

NEW CLASSICAL FRAGMENTS
AND OTHER GREEK AND
LATIN PAPYRI

EDITED BY

BERNARD P. GRENFELL, M.A.

AND

ARTHUR S. HUNT, M.A.



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WITH FIVE PLATES

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GREEK PAPYRI, SERIES II

NEW CLASSICAL FRAGMENTS
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LATIN PAPYRI

EDITED BY

BERNARD P. GRENFELL, M.A.

SOMETIME CRAVEN FELLOW IN THE UNIVERSITY OF OXFORD
FELLOW OF QUEEN'S COLLEGE

AND

ARTHUR S. HUNT, M.A.

CRAVEN FELLOW
LATE SCHOLAR OF QUEEN'S COLLEGE

WITH FIVE PLATES

Oxford
AT THE CLARENDON PRESS

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JAMES G. FRAZER
WITH A LIFE BY
WILLIAM R. BROWN

Oxford

PRINTED AT THE CLARENDON PRESS
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AMERICAN EDITION

TRANSLATED FROM THE ENGLISH
BY JAMES G. FRAZER

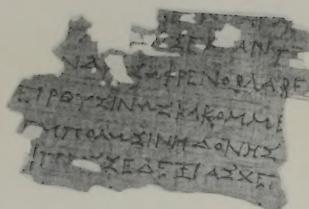
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INTRODUCED BY
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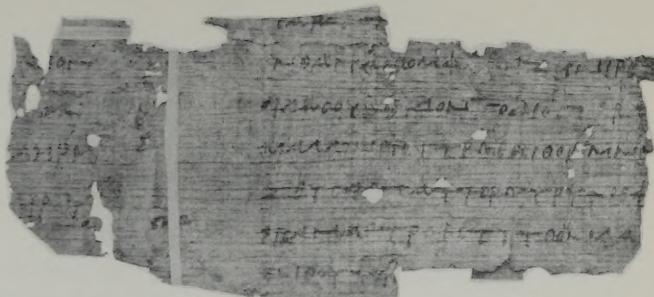
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PLATE I.

I. a.

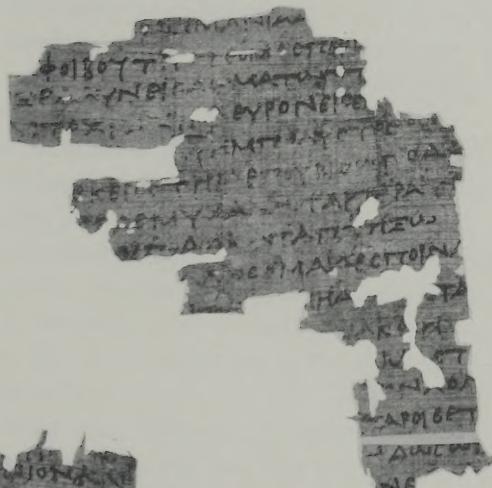


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I. b.

VI (a), Fr. 1.



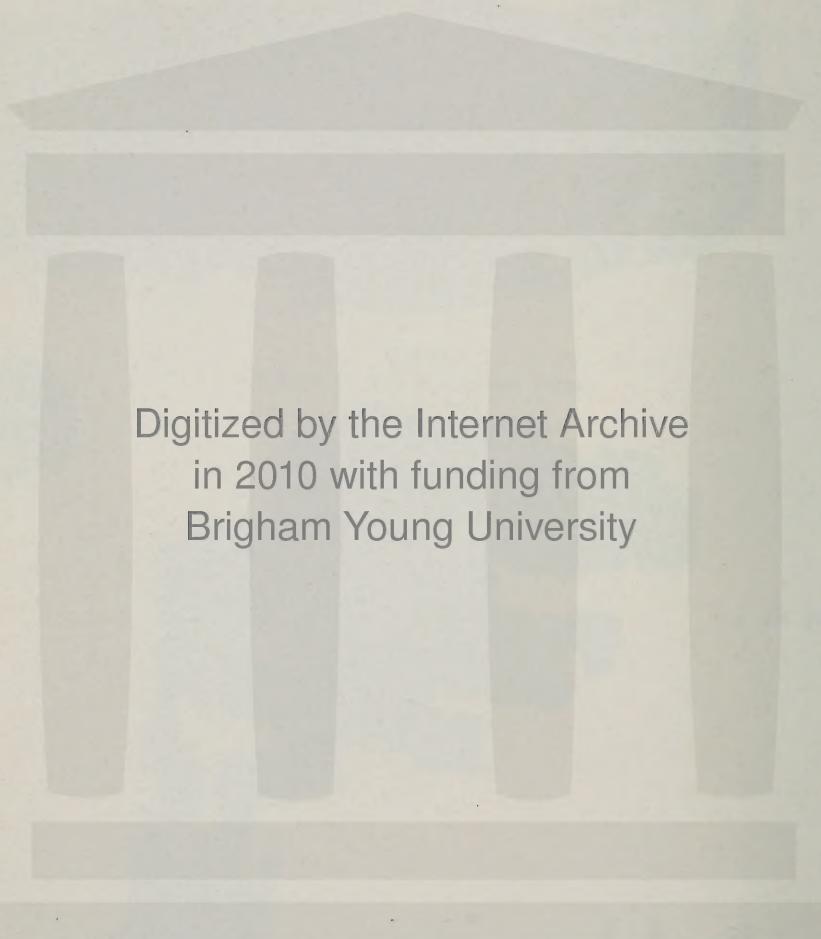
III.



VI (c), Fr. 1.



V, Fr. 1.



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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.

C O N T E N T S

I.

NEW CLASSICAL FRAGMENTS.

NUMBER	DESCRIPTION	DATE	PAGE
I. (a), (b)	Two Tragic fragments	3rd cent. B.C.	1
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IV.	Fragments of Homer, Iliad XXI, XXII, XXIII	3rd cent. B.C.	5
V.	Epic fragment	3rd cent. B.C.	13
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VII. (a), (b)	Philosophical fragments	3rd cent. B.C.	15
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XVII.	Loan	136 B.C.	34
XVIII.	Loan of money	127 B.C.	34

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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 uncial texts in the third century B.C. may, we think, be divided into three classes: the earliest contains the Artemisia and Heracles papyri with our i (*a*) and (*b*), which approximate closely to the epigraphic type; the next contains the Phaedo, Laches, and Antiope fragments and our ii, which are less consistently epigraphic and have a number of rounded forms; the third will include the other third century B.C. literary texts in the Petrie papyri and this volume. It is much more probable that these differences of type correspond to differences of time than that they are due to archaising. The question of archaising does not in any case arise concerning the Artemisia papyrus, which, so far as can be judged, is an original composition in a natural hand by some person unskilled in writing, and comparable to such papyri as *Gr. Pap.* I. xxxviii, written in rough uncials, or to the rude signatures in capitals found in contracts of the Roman period. Though the case of literary papyri written by professional scribes is of course more doubtful, the varying transitional forms in the same papyrus between the epigraphic and the rounded types of several letters, more especially Ω and Ε, are not what we should expect from archaising scribes. They either copy evenly the forms of letters before them,—in the ninth and tenth centuries this was done with such

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 α.

Two fragments in Tragic iambics.

Fr. 1.

]ΓΟΝΤΑΓΑ[

]ΓΑ[. . .]Ν ΣΕ ΜΑΝΤΕ[Α

Α]ΝΔΡΕΣ Ω ΦΡΕΝΟΒΛΑΒΕΙ[Σ

ΦΘ?]ΕΙΡΟΥCΙΝ ΩΣ ΚΑΚΟΜ ΜΕ[ΓΑ

5

] ΕΜΠΟΛΩΣΙΝ ΗΔΟΝΗΣ

]Ι ΠΡΟΣ ΣΕ ΔΕΞΙΑΣ ΧΕΡ[ΟΣ

Fr. 2.

]ΜΕΤΑΗΜ[

]ΗΜΕ[

]ΓΑ[

(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.

] $\Sigma\acute{\epsilon}$
] $\Gamma\acute{I}$ ΚΛΥΩΝ
ΜΕ] Γ ΑΣΘΕΝΕΙ
] Ξ
5] Ξ
] Λ ΣΤΑΙ
] Σ
] Σ ΤΟΡΟΝ
] Ω ΜΗΝ

Col. 2.

ΚΑ[
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 ζ 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 ΕΙΝΗ ΚΑΙ ΑΜΗΧΑΝΑ ΕΡΓΑ ΓΕ]ΝΟΝΤΟ
217? [ΚΑΙ ΝΥ Κ ΕΝΕΠΤΗΣΕΝ ΠΥΡΙ ΚΗΛΕΩΙ ΝΗΑΣ ΑΧΑΙ]ΩΝ
218. [ΕΙ ΜΗ ΕΠΙ ΦΡΕCI ΘΗΚ ΑΓΑΜΕΜΝΟΝΙ ΠΟΤΝΙ]Α ΗΡΗ
219? [ΑΥΤΩΙ ΠΟΙΠNYCANTI ΘΩΩC ΟΤΡΥΝΑΙ ΕΤ]ΑΙΡΟΥΣ

Col. 2.

249. ΠΑΡ ΔΕ ΔΙ[ΟC ΒΩΜΩΙ ΠΕΡΙΚΑΛΛΕΙ ΚΑΒΒΑΛΕ ΝΕΒΡΟΝ
250. ΕΝΘΑ ΠΑΝΟΜΦΑΙΩΙ ΙΗΝΙ ΡΕΙ[ΕΣΚΟΝ ΑΧΑΙΟΙ
251. ΟΙΔ ΩC ΟΥΝ ΣΙΔΟΝΤΟ ΔΙΟC ΤΕΡΑC [ΑΙΓΙΟΧΟΙΟ
252. ΜΑΛΛΟΝ ΕΠΙ ΤΡΩΕCCΙ ΘΟΡΟΜ ΜΝ[ΗCANTO ΔΕ ΧΑΡΜΗC
— ΙΕYC ΔΕ ΠΑΤΗΡ ΟΤΡΥΝΕ Φ[
— ΕΙΞΑΝ ΔΕ ΤΡΩΕC ΤΥΤΘΟΝ ΔΑ[
253. ΕΝΘ ΟΥ TIC [ΠΡΟΤΕΡΟC ΔΑΝΑΩΝ ΠΩΛΛΩΝ ΠΕΡ ΣΟΝΤΩΝ

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 ΕΝΘΑ ΚΕ, κ.τ.λ. makes the construction parallel to that found in VIII. 130 and XI. 310, where ΕΝΘΑ ΚΕ, κ.τ.λ. precedes two lines beginning, as here, with ΚΑΙ ΝΥ ΚΕ and ΕΙ ΜΗ; and the terminations ΑΧΑΙΩΝ in 217 and ΕΤΑΙΡΟΥC in 219 are easily explained variants for ἔτος and Ἀχαιός, the readings which are found in all the MSS.

Lines 249 and 250 agree with the vulgate, but in 251 comes a complete change—ΕΙΔΟΝΤΟ ΔΙΟC ΤΕΡΑC [ΑΙΓΙΟΧΟΙΟ (cf. V. 742) in place of εἴδοθ (or εἰδόν θ') δ τ' ἀρ' ἐκ Διὸς ἥλυθεν ὅρυς.

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 ΚΕΦΑΛΗC ΕΚΚΑΙ[ΔΕΚΑΔΩΡΑ ΠΕΦΥΚΕΙ
- 110. [ΚΑΙ ΤΑ Μ]ΕΝ ΑΣΚΗCΑC ΚΕΡΑΟΞΟOC [ΗΡΑΠΕ ΤΕΚΤΩΝ
- 111. [ΠΑΝ Δ ΕΥ Λ]ΕΙΗ[NAC X]ΡΥCΕHN Ε[ΠΕΘΗΚΕ ΚΟΡΩΝΗΝ
- 112. [ΚΑΙ ΤΟ ΜΕΝ ΕΥ ΚΑΤΕΘΗΚ]Ε TANYC[CΑΜΕΝΟC ΠΟΤΙ ΓΑΙΗ]
- 113. [ΑΓΚΛΙΝΑC ΠΡΟCΘΕΝ ΔΕ CA]ΚΕΑ CXΕ[ΘΟN ΕCΘΛΟI ΕΤΑIPOI

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.

Fr. 1, *Plate II.*

387. [CYN Δ ΕΠΕCON ΜΕΓΑΛΩΙ ΠΑΤΑΓ]ωΙ B[PA]X[€ Δ ΕΥΡΕΙΑ ΧΩΩΝ
 388. [ΑΜΦΙ ΔΕ ΣΑΛΠΙΓΞΕΝ ΜΕΓΑΣ ΟΥΡ]ΑΝΟC ΑΙΕ ΔΕ ΙΕYC
 389. [ΗΜΕΝΟC ΟΥΛΑΥΜΠΩI ΕΓΕΛΑC]Cέ ΔΕ ΟΙ ΦΙΛΟN ΗΤΟP
 390. [ΓΗΘΟCΥΝΗI ΟΘ ΟΡΑΤΟ ΘΕΟYC ΕΡΙ]ΔΙ ΞΥΝΙΩΝΤΑC
 391. [ΕΝΘ ΟΙ Γ ΟΥΚΕΤΙ ΔΗΡΟN ΑΦΕC]TACAN ΗΡ[ΧΕ ΓΑP ΑΡΗC
 392. [ΡΙΝΟΤΟΡΟC ΚΑI ΠΡΩΤΟC ΑΘ]ΗΝΑΙΗI ΕΠΟΡΟΥC[EN
 393. [ΧΑΛΚΕΟN ΕΓΧΟC ΕΧΩN ΚΑI Ο]ΝΕΙΔΕΟN ΦΑΤΟ ΜΥ[ΘΟJN
 394. [ΤΙΠΤ ΑΥ]ΤΩ KYNAMYA ΘΕΟYC ΕΡΙΔΙ ΞΥN[ΕΛ]ΑΥΝΕΙ[C
 395. [ΘΑΡCOC] ΑΗΤΟN ΕХO[YCA] ΜΕГАС ΔΕ СЕ ΘУMОС ΑНHК[Е]N
 396. [Η ΟY ΜΕМННI Ο]ΤΕ ΤΥ[ΔΕ]ΙДНI ΔИОМНДЕI ΑNΩГАС
 ҮПОНО[С]Ф
 397. [ΟУТАМЕНАI Α]УTH ΔE ПАНОΨИОН ΕГХОC ΕЛОУСA
 ΔIA
 398. [ΙΘYC ΕM]EY ωCAC ΕMЕ ΔE ХРОA КАЛОN [ЕДА]ΨAC
 399? [· .]ГH[] []

387. The letters not enclosed in brackets are, though faint, quite discernible in the original.

389. The few and faint traces of the first three letters are consistent with ΣΕΔΕΟI, but that is all, and the same remark applies to the letters IONTAC in the next line, which have almost completely disappeared, and to YC in line 392.

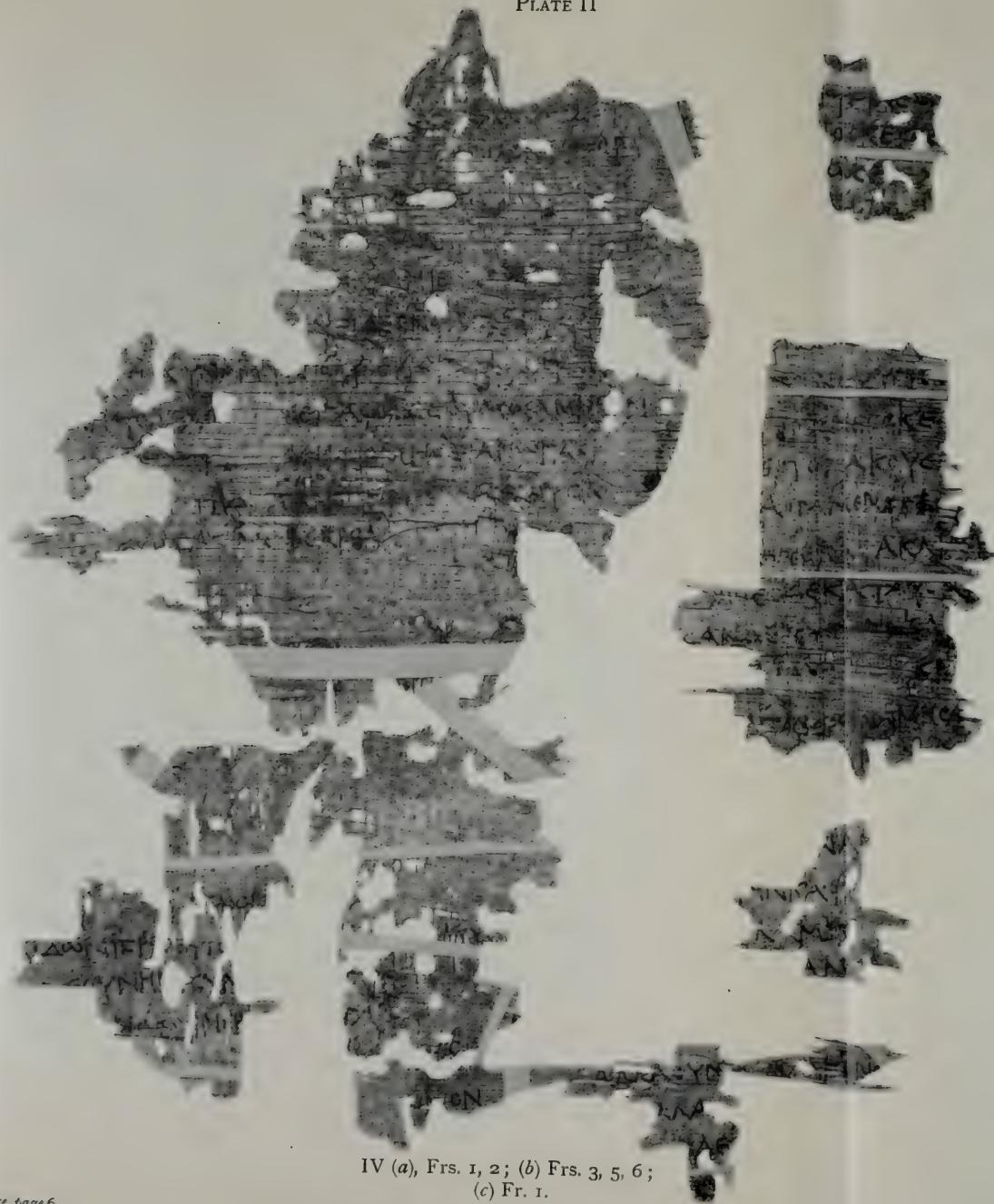
393. If ΟΝΕΙΔΕΟN had been corrected by the insertion of I over the line, as IMATA was in (b) Fr. 5, the I would quite possibly have disappeared, the papyrus being much rubbed just at that point. It is therefore impossible to be certain that the spelling ΟΝΕΙΔΕΟN was not corrected; and there is also a doubt whether KYNAMYA in the next line may not have been altered by the corrector to KYNAMYIA, for the space above the Y in question is lost altogether.

396. Here there is an interesting variant from the MSS., which have Τυδειόην Διομήδε' ἀνῆκας. The reason for the difference is obvious, since the preceding line ends with ἀνῆκεν. That the difficulty of having two consecutive lines ending with the same verb was felt by others is shown by the variant ΑΝΩΓΕI for ἀνῆκεν in 395, found in the Syrian palimpsest.

397. Here the scribe wrote ПАНОΨИОН, the reading of the MSS., but it was altered by the corrector to ҮПОНОСФION, the reading of Antimachus according to Schol. B. As this correction is of considerable importance for the whole question of these variations from the received text, suggesting as it does another possible explanation for some of them, and as those who have only the facsimile before them may be somewhat sceptical about the reading ҮПОНО[С]Ф, it is worth while stating that YPO is quite clear in the original, and that the traces following suit NO. The fibres on which CФ were written are lost with the exception of one which is much rubbed, but contains some traces of ink and would suit Ф.

398. Above the Y of ΕM]EY is a stroke, but it is most probably the ink of another papyrus which adhered to this one when made up into cartonnage, and not a correction.

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 ΔΕ. ΜΕ is clear, and there is not room for Ε on the line before Μ, though ΕΜΕ must in any case be what the scribe meant; and there certainly is a correction over ΜΕ, the first letter of which looks like Δ, while the traces of the other two letters do not suit ΙΑ very well. At the side of the Δ above the Μ 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 τῶ σ' αὐ
νῦν, 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 Τ, the second may be Η, Ι or Κ. Ω is quite impossible, so that ΤΩ 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. [ΑΣΠΑΣΙΟΙ ΠΡΟΤΙ ΑΣΤΥ ΠΟΛΙΣ Δ]ΕΜΠ[ΛΗΤΟ ΛΛΕΝΤΩΝ

608. [ΟΥΔΑ ΑΡΑ ΤΟΙΓ ΕΤΛΑΝ ΠΟΛΙΟΣ ΚΑΙ] ΤΕΙΧΕΟΣ [ΕΚΤΟΣ

609. [ΜΕΙΝΑΙ ΕΤ ΛΛΗΛΟΥΣ ΚΑΙ ΓΝΩΜΕΝΑΙ] ΟC ΚΕ ΠΕ[ΦΕΥΓΟΙ

610. [ΟC Τ ΕΘΑΝ ΕΝ ΠΟΛΕΜΩΙ ΆΛΛ ΕΣΣΥΜΕΝ]ΩC ΕΣΕΧ[ΥΝΤΟ

611. [ΕC ΠΟΛΙΝ ΟN TINA ΤΩΝ ΓΕ ΠΟΔΕ]C ΚΑΙ Γ[ΟΥΝΑ ΣΑΩCΑΙ

607. ΕΜΠ is by no means certain. There is a stroke which may be the cross-stroke of Ε, but if the next letter is Μ 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 ΕΜΠ.

609. ΚΕ Pap.: τε MSS.

610. The remains of a stroke before ΩC would suit Ι or Ν equally, so that either ἐστυμένως or ἀσπασίως is possible.

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

Fr. 1.

