΚΕΛΪСΤΟΥ · ΚΕΑΡ ·
 ΧΗΕΠΪСΚΩΠΟΥΚΪΜΜΪΘΕΝΤΩΝΤΗΣΠΩΛ[ΕΥ
 ΩСΑΛΕΚΞΑΝΤΡΪΑ · ΚΥ · ΤΕΪΘΩΜΗΝ · ΥΠ[ΕΡ
 40 ΤΩΝΤΗΥΤΗΚΕΑΠΩСΤΩΛΩΝСΪΜΩΝ · Ω[ΝΟМ
 АСΠЕТΡΟΥΑΝΤΡΗАСΑΤΕΛΦΩΝΑ[ΥΤΟΥ
 ΙΑΚΧΩΒΩСΥΟΥСЕΒЕ[ΔΑΪΟΥΚΑΪΪΟΥΞΑΝ
 ΝΟΥΑΤΕΛΦΟ[ΥΑΥΤΟΥ

[Περὶ τῆ]ς πρεσβείας καὶ ἱκετείας τῆς ἀσπίλου [δεσποίνης] τῶν
 πάντων.

[Περὶ τῆ]ς πρεσβείας τῆς ἁγίας καὶ παναχράν[του] καὶ παναρέτου
 καὶ ἐνδόξου ἀειπαρ[θένου] μητρὸς Χριστοῦ Μαρίας καὶ τοῦ ἀρχαγγέ[λου]
 Μιχαὴλ καὶ Γαβριὴλ τοῦ Κυρίου δεηθῶμεν.

[Ἔτι καὶ ἐξαιρέτως τῶν εὐλογημένων τριῶν συνόδων ἐν Κωνσταντινουπόλει ρν', (ἐν) Ἐφέσῳ σν', † ἐν Νικαίᾳ τη†, Κυρίλλου καὶ Διοσκόρου μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὁμοίων, ὅπως εὐχαῖς καὶ πρεσβείαις ταῖς πάντων αὐτῶν †χαρίσθαι ἡμῖν παρρησίαν ἐπ' ἐλεύσει (τοῦ)† ἁγίου καὶ δικαίου, τοῦ Κυρίου δεηθῶμεν.

Περὶ τῆς εἰρήνης καὶ ὁμοιοῦς καθολικῆς τοῦ Κυρίου ἐκκλησίας, καὶ τοῦ ἁγίου ὀρθοδόξου ἡμῶν ἀββᾶ νιμ ἀρχιεπισκόπου, τοῦ συλλειτουργοῦ αὐτοῦ ἀββᾶ νιμ ἐπισ[κό]που, καὶ τοῦ ἁγίου ἁγίου Ἰωάννου [προδρόμου] καὶ βαπτιστοῦ καὶ παρθένου καὶ μάρτυρος, καὶ τοῦ κυρίου Στεφάνου] πρωτοδιακόνου καὶ πρωτομά[ρτυρος], καὶ πάντων τῶν ἁγίων, καὶ ἀντιλήψε[ως τῶν π]ροσφερόντων τὰ δῶρα, τῆς ἐμ[οῦ] τοῦ] πρεσβυτέρου ὁ δεῖνα, καὶ πάσης τῆς ἐκκλη[σίας] ὀρθοδόξων τοῦ Κυρίου δεηθῶμεν.

Καὶ τοῦ ἁγίου Πέτρου πρώτου ἀποστόλου καὶ πρώτου ἀρχιεπισκόπου Χριστῷ ἐγκοιμηθέντος τῆς πόλεως Ῥώμης, καὶ τοῦ ἁγίου ἀββᾶ Ἰωάννου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἀρχιεπισκόπου τῆς πόλεως Ἐφέσου, καὶ τρισμακαρίου ἀββᾶ Λουκᾶ ἀποστόλου καὶ ἀρχιεπισκόπου ἐν Χριστῷ ἐγκοιμηθέντος τῆς πόλεως Ἀλεξανδρείας, καὶ τοῦ ἁγίου ἀββᾶ Μάρκου ἀποστόλου καὶ εὐαγγελιστοῦ καὶ ἀρχιεπισκόπου κοιμηθέντος τῆς πόλεως Ἀλεξανδρείας, τοῦ Κυρίου δεηθῶμεν.

Ἔπερ τῶν δώδεκα ἀποστόλων Σίμωνος δ[ὲν ὀνόμ]ασε Πέτρον, Ἀνδρέα ἀδελφοῦ αὐτοῦ], Ἰακώβου υἱοῦ Ζεβε[δαίου καὶ Ἰωάν]νου ἀδελφοῦ αὐτοῦ.

1. For *περί*, in the place of the more usual *ὑπέρ*, cf. line 16 and Giorgi's fragments.

2. 'The Lady of us all' is Coptic and Abyssinian, and is perhaps not otherwise used; ἡ δεσποίνη ἡμῶν is the ordinary Greek form. The duplication of the commemoration of the Virgin is curious. [δεσποίνης, to be got into the lacuna, must have been contracted. ?l. τῶν μινανῶν.]

7. Ἔτι 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 ἐξαιρέτων καὶ should be read, as 'especially' after the preceding paragraph is strange.

8. Constantinople, 381 A. D.; Ephesus, 431 A. D. The fathers of Ephesus are generally commemorated as 200, not 250, having in fact been 198.

9. '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 *ἐνεργεία τῆ*, 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 Nicaea 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. ΥΜΜΑΜΟΥ: cf ΑΜΜΑΝΙΑΚ for ὁμονοίας in line 16.

13. The reconstruction of this line is very doubtful; *χαρίσηται* is not quite probable since *κ* and *θ* are not elsewhere in the MS. confounded with *χ* and *τ*. *ἐλέυσεως* (τοῦ) ἁγίου καὶ δικαίου is a combination of the phraseology of Acts vii. 5 and iii. 14; and *ἐλευσις* is used of the Second Advent (in place of the more usual *παρουσία*) in the Egyptian *Liturgy of St. Gregory* (Renaudot, *Liturg. orient. collect.* i. p. 67, ed. 1847). [The first *λ* of ΕΠΕΛΛΗΚ may also be read as *χ*.]

18. ΑΒΒΑ 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 *ὁ δεῖνα* 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 ἐπισκοπῆς*: 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[NOM]AC(Ε): cf. St. Luke vi. 14; if the reconstruction is right, *ὦν* seems to have been omitted owing to homoioteleuton, since there is hardly room for Ω[NΩNOM].

INDICES

I. NEW LITERARY FRAGMENTS.

Numbers in heavier type are those of the papyri; square brackets indicate columns.

-]αβαλεῖν 7 (δ), Fr. 5. 6.
 ἀγαθός 8 (δ), Fr. 2. 3.
 ἀδύνατος 8 (δ), Fr. 1 [1] 6.
 αἰεί 13 [1] 5.
 ἀκούειν, ἀκήκοα 8 (δ), Fr. 2. 2.
 ἀλγεα 5, Fr. 2. 3.
 ἀλλ(ά)σσομαι 6 (α), Fr. 1. 9.
 ἀμιλλᾶσθαι, ἡμιλλησ[6 (α), Fr. 2. 10.
 ἄμφω 6 (α), Fr. 2. 11.
 ἀνακαλυπτῆρια 11 [2] 4.
 ἀνῆρ 1 (α), Fr. 1. 3; 7 (α) 1.
 ἄνθρωποι 11 [2] 8; 13 [1] 12.
 ἄνοια 8 (δ), Fr. 1 [1] 4.
 ἀντιφλέγειν 8 (α), Fr. 1. 4.
 ἀπάτη 8 (δ), Fr. 1 [1] 1.
 ἄποινα 12. 6.
 ἀποσφαλ[8 (α), Fr. 2. 8.
 ἀρήγειν 12. 5.
 ἀριστερός 7 (δ), Fr. 1 [1] 1.
 ἀρτίως 6 (α), Fr. 3. 4.
 ἄστυ 5, Fr. 1. 5.
 ἄτερ 5, Fr. 1. 3.
 ἄτη 5, Fr. 1. 3.
 αὐγή 8 (α), Fr. 1. 3.

 βαίνειν, βέβηκας 5, Fr. 1. 4.
 βαλεῖν 6 (c), Fr. 2. 5.
 βουλεύειν 12. 3 (schol.).

 γάμος 6 (c), Fr. 2. 6; 11 [1] 9, 12 [2] 1.
 γῆ 11 [1] 15.

 γίγνεσθαι 7 (δ), Fr. 1 [1] 2, Fr. 6. 12;
 11 [1] 9, 10, [2] 6.
 γλίσχρος 7 (α) 12.

 δακρύνειν 7 (δ), Fr. 3. 7, Fr. 6. 10.
 Δαρδαν[8 (α), Fr. 1. 6.
 δεῖ 11 [1] 7.
 δεξα[11 [2] 10.
 δεξιός 1 (α), Fr. 1. 6; 7 (δ), Fr. 1 [1] 2, 9.
 δέσποινα 6 (α), Fr. 1. 9.
 διάνοια 7 (α) 6.
 δίδοναι, δώσω 6 (α), Fr. 1. 15; (c), Fr. 1. 3.
 δοίημεν 7 (δ), Fr. 1 [1] 8.
 διεφθαρμένος 7 (α) 5.
 δικαιολογικός 7 (α) 10.
 δοκεῖν 6 (c), Fr. 2. 7.
 δ[ρ]όμος (?) 8 (α), Fr. 1. 2.
 δυνατός 8 (δ), Fr. 1 [1] 3.
 δῶμα 6 (α), Fr. 1. 3; 11 [1] 17.

 εἰδέναι 13 [1] 20.
 εἶς 8 (δ), Fr. 2. 1.
 ἐκείνη 6 (α), Fr. 1. 6.
 ἐκτελεῖν 11 [1] 3.
 ἐκφυγεῖν 8 (α), Fr. 2. 2.
 Ἑλλάς 8 (δ), Fr. 2. 3, 6.
 ἐμβριθής 7 (α) 11.
 ἐμπολᾶν 1 (α), Fr. 1. 5.
 ἐναντίος, ἐξ. ἐναν. 7 (α) 11.
 ἐξελαύνειν 6 (α), Fr. 1. 3.
 ἐπεὶ 11 [1] 3.

ἐπειδὴ 11 [1] 8, 10.
 ἔρχεσθαι, ἐλήλυθεν 6 (c), Fr. 1. 5; ἦλθ'
 12. 5.
 ἐτοίμος 11 [1] 8.
 εὐήκοος 7 (a) 2.
 εὐθύς 8 (b), Fr. 2. 1.
 εὐλόγων 7 (a) 1.
 εὖνος (?) 7 (a) 1.
 εὐρίσκειν 8 (b), Fr. 1 [1] 5.
 εὐφήμεος 6 (b) 19.
 ἔχειν 7 (a) 9; (b), Fr. 6. 5; 12. 5 (schol.).
 Ζᾶς 11 [1] 13.
 ζηλοτυπία 8 (b), Fr. 1 [1] 8.
 Ζήτης (?) 8 (b), Fr. 1 [1] 4.
 ζυγόν 6 (a), Fr. 3. 3.
 ἡδονή 1 (a), Fr. 1. 5; 7 (a) 9.
 ἡμέρη 11 [1] 11.
 θαυμάζειν 13 [2] 11.
 θαυμάσιος 7 (b), Fr. 5. 9.
 θεοί 11 [2] 8.
 θεράπαινοι 11 [1] 6.
 θεράποντες 11 [1] 5.
 κακία 7 (a) 7.
 κακόν 1 (a), Fr. 1. 4; 6 (b) 15, (c), Fr.
 1. 3.
 κακούμεναι 12. 3.
 καλός 11 [1] 14.
 καταπήσσειν, καταπήξω 6 (a), Fr. 1. 8.
 κέδριμος 8 (a), Fr. 2. 7.
 κλύων 1 (b) [1] 2.
 κόρη 6 (a), Fr. 1. 11; 8 (b), Fr. 1 [1] 3.
 κοῦφος 7 (a) 13.
 κριτισ[13 [1] 13.
 λαλεῖν 12. 1.
 λέγειν, τὸ λεγόμενον 7 (a) 3; εἶπε 13 [2] 8.
 λιμπάνειν 6 (c), Fr. 2. 4.
 λόγος 6 (a), Fr. 3. 2.
 λυπέσθαι 13 [1] 4.
 μᾶλλον 6 (a), Fr. 2. 4.
 μανία 6 (a), Fr. 1. 1.
 μαντεῖ 1 (a), Fr. 1. 2.
 μέγα 1 (a), Fr. 1. 4; 11 [1] 2, 13.
 μεγασθενής 1 (b) [1] 3.
 μεφικιώδης 7 (a) 13.

Μελανίππη 12. 7; 13 [2] 19.
 μέλεος 8 (a), Fr. 2. 1.
 μεστός 8 (b), Fr. 1 [1] 4.
 μήπω 7 (a) 5.
 μητρῶν 12. 4.
 μικρός 8 (b), Fr. 2. 5.
 μίξις (?) 11 [2] 9.
 μνήμη 6 (b) 16.
 μόνος 6 (b) 6; (c), Fr. 2. 3; 13 [1] 17.
 μύχιλα 6 (a), Fr. 1. 7.
 νέρτερος 8 (a), Fr. 1. 3.
 νηδί 7 (a) 2.
 νικᾶν 8 (b), Fr. 2. 3.
 νομαρχ[8 (b), Fr. 1 [1] 7.
 νόμος 11 [2] 7.
 νύξ 8 (a), Fr. 1. 3.
 ξεστός 12. 8.
 ξίφος 6 (a), Fr. 2. 9.
 οἶκον 11 [1] 1.
 οἶκτος 12. 5 (schol.).
 Οἰσία (?) 8 (b), Fr. 1 [1] 5.
 οἰωνός 5, Fr. 2. 2.
 ὁμοιος 6 (c), Fr. 1. 1.
 ὁμόσπορος 6 (a), Fr. 1. 2.
 ὄνομα 8 (b), Fr. 2. 2.
 ὀξύς 6 (a), Fr. 2. 6.
 ὄραν 6 (a), Fr. 2. 11, Fr. 4. 3; 7 (a) 4.
 ὀτοτοτοτοτοί 6 (a), Fr. 4. 2.
 οὐ μὴν ἀλλά 7 (a) 14.
 οὐσία 6 (a), Fr. 3. 1.
 πάθος 7 (b), Fr. 5. 7.
 ποῖς 5, Fr. 2. 4.
 πάλαι 6 (c), Fr. 2. 1.
 παντάσῃ 7 (a) 14.
 πάροιθε 6 (a), Fr. 1. 14.
 πᾶς 8 (b), Fr. 1 [1] 2; 11 [1] 4, 7, 8.
 πιστεύειν 6 (b) 8.
 πλευρόν 6 (a), Fr. 1. 4.
 ποιεῖν 8 (b), Fr. 1 [1] 5; 11 [1] 1, 13.
 ποιεῖσι 11 [1] 10.
 ποίησις 13 [2] 16.
 ποικίλλειν 11 [1] 15.
 πολλάκις 6 (b) 17; 7 (b), Fr. 1 [1] 5.
 πολὺς 6 (b) 5; 11 [1] 2; 12. 2; 13 [1] 2.
 πολύττονος 6 (a), Fr. 1. 5.

πότημος 8 (a), Fr. 2. 4.
 πούς 6 (a), Fr. 1. 6, 8.
 πρᾶγμα 6 (δ) 10; 13 [1] 3.
 πραγματικός 7 (a) 10.
 πράσσειν, πράξει 6 (δ) 4; ἐπράχθημεν 6
 (δ) 7.
 προσίειναι 8 (δ), Fr. 1 [1] 2.
 προστάσειν 8 (δ), Fr. 1 [1] 5.
 πρώτον 11 [2] 5.
 πτερόν 5, Fr. 2. 2.
 πῦρ 8 (δ), Fr. 2. 1, 2.
 πῶλος 6 (a), Fr. 3. 3.
 σέυ 11 [2] 1.
 σκιά 7 (a) 4.
 σκοπεῖν 8 (δ), Fr. 1 [1] 2.
 σκότεια 8 (a), Fr. 2. 3.
 σοφία 7 (δ), Fr. 6. 13.
 σοφιστικός 7 (a) 6.
 στοχίζειν (?) 6 (a), Fr. 1. 4.
 συλλαβεῖν 8 (δ), Fr. 2. 1.
 συνηγορεῖν 7 (a) 8.
 Σ]ακράτης 13 [1] 6.
 Τάρταρα 6 (a), Fr. 1. 7.
]ταστορέσας 8 (a), Fr. 2. 6.
 τεκμαιρό[13 [1] 10.
 τέκνον 5, Fr. 1. 6; 8 (a), Fr. 1. 5.
 τίκειν 5, Fr. 2. 4; 8 (δ), Fr. 1 [1] 1.

τιμῶ 11 [2] 2.
 τλήμων (?) 1 (a), Fr. 2. 1.
 τότε 11 [1] 12.
 τραγωδία 13 [2] 20.
 τρέψεσ[θαι 13 [1] 11.
 τρύχειν 12. 2.
 τυγχάνειν 8 (δ), Fr. 1 [1] 3.
 ὑπέρτερον 6 (a), Fr. 3. 2.
 φαεσφόρος 8 (a), Fr. 1. 2.
 φαίνειν 7 (a) 7.
 φαντασία 7 (a) 4.
 φᾶρος 11 [1] 13, [2] 11 (?).
 φασί 11 [2] 4.
 φθ[είρειν 1 (a), Fr. 1. 4.
 φοβοῦμενος 7 (a) 3.
 Φοῖβος 6 (a), Fr. 1. 2.
 φρενοβλαβής 1 (a), Fr. 1. 3.
 χαῖρε 11 [2] 3.
 χείρ 1 (a), Fr. 1. 6.
 χόλος 6 (a), Fr. 1. 13.
 χρήματα 11 [1] 4.
 χρήσις 6 (δ) 13.
 χρωμ[εν 13 [2] 5.
 ψοφοδέης 7 (a) 2.
 ὤγνος 11 [1] 16, 17.
 ὤς 1 (a), Fr. 1. 4; 6 (a), Fr. 3. 3.

II. KINGS AND EMPERORS. (See also III.)

EUERGETES II.

βασιλευόντων Πτολεμαίου θεοῦ εὐεργέτου τοῦ Πτολεμαίου καὶ Κλεοπάτρας θεῶν
 ἐπιφανῶν καὶ βασιλίσσης Κλεοπάτρας τῆς ἀδελφῆς καὶ βασ. Κλεοπ. τῆς γυναικὸς θεῶν
 ἐνεργ., ἔτος λβ 15 [1] 1. (not named) [3] 1, 5. ἔτος λδ 16. 1; 17. 1, 11.
 ἔτος μδ 18. 1, 13. ἔτος ν 19. 13. ἔτος νβ 19. 1.

CLEOPATRA III and SOTER II.

βασιλευόντων βασιλίσσης καὶ βασιλέως Πτολ. θεῶν φιλομητρίων σωτήρων, ἔτος δ
 20 [2] 1. (not named) [1] 1. ἔτος ε 21. 1, 27. ἔτος ζ 22. 1. ἔτος θ (?)
 23. 8, 15, 21, 22, 23.