33. [ΩΙΜΩΞΕ]N Δ Ο[ΓΕΡΩΝ ΚΕΦΑΛΗΝ Δ Ο ΓΕ ΚΟΥΑΤΟ ΧΕΡCΙΝ

34. [ΥΨΟC ΑΝΑC]ΧΟΜΕΝ[ΟC ΜΕΓΑ Δ ΟΙΜΩΞΑC ΕΓΕΓ(ΟΝΕΙ

35. [ΛΙCΟΜΕ]NO[C ΦΙ]ΛΟΝ [YI]JON Ο ΔΕ [ΠΡΟΠΑΡΟΙΘΕ ΠΥΛΛΩΝ

36. [ΕΣΤΗΚΕΙ ΑΜΟΤΟΜ] ΜΕΜ[ΑΩC ΑΧΙΛΗ ΜΑΧΕΣΟAI
 37. [ΤΟΝ Δ Ο ΓΕΡ]ΩΝ ΕΛΕΞΙΝΑ ΠΡΟ[ΣΗΔΑ ΧΕΙΡΑC ΟΡΕΓΝΥC
 38. [ΕΚΤΟΡ ΜΗ ΜΟΙ ΜΙΜΝ]Ε ΦΙΛΟ[N ΤΕΚΟC ΑΝΕΡΑ ΤΟΥΤΟN

Fr. 2.

Col. 1.

Col. 2.

- | | | |
|-------------------------------------|---------------|--|
| 48. KΡΕΙΟΥ]CA ΓΥ[ΝΑΙΚΩΝ | | |
| 49. CTPAT]WI ΕY T AN ΕΠΕΙΤΑ | | |
| 50. ΑΠΟΛΥCO]ΜΕΘ ΕСTI ΓAP ΕΝΔΟN | | |
| 51.]. ΟΝΟΜΑΚΛΥΤΟC ΑΛTH[C | | |
| 52. ΕΙN ΑΙΔΑO ΔO]MOICIN | 81. K[AI | |
| 53. TOI] TEKOMECΘA | 82. EK[TOP .. | |
| 54. ... MINYNΘAΔIΩTEP]ON AΛGOC | 83. A[YTHN .. | |
| 55. AXILHI Δ]AMACΘEIC | 84. T[WN ... | |

49. ΕY T Pap.: ἢτ' MSS.

81. Since K[AI is in a line with ΔO]MOICIN the height of the column was about twenty-eight lines. Cf. (c) Fr. 2, where the height of a column is about the same.

Fr. 3, Plate II.

- [.....]NAM[.....]
 133. [CΕΙΩΝ ΠΗΛΙΔΑ ΜΕΛΙ]HN KATA [ΔΕΞΙΟΝ ωΜΟΝ
 134. [ΔΕΙNHN ΑΜΦΙ ΔΕ ΧΑΛΚΟC] ΕΛΑΜΠ[ε]ΤΟ [ΕΙΚΕΛΟC ΑΥΓΗI
 135. [H ΠΥΡΟC ΑΙΘΟΜΕΝΟY H ΗΕΛΙΟY] ANION[TOC]

In the first line]NAM[is inconsistent with line 132 of the MSS., which runs *Ισος Ἐνναλίω κορυθάικι πτολεμιστῆ.*

Fr. 4.

151. [H Δ] ΕΤΕP[H ΘΕΡΕI ΠΡΟΡΕEI ΕΙKYIA ΧΑΛΑIHI
 H
 152. [H XIO]NI ΨΥХРWΙ H ΕΞ [YДАТОC KРУСТАЛАWОI
 153. [ΕΝΘΑ] Δ ΕП AΥΤAΩN Π[ЛYNOI ΕYРEЕC ΕГГYC ΕACI
 154. [ΚΑΛ]OI ΛAΙNEOI TOθI ΕIMA[TA CИГАЛОENTA
 155. [ПЛУ]NЕCKON TRωWΩN AA[OXOI KALLAI TE ΘYГATPЕC

152. The corrections in this line and in line 154 are rather faint, and it is doubtful whether they were made by the original scribe.

154. TOθI Pap.: οθι MSS.

Fr. 5, Plate II.

Col. 1.

- [.] . [. . .] . ωσιθ[. . .]Α
 260. [ΤΟΝ Δ ΑΡ ΥΠΟΔΡ]Α ΙΔΩΝ ΠΡΟΣΕΦΗ [ΠΟΔΑΣ ΩΚΥC ΑΧΙΛ]ΛΕΥC
 261. [ΕΚΤΟΡ ΜΗ ΜΟΙ ΑΛΑC]ΤΕ ΣΥΝΗΜΟΣΥΝ[ΑC ΑΓΟΡ]ΕΥΕ
 262. [ΩC ΟΥΚ ΕΣΤΙ ΛΕΟΥCΙ ΚΑI Α]ΝΔΡΑ[C]IN ΟΡΚ[IA ΤΠΙC]ΤA
 — [.]ΟΧΟ[. . . .]ΟC

Col. 2.

291. Τ[ΗΛΕ

In the first line the letter before ωc is perhaps Δ. A seems to be the end of the line. Line 259 in the vulgate runs νεκρὸν Ἀχαιοῦσιν δάσω πάλιν ὡς δὲ σὺ ρέξειν, and line 263 οὐδὲ λύκοι τε καὶ ἄρνες δρόφρονα θυμὸν ἔχουσιν: both are quite different from the text of the papyrus.

Fr. 6, Plate II.

Col. 1.

-]ΩΜΟN

340. ΑΛΛΑ CY Μ[ΕΝ] ΧΑΛΚΟΝ Τ[Ε ΑΛΙC . . .
 341? [ΤΑ]ΛΛΑ[.]
 342. [CΩM]Α ΔΕ Ο[ΙΚΑΔ ΕΜΟΝ . . .
 343. [ΤΡΩ]ΕC K[AI ΤΡΩΩΝ . . .

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

Col. 2. Line 341 of the vulgate runs δῶρα, τά τοι δάσουσι πατήρ καὶ πότνια μήτηρ. The papyrus perhaps had ΤΑΛΛΑ Θ A 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 ΚΑI ΤΡΩΩΝ ΑΛΟΧ[ΟI . . .
 344? ΤΟΝ Δ A]P ΥΠΟΔ[ΡΑ ΙΔΩΝ . . .

(c) Book XXIII. Two fragments, differing largely from the vulgate.

Fr. 1, Plate II.

159. [ΟΠΛΕΘΩΑΙ] ΤΑ[Δ]Ε [Δ ΑΜΦΙΠΟΝΗΣΟΜΕΘ ΟΙCI ΜΑΛΙΣΤΑ
 160. [ΚΗΔΕΟC ΕC]ΤΙ ΝΕΚΥC Π[ΑΡΑ Δ
 — [..... ΚΗΔ]ΕΜΟΝΕC CKEΔ[.
 161. [ΑΥΤΑΡ ΕΠ]ΕΙ ΤΟ Γ ΑΚΟΥC[ΕΝ ΑΝΑΞ ΑΝΔΡΩΝ ΑΓΑΜΕΜΝΩΝ
 162. [ΑΥΤΙΚΑ Λ]ΑΟΜ ΜΕΝ CKE[ΔΑCΕΝ KATA NHAC ΕΙCAC
 CI
 — [ΚΑΠΝΙCC]ΑΝ ΤΕ ΚΑΤΑ ΚΛΙΑC Κ[ΑΙ ΔΕΙΠΝΟΝ ΣΛΟΝΤΟ
 163. [ΚΗΔΕ]ΜΟΝΕC ΔΕ ΚΑΤ ΑΥΘΙ Μ[ΕΝΟΝ ΚΑΙ ΝΗΕΟΝ ΥΛΗΝ
 164. [ΠΟΙΗ]CAN ΔΕ ΤΥΡΗΝ ΕΚΑ[ΤΟΜΠΕΔΟΝ ΕΝΘΑ ΚΑΙ ΕΝΘΑ
 165? [.....]ΑΛΥ[... Ν]ΕΚΡΟ[.
 — [..... Κ]ΑΤΑ ΧΕΡCΙΝ ΑΜΗCΑ[ΜΕΝΟΙ
 166. [ΠΟΛΛΑ ΔΕ ΙΦΙΑ] ΜΗ[ΛΑ ΚΑΙ ΕΙΛΙΠΟΔΑC ΣΛΙΚΑC BOYC

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

162. The scribe first wrote CKA and then erased the A.

163. KATAYOI Pap. MSS. παρ' αὐθι.

165. The first three letters *ι* reserved are inconsistent with the *πυρῆς οὐάτης* of the vulgate. After this comes a new line.

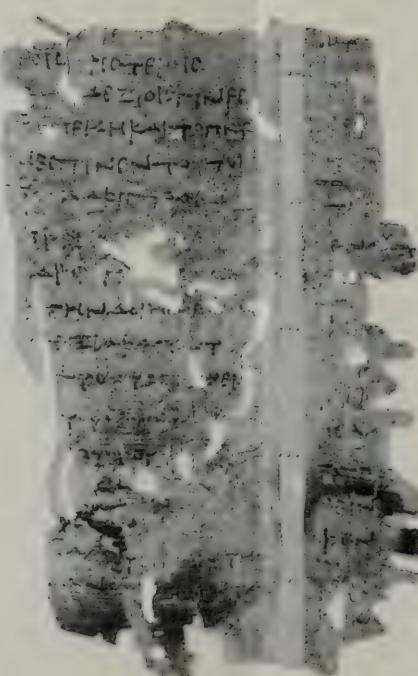
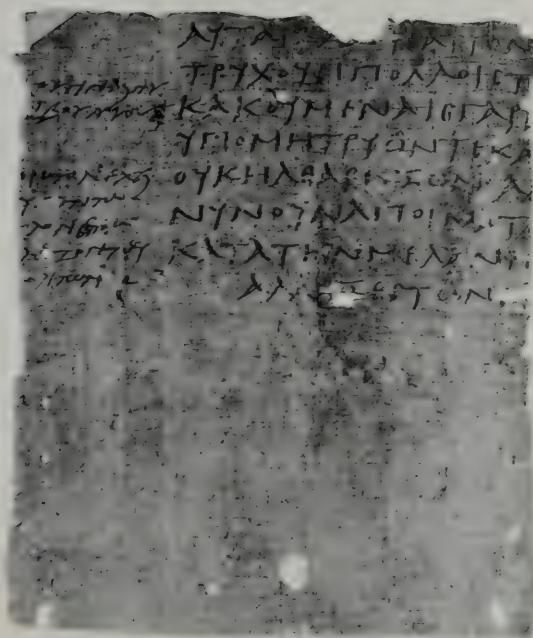
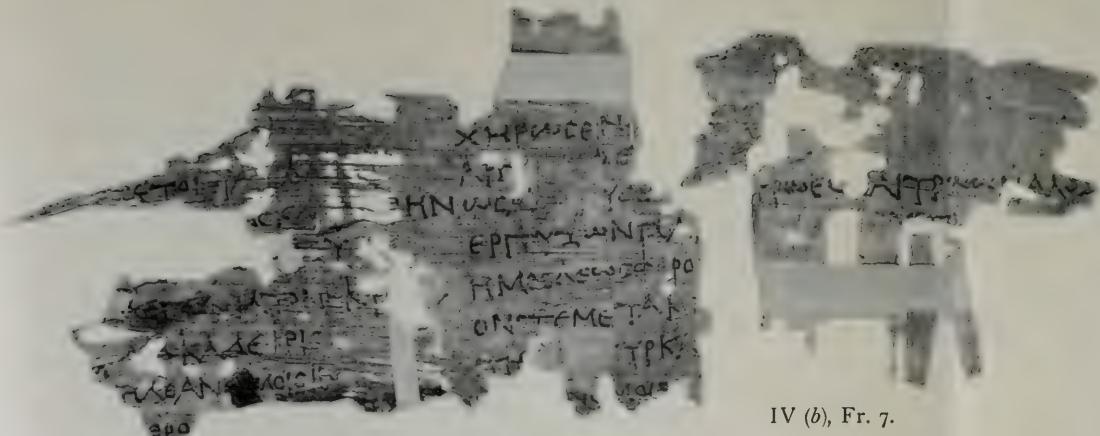
Fr. 2, Plate III.

Col. 1.

195. [ΒΟΡΕΗΙ ΚΑΙ ΙΕΦΥΡΩΙ ΚΑΙ ΥΠΙ]ΣΧΕΤΟ ΙΕΡΑ ΚΑΛΑ
 — [.....]ΝΕ ΚΑΤ ΑΡΗΝ
 196. [ΠΟΛΛΑ ΔΕ ΚΑΙ ΣΠΕΝΔΩΝ ΧΡΥCΕΩΙ ΔΕΠΑΙ ΛΙΤΑ]ΝΕΥΕ
 197. [ΕΛΘΕΜΕΝ ΟΦΡΑ TAXISTA ΠΥΡΙ Φ]ΛΕΓΕΘΟΙΑΤΟ ΝΕΚΡ[ΟΙ]
 198. [ΥΛΗ ΤΕ ΣΕΥΑΙΤΟ ΚΑΗΜΕΝ]Α! ΩΚΑ ΔΕ ΙΠΙC
 199. [ΑΡΑΩΝ ΑΙΟΥCΑ ΜΕΤΑΓΓΕΛΟC] ΗΛΘ ΑΝΕΜΟΙCIN
 200. [ΟΙ ΜΕΝ ΑΡΑ ΙΕΦΥΡΟΙ ΔΥCΑΕΟC Α]ΘΡΟ[ΟΙ ΕΝΔΟΝ

After 195 there is a line not in our texts, in which APHN clearly preludes

PLATE III.



ἀράων δίονσα in line 199. Not improbably this line began with πολλὰ μέν contrasted with πολλὰ δὲ καὶ in the next.

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

198. ΩΚΑ ΔΕ Pap., thus justifying Nauck's conjecture : ὡκέα 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, δίονσα and μετάγγελος, and a third is decidedly awkward.

Col. 2.

- ΧΗΡΩΣΕΝ Δ[Ε] ΓΥΝΑΙΚΑ ΜΥΧΩΙ ΘΑΛΑΜΟΙΟ ΝΕΟΙΟ
- ΑΡΗ[ΤΟ]Ν ΔΕ Τ[ΟΚΕΥ]CI ΓΟΟΝ ΚΑΙ ΠΕΝΘΟC ΕΘΗΚΕ
- 224. ΩC Α[ΧΙΛΕ]YC ΕΤ[ΑΡΟΙΟ ΟΔΥΡΕΤΟ ΟСΤΕΑ ΚΑΙΩΝ
- 225. ΕΡΠΥΙΩΝ ΠΑΡ[Α ΠΥΡΚΑΙΗΝ ΑΔΙΝΑ CTENAXIΩΝ
- 226. ΗΜΟC Δ ΕΩCΦΟΡΟ[C ΕΙCI ΦΟΩC ΕΡΕΩN ΕΤΠΙ ΓΑΙΑΝ
- 227. ΟΝ ΤΕ ΜΕΤΑ ΚΡ[ΟΚΟΠΕΠΛΟC ΥΠΕΙΡ ΑΛΑ ΚΙΔΝΑΤΑΙ ΗWC
- 228. ΤΗ[ΜΟC Π]ΥΡΚΑ[Η] ΕΜΑΡΑΙΝΕΤΟ ΠΑΥCATO ΔΕ ΦΛΟE
- 229. [ΟΙ Δ] ΑΝΕΜΟΙ Π[ΑΛΙN AYTIC ΕΒΑΝ ΟΙΚΟΝΔΕ ΝΕΕCΘΑΙ

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 δέ κ.τ.λ.*, after line 223 of the vulgate, *νυμφίου*, *ὅς τε θανὼν δειλούς ἀκάχησε τοκῆς*. 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 *τοκῆς* 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 Petrie fragment, on which the new papyri tend to throw light.

First, out of ninety-seven or ninety-eight lines partly preserved, nine (two after VIII. 252 and before XXIII. 224, one after XXIII. 160, 162, 165 and 195) are certainly new to us, four of them being lines which occur either wholly or with a slight change in other parts of the Iliad; to this number must be added two more if iv. (δ) 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.

1.. ΕΙΟΜΑΙ Α.. ωι
ΙΗΛΗΕCCIN
JNHC ATEP ATHC
JHTE ΒΕΒΗKAC
5 JT[O]N ACTY
JTO TEKN[.] . . .

Fr. 2.

. . . .
].ΠΟΛ[.]PON[
Π]ΤΕΡΟΝ ΟΙΩΝΟΙΟ
]AP ΕΜΟΙ ΑΛΓΕ[Α] ΔΗ[
10] ΠΑΙΔΑ ΣΕ TIKT[. .
. . . .

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

so much trouble? The occurrence of the phrase *ἄτερ 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 ΤΗC ΤE ΟΜΟΣΠΟΡΟΥY
 Ε]ΞΕΛΑΥΝΕΙC ΔΩΜΑΤΩΝ T[
]ΑΣΤΟΧΙΞΗ! ΠΛΕΥΡΟΝ ΕΙCΕ[
 5]C ΤΗM ΠΟΛΥСΤΟΝΟΝ [
]ΕΚΕΙCΕ ΤΗΙΔ ΕΠΟΥΡΙCΩ ΠΟΔΑ[
]ΩC ΔE ΜΥΧΑΛΑ ΤΑΡΤΑΡΑ ΤE[
]ΑΙΠΟΔΑ ΚΑΤΑΠΤΗΕΩ [
 ΑΛ]ΛΑССОМАI ΔЕСТПОИНА [
 10]NTO[. . .] MΗΔ[. . .] KTA[
]ΝΑ ΚΟΡΗ [
]ΜΑСТ[
]TON ΧΟΑ[
]ΠАРОИΘЕ T[
 15]H ΔωCωN[
]ΝE[

Fr. 2.

.

]ΠΩM[
]ΓΑP[
]ΤΙСКЕ[
] ΜΑЛЛОН [
 5]ΕΛΕAI[
] ΟΣYN[
]ΗКЕП[. . .]CCOC ΕIC ΚE[
]ΩCEI Δ EΠ AYTON [
]Г[.]РЕМОI ΞΙФОС Δ[
 10]E[...]!C HМИЛЛНС[
]АМФω Δ ОРА[

Fr. 3.

]ΠEΝ ΟΥCIAI
]
]N ΛΟГωN ΥПЕРТЕРОN
]ЕI ΠωλoC ωC ΥPO ΙУГОY
]POУMEN APtIωC KAI CУГГ[
 5]ФOPH! NYN M[

Fr. 4.

]ωMМ[
 0]TOTOTOTOTOT[O]
]AYTAC Δ ОРω[
]AN ΤHНΔE[
 5]AГP[.]YФω[
]AЛA[
 2 lines obliterated.
]!NOC[

(b) *Brit. Mus. Pap.* DCXCII a.

]ΚΑΤ[
]Ι[
]Τ[
]ΩΙ Π[ΡΑ]ΞΕΙ[
 5]Ω ΤΑ ΠΟΛΛΑ [
]ΤΟΝ Η ΜΟΝΟC[
]Δ ΕΠΡΑΧΘΗΜ[ΕΝ
]Α ΠΙΣΤΕΥΕΙΝ[
]ΤΕΩC ΑΠΙCΤ[
 10]ΠΡΑ[Γ]ΜΑ Κ[
]Α ΠΡΟΜΗ[
]Η ΜΗΘΕΝ[
]Ι . ΧΡΗCΙN[.]Μ[
]ΤΙ ΜΗ ΠΕΙΡΩ[
 15]Η ΚΑΚΟΥ ΜΙ[
]ΩΝ ΕΜ ΜΝΗM[ΗΙ
] ΠΟΛΛΑΚΙC ΓΑΡ[
]ΑΛΛΟΝ ΕΓΚΑ[
] ΕΥΦΗMΩC ΘΥ[
 20]ΝΩC ΤΗ . . ΕΝ[

(c) *Brit. Mus. Pap.* DCXCII b.

Fr. 1. *Frontispiece.*
]Ν ΟΜΟΙΟN KAI [
]ΑΥΤΟIC ΤΟIC ΓΑ[
]ΔΩCΕI ΚΑΚΟN [
]ΚΚΟN Δ ΟΥΔΕ[
 5]ΕΛΗΛΥΘΕΝ [
]ΥΠΑ. [
 Fr. 2.
]. Ή ΠΑΛΑI
]. ΑCHC
] . . ΗΙ ΜΟΝΟN
 ΛΙ]ΜΠΑΝΕI
 5]ΑΝ ΠΗ ΒΑΛΩN
]ΠΟI ΓΑΜΟN
]ΜΟI ΔΟΚΕI
 ΤΩ]Ν ΚΩN 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 ΑΝΔΡΙ . . . ΕΥΝ
 ως ΕΥΗΚΟΩΙ ΚΑΙ ΜΗ ΨΟΦΟ[Δ]ΕΣΙ ΝΗΔΙ
 ΦΟΒΟΥΜΕΝΩΙ ΚΑΝ ΤΟ ΛΕΓΟΜΕΝΟΝ
 [ΤΟ]ΥΤΟ ΣΚΙΑΝ ΙΔΗΙ ΦΑΝΤΑΣΙΑC
 5 ΠΡΟΣ ΔΕ ΤΟΥΤΟΙC ΜΗΤΙΩ ΔΙΕΦΘΑΡ
 ΜΕΝΩΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΥΠΟ ΣΟΦΙC
 ΤΙΚΗC ΚΑΚΙΑC ΦΑΝΗΝΑΙ ΑΝ ΤΑ ΜΕΝ
 ΣΥΝΗΓΟΡΟΥΝΤΑ 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 ΓΛΙΣΧΡΑ
 ΚΑΙ ΜΕΙΡΑΚΙΩΔΗ ΚΑΙ ΚΟΥΦΑ [ΠΑ]Ν
 ΤΑΠΑΣΙΝ ΟΥ ΜΗΝ ΆΛ ΟΥΔΕΝΙ[. . . .
 15 ΗΜΕΙC ΓΕ ΤΑ ΜΕΝ ΚΑΘ ΕΚΑΣΤ[. . . .
 ΑΝ . [.]ΤΩ[.]

i. The Δ of ΑΝΔΡ may be A, and the Ε of ΕΥΝ may be C and a letter (O ?) may be obliterated after N. ΕΥΝΟΩC is possible.

io. δικαιολογύκόs is found in the Schol. to Soph. O.C. 237.

i5. The Τ of ΤΑ is written above K 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.

Col. 1.

[.]
]ΤΟΙC [Α]ΡΙСΤΕΡΟΙC
]Τ[. . .]ΔΕΞΙΟΙC ΓΙΝΕC
]Ν ΕΠΕΙΔΗ ΚΑΙ ΤΟ ΠΝΕ[Y]
]ΝΕΞΤΙΝ ΕΝ ΤΟΥΤΟΙ[C]
 5 Π]ΟΔΙΑΚΙC ΤΟ ΔΕΔΙ[. . .]
]ΝΚΑΙΩΝ[. . .]Ε[. .]
]ΑΡΕ[C]ΤΙ[. . .]Ν

Col. 2.

ΑΟΓΟ[
 . [
 Η[
 Τ[.]Ν[
 ΤΑΥ[
 ΕΝΑΥΤ[
 _[

	]ΥΤΗΝ ΔΟΙΗΜΕΝ	KAI A[
	]ΔΕΞΙΑ ΚΑΤΑ T[. .]	[
10	]N ΤΟΥΤΟ Π[. .]. ΕΙ[. .]	N[
	]ΥΤΟ ΣΥΝΟ[. . . .]	ΠΙΑΛ[
	T]ΟΥΤΟ Π[. .]ΑΝ[. .]	ΞΩΤ[
	]Γ[. .]N	ΔΕΙΝ[
	]Μ[.]ΝΟÇ[. .]ΘΕΝ	KΕΝ[
15	A]ΛΛΑ [.]YN . IN THN	ΤΙΝΟ[
	]ΝΑΝΟΜΟΙC ΔΗΤΑ	K[.]ΙM[
	]N . [.]ΕΡΗ[.]ΕΝ	T[
]	.
	• • • • •	.

Frs. 2 and 3, tops of columns.

Col. 1.	]ΔΕΟC	• • •
Col. 2.		
	ΑΥΓΗΝ Μ[. . . .]T . [	]ΑΛΛΩΝ[
	ΚΑΙΟΝ ΕCT[ι . . .] N[	]ΑΝΤΙC[
	ΤΟΥC ΔA[. . .]ΛΑ[	]ΤHN Δ[
	ΚΗCO . [. . .]ΝA[•] . . [
5	KAI A[. .]TON T[	.
	ΤΟIC ΑΝΑΙCΟ[	.
	ΔΑΚΡΥΟΥCΙN[• • •
	.] ΔE ΦY[	]ΤΩ[
	• . . . .	]ΑΑ ΠΑΡΑ[

Frs. 6 and 7.

	•	• • •
	[.] ΕΙ . [•
	[.] ΔΟΝΤΩN.	•
	[.] OC ΔE	•
	[.] ΕΩN ΕΧΟΝΤΕC	•
5	[.]	•
	[.] HC[. . .] . Θ[•
	[.] . A[•
	. [.] OYΔ[•
	T[. . .] . ΓΡHN ΔΑΚΡΥ[•
10	K[. . .]ΜHN KAI ΔIA TI KOI[•

Fr. 4.

	•	•
]]
	ΑΛΛΩΝ[	ΑΝΤΙC[
]]
	ΤHN Δ[	Τ . . [
	•] . . [•
	•	•

Fr. 5, bottom of column (?)

	•	•
]]
	ΑΛΛΩΝ[	ΑΝΤΙC[
]]
	ΤHN Δ[	Τ . . [
	•] . . [•
	•	•

Fr. 6.

5	•	•
]]
	ΑΛΛΩΝ[	ΑΝΤΙC[
]]
	ΤHN Δ[	Τ . . [
	•] . . [•
	•	•

C

	ΓΙ[ΝΕ]ΤΑΙ Μ...ΟΝ ΚΥΝ ΗΔ..[	] . Α[
	Μ[...] . ΠΕΡΙ ΤΟ . ΣΟΦΙΑ . . .	. . .
	ΣΩ[...] ΚΑΙ ΦΥ	Fr. 9.
	ΠΟ[...] ΕΧΟΙΔ . . . ΚΑΙ ΤΩ!	]ΗΚΕΝ ΗΜΙΝ [
15	Τ[...] . . . Κ . . . ΑΙ ΕΑΝ[	]ΞΝ ΚΡΑΤ[]ΝΗÇΑΕΡΠ[
	· · ·	

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.
	ΙΔΑΜ[	]ΜΜΕΛΕΟΣ Δ[.]Ω . . [
	Φ]ΑΕCΦΟΡ[Ο]Ν ΑΕ[...]ΡΩΜΟΝ ΕΝ[	Ε]ΚΦΥΓΟΝ ΛΑΚΑ[
	ΙΠΙ ΝΕΡΤΕΡΟΝ ΑΥΓΗΙΩΝΥΚ[	]ΑΤΑ ΜΕΝ ΣΚΟΤΕΑ[
	]ΡΙCΜ ΑΝΤΕΦΛΕ[Γ.]ΝΝΕΚ[	]ΑΙC ΔΕ ΠΟΤΜΟ[
5	ΤΕΚΝΟΝ ω ΤΕΚΝΟΝ Ε[	]ΑΡΜΕΝΟC ΩΛΕ[
	]. ΛΛΑ ΤΑC ΔΑΡΔΑΝ[	]ΤΑCTΟΡΕCΑC Β[
	ΥΤΑΤΑ ΤΕ ΔΕΑ[	Κ]ΕΔΡΙΝΟΝ Π[
		]· ΑΠΟCΦΑΛT[
		]CI 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.

[Α]ΠΑΤΗΝ . . . ΤΟ ΜΕΤΑ . . . ΤΕΚΕΙΝ
 ΣΚΟΠΕΙΝ ΠΡΟΣΙΕΝΑΙ ΠΑΣΙ
 ΕΙ ΔΥΝΑΤΟΝ ΕΓΤΙ ΤΗC ΚΟΡΗC ΑΥΤΟΝ ΤΥΧΕΙΝ
 ΖΗΤΗC ΑΝΟΙAC ΜΕΣΤΟC ΗN T N . .
 5 ΕΠΟΙΗCΑ A ΜΟI ΠΡΟCΕΤΑTΤΕN ΕYΠON OICIAN
 ΑΔΥΝΑΤΟN ΗΝ[
 ΑYTHN NOMARX[
 ΕN ΖΗΛΟΤΥΠΙ[AI
 T[

Col. 2.

ΑΠΑΥ[
 ΑYT[
 ΠΡΟC T[
 . . .

Fr. 2.

Ε]ΥΘYC ΣΥΛΛABHС MIAC TΙ ΠΥΡ
] ONOMATI TOYTO ΠΥΡ ΑΚΗKOA
]ΠΙE NIKAIC ΑΓΑθOC ΕI THN ΕLLADA
]. ΛΟΓΗCAI ΠA . . AY . . ΔEI . [
 5]A ΜΙKROYC ΦO[.]ΡΕΦΟΔ[
]N ΕLLAAD[.] ΔOYC ΠOT ΕN[

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

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

(2) 6. ΕLLAAD[. : the reading is very doubtful; the first letter may be Ε or A; 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 $\frac{3}{4}$ x 4 $\frac{7}{8}$ in.

Fragment of Demosthenes' oration περὶ τῆς παραπρεσβείας 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. *i* adscript is written thrice, omitted once. We append a collation with Bekker's text.

[ΕCTI TOINYN O]YTOC O ΠΠΡΩ[TOC AΘH
 [NAIΩN AICθO]ΜΕΝOC Φ[ΙΛΙΠΠON
 [ωC TOTE ΔΗΜΗΓ]ΟΡΩN ΕΦΗ [ΕΠΙ
 [ΒΟΥΛΕΥ]ΟN[TA TOIC E]ΛΛΗCIN KAI Δ[

5 [Α]Φ[Θ]ΕΙΡΟΝΤ[Α ΤΙΝΑC Τ]ΩΝ ΕΝ ΑΡΚΑΔ[Ι]
 Α ΠΡΟΕΣΤΗΚΟ[Τ]Ω[Ν] ΚΑΙ ΕΧΩΝ ΙΧΑ[Ν]
 ΔΡΟΝ ΤΟΝ ΝΕΟΠΤΟΛΕΜΟΥ ΔΕΥΤΕΡΑ
 ΑΓΩΝΙСΤΗΝ ΚΑΙ ΠΡΟΣΙΩΝ ΜΕΝ[ΤΗΙ]
 ΒΟΥΛΗΙ ΠΡΟΣΙΩΝ ΔΕ ΤΩΙ ΔΗΜΩΙ ΠΕ[ΠΙ]
 10 ΤΟΥΤΩΝ ΚΑΙ ΠΕΙCAS ΥΜΑΣ ΠΑΝΤΑΧΟΥ
 ΠΡΕΣΒΕΙC ΠΕΜΨΑΙ ΤΟΥ ΑΞΑΝΤΑC ΔΕΥ
 ΡΟ ΤΟΥ ΠΡΟΣ ΦΙΛΙΠΠΟΝ ΠΟΛΕΜΟΥ /

4. Ε]ΛΛΗCIΝ : "Ελλησι" Bekk.

7. l. 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 POTOYC was immediately followed by one beginning PI TOY.

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
 [ΓΗCACΘ]AI ΥMIN ΕΓω
 [ΓΑΡ Ω ΑΝ]ΔΡΕC ΑΘΗNAI
 [ΟΙ ΕΔΑΝ]ΕΙCA ΦΟΡ
 5 [ΜΙΩΝI Τ]ΟΥΤΩI ΕI
 [ΚΟCI ΜΝ]ΑC ΑΜΦO

Col. 2.

ΡΟΥ Λ[ΑΜΠΙΔΟC ΧΙΛΙΑC
 ΔΡΑΧ[ΜΑC ΔΕΟN ΔE ΑY
 TON K[ΑΤΑΓΟΡΑCAI ΦΟP
 TIA AΘ[ΗΝΗΘΕN ΜΝΩN
 5 EKATO[N ΔEΚΑΤΤΕN
 TE EI H[ΜΕΛΛΕ TOIC
 ΔΑΝΙ[СТАIC ΠΑCΙ ΠΟI
 HCAI T[A EN TAIC СУГ
 ГР[АФАIC ГЕГРАММЕ
 10 N[A] ΟΥ [ΚΑΤΗΓΟΡΑCEN
 ΆLL H [ΠΕΝΤΑΚΙCХI
 ΛΙΩN [ΚAI ΠΕΝΤΑKO

[ΤΕΡΟΠΛΟΥ]Ν ΕΙC ΤΟN	ΣΙΩΝ Δ[ΡΑΧΜΩΝ CYN
[ΠΟΝΤΟΝ] ΕΠΙ ΕΤΕΡΑ	ΤΩΙ ΕΠ[ΙCITICMΩI
[ΥΠΟΘΗΚ]ΗΙ ΚΑΙ ΣΥΓ	15 ΟΦΕΙΛΕ[Ι Δ ΕΒΔΟΜΗΚΟΝ
10 [ΓΡΑΦΗΝ] ΕΘΕΜΗΝ	ΤΑ MNAC [ΚΑΙ ΠΕΝΤΕ ΑΡ
[ΠΑΡΑ ΚΙΤΤΩ]Ι ΤΩΙ	ΧΗ ΜΕ[N OYN ΑΥΤΗ ΕΓΕ
[ΤΡΑΠΕΖΙΤ]ΗΙ ΚΕ	ΝΕΤΟ Τ[ΟΥ ΑΔΙΚΗΜΑ
[ΛΕΥΟΥCHC Δ]Ε ΤΗC	ΤΟC [
[ΣΥΓΓΡΑΦΗC ΕΝΘ]ΕCΘΑ[Ι]	

Col. 2, 2. ΔΡΑΧΜΑC: so ΣFQ; om. Bekker with some MSS.

7. ΔΑΝΙ[CTAIC: δανειστᾶς Bekk.

8. ΠΟΙ]ΗCAI: ποίησεν Bekk. with most MSS. ποιεῖν FQ. On the use of the aorist infinitive after μέλλω cf. Phrynicus (315, p. 420, ed. Rutherford), ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἀμαρτήματα τῶν ἐσχάτων εἰ τις οὕτω συντάσσει.

XI. *Plate IV. Third century A.D. Bodl. MS. Gr. class.
f. 48 (P). 3 $\frac{3}{4}$ × 5 $\frac{1}{4}$ in.*

Parts of two consecutive columns from the lost Πεντέμυχος of Pherecydes of Syros. This identification—due originally to Dr. W. Leaf—is based on the well-known quotation in Clemens Alexandrinus (*Strom.* 6, p. 621), most of which is contained without variation in col. 1. There is therefore no room for doubt that we have here a fragment of what at any rate passed for the work of Pherecydes in Clement's day. That this was more than a collection of fragments we know on the authority of Diogenes Laertius, who asserts that Pherecydes' book was then still extant, and quotes its opening words (*Vit. Phil.* i. 11. 6). The testimony of Celsus (*ap. Orig. c. Cels.* i. p. 14) is no less explicit. Whether this βιβλίον, of which the present fragment now offers a fair specimen, can be accepted as the genuine writing of Pherecydes is another question. We know from Josephus (*C. Apion.* i. p. 1034 E) that what had been handed down as the work of the earliest philosophers, and among them Pherecydes, was by no means free from the suspicion of the Greeks themselves. Similar doubts have been entertained in more recent times; but at all events the obscurity and symbolical language which displeased Heine (*Mem. de l'acad. royale des Sc. et belles Lettres de Berlin*, 1749 p. 303 ff.) cannot be urged

against the new fragment. The impurity of the dialect need be no stumbling-block. In the case of so old a writer, and moreover a writer of prose, much may be laid to the account of copyists. The occurrence of the two forms *ποιοῦσιν* and *ποιεῦσιν* 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 τὸν 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 ποιεῖ 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 *ἱπόπτερος δρός* (*Strom.* 6. 642 A), somewhat doubtful. Hitherto the presumption was that the two quotations were taken from the same passage. It now becomes tolerably evident that they were not. It is obvious that the *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.

Col. 1.

ΤΩΙ ΠΟΙΟΥΣΙΝ ΤΑ Ο[Ι]ΚΙΑ
ΠΟΛΛΑ ΤΕ ΚΑΙ ΜΕΓΑΛΑ
ΕΠΕΙ ΔΕ ΤΑΥΤΑ ΕΞΕΤΕ
ΛΕΣΑΝ ΠΑΝΤΑ ΚΑΙ ΧΡΗ
5 ΜΑΤΑ ΚΑΙ ΘΕΡΑΠΟΝΤΑC
ΚΑΙ ΘΕΡΑΠΑΙΝΑC ΚΑΙ
ΤΑΛΛΑ ΟΣΑ ΔΕΙ ΠΑΝΤΑ
ΕΠΕΙΔΗ ΠΑΝΤΑ ΕΤΟΙ
ΜΑ ΓΙΓΝΕΤΑΙ ΤΟΝ ΓΑ
10 ΜΟΝ ΠΟΙΕΥΣΙΝ ΚΑΠΕΙ
ΔΗ ΤΡΙΤΗ ΗΜΕΡΗ ΓΙ
ΓΝΕΤΑΙ ΤΩΙ ΓΑΜΩΙ ΤΟ
ΤΕ ΖΑC ΠΟΙΕΙ ΦΑΡΟC ΜΕ
ΓΑ ΤΕ ΚΑΙ ΚΑΛΟΝ ΚΑΙ
15 ΕΝ ΑΥΤΩ[Ι] ΠΟΙΚΙΛΜΕΙ ΓΗΝ
ΚΑΙ ΩΓΗ[ΝΟΝ ΚΑΙ ΤΑ Ω
ΓΗΝΟΥ [ΔΩΜΑΤΑ
. . .]ΠΙ[.
- - - - -

Col. 2.

ΓΑΡ ΣΕΟ ΤΟΥC ΓΑΜΟΥ[C
ΕΙΝΑΙ ΤΟΥΤΩΙ ΣΕ ΤΙΜ[ω
CY ΔΕ ΜΟΙ ΧΑΙΡΕ ΚΑΙ . P[. .
ICΘΙ ΤΑΥΤΑ ΦΑCIN ΑΝ[A
ΚΑΛΥΠΤΗΡΙΑ ΠΡΩΤΟΝ
ΓΕΝΕCΘΑΙ ΕΚ ΤΟΥΤΟΥ Δ[ε
Ο ΝΟΜΟC ΕΓΕΝΕ[T]Ο ΚΑΙ
ΘΕΟΙCΙ ΚΑΙ ΑΝΩΡ[ωΠ]Ο!
CIN Η ΔΕ ΜΙ[.
ΤΑΙ ΔΕΞΑ[.
ΦΑ[.
C[.
ΚΛ[.
Ο[.
ΘΡ[.
- - - - -

Col. 1, II. Ή 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 O or T, so ΥΠΟΠΤΕΡΟC is excluded.

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

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

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

ANAKAΛΥΠΤΗΡΙΑ: Pollux, *On.* III. 36, says: οὐ μόνον ἡ ἡμέρα ἐν ᾧ ἐκκαλύπτει τὴν νύμφην οὕτω καλεῖται, ἀλλὰ καὶ τὰ ἐπ' αὐτῇ δῶρα. Either meaning will suit this passage, but the first seems preferable.

9-II. The lacunae may be filled in various ways; Ή ΔΕ ΜΙΞΙC ΓΙΓΝΕΙ ΤΑΙ ΔΕΞΑΜΕΝΗC ΤΟ | ΦΑΡΟC would perhaps fit the context.

XII. *Plate III. Late third century A.D. Brit. Mus. Pap.*
DCXCV a. 4½ × 3½ in.

Fragment of a lost tragedy with scholia, probably from the Melanippe Desmôtis of Euripides, if Prof. Mahaffy's conjecture ΜΕΛΑΝΙΤΤΗΝ 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.

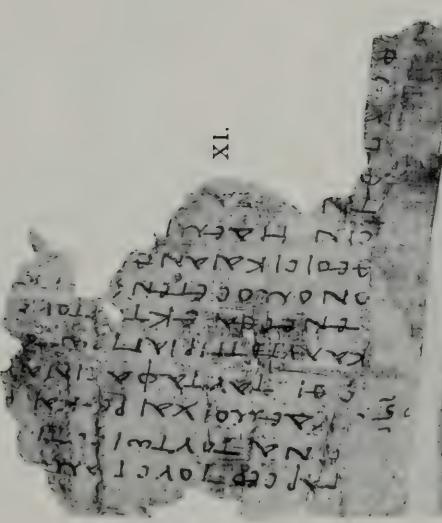
The *verso* contains a much effaced petition addressed to the god Socnopaeus (cf. B. U. 229 and 230), in a hand of the same period as the scholia.

] <i>ουσιν καὶ νν-</i>	ΑΥΤΑΙ ΛΑΛΟΥCAI TON[
... <i>ουσ]</i> ι <i>βουλεύουσι</i>	TPYXOYCΙ ΠΟΛΛΟΙC T[
] <i>οἴκτον ἔχει</i>	KAKOUMENAIc ΓΑΡ Ν[
] <i>στι πεντα-</i>	ŶTTO ΜΗΤΡΥŴN ΤE ΚΑ[I
] <i>υλον ἐν ω</i>	5 OYK ΗAO APHEZΩN AA[LA
] <i>λάζονται</i>	NYN OYN AΠOINA T[
] <i>οντων κ</i>	KATA THN ΜΕΛΑΝΙΤ[THN
	ΑΛΛΑ ΖΕCΤΩN ΕT[

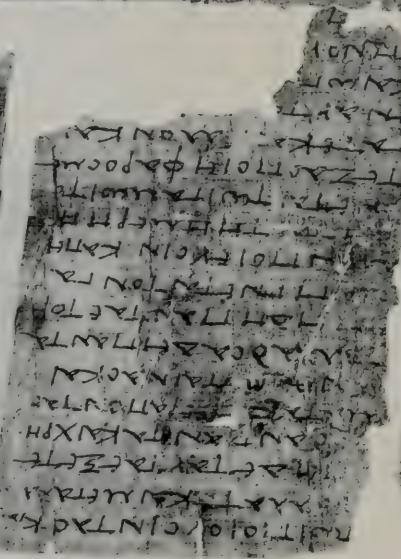
Scholia, line 2. The lacuna has no doubt to be filled up with another verb; *νν-* | (for *νν-* |) [*θεροῦσ*], may be conjectured; but it is quite uncertain how many letters are lost. 'Women worrying with superfluous advice' seems to have been the gist of the text.

XIII. *Third or early fourth century A.D. Brit. Mus. Pap.*
DCXCV b. 7 × 3½ in.

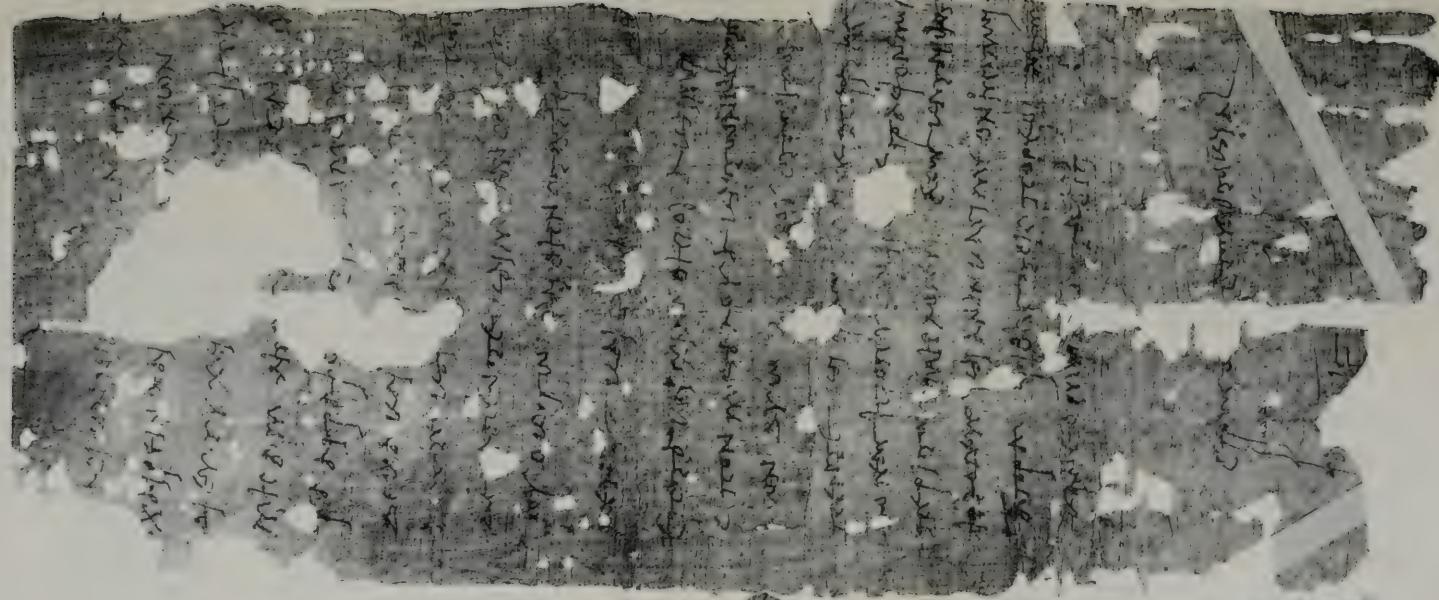
Portions of two columns from a prose work, written, this fragment would suggest, in Platonic style. The subject under discussion is seemingly poetic composition.