CLEOPATRA III and ALEXANDER I.

βασλευόντων Κλεοπ. καὶ Πτολ. ἐπικαλουμένου Ἀλεξάνδρου τοῦ νιού θεῶν φιλομ.,
 ἔτος ια τὸ καὶ ὄγδοον 23 (α) [2] 1. ἔτος ις τὸ καὶ ιγ 32. 1. (not named) ἔτος
 ια τὸ καὶ ὄγδοον 23 (α) [1] 1; 25. 10. ἔτος ιβ τὸ καὶ ἑνατον 24. 1. ιγ τὸ καὶ
 δέκατον ἔτος 24. 15; 28. 11; 31. 1. ἔτος ιδ τὸ καὶ ια 25. 1. ἔτος ιε τὸ καὶ ιβ
 26. 1; 27. 1, 10; 28. 1; 30. 11. ἔτος ις τὸ καὶ ιγ 29. 1; 30. 1; 32. 12.

ALEXANDER I and BERENICE.

βασιλ. Πτολ. τοῦ ἐπικαλ. Ἀλεξ. καὶ Βερενίκης τῆς ἀδελφῆς θεῶν φιλομ., ἔτος ις
 35. 1.
 (not named) ἔτος ιε 33. 1. ἔτος ις 34. 1. ἔτος ιθ 36. 22.

BERENICE III and ALEXANDER II (?).

(not named) ἔτος β τὸ καὶ α ἔτος 38. 22.

NEOS DIONYSUS (?).

(not named) ἔτος β 39. 1, 7.

CLAUDIUS.

Τιβέριος Κλαύδιος Καισ. Σεβαστὸς Γερμανικὸς Αὐτοκρ., ἔτος ζ 41. 7, 27.

DOMITIAN.

Αὐτοκρ. Καισ. Δομιτιανὸς Σεβαστὸς Γερμανικὸς, ἔτος ς 42. 5, 8. ἔτος ια 43. 4.

TRAJAN.

Τραιανὸς Καίσαρ ὁ κύριος, ἔτος γ 44. 6.
 Αὐτ. Καισ. Νέρονας Τραιαν. Σεβ., ἔτος τέταρτον 44. 14.
 θεὸς Τραιανός, ἔτος ζ 49. 7, 12.

HADRIAN.

Ἀδριανὸς Καισ. ὁ κυρ., ἔτος κ 45. 10, 14, 16, 19. ἔτος κα 45 (α) 10.
 Ἀδριανὸς ὁ κύριος, ἔτος κα 45 (α) 14, 15.
 Αὐτ. Καισ. Τίτος Αἴλιος Ἀδρ. Σεβ., ἔτος κα 46. 2.
 θεὸς Ἀδριανός, β καὶ ις ἔτος 49. 8, 10, 11.

ANTONINUS PIUS.

Αὐτ. Καισ. Τιτ. Αἴλ. Ἀδρ. Ἀντ. Σεβ. Εὐσεβῆς, ἔτος β 46 (α) 15. ἔτος γ 47. 1.
 ἔτος δ 48. 5. ἔτος ζ 51. 1. ἔτος ια 53 (α) 1.
 Ἀντωνίνος Καισ. ὁ κυρ., ἔτος ε 49. 5, 16; 50 (α) 6. ἔτος θ 50 (β) 4. ἔτος
 ια 50 (γ) 4. ἔτος ιγ 54. 1.
 θεὸς Αἴλιος Ἀντωνίνος, κγ ἔτος 55. 8.

MARCUS AURELIUS and VERUS.

Αὐτ. Καισ. Μαρ. Αὐρ. Ἀντ. Σεβ. καὶ Αὐτ. Καισ. Λουκ. Αὐρ. Οὐῆρος Σεβ., ἔτος α 55.
 25. ἔτος β 53 (δ) 1, (ε) 1. ἔτος γ 56. 19.
 Ἀντ. καὶ Οὐῆρ. οἱ κυρ. Σεβ., ἔτος β 56. 15. ἔτος γ 56. 11.
 Ἀντ. καὶ Οὐῆρ. οἱ κυρ. Σεβ. Ἀρμ. Μεγ. Παρθ. Μεγ., ἔτος ζ 53 (δ) 1.
 Ἀντ. καὶ Οὐῆρ. οἱ κυρ. Σεβ. Ἀρμ. Μηδ. Παρθ. Γερμ., ἔτος η 57. 21.

MARCUS AURELIUS.

Μαρ. Αὐρ. Ἀντ. Καισ. ὁ κυρ., ἔτος ιε 58. 4.
 Αὐρ. Ἀντ. Καισ. ὁ κυρ. Σεβ., ἔτος ιη 53 (ε) 1, (f) 1.

MARCUS AURELIUS and COMMODUS.

Αὐρήλιος Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος . 50 (d) 5.
 Αὐρήλιος Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος κ 50 (ε) 8.
 (not named) ἔτος ιθ (?) 50 (f 1) 5, (f 2) 5.

COMMODUS.

Αὐρ. Κομμ. Ἀντ. Καισ. ὁ κυρ., ἔτος κθ 59. 4.
 Μαρ. Αὐρ. Κομμ. Ἀντ. Σεβ., ἔτος λ 53 (g) 1.
 (not named) ἔτος κδ (?) 50 (g) 4. ἔτος λ 50 (h) 5. ἔτος λγ 50 (i) 6.

PESCENNIUS NIGER.

Γαῖος Πεσκένιος Νίγερ Ἰουστός Σεβ., ἔτος β 60. 1.

SEPTIMIUS SEVERUS.

Λουκ. Σεπτ. Σεουηρ. Εὐσεβ. Περτιν. Σεβ., ἔτος [.] 61. 24.

SEVERUS, CARACALLA and GETA.

Λουκ. Σεπτ. Σεουηρ. Περτ. καὶ Μαρ. Αὐρ. Ἀντ. καὶ Πουβ. Σεπτ. Γέτα Βρεντανικοὶ
 Μεγ. Εὐσεβ. Σεβ., 63. 4. ἔτος ιθ 63. 18.

MAXIMINUS and MAXIMUS.

Αὐτ. Καισ. Γαι. Ἰούλιος Οὐῆρος Μαξιμίνος Ευσ. Ευτ. Σεβ. Γερμ. Μεγ. Δακ. Μεγ.
 Σαρματ. Μεγ. καὶ Γαι. Ἰούλιος Οὐῆρος Μάξιμος Γερμ. Μεγ. Δακ. Μεγ. Σαρμ. Μεγ. ὁ
 γενναῖος. Καισ., κύριοι αἰώνιοι Σεβ., ἔτος γ 67. 20.

PHILIPPI.

Αὐτ. Καισ. Μάρκοι Ἰούλιοι Φίλιπποι Εὐσεβ. Εὐτυχ. Σεβ., ἔτος ε 68. 13.
 Μάρκοι Ἰούλιοι, ἔτος ε 69. 16; 70. 14.
] Φίλιπποι [71 [1] 1.

VALERIAN and GALLIENUS.

Οὐαλεριαν[ὸς καὶ Γαλλιη]νὸς Σεβαστοί, ἔτος ιγ, 69. 2.

VABALLATHUS and CLAUDIUS.

Αὐτ. Καισ. Γαίου Αὐρ. [Οὐαβαλλάθου] ἔτος τρίτον, καὶ Αὐτ. Καισ. Μαρ. Αὐρ.
 [Κλαυδίου] Εὐσεβ. Εὐτ. Σεβ. ἔτος β 70. 1.

DIOCLETIAN and MAXIMIAN.

dd. nn. Diocletianus et Maximianus Augg. et [Constantius et Maximianus]
 nobilissimi Caesares 110. 1.
 ἔτος ιη καὶ ιζ καὶ η τῶν κυρ. ἡμ. Διοκλ. καὶ Μαξιμ. Σεβαστῶν καὶ Κωνσταντίνου καὶ
 Μαξιμιανοῦ τῶν ἐπιφανεστάτων Καισάρων 74. 20.
 οἱ δεσπόται ἡμ. Αὐτ. Σεβ. (= Diocletian and Maximian?) 79 [1] 5, [2] 6.

CONSTANTIUS and GALERIUS.

Κωνσταντῖος] καὶ Μαξι[μιανός . . . , ἔτος ιδ 76. 23.

GALERIUS and SEVERUS.

[ἔτος ιε] καὶ ἔτος γ καὶ [ἔτος β] τῶν κυρ. ἡμ. Μαξιμιανοῦ καὶ Σεουήρου Σεβ. καὶ Μαξιμίου καὶ Κωνσταντίου τῶν ἐπιφ. Καισ. 78. 29.

MAURICE.

ὁ θεϊότατος ἡμ. δεσπότης Φλαύιος Μαυρίκιος Τιβέριος ὁ αἰώνιος Αὐγουστος καὶ Αὐτ., ἔτος ιδ 88. 3. ἔτος κ 87. 3 (om. καί).

ὁ ἡμ. δεσπ. Φλ. Μαυρ. Τιβερ. ὁ αἰων. Αὐγ., ἔτος κα 88. 4.

III. CONSULS, INDICATIONS, AND ERAS.

Imp(eratore) Vero ter et Umidio Quadrato consulatus (167) 108. 12.

[Diocletiano Aug. V et] Maximiano Aug. IIII coss. (293) 110. 6.

ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Αὐγούστων τὸ [.] καὶ Γαλερίου Οὐαλερ. Μαξ. Αὐγούστου τὸ [.] 72. 11.

ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Αὐγ. τὸ ε' καὶ Γαλ. Οὐαλ. Μαξ. Αὐγ. τὸ θ' (305) 75. 18. μετὰ τὴν ὑπατίαν Φλαυίου Οὐίνκεντίου καὶ Φραουιστᾶ τῶν λαμπροτάτων (402) 80. 1.

μετὰ τὴν ὑπατίαν τῶν δεσπ. ἡμ. Ἀρκαδίου καὶ Ὀνωρίου τῶν αἰων. Αὐγουστ. Αὐτ. (403) 81. 1.

ὑπατίας τοῦ δεσπότης ἡμῶν Θεοδοσίου τοῦ γενναιοτάτου καὶ Ῥουμορίδου (Ῥωμορρότου) τοῦ μεγαλοπρεπεστάτου (403) 81 (a) 13.

μετὰ τὴν ὑπατίαν Φλαυίου Βελισαρίου τοῦ λαμπροτάτου (535) 85. 1.

INDICTIONS.

1st 81. 15 (402); 105. 3, 4 (719); 106. 3, 4 (719).

2nd 81 (a) 8 (403); 101. 1; 104. 1, 3, 4, 5.

4th 89. 8; 90. 28.

6th 87. 6, 20, 43 (602. Pachon 28 ἀρχῆ); 88. 6 (602); 102. 1.

7th 98. 4.

11th 100. 4 (683).

12th 96. 5.

13th 97. 4; 111. 4.

14th 85. 2 (535. Payni 27 τέλει); 95. 2, 5.

15th 80. 15 (401); 86. 6 (595); 99. 2; 103. 3.

ἔτος λθ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ (A. D. 9) 40. 3.

ἔτος Διοκλητιανοῦ τυθ (683) 100. 4.

101st year of the Hegira (719) 105 and 106.

IV. MONTHS AND DAYS.

(a) MONTHS.

Egyptian.	Roman.	Length of the Egyptian months in an ordinary year.
Θώθ	Σεβαστός 41. 29	29 Aug.—27 Sept.
Φαώφι		28 Sept.—27 Oct.
'Αθύρ	Νέος Σεβαστός 42. 6	28 Oct.—26 Nov.
Χοϊάκ	'Αδριανός 49. 17 (Macedonian Περίτιος 40. 4)	27 Nov.—26 Dec.
Τϋβι		27 Dec.—25 Jan.
Μεχεΐρ		26 Jan.—24 Feb.
Φαμενώθ		25 Feb.—26 March.
Φαρμοϋθι		27 March—25 April.
Παχών		26 April—25 May.
Παϋνη	Σωτήριος 43. 6	26 May—24 June.
'Επίφ		25 June—24 July.
Μεσορή	Καισάριος 46. 4	25 July—23 Aug.
ἐπαγόμεναι ἡμέραι	104. 3, 4, 5; 105. 4; 106. 4	24—28 Aug.

(b) DAYS.

'Ιδοὶ 'Ιανουάριοι 75. 21.
Kalendae Januariae 110. 3.
Καλένδαι Μάρτιαι 72. 13.
Καλένδαι 'Οκτώβριαι 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.

'Αβεσαλώμ 97. 2.

'Αβραάμιος 109. 1.

'Αβραάμιος 'Απαμηνᾶς 91. 9.

'Αγαθίνος 15 [3] 2.

'Αγαθός Δαίμων 72. 16.

'Αγχώφης 61. 6.

'Ακίνδυνος 89. 1; 90. 2.

'Ακουσίλαος 'Ατρήτος 53 (g) 5.

*Λκωος 83. 8.

- Ἀλέξανδρος 71 [1] 30, [2] 17.
 Ἀλμαφείυς 30. 8, 13, 32.
 Ἀλμένης 36. 7.
 Ἀμειλίριος 79 [2] 5.
 Ἀμμωνία 78. 6.
 Ἀμμώνιος (1) 50 (κ) 2: (2) 66. 2: (3) 69. 44: (4) 71 [1] 28.
 Ἀμμώνιος, Ἀυρήλιος Ἄμ. (1) 68. 22; 70. 18: (2) 71 [1] 28, [2] 4, 7.
 Ἀμμώνιος Ἀχιλλέως 15 [1] 14, [2] 11, [3] 4.
 Ἀμουῆνις, Ἀυρηλ. Ἄμ. Νοερίριος 70. 22.
 Ἀνθος Σύρου 62. 2.
 Ἀνύιος 99. 1.
 Ἀνούβας, Ἀυρήλιος Ἄν. 71 [2] 30; 79 [1] 6.
 Ἀνούβας Διδύμου 49. 5, 11, 15.
 Ἀνουβίων (1) 63. 1, 9: (2) 89. 2, 9; 90. 3.
 Ἀντωνίας 79 [1] 2.
 Ἀντώνιος Σαβείνιος 51. 4, 16.
 Ἀνύψιος 93. 2.
 Ἀπαμηνᾶς, Ἀβραάμιος Ἄπ. 91. 9.
 Ἀπεννεύς 14 (β) 1, 8.
 Ἀπίυς, Ἀυρηλ. Ἄπ. 74. 4.
 Ἀπίων, Ἀυρηλ. Ἄπ. 71 [2] 24.
 Ἀπίων, Ἀυρ. Ἄπ. Παήσιος 80. 8; 81. 8; 81 (α) 1, 16; 82. 5.
 Ἀπόλλω 101. 3.
 Ἀπόλλων 73. 1, 23.
 Ἀπολλώνιος (1) 14 (α) 1, 26, 27: (2) 34. 1; 35. 14: (3) 62. 9: (4) 66. 3: (5) 68. 21; 69. 33; 70. 18: (6) 99. 6.
 Ἀπολλώνιος Ἀμμωνίου 71 [2] 4.
 Ἀπολλώνιος Βασιλείδου 69. 11.
 Ἀπολλώνιος Σερεούλιος 57. 3.
 Ἀπύγχις (1) 46. 10, 22: (2) 53 (f) 4: (3) 62 (α) 2.
 Aruicijus Nepos 108. 11.
 Ἄρειος Σαβίνου 46. 18, 24.
 Ἀριστόδωρος 14 (c) 5.
 Ἀρπαγάθης 50 (β) 2.
 Ἄρπαλος (Σάτυρος ἐπίκ. Ἄρ.) 66. 2.
 Ἄρπῶς 23 (α) [2] 3.
 Ἄρπῶς Παζούτος 30. 28.
 Ἄρσενούφης 36. 4.
 Ἀρσίησις Ζμίνος 32. 7.
 Ἀρσίησις Σχώτου 33. 2, 3, 10, 12.
 Ἀρτεμιδώρα 56. 3.
 Ἄρων (1) 86. 19: (2) 100. 24.
 Ἄσιος 71 [2] 31.
 Ἀσκληπιάδης 14 (α) 1, 27; (β) 1, 8; (c) 1.
 Ἀσκληπιάδης, Ἀυρήλιος Ἄσ. 67. 2.
 Ἄτρῆς 53 (g) 5.
 Ἄτρῆς Ἰσατος 43. 11.
 Ἄτρῆς Σαταβούτος 55. 4, 12.
 Ἀύμιν (?) 105. 1; 106. 1.
 Ἀυρηλία Α[. .]εα 79 [2] 9.
 Ἀυρήλιος . . . 69 41: (2) 42: (3) 71 [2] 31: (4) 78. 35.
 Ἀυρήλιος . . . Ἀμμωνίου, 69. 43.
 Ἀφροδίσιος Ἀμμωνίου 66. 2.
 Ἀχιλλεύς 15 [1] 12, 14, [3] 4.
 Βασιλείδης 69. 12.
 Βασιλείδης, Ἀυρηλ. Βασ. 71 [2] 16.
 Βασούχ 106. 2.
 Βεσιμᾶς 50 (d) 2.
 Βησαρίων Ἡρώνος 46 (α) 6.
 Βίκτωρ (1) 80. 9; 81. 9; 81 (α) 4; 82. 7: (2) 82. 1, 30: (3) 82. 2, 30: (4) 86. 9: (5) 87. 41: (6) 95. 3.
 Βίκτωρ, Ἀυρηλ. Βικ. 80. 4, 20, 24; 81. 4, 20, 24.
 Βίκτωρ Κολλούθου 82. 2, 31.
 Βικτωρίνη 97. 1, 8.
 Germanus, Cornelius G. 108. 7.
 Γερμανός 63. 2, 10.
 Γερόντιος, Φλ. Γερ. 99. 6.
 Γεώργιος 102. 4.
 Γεώργιος ὁ ἀγ. ἄπα Γε. 111. 41.
 Γρατιανός 99. 2.
 Δαμιανός Ἰουλιανού 97. 8.
 Δαυεῖτ 99 (α) 1.
 Δευρέτ 86. 19.
 Δημήτριος (1) 23. 1, 24: (2) 60. 3.
 Δημήτριος Σατύρου 62. 2, 17.
 Διδᾶς 49. 15.
 Δίδυμος (1) 42. 2: (2) 45. 18.
 Δίδυμος Ἡρώνος 49. 1, 3, 7, 16.

- Διογένης 50 (c) 1.
 Διοδώρα 62. 3.
 Διόδωρος (1) 49. 1 : (2) 49. 2.
 Διόδωρος Διοδώρου 49. 2.
 Διονυσίδης 71 [2] 19.
 Διόσκορος 47. 4, 15.
 Δρύτων Παμφίλου 17. 9.
 Ἐντβελωκατώ 71 [2] 6.
 Ἐντούλιος 103. 1.
 Ἐξίς (?) 50 (g) 2.
 Ἐπαγαθ() 53 (b) 6, (c) 6.
 Ἐπανάκιος 98. 1, 7.
 Ἐριενοῦπις 28. 5.
 Ἐριεύς Παμείτο[53 (a) 7.
 Ἐριεύς Στοσήτεως 53 (b) 7.
 Ἐρμάς 51. 3.
 Ἐρμηγος 69. 37.
 Ἐρμίας (1) 23. 1, 9 : (2) 37. 1.
 Ἐρμίας Ἐρμωνος 15 [1] 13.
 Ἐρμων 15 [1] 13.
 Ἐσθλάδας 26. 13.
 Ἐσθλύτις 36. 7.
 Ἐτπεσοῦχος 32. 8, 10, 13.
 Εὐδαίμων 44. 1.
 Εὐστόχιος 78 [1] 4.
 Εὐφράτης, Ἀύρηλ. Εὐφ. 71 [2] 28.
 Ζιάδ Αὐμίν 105. 1 ; 106. 1.
 Ζμενοῦς 16. 5.
 Ζμίνας 32. 8.
 Ζουβσεΐρ Ζιάδ 105. 1 ; 106. 1.
 Ζώλος 56. 1.
 Ἡρακλείδης (1) 56. 14 : (2) 62. 15.
 Ἡράκλῆος 46. 8, 20.
 Ἡρων (1) 46 (a) 6 : (2) 66. 1.
 Ἡρων Διοδώρου 49. 1, 16.
 Ἡρων, Ἀύρηλιος Ἡρ. Κάστορος 74. 1, 23.
 Ἡρωίων 69. 12.
 Θαησία 99 (a) 3.
 Θαῆσις 17. 7.
 Θεόγνωστος, Φίλεινος ὁ καὶ Θ. 68. 19 ; 70. 17.
 Θεόδωρος (1) 87. 39 : (2) 103. 1.
 Θεόφιλος 96. 1, 5.
 Θέων 56. 8.
 Θέων, Ἀύρηλ. Θε. 67. 1.
 Θέων Θέωνος 56. 8.
 Θέων, Θε. ὁ καὶ Τούρβων 57. 1, 19.
 Θεωνᾶς 82. 2, 30.
 Θεορταῖος 34. 3.
 Θεοτεύς 18. 2, 12, 22.
 Θεοτούτης Ἐριενοῦπιος 28. 5.
 Θράσων 23 (a) [2] 9.
 Θρήρις 26. 24.
 Θῶμις 60. 3.
 Ἰερακίων 96. 1.
 Ἰέραξ, Ἀύρηλ. Ἰερ. 71 [2] 19.
 Ἰουάκ 91. 7.
 Ἰουλιανός (1) 58. 2 : (2) 97. 8.
 Ἰούλιος (1) 44. 3 : (2) 105. 2.
 Ἰσάριον μητρὸς Τανεφρέμμεως 55. 14.
 Ἰσας 43. 11.
 Ἰσιδώρα (1) 69. 7 : (2) 71 [2] 2 ; 79 [2] 3.
 Ἰσις 62. 10.
 Ἰσις Διοδώρου 49. 2, 9, 12, 16.
 Ἰσιών 20 [1] 4.
 Ἰσρακράτης, Ἀύρηλ. Ἰσ. 70. 24.
 Ἰωάννης (1) 88. 10 : (2) 100. 7.
 Ἰωάννης Ἀκινδύνου 89. 1 ; 90. 1.
 Ἰωάννης, Ἀύρηλ. Ἰω. 87. 39.
 Ἰωάννης, Ἀύρηλ. Ἰω. Παύλου 88. 7, 16.
 Ἰωάννης, Ἀύρηλ. Ἰω. Φοιβάμμωνος 87. 11, 37, 43.
 Καλαπήσιος 91. 10.
 Καλίβις 32. 7.
 Καλλίμαχος 92. 11.
 Καρύς 53 (a) 6.
 Κασιανός 75. 2, 23.
 Κασιανός Κασιανῶ 75. 2, 23.
 Κάστωρ 74. 1, 22.
 Κίτθμερσις 71 [1] 8.
 Κατύτις 20 [1] 2, [2] 11.
 Κέλης 15 [2] 6, [3] 2.
 Κιπάναμος, Ἀύρ. Κιπ. (?) 79 [2] 2.
 Κιῶβις 45. 4.
 Κλαύδιος, Ἀύρηλ. Κλ. 68. 16 ; 70. 15.
 Κόλλουθος (1) 18. 3 : (2) 82. 2, 31.
 Κόλλουθος, Ἀύρηλ. Καλ. 80. 4, 22, 24 ; 81. 4, 22, 24.

- Κόλλουθος Βίκτορος 87. 41.
 Κόλλουθος Ίερακίανος 96. 1.
 Κοσμάς 100. 19.
 Κοσμάς, Αύρηλ. Κ. 100. 7, 17.
 Κοσμάς Γεωργίου 102. 4.
 Κουιντιλιανός, Κρηνηλῆος Κ. 62. 1.
 Κρηνηλῆος Κουιντιλ. 62. 1.
 Κροῦρις 23 (a) [2] 5.
 Κύνων Οὐναφρίου 101. 2.
 Κωνσταντῖνος 99. 5.
 Labeo 107. 5, 13.
 Λαλώι (gen.) 78. 6.
 Λεοῦς 23 (a) [2] 8.
 Λεωνίδης 50 (m) 6.
 Λεωνίδης Β. τ. σ 53 (d) 8.
 Δούσιος Σπάρσος 46 (a) 1.
 Δυκοδώρα, Δύρ. Δυκ. 71 [1] 26.
 Μάγνος 70. 24.
 Μάθει(ος) 104. 5.
 Μανουός, Αύρηλία Μ. θυγάτηρ Πούσι 85. 3.
 Μαρριανός, Αύρηλ. Μ. 71 [1] 5.
 Μάξιμος 82. 1, 30.
 Μέλας (1) 54. 3: (2) 77. 1, 42 (?): (3) 81 (a) 19.
 Μελίπαις 23 (a) [2] 8; 32. 7.
 Μεσουήρις 80. 5, 22; 81. 5.
 Μηνᾶς υἱὸς Αύρηλ. Ίωανν. 87. 8, 37, 43.
 Minucius Plotianus 108. 10.
 Μουσηῖς 102. 1.
 . . . is ἐπικαλ. Μύρων 59. 9.
 Νάχτις (?) 71 [1] 5.
 Νείλος 76. 15.
 Νείλος Διδύμου 42. 2.
 Νεβχοῦνις (= Πανεβ.) 36. 24, 25.
 Νεμε[σίαν?] 71 [1] 26.
 Nepos 108. 11.
 Νεχθανοῦπις (1) 25. 5, 13, 16: (2) 32. 8, 13.
 Νεχθμίνας 34. 3.
 Νεχούθης 24. 6.
 Νεχούτης Σχώτου 35. 4, 10, 16.
 Νεχούτης Ψενθότου 22. 3, 6.
 Νίκων 38. 1, 24.
 Νοεῖρις 70. 22.
 Νωβινός 74. 4.
 *Οης Κατύτιος 20 [1] 2, [2] 11.
 *Ονήσιμος 38. 17.
 *Ορθοῦφος 79 [1] 3.
 *Ορσενοῦφις 53 (d) 6.
 *Ορσενοῦφις Ἐριέως 53 (a) 6.
 *Ορσενοῦφις Ὀρσενούφιος 53 (d) 6.
 *Ορσενοῦφις Τασηῖος 53 (c) 7.
 Οὐαβρίκιος (Οὐακβ.) 71 [2] 21.
 Οὐεναφρίου 101. 2.
 Παβούς (1) 48. 8: (2) 53 (a) 7.
 Παβούς Μέλα 54. 3.
 Πάγανις (= Φαγῶνις ς. ν.) 36. 2.
 Παῆρις 29. 4, 12, 26, 34.
 Παῆσις 81 (a) 1, 16.
 Παθήμις 36. 3.
 Πακοῖβις 27. 18.
 Πακοῖβις Πατούτος 34. 2; 35. 9, 11, 14.
 Πακοῖβις Σχώτου 33. 4.
 Πάκνυς (1) 47. 8: (2) 53 (c) 7.
 Πάκνυς Πακύσεως (1) 47. 7: (2) 53 (c) 7.
 Παμειτο[. . .]ς (gen.) Τεσενούφιος 53 (a) 7.
 Πάμφιλος (1) 17. 9: (2) 23. 13, 17.
 Πανεφρέμις (1) 55. 5: (2) 55. 19.
 Πανεφρέμις Ἀπύγχεως 46. 10, 21.
 Πανεφρέμις Σχώτου 40. 1.
 Πανεμγέυς 23 (a) [2] 9.
 Πάνυσκος 31. 4.
 Πανοβχοῦνις 23 (a) [2] 10; 24. 5; 26. 6; 27. 5, 30; 28. 7; 29. 7; 30. 5, 15; 32. 4, 14.
 Πανοβχοῦνις Πόρτιτος 21. 5.
 Πανομιεύς 55. 15.
 Πανοπίς Τεσενούφιος 58. 2.
 Πανοῦφις (1) 50 (a) 2: (2) 50 (f1) 3, (m) 5.
 Πανοῦφις Πανοῦφις 50 (a) 2.
 Πανοῦφις Τεσενούφιος 45. 6.
 Πασούητις (1) 51. 7: (2) 59. 6: (3) 69. 17.
 Πασούητις Πασούητις (1) 51. 6: (2) 59. 5.
 Πασούλις 60. 4.
 Πισοῦς 26. 3, 7, 10; 27. 18.
 Πισοῦς Ὀρου 25. 10; 31. 7, 19.
 Πισπεοῦς 25. 5.
 Πισπεοῦς Φίβιος 35. 8.

- Πάσας 19. 6.
 Πασήμις 29. 4.
 Πάσις Ἀπολλωνίου 62. 9.
 Πασίων 39. 2.
 Πασίων Νίκωνος 38. 1, 23.
 Πατῆς (1) 20 [1] 4: (2) 36. 5: (3) 37. 7.
 Πατοῦς (1) 16. 2, 3; 17. 1, 2; 18. 5: (2) 34. 2; 35. 9, 14: (3) 36. 7.
 Πατοῦς Πατούτος 16. 2, 6, 10; 17. 1.
 Πατοῦς Ὁρου 23 (a) [2] 8; 26. 6; 28. 13; 31. 9.
 Πατσεοῦς 37. 7.
 Παῦλος 88. 8, 16.
 Παχνοῦμις 23 (a) [2] 4.
 Παώς 26. 25.
 Πβούκις 24. 7.
 Πειδιάς 22. 3.
 Πέκιμφος 48. 8.
 Πέκνσις 53 (f) 5.
 Πέκνσις Ἀπύγχεως 53 (f) 4.
 Πετσαροῆρις Σχώτου 35. 5.
 Πετσαρσεμθεύς 27. 18.
 Πετσαρσεμθεύς Ἀλμαφέως 30. 8, 12, 17, 32.
 Πετσαρσεμθεύς Ἀρσενούφις 36. 3.
 Πετσαρσεμθεύς Νεχούτου 27. 3, 9, 22, 28.
 Πετσαρσεμθεύς Πανοβχοῦνις 23 (a) [1] 6, [2] 10, [3] 2; 24. 4, 11, 23, 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.
 Πετσαρσεμθεύς Ταχμίνος 35. 9.
 Πετσαρσεμθεύς Ψενήσιος 36. 4.
 Πεπενσφῶτος 72. 4.
 Πεπασούχος 19. 5.
 Πεπασούχος Πανοβχοῦνις 23 (a) [2] 11, [3] 3; 25. 7; 26. 4; 27. 4, 30; 29. 5; 30. 5; 36. 1, 24.
 Πετρεχῶν (1) 69. 18: (2) 71 [1] 3, 8, 9; [2] 17, 20, 22: (3) 72. 1.
 Πετρεχῶν, Ἀύρηλ. Π. (1) 68. 2; 70. 4, 6, 21, 26: (2) 71 [2] 23.
 Πετρεχῶν νεώτερος 78. 2, 33.
 Πετρεχῶν Πετρεχῶντος 71 [1] 3, 10, 23, [2] 2, 7, 22, 29.
 Πετρεχῶν Πετοσίριος 69. 5.
- Πετρεχῶν Πολυδεύκου 69. 4, 33.
 Πετοσίρις (1) 36. 21: (2) 68. 1; 70. 6: (3) 69. 5: (4) 71 [1] 8, [2] 17.
 Πετοσίρις, Ἀύρηλ. Π. 68. 1, 17, 25; 70. 5, 15.
 Πετοσίρις Πετρεχῶντος 71 [1] 3, 9, 24, [2] 1, 7, 20, 29.
 Πέτρος 92. 11.
 Πισοῦς 75. 1, 22.
 Πίγος 104. 1, 4.
 Plotianus Minucius Pl. 108. 10.
 Πλουτογένης, Ἀύρηλ. Πλ. 71 [2] 3.
 Πλουτόσυννος 71 [2] 4.
 Πμόσις 19. 3, 15.
 Πνεφερώς Ἡρακλήου 46. 7, 20.
 Πνήφισ 26. 4.
 Πολυδεύκης 69. 4, 11.
 Πόρτις (1) 17. 7: (2) 21. 5, 6: (3) 33. 1.
 Ποῦσι 85. 3.
 Πτολεμαῖος (1) 42. 3: (2) 45 (a) 17: (3) 53 (a) 5, (d) 5.
 Πτολεμαῖος Πτολεμαίου 42. 3.
 Πύρρος 42. 1.
 Πωλίων Παούλιος 60. 4.
- Σαβείνος 46. 18, 24.
 Σαραπάμμων Σενούθου 93. 6.
 Σαραπίδωρος 71 [2] 16.
 Σαραπίων (1) 43. 2: (2) 69. 8, 39: (3) and (4) 71 [2] 24: (5) 77. 1, 42.
 Σαραπίων, Ἀύρηλ. Σαρ. 79 [1] 2, 11.
 Σαταβοῦς (1) 46 (a) 11: (2) 51. 9: (3) 52. 7.
 Σαταβοῦς Ἡρωνος, 66. 1.
 Σαταβοῦς Πανεφρέμμεως 55. 4.
 Σαταβοῦς Σαταζοῦτος 51. 8.
 Σαταβοῦς Στοτοήτιος (1) 53 (c) 4: (2) 59. 3.
 Σάτυρος 62. 2.
 Σέγαθις 55. 5.
 Σενανοῦφις 71 [1] 3, 9.
 Σενθεύς 39. 3.
 Σεννήσις ἢ καὶ Τατοῦς 23 (a) [1] 4, [2] 3, [3] 1.
 Σεννήσις Ψενθώτου 28. 3, 15, 24.
 Σενσιρίτις Ἀύρηλ. Σεν. 69. 7, 38.
 Σενσιόθιος Ἁρων 86. 19.

- Σενούθιος Βαούχ 106. 2.
 Σενούθιος Ίουλίου 105. 2.
 Σενψάις Ψάιτος 76. 2, 11.
 Σεουήρος 80. 4, 20; 81. 4, 20.
 Σερευόλιος 57. 3.
 Σευρίσρις 72. 4.
 Σιεφμούς 23 (α) [1] 5, [2] 4, [3] 2.
 Σιλβανός 77. 1, 43.
 Σινούθης, Αύρηλ. Σιν. 80. 9; 81. 8; 81 (α) 4; 82. 6.
 Σίσιος, Ἀφροδίσιος ἐπικαλ. Σ. 66. 2.
 Σοκωνωνέως 64. 1.
 Σούλις 76. 1, (Σουλ') 6, 13.
 Σούρι(ο)ς, Αύρηλ. Σ. 72. 1, 14.
 Σουχάμμων 79 [1] 2.
 Σπάρσος, Λούσιος Σπ. 46 (α) 1.
 Στέφανος 87. 8.
 Στέφανος 97. 1.
 Στοτοήτις (1) 45 (α) 5: (2) 45 (α) 7: (3) 48. 7: (4) 50 (f²) 3 (Σοτουητ.): (5) 51. 10: (6) 52. 6: (7) 53 (β) 7: (8) 53 (ε) 5: (9) 53 (f) 5: (10) 59. 3: (11) 61. 8, 20.
 Στοτοήτις Πανεφρέμμεως 55. 19.
 Στοτοήτις Στοτοήτιος (1) 45 (α) 7: (2) 51. 10: (3) 53 (ε) 5.
 . . στο() Στοτοή(τιος) 40. 2.
 Στρά[των] Ταβήτος 78. 7.
 Σύρος 62. 2.
 Σύρος Πετεχώντος 78. 2, 33.
 Σχώτης (1) 33. 2, 4: (2) 35. 4, 5, 16: (3) 40. 1.
 Σώτις 50 (h) 3, (i) 4.
 Σωτήρις 59. 1.
 Ταβής Ἀμμωνίας 78. 5.
 Ταγός Ἀχιλλέως 15 [1] 12, [2] 11, [3] 4.
 Τακμήνς (also -μωίς and -μηίς) 16. 3, 7, 10; 17. 2; 18. 5.
 Τανεφρέμμις (1) 52. 6: (2) 55. 14.
 Ταούης 45 (α) 4.
 Ταούς 23 (α) [1] 3, [2] 3, 5, [3] 1.
 Ταπαούς 75. 1, 22.
 Ταπεπίρις Στοτοήτιος 55. 18, 21.
 Ταπιάμις 61. 6, 22.
 Ταρεήσις 26. 6, 12; 30. 29; 31. 10.
 Τασεύς Σωτήρι(ο)ς 59. 1, 16.
 Τάσης 53 (c) 7.
 Τασούχος 53 (d) 7.
 Τατούς, Σεννήσις ἢ καὶ Τ. 23 (α) [2] 3, [3] 2.
 Ταχμίνας 35. 9.
 Ταχώγις 28. 12.
 Τβήκις 72. 1.
 Τεοῦς (gen.) 76. 2.
 Τεσενούφης (1) 41. 4: (2) 43. 7: (3) 45. 4: (4) 45. 6: (5) 53 (α) 7: (6) 58. 2.
 Τεσενούφης Παβούτος 48. 8.
 Τεσενούφης Πεκρίμφου 48. 8.
 Τεσενούφης Τεσενούφιος (1) 41. 4: (2) 45. 3.
 Τεσενούφης, Αύρηλ. Τεσ. 50 (l) 2.
 Τιμόθεος 101. 4.
 Τιμόξενος 14 (c) 2, 5.
 Τιμούθης 71 [1] 4, 10, 23, 25.
 Τιμάρσις (1) 68. 2; 70. 4, 6, 21: (2) 69. 17.
 Τνεφερώς 25. 13.
 Τοτοής (1) 18. 4, 6: (2) 27. 5; 29. 8; 30. 6; 32. 4.
 Τούρβων, Θέων ὁ καὶ Τ. 57. 1, 19.
 Τρωβλακότη 86. 11.
 Τσεκ[78. 4.
 Τ[.]σις 67. 5.
 Φαγώνις Πανοβχούνιος 23 (α) [2] 11, [3] 3; 25. 7; 26. 5; 29. 6.
 Φάφίς 36. 8.
 Φίβις (1) 22. 2: (2) 35. 8: (3) 36. 8.
 Φιβίων 77. 4, 44.
 Φιλάδελφος 67. 2.
 Φίλεινος, Αύρηλ. Φιλ. 68. 19; 70. 17.
 Φιλήμων, Αύρηλ. Φιλ. 72. 16.
 Φιλοσάραπις, Αύρηλ. Φιλ. (1) 68. 21; 69. 37; 70. 18: (2) 69. 37: (3) 75. 30.
 Φιμήνις 35. 4.
 Φλασούις 104. 2.
 Φλασούις Γερόντιος 99. 6.
 Φλασούις Ψενσοήρις Ἀνουβίωνος 89. 2, 7; 90. 3, 20.
 Φοιβάμμων (1) 87. 7, 37, 43: (2) 93. 1: (3) 98. 5.
 Φοιβάμμων Ἀβραραμίου 104. 1.
 Φοιβάμμων, Αύρηλ. Φοιβ. 86. 10, 21.