XI.



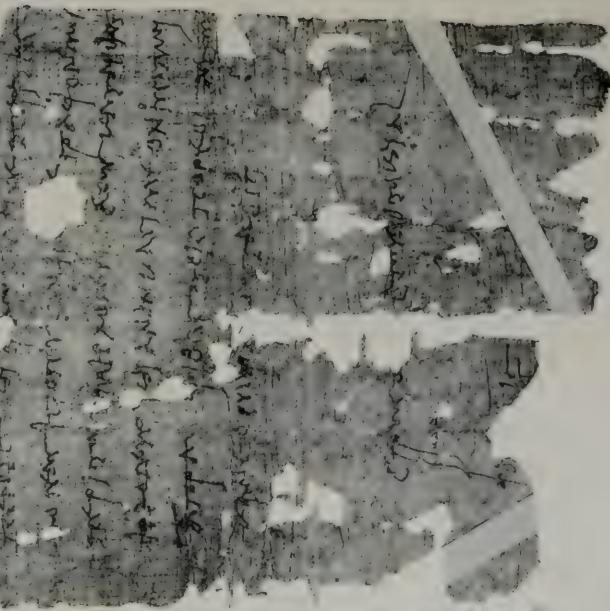
XII.



XIII.

MICHIGAN
STATE
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BOSTON
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OF CONGRESS
WASH.
D.C.LIBRARY
OF CONGRESS
WASH.
D.C.

XXXVIII.



XIV.

XXXIX.

	<i>Col. 1.</i>	<i>Col. 2.</i>
	]ΤΩΣ Η ΔΕC	ΑΥΤΟΝ[
	]Α ΠΟΛΛΑ ΕΠΙ	ΤΟΙC ΕΔΟ[
	] ΠΡΑΓΜΑ ΤΑΥ	ΧΩΜΕΝ[
	]Ι ΛΥΠΕΙ[C]ΘΑΙ	ΤΑ ΟΥΤ. [
5	]ΤΟΝ ΑΕΙ ΔΕ	ΧΡΩΜΕ[
	C?]ΩΚΡΑΤΗΝ	ΚΑΙ ΤΩΝ[
	]CIN ΩC ΕΝI	TAYTA KA[
	]ΕΙN ΤE	ΤA ΕΙΠΕ Μ[
	]Y ΟI ΠΕΡΙ	PIC TO ΔΕΙ[
10	T]ΕΚΜΑΙΡΟ	ΟΥC ΤΙΜΑ[
	]O ΤΡΕΨΕC	ΤE ΘΑΥΜΑΖ[
	A]ΝΩΡΩΠΟΙC	ΕΓΩΓΕ[.]Φ[
	]N KPATIC	ΞON H ΜΕΙΝ[
	]ΝΕΝΑΙ ΠΡΟ	ΜATA AYTΩ[
15	Ε]Π ΑΥΤΗΝ	ΜΕΝΤΟΙ . X[
	]ΛΙCKE ΤA	ΠΟ[.]ΗCΕΙC Μ[
	] ΜΟΝΟΝ	ΕΓΩΓΕ Μ[.]ΛΙΓ[
	]ΛΛΑC TH	ΜΑΚΑ ΕΠΙ ΔΕ[
	]ΤΟΥC ΠΙΑΝ	Βω ΜΕΛΑΝΙΠ[ΠH
20	] ΕΙΔΕΝΑΙ	ΕΠΙ ΔE ΤΡΑΓΩ[ΔΙΑI
	]ΕΝΧΕΝ	... [.] ΔΕΔ[

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

16. ΠΟ[.]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 embalmment and burial of an Apis bull. Phrases like μύρον Αἰγύπτιον, ἐπλέσθησαν [ο]ἴκτου . . . καὶ πένθους . . . τοῦ Ἀπεως, ή δὲ κεδρία ἐπιχύνε[ται ?], λούσαντες τὸν δ . . . leave little room for doubt about the theme. Osiris and perhaps Isis are also mentioned. The writing is however too much obliterated to be of much value; and there is nothing to show whether it is a fragment of a literary work or an occasional composition.

II. PAPYRI OF THE PTOLEMAIC PERIOD

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

THE following four papyri formed part of a papyrus case for the feet of a mummy. The various documents used were stuck together with water, and the outside plastered and painted. In those from the inside layer, (*a*), (*c*), and (*d*), the ink has run owing to the water, and in several places is so faint as to be almost or quite undecipherable. In (*b*), most of which was plastered and then painted, the ink, after the plaster is removed, is generally fresh, but some parts of it which only received a coating of red paint are very difficult to read. The Greek documents belong to the correspondence of a certain Asclepiades, who seems to have been an important official in the service of the διοικητής 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 ἀρχιφυλακτής, 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. τεταγμένος
 ἐπ[ι] τῷ . . . ωι, δὸς ἀναινκαῖον ἄγω
 ἐν τῷ ἔργῳ], ἐὰν ἐνδεχόμενον
 5 ἦι, μηθέν σε ἐνοχλήσειν μηδ' ἀ-
 ξιώσειν, ἀναγκάζομαι οὐ βουλό-
 μενος ὑπὲ τῷ φανέντῳ ἀπαν
 οἰκείων ὅντων ἐμοὶ ἀξιοῦν σε.
 διό, ἐὰν σοὶ δόξῃ εὔγνωμον εἶναι,
 10 τὴν δόνον καὶ τὰς δα . τῶν πν(ρῶν),
 ἃ δεῖ, πόρισόν μοι εἰς τὴν τροφὴν
 τῶν περὶ ἐμὲ σωμάτων ἐγ βουκόλων
 καλῶς συνεισχόμενων δὲ ὑπὸ¹
 Δημητρίου τοῦ ἀρχιφυλακίτου.
 15 ἀξιωθεὶς δὲ ὑπ' ἐμοῦ, διὰ τὸ
 διατετηρηκέναι ἐμαυτὸν μη-
 δένα τρόπον ἐνοχλεῖν, ἀξμένως
 [ἀν συ]νέταξεν τὸ παρ' αὐτῷ ἀποδοῦναι,
 δὲ παρὰ σοῦ οὐκ ἔφη δύνασθαι
 20 ἀνευ τῆς σῆς γνώμης ἀποδοῦναι.
 διὸ ὀξιῶ ἐὰν σοὶ δόξῃ συντάξεις
 ἀποδοῦναι Ἀριμούθῃ τῷ μισθωτῷ
 μαχίμωι.
 ἔρρωσο. (ἔτους) ιε
 25 Παῦνι η.

On the *verso*

παρ' Ἀπολλωνίον
 Ἐρμίου. (ἔτους) ιε Παῦνι η. Ἀπολλώνιος
 περὶ ὑποχυγίου Ἀσκληπιάδει.

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

3. Perhaps [πνρ]ῶι; cf. line 10.

10. The letter after δα is not unlike the sign for ἀρτίβας, but the a of δα is certain and cannot be L the sign for ½. Nor will δαπά, i.e. δαπάνας, 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 *καλῶς* may be *o*, the third *μ* or *π*, the fourth *η*.

15. *ἀξιωθεῖς*: sc. Demetrius.

o (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.

*Ἄ[π]ειννε[ὺς] Ἀσκληπιάδει χαίρειν. [κα]θότι σ[ὺ οὐ] ἔγραψας, ἐτοιμά-
καμεν*

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

*λευκομετώπους δέκα, χῆνας ἡμέρους π[έν]τε, ὅρνιθας πεντήκοντα·
[ὅ]δια χῆνες πεντήκοντα, ὅρνιθες διακόσια[ι], περιστριδεῖς ἑκατόν·
συνκεχρή-*

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

*καὶ τοὺς τεσσαράκοντα ὄνους [τοὺς σ]κ[ε]υοφόρους· γινόμ[εθα] δὲ
πρὸς τῇ ὁδοποίαι.*

ἔρρω[σο]. (ἔτους) κβ Χοίαχ δ.

On the verso

*(ἔτους) κβ Χοίαχ ξ. Ἀπειννεὺς
ξενίων τῶν ἡτοιμασμένων.*

Ἀσκληπιάδει

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. *λευκομετώποι* 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.

Ἄσκληπιάδης Πολυκράτει χα[ῦ]ρειν. χρείαν ἔχομεν
ἀναγκαίαν Τιμοξένου ὥστε ἀποστεῖλαι αὐτὸν
εἰς τὴν πόλιν. Καλῶς οὖν ποιήσεις γράψας αὐτῷ
λειτουργῆσαι ἡμῖν. ἔρρωσο.

2nd hand.

5 Ἀριστοδώρῳ. εἰ ἔρρωσαι, εὖ ἀν ἔχο[ι]. κατὰ σύνβαινον βουλό-
μενοι Τιμόξενον ἀποστεῖλαι εἰς Ἀλεξανδρείαν
πρὸς τινὰ χρείαν ἀναγκαίαν ἡξιώσαμεν αὐτόν. οὐδ' οὐκ ἔφη δύ-
νασθαι πλεῦσαι ἀνευ σοῦ. καλῶς οὖν ποιήσεις ἐντειλάμενος
αὐτῷ λειτουργῆσαι. χαρίεισαί μοι τοῦτο ποιήσας.

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

Πολυκράτει.

4. l. λειτουργῆσαι. 5. βουλομενοι is written over χρειαν εχοντες erased. 6.
1. ὁ δ' οὐκ ἔφη. Were the papyrus two or three centuries later the ν of ἔφη 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 transi-
tional form at the end of the second century B.C. 7. χαρίεισα is apparently due
to a confusion of χάρισαι with χαριεῖ.

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 x 35 in.

Sale of two twelfth parts of a property consisting of 5 arourae on an island in the lower toparchy of the Latopolite nome, by Tagôs the daughter, and Ammonius the son, of Achilles, to Psenthotes, a member of the association of ibis-buriers at Pathyris. The price of the $\frac{1}{6}$ 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.

[βασιλευόντων Πτολεμαίου θεοῦ εὐεργέτου] τοῦ Πτολεμαίου [καὶ
Κλεοπάτρας θεῶν ἐπιφανῶν, καὶ βασιλίσσης Κλεοπάτρας τῆς]
ἀδελφῆς,

[καὶ βασιλίσσης [Κ]λεοπάτρας τῆς γυναικός], θεῶν εὐεργετῶν,
ἔπους λβ, ἐφ' ιερέως 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

[εὐπάτορος καὶ θεῶν εὐεργετῶν, ἀθλοφόρο]ν Βερενίκης εὐεργετίδος,
κανηφόρου Ἀρσινόης φιλαδέλφου, ιερέας Ἀρσινόης φιλοπά-
τορος

5 [τῶν ὄντων ἐν Ἀλεξανδρείᾳ, ἐν δὲ Πτολεμαίδι τῆς Θηβαΐδ[ος
ἐφ' ιερέω]ν Πτολεμαίου σωτῆρος, καὶ βασιλέως Πτολεμαίου θεοῦ
[εὐεργέτου] καὶ σωτῆρος ἐπιφανοῦς εὐχαρίστου, καὶ τοῦ βῆματος
Διο?]γύσου τοῦ βασιλέως τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος
[ἐπιφανοῦς] εὐχαρίστου, Πτολεμαίου θεοῦ φιλαδέλφου, Πτολεμαίου
εὐεργέτου, Πτολεμαίου φιλοπάτορος, Πτολεμαίου θεοῦ ἐπι-
φανοῦς

[καὶ εὐχαρίστου, Πτολεμαίου θεοῦ φιλομήτορος δικαιοσύνη]. Πτολε-
μαίου θεοῦ φιλομήτορος, Πτολεμαίου θεοῦ εὐπάτορος,

Ἑ[ε]ρειῶν βασιλίσσης Κλ[ε]οπάτρας τῆς ἀδελφῆς, καὶ βασιλίσσης
 Κλ[εοπάτρας τῆς γυναικός, καὶ βασιλίσσης Κλεοπάτρας τῆς
 ιο θυγατρός, καὶ Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς, καν[ηφόρου
 Ἀρσιγόης φιλαδέλφου τῶν οὐσῶν ἐμ Πτολεμαίδι, μηνὸς
 Θωνθ καὶ ἐν Λατωνπόλει τῆς Θηβαΐδος ἐπ' Ἀπολλωνίου ἀγορα-
 [νόμο]ν.
 ἀπέδοτο Ταγὼς Ἀχιλλέως Πέρσην ως (ἐτῶν) μ εὐμεγέθης μελί-
 χρω]ς μακροπρόσωπος εὐθύριν φακὸς τραχήλωι ἐγ δεξιῶν,
 μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἐρμίον τοῦ Ἐρμωνος Πέρσο[ν τῷ]
 Πτολεμαίου καὶ τῶν σιῶν ως (ἐτῶν) με μέσου μελιχρόου
 ὑποκλαστοῦ οὐλὴ ρινί, καὶ Ἀμμώνιος Ἀχιλλέως Πέρσης τῶν [υἱῶν
 ως (ἐτῶν) λε μέσος μελίχρως ὑποκλαστὸς μακροπρόσωπος

Col. 2.

ἀναφάλα[ντος] οὐλὴ κροτάφωι δεξιῶι ὡς δεξιὸν τετρημένος,
 τὸ ὑπαρ[χον] ἑκάστῳ μέρος δωδέκατον γῆς νησιωτίδος ἐν τῇ
 κάτω τ[οπαρ]χίαι τοῦ Λατοπολίτου ἀπὸ ἀρουρῶν δέκα. δρια 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 [Παθύ]ρει, λιβός ποταμός. ἐπρίατο Ψευθώτης Κελῆτος
 τῶν ἐκ Π[αθύ]ρεως ἴβιοτάφων ως (ἐτῶν) ξ εὐμεγέθης μελίχρως
 τετανὸς ἀναφάλαντος μακροπρόσωπος οὐλὴ ἐπὶ χείλους τῷ κάτω
 ἐγ δεξιῶ[ν] τιμῆς τῆς συγχωρηθείσης χαλκοῦ νομίσματος
 10 ταλάντων δύο δραχμῶν τρισχιλίων. προπωλητὰὶ καὶ βεβαιωταὶ
 τῶν κ[ατὰ] τὴν ὥρην Ταγὼς καὶ Ἀμμώνιος οἱ ἀποδόμενοι οὖς
 ἐδέξ[ατο] Ψευθώτης ὁ πριάμενος.
 Ἀπολλώνιος κεχρη(μάτικα).

Col. 3. 2nd hand.

*Ετους λβ Θω[νθ] κε. τέτακται [ἐ]πὶ τὴν ἐν Λατ[ῶ]νος π[όλει
 τράπεζαν] ἐφ' ἥσ] Χατρ[εοῦς (εἰκοστῆς) ἐγκυ(κλίου) κατὰ
 διαγρ(αφὴν)

'Αγαθίνου τε[λώ]νου, ὑφ' ἦν ὑπογράφει Ἀμ[μώ]νιος ὁ ἀντιγρ[αφεύς],

Ψευθώτη[ς] Κελῆτος ἀνῆς (ἔκτου)

μέρους γῆς [νη]σιωτίδος ἐν τῇ κάτω τοπαρχίαι τοῦ Λατ[οπο(λίτου)]

ἀπὸ (ἀρουρῶν) ι, ὧν αἱ γειτνίαι δεδήλ(ωνται)

διὰ τῆς συ[γγραφῆς], ἡς ἔωνται παρὰ Ταγῶν[ο]ς τῆς Ἀχιλλέως

κα[ι] Ἀμ[μώ]νιον [Ἀχιλλέως]

5 ἔτους λβ Θ[ωνθ] κε χαλκοῦ (ταλάντων) [δύο τρι[σχι]λίων, / πα' Γ,
τέλ(os) ἐπτα[κοσίας] πεντή(κοντα), / ψ [ν].

Col. 2. 1. l. o[δ]s. Col. 3. 1. κ' εγκ^v Pap. probably, cf. Brit. Mus. Pap. III, 38.
2. η' Pap. probably. 3. ω Pap. 5. π [δ]υo 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 εὐέργ. καὶ σωτ. ἐπιφ. εὐχαρ.: Euergetes II seems to be meant, since Epiphanes occurs in line 7, and even if the second Philometor in line 8 means Euergetes, the duplication of the reigning sovereign is less remarkable than that of Epiphanes.

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

8. The mention of two Philometers is very perplexing; if δικαιοσύνη[ι]s be read, i. e. 'the priest of the justice of Philometer,' 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 Philometer' means Philometer, while 'Ptolemy the god Philometer' means Euergetes II; cf. C. I. G. 5185 βασιλέα Πτολεμαίον τὸν βασιλέως Πτολ. καὶ βασιλ. Κλεοπάτρας ἀδελφὸν θεόν φιλομήτορα ἡ πᾶλις. This inscription has generally been explained on the supposition that the Cyrenaicans set it up in honour of Philometer after his death and the marriage of Cleopatra to Euergetes II. Prof. Mahaffy now suggests that the θεόν 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 Philometer's death, and the meaning assigned to δικαιοσύνη[ι] on this theory seems very difficult to obtain.

9. Cleopatra 'the daughter' of Philometer is the same person as Cleopatra 'the wife' of Euergetes. Cf. note on *Gr. Pap.* I. x. 4, concerning the priesthoods of Ptolemais. There were in reality priesthoods of three Cleopatras, not four.

13. The phrase Πέρσης τῶν Πτολεμαίον καὶ τῶν νιῶν is new, and it is not easy to decide its relation to the common phrase Πέρσης 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. Πτολεμαίον in this connexion can hardly mean any one but Ptolemy Soter, and therefore αἱ

Πτολεμαίον were probably Persians who settled in Egypt during his reign, while *οἱ νιοὶ* 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 νιῶν, we suggest, means 'a Persian belonging to the class which consists of those settled by Ptolemy I (*οἱ Πτολεμαίον*) and their descendants (*οἱ νιοὶ*,' 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 νιῶν*, 'a Persian belonging to the class of *οἱ νιοὶ*' or descendants from Persian settlers. With *Πέρσης τῶν Πτολ.* καὶ τῶν νιῶν 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, Taknois or Takmeis) agree to sell a sycamore tree, their joint property, to Zmenous for 1 talent 4000 drachmae of copper, the 5000 drachmae due to Takmeous being paid to Patous and remaining as a debt due from him to Takmeous after seven months.

*Ἐτους λδ Φαῶφι τα ἐν Παθύρει ἐπὶ Διοσκόρ(ου) ἀγορα(νόμου),
ἐκόντες συνέγρα(ψαν). δμολογεῖ Πατοῦς Πατοῦτος
καὶ Τακμηοῦς Πατοῦτος πεπρακέναι
τὴν ὑπάρχουσαν αὐτοῖς συκάμινον

5 Ζμενοῦτι Ψεμμώνθου χα(λκοῦ) (ταλάντου) α΄Δ, ἔκαστος
(δραχμῶν) 'Ε, τὸν δὲ Πατοῦν ὄφειλήσειν
Γακμηοῦτι 'Ε, ἀ πα[ρα]δώσειν
ἐν μηνὶ Παχὼν τοῦ αὐτοῦ (ἔτους). ἐὰν δὲ [μὴ
ἀποδῶι, ἀποτεισάτω ἡμιόλιον παραχρῆ(μα).

On the verso

10 Πατοῦτος καὶ Τακμηοῦς.

6. § 'E. Pap.

XVII. 136 B.C. *From the Thebaid. Brit. Mus. Pap.*
 DCLXVIII. 6 x 5 in.

Contract, made three months after that of the preceding papyrus, according to which the same Patous agrees that he has received on deposit from his sister Takmeous (here spelt Takmoës) 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.

*Ἐτος λδ Τῦβι θ. Πατοῦς Πατοῦτος
 Τακμώιτι Πατοῦτος χαίρειν. ὁμολογῶ
 ἔχειν παρὰ σου κῶνον σιδηροῦν ἐν ὑπο-
 -θήκῃ, ἐφ' ω̄ ἔάν με ἀπαιτῆσ καὶ μὴ
 5 ἀποδίδω σοι ἀποτίσω σοι χαλκοῦ (τάλαντον) α 'Β,
 τιμὴν τοῦ προγεγραμμένου κῶνον.
 ἔγγυος Θαῆσις πρεσβυτέρα Πόρτιτος
 τῶν προκειμένων πάντων. ἔγραψεν
 Δρύτων Παμφίλου ὑπὲρ αὐτῶν διὰ τὸ φάσκειν
 10 αὐτὸν μὴ εἰδέναι γράμματα.
 (Ἐτος) λδ Τῦβι θ.

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. 11 $\frac{1}{4}$ x 5 in.

Loan of 5600 drachmae of copper for three months without interest from Thoteus to Totoës and his wife Takmoës (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.

**Ἐτους μδ Θωδθ κῆ ἐν Παθύρει ἐπ' Ἀσκλη-
πιάδου ἀγ[ο]ρανόμου. ἐδάνεισεν Θοτεὺς
Κολλούθου Πέρσης τῆς ἐπιγονῆς
Τοτοήι Π[. .]αιου Πέρση τῆς ἐπιγονῆς
5 καὶ Τακμήτι Πατοῦτος Περσίνη;
μετὰ κυρ[ι]ου τοῦ ἑαυτῆς ἀνδρὸς
Τοτοήτο[s] τοῦ προγεγραμμένου
καὶ συνδεδανεισμένου, χαλκοῦ
πεντακισχιλίας ἔξακοσίας ἄτοκα
10 εἰς μῆνας τρεῖς. τὸ δὲ δάνειον
τοῦτο ἀποδότωσαν οἱ δεδανεισ-
μένοι Θοτεύτι ἐν μηνὶ Χοίαχ λ
τοῦ μδ (ἔτους). ἐὰν δὲ μὴ ἀποδῶσι
ἐν τῷ ώρισμένῳ χρόνῳ, ἀπο-
15 τεισάτωσαν παραχρῆμα ἡμόλιον
καὶ τοῦ ὑπερπεσόντος χρόνου
τόκους διδράχμους τῆς μνᾶς
τὸν μῆνα ἔκαστον. ἔγγυοι
ἀλλήλω[ν] εἰς ἕκτεισιν τῶν διὰ
20 [τοῦ δαν[εί]ου γεγραμμένων
[πάντω]ν αὐτοὶ [οἱ] δεδανεισ-
μένοι. ἡ δὲ πρᾶξις ἔστω Θοτεύτι
ἐκ τῶν δεδανεισμένων
καὶ ἔξ ἐνδὸς καὶ ἔκάστου αὐτῶν
25 καὶ ἔξ οὗ ἀν αἰρῆται, καὶ ἐκ τῶν
ὑπαρχόντων αὐτοῖς πάντων,
καθάπερ [έ]γ δίκης.
Αρειος κεχρη(μάτικα).

15. l. ἡμίολιον.

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

[διδράχιον]ντο. 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 ἐκατοσταίων τόκων.

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

Certificate of the repayment by Pmois, Psenthotes 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.

**Ἐτους νβ Παῦνι α ἐν Παθύρει
έφ' Ἡλιοδώρου ἀγορανόμου.
[μ]εμέτρηκεν Πμόις καὶ
[Ψ]ενθώτης καὶ Ψενθώπις
5 τῶν Ψενθώτου Πετε-
[σ]ούχωι Πασάτος Πέρσῃ
[τῆ]ς ἐπιγονῆς κριθῶν
[άρ]τάβας ἑκατὸν εἴκοσι
[κ]αὶ τοὺς τούτων τόκους,
10 [ἀ]ς ἐδάνεισεν αὐτοῖς κατὰ
[συνγρα]φ[ὴν δα]νείου τὴν
[τ]εθεῖσαν ἐπὶ τοῦ αὐτοῦ
[ά]ρχείου ἐν τῷ ν (ἔτει) Χοίαχ
[ὸ]ς καὶ παρὸν ἐπὶ τοῦ ἀρχείου*

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

On the *verso*

15 καταβολὴ Πμόι-
τος καὶ τῶν ἀδ(ελφῶν) κρι(θῶν) ρκ.

5. τῶν: l. οἱ. 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 x 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 Onès the son of Katytis 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.

(Ἐτους) δ Θωὴθ κα. ἀπέδοτο
'Ονῆς Κατύτιος ἄρου(ρων) α (ծγδοον)
ἀπ' ἄρου(ρων) ι ἐν κροκ[ο]δ(ίλων) πά(λεως) πεδ(ίωι).
ἐπρίατο 'Ισ[ίων Πα]τῆτος χα(λκοῦ) 'Γ.

Col. 2.

βασιλευόντων βασιλίσ[σ]ης καὶ βασιλέως Πτολεμαίου θεῶν φιλομη-
τόρων σωτῆρων
ἐτους δ, ἐφ' ιερέως βασιλέως Πτολεμαίου θεοῦ φιλομήτορος σωτῆρος
'Αλ[εξάνδρου
καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν καὶ θεῶν
φιλοπ[ατόρων
καὶ θεῶν ἐπιφανῶν καὶ θεοῦ εύπάτορος καὶ θεοῦ φιλομήτορος καὶ
θεοῦ φιλοπ[άτορος

5 νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν φιλομητόρων σωτήρων, Ἱεροῦ πώλου Ἰσι[δος]
μεγ[άλη]ς μητρὸς θεῶν, ἀθλοφόρου Βερενίκης εὐεργε[τ]ίδος, κανη-
φόρου Ἀρσ[ινόης]
φ[ιλαδέλφο]υ; ιερείας Ἀρσινόης φιλοπάτορ[ος] τῶ[ν ούσῶν] ἐν
Ἀλεξανδρ[είαι],
ἐν δὲ Πτολ[εμαίδι τῆς Θηβαΐδος ἐφ' ι[ερ]είων [κ]αὶ [ιερισ]σῶν καὶ
κανηφόρου
τῶ[ν ούσῶν καὶ ούσῶν ἐν Πτολ[εμαίδι] τῆς Θηβ[αίδος], μηνὸς
Θωνθ κ[α]
10 ἐν Παθύρει ἐφ' Ἡλιοδώρου ἀγ[ορ]ανόμου.
ἀπέ]δοτο Ονήσ Κατύτ[ιος] Πέρσης [τ]ῆς ἐπιγονῆ[ς ω]ς (ἐτῶν) μ
μέσος μελίχρως [
ὑπο]φάλακρος μακροπρό[σω]πος εὐθύ[ρι]ν οὐλὴ μετ[ώπ]ωι τετάρτην
μερίδα

· · · · ·

2. ς α η' Pap. 8. 1. iερέων.

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

5. iεροῦ πώλου: cf. Gr. Pap. I. xxv. col. 2. 5, xxvii. col. 2. 3, and the Casati contract. It is not clear whether this should be regarded as really two words 'the sacred foal of Isis,' or whether iεραπώλου 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.

"Ετούς ε Χοίαχ τα [ἐν Παθύρει ἐφ' Ἡλιο-
δώρου ἀγορανόμο[υ].
ἐδάνεισεν Ψενίμονθις
ιερεὺς Μονοῦτος
5 Ψενενούφει Πόρτιτος καὶ Πανοβ-
χούνει Πόρτιτο[ς τοῖς δυσὶ Πέρσαις

τῆς ἐπιγονῆς [χαλκοῦ τάλαντα
 δύο δισχ[ιλί]ας τ[ριακοσίας
 ἀτοκα. τὸ δὲ δά[νειον τοῦτο
 10 ἀπόδοτωσαν [οἱ δεδανεισ-
 μένοι Ψενιμού[θει] ἐν μηνὶ¹
 Φ[α]ρμοῦθι τοῦ α[ὐτοῦ (ἔτους). ἐὰν δὲ μὴ
 ἀποδῶσι ἐν τῷ ὥρισμένῳ
 χρόνῳ, ἀποτ[εισάτωσαν
 15 παραχρῆμα ἡ[μιόλιον καὶ τοῦ
 ὑπερπ[ε]σόντ[ος χρόνου τόκους
 διδράχ[μ]ους τῆς μνᾶς τὸν
 μῆνα ἔκαστον. [ἢ δὲ πρᾶξις
 20 ἔστω Ψενιμούθ[ει] ἐκ τῶν
 δεδανεισμέν[ων καὶ ἔξ ἐνδος
 καὶ ἔκαστον αὐτῶν δανειστῶν
 δύο καὶ ἔξ οὐ ἀν αἰρῆται καὶ
 25 ἐκ τῶν ὑπαρχόν[των αὐτ[οῖς
 πάντων, πράσσ[ο]ντι καθάπερ
 ἐγ δίκης.
 —

'Αμμά(νιος) ὁ παρ' Ἡ[λιοδώρου κεχρη(μάτικα).

On the verso

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

1. Ἡλιοδώρου: 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 x 4½ in.

Certificate showing that Psenthotes son of Nechoutes had repaid to Peadias son of Phibis the share due from him to Peadias in accordance with the terms of two contracts, one written in demotic under which

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

Ἐτού[ς] ζ [Ἐπ]εὶφ κθ ἐν Παθύ(ρει) ἐπὶ Σώσου
 ἀγορανόμ[ου]. μερέτρηκεν Ψευθώτης
 Νεχούτου Πεαδίαι Φίβιος τὸ ἐπιβάλλον αὐτῷ[ι]
 μέρος τέταρτον συνγρα(φῆς) Αἰγυπτίας πν(ροῦ) ἀρ(ταβῶν)
 5 κε καὶ ἀπ[ὸ] δανείου πν(ροῦ) ἀρ(ταβῶν) ιβ (ἡμίσους) (τετάρτου) ὁν
 ἔθετο
 Νεχούτης Ψευθώτου ὁ τούτου πατήρ·
 δς καὶ παρὼν ἐπὶ τοῦ ἀρχείου ἀνωμο-
 λογήσατο ἀπέχειν καὶ τοὺς τούτω[ν]
 τόκους καὶ μὴ ἐπικαλεῖν αὐτῷ
 10 περὶ τοῦ (τετάρτου) μέρους τῶν δύο συναλ-
 λαγμάτων.
 Ἀμμώ(νιος) ὁ παρὰ Σώσου κεχρη(μάτικα).

On the verso

καταβολὴ Ψευθώτου.

One line of demotic.

4. Τζ Pap. 5. Τζ ιβ Λ δ' Pap. 10. δ' μερους Pap.

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

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

7. ος: i.e. Peadias.

, XXIII. 108 B.C. (?) *From the Thebaid. Brit. Mus. Pap.*
 DCLVI. 12 $\frac{1}{4}$ x 8 in.

Copy of official correspondence concerning the payment of corn-transports. There are three letters, the first enclosing the second which itself encloses the third, an inversion common in Ptolemaic papyri. The first letter in point of time (lines 17-22) is from Ptolcmaeus 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 θησαυρός, and Hermias must therefore have written the order for it to the σιτολόγος; cf. xxxvii. 3.

'Ερμίας Δημητρίῳ χαίρειν. τοῦ παρ' 'Ερμώνακτος 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 [έκ]άστου χα(λκοῦ) (τάλαντα) τριάκοντα τέσσαρα, / τοῦ μ(ηνὸς)
 πλδ, καὶ σύμβολον καὶ
 ἀντισύμβολον ποίησαι ὡς καθήκει.

ἔρρωσο. (έτους) θ Παχῶν ιᷔ.

'Ερμώναξ 'Ερμίᾳ 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 Παμφίλου πλοίων β [έκάστου τ]οῦ
 μη(νὸς) (τάλαντα) η ὉΓ
 πυροῦ (ἀρτάβας) κε, τὰ αἰροῦντα [τοῦ μη(νὸς) (τάλαντα) λδ
 πυ(ροῦ) ἀνη(ριθμημένου) (ἀρτάβας) ρ, / τοῦ μη(νὸς) πλδ τ
 ἀνη(ριθμημένου) ρ, καὶ

15 σύμβολον καὶ ἀντισύμβολ[ον] ποίησαι ὡς καθήκει.

(ἔτους) θ Φαρμοῦθι ε.

Πτολεμαῖος Ἐρμώνακ[τι] χαίρειν. τοῖς ἐπὶ τῶν συνπλεόντων
 Παμφίλων τῷ παρ' ἡμ[ῶν] προκεχειρισμένωι ἐπὶ τὸν ἐπισπου-
 δασμὸν τοῦ πυροῦ πλοίων δύο χρημάτιζε κατὰ μῆνα ἑφ' ὅσον ἀν
 20 χρόνον περὶ τὸ προκείμενον ἦι, ἔκάστου τοῦ μη(νὸς) (τάλαντα) η ὉΓ
 (πυροῦ ἀρτάβας) κε,
 / τοῦ μη(νὸς) χα(λκοῦ) πλη(τα) κε. τοῦ μη(νὸς) χα(λκοῦ) κδ.
 (ἔτους) θ Χοίαχ κδ.

2nd hand.

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

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

25 (ἔτους) θ Παχῶν ις.

On the verso

ΔΗΜΗΤΡΙΩΙ and a line of demotic.

14. — κε πλδ τοῦ ανη — Pap.

20. πλη(τα) κε Pap.

I. δημοτίκων τοῖς συγγενέσι: cf. Louvre Pap. 15. col. I. 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 Gebelén. Gebelén 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 x 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.

"Ἐτους ια τοῦ καὶ η
 Φαῶφι κῆ.
 ἀπέδο(το) Ταοῦς
 καὶ Σεννῆ(σις) καὶ
 [Σ]ιεφμοῦς
 Πετεαρσ(εμθεῖ) καὶ
 τοῖς ἀδελ(φοῖς) γῆς
 (ἀρουρῶν) γ (ἡμίσους) χα(λκοῦ) (ταλάντων) θ.

Col. 2.

βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου ἐπικαλουμένου Ἀλεξάνδρου τοῦ σιδή θεῶν φιλομητόρων ἔτους ια τοῦ καὶ ὁγδόου, ἐφ' ἵερέων καὶ ἱερειῶν
 καὶ κανηφόρου τῶν δύντων καὶ οὐσῶν, μηνὸς Φαῶφι ὁγδόηι καὶ εἰκάδι ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου ἀγορανόμου τῆς ἀνω τοπαρχίας τοῦ Παθυρίτου.
 ἀπέδοτο Ταοῦς Ἀρπάτος ὡς ἐτῶν μη μέση μελίχρ(ως) στρογγυλοπρόσω(πος) εὐθύρ(ιν) οὐλὴ μετώπωι, καὶ αἱ ταύτης ἀδελφαὶ Σεννῆσις ἡ καὶ Τατοῦς Ἀρπάτος ὡς (ἐτῶν) μβ
 μέση μελίχρ(ως) στρογγυλοπρόσω(πος) εὐθύριν οὐλὴ μετώπωι, καὶ Σιεφμοῦς Παχνούμιος ὡς ἐτῶν κ μελίχρως στρογγυλοπρόσωπος εὐθύριν ἀσημος, αἱ τρεῖς Πέρσιναι, μετὰ κυρίου
 5 τοῦ τῆς προγεγραμμένης Ταοῦτος ἀνδρὸς Ψεννῆσιος τοῦ καὶ Κρούριος τοῦ "Ωρου Πέρσου τῆς ἐπιγονῆς τῶν ἐκ Ι'οτνιτ κώμης τῆς κάτω τοπαρχίας τοῦ

Λατοπολίτου ώς (έτῶν) με μέσου ή ἐλ(άστους) μελανχρόου ὑποκλαστοῦ μακροπροσά(που) εὐθυρίνου οὐλὴ χεῖλη τῷ κάτω, τὴν ὑπάρχουσαν αὐταῖς ἐν τῷ ἀπὸ βορρᾶ πεδίῳ
 Παθύρεως γῆν ἥπειρον σιτοφόρον ἀδιαιρέτον ἐν σφραγῖσι δυσὶ ἀρουρῶν τριῶν ἡμίσους καὶ τοῦ προσόντος χαλάσματος ἀπὸ (ἀρουρῶν) ζ τῶν ἐν (ἀρούραις) μ· ὧν γείτονες τῆς μὲν μιᾶς σφραγίδος νότου γῆ Πατοῦτος τοῦ Ὄρου 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 ἀν ωσι γείτονες πάντων πάντοθεν. ἐπρίατο Πετεαρσεμθεὺς Πανεβ-
 χούνιος ώς (έτῶν) λαζ μέσος μελί(χρως) ὑποκλαστὸς μακρο-
 πρόσω(πος) εὐθύριν καὶ οἱ τούτου ἀδελ(φοὶ)
 Πετεσοῦχος καὶ Φαγώνις καὶ Ψευνῆσις, οἱ δ' Πέρσαι τῆς ἐπιγονῆς τῶν ἐκ Παθύρεως, ἐκάτερος κατὰ τὸ ἵσον μέρος χαλκοῦ (ταλάντων) ἔννεα. προπωλητρίαι καὶ

Col. 3.

βεβαιωτρίαι τῶν κατὰ τὴν ὡνὴν ταύτην πάντων Ταοῦς καὶ Σεν-
 νῆσις ἡ καὶ Τατοῦς καὶ Σιεφμοῦς αἱ ἀποδόμεναι, δις ἐδέξαντο
 Πετεαρσεμθεὺς καὶ Πετεσοῦχος καὶ Φαγώνις καὶ Ψευνῆσις οἱ
 πριάμενοι.

Πάνισκος κεχρη(μάτικα).

Col. 1. 8. ψ γ Λ Pap.

Col. 2. 6. l. χεῖλει . . . βορρᾶ.

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

DCLVIII. 12 × 4½ in.

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

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

"Ετους ιβ τοῦ καὶ ἐνάτου Τῦβι ἴσ
 ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου
 ἀγορανόμου τῆς ἀνω τοπ(αρχίας) τοῦ Παθυρίτου.
 ἐδάνεισεν Πετεαρσεμθεὺς
 5 Πανεβχούνιος τῶν ἐκ Παθύρεως
 Ψεμμενχῆι Νεχούθου τοῦ
 Πβούκιος Πέρσηι τῆς ἐπιγονῆς
 τῶν ἐκ τῆς αὐτῆς Παθύρεως
 οἴνου κεράμια ἔξ ἄτοκα. τὸ δὲ
 10 δάνειον τοῦτο ἀποδότω Ψεμμεν-
 χῆι Πετεαρσεμθεῖ ἐμ μηνὶ

παραχρῆ(μα)

Μεσορὴ τοῦ προκ(ειμένου) (ἔτους) οἴνου γλεύκους
 μέτρῳ τετραχόῳ, καὶ παρε-
 χέσθω μόνιμον καὶ ἀρεστὸν
 15 ἔως Ἀθύρ ἡ τοῦ ἰγ τοῦ καὶ δεκάτου (ἔτους).
 ἐὰν δὲ μὴ ἀποδῷ ἡ μὴ ποιῆι
 ἐν τῷ ὠρισμένῳ χρόνῳ καθότι
 προγέγραπται, ἀποτεισάτω ἐν τῷ
 ἔχομένῳ μηνὶ παραχρῆμα
 20 ἀντὶ τῶν προκειμένων
 τοῦ οἴνου κ(εραμίων) σ οἴνου κεράμια
 ἔννεα. ἡ δὲ πρᾶξις ἔστω
 Πετεαρσεμθεῖ ἐκ τοῦ δεδανεισ-
 μένου Ψεμμενχεοῦς καὶ ἐκ τῶν
 25 τούτωι ὑπαρχόντων πάντων,
 πράσσοντι καθάπερ ἐγ δίκης.

Πάνισκος κεχρῆ(μάτικα).

21. κ' Pap.

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.

- **Ἐτους ιδ τοῦ καὶ ια Μεσορὴ κῆ ἐν Παθύρει ἐφ' Ἐρμίου
 τοῦ παρὰ Πανίσκου ἀγορανόμου.*
- ὅμολογία ἦν ἔκόντες συνχωρήσαντες ἔθεντο πρὸς
 ἑαυτούς, καθ' ἦν ὁμολογεῖ
- 5 *Νεχθανοῦπις Παπεοῦτος Πέρσης ὡς (ἐτῶν) ν συνκεχω-
 ρηκέναι Πετεαρσεμθεῖ Πανοβχούνιος καὶ τοῖς
 ἀδελφοῖς Πετεσοῦχος καὶ Φαγῶνις καὶ Ψεννῆσις
 ἀπὸ τῆς σφραγίδος γῆς σιτοφόρου ἐν τῷ περὶ Πάθυ(ριν)
 πεδίῳ ἐν τῷ ἀπὸ βορρᾶ μέρει, ἥς ἐωνήσατο παρὰ*
- 10 *Παοῦτος τοῦ "Ωρου ἐν τῷ ια τοῦ καὶ η (ἔτει), ἄρουραν
 μία ἥμισυ τέταρτον κατ' ὧνὴν Αἴγυπτίαν ἦν ἔθε-
 το δι' Ἐσπνούθιος Αἴγυπτίου μονογράφου Κροκο-
 δίλων πόλεως Τνεφερώτι τῇ τοῦ Νεχθανοῦπι
 γυναικεὶ ἀντὶ τῆς παρακεχωρημένης ἐν τῇ*
- 15 *ἄνω σφραγίδος ἄρουραν μία ἥμισυ τέταρτον ὑφ' ἡ-
 μῶν καὶ μὴ ἐπελεύσασθαι Νεχθανοῦπιν μηδ' ἄλλον
 μη[δ]ένα τῶν παρ' αὐτοῦ ἐπὶ τὸν Πετεαρσεμθεία
 καὶ τοὺς ἀδελφοὺς μηδ' ἄλλον μηδένα τῶν παρ' αὐ-
 τῶν περὶ τῶν ἄνω παρακεχωρημένων. εἰ δὲ μὴ,*

20 ἡ τ' ἔφοδος τῷ ἐπιπορευομένῳ ἀκυρος ἐστω, καὶ
προσαποτεισάτω ὁ ἐπελθὼν ἐπίτιμον παραχρῆ-
μα χαλκοῦ τάλαντα δέκα καὶ ἵερὰς βασιλεῖσι ἀργυ-
ρίου ἐπισήμου δραχμὰς διακοσίας, καὶ μηθὲν ἥσσον
ἐπάναγκον αὐτοῖς ἐστω ποιεῖν κατὰ προγεγρα-
25 μένα.

'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

7. l. Πετεσούχῳ, Φαγώνει, Ψευνῆσει.	10. l. τῶι καὶ.	11. l. μίαν.
13. l. Νεχθανούπιος.	15. l. σφραγίδι ἀρούρας μᾶς ἡμίσους τετάρτου.	16. l. ἐπε- λεύσεσθαι.
24. l. κατὰ τά.		