- Χαιρήμων (1) 26. 13: (2) 61. 13.
 Χαιρήμων Πανίσκου 31. 4, 13, 20.
 Χατρεούς 15 [3] 1.
 Χεσθώτης Μελιπάιτος 23 (a) [2] 8, 9;
 32. 7.
 Χεσθώτης Πανεμγείως 23 (a) [2] 9.
 Ψ̄ā 87. 8, 38, 43.
 Ψάις (1) 68. 22; 70. 19: (2) 71 [2] 23:
 (3) 76. 2.
 Ψάις, Αύρηλ. Ψ. 69. 8, 39.
 Ψαμμήτιχος 39. 2.
 Ψεμμένχης 24. 6, 10, 24, 29.
 Ψεμμόνθης 16. 5.
 Ψεναμόνις 68. 16; 70. 15.
 Ψενοούπις Πόρτιτος 33. 1, 10.
 Ψενοούπις Ψεσθώτου 19. 4.
 Ψενοούφις Πόρτιτος 21. 5.
 Ψεσθώτης (1) 19. 5: (2) 22. 6: (3) 28. 3.
 Ψεσθώτης Κελήτος 15 [2] 6, 12, [3] 2.
 Ψεσθώτης Νεχούτου 22. 2.
 Ψεσθώτης Ψεσθώτου 19. 4.
 Ψεσμοῦθις 21. 3, 11, 19.
 Ψεσθίσις (1) 36. 5: (2) 52. 4: (3) 78. 7.
 Ψεσθίσις ὁ καὶ Κροῦρις 23 (a) [2] 5.
 Ψεσθίσις Πανοβχοῦνιός 23 (a) [2] 11, [3]
 3; 25. 7; 26. 5; 29. 6.
 Ψεσσίρις (1) 36. 8: (2) 73. 1, 23.
 Ψεσπλαεύς, Αύρ. Οὐαβρικίου 71 [2] 21.
 Ψεσπνούθης 69. 18.
 Ψεσσοῆρις, Φλ. Ψεν. Ἄνουβίωτος 89. 2, 7, 9;
 90. 3, 20, 27, 28.
 Ψεσφθοῦς 72. 3, (Ψεσφθους) 18.
 Ψεσ[. . . , Αύρηλ. Ψ. 71 [2] 21.
 ὞ρος (1) 23 (a) [2] 5: (2) 23 (a) [2] 8;
 28. 13; 31. 9: (3) 25. 10; 31. 7, 19:
 (4) 36. 21: (5) 53 (d) 8: (6) 57. 4.
 ὞ρος Παούτης 26. 3, 8, 11, 15; 27. 17.
 ὞ρος Πατήτος 36. 5.

VI. OFFICIALS.

- actuarius, Marcianus 110. 6.
 ἀγορανομήσας, Ἀνυβίων ἀγ. γυμνασιαρχήσας διαδεχόμενος τὴν στρατηγίαν (194-198) 61. 3.
 ἀγορανόμος (τῆς ἄνω τοπιρχίας τοῦ Παθυρίτου), Ἀπολλώνιος (139 B.C.) 15 [1] 11, [2]
 13. Διόσκορος (137 B.C.) 16. 1. Ἀσκληπιάδης (127 B.C.) 18. 1. Ἡλιοδώρος
 (118-113 B.C.) 19. 2; 20 [2] 10; 21. 2, 26. Σῶσος (110 B.C.) 22. 2, 12.
 Πάνισκος (107-98 B.C.) 23 (a) [2] 2, [3] 4; 24. 2, 27; 25; 26. 2, 26; 27.
 2, 27; 28. 2, 22; 29. 3, 32; 30. 3, 30; 31. 3, 18; 32. 3, 11; 33. 15; 35.
 3, 12.
 ὁ παρὰ τοῦ ἀγορανόμου, Ἀρειός (127 B.C.) 18. 28. Ἀμμώνιος (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. 2, 12.
 ἀντιγραφεύς, Ἀμμώνιος (139 B.C.) 15 [3] 2. Πάνισκος (101 B.C.) 32. 13.
 ἀρχέφθοδος 43. 7; 66. 1.
 ἀρχιδικαστής 71 [1] 6.
 ἀρχισωματοφύλαξ, Χρυσίππος ἀρχ. καὶ διοικητής 14 (δ) 2.
 ἀρχιφυλακίτης, Δημήτριος 14 (a) 14; 37. 1.
 οἱ τὰ βασιλικά πραγματευόμενοι 37. 4.

- βασιλικὸς γραμματεὺς. (α) Παθύρεως, Φίβις (108 B.C.) 23. 5, 12, 23; 37. 2. (δ) Ἄρσι-
 νοίτου τῆς Ἡρακλείδου μερίδος, Κλαύδιος Ἰουλιανός (101) 44. 10. (name lost. 136)
 45. 1, 16. Ἑρμείους (137) 45 (α) 3, 15. Τεμμαγιένης (161) 55. 1. Ζώλιος
 (163) 56. 1.
 βουλευτής, Ἄνουβίων βουλ. σιτολόγων. 63. 1, 9.
 γραμματεὺς 49. 15. Φίβις πρεσβύτερος γραμματεὺς 104. 2.
 γυμνασιάρχισσας. Ἀπολλώνιος ἐξηγητεύσας καὶ γυμ. (141) 49. 14; and see ἀγορανο-
 μήσας.
 διαδοτῆς 95. 3.
 διοικητής, Πτολεμαῖος ὁ συγγενὴς καὶ διοικητής (108 B.C.) 23. 9; and see ἀρχισωματο-
 φύλαξ.
 ἐξηγητεύσας, see γυμνασιάρχισσας.
 ἐπιστάτης Παθύρεως 37. 1.
 ἡ ἡγεμονίη 73. 11. ἡγεμονία Θηβαίδος 81 (α) 3.
 ἡγεμών, ὁ κράτιστος ἡγεμών Ἄνιος Συριακός (163) 56. 6. Σάτριος Ἀρριανὸς ὁ δικαιοτάτος
 ἡγεμών (307) 78. 1, 16.
 ἡγούμενος γερδίων (91) 43. 9.
 ἡγούμενος συνόδου, Ἀνρ. Ἀσκληπιάδης Φιλαδέλφου ἡγούμενος συνόδου κόμης Βακχιάδος
 (238) 67. 2.
 καγκελλάριος 92. 11.
 καταλογιστής Ἄρσινοίτου, Οὐαλέριος 79 [1] 1, [2] 1.
 ὁ πρὸς καταλοχισμοῖς τῶν κατοίκων, Πύρρος (86) 42. 1.
 κόμης 93. 1, 9; 98. 1, 7.
 κωμογραμματεὺς 37. 3.
 μονόγραφος, Ἑσπνοῦθις Αἰγύπτιος μον. (103 B.C.) 25. 12.
 νόμαρχος, Ἰούλιος Ο[υ]λίδ[ι]ος καὶ [Ἀντώ]μιος Γέμεινος γενόμενοι νόμαρχοι (101) 44. 3, 8.
 νοτάριος, αἰδέσιμος ν. 89. 1. Θεόφιλος ν. 96. 1.
 (ὁ) πρὸς τῇ οἰκονομίᾳ (Παθύρεως? 108 B.C.) Πατσεοῦς Πιτῆτος 37. 6.
 πραγματευτής 58. 1.
 πράκτωρ ἀργυρικῶν, κόμης Καρανίδος (145) 52. 5. Σοκνοπαίου Νήσου 62 (α) 2.
 πράκτωρ σιτικῶν 66. 2.
 πρεσβύτεροι κόμης 51. 12. πρ. τῶν γεωργῶν 37. 4. πρ. πρατοῦρας 100. 7.
 πρύτανις 78. 8.
 σιτολόγος 37. 3; 47. 4; 63. 1, 9. φροντισταὶ σιτολ. 44. 2. δημόσιοι σιτολ. 44. 5.
 στρατηγὸς Ἄρσινοίτου Ἡρακλείδου μερίδος, Κλαύδιος Ἄρειος (101) 44. 9. Ἀρχίας (136)
 45. 1, 12. Οὐέγετος ὁ καὶ Σαραπίων (137) 45 (α) 2, 13. Κλαύδιος Κερεάλις
 (157) 46 (α) 2, 18. Ἰέραξ ὁ καὶ Νεμεσίων 61. 1. Ἰέραξ 62 (α) 1.
 διαδεχόμενος τὴν στρατηγίαν, see ἀγορανομήσας.
 συντακτικὸς 42. 2.
 τοπογραφίματεὺς 37. 2.
 τραπέζιτης, Χατρευτός (139 B.C.) 15 [3] 1. Πάνισκος (101 B.C.) 32. 12, 15. Παγκράτης
 (98 B.C.) 35. 13, 17; 37. 3.

ὑποδέκτης 94. 5.
 ὑποδιοικητής, Ἐρμῶναξ τῶν ὁμοτίμων τοῖς συγγενεῖσι καὶ ἵπυδ. 23. 2.
 φροντιστής, see σιτολόγος.
 φυλακίτης 37. 2.
 φύλαξ μητροπόλεως 43. 12.
 χρηματιστής 38. 24 (?); 70. 24.

VII. TRADES AND PROFESSIONS.

ἀρχικυβερνήτης 80. 8; 81. 8; 82. 5.
 βουκόλος 14 (a) 12.
 γέρδιος 43. 10; 60. 5.
 γερδιακὴν τέχνην ἀθλητής 59. 10.
 γεωργός 86. 12, 19, 20; 97. 2; 102. 1.
 ἐρέτης 80. 11; 81. 10; 81 (a) 5; 82. 6,
 12.
 ζυτοποῖός 39. 3.
 θυρωρός 91. 8.
 ἰβισιάφος 15 [2] 7.
 κατασπορεύς 66. 3.
 κογχιστής 87. 9.
 κογχιστικὴ τέχνη 87. 14, 19.
 κυβερνήτης 81 (a) 1, 16.

νεκροταφικὴ κηδεῖα 68. 6; 70. 9; 71 [1]
 15, [2] 3.
 νεκροτάφη 71 [1] 8; 75. 1, 22.
 νεκροτάφης 76. 2.
 νεκρατάφος 68. 1; 69. 6; 70. 4, 6, 7;
 71 [1] 2; 73. 7, 13; 75. 2, 23; 76.
 1; 77. 3, 22.
 οἰνέμπορος 61. 13.
 ὀρχήστρια 67. 6.
 οὐσιακὸς μισθωτής 57. 2.
 πραγματικὸς πιστικὸς ἀποθήκης ἀγίου Σεργίου
 ἐμπόρου, ὁ αἰδέσιμος Ἰωάννης 88. 10.
 στιπουργός, ὁ θεοφ. πρεσβ. καὶ αὐθ' ἄντης
 στιπ. 86. 7.

VIII. MILITARY TERMS.

ἄλλα οὐετρανῶν (?) Γαλλικῆς τούρμης 51. 5.
 διπλοκάριος (= dupliciarius), Ἀντώνιος Σαβεῖνος (143) 51. 4.
 δοῦξ, Ἰωσήφ ὁ εὐκλεέστατος δ. (682) 100. 6.
 ἐκατόνταρχος, Κρηνηλῆμος Κουντιλλιανός (211) 62. 1.
 equites promoti 110. 1.
 Ἰουστινιανοί, γενναϊότατοι Σκύθαι Ἰουστ. ἀγγραφεύοντες ἐν μοναστηρίῳ Βαύλλου 95. 1.
 ἱππεὺς προμῶτων σεκούντων 74. 1.
 λεγαὼν β Τροιανὴ διακεκίμενη ἐν Τεντύρῃ ὑπὸ Μακράβιον πραιπόσιτον (302) 74. 2.
 μαχαιροφόρος 62. 15.
 μάχιμος, Ἀριμούθης ὁ μισθωτῶν μάχιμος 14 (a) 23.
 μισθοφύροι ἱππεῖς 31. 5.
 στρατηλάτης, Φλ. Ψενσοήριος Ἄνουβίωνος 89. 2, 7, 9; 90. 3, 20.
 στρατιώτης 74. 1, 24; 83. 8.
 triarchus (= trierarchus) Minucius Plotianus 108. 10.

IX. RELIGION.

(a) GRAECO-EGYPTIAN.

- ἀθλοφόρος Βερενίκης εὐεργετίδος 15 [1] 4; 20 [2] 6.
 ἰέρεια Ἀρσινόης φιλοπάτορος 15 [1] 4; 20 [2] 7.
 ἰέρεια (ἐν Πτολεμαίδι τῆς Θηβαίδος) Κλεοπάτρας τῆς ἀδελφῆς 15 [1] 9.
 βασι. Κλεοπάτρας τῆς γυναικός 15 [1] 9.
 βασι. Κλεοπάτρας τῆς θυγατρὸς 15 [1] 9.
 Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς 15 [1] 10.
 ἰέρεια 23 (a) [2] 1; 32. 2; 35. 2.
 ἱερεὺς ἐν Ἀλεξανδρείᾳ Ἀλεξάνδρου καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν
 καὶ θεῶν φιλοπατόρων καὶ θεῶν ἐπιφανῶν καὶ θεοῦ φιλομήτορος καὶ θεοῦ εὐπάτορος καὶ
 θεῶν εὐεργετῶν (139) 15. 2. ἱερ. ἐν Ἀλ. Ἀλεξ. καὶ θεῶν ἐπιφανῶν καὶ θεοῦ
 εὐπάτορος καὶ θεοῦ φιλομήτορος καὶ θεοῦ φιλοπάτορος νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν
 φιλομητόρων σωτήρων (114) βασι. Πτολ. θεὸς φιλομήτωρ σωτήρ 20 [2] 2.
 ἱερεὺς ἐν Πτολεμαίδι τῆς Θηβ. (139) Πτολεμαίου σωτήρος 15 [1] 5.
 βασι. Πτολ. θεοῦ εὐεργ. καὶ σωτ. ἐπιφ. εὐχαρ. 15 [1] 5.
 τοῦ βήματος Διογ. νύσον τοῦ βασι. τοῦ μεγ. θεοῦ εὐεργ.
 καὶ σωτ. ἐπιφ. εὐχαρ. 15 [1] 6.
 Πτολ. θεοῦ φιλαδέλφου 15 [1] 7.
 Πτολ. εὐεργέτου 15 [1] 7.
 Πτολ. φιλοπάτορος 15 [1] 7.
 Πτολ. θεοῦ ἐπιφ. καὶ εὐχαρ. 15 [1] 7.
 Πτολ. θεοῦ φιλομήτορος 15 [1] 8. δικαιοσύνη[s?]
 Πτολ. θεοῦ φιλομ. 15 [1] 8.
 Πτολ. θεοῦ εὐπάτορος 15 [1] 8.
 ἱερεῖς 20. 8; 23 (a) [2] 1; 32. 2; 35. 2.
 ἱερεὺς Μουούτος 21. 4.
 ἱερεὺς Σούχου 14 (d) 1. ἱερ. Σουχ. καὶ Ἀφροδίτης 33. 3, 6; 35. 4, 5, 16.
 ἱέρισσαι 20 [2] 8.
 ἱερομοσχοσφραγιστής 64. 1.
 ἱερόν (Σούχου καὶ Ἀφρ. ἐν Παθύρει) 34. 2; 35. 7, 8.
 ἱερός πῶλος Ἴσιδος 20 [2] 5.
 κληφόρος Ἀρσινόης φιλαδέλφου ἐν Ἀλεξ. 15 [1] 4; 20 [2] 5. ἐν Πτολ. 15 [1] 10;
 20 [2] 8. κληφόρος 23 (a) [2] 2; 32. 2; 35. 2.
 Νεχθαράτι θεὸς μέγας 33. 5.
 παστοφόριον 34. 2; 35. 6, 8, 9, 14.

(b) CHRISTIAN.

- ἡ ἅγια τριάς 91. 8.
 τὸ θεῖον 84. 20.
 Θεός 73. 6, 16; 84. 19; 112. 17, 21. σὺν Θεῷ 87. 41; 89. 4; 90. 10; 105. 1;
 106. 1. Θεὸς δεσπότης 91. 5, 7. Κύριος Θεός 73. 22. Θεὸς παντοκράτωρ 100. 10.