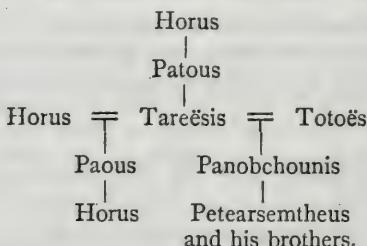
10. We take *ἀρούραν* as the object of *συνκεχωρηκέναι*, not of *ἐωνήσατο*, and consider that the relative clause beginning with *ἥν* *ἔθετο* in line 11 extends as far as *ἥφ' ἡμῶν* in line 15. The sense then seems to be that Nechthanoupis has ceded the 1^¾ arourae in accordance with the terms of a demotic contract between the buyer Petearsemtheus (who is the subject of *ἔθετο*) and Tnepherôs, the wife of Nechthanoupis. 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 (*ἀντὶ*) the land now ceded to them by Nechthanoupis and his wife (*ἥφ' ἡμῶν*). It would perhaps be possible, placing no stop after *ἔτει* in line 10, to take *καὶ* *ἀνὴν Αἴγυπτίαν* as referring to *ἐωνήσατο*, and Paous as the subject of *ἔθετο*. It is true that *ἀρούραν* 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 *γνωκεῖ* in line 14, the remaining words down to *ἥφ' ἡμῶν* would not yield any satisfactory sense. Possibly the *ἀνὴν 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 acknowledgement by Horus that he had received from Petearsemtheus and his brothers this loan which Horus and Paous had advanced. The chief difficulty is to make out the relationship of all the persons concerned. Combining the genealogical details of this papyrus with those of xxvii and xxxi, where some of the parties recur, we have attempted to construct the family tree, which, though the ambiguous constructions of Hermias make several points doubtful, seems to be as follows.



- "Ετούς ιε τοῦ καὶ ιβ' Ἀθὺρ κδ' ἐν Παθύρει ἐφ' Ἐρμίου
τοῦ παρὰ Πανίσκου ἀγορανόμου.
δμολογεῖ Ὁρος Παοῦτος Πέρσης τῆς ἐπιγονῆς
συνλελύσθαι Πετεαρσεμθεῖ καὶ Πετεσούχωι
5 καὶ Ψευνήσει καὶ Φαγώνι, τοῖς δὲ τῶν
Πανοβχούνιος τῶν Ταρεήσιος τῆς Πατοῦ-
τος τῆς Παοῦτος μητρὸς τοῦ προγεγραμμένου
πατρὸς Ὁρου, ἀπέχειν καὶ μὴ ἐπικαλεῖν
περὶ ὁφειλήματος συναλλαγμάτων Αἰγυ-
10 πτίων καὶ Ἑλληνικῶν ἀλλαγμάτων
τοῦ Ὁρου πατρὸς καὶ ὁ αὐτὸς Ὁρος εἰς τὸν
Ταρεήσιος λόγον τῆς αὐτοῦ μητρὸς τοῖς
δανεισταῖς Χαιρήμωνι καὶ Ἐθλαδῷ καὶ
Πνήφιος γυνῇ καὶ ἀδελφῇ καὶ μὴ ἐπελέγοντας
15 θαι Ὁρος μηδὲ ἐπ' ἄλλον μηδένα τῶν παρ' αὐτοῦ*

- ἐπὶ τὸν Πετεαρσεμθεία καὶ τὸν ἀδελφοὺς
 μηδ' ἐπ' ἄλλον μηδένα τῶν παρ' αὐτῶν. εἰ δὲ
 μῆ, ή τ' ἔφοδος τῷ ἐπιπορευομένῳ ἀκυρος
 ἔστω, καὶ προσαποτεισάτωι ὁ πελθὼν
 20 ἐπίτιμον παραχρῆμα χα(λκοῦ) (τάλαντα) εὶς καὶ ἴερὰς
 βασιλεῦσι ἀργυρίου ἐπισήμου (δραχμὰς) ρ., καὶ μη-
 θὲν ἡσσον ἐπάναγκον αὐτοῖς ἔστω ποιεῖν·
 κατὰ προγεγραμμένα.
 δ συνεπικελευόντης τῆς τούτων μητρὸς Θρῆρις
 25 τῆς Παῶτος συνευδοκοῦντες τῶν προγεγρα(μμένων).
 Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἐπίλυσις Πετεαρσεμθέως καὶ τὸν
 ἀδελφούς.

6. l. τοῦ Πανοβχούνιος τοῦ Ταρέσιος. 9. ai corrected from κα. 11. l. ὁ
 "Ωρου πατήρ. 14. l. Πνήφει γυναικί . . . καὶ μὴ ἐπελεύσεσθαι. 15. l. *Ωρου μηδ'
 ἄλλον. 19. l. ἐπελθών. 21. ȝ ρ Pap. 23. l. κατὰ τά. 27. l. τῶν
 ἀδελφῶν.

7. τῆς Παῶτος μητρός, 'the mother of Paous,' applies to Tareësis, while τοῦ προ-
 γεγραμμένου πατρὸς "Ωρου refers to Paous, and means 'the father of the above-
 mentioned Horus.' Cf. the genealogical tree.

12. αὐτοῦ (ορ 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. τοῦτο ἔστι 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. 12½ × 5½ 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.

"Ἐτούς ιε τοῦ καὶ ιβ' Αθὺρ κδ ἐν Παθύρει
 ἐφ' Ἐρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.

έδάνεισεν Πετεαρσεμθεὺς Νεχούτου
 Πέρσης Πετεαρσεμθεῖ καὶ Πετεσοῦχος τῶν
 5 Πανοβχούνιος τοῦ Τοτοηοῦς τοῖς δυσὶν
 Πέρσαι τῆς ἐπιγονῆς χαλκοῦ νομίσμα-
 τος δραχμὰς πεντακισχιλίας ἔκατὸν
 ἄτοκα. τὸ δὲ δάνειον τοῦτο ἀποδότωσαν
 οἱ δεδανεισμένοι Πετεαρσεμθεῖ ἐν μ(ηνὶ)
 10 Φαρμοῦθι τοῦ ιε τοῦ καὶ ιβ (ἔτους). ἐὰν δὲ μὴ
 ἀποδώσιν ἐν τῷ ὥρισμένῳ χρόνῳ
 ἡ μὴ ποιῶσιν καθ' ἂ γέγραπται, ἀποτεισά-
 τωσαν ἐν τῷ ἔχομένῳ μ(ηνὶ) παραχρῆ-
 μα τὰ τοῦ χα(λκοῦ) Ἐρ ἡμιόλιον καὶ τοῦ
 15 ὑπερπεσόντος χρόνου τόκους β (δραχμὰς)
 τῆς μνᾶς τὸν μῆνα ἔκαστον. τοῦτο
 δ' ἐστὶν τὸ δάνειον ὃ ἐγγυγήσας "Ωρωι
 τοῦ Παοῦτος πρὸς Πακοῖβιν Πετεαρσεμθέως)
 ἀπὸ χα(λκοῦ) (ταλάντου) α (δραχμῶν) ἘΣ. ἐγγυοι ἀλλήλων εἰς
 20 ἕκτισιν τῶν διὰ τοῦ δανείου τούτου πάν-
 των αὐτοὶ οἱ δεδανεισμένοι. ἡ δὲ πρᾶξεις ἔσ-
 τω Πετεαρσεμθεῖ ἐκ τῶν δεδανεισμένων
 καὶ ἔξ ἐνὸς καὶ ὁποτέρου αὐτῶν καὶ ἔξ [οὗ]
 ἀν αἱρῆται καὶ ἐκ τῶν ὑπαρχόντων
 25 αὐτοῖς πάντων, πράσσον(τι) καθάπερ ἐγ
 δίκης.

'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

δά(νειον)	Πετεαρσεμθέως πρὸς
	Πετεαρσεμθεία καὶ
30	Πετεσοῦχον τῶν Πανοβχού(νιος)
	χα(λκοῦ) (δραχμῶν) Ἐρ.

4. l. Πετεσούχωι τοῖς.	6. l. Πέρσαις.	14. l. τάς: sc. δραχμάς.	15. β < Pap.
17. l. ἡγγύησεν *Ωρος.	21. l. πρᾶξις.	30. l. τοὺς οΓ τοῦ.	
15. Cf. note on xviii. 17.		17. *Ωρος Παοῦτος, cf. xxvi. 3.	

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

*"Ετους ιε τοῦ καὶ ιβ' Αθὺρ κέ ἐν Παθύρει ἔ[φ] 'Ερμίου
τοῦ παρὰ Πανίσκου ἀγορανδ[μ]ου.
ἀφίσταται Σεννῆσις Ψευθώτ[ου] Περσίνη ὡς (έτῶν) κε
ἔλάσσω ἡ μέση μελί(χρως) κάκοψις με[τ]ὰ κυρίου ἑαυτῆς
5 οἰκήου Θοτούτης Ἐριενούπιος ὡς (έτῶν) μ μέσος ὑποκκινος
ἀπὸ τῆς ἐωημένης ὑπ' αὐτῆς παρὰ Πετεαρσεμ-
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 Παθύρεως), καὶ τοῖς ἀδελφοῖς ἀδιαιρέτου,
καὶ ὧντὴν τέθειται ἐπὶ τοῦ ἐν Παθύρει ἀρχείου ἐν τῷ ιγ
τοῦ καὶ ι (έτει) Μεσορὴ κγ· ὡν γείτονες ν[ό]του μπελῶ(ν) Ταχώ-
γιος,
βορρᾶ γῆ Πατούτος τοῦ Ὄρου καὶ τῶ(ν) ἀδ[ε]λφῶ(ν), ἀ]πηλι(ώτου)
περίβολος
τῶν ἀμπελῶ(νων), λι(βός) πρὸς χα(λκοῦ) (τάλαντα) [...] Ἐφ· καὶ μὴ
ἐπελεύ-
15 σασθαι Σεννῆσις μηδ' ἄλλον τινὰ τ[ῶν] παρ' αὐτῆς ἐπὶ¹
τὸν Πετεαρσεμθεία μηδ' ἄλλον μη[δέ]γα τῶν παρ' αὐτοῦ
ἐπὶ τῶν ἀνω γεγρα(μμένων) πάντων. εἰ δὲ μή, ἡ τ' ἔφοδος τῶι
ἐπιπορευομένωι ἄκυρος ἔστω, κα[ὶ] π[ρ]οσαποτεισάτω
δ ἐπελθὼν ἐπίτιμον παραχρῆμα (τάλαντα) ι καὶ ιερὰς
20 βασιλεῦσι ἀργυρίου ἐπισήμου δρα[χ]μὰς διακοσίας,
καὶ μηθὲν ἥσσον κύρια ἔστω τὰ διομολογημένα.
'Ερμίας δ παρὰ Πανίσκου κεχρη(μάτικα).*

On the *verso*

ἔτους ιε τοῦ καὶ ιβ
'Αθὺρ κε.

ἀφίσταται Πετεαρσεμθεύς
παρὰ Σεννήσιος.

4. l. ἐλάσσων. 5. l. οἰκείου Θοτούτου &c. *εριεν*, corrected from *εριν*. ὑποκ-
κινος : ? for ὑποκόκκινος. 6. Transpose ὑπό and παρά. 7. δ' μερίδα Pap. l. (*τετάρτης*)
μερίδος, and μερίδος in l. 8. 9. l. συναπτουσῶν. 12. l. ἀμπελών. 14. l. ἐπε-
λεύσεσθαι. 15. l. Σεννήσιν. 21. l. διωμολογημένα. 23. l. ἀφίσταται Σεννήσις
Πετεαρσεμθεύς.

6. ὑπ' αὐτῆς παρὰ Πετεαρσεμθέως: 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 Πετεαρσεμθέως (*Πετεαρσεμθεῖ*) τοῦ Πανοβ.; indeed the dative in line 10 καὶ τοῖς ἀδελφῖς, if correct, implies an unexpressed Πετεαρσεμθεῖ. 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.

*Ἐτους ιε τοῦ καὶ ιγ 'Αθὺρ ιβ
ἐν Παθύρει ἐφ' Ἔρμιον τοῦ παρὰ
Πανίσκου ἀγορανόμου.
ἐδάνεισεν Παῆρις Πασήμιος
5 Πετεαρσεμθεῖ καὶ Πετεσούχῳ
καὶ Φαγῶνις καὶ Ψεννήσις,

τοῖς δ τῶν Πανοβχούνιος
 τοῦ Τοηοῦς Πέρσου τῆς ἐπιγονῆ[ς],
 πυροῦ ἀρτάβας δέκα, κριθῆς
 10 ἀρτάβας δέκα τρεῖς ἄτοκα.
 τὸ δὲ δάνειον τοῦτο ἀποδότω-
 σαν οἱ δεδανεισμένοι Παή[ρι]
 ἐν μ(ηνὶ) Παχῶν ἢ τοῦ αὐτοῦ (ἔτους)
 νέον καθαρὸν καὶ ἀδολον
 15 ἀπὸ παντός, καὶ ἀποκαθεσ-
 ταμένον εἰς οἶκον πρὸς αὐτὸν
 ἐν Κροκοδίλων πό(λει) τοῖς ἰδίοις
 ἀνηλώμασι μέτρῳ φ' καὶ παρ-
 εῖληφαν. ἐὰν δὲ μὴ ἀποδῶ-
 20 σιν ἐν τῷ ὡρισμένῳ χρόνῳ
 ἡ μὴ ποιῶσιν καθ' ἀ γέγρα(πται), ἀποτει
 σάτωσαν ἐν τῷ ἔχομένῳ
 μηνὶ παραχρῆμα τὰς τοῦ πυ(ροῦ)
 ἀρ(τάβας) ι, κρ(ιθῆς) ἀρ(τάβας) ιγ γημιόλιον, ἡ τὴν
 25 ἐσομένην ἐν τῇ αὐτῇ ἀγορᾷ τι-
 μῆν. ἡ δὲ πρᾶξεις ἔστω Παήρι
 ἐκ τῶν δεδα(νεισμένων) καὶ ἔξ ἐνδὸς καὶ
 ὅποτέρου αὐτῶν καὶ οὐ ἀν βού-
 [λη]ται καὶ ἐκ τῶν ὑπαρχόν-
 30 των αὐτοῖς πάντων, πράσ-
 σοντι καθάπερ ἐγ δίκης.
 'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the verso

δά(νειον)	πρὸς Πετεα(ρσεμθέα) καὶ
Παήρει	τοὺς ἀδελ(φοὺς) πυ(ροῦ) ἀρ(ταβῶν) ι κρ(ιθῆς) ἀρ(ταβῶν) ιγ.

6. l. Φαγώνει καὶ Ψευνήσει. 7. l. τοῦ. 8. l. Τοτοηοῦς; cf. xxvii. 5. 17.
 π Pap. 23. 2 Pap. 24. Σ ι κρ Σ ιγ Pap. 34. l. 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.

"Ετους ις τοῦ καὶ ιγ Χοίαχ δ ἐν Πα-
θύρει ἐφ' Ἐρμίου τοῦ παρὰ Πανίσκου
ἀχορανόμου.
ἐπελύσατο Πετεαρσεμθεὺς
5 καὶ Πετεσοῦχος τῶν Πανοβχού(νιος)
τοῦ Τοηὸς καὶ τοὺς τούτων ἀδε(λφοὺς)
δάνειον χαλκοῦ (ταλάντων) β ἀ ἐδάνεισεν
αὐτοῖς Πετεαρσεμθεὺς Ἀλμαφέως
κατὰ συνγρα(φὴν) δα(νείου) τὴν ἐτεθεῖσαν ἐπὶ¹⁰
τοῦ ἐν Παθύρει ἀρχείου ἐν τῷ
ιε τοῦ καὶ ιβ (ἔτει) ὃς καὶ παρὼν
ἐπὶ τοῦ ἀρχείου Πετεαρσεμθεὺς
Ἀλμαφέως ἀνομολογήσατο
παρὰ Πετεαρσεμθέως τοῦ
15 Πανοβχού(νιος) καὶ τοὺς τούτου ἀδε(λφοὺς)
τὰς τοῦ σημαινομένων χα(λκοῦ) (τάλαντα) β,
καὶ μὴ ἐπελεύσασθαι Πετεαρ-
σεμθεία μηδ' ἄλλον τινὰ τῶν
παρ' αὐτοῦ ἐπὶ τὸν Πετεαρσεμθέα
20 καὶ τοὺς ἀδελφοὺς μηδ' ἐπ' ἄλλον
τινὰ τῶν παρ' αὐτῶν. εἰ δὲ μῆ,
η τ' ἔφοδος ἄκυρος ἔστω, καὶ προσ-
αποτεισάτω δ ἐπελθὼν ἐπίτ(ιμον) παρα-
χρῆμα χα(λκοῦ) (τάλαντα) ε καὶ ιερὰ(s) βα(σιλεῦσι) ἀργυρίου
25 ἐπισήμου (δραχμὰς) ρ, καὶ μηθὲν ἥσσον
κύριον εἶναι κατὰ προγεγρα(μμένα).

τούτου δ' ἐστὶν τὸ ὄφειλημα
ἀ ωφειλεν Ἀρπὼς Παβῦτος καὶ τῇ
τούτου γυναικεὶ Ταρεήσιος.

30 'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἐπίλυσις	δα(νείου) χα(λκοῦ) (ταλάντων) β	ἀ ἐδά-
Πετεαρσεμθέα	(νεισεν) αὐτῶι	9. l. τεθεῖσαν.
καὶ τοὺς ἀδε(λφοὺς)	Πετεαρσεμθε(ὺς) Ἀλμα(φέως).	14. Insert ἀπέχειν before παρά. 15. l. τῶν τούτους ἀδελφῶν. 16. l. τὰ τοῦ σημαινομένου. 17. l. ἐπελεύσεσθαι. 26. l. κατὰ τά. 27. l. τοῦτο. 28-9. l. ὅ . . . ἡ τούτου γυνὴ Ταρεῆσις. 31. l. <πρὸς> Πετεαρσεμθέα.

5. l. τοῦ. 6. l. Τοτογοὺς (cf. xxvii. 5) καὶ οἱ τούτων ἀδελφοί. 9. l. τεθεῖσαν.
14. Insert ἀπέχειν before παρά. 15. l. τῶν τούτους ἀδελφῶν. 16. l. τὰ τοῦ σημαινομένου. 17. l. ἐπελεύσεσθαι. 26. l. κατὰ τά. 27. l. τοῦτο. 28-9.
l. ὅ . . . ἡ τούτου γυνὴ Ταρεῆσις. 31. l. <πρὸς> Πετεαρσεμθέα.

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

DCLXXIII. $10\frac{3}{4} \times 4$ 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 Φαρμοῦθι ε
ἐν Παθύρει ἐφ' 'Ερμίου τοῦ παρὰ
Πανίσκου ἀγορανόμου.
ὅμολογεῖ Χαιρήμων Πανίσκου
5 τῶν ἀπὸ Κροκοδίλων πό(λεως) μισθο-
φόρων ἵππεων ἀπέχειν παρὰ
Παοῦτος τοῦ "Ωρου τὸ ἐπιβάλλον
αὐτῷ μέρος δανείου οὐ ἔθετο
Πατοῦς "Ωρου ὁ τῆς μητρὸς αὐτοῦ
10 Ταρεήσιος πατρὸς ἐπὶ τοῦ ἐν
Κροκοδίλων πό(λει) ἀρχείου χα(λκοῦ) (δραχμὰς) 'Ε καὶ τοὺς
τούτων τόκους. ος καὶ παρὼν
ἐπὶ τοῦ ἀρχείου ὁ Χαιρήμων

ἀνομολογήσατο ἀπέχειν καὶ
 15 μὴ ἐπικαλεῖν περὶ τοῦ μέρους
 δανείου τρόπωι μηδενί, τὴν
 δὲ ἡμιολίαν ἀφικέναι.
 'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*
 ἐπῆλιν(σις) Παοῦς "Ωρου
 20 παρὰ Χαιρήμω(νος).
 1. l. καὶ ιγ. 10. l. πατήρ. 17. l. ἀφεικέναι. 19. l. Παοῦτος οր 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 x 15 in.

Contract recording the sale by Petearsemtheus and his brothers of
 1 aroura of corn land situated on the promontory or sand-bank of
 Pathyris, to 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 ἐπικαλού-
 μένου τοῦ νιόυ θεῶν φιλομητόρων ἔτους ᾅ-

τοῦ καὶ ιγ, ἐφ' ιερείων καὶ ιερειῶν καὶ κανηφόρου τῶν ὄντων καὶ
 οὐσῶν, μηνὸς μηνὸς Φαρμοῦθι ᾗς ἐν Παθύρει
 ἐφ' 'Ερμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.

ἀπέδοτο Πετεαρσεμθεὺς Πανοβχούνιος τοῦ Τοτοηοῦς Πέρσης τῆς
 ἐπιγονῆς ὡς (ἔτῶν) με μέσος μελίχρω(s) ὑποκλαστὸς

5 ἀναφάλανθος μακροπρόσω(πος) εὐθύριν οὐλὴ ὀδόντι ἀπὸ τῆς ὑπαρ-
 χούσης αὐτῷ καὶ τοῖς ἀδελφοῖς γῆς ἡπείρου σιτο-
 φόρου ἀδιαιρέτου ἐν τῇ ταινίᾳ Παθύρεως ἀπὸ τοῦ ἐπιβάλλοντος
 αὐτῷ μέρους ἐν τῇ ἀπὸ νότου ταινίᾳ σφραγίδος

ἀρουραν μίαν, ἃς γείτονες νότου γῆ Καλίβιος πρεσβυτέρα, βορρᾶ
γῆ Χεσθώτου τοῦ Μελιπαῖτος, ἀπηλιώτου γῆ Ἀρσιήσιος
τοῦ Ζμῦνος, λιβδὸς περίχωμα, ἢ οὐλὴν ὅσι γείτονες πάντοθεν.
ἐπρίατο Ἐπεσοῦχος Νεχθανύπιος καὶ οἱ τούτου ἀδελφοὶ
χαλκοῦ τάλαντα δύο. προπωλητὴς καὶ βεβαιωτὴς τῶν κατὰ τὴν
ἀνὴρ ταύτην πάντων Πετεαρσεμθεὺς ὁ ἀ-
10 ποδόμενος οὐδὲ ἐδέξαντο Ἐπεσοῦχος καὶ οἱ σὺν αὐτῷ ὀνουμένοι οἱ
πριάμενοι.
'Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

*Ἐτους ἑς τοῦ καὶ ιγ Μεσορὴ ἔ. τέ(τακται) ἐπὶ τὴν ἐν Κρο(κο-
δίλων πόλει) τρά(πεξαν) ἐφ' ἃς Πάνισκος (δεκάτης) ἔγκυ-
(κλίου) κατὰ τὴν παρ' Ἀπολλω(νίου) τοῦ πρὸς τῇ οὐνὴ δια-
γρα(φῆν),
ὑφ' ἣν ὑπογρά(φει) Πάνισκος ὁ ἀντιγρα(φεύς), ὀνὴ Ἐπεσοῦχος
Νεθαν(ούπιος) γῆς ἡπ(είρου) σιτο(φόρου) ἀρού(ρας) α, ὀν αἱ
γειτνίαι δεδη(λῶνται) διὰ τῆς προκει(μένης) συνγρα(φῆς),
δν ἡγόρα(σεν) παρὰ Πετεαρσεμθέως τοῦ Πανεβχούνιος πρὸς χα(λ-
κοῦ) (τάλαντα) β, τέλ(os) ἌΣ, / χα(λκοῦ) (δραχμὰς) ἌΣ.