- Ἰησοῦς Χριστός. κυρ. καὶ δεσπ. ἡμῶν I. X. ὁ θεὸς καὶ σωτὴρ ἡμῶν 86. 1; 87. 1; 88. 1; 100. 1. σωτήρος ἡμῶν Χριστοῦ 112. 20. Χριστῷ ἐγκοιμηθεῖς 113. 29, 35. Χριστός 112 (α) 1.
- Κύριος 73. 3, 24; 113. 6, 14, 17, 27; 39.
- Μαρία 112 (α) 1. ἡ ἅγια καὶ πανάχραντος καὶ πανάρετος καὶ ἔνδοξος καὶ παρθένος μήτηρ Χριστοῦ Μαρία 113. 3. ἡ δέσποινα ἡμ. ἡ ἅγια θεοτόκος καὶ ἀειπάρθενος Μαρ. 100. 2.
- πάντες οἱ ἅγιοι 100. 3; 113. 24.
- ἅγιος Σέργιος 88. 10.
- ἀπόστολοι, οἱ δώδεκα 113. 40.
- ἀρχάγγελος Μιχαὴλ καὶ Γαβριήλ 113. 5.
- Ἄνδρέας 113. 41.
- Διόσκορος 113. 9.
- Ἰάκωβος υἱὸς Ζεβεδαίου 113. 42.
- Ἰωάννης, ἅγ. ἅγ. Ἰωαν. [πρόδρομος] καὶ βαπτιστῆς καὶ παρθένος καὶ μάρτυς 113. 20.
- Ἰωάννης, ὁ ἅγ. ἄββᾶ Ἰωαν. ἀπόστολος καὶ εὐαγγελιστῆς παρθένος ἀρχιεπίσκοπος τῆς πόλεως Ἐφέσου 113. 31.
- Ἰωάννης ἀδελφὸς Ἰακώβου 113. 42.
- Κύριλλος 113. 9.
- Λουκᾶς, τρισμακάριος ἄββᾶ Λ. ἀπόστολος καὶ ἀρχιεπίσκοπος ἐν Χριστῷ κοιμηθεὶς τῆς πόλεως Ἀλεξανδρείας 113. 33.
- Μάρκος, ὁ ἅγ. ἄββᾶ Μ. ἀπόστολος καὶ εὐαγγελιστῆς καὶ ἀρχιεπίσκοπος κοιμηθεὶς τῆς πόλεως Ἀλεξανδρείας 113. 36.
- Πέτρος, κύριος ὁ ἅγ. Π. πρῶτος ἀπόστολος καὶ πρῶτος ἀρχιεπίσκοπος Χριστῷ ἐγκοιμηθεὶς τῆς πόλεως Ῥώμης 113. 28. Σίμων ἐν ὀνόματι Πέτρον 113. 40.
- Στέφανος, ὁ κυρ. [Στ.] πρωτοδιάκονος καὶ πρωτομάρτυς 113. 22.
- ἄββᾶ νιμ, ὁ ἅγ. ἄβ. ν. ἀρχιεπίσκοπος καὶ (ὁ) συλλειτουργὸς αὐτοῦ ἄββᾶ νιμ ἐπίσκοπος 113. 18.
- ἀρχιδιάκονος, Ἡλίας 111. 41.
- ἐπίσκοπος. ὁ δεσπ. ἡμ. ἰγιωτ. ὀσιωτ. πατὴρ πνευματικὸς ἄββᾶ Πέτρος ἐπισκ. 91. 9. ἀγιώτατος πατρικὸς πνευματικὸς ἄββᾶ Σενοῦθης ἐπισκ. 93. 6.
- πρεσβύτερος 73. 1, 2, 24; 113. 26. Ἰωάννης πρεσβ. καὶ οἰκονόμος 111. 3. Κυρακὸς πρεσβ. καὶ προεστῶς τοῦ εὐαγοῦς μοναστ. ἄββᾶ Ἀγενοῦς 90. 13. Κοσμάς τῶν πρεσβυτέρων παραούρας 100. 7, 17.
- ἐβδομὰς τοῦ σωτηρίου Πάσχα 112. 13.
- αἱ ἐπτὰ ἐβδομάδες τῆς ἁγίας πενηκοστῆς 112. 16.
- ἐσπέρα βαθεῖα σαββάτω(ν) 112. 14.
- κυριακή 112. 15.
- ἡ ἁγία τεσσαρακοστή 112. 11.
- ἐκκλησία. ἡ ἰγ. ἐκκλ. ἅπα Ψοίου 111. 2. ἐκκλ. Ἀπόλλωνος 95. 1, 5. ἡ καθ' ἡμᾶς ἐκκλ. 112. 18. ἡ καθολικὴ τοῦ κυρίου ἐκκλ. 113. 17. ἡ ἐκκλ. ὀρθοδόξων 113. 26.
- εὐαγγελικαὶ παραδόσεις 112. 12.
- μοναστήριον ἄββᾶ Ἀγενοῦς 90. 14. μον. Βαύλλου 95. 2.
- ὀρθόδοξος 113. 17, 26.

X. PLACE NAMES.

(a) COUNTIES, NOMES, DISTRICTS.

- Αἰγύπτιας, συγγραφὴ Αἰγ. 22. 4. ὠνὴ Αἰγ. 25. 11. μονόγραφος Αἰγ. 25. 12. συνάλλαγμα Αἰγ. 26. 9. μὴν Αἰγ. 59. 12.
 Ἀραβικός, χάραγμα Ἀρ. 55 (a) 5.
 Ἀρσινοίτης (νομός) 40. 6; 45 (a) 3; 46. 6; 46 (a) 2, 18; 50 (a) 2, (b) 2; 55. 2; 56. 1; 61. 2; 62 (a) 1; 79 [1] 1, [2] 1; 88. 9, 13.
 Αἴσας (of Ammon?) 50 (b) 3; (of Khargeh) (ἄσας) 73. 10.
 Γαλλικός, τούρμη Γαλ. 51. 5.
 Ἑλληνικός, συνάλλαγμα Ἑλλ. 26. 10.
 Ἑρμοπολίτης (νομός) 86. 13.
 Θεβαίς 15 [1] 5, 11; 20 [2] 8, 9; 81 (a) 3; 87. 6.
 Ἡρακλείδου 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.
 Ἰβίτης νομός 74. 5.
 Λατοπολίτης (νομός) 23. 11. ἡ κάτω τοπαρχία τοῦ Λατ. 15 [2] 3, [3] 3; 23 (a) 2, 5.
 Κύσις, τοπαρχία Κύσεως 75. 3; 76. 1; 78. 2.
 Παθυρίτης (νομός) ἡ ἄνω τοπαρχία τοῦ Παθ. 23 (a) [2] 2; 24. 3.
 Πέρσης 25. 5; 33. 1. Περ. τῆς ἐπιγονῆς 18. 3, 4; 19. 6; 20 [2] 11; 21. 6; 23 (a) [2] 5, 11; 24. 7; 26. 3; 27. 6; 29. 8; 32. 4. Περ. τῶν Πτολεμαίων καὶ τῶν νύων 15 [1] 13. Περ. τῶν νύων 15 [1] 14.
 Περσίη 15 [1] 12; 18. 5; 23 (a) [2] 4; 28. 3.
 Προσωπίτης (νομός) 58. 1.
 Σκύθαι 95. 1.
 χώρα (= Αἴγυπτος?) 41. 4, 22.

(b) TOWNS AND VILLAGES.

- Ἀλεξανδρεία 14 (c) 5; 15 [1] 2, 5; 20 [2] 7; 71 [1] 6; 113 36, 39.
 Ἀντινούου πόλις ἡ λαμπροτάτη 80. 5; 81. 5; 81 (a) 1.
 ἡ Ἀπολλωνοπολιτῶν (πόλις) 89. 1.
 Ἀπύλλωνος (πόλις) 95. 1, 5.
 Ἀπύττειος νεκροπόλις (?) 72. 5.

- ἡ Ἄρσινοιτῶν πόλις 85. 4; 100. 6.
 Ἄρ(σινόη) 85. 2; 88. 6; 100. 4.
 Ἄφροδείτη(ς) πόλις (κῶμη τοῦ Ἄρσιν.) 61. 12.
- Βακχιάς 44. 11; 53 (d) 5; 56. 9; 67. 4.
 Βούβ(αστος) (κῶμη τοῦ Ἄρσιν.) 47. 4.
- Γότινι (κῶμη τοῦ Λατοπ.) 23 (a) [2] 5.
- Διάσπολις 36. 17; 72. 5.
- Ἐρμπολίτης 82. 7.
 ἡ Ἐρμπολιτῶν πόλις 86. 10; 87. 9, 11.
 Ἐρμού πόλις 80. 9; 81. 9; 81 (a) 4; 87. 6, 16, 40, 44; 94. 5.
 *Ἐφεσος 113. 9, 33.
- Fulvini 108. 9, 11.
- Ἰβίς 71 [1] 15, [2] 5. αἱ περὶ κῶμαι 71 [1] 16.
 ἡ Ἰβιτῶν πόλις 68. 2; 70. 6; 71 [1] 4, 9; 72. 2; 78. 3.
 Ἰβίων 111. 2.
- Καράνις 52. 5.
 Κερκεσοῦχα (fem.) 46. 4; (neut.) 46. 9.
 Κροκοδίων πόλις (τοῦ Παθ.) 23 (a) [2] 2; 24. 2; 25. 12; 29. 17; 31. 5, 11; 32. 12; 35. 13. τὸ Κρ. πολ. πεδίων 20 [1] 3.
 Κύσις 68. 3, 6; 69. 6; 70. 4, 7; 72. 2; 74. 4.
 αἱ κῶμαι Κύσεως 68. 7; 70. 10.
 Κυσίτης 71 [1] 3.
 Κυσίτις 69. 6.
 Κωνσταντίνου πόλις, σύνοδος ἐν Κωνστ. πολ. ρή. 118. 8.
- Λάτωνος πόλις 15 [3] 1. Λάτων πόλις 15 [1] 11.
 Liburne (statio) 108. 9.
- μητρόπολις (sc. Arsinoe) 43. 12; 49. 4.
 ἡ Μωθειτῶν πόλις 75. 1, 30.
- Πάθυρις 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 ἀπὸ βορρᾶ πεδίων Παθ. 23 (a) [2] 6. τὸ περὶ Πιθ. πεδίων 25. 8. ἡ ταυῖα Παθ. 28. 10; 32. 6.
- Παθ() πολίτης 83. 8.
 Πανός πόλις 80. 10; 81. 10.
 ἡ πόλις (i.e. Alexandria) 14 (c) 3. (i.e. Hermopolis) 94. 3.
 Πούσι καὶ αἱ περὶ κῶμαι 71 [1] 16.
 Πτολεμαίς τῆς Θηβίδος 15 [1] 5, 10; 20 [2] 8, 9.
 Πτολεμαίς Ὀρμου 83. 5.
- Ῥώμη 113. 13, 28.

Σοκνοπαίου Νήσος 40. 5; 41. 2, 6; 43. 8; 45. 5 13; 45 (a) 1, 5, 12; 47. 7; 48. 1, 9; 50 (a) 1 (Σοκνοπαίου); (b) 1 (Σοκν.), (d) 1, (e) 1, (f 1) 2 (Σοκν.), (f 2) 2 (Σοκν.), (g) 1, (h) 1, (i) 2, (k) 1, (m) 3 (Σοκν.); 51. 12; 53 (a) 6, (b) 6 (Σοκν.), (c) 6 (Σοκν.), (e) 4, (f) 4 (Σοκν.); 55. 6; 59. 5; 60. 5; 62 (a) 3; 64. 4.

Ταλί 83. 1.

Τεντύρη 74. 3, 6.

Φιλαδέλφια 44. 5; 50 (c) 1, (l) 1; 53 (g) 4; 57. 5; 66. 1.

Φιλόξενος 88. 8.

Ψευαρψενήσις 42. 4.

Ψένυρις 61. 8.

(c) ἄμφοδα, ἐποίκια, νῆσοι, τόποι, &c.

Ἄλιπτιος ἄμφοδον 83. 3.

Ἀράβωι ἄμφοδον 49. 4, 9.

Ἀφροδίτης νῆσος τῆς ἐν Παθύρει 15 [2] 4, 5.

Βέβρυχος ἐποίκιον 83. 4.

Βιθυνῶν ἄλλων τόπων ἄμφοδον 62. 3.

Βουσιχοῦ ἄμφοδον 49. 13.

Δόμνου κτῆσ(ις) 101. 2.

Ἐλευσῖν ἐποίκιον 83. 2.

Ἱερὰ πύλη ἄμφοδον 79 [1] 3.

Λευκὸς χ(ῶρος) ? 105. 2; 106. 2.

Λητοῦ νῆσος 15 [2] 5.

Μάκρονο(ς) χῶρος 104. 1.

ἀγίου Μάρκου ῥύμιον 100. 8.

Μώηρεως ἄμφοδον 79 [1] 7.

Ταμείων ἄμφοδον 43. 3; 49. 13; 51. 4.

Τουνκῆρκις ἐποίκιον 86. 12, 20.

Χηνοβοσκίων ἄμφοδον 79 [2] 4.

XI. TAXES.

ἀνῶνα 95. 1.

ἀργυρικά 52. 5; 62 (a) 2; 97. 3.

δεκάτη ἐγκυκλίου 32. 12; 34. 1; 35. 13.

διαγραφὴ 105. 3.

εικοστή ἐγκυκλίον 15 [3] 1.
 ἑκατοστή καὶ πενηκοστή (ρ' καὶ ν') 50 (*b*) 1, (*f* 1) 2, (*f* 2) 2, (*g*) 2, (*h*) 2.
 ἐκφόριον 57. 12.
 ἐναρούριον 65. 1.
 ἐρημοφυλακία 50 (*c*) 1, (*i*) 3, (*m*) 3; 58. 1.
 καμήλων τέλος 48. 9. καμ. τέλοςμα 52. 7.
 κανών 80. 14; 81. 14; 95. 2.
 κόλλυβος 65. 1, 3.
 κοπῆς τριχός, τέλοςμα 60. 6.
 λιμὴν Μέμφεως 50 (*d*) 2, (*e*) 2, (*k*) 2, (*l*) 1.
 μεριдарχική πρόσσδος (?) 54. 3.
 νομαρχία Ἀρσινοίτου 50 (*a*) 2, (*b*) 2.
 προσδιαγραφόμενα 41. 10; 48. 2, 3, 4, 10, 11, 12; 52. 9; 65. 1, 2.
 σίτος 101. 1.
 συμβολικά 41. 11.
 σύμβολα καμήλων 58. 3.
 τέλος (ὠνῆς) 15 [3] 5; 32. 14; 34. 2, 3. ἐφοδίου καὶ τέλους 71 [2] 27.
 χειρωναξία 60. 4.
 χωματικά 53 (*a*) 4, (*b*) 5 et saep.

XII. WEIGHTS AND MEASURES.

ἄρουρα 15 [2] 3, [3] 3; 20 [1] 2, 3; 23 (*a*) [1] 8, [2] 7; 25. 10, 15; 32. 7, 13;
 42. 3, 4; 56. 8; 83. 6.
 ἀρτάβη 19. 8; 22. 4, 5; 29. 9, 10, 24, 34, 35; 38. 19, 20; 44. 13; 47. 8, 10, 13,
 14, 15; 50 (*b*) 4 et saep.; 57. 13; 67. 14; 77. 26; 86. 21; 96. 3, 4, 6;
 101. 3; 104. 1, 3, 4, 5.
 ζυγόν 95. 3, 4. ζ. δημόσιον 97. 6. ζ. Ἐρμουπόλεως 87. 16.
 κεράμιον 24. 9, 21, 30; 41. 13; 50 (*f* 2) 4; 61. 15.
 κάλλοβος 90. 13.
 μετρητής 50 (*e*) 4, 7, (*g*) 3.
 μέτρον 29. 18. μ. δημόσιον 44. 13. μ. δημόσιον ξεστόν 44. 12. μ. δημ. ξεσ. ἐν
 θησαυρῷ 47. 6. μ. ὄγδον θησαυροῦ τῆς κώμης 57. 17. μ. τετράχοον 24. 13.
 μ. τοῦ εἰαγούς μοναστηρίου ἄββᾶ Ἄγενοῦς 90. 14.
 ναύβιον 65. 2.
 ξέστης 99. 3, 5, 6.
 σταθμός 89. 3; 90. 9.
 στατήρ 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. ἀργ. ἐπισήμον ἱεραὶ δραχμαὶ 25. 22; 26. 21; 28. 20; 30. 25; 33. 13. ἀργ. Σεβαστῶν νομίσματος 72. 6. ἀργ. καινοῦ Σεβ. νομ. 74. 8. ἀργ. Σεβ. νομ. ἐν νόμοις 75. 6, 26.

denarius 108. 3.

δραχμή 15-69, passim; 76. 21, 24, et saep. δρ. παλαιαὶ 76. 17, 19. δρ. παλαιοῦ νομίσματος 76. 6; 77. 30.

κεράτιον 97. 5.

μῆνᾶ 18. 17; 21. 17; 27. 16.

νόμισμα (οἱ νομισμάτιον) χρυσοῦ 89. 5; 90. 12, 26; 95. 2, 5; 100. 14; 102. 1, 3; 105. 4; 106. 4. νομ. παρὰ κερ. β τῷ σῶ σταθμῷ 89. 3, 7, 9. χρ. κεφαλαίου νομ. δεσποτικὰ ἀπλᾶ δόκιμα ἕξ παρὰ κεράτια ἰδ ἡμισυ τέταρτον τῷ σῶ σταθμῷ 90. 7, 21. νομ. παρὰ κεράτια ἕξ 87. 15, 23, 30, 43. νομ. β παρὰ κερ. ιβ 98. 3. νομ. ὄβρυζα 103. 2, 3. nummi HS 110. 4.

ὀβολός 51. 18; and see Index XIV.

ὀλοκόττινα 94. 1.

τάλαντον 15-34, passim; 39. 6; 72. 7, 15; 74. 9; 75. 7, 27.

φάλλις 87. 33.

χαλκός 15-39, passim.

χαλκοῦς: see Index XIV.

XIV. SYMBOLS.

(a) MEASURES.

ἀρουρα 𐀀 23 (a) [1] 8, [2] 7. 𐀁 42. 3; 56. 8; 83. 6.

ἀράβη 𐀂 22. 4, 5; 29. 24, 34, 35. 𐀃 23. 14; 38. 20; 44. 13; 47. 14; 86. 21; 96. 4. 𐀄 104. 1, 3, 4, 5.

(b) COINS.

τάλαντον 𐀅 15-39, passim. 𐀆 72. 7. 𐀇 74. 10.

δραχμή 𐀈 16, 6. 𐀉 32. 14, et saep.; 34. 3. 𐀊 43-76, passim.

ὀβολός $\frac{1}{2}$ ♂ 65. 1, 2.
 1 — 65. 1.
 ὀβολοί 2 = 65. 1, 2.
 χαλκοῦς $\frac{1}{2}$ (?) — 65. 1, 3.
 χαλκοί 2 χ^ο 65. 1, 2, 3.
 νόμισμα ν̄ 89-106, passim.

(c) FRACTIONS (in general $\iota' = \frac{1}{10}$, $\kappa' = \frac{1}{20}$ and so on).

$\frac{1}{2}$ ∟ 23 (a) [1] 8. S 104. 4.
 y 104. 1.
 $\frac{1}{2} + \frac{1}{3}$ 8 8 47. 14, 15.

(d) MISCELLANEOUS.

γίνεται / 15-106, passim.
 ἐκατόνταρχος χ̄ 62. 1.
 ἔτος, ἔτους, &c. ∟ S passim.
 πυροῦ τ̄ (i.e. πυ.) 14 (a) 10; 22. 4, 5; 23. 14.
 πυροῦ ἀρτάβη τ̄ 23. 14, 19, 20.
 τέτακται τ̄ 32. 12. τ̄ 35. 13. ι 34. 1.