15

Πάνισκος τρα(πεξίτης).

1. l. ἐπικαλούμενον ('Αλεξάνδρου). 2. l. ιερέων καὶ ιερειῶν, and omit the second μηνός. 7. l. πρεσβυτέρας. 9. l. ταλάντων. 10. l. δν and ὀνούμενοι. 12. Ή επι Pap. i εγκν Pap. 13. l. οὐνής. η σιτο δ Pap. 14. Ξ β... χ- ('ΑΣ Pap. Perhaps πρὸς χα(λκὸν) (ταλάντων).

5. οὐλὴ ὀδόντη 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 τετέλεσται 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 ιερὰ 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.

**Ἐτους ιε Φαῶφι ιθ. ὁμολ[ογ]ε[ῖ] Ψενενοῦπις Πόρτιτος Πέρσης ὡς
(ἔτῶν) νε μέσος
μελίχρω(ς) τετανὸς μακροπρ[όσωπος] εὐθύρ(ιν) ὥτα ἐφεστηκότα Ἀρ-
σιῆσει Σχώτου
ιερεὺς Σούχου καὶ Ἀφροδίτης, παρακεχωρηκέναι αὐτῷ Ἀρσιήσιος τὸ
ἐπι-*

*βάλλον αὐτῷ μέρος ἡς ἐμισθώσατο σὺν Πακοίβι Σχώτου καὶ τοῖς
μετόχοις*

5 γῆς σιτοφόρου λεγομένης Νεχθαραῦτι θεοῦ μεγάλου παρὰ τῶν
ἱερείων ἔτῶν δέκα [εἰς τὰ] ἐνλιπόντα αὐτῷ ἐτέρων τεσσάρων
εἰς συμπλήρωσιν ἐτ[ῶν πεν]τε, ὥστε γεωργῆσαι ἡς ἔθεντο μίσθωσιν
ἀπὸ τοῦ προκειμένου (ἔτους) οὐ [καὶ] συνεπεισθαι αὐτῷ τῆς συγχω-
ρηθείσης

*τιμῆς χαλκοῦ τάλαν[τα] δύ[ο δρ]αχμὰς τρισχιλίας τριακοσίας· καὶ
μὴ*

10 ἐπελεύσασθαι μήτ' [αὐτ]ὸν Ψενενοῦπις ἐπὶ τὸν Ἀρσιήσιος μή[τ]
ἄλλον

*μηδένα ὑπὲρ αὐτοῦ περὶ τοῦ διασαφουμένου μέρους γῆς τρόπῳ
μηδενί. εἰ δὲ μή, ἀποτεισάτω Ἀρσιήσει ἐπίτιμον παραχρῆμα
χαλκοῦ (τάλαντα) ε*

*καὶ ιερᾶς βασιλεύσι ἀργυρ[ί]ου ἐπισήμου δραχμὰς ρ, καὶ μηθὲν
ἡστον*

κύριον εἶναι τὰ διομολ[ογη]μένα.

15

**Ἐρμίας δ παρὰ Πανίσκου κεχρη(μάτικα).*

2. l. ἀφεστηκότα. 3. l. ιερεῖ . . Ἀρσιήσει. 6. l. ιερέων. The last two
letters of ετερων have been corrected. 7. l. συμπεπεῖσθαι. 9. l. ταλάντων δύο
δραχμῶν τρισχιλίων τριακοσίων. 10. l. ἐπελεύσεσθαι . . . Ψενενοῦπις . . . Ἀρσιήσιν.
14. l. κύρια . . διωμολογημένα.

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.

**Ἐτους ις Χοίαχ. τέ(τακται) εἰς τὴν (δεκάτην) τοῦ ἔγκυ(κλίου) δὶ^α*
'Απολλω(νίου) τελώ(νου) καὶ τῶν μετέχων)
Πακοιβις Πατοῦ(τος) τέλος παστοφο(ρίου) ἐντὸς τοῦ ἐν Παθύ(ρει)
ιεροῦ ὃ ἡγόρασεν
παρὰ Θορταίου τοῦ Νε[χ]θμίνιος καὶ συντετι(μημένου) (ταλάντου)
ἐνὸς τέλος χα(λκοῦ) (δραχμὰς) ἔξακο(σίας), / X.

1. Ι εἰς την ι, Pap.; cf. line 13 of the next pap. where the sign for τέτακται is different. 3. χ^ι Λ 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 ἐπικαλούμένου Ἀλεξάνδρου καὶ Βε-
ρενίκης τῆς ἀδελφῆς θεῶν φιλομητόρων
Ἐτους ις, ἐφ' ιερέων καὶ ιερειῶν κ[α]ὶ κανηφόρου τῶν ὅντων καὶ
οὐσῶν, μηνὸς Τῦβι ἵη ἐν Π[α]θύρει ἐφ' Ἔρμίου τοῦ
παρὰ Παν[ι]σκου ἀγορανόμο[ν].

ἀπέδοτο Νεχούτης Σχώτου το[ῦ] Φιμήνιος ἵερεὺς Σούχου καὶ Ἀφροδίτης ὡς (ἐτῶν) νε μέσος ἡ ἐλάσσω μελίχρω(ς) μακροπρόσω(πος)

5 εὐθύριν ὑπόσκυιφος, καὶ Π[ετρο]οῆρις Σχώτου τῶν αὐτῶν ἵερέων ὡς (ἐτῶν) νε μέσος ἡ ἐλάσσω μελίχρω(ς) μακροπρόσω(πος) εὐθύριν ὑπόσκυιφος, ἀπὸ τῆς ὑπαρχοῦ[σ]ης αὐτοῖς καὶ τοῖς ἀδελφοῖς παστοφόριον ὀκοδομη[έ]νον καὶ δεδοκωμένην καὶ τεθυρωμένην ἐν τῷ ἀπὸ νότου μέρει τοῦ ἐν Παθύρει ἵεροῦ ἐντὸς τοῦ περιβόλου τὸ ἐπιβάλλον αὐτοῖς μέρος τέταρτον, ἡς γείτονες νότου περίβολος [τοῦ] ἵεροῦ, βορρᾶ παστοφόριον Παπεοῦτος τοῦ Φίβιος καὶ εἴσοδο[ο]ς, ἀπηλιά(τον) δρόμος, λιβδὸς παστοφόριον Πετεαρσεμθέω[σ]. ἔχμινος, ἡ οἱ ἀν ὧσι γείτονες πάντοθεν. ἐπρίατο Πακοῖβις Πατοῦτος ὡς (ἐτῶν) λ χαλκοῦ 10 δραχμὰς τρισχιλίας. προπ[ω]ληταὶ καὶ βεβαιωταὶ τῶν κατὰ τὴν ὥνην ταύτην πάντων Νεχούτης καὶ ὁ σὺν αὐτῷ οἱ ἀποδόμενοι, δν ἐδέξατο Πακοῖβις ὁ πριάμενος.

Ἐρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

*Ἐτους ίς Τῦβι λ. τέ(τακται) ἐπὶ τὴν ἐν Κρ(οκοδίλων) π(όλει) τρά(πεξαν) ἐφ' ἡς Παγκρά(της) (δεκάτης) ἐνκυ(κλίου)

δι' Ἀπολλω(νίου) τελά(νου) Πακοῖβις Πατοῦτος παστοφόριον ἐντὸς τοῦ

15 περιβόλου τὸ ἐπιβάλλον αὐτῷ μέρος (τέταρτον), ὃν αἱ γειτνίαι δεδη(λῶνται),

δν ἡγόρασεν παρὰ Νεχούτου τοῦ Σχώτου ἵερεὺς Σούχου καὶ Ἀφροδείτης χα(λκοῦ) Γ, τέ(λος) τ.

Παγκρά(της).

4 and 5. 1. ἐλάσσων. 6. 1. τοῦ ὑπάρχοντος . . . παστοφόριον ὀκοδομημένου, &c.
8. 1. οὖ γείτονες. 10. 1. δραχμῶν τρισχιλίων. 13. Τ επι . . . ἐ ενκ^v. Pap. 14.
1. παστοφόριον. 15. 1. τοῦ ἐπιβάλλοντος . . . μέρους (τετάρτου); μέρος δ'. Pap. 16.
1. ἵερεως.

5. μέσος ἡ ἐλάσσω(ν): cf. xxviii. 4 where the phrase is ἐλάσσω(ν) ἡ μέσος.

6. δεδοκωμένην is a new verb meaning 'furnished with beams,' probably for the roof.

9. Perhaps [Τα]χμῖνος.

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 Πετεαρσεμθεῖ
 καὶ Παγάνει Πανεβχούνιος καὶ
 Παθήμει παρὰ καὶ Πετεαρσεμθεῖ
 Ἀρσενούφ[ι]ος καὶ Πετεαρσεμθεῖ
 Ψευνήστ[ο]ς καὶ Ὁρωι Πατῆτος χαίρειν
 καὶ ἐρρώσθαι. ἔρρωμαι δὲ καὶ αὐτὸς
 καὶ Ἐσθλύτις καὶ Πατοῦς καὶ Ἀλμένης
 καὶ Φίβις καὶ Ψευνοστῖρις καὶ Φάφις
 καὶ οἱ παρ' ἡμῶν πάντες. μὴ λυ-
 πεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπε-
 λαμβάνοσαν φονευθήσεσθαι. οὐθὲν
 ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν
 ἐναντίων ἐπιμεμέληται,
 περὶ ὅν, ἐὰν αἰρῆτε, γράψατέ
 μοι. ἡκούσαμεν τὸν μῦν κατά-
 βεβρωκέναι τὸν σπόρον. καλῶς
 ἡμῖν ὁδε, ἡ ἐν Διοσπόλει ἐὰν
 αἰρῆσθε, πυρὸν ἀγοράσαι ἥκατε.
 τὰ δ' ἄλλα χαρίζοισθ' ἐαυτῶν ἐπι-
 μελόμενοι ἵν' ὑγιαίνητε.
 ἔρρωται Ὁρος καὶ Πετοστῖρις.
 ἔρρωσθε. (ἔτους) ιθ Παχῶν η.

On the verso

παρὰ	Πετεαρσεμθεῖ Νεβχούνιος.
Πετεσοῦχον	
τοῦ Νεβχούνιος	

1. l. Πετεσοῦχος. 3. παρά seems to mean παρ' αὐτοῖς. 9. l. ἡμῖν. 11.
1. ὑπελάμβανον. 18. l. ἥκετε.

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. $5\frac{1}{4} \times 9\frac{1}{2}$ in.

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

'Ερμίας τῷ ἐπιστάτει Παθύρεως καὶ ἀρχιφυλακῆτῃ
καὶ φυλακίτῃ καὶ βασιλικῷ γραμματεῖ καὶ τοπογραμματεῖ
καὶ κωμογραμματεῖ καὶ σιτολόγῳ καὶ τραπεζίτῃ καὶ τοῖς
πρεσβυτέροις τῶν γεωργῶν καὶ τοῖς ἄλλοις τοῖς τὰ βασιλικὰ
πραγματευομένοις χαίρειν.
πρὸς τὴν οἰκονομίαν τῆς κώμης καθέσταται
Πατσεοῦς Πατῆτος ὁ τ[ὴ]ν ἐντολὴν ἐπιδεικνύσ[ας] καὶ
[χ]ειρογραφή[σ]ας ὡς εἴθιστ[αι] καὶ διαστολῆν λαβὼν προ[...]

• • • • • • •

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

Letter from Pasion to his father Nicon, containing directions for buying papyrus, pens, ink, and other writing material, the payment for them, and the purchase of barley. The ink is rather faint, and the difficulties of reading it are increased by the bad grammar of the writer

and by the occurrence of several new words. The letter is dated 'in the second which is also the first year,' and is written in a hand which, though still retaining many Ptolemaic characteristics, is approaching to the Roman type, and may be assigned with confidence to the earlier half of the first century B.C. As no dated Greek papyri between Ptolemy Alexander I's reign and that of Augustus have yet been published, it is impossible to say at once to which reign this is to be assigned. But the formula of the date suits the short period when Berenice III, after reigning alone for six months, was associated with Ptolemy Alexander II. According to Appian (*Bell. Civ.* i. 102) the joint reign only lasted nineteen days, and in order to account for Berenice having entered on a second year, we must suppose she came to the throne before Thoth 1 81 B.C., the beginning of the civil year. Neither the latter supposition nor the shortness of the reign presents much difficulty, and the only alternative at all probable would be to place the papyrus in the joint reign of Seleucus or Archelaus with Berenice IV, in 56 B.C. But to that there are two objections: first, that the character of the writing is more Ptolemaic than Roman; and the papyri which we found in the temple of Bacchias last winter show that towards the end of Auletes' reign the ordinary hand was much more like that of the early Roman period than this is. Secondly, among these Bacchias papyri of the late Ptolemaic period occurs another double date, 'the first which is also the third year,' which apparently refers to the joint reign of Archelaus and Berenice. This, however, will be discussed when we publish those papyri. The possibility that the 'second which is also the first year' is to be referred to the joint reign of Auletes and Cleopatra 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[ων τ]ῷ πατρὶ πολλὰ
χαιρεῖν καὶ [.] . . . μένων
διευτυχεῖ[ν]. καλῶς οὖ]ν ποιήσις*

μὴ ἀμελήσ[α]ς α[. . .] ἀγο]ράσαι .. ν
 5 ρα ἢ 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[θη]τος α, κ[αὶ] . α . . α
 ἑπτά, καὶ χιλωθηροῦ α, καὶ μάρ-
 σ[ι]πον μεγάλου α, καὶ τῶν νεωτέ-
 ρων δύω, καὶ κηροῦ στατηροῦ
 πέντε. καὶ γράφωμαί σε περὶ τῆς
 15 λογέας ἢ λογεύσω ἢ [. . .]ε γράψον μο.
 περὶ τοῦ μὴ λογεύνιν ἔως καταβῆσ,
 ἢ λογεύσοι καὶ ἀνανκάσι με Ὀνησίμῳ
 ἀγοράσ[α]ι κριθῆς τοῖς πορέοις αὐτῷ
 καμεοσμέρο. [. .] ἀρταβῶ(ν) ιγ (ἢ μισν),
 20 — [ιγ] Σ.
 ἔρρωσο. ἔτους β τοῦ καὶ α (ἔτους)
 Φαρ[μο]ῦ(θι) ιγ.

On the verso

παρὰ Πασίωνι

Νίκωνι.

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

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

8. Here and in lines 9 and 13 στατηροῦ seems to be a mistake for στατῆρας or
 στατήρων. θην and χιλωθηροῦ are new words.

11. μάρσιπον μεγάλου 'a bag of the large sort'; or l. 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; εοι 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 *v.* may be a stroke of abbreviation, but Φαρμώθ is in either case more likely than Φαῶφι or Φαμενάθ.

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. 9×17 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 ζυτηρά 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 Θωῦθ ι[.]

Ψαμμήτιχος Πασίων

καὶ Σειθέως ζυτοποιοῖς

χαίρειν. ἀπ[έ]χω τὸν

[φ]όρον [τοῦ Φαῶ]φ[ι] χαλκοῦ

τάλαντα πέντε, / πά] ε.

[ἔτους β Φαῶφι] ίξ.

5

2. 1. Πασίων καὶ Σειθέη.

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

Mecheir 16; the seventh is dated Phamenoth 7. The eighth has Σενθεῖ and παρ' ἥμῶν, and is dated Pharmouthi 12. The ninth has καὶ Σενθεῖ[], and is dated Pachon 2. The tenth reads Σενθεῖ [ζυτοποιο]ῖς, ἀπέχω παρ' ἥμῶν, and is dated Payni 2. The eleventh has Σενθεῖ ζυτοποιοῖς . . παρ' ἥμῶν, and is dated Epeiph 15. The twelfth has καὶ Σενθεῖ . . παρ' ὑ[μῶν], 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 Σχάτο(ν) ὡς (ἐτῶν) με οὐλ(ὴ) πήχ(ει) δεξιῶι,
καὶ . . στο() Στοτοή(τεως) . . [.] . . σενούφιος (ἐτῶν) με οὐλ(ὴ)
ἀντικ(νημίωι) ἀρ(ιστερῶι).

ἔτους ἑνάτου καὶ τριακοστοῦ τῆς Καισαρος
κρατήσεως θεοῦ νιοῦ μηνὸς Περιτίου
5 ι Χοίαχ ιῇ ἐν τῇ Σοκνοπαίου Νήσου τῆς
'Ηρακλείδου μερίδος τοῦ 'Αρσινόιτου νόμου.

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

2. Neither Τεσενούφιος nor Ὁρσενούφιος 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 ἔταιραι is perhaps meant. It is not clear whether the document refers to the sub-letting of the ὀνή 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.

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

 παρὰ [Τεσε]νούφι[ος τοῦ] Τε[σε]νούφιος ἐπὶ χορη
 5 οὐτῷ κρ . . . νι . προεῖχαν κώμης
 [Σοκνοπαίου νή[σο]υ τῆς Ἡρακλείτου μερίδος
 εἰς τὸ ἐνεστὸς ἐβδόμου ἔτους Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
 Αύτωκράτορος. ἐφίσταμαι τελεσιφόρου
 10 τοῦ παντὸς ω[.] καθήκοσι καὶ προσδια-
 γραφομένους καὶ συμβολικὺς ἀργυρίου
 δραχμὰς διακουσίας ὀκτωήκοντα
 ὀκτώι καὶ σπο[.]της Φαμενῶθ οἴνου κεράμια
 δύωι 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 δὶ' ἐμοῦ οἰκονομηθησο-
 μένους χρηματισμὸν 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.]

λοσιμεν καὶ ειρομενι ἐνὶ καὶ ἀναιγρα-
 20 φῇ μιᾶς καὶ δόσο σου καταχορισμὸν
 βυθλάνω δραχμὰς ὅκτῳ καὶ δόσο σου
 εἰκανὸν ἀξιώχρον ἐὰν φέναι ἐπὶ χόρης
 ἐπὶ τοι προκειμένος πᾶσι. εύτύχει.

2nd hand.

ἔξω ἂς ἐπικεχά(ρηκας) ἐπὶ ταῖς προκ(ειμέναις) ἀργυ(ρίου)
 25 διακοσίαις ὄγδοήκοντα ὅκτῳ, καὶ τῶν
 ἄλλων ἔξο καὶ ἀ τοῦ 5 (ἔτους) οἱ ἑταρίσματα μισθ(ούμενοι),
 καμιτ . . γ() παντὶ χρόνῳ. (ἔτους) ζ Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
 Αὐτοκράτορο[ς μη]νὶ Σεβαστῷ ἰδ.

- | | | | |
|--|---|--|--------------|
| 4. ἐπὶ χορηγίᾳ or ἐπὶ χώρα(s)? cf. l. 22. | 6. l. Ἡρακλείδου. | 7. l. ἐβδομον | |
| ἔτος. 10. l. ὡν τε καθήκει (?) καὶ προσδιαγραφομένων καὶ συμβολικῶν. | 12. l. δια- | 10. l. ἐγό- | |
| κοσίας ὄγδοήκοντα. 14. l. ἀ for τῶν, and προσδιαγράψω. | 15. l. ἐμ μηνὶ τοῦ | μους συγκολλησιμούς. 16. l. καταχωρίσω σοι διὰ τετραμήνου πάντας τούς. | 18. l. ἐντό- |
| αὐτοῦ . . εἰκάδι. 16. l. καταχωρίσω σοι διὰ τετραμήνου πάντας τούς. | 20. l. δώσω σοι καταχωρισμόν, so in 21. | 22. l. ικανὸν | |
| | 24. l. ἔξω ἀ. | 25. l. καὶ τὰ | |
| ἄξιοχρων ἐὰν φαινη ἐπὶ χώρας ἐπὶ τοῖς προκειμένοις. | | ἄλλα. | |

2. *κρατίστῳ*, being the epithet applied to the prefect of Egypt, is not applicable to the person mentioned here, who was evidently a local official of Socnopaei Nesus.

10. *καθήκοσι* apparently means the ordinary payments of taxes. For *προσδιαγράφομενα*, cf. lxv. 1, &c., lii. 9, xlviii. 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. *ἑταρίσματα*: this may refer to a tax on *ἐταῖραι*; cf. line 16 of the Koptos tariff inscription and D. G. Hogarth's discussion of it *ap. 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(s) τοῦ Διδύμου . . . κ . [.]κ()

[. . .]

Πτολεμαῖο(s) Πτολεμαῖο(v) τῆς β τῶν (έκατονταρούρων) π[.]ρ[. . .]
ἄρουραν . .

δωδέκατο(v) είκοστ(οτέταρτον) τεσσαρακοσ(τὸν) ὅγδοο(v), περὶ δὲ Ψευ-
αρψενήσιν (?) ἄρουραν . .

5 *είκοστ(οτέταρτον). (ἔτους) σ Αὐτοκράτορος Καίσα[ρος] Δομιτιανοῦ*
Σεβαστοῦ

Γερμανικοῦ μη(νὸς) Νέου Σεβαστοῦ ιξ :[.]

παραχώρη(σις) . υ . βίωνο(s) α ἥμισυ σ[.]

(ἔτους) ἕκτου Αὐτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ Γερ-
μανικοῦ.