XV. GENERAL INDEX (GREEK).

<p>ἀβροχεῖν 56. 10. ἀγανακτεῖν 82. 18. ἀγαπητὸς ἀδελφός 73. 2. ἀγισσύνη 91. 2. ἀγορά 29. 25. ἀγοράζειν 32. 14; 34. 2; 35. 16; 36. 18; 38. 4, 18; 46. 17. ἀγράμματος 51. 14. ἀγρμευέιν 95. 2. ἄγραφος 69. 28; 76. 18. ἀδελφότης 89. 2, 4, 6; 92. 3, 10. ἀδιαίρετος 23 (a) [2] 7; 28. 10; 32. 6. ἀδιαίρετως 87. 12. ἄδολος 29. 14; 90. 13. αἰγικός 51. 15. αἰδέσιμος 88. 9.</p>	<p>αἰδεσιμότης 90. 6. αἰκίζεσθαι 78. 14, 19. αἰρεῖν 18. 25; 21. 22; 23. 14; 27. 24; 36. 14, 18; 74. 14. αἶρειν 77. 9. αἰτεῖν 112. 18. αἰῶνες τῶν αἰώνων 112. 22. αἰώνιος 71 [1] 11 and see Index II. ἀκίνδυνος 82. 5. ἀκολουθία 82. 21. ἀκολούθως 23. 12; 69. 19. ἀκούμεν 36. 15; 90. 25. ἴκυρος 25. 20; 26. 18; 28. 18; 30. 22; 71 [2] 11. ἀλόγως 77. 9. ἀμελείν 38. 4.</p>
--	---

- ἀμετανόητος 68. 4, 5; 70. 8.
 ἀμήν 100. 23 (υθ); 112. 22.
 ἀμπελίτις 56. 7.
 ἀμπελών 28. 7, 9, 12, 14.
 ἀνάβασις 67. 17.
 ἀνάγεσθαι 23. 5.
 ἀναγκάζειν 14 (a) 6; 38. 17; 93. 4.
 ἀναγκαῖος 14 (a) 3, (c) 2, 6; 90. 7.
 ἀναγκαῖως 78. 15.
 ἀναγράφειν 49. 4.
 ἀναγραφή 41. 19; 111. 1.
 ἀναδέχεσθαι 99 (a) 2.
 ἀναδιδόναι 71 [2] 25.
 ἀνακομιδή 89. 3.
 ἀναλίσκεν 77. 15.
 ἀνάξιος 78. 7, 14; 91. 3.
 ἀναπέμπειν 66. 1.
 ἀναπόριφος 46. 14.
 ἀναριθμῆν 23. 14.
 ἀναφαίρετος 68. 4; 70. 7; 71 [1] 11;
 74. 12.
 ἀναφάλαντος 15 [2] 1, 8; 32. 5.
 ἀνέρχεσθαι 77. 13; 84. 10, 15; 94. 4.
 ἄνευ 14 (c) 6.
 ἀνήλωμα 29. 18. (ἀναλ.) 77. 16.
 ἀνομολογεῖν 71 [2] 14.
 ἄνθρωπος 92. 1.
 ἀνίεναι 78. 21.
 ἀνομολογεῖν 22. 7; 30. 13; 31. 14.
 ἀντίγραφον 23. 2, 10; 42. 3; 69. 1;
 70. 5; 71 [1] 7.
 ἀντίδικος 78. 21.
 ἀντικλήμιον 40. 2; 51. 11.
 ἀντιλέγειν 78. 13.
 ἀντίληψις 113. 24.
 ἀντιλογία 87. 26.
 ἀντισύμβολον 23. 7, 15.
 ἀνυπέρετος 74. 17.
 ἀξιούν 14 (a) 5, 8, 15, 21, (c) 6; 61.
 17; 78. 19; 87. 40; 97. 9.
 ἀξιόχρεως 41. 22.
 ἀπαιτεῖν 17. 4.
 ἀπαλλάσσειν 82. 20; 94. 3.
 ἀπαξᾶπλως 76. 17.
 ἀπάτωρ 55. 14; 56. 3.
 ἀπελευθερος 46 (a) 10; 63. 2, 10; 69.
 5; 71 [2] 29.
 ἀπέρχεσθαι 99 (a) 5.
 ἀπέχειν 22. 8; 26. 8; 31. 6, 14; 39. 4;
 44. 5; 46. 14; 51. 14; 69. 30; 71
 [1] 27; 74. 10, 25.
 ἀπλοῦς 68. 11; 70. 12; 74. 18.
 ἀπλῶς 69. 28; 71 [2] 9.
 ἀπογινεσθαι 69. 10.
 ἀπογράφειν 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.
 ἀποδεικνύειν 78. 26.
 ἀπόδειξις 100. 17, 20, 21, 25; 112. 9.
 ἀποδέχεσθαι 86. 14.
 ἀπόδοσις 21. 27; 57. 15; 72. 8; 86.
 15; 87. 31; 89. 5; 90. 14.
 ἀποδιδόναι 14 (a) 18, 20, 22; 15 [1] 12,
 [2] 11; 16. 9; 17. 5; 18. 11, 13;
 20 [1] 1, [2] 11; 21. 10, 13; 23 (a)
 [1] 3, [2] 3, [3] 2; 24. 10, 16; 27.
 8, 11; 29. 11, 19; 32. 4, 10; 35.
 4, 11; 72. 7, 9, 15; 82. 30; 89. 8;
 90. 22; 91. 7.
 ἀποζευγνύειν 76. 4.
 ἀποζυγή 76. 19.
 ἀποθήκη 88. 11; 111. 39.
 ἀποκαθιστάειν 29. 16; 61. 11.
 ἀποκριθῆν 112. 20.
 ἀποκρότως 89. 3; 90. 6.
 ἀπόκτησις 70. 26.
 ἀπολαμβάνειν 69. 9.
 ἀπολογία 78. 27.
 ἀπολύειν 82. 14; 89. 6; 90. 20.
 ἀπόνοια 78. 8.
 ἀποπέμπειν 76. 8.
 ἀποπληροῦν 80. 17; 81. 17.
 ἀποσπᾶν 59. 17, 18.
 ἀποστέλλειν 14 (c) 2, 5; 77. 2; 92. 8.
 ἀποσυνιστάειν 71 [1] 5, [2] 28, 30.
 ἀποτινεῖν 16. 9; 17. 5; 18. 14; 21. 14;
 24. 18; 27. 12; 29. 21; 33. 12.
 ἀποτυγχάνειν 112. 19.
 ἀποφέρειν 70. 21.
 ἀποχή 80. 18, 21, 23, 24; 81. 18, 21,
 23, 24; 81 (a) 10, 17; 99. 7.
 ἀργυροῦς 111. 5, 6.
 ἀρεστός 24. 14.

- ἀρετή 90. 11.
 ἀριθμῆν 72. 6.
 ἀριθμός 74. 10; 105. 4; 106. 4.
 ἀριστερῶν, ἐξ ἀρ. 51. 8.
 ἀρ(ρ)αβίων 67. 17.
 ἀρχαῖος, κατὰ ἀρχαίους 67. 10.
 ἀρχεῖον, τὸ ἐν Παθ. ἀρχ. 19. 13, 14; 22. 7; 28. 11; 30. 10, 12; 31. 11, 13.
 ἀρχεσθαι 112. 11.
 ἀρχή 75. 9; and see Index III.
 ἀρχοντικός 82. 15.
 ἄσχημος 23 (a) [2] 4; 55. 13, 16, 20.
 ἄσμενως 14 (a) 17.
 ἀσπάζεσθαι 73. 4; 91. 1; 92. 10.
 ἄσπιλος 113. 1.
 ἀσφάλεια 75. 13; 80. 19; 81. 19; 81. 19; 81 (a) 11; 89. 6; 90. 5, 18; 97. 6; 100. 15.
 ἀσφαλής, τὸ ἀσφ. 89. 6, 9; 90. 19, 21, 24.
 ἄσκα 18. 9; 21. 9; 24. 9; 27. 8; 29. 10.
 ἄσπος 82. 14.
 αὐθαιρέτως 62. 8; 79 [1] 6, [2] 8.
 αὐθέντης 86. 7.
 οὐλή 55. 22.
 αὐτόθι 74. 10.
 αὐτοπροσώπως 91. 6.
 ἀφανής 61. 16.
 ἀφιέναι 31. 17.
 ἀφιστάναι 28. 3, 23; 76. 10; 77. 9, 12; 87. 27.
 ἄχραντος 78. 24.
 ἄχρι 72. 8; 87. 28; 89. 5; 90. 14.
- βαδιστής, ὄνος βαδ. 14 (δ) 5.
 βάλλειν 99 (a) 11.
 βέβαιος 68. 11; 70. 13; 71 [2] 13; 74. 19; 75. 15; 76. 21; 80. 19; 81. 19; 87. 36; 90. 26.
 βεβαιῶν 46. 16 (?); 74. 15.
 βεβαίως 74. 16; 75. 10.
 βεβαιωτής 15 [2] 10; 32. 9; 35. 10.
 βεβαιώτρια 23 (a) [3] 1.
 βιβλίδιον 61. 19.
 βιβλίον (βυβλ.) 41. 21. βιβλ. δερμάτινα 111. 27. βιβλ. χυρτία 111. 28.
 βοηθός 78. 18.
- βούλεσθαι 29. 28; 57. 6; 67. 4; 76. 11; 82. 15, 19, 24; 89. 4; 90. 11.
 βωμός 111. 20, 21.
- γαμῆσθαι 76. 11.
 γεινῖα 15 [3] 3; 32. 13; 35. 15.
 γείτων 15 [2] 4; 23 (a) [2] 7, 10; 32. 7, 8; 35. 8, 9.
 γένημα 44. 6; 47. 5; 97. 4.
 γένος 44. 11; 78. 11 (?).
 γεωργεῖν 33. 7.
 γῆ ἀμπελίτις 56. 7. γῆ ἠπειρος σιτοφ. 23 (a) [2] 7; 32. 5, 13. γῆ νησιωτ. 15 [2] 2, [3] 3. γῆ σιτοφ. 25. 8; 28. 8; 33. 5.
 γνώσκων 73. 6; 92. 4.
 γλεῦκος 24. 12.
 γνώμη 14 (a) 20; 100. 9.
 γόμος 46 (a) 4.
 γονεὺς 78. 5.
 γόνυ 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.
 γραμματεῖον 87. 35, 39; 89. 3.
 γραμματηφόρος 93. 2.
 γράφειν 36. 14; 38. 5, 14, 15; 46. 18. 23; 62. 14; 68-106, passim.
 γραφικός 38. 7.
 γυμ(νάσιον) 67. 1.
- δαίμων πονηρός 76. 3.
 δάκτυλος μικρός 46. 9.
 δανείζειν 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.
 δάνειον 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.
 δανειστής 21. 21; 26. 13.
 δαπάνη 77. 20, 30.
 δείσθαι, δεηθῶμεν, 113. 6, 14, 27, 39.
 δεικνύειν 68. 5.
 δένδρον 28. 8; 84. 13.
 δεξιῶν, ἐγ δ. 15 [1] 12, [2] 9; 46. 11.
 δέρμα 51. 15.

- δερμάτινος 111. 27, 34.
 δεσμίτιον 87. 22, 34.
 δέσπονα 92. 2, 5; 96. 3.
 δεσποτείο 74. 12.
 δεσπότης 78. 16; 92. 11; 93. 5; 103. 2.
 δευτεροβάλλος 50 (a) 4.
 δέχεσθαι 15 [2] 12; 23 (a) [3] 2; 32.
 10; 35. 11; 87. 13; 92. 2; 96. 2;
 97. 2; 100. 10.
 δηλαδή 90. 25.
 δηλοῦν 15 [3] 2; 32. 13; 35. 15; 62
 (a) 3; 77. 38; 86. 15.
 δημόσιος 69. 20; 71 [1] 29, [2] 3, 32.
 τὰ δ. 69. 3. ἐν δημ. κατακειμένη 68.
 11; 70. 13; 75. 15; 76. 21.
 δημοσιῶν 71 [1] 6, [2] 26.
 δημοσίωσις 71 [2] 25, 26.
 διαγράφειν 48. 7; 52. 4; 54. 2; 56.
 16; 60. 2; 62 (a) 4.
 διαγραφή 15 [3] 1; 32. 12.
 διαδέχασθαι τὴν στρατηγίαν 61. 4.
 διαδοχή 82. 12.
 διαίτα 89 (a) 6, 7.
 διακέεσθαι 74. 2.
 διαπέμπειν 78. 17.
 διαπυράσκειν 100. 12.
 διαπαφεῖν 33. 11.
 διαστολή 37. 8; 69. 35.
 διατηρεῖν 14 (a) 16.
 διάφορος 92. 8.
 διδόναι 41. 20, 21; 59. 19; 80. 12;
 81. 11; 81 (a) 7; 95. 1; 98. 3.
 διδραχμος τόκος 18. 17; 21. 17; cf. 27.
 15.
 διευτυχεῖν 38. 3.
 δίκαιος 49. 6; 71 [1] 14; 78. 1; 93. 2,
 4; 113. 14.
 δικαστήριον (?) 78. 25.
 δικαστικός 82. 18.
 δίκη 18. 27; 21. 25; 24. 26; 27. 26;
 29. 31; 84. 22; 87. 26.
 διμωσον (=δίμοιρον) 102. 2.
 διομολογεῖν 28. 21; 33. 14.
 διπλοῦς 91. 7.
 δισσός 69. 15; 71 [2] 13; 76. 20.
 διώκειν 84. 7, 8.
 δοκεῖν 68. 10; 70. 12; 71 [2] 6; 92. 6.
 δοκοῦν 35. 6.
 δόσις 68. 9; 70. 11.
 δουλ(ε)ία 75. 4, 12, 26.
 δούλιος 78. 11.
 δούλος 91. 8, 10.
 δράκων 84. 12, 16.
 δρόμος 35. 8.
 δύνασθαι 78. 22; 84. 14.
 δυνατός 77. 37.
 δωμός (=τομός?) 38. 5, 6.
 δῶρα 113. 25.
 ἐβδομάς 87. 33, and see Index IX *b*.
 ἔγγραφος 69. 28; 76. 17; 90. 5.
 ἔγγυᾶν 27. 17; 62. 9; 79 [1] 6, [2] 8;
 86. 14.
 ἐγγυητής 86. 13.
 ἔγγυος 17. 7; 18. 18; 27. 19.
 ἐγκαλεῖν 66. 3.
 ἐγκοιμηθεῖς 113. 29, 35.
 ἔθνα 76. 10.
 ἔθνα, εἴθιστα 37. 8.
 εἶδος 76. 8.
 εἰρήνη 112. 18; 113. 16.
 εἰρομεν (dative) 41. 19.
 εἰσάγειν 50 (a) 3, (f2) 3; 78. 3.
 εἰσκομίζειν 61. 9.
 εἴσοδος 35. 8.
 ἑκατοντάρουρος 42. 3.
 ἐκβιβάζειν (ἐγβ.) 62. 12.
 ἐκβόλμος 71 [2] 11.
 ἐκδιδόναι 59. 1; 80. 18, 21, 23; 81. 18,
 21, 22; 81 (a) 10; 97. 7; 99. 7.
 ἐκλαβεῖν 67. 5.
 ἐκούσιος 100. 9.
 ἐκουσίως 62. 8; 79 [1] 6, [2] 8.
 ἐκπρόσωπος 100. 5.
 ἐκτίνειν 26. 10.
 ἔκτισις 18. 19; 27. 20.
 ἐκὼν 16. 2; 25. 3.
 ἔλαιον 50 (c) 4, 7, (g) 3; 77. 25, 36.
 ἐλεύθερος 78. 4, 11, 12.
 ἔλευσις (?) 113. 13.
 ἔλλογεῖσθαι 67. 18.
 ἐλπίζειν 112. 19.
 ἐμφανία 62. 10; 79 [2] 8.
 ἐναντίος 36. 13.

- ἐνδεικνύειν 70. 8.
 ἐνδεχόμενον 14 (a) 4.
 ἐνδοξος 113. 4.
 ἐνεγγνᾶσθαι 79 [1] 11.
 ἔνεκεν 68. 4; 70. 8.
 ἐνέργεια 113. 9.
 ἔνομος 75. 15.
 ἐνοίκιον 83. 2, 3, 5, 7.
 ἐνοχλεῖν 14 (a) 5, 17.
 ἔνοχος 62. 13.
 ἐντάγιον 97. 7, 8; 98. 5, 7.
 ἐντέλλειν 14 (c) 6.
 ἐντεῦθεν 76. 5, 16.
 ἐντολή 37. 7.
 ἔντομος 41. 18.
 ἐντός 59. 16.
 ἐνώπιον 71 [2] 26.
 ἐξάγειν 50 (b) 2, (c) 2, (d) 3, (e) 3, (f) 1, (g) 2, (h) 3, (i) 4, (k) 2, (l) 3, (m) 6.
 ἐξαίρετως 113. 7.
 ἐξάμηνος 95. 2.
 ἐξαριθμεῖν 45. 18; 45 (a) 17.
 ἐξείναι 59. 16; 68. 8; 70. 11; 71 [2] 9; 72. 9; 76. 10.
 ἐξετελείζειν 93. 3.
 ἐξῆς 86. 15; 88. 14; 112. 15.
 ἐξυπηρετεῖν 81 (a) 2.
 ἐξωπιλίτης 72. 4; 74. 4; 78. 2, 6, 33.
 ἐορτάζειν 112. 15, 16.
 ἐπακολουθεῖν 62. 14.
 ἐπάναγκος 25. 24; 26. 22.
 ἔπαυλις 83. 5.
 ἐπέρχεσθαι 25. 16, 21; 26. 14, 19; 28. 14, 19; 30. 17, 23; 33. 10.
 ἐπερωτηθεῖς 68. 12, 18; 69. 31, 36; 70. 13, 16, 20; 71 [2] 14, 28; 72. 10; 74. 19; 75. 16, 28; 76. 22; 79 [1] 10; 80. 19; 81. 20; 81 (a) 11; 87. 36; 100. 17.
 ἐπήρ(ε)ια 82. 17, 20.
 ἐπιβίβλλον 22. 3; 31. 7; 32. 6; 33. 3; 35. 7, 15.
 ἐπιδεικνύειν 37. 7.
 ἐπιδιδόνα 49. 14; 55. 24; 56. 13, 14; 61. 17; 76. 13; 78. 34.
 ἐπιζητεῖν 62. 11, 13; 79 [1] 8.
 ἐπιθεωρεῖν 64. 2.
 ἐπικαλεῖν 22. 9; 26. 8; 31. 15; 66. 1; 71 [2] 2.
 ἐπικείμενος 57. 9.
 ἐπικρίνειν 49. 6, 10.
 ἐπιλύειν 30. 4.
 ἐπίλυσις 26. 27; 30. 31; 31. 19.
 ἐπιμελεῖσθαι 36. 13, 19.
 ἐπιμένειν 82. 16.
 ἐπιπαρουσάμενος 25. 20; 26. 18; 28. 18.
 ἐπισπουδασμός 23. 17.
 ἐπίστασθαι 92. 3.
 ἐπισυνάγειν 72. 8.
 ἐπιτάσσειν 44. 8.
 ἐπίτιμοι 46 (a) 7.
 ἐπίτιμον 25. 21; 26. 20; 28. 19, 23; 33. 12.
 ἐπιτυχεῖν 78. 18.
 ἐπιφέρειν 71 [2] 11.
 ἐπιφώσκειν 112. 15.
 ἐπιχωρεῖν 41. 24.
 ἐπομνύειν 100. 9.
 ἐργάζεσθαι 53 (a) 4, (b) 5 et saep.; 87. 19, 27.
 ἐργαστήριον 87. 18.
 ἔργον 14 (a) 4; 53 (a) 4; 78. 7; 87. 20, 25?
 ἐρεινοῦς 111. 13, 16.
 ἐρημία 84. 4.
 ἐρρῶσθαι 14 (a) 24, (b) 7, (c) 4, 5; 23. 8; 36. 6, 21, 22; 38. 21; 46 (a) 12; 73. 21; 77. 41; 82. 24, 27.
 ἔρχεσθαι 71 [1] 13; 73. 14, 16; 94. 2.
 ἐρωτᾶν 68. 20; 69. 37, 42; 70. 17, 23; 71 [2] 16, 19, 21, 23.
 ἔστε 73. 14.
 ἐστία 78. 10.
 ἔσω 73. 9.
 ἔωθεν 100. 8.
 ἐταρσιματαμισθ() 41. 26.
 ἐτοιμάζειν 14 (b) 1, 5, 9; 77. 15.
 ἐτοιμῶς ἔχειν 89. 4; 90. 10.
 εὐαγής 90. 13.
 εὐγνώμων 14 (a) 9.
 εὐδοκεῖν 69. 31, 40; 70. 19; 71 [2] 7, 20, 22, 28.
 εὐδόκιμος 89. 1.