3. *ρ η Pap.*

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

3. The *έκατοντάρουροι* 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-
 ϕ δος 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
Σαραπίωνο[s] τραπέζης
Ταμείων. (ἔτους) ἔνδεκάτου

Αύτοκράτορος Καίσαρος
 5 Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ
 μηνὸς Σωτηρίου ιε.
 Τεσσενοῦφις ἀρχέφο[δο]ς
 κώμης Σοκνοπαίου
 νήσου καὶ ἡγούμενος
 10 γερδίων τῆς αὐτῆς
 κώμης Ἀτρῆτι Ἰσάτος
 φύλακι μητροπόλεω[ς]
 ὁψόνιον μηνῶν [δύ]ο
 Παχῶν καὶ Παῦνι τοῦ
 15 ἐνεστῶτος οἱ (ἔτους) ἀργυρίου
 δραχμὰς ὄγδοήκοντα,
 γῦνεται) ἀργ(υρίου) S π.

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

II. διέγραψε has to be supplied.

, XLIV. 101 A.D. *From the Fayoum. Bodl. MS. Gr.*
class. d. 46 (P). 9 $\frac{1}{2}$ × 4 $\frac{1}{8}$ 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.

Εύδαιμων καὶ οἱ μέτοχοι φρον-
 τισταὶ σιτολ(όγοι) τινῶν κωμῶν τῆς Ἡρακλ(είδου)
 μερίδος ὑπὸ Ἰούλιον Ο[ὐ]ιδι[ον κ]α[ὶ] Ἀντώ-
 νιον Γέμεινον γενομ(ένους) νομ[άρχας, τοῖς
 5 δημοσίοις σιτολ(όγοις) Φιλαδ(ελφίας) χαίρε[ιν]. ἀπ[έχομεν]

παρ' ὑμῶν ἀπὸ γενη(μάτων) τοῦ διελη(λυθότος) γ (ἔτους) Τρα[ιανοῦ]
 Καισαρος τοῦ κυρίου εἰς τὸν τῶν προγεγρα(μμένων)
 νομαρχ(ῶν) λόγον τὰς ἐπιταγεῖσας αὐτοῦς)
 ὑπὸ Κλαυδίου Ἀρείου γενομ(ένου) στρ(ατηγοῦ) καὶ Κλαυδίου
 10 Ιουλιανοῦ βασιλ(ικοῦ) γρ(αμματέως), ως εἰς φόρετρα
 ὧν κατήξαν γένων ἐπὶ κώμη(ς) Βακχι-
 ἀδος, φακοῦ μέτρῳ δῆμο(σίωι) ξεστῶι
 ἀρτάβ(as) δύο, / φακο(ῦ) μέ(τρῳ) δη(μοσίῳ) β.
 (ἔτους) τετάρτου Αὐ[τοκρ]άτορος Κ[αι]σαρος
 15 Ν[έρ]ουα Τρα[ιανοῦ Σεβασ(τοῦ) Γερμανι[κοῦ],
 'Επεὶπ κ.

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. xlvi(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.

'Αρχι[α] στρα(τηγῷ) καὶ [.] . [.] . βασ[ιλι-
 κῷ γρ(αμματεῖ) [Α]ρσι(νούτου) [Ηρ]ακ[λ]ίδου [μερίδος
 παρὰ Τεσενούφεως ἀφῆλ(ικος)
 Τεσενούφε[ω]ς τοῦ Κιώβιος
 5 ἀπὸ Σοκνοπ(αίου) νήσου διὰ φροντ[ι]στοῦ
 Πανούφεως τοῦ Τεσενούφε(ως).
 οὖς ἀπεγρ(αψάμην) τῷ 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 (?)

'Αρχίας στρ(ατηγὸς) ἀπ[έ]γραψα [ἐπὶ¹
κώμης] Σοκ(νοπαίου) Νή(σον) καμήλ(ους) τρīs, γ.
(ἔτους) κ Ἀδριανοῦ Καίσαρος
15 τοῦ κυρίου Μεχ(εὶρ) γ.
κατεχωρ(ίσθησαν) βασιλ(ικῷ) γρ(αμματεῖ) κάμηλ(οι) τρεῖς. (ἔτους) κ
'Αδριανοῦ Καίσαρος τοῦ κυρίου Μεχ(εὶρ) γ.

3rd hand.

Δίδυμ[ος] . . . ἔξηρ(ιθμηκῶς) συμφω(νῶ).
(ἔτους) [κ Ἀδριανοῦ Καίσαρος τοῦ] κυρί[ου]
20 [Μεχ(εὶρ) γ.

- I. 'Αρχίας : cf. B. U. 73. 5; 250. 1.
6. Πανούφις τοῦ Τεσενούφεως : 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(σον) κάμηλ(οι) 5.
Οὐεγέτωι τῷ καὶ Σαραπίων στρ(ατηγῷ)
καὶ Ἐρμείνωι βασιλ(ικῷ) γρ(αμματεῖ) Ἀρσι(νοίτου) Ἡρ(ακλείδου)
μερίδο(ς)
παρὰ Ταουήτιος τῆς
5 Στοτοήτιος ἀπὸ κώμης Σο-
κνοπ(αίου) νήσου μετὰ κυ(ρίου) τοῦ συν-

γενούς Στοτοήτιος τοῦ Στοτοήτ(ιος).

ἀς τῷ κ (ἔτει) ἀπεγρ(αψάμην) περὶ τὴν
κώμη[ν] καμῆλ(ους) ἔξ καὶ νῦν
10 ἀπογράφ(ομαι) εἰς [τ]ὸ ἐνεστό[ς] κα (ἔτος)
Ἄδριανοῦ Καίσαρο[ς] τοῦ κυρίου
ἐπὶ τῆς Σοκνοπ(αίου) νήσου.

2nd hand.

κατειχω(ρίσθησαν) στρ(ατηγῷ) κάμηλ(οι) 5. (ἔτους) κα
Ἄδριανοῦ τοῦ κυρίου Μεχ(εὶρ) δ.

3rd hand.

15 κατεχω(ρίσθησαν) [βασιλ(ικῷ γραμματεῖ)] κάμηλ(οι) 5. (ἔτους) κα
Ἄδριανοῦ
τοῦ κυρίου Μεχ(εὶρ) δ.

4th hand.

Πτολεμαῖος ἔξ(ηριθμηκὼς) 5

.. [.] Κ()

2. l. Συραπίων. 13. l. κατεχωρίσθησαν.

XLVI. 137 A.D. *From the Fayoum. Bodl. MS. Gr.*
class. f. 49 (P). 6 $\frac{1}{4}$ × 2 $\frac{5}{8}$ 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 είκοστοῦ
Αύτοκράτορος Καίσαρος
Τίτου Αἰλίου Αδριανοῦ Σεβαστοῦ
Καισαρείου δ ἐν Κερκεσού-
5 χῃ τῆς Ἡρακλείδου μερίδος
τοῦ Ἀρσινοείτου νόμου.
διμολογεῖ Πνεφερῶς
Ἡρακλήου ως (έτῶν) με οὐλὴ

ἀρ(ιστερᾶς)

δακ(τύλῳ) μικ' ρῷ χιρ(ὸς) ἀπὸ Κερκεσούχων
 10 Πανεφρέμεις Ἀπύγχε-
 ως ὡς (ἐτῶν) λ οὐλὴ μετώπ(ῷ) ἐγ δεξ(ιῶν),
 πεπρακέναι αὐτῷ ὄνο(ν)
 θήλ(ειαν) τελ(είαν) λευκὸν μυόχ(ρουν)
 ἀναπόρριφον. ἀπέχει
 15 τιμὴν ἀ[ρ]γ(υρίου) (δραχμὰς) ἑκατὸν
 ἔξ· καὶ βεβαιοῖ
 ὑπογρ(αφῆ) τοῦ ἡγορακότος
 γρ(αφεῖσα) ὑπὸ Ἀρείου Σαβείνου, τοῦ
 δὲ ἄλλου ἰδότος γρ(άμματα).
 20 Πνεφερὼς Ἡρακλ[ήο]ν πέπρα-
 κα κ[αθ]ῶς πρόκ(ειται). 2nd hand. Πανεφρέμμ(ις)
 Ἀπ[ύγχε]ως ἡγόρακα παρ' αὐτοῦ καθὼς
 [πρόκειται. ἔγρ]αψα ὑπὲρ αὐτοῦ
 [Ἀρεί]ος Σαβίνου μὴ ἰδότος
 25 [γράμ]ματα.

9. 1. χειρ(ός). 10. 1. Πανεφρέμμει. 13. 1. λευκὴν οτ λευκομυόχρουν (cf. B. U. 228. 4), and ἀναπόριφον. 19, 24. 1. εἰδότος.

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

19. ἄλλου: sc. Pnepheros the seller.

XLVI (a). 139 A.D. *From the Fayoum. Bodl. MS. Gr. class. e. 65 (P). 9 x 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 Κερεάλι
 στρατηγῷ Ἀρσινοείτον
 Ἡρακλείδου μερίδος χαίρειν.
 γόμου κατακομισθέντος

5 ἐκ τῆς ὑπὸ σοὶ μερίδος διὰ
 Βησαρίωνος Ἡρωνος οἱ
 ἐπίτιμοι παρέτυχον τῇ γε-
 νομένῃ παραδόσει καὶ ζυ-
 γοστασίαι χωρὶς ξυτες
 10 ἀπέλευθέρους ἀλλων. ἦ-
 παν ἐστ[ὶ]ν Σ]αταβοῦτος.
 ἔρρωσ-
 θαί [σ]ε
 εύχ[ο]μαι.

2nd hand.

15 (ἔτος) β Αὐτοκράτορος Καίσαρος Τίτου Αἰλί[ο]ν Ἀδριανοῦ
 Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
 Μεχεὶρ κ.

On the *verso*

Κλαυδίῳ Κερεάλι στρα(τηγῷ) Ἀρσινοίτου 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 203 $\frac{5}{8}$ bushels.

"Ἐτος τρίτου Αὐτοκράτορος Καίσαρος
 Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνείνον
 Σεβαστοῦ Εὐσεβοῦς Ἐπ[ειφ] ί.
 Διόσκορος καὶ οἱ μέτοχοι σιτολόγοι Βουβάστου [μεμε-
 5 τρήμ(εθα) ἀπὸ τῶν γενημάτων] τοῦ αὐτοῦ [ἔτος
 πυροῦ μέτρῳ δημοσίῳ] ξέ[σ]τῳ ἐν θησαυρῷ
 διὰ τῶν ὧδε Σοκνοπαίου Νήσου Πακύσει

Πακύσεως ἀρτάβ(ας) ἔκατον τριά-
κοντα ἑπτά, καὶ Μεσορὴ ἡ
10 κ[ριθ]ῆ, ἀρτάβ(ας) τεσσαράκοντα
ζεννεα τέταρτον, καὶ τῇ ἵη
τοῦ αὐτοῦ Μεσορὴ μηνὸς ἄλλας
ἀρτάβ(ας) δέκα ἑπτὰ ἥμισυ (δωδέκατον).
/ τοῦ συμμ(εμετρημένου) (ἀρταβαι) Σγ (ἥμισυ τρίτον).

2nd hand.

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

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

6. ἐν θη(σαυρῷ): 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) Νήσου ἀργ(υρίου)
(δραχμὰς) εἴκοσι,
/ Σ κ], καὶ τὰ προσδ(ιαγραφόμενα), Ἐπείφ ια (δραχμὰς) τριά-
κοντα,
/ Σ λ, καὶ τὰ προσδ(ιαγραφόμενα), Μεσο(ρὴ) Σ (δραχμὰς) εἴκοσι,
/ Σ κ, καὶ τὰ προσδ(ιαγραφόμενα).

5 Ἐτους τετάρτου Αύτοκράτορος Καίσαρος Τίτου
Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ Εύσεβοῦ
Παῦνι κ. διέγρ(αψαν) [διὰ Στοτοήτεως καὶ μετόχων
Τεσενοῦφις Παβ[οῦτος]] καὶ Τεσενοῦφις Πεκίμφου ὑπέ[ρ
τέλους καμήλ(ων) τοῦ αὐτοῦ (ἔτους) Σοκνοπ(αίου) Νήσου [(δραχμὰς)
εἴκοσι,

το / Σ κ, καὶ τὰ προσδιαγραφόμενα), Ἐπεὶφ ᾧ δραχμὰς εἴκοσι, Σ κ,
καὶ τὰ προσδιαγραφόμενα), Μεσο(ρὴ) α (δραχμὰς) τεσσαράκοντα,
/ Σ μ, καὶ τὰ προσδιαγραφόμενα).

2. προσδιαγραφόμενα: cf. note on xli. 10.

XLIX. 141 A.D. *From the Fayoum. Brit. Mus. Pap.*

DCIII. 7 × 5½ in.

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

[παρ]ὰ Δ[ιδύμου] τοῦ [Ἡρωνος τοῦ Διο[δώρου μητρὸς . . .]ανισυ
[καὶ τῆς γυναικὸς Ἰσειτος τῆς Διοδώρου τοῦ Διοδώρου μητρὸς]
. [. . .]γιους μετὰ κυρίου ἐμοῦ Διδύμου, ἀμφοτέρων τῶν ἀπὸ
τῆς μητροπόλεως ἀναγρ(αφομένων) ἐπ' ἀμφόδου Ἀράβωι. τοῦ ἐξ
ἀλλήλ(ων)

5 νιοῦ Ἀνουβᾶ προσβ(άντος) εἰς ιδ (ἔτος) τῷ ἐνεστῶτι ε (ἔτει)
'Αντωνίου

Καίσαρος τοῦ κυρίου καὶ ὁφεῖλοντος ἐπικριθῆναι, ὑπετάξαμεν τὰ
δίκαια.

έγὼ μὲν ὁ Διδύμος ἀπεγρ(αψάμην) τῇ μὲν τοῦ ζ (ἔτους) θεοῦ
Τραιανοῦ καὶ β (ἔτους)

καὶ ις (ἔτους) θεοῦ Ἀδριανοῦ ἐπὶ τοῦ προκειμένου ἀμφόδου
'Αράβω ἀπογρ(αφῆ), καὶ τὴν γυναικά μου Ἰσειν ἐν τῇ τοῦ
ιο β (ἔτους) καὶ ις (ἔτους) ἀπογρ(αφῆ), τὸν δὲ ἐπικρινόμενον ἐξ
ἀλλήλ(ων) νιὸν

'Α]νουβᾶν τῇ τοῦ ις (ἔτους) θεοῦ Ἀδριανοῦ ἀπογρ(αφῆ). κάγὼ δὲ ἡ
 "Ισεις ἀπεγρ(αψάμην) τῇ τοῦ ζ (ἔτους) θεοῦ Τραιανοῦ κατ' οἰκ(ίαν)
 ἀπογρ(αφῆ) ἐπὶ¹
 Ταμείων, τῆς μητρός μου ἀπογρ(αψαμένης) ἐπ' ἀμφόδον Βουσικοῦ,
 διὸ ἐπιδ(ίδομεν). 2nd hand. Ἀπολλώνιος ἔξηγητεύσας καὶ γυμνα-
 15 σιαρχήσας δι(ὰ) Διδᾶ γραμματ(έως) 'Ανουβᾶν
 Διδύμου τοῦ "Ηρωνος μη(τρὸς)" Ισειτος (ἔτους) ε 'Αντωνείνου
 Καίσαρος τοῦ κυρίου μηνὸς Ἀδριανοῦ κδ σεση(μείωμαι).

1. Several more letters may be lost before Ιανου, since *μητρός* may have been abbreviated. The papyrus probably began Ἀπολλώνιος ἔξηγητεύσαντι καὶ γυμνασιαρχήσαντι πρὸς τῇ 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. *ιδ* (ἔτος): cf. B. U. 109. 7 and *Pap. de Genève* 18. 10, where *ιγ* (ἔτος) is found. In the latter papyrus read *προσθ[άντος εἰς]*.

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

15. The dots represent an abbreviation in the papyrus resembling that used for σεση(μείωμαι), 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 *πόλαι* of Socnopaei Nessus 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 Nessus), 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 *τετέλεσται* (which is in one case, *f*2, written out in full, *τετέλεσται*) διὰ πύλης, 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 *ἔξαγων*, 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 *ἔξαγων*, 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 *ἔξαγων*. 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 καρῆλαις* 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

έρημοφυλακία, generally called in the Bacchias papyri *ίχνους έρημοφυλακία*. In (*b*) the tax is called *ρ' καὶ ν' νομ(αρχίας ?) Ἀρσι(νοίτον)*, while in (*a*) it is called *νομαρχίας Ἀρσι(νοίτον)* simply. There is little doubt that the tax *ρ' καὶ ν'*, both *ρ* and *ν* being followed by irregular flourishes, means a tax of $\frac{1}{10} + \frac{1}{5} = 3$ per cent. on the produce transported; cf. *ι'* and *κ'* in Ptolemaic papyri for the tax of $\frac{1}{10}$ and $\frac{1}{20}$ on sales, and *ξ καὶ ρ'* for the tax of $\frac{1}{10} + \frac{1}{10}$ 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 *έρημοφυλακία* is either a tax for an escort of *έρημοφύλακες* 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 *έρημοφύλακες*. The addition of *νομαρχίας Ἀρσι(νοίτον)* 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 *νομαρχίας Ἀρσι(νοίτον)* 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 *ap.* Flinders Petrie, *Koptos*), and the payment *ὑπὲρ συμβόλων καμήλων* in lviii. 3. In (*i*) also the tax for *έρημοφυλακία* 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 *έρημοφυλακίας* 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 *έρημοφυλακίας* 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).*

τετέλ(εσται) διὰ πύλ(ης) Σοκνοπ(αίς)
νομαρχίας Ἀ[ρ]σι(νοίτον) Πανοῦφις Πανού-
φιος εἰσάγ(ων) [κ]ά[μη]λ(ον) θήλειαν
λευκὴν δευτεροβόλο(ν) κεχαρα-
γμένη(ν) Ἀραβικοῖς χαράγμασι.

(ἔτους) ε 'Αντωνίου Καίσαρος
τοῦ κυρίου Φαρμοῦθι ἐκκαι-
δεκάτη, ἵσ.

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

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

τετέλ(εσται) δι(ὰ) πύλης [Σ]οκ(νοπαίον) ρ' καὶ ν'
νομ(αρχίας) Ἀρσινο(ίτον) Ἀρπαγάθης ἔξαγ(ων)
εἰς αῦασιν ἐπὶ καμ(ήλοις) δυσὶ πυροῦ
ἀρτάβας εἴκοσι. (ἔτους) θ 'Αντωνείνο(ν)

5 Καίσαρος τοῦ κυρίου Φαῶφι
πέμπτη.

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

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

τετέλ(εσται) διὰ πύλ(ης) Φιλαδελ(φίας) ἐρημοφυλ(ακίας) Διωγέν(ης)
ἔξ(άγων) φοινίκ(ων) χλωρ(ῶν) ὄνο(ν) ἔνα
καὶ (πυροῦ) ὄνο(ν) ἔνα. (ἔτους) ἐνδεκάτου
'Αντωνείνον Καίσαρος τοῦ κυρίου
5 Θῶθ ὀκτωκαιδεκάτη, / ιη.

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

τετέλ(εσται) διὰ πύλ(ης) Σοκνοπαίον Νήσου
λιμένος Μέμφεως Βεσιμᾶς
ἔξαγων ἐπὶ καμήλω ἐνὶ πώλῳ
ἐνὶ πυροῦ ἀρτάβας δέκα.

5 (ἔτους) i. Αὐρηλίων 'Αντωνίου
καὶ Κομμόδου τῶν κυρίων
Σεβαστῶν Θῶθ ἐβδόμη
καὶ εἰκάδι, κξ.

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

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπαίου	ἐλαίου μετρητὴν ἔνα.
Νήσου λιμένος Μέμφεως	(ἔτους) κ Αὐρηλίου Ἀντωνίου
Ζωῖλος ἔξ(άγων) ἐπὶ ὄνοις	καὶ Κομμόδου τῶν κυρίων
δυσὶ ἐλέου μετρητὰς δύο,	10 Σεβαστᾶν μηνὸς
5 καὶ ἐπὶ ὄνω ἐνὶ πυροῦ	Ἀδριανοῦ ἐνάτη
ἀρτάβην μίαν καὶ	καὶ εἰκάδι, κθ.

4. l. ἐλαίου.

1. The first two lines are almost completely obliterated.

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

(1) [τετέλ(εσται) διὰ πύλης]	(2) τετέλεσται διὰ πύλης
[Σο]κνο[παίου ρ'] καὶ ν'	Σοκνοπαίου ρ' καὶ ν'
Πανοῦφ[ις] ἔξ(άγων) πυρὸν	Σοτοῦητις εἰσάγων
ἐπὶ καμῆλο[ις] τρεισεὶ	οῖνου κεράμια ἔξ.
5 πώλοι δύο. (ἔτους) ιθ"	5 (ἔτους) ιθ Παῦνι πέμπτη
Παῦνι τρέτη, γ.	καὶ εἰκάδι.

(1) 4. l. τρισὶ πώλεις δυσὶ. (2) 3. l. Σοτοῦητις.

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 ΙΑΙΟ 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'] "Ἐξις ἔξ(άγων)	
ἐπὶ καμῆλῳ ἐνὶ ἐλέου μετρητὰς]	
τέσσαρας ἡμισυ. (ἔτους) κδ	
5 Μεχὶρ πέμπτη, ἔ.	

3. l. ἐλαίου.

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

τετέλ(εσται) διὰ πύλ(ης) Σοκνοπ(αίου)
 Νήσου ρ' καὶ ν'
 Σώτας ἔξ(άγων) ἐπ' ὄνο(ις)
 δυσὶ ὀσπρέων
 (ἀρτάβας) ἔξ. (ἔτους) λα 'Επειφ
 ἕκτῃ καὶ εἰκάδι,
 κτ.

5

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

τετέλ(εσται) διὰ πύλ(ης)
 Σοκνοπ(αίου) Νήσου
 ἐρημοφυλ(ακίας)
 Σώτας ἔξ(άγων)
 ἐπὶ καμήλ(οις)
 δ. (ἔτους) λγ
 Θῶθ ιβ.

5

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.

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

τετέλ(εσται) διὰ πύλ(ης) Σοκν(οπαίου) Νήσου
 λιμένος) Μέμφεως Ἀμμώνις ἔξαγ(ων)
 ἐπὶ καμήλ(