εὐθύρην 15 [1] 12; 20 [2] 12; 23 (a)
 [2] 3, 4, 6, 10; 32. 5; 35. 5.
 εὐκλεέστατος 100. 6.
 εὐλαβής 111. 3.
 εὐλογεῖν 113. 7, 11.
 εὐμεγέθης 15 [1] 12, [2] 7.
 εὐνοια 68. 4; 70. 8; 71 [1] 12.
 εὐπορεία 72. 10.
 εὐρεσιλογία 90. 16.
 εὐρίσκειν 91. 4; 92. 7.
 εὐτύχει 41. 23; 78. 28.
 εὐχεσθαι 46 (a) 14; 73. 21; 77. 41;
 82. 25, 28; 91. 2, 5.
 ἐφεξῆς 112. 15.
 ἐφεστηκότα (ῶτα) 33. 2.
 ἐφίστασθαι 41. 9?
 ἐφόδιον 71 [2] 27.
 ἐφοδος 25. 20; 26. 18; 28. 17; 30.
 22.
 ἐχόμενος 24. 19; 27. 13; 29. 22.
 ἔχθρα 82. 16.
 ἐχθρός, 112. 17.
 ζ(ε)ῦγος 67. 5.
 ζημία 82. 19
 ζητεῖν 79 [1] 10.
 ζυγοστασία 46 (a) 8.
 ἡγεμονικός 80. 7, 24; 81. 7, 24; 82. 3.
 ἡδέως 73. 20.
 ἡκειν 36. 18.
 ἡμέρα 67. 8, 11, 13; 69. 17, 26; 77.
 19; 87. 32; 104. 4, 5.
 ἡμερος 14 (b) 3.
 ἡμιόλιον 16. 9; 18. 15; 21. 15; 27. 14;
 29. 24; 31. 17.
 ἡπειρος 23 (a) [2] 7; 32. 5, 13.
 ἡσύχως 91. 4.
 ἦτοι 71 [1] 14.
 θανμάζειν 77. 8; 92. 1.
 θέλειν 73. 19; 93. 4; 94. 1.
 θεοσεβής 96. 2.
 θεοφιλία 93. 3.
 θεραπεία 91. 4.
 θήλειος 46. 13; 50 (a) 3; 74. 7.
 θην 38. 9.

θλίβειν 78. 23.
 θύειν 64. 3.
 θυία 111. 35.
 θυροῦν 35. 7.

ἴδιος 29. 17; 72. 6; 78. 8; 80. 14;
 81. 14; 82. 10; 84. 1; 86. 16.
 ἱκανός 41. 22; 78. 21; 112. 9.
 ἱκετεία 112. 18; 113. 1.
 ἱματισμός (ἦμ.) 75. 5, 11, 25.
 ἴσος, τὸ ἴσον 51. 4. ἐξ ἴσου μέρους 71 [1]
 13.
 ἰσχύς 71 [2] 12.
 ἴχνος 91. 1.

καθαρός 29. 14; 90. 13.
 καθέδρα 111. 36.
 καθεύγειν 78. 11.
 καθήκειν 41. 10; 44. 11.
 καθίστασθαι 37. 6.
 καῖρος 74. 17; 112. 10.
 κακός 36. 12; 84. 21.
 κάκοψις 28. 4.
 κάλαμος 38. 7.
 καλέιν 112. 11.
 καλός 76. 12; 91. 4; 104. 1, 3, 4, 5.
 καλῶς 14 (c) 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, (b) 3, (d) 3, (f1) 4,
 (g) 3, (i) 5, (k) 3, (n) 7; 52. 8;
 58. 3; 74. 6, 25.
 καρπός 83. 1, 2, 6.
 καταβαίνειν 38. 16.
 καταβάλλειν 94. 2; 99. 1.
 κατάβασις 67. 15.
 καταβιβρώσκειν 36. 15.
 καταβολή 19. 15; 22. 13.
 καταγίνεσθαι 55. 10; 61. 7.
 καταδίκη 87. 29.
 κατακείσθαι 68. 12; 76. 21.
 κατακολουθεῖν 23. 3, 10.
 κατακομίζειν 46 (a) 4.
 κατάλυσις 87. 21, 28.
 καταμένειν 71 [1] 17; 72. 5; 80. 10;
 81. 10.
 καταπέτασμα 111. 7.

- καταπλεῖν 71 [1] 6.
 κάταρξίς 87. 21.
 κατάσταση 81. 4; 92. 4, 6.
 καταφυγή 78. 25.
 καταχωρίζειν 41. 16; 45. 16; 45 (a) 13, 15; 70. 13; 71 [2] 13.
 καταχωρισμός 41. 20; 61. 18.
 κατέχειν 82. 6, 13, 20.
 κάτοικος 42. 1.
 κειμήλια 111. 1.
 κελεύειν 56. 4; 92. 6.
 κέλεις 96. 3.
 κεφάλαιος 80. 6, 24; 81. 6, 24; 82. 3, 31.
 κεφαλή 80. 14; 81. 14; 82. 11.
 κηδεία 68. 6; 70. 9; 71 [1] 15.
 κηρός 38. 13.
 κίνδυνος 86. 16; 87. 34; 90. 17.
 κογχίζειν 87. 22.
 κοιμᾶν 113. 38.
 κοινός 76. 4.
 κοτύλη 101. 29.
 κουκούμιον 111. 23.
 κραβάτ(ιον) (κραββάτιον) 111. 32.
 κράτησις 40. 4; 74. 12.
 κράτιστος 56. 5.
 κρεμαστός 111. 16, 17?
 κροκοδιλοτάφιον 14 (d) 3.
 κρόταφος 15 [2] 1.
 κτήμα 57. 11; 97. 3.
 κτήσις 101. 2.
 κύαθος 111. 30.
 κυνηγετεῖν 71 [2] 12.
 κυνηγικοί τόποι 71 [1] 15.
 κύριος ('guardian') 15 [1] 13; 18. 6; 23 (a) [2] 4; 28. 4; 45 (a) 6; 49. 3; 59. 2; 69. 8, 39; 85. 3.
 κύριος ('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.
 κύριος or κύρος (in address) 82. 1; 86. 7; 96. 1, 2; 97. 1; 103. 1, 2; 113. 6, 14, 22, 27, 28.
 κώμη 37. 6; 41. 5; 43. 8, 11; 44. 2, 11; 45. 8, 13; 45 (a) 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.
 κῶνος 17. 3, 6.
 λαμβάνειν 37. 8; 67. 10; 71 [1] 19; 87. 32; 100. 10.
 λανθάνειν 84. 19.
 λάχανον 92. 8.
 λέβητος 111. 22.
 λέγειν 71 [1] 22.
 λειτουργεῖν 14 (c) 4, 7; 82. 9.
 λειτουργία 82. 7.
 λευκομέτωπος 14 (δ) 3.
 λευκός 46. 13; 50 (a) 4.
 λευκόχρωμος 74. 7.
 λεύκωμα 51. 9.
 λέων 84. 7, 9.
 λήκυθος (λύκηθος) 111. 40.
 λήμμα 60. 3.
 λινοῦς 111. 12.
 λείψανον 112. 20.
 λογε(ί)α 38. 15.
 λογεύειν 38. 15, 16, 17.
 λόγεσις 69. 34, 40.
 λόγος 26. 12; 44. 8; 59. 19; 60. 6; 61. 21; 63. 3, 4, 7, 11; 67. 29; 69. 23; 76. 13; 81 (a) 9; 87. 13, 29; 95. 1; 112. 10.
 λουτήριον 111. 24.
 λυπεῖν 36. 9.
 λυχνία 111. 18, 19.
 μαγίς 111. 33.
 μακαρία 86. 9.
 μακάριος 113. 33.
 μακροπρόσωπος 15 [1] 12, 14, [2] 8; 20 [2] 12; 23 (a) [2] 6, 10; 32. 5; 33. 2; 35. 4, 5.
 μαμμικός 55. 18, 24.
 μαμπάριον 111. 12, 13.
 मानθίνειν 77. 12; 91. 3.
 μάρμαρος 111. 10.
 μύρισις 38. 11.
 μυρτυρεῖν 68. 21, 22; 69. 43, 44; 70. 18, 19; 71 [2] 24; 73. 16; 77. 37; 90. 24.
 μαρτύρεσθαι 78. 16.

- μάχαιρα* 111. 31.
μεγαλείον 78. 16, 17.
μεγαλοπρέπεια 100. 11.
μεγαλοπρεπής 92. 3, 10, 11; 93. 1, 5; 100. 5.
μέγας 38. 12.
μελάγχρωος 23 (a) [2] 6.
μελιτόχρωος 100. 13.
μελίχρωος 15 [1] 12, 13, 14, [2] 7; 20 [2] 11; 23 (a) [2] 3, 4, 10; 28. 4; 32. 4; 33. 2; 35. 4, 5.
μέλας 38. 8.
μελεί 92. 3.
μέλλειν 77. 35.
μένειν 61. 21; 88. 12.
μερίς 20 [2] 12; 28. 7, 8; 46 (a) 5.
μέρος 15 [2] 2; 22. 4, 10; 23 (a) [2] 11; 25. 9; 31. 8, 15; 32. 6; 33. 4, 11; 35. 7, 15; 55. 18, 22, 23; 68. 7; 70. 10; 71 [1] 13, 14, 15; 75. 4, 11, 26.
μέσος 15 [1] 13, 14; 20 [2] 11; 23 (a) [2] 3, 4, 10; 28. 5; 32. 4; 33. 1.
μέσος ἢ ἐλάσσων 23 (a) [2] 6; 28. 4 (ἐλ. ἢ μεσ.); 35. 4, 5.
μεταγινώσκειν 82. 18.
μετέρχεσθαι 68. 9; 70. 11; 71 [2] 8; 76. 9, 16.
μέτοχος 33. 4; 34. 1; 44. 1; 47. 4; 48. 7; 52. 4; 62. (a) 2.
μετρέειν 19. 3; 22. 2; 47. 4.
μέτωπον 20 [2] 12; 23 (a) [2] 3, 4; 46. 11; 62. 17.
μήκιστος 91. 2.
μήκος 112. 10.
μητρικός 55. 11.
μυιτός? 113. 2.
μικρός 46. 9; 111. 9.
μισθός 67. 11; 77. 5, 24, 28; 80. 13; 81. 13; 81 (a) 6; 82. 10; 91. 7.
μισθοῦν 33. 4; 57. 6, 20.
μισθωσις 33. 7; 57. 8.
μνήμη 86. 9.
μοναχός 71 [2] 25.
μονή 62. 10; 79 [1] 7.
μόνιμος 24. 14.
μόσχος 64. 3.
μύξα 111. 25, 26.
μῦς 36. 15.
μύχοι 46. 13.
ναυτιλία (ναυστιλεία) 80. 16; 81. 16.
νεανιεύειν 78. 9.
νεκρός 77. 13.
νέος 29. 14.
νεώτερος 38. 12.
νησιώτης γῆ 15 [2] 2, [3] 3.
νηστεία 112. 14.
νομίζειν 82. 22.
νόμος 84. 3.
νουθετεῖν 93. 3.
νύξ 91. 5.
ξένια 14 (δ) 9.
ξένος 91. 7.
ξέστης 111. 6.
ξηρός 96. 4.
ξύλινος 111. 33, 36.
ξύλον 103. 1.
ὄδιον 14 (δ) 4.
ὄδοποιά 14 (δ) 6.
ὄδους 32. 5.
οἰκεῖν 79 [1] 3; 100. 8.
οἰκείος 14 (a) 8; 28. 5.
οἰκία 55. 11, 17, 21; 71 [2] 3; 79 [1] 4; 83. 3, 4: and see ἀπογραφή.
οἰκοδομεῖν 35. 6.
οἰκονομεῖν 41. 17; 74. 13.
οἶκος 29. 16; 69. 10.
οἰνάριον 77. 36.
οἰνόκρεον 99. 3, 5, 6.
οἶνος 24. 9, 12, 21, 29; 41. 13; 50 (f) 2 4; 61. 15; 77. 18; 90. 13.
οἰοσδήποτε 76. 7, 15; 90. 16.
ὀλίγος 92. 8.
ὀλόγραφον 89. 6; 90. 19.
ὄλος 76. 4; 77. 30.
ὀμνύειν 62. 4; 79 [1] 4, [2] 5.
ὀμοίως 63. 7.
ὀμολογεῖν 16. 2; 17. 2, 4; 26. 3; 31. 4; 33. 1; 46. 7; 68. 3, 12, 18; 69. 3, 32, 36; 70. 7, 14, 16, 20; 71 [1] 11, [2] 28; 72. 6, 10; 74. 6, 19;

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.
 ὁμολογία 25. 3.
 ὁμόνοια 112. 20; 113. 16.
 ὁμόνοος (?) 113. 11.
 ὁμότιμος τοῖς συγγενέσι 23. 1.
 ὁμοῦ 88. 14; 100. 9.
 ὁμόφυλος 78. 4.
 ὄνομα 71 [2] 10; 74. 17.
 ὀνομαστός 59. 8.
 ὄνος 14 (a) 10, (b) 5, 6; 46. 12; 50 (c) 2, 3, (e) 3, 5, (h) 3, (l) 3, (m) 11; 67. 16.
 ὀπότερος 27. 23; 29. 28.
 ὀρθῶς 71 [2] 15.
 ὀρίζειν, ὀρισμένος χρόνος 18. 14; 21. 13; 24. 17; 27. 11; 29. 20.
 ὄριον 15 [2] 3.
 ὄρκος 62. 14.
 ὄρμη 78. 15.
 ὄρνος 14 (b) 3, 4.
 ὄροβος 50 (k) 3.
 ὄρος 77. 22; 84. 5.
 ὄρ(υγή) ? 53 (d) 5.
 ὄρησις 67. 7.
 ὄσπρια 50 (h) 4, (l) 4.
 οὐηλάριον 111. 16.
 οὐηλόθυρα 111. 14.
 οὐηλή 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.
 οὐς (ὄς) 15 [2] 1; 33. 2.
 ὀφείλειν 16. 6; 30. 28; 49. 6; 69. 10; 89. 2; 90. 5.
 ὀφείλημα 26. 9; 30. 27.
 ὀφθαλμός 51. 10.
 ὀχλείν 92. 7.
 ὀψώνιον 43. 13; 63. 4, 12.
 παιδεία 78. 8.
 παιδοποιεῖν 78. 5.
 παῖς 58. 7, 18.
 παλαιός 83. 3: and see δραχμή.
 πάλιν 75. 9.
 πάμφιλος 92. 11.

πανάρετος 113. 4.
 πανάχραντος 113. 3.
 παντοῖος 72. 9; 86. 17; 87. 35.
 πάνν 77. 8.
 παππικός 55. 23.
 παρά absol. 36. 3.
 παραδιδόναί 16. 7; 73. 11; 76. 7; 111. 3.
 παράδοσις 46 (a) 8.
 παρακαλεῖν 92. 7; 93. 3.
 παρακομυδή 77. 5.
 παραλαμβάνειν 29. 18; 51. 16; 74. 14; 94. 2, 4.
 παραμένειν 87. 17.
 παραμυθεία 89. 8; 90. 12, 22.
 παραναγνώναί 68. 16; 69. 33; 70. 15; 71 [2] 17, 29.
 παράνομος 78. 20, 27.
 παρασκευάζειν 93. 1, 4.
 παρατοῦρα 100. 7.
 παρατυγχάνειν 46 (a) 7.
 παραχρήμα 16. 9; 18. 15; 21. 15; 24. 12, 19; 25. 21; 26. 20; 27. 13; 28. 19; 29. 23; 30. 23; 33. 12.
 παραχωρεῖν 25. 14, 19; 33. 3.
 παραχώρησις 42. 7.
 παρέρχεσθαι 84. 6.
 παρέχειν 24. 13; 87. 25, 29; 89. 4; 90. 10; 98. 1; 102. 1; 103. 1.
 παρθένος 113. 5, 21, 32.
 παριστάναί 62. 11, 13; 79 [1] 8, 9.
 παρουσία 14 (b) 2; 113. 13.
 παρηρησία 92. 7; 113. 13.
 πατρικός 91. 2.
 πατρώος 82. 11.
 παύειν 69. 21; 91. 5.
 πείθειν 82. 21; 93. 4.
 πειμῆσθαι 82. 18.
 πέμπειν 76. 10; 92. 1, 5, 8.
 περί (περη) adv. 71 [1] 16.
 περίβολος 28. 13; 35. 7, 8, 15.
 περιεῖναι 78. 13.
 περιέχειν 69. 35; 71 [2] 18.
 περιλύειν 112. 14.
 περιστριδεῖς 14 (b) 4.
 περιττός 112. 10.
 περίχωμα 23 (a) [2] 8, 9; 32. 8.
 πήχυς 40. 1.

πιπράσκειν 16. 3; 46. 12, 20; 74. 6, 24;
77. 33.
πιστός 73. 12.
πιττάκιον 90. 26; 96. 6.
πλείν 14 (c) 6.
πληγή 78. 14.
πλήρης 69. 29; 74. 10; 75. 8.
πληροῦν 71 [2] 26; 76. 6, 12; 75. 7;
77. 4; 81 (a) 6; 100. 11.
πληρωτικός 100. 16, 25.
πλησθῆναι 91. 4.
πλοῖάριον 111. 26.
πλοῖον 23. 6, 13, 18; 81 (a) 2, 5.
ποιεῖν 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.
πολιτική 73. 9.
πολυδρία (?) 71 [1] 25.
πολύκωπον 80. 11, 16, 24; 81. 7, 11, 16,
24; 81 (a) 2, 5, 7; 82. 3, 10, 12.
πουηρός 76. 3.
πορεῖον 38. 18.
πορίζειν 14 (a) 11.
πόρος 86. 16; 87. 34; 90. 17.
ποτήριον 111. 5.
πούς 72. 3; 91. 1, 6.
πράγμα 69. 28; 76. 18; 84. 3.
πραγματεύεσθαι (τὰ βασιδικά) 37. 5.
πρᾶξις 18. 22; 21. 18; 24. 22; 27. 21;
29. 16.
πρᾶσις 74. 15, 18.
πράσσειν 21. 24; 24. 26; 27. 25; 29. 30.
πρεσβεία 113. 1, 3, 12.
πρίασθαι 15 [2] 6, 12; 20 [1] 4; 23 (a)
[2] 10, [3] 3; 32. 8, 10; 35. 9, 11.
πρόσσεια 70. 3; 71 [1] 2.
προέχειν 41. 5.
προῖξ 76. 14.
προκεχωρισμένος 23. 17.
προναητής 67. 1; 69. 8, 40; 98. 1.
προπωλητής 15 [2] 10; 32. 9; 35. 10.
προπωλήτρια 23 (a) [2] 11.
προσποτινέειν 25. 21; 26. 19; 28. 18;
30. 22.
προσάπτειν 78. 11.

προσβαίνειν 49. 5.
προσδιαγράφειν 41. 14.
προσεδρεύειν 87. 18.
προσεῖναι 23 (a) [2] 7.
προσῆκειν 82. 8.
προσκυνεῖν 91. 1, 6, 7; 92. 10.
προσομολογεῖν 69. 30; 71 [2] 6.
προστιθέναι 112. 10.
προσφάγια 77. 21.
προσφέρειν 71 [2] 9; 113. 25.
προσφωνεῖν 70. 20; 71 [2] 27.
προχρεία 87. 14, 31, 43.
πύλη 50 (a) 1, (b) 1, &c.
πυρός 22. 4, 5; 23. 14, 18, 19, 20; 29.
9, 23, 34; 36. 18; 47. 6; 50 (b) 3,
(c) 3, (d) 4, (e) 5, (f 1) 3; 67. 14.
See also Index XI.
πᾶλος 50 (d) 3, (f 1) 5, (k) 3.
ράβδος 111. 8.
ρίς 15 [1] 14.
σεμψέλλια 111. 37.
σερακτο(όγδοον) 104. 3, 4.
σημαίνειν 23. 3, 11; 30. 6.
σημειῖον (σεσημειώμαι) 49. 17; 53 (a) 8,
(d) 9.
σήμερον 69. 9.
σιδηρούς 17. 3; 111. 8, 19.
σινδών 77. 27.
σίτος 86. 21; 94. 1; 96. 3, 4, 6; 101. 1.
σιτοφόρος 23 (a) [2] 7; 25. 8; 28. 8;
32. 5, 13; 33. 5.
σκεῦος 76. 15; 77. 14; 111. 1.
σκευοφόρος 14 (b) 6; 50 (m) 12.
σπέρμα 92. 8.
σπορά 57. 10.
σπόρος 36. 16; 97. 4.
σπονδάξειν 82. 14.
στοιχείν 89. 7; 90. 21, 27; 95. 4; 96.
5; 97. 8; 100. 18; 102. 4.
στρογγυλοπρόσωπος 23 (a) [2] 3, 4.
στρώμα 111. 17.
συγγενής 23. 2, 9; 45 (a) 6; 78. 13.
συγγράφειν 16. 2.
συγγραφή 15 [3] 4; 19. 11; 22. 4; 30.
9; 32. 13.
συγκείσθαι 74. 23.

συγκολλησιμός 41. 8.
 συγχρησθαι 14 (δ) 4.
 συγχωρεῖν 15 [2] 9; 25. 3, 5; 33. 8.
 συκαμενέα 98. 1.
 συκάμνος 16. 4.
 συλλαμβάνειν 78. 14.
 συλλέγειν 77. 11.
 συλλειτουργός 113. 19.
 συλλύειν 26. 4.
 συμβαίνειν 14 (ς) 5; 76. 4.
 σύμβιος 71 [1] 28; 78. 9.
 συμβίωσις 76. 5, 9?
 σύμβολον 23. 6, 15.
 συμβοηθητικός 97. 7.
 συμμετρεῖν 47. 14, 15.
 συμπίθειν 33. 8.
 συμπλῆν 23. 16.
 συμπλήρωσις 33. 7; 89. 5; 90. 15.
 σύμφυτος 28. 7.
 συμφωνεῖν 45. 18; 71 [2] 27; 74. 8;
 80. 13; 81. 13.
 συνάγειν 69. 14.
 συνάλλαγμα 22. 10; 26. 9.
 συνάπτειν 28. 9; 112. 15, 20.
 συνδανείζειν 18. 8.
 συνεπικελεύειν 26. 24.
 συνεπιρρεῖν (?) 69. 19.
 συνευδοκεῖν 26. 25.
 συνήθεια 80. 12; 81. 12; 81 (α) 6.
 συνήθης 71 [2] 26, 28?
 συνιστάται 74. 11.
 συνίσχειν (?) 14 (α) 13.
 σύνοδος 67. 3; 113. 8.
 σύνολον 69. 29; 76. 18.
 συντάσσειν 14 (α) 18, 21; 23. 12.
 συντελεῖν 82. 11.
 συντιμᾶν 34. 3.
 σύντομος 94. 2, 4.
 συνυπογράφειν 23. 4, 12.
 συστατικός 69. 20; 70. 4; 71 [2] 32.
 σφραγίς 23 (α) [2] 7, 8; 25. 8, 15;
 32. 6.
 σῶμα 14 (α) 12; 71 [2] 15; 77. 3, 6,
 10, 35.
 σωτηρία 91. 5.
 τάξις 81 (α) 3; 82. 23.

τάσσειν, τεταγμένος 14 (α) 3. τέτακται 15
 [3] 1; 32. 12; 34. 1; 35. 13.
 τελείν, τετέλεσται 50 (α) 1, (δ) 1 et saep.
 τέλειος 46. 13; 76. 19.
 τελεσιφόρος 41. 9.
 τελώνης 15 [3] 2; 34. 1; 35. 14.
 τέτανος 15 [2] 8; 33. 2.
 τετράμημος 41. 16.
 τετρημένος 15 [2] 1.
 τέχνη 59. 10; 87. 14, 19, 21, 28.
 τηλικούτος 82. 15.
 τήρησις 73. 14.
 τιθέναι 19. 12; 22. 5; 25. 3, 11; 28.
 11; 30. 9; 31. 8; 33. 7; 69. 34;
 71 [2] 18; 87. 38; 90. 25.
 τιμάξιος 92. 11.
 τιμή 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.
 τίμημα 67. 12.
 τίμιος 91. 1.
 τόκος 18. 17; 19. 9; 21. 16; 22. 9; 27.
 15; 31. 12; 69. 14, 25; 72. 8, 15;
 89. 5.
 τόπος 91. 4; 97. 3. ἐπὶ τόπων 56. 17;
 82. 24.
 τράπεζα ('bank') 15 [3] 1; 23. 4; 32.
 12; 35. 13; 43. 2; 51. 3. δημοσία
 τρ. 56. 17.
 τράπεζα ('altar') 111. 10, 11, 12.
 τράχηλος 15 [1] 12; 51. 8.
 τριμηρίς 69. 22.
 τρίπους 111. 11.
 τριυφαντός 111. 38.
 τρόπος 31. 16; 33. 11; 74. 14; 76. 8,
 15.
 τροφ(ε)ία 75. 5, 10, 24.
 τροφεύειν 75. 3.
 τροφή 14 (α) 11.
 τυγχάνειν 57. 8.
 τυλάριον 111. 34.
 τύπτειν 78. 19.
 τύχη 62. 8; 79 [1] 5, [2] 7.
 ύγαιίνειν 36. 20; 91. 2.
 ύγίεια 91. 3; 92. 4, 5.

- ἕδρευμα 69. 17, 27; 71 [1] 14, 30.
 ἱπάρχειν 15 [2] 2; 16. 4; 18. 26; 21.
 23; 23 (a) [2] 6; 24. 25; 29. 29;
 32. 5; 35. 6; 55. 16, 21; 68. 5;
 70. 9; 71 [1] 13, [2] 10; 82. 12.
 ἱπερέρχεσθαι 84. 10.
 ἱπερεύχεσθαι 91. 2.
 ἱπερπεσών 18. 16; 21. 16; 27. 15.
 ἱπέυθυνος 79 [1] 9.
 ἱπηρεσία 71 [2] 3; 82. 15.
 ἱπηρετεῖν 77. 34.
 ἱπογράφειν 15 [3] 2; 32. 13; 75. 14.
 ἱπογραφή 46. 17; 75. 13; 76. 20; 81
 (a) 11.
 ἱποζύγιον 14 (a) 28.
 ἱπόθεσις 112. 11.
 ἱποθήκη 17. 3; 69. 14.
 ἱποκείσθαι 23. 3, 10.
 ἱποκκινος 28. 5.
 ἱποκλαστός 15 [1] 14; 23 (a) [2] 6, 10;
 32. 4.
 ἱπολαμβάνειν 36. 10.
 ἱπόσκυφος 35. 5, 6.
 ἱπόστασις 86. 17; 87. 35; 90. 18.
 ἱποταγή 112. 17.
 ἱποτάσσειν 49. 6.
 ἱποφάλακρος 20 [2] 12.
 ἱφίστασθαι 82. 19.

 φιλίειν 41. 22; 61. 20.
 φακός ('mole') 15 [1] 12; 51. 7.
 φακός ('lentil') 44. 12, 13.
 φάρμακον 77. 17.
 φάσκειν 17. 9.
 φέρειν 73. 8; 77. 35; 91. 6.
 φεύγειν 84. 4.
 φιλοστοργία 71 [1] 12.
 φοβεῖν 84. 3.
 φοίνιξ 50 (c) 2; (n) 7.
 φονεύειν 36. 11; 84. 2.
 φόρετρον 44. 10.
 φόρος 39. 5.
 φορτικός 112. 10.
 φροντίζειν 77. 15.
 φροντιστής 45. 5.
 φύειν 28. 8; 78. 12.

 φυλακή 78. 21; 99 (a) 12.
 φυλάττειν 82. 14; 93. 2.

 χάλασμα 23 (a) [2] 7.
 χαλκοῦς 111. 11, 18, 20, 21, 22, 23, 24;
 26, 40.
 χαρά 91. 4.
 χάραγμα 50 (a) 5.
 χαράσσειν 50 (a) 4.
 χαρίζεσθαι 14 (c) 7; 36. 19; 68. 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.
 χεῖλος 15 [2] 8; 23 (a) [2] 6.
 χεῖρ 46. 9; 69. 10; 89. 6; 90. 19;
 104. 3 (?).
 χειρογραφεῖν 37. 8.
 χειρόγραφος 70. 19; 71 [1] 7, [2] 25;
 75. 13; 87. 43 (?).
 χειρολυχνία 111. 25.
 χῆν 14 (b) 3, 4.
 χιλωθηρου (gen.) 38. 11.
 χλωρός (?) 50 (c) 2.
 χορηγεῖν 82. 10.
 χρεία 14 (c) 1, 6; 72. 6; 92. 7.
 χρέος 86. 16, 21; 88. 16.
 χρεωστέιν 89. 2; 90. 5.
 χρηματίζειν 15-35 saep.; 70. 24; 85. 4.
 χρηματισμός 23. 2, 10; 41. 18; 69. 20;
 70. 5; 71 [1] 29, [2] 33.
 χρῆσθαι 72. 9; 74. 13.
 χρησιμεύειν 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.
 χῶμα 53 (g) 3.
 χώρα 41. 22; 80. 17; 81. 17.
 χωρεῖν 80. 15; 81. 15.
 χωρίζειν 36. 10; 46 (a) 9.
 χωρίς 85. 3; 87. 25; 90. 16.

 ψωμίον 67. 14; 77. 20, 36.

ἀνεΐσθαι 15 [3] 4; 25. 9; 28. 6, 10;
74. 11.
ἀνή 15 [2] 11, [3] 2; 23 (a) [3] 1;

25. 11; 28. 11; 32. 9, 13; 35. 10;
71 [1] 14.

XVI. GENERAL INDEX (LATIN).

actum 108. 10.

aereus 109. 6.

barbaricus 108. 5, 6.

clavus 109. 5.

date 110. 4.

debere 107. 4.

decedere 107. 6.

decer(n)ere 110. 6.

dies 107. 3.

edere(?) 107. 7.

equus (aequus?) 110. 5.

esemeioth(e) 100. 23.

fatum 108. 5.

ferreus 109. 5.

fides 110. 4.

ilex 109. 7.

interpretari 107. 13.

intervenire 108. 10.

mittere 108. 6.

nomen 107. 14.

o(mn . . ?) 107. 12.

paries (?) 109. 3.

pertinere 107. 11.

p(ost ?) 107. 3.

procurator 108. 7.

quoniam 107. 10.

recipere 108. 2, 8.

res 108. 7.

retinere 107. 12.

salvus (salbus) 108. 8.

sanus 108. 8.

scriba 108. 11.

scribere 107. 5; 108. 8.

scripta 108. 7.

sedens (?) 108. 9.

societas 107. 13.

socius 107. 6.

solvere 107. 2, 4.

statio 108. 9.

superare 108. 4.

terebratus 109. 1.

unguis 109. 6.

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*, LV. 2), H. Diels (*Deutsche Literaturzeitung*, 1896, nr. 20), F. Blass (*Fahrbuch 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 *επιβουλος*, 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.

4. Crusius is right in reading *φιλιην* 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 *φιλιης* for *φιλιας*.

5. The fourth *α* in *απαναιναμαι* 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 αιτιαν* and *μεταιτιαν*, the second has generally been preferred. W-M. would read *μου*. *μοι* may be a mistake for *μου*, but *μου* cannot be read in the text.

12. No very convincing solution of this difficulty has yet been proposed. As to the *γ* of *ηνεγκε* 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 *επιμανουσοραν* must be altered; but the mistake, if it be one, is due to the scribe, since *επιμανουσοραν* is quite clear.

19. Crusius expresses doubt as to the *δ* before *ενι*, and thinks *γ* can also be read. But this form of *δ* is quite common, cf. the *δ* of *διανοιαι* in line 5; and *γ* in Ptolemaic papyri is upright and angular.

20. Blass suggests *μονιας* for *μονιος*, but the second *ο* is clear in the original.

22. On *αναμ[νη]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 *αναμνησθωμαι* into *αναμνησωμει*.

25. There is no double point after *διαλυεσθαι*, 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[.]. σ ου[
 οπνασθωμεθα εμων (οr -ην) [. .]εφε[επι-
 τηδειως αισθεσθω μ[. .]ταν[
 εγω δε μελλω ζηλουν τω[
 δουλ[. . .]. ταν διαφορου: η[
 15 ανθρ[ωπο.]ς ακριτως θαναμα[
 με[.]φ[ο]ρη: [
 θαναμα]χιαν κατ[
 σχω[.]τωι το[
 κου[.]νοσησαν[
 20 και[.]μμεν . . [
 λελαλ[ηκ]περι εμην[

Probably this was the end of the composition.

xi. [1] 15. 1. [γη]ν for [. .]ν (W-M.).

[2] 6. 1. Δαιμάχωι for Δαγμάχωι (W-M.).

14. 1. δραξάμενον for δρυξάμενον (W-M.).

25. 1. [προβλ]ηθέντα (W-M.).

26. 1. ἐπιτετελεσμένον ὑπ' αὐ[τοῦ] (W-M.).

xiv. 6. 1. ἐπίστατον (i.e. ὑποκρητηρίδιον) for ἔτι στατόν (W-M.).

7. 1. κλι (the ι being underneath the λ) i.e. κλί(νη) for κα
 (*Athenacum*, l.c.).

xvii. 6-8. The lacunae may be filled up [διὰ τὸ ἡμᾶς πρεσβυ]τέρας
 [θόντες οὔτε ἀγχι]στείαν
 [λειμμένοι καταλ]ύσαντες.

(Mahaffy-Grenfell.)

On xix, xxxii, xl, and xli my reviewer in the *Athenacum* 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 one¹, 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. lxvi, of the third century, and nos. xci-xcviii, &c., of the Byzantine period, are other instances of writing across the fibres of the *recto*.

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 *Athenaeum* 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

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 'Αθηναίων 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

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. [διδράχμο]υς; cf. xviii. 17 of the present volume.

xxi. 5. 1. [τὴν ἀνακομισθεῖσαν π[αρά (Mahaffy).

xxvii. Note on line 11, for '5½ arourae ... were' l. '½ aroura ... was'.

xxxiii. Lines 1-29 are on the *recto*, 30-56 on the *verso*; cf. the preceding discussion of this subject.

αρ in 6, 8, et al. is perhaps ἀρ(οτήρ) (Mahaffy).

xxxiv. 2. for ἐπλ 1. ἐφ' Ἐρμίου]; cf. xxxv. 2 of the present volume.

xxxviii. 9. νων Pap. 1. <τι>νῶν (W-M.).

13. The stop is to be placed as W-M. suggests after μου, not after πλήροισιν. οὐ can hardly be right, though δ δέ, W-M.'s suggestion, will not do. The letter after ο is more like τ than υ, and at the edge of the papyrus is what may be a bit of a letter, perhaps ο or ω.

19. εαγραφω. I had suggested ἐ<ἀν ἡ ἄ> γράφω. W-M. suggests ἐ<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 συνωστησάμενος and ἐκκεκλημένος.

xli. διεθευτο Pap. W-M. suggests this is a mistake for δεηθέντι. There should be a stop after Πετεύριος (W-M.).

xliii. 4. 1. ἔγραψας for ἔγραψα (W-M.). At the end of the line supply ἡγορα- (H.).

6. 1. [ἔχε]σθαι (H.).

xlvi. 2. 1. κωί|μης (*sic*) (H.).

10. 1. καὶ γάρ for [. . . .]αι (H.).

16-17. 1. κ[α]ῖ . . . ἀ[χ]θήναι αὐτοὺς λόγ[ο]ν | ὑπεξομένους ὧν . . . (H.).

xlix. 8. κεκευσθέντα is a misprint for κελουσθέντα.

lii. Lines 2-5 give the four ingredients of the ἀχάριστον, the drachmae referring to the weights, not the coins (W-M.).

liv. 6. 1. ἐμ for ἐν (H.).

11. 1. διδούντος (*sic*) for διδόντος (H.).

14. 1. μισθον | μένου for μισθω | μένου (H.).

16. 1. καθήκι for α . θη καὶ (H.).

18. 1. τελεσμάτων for τελε (H.).

On the *verso*, after φοι/ 1. σίτ[ο]ν [ἀρ/ τρεῖς κριθ' ἀρ/ ἥμισυ (H.).

- lvi. The date of this papyrus should be given as 537, not 536, since it is dated in the fifteenth indiction (*Athenaeum*, l. c.).
- lvii. 5. λογίζόμενα is probably the word lost after [ἔτη (H.).
- lviii. 3. 1. κώμ(ης) for κώμης (H.).
20. 1. Ἰακυβίου for Ἰακουβίου (H.).
25. 1. συμβολαιογράφ°/ for συμβολαιογράφ/ (H.).
26. Perhaps γεναμ^ε π/ i. e. π(αρά) (H.).
- lxi. 11. διατηρησιω Pap. 1. διατηρῶσιω (H.).
- lxiv. 8. 1. τῶ πάντ(ων) for (H.).
- lxv. 3. 1. μηδένα λόγον for μηδέν ἄλογον (H.).
- lxvi. 1. om. stop after θεοφιλία (H.).
4. 1. [τῶ δεσπ°] ἐμ° τ^ω πα (i. e. ἐμοῦ τῶ πάντων) θεοφιλ/ ὄσιωτ/ π/
(i. e. πατρί) (H.).
-

OXFORD
PRINTED AT THE CLARENDON PRESS
BY HORACE HART
PRINTER TO THE UNIVERSITY

BRIGHAM YOUNG UNIVERSITY



3 1197 22047 4958

Cisalpino-La Goliardica
Prezzo L. 9.000
(8.490)

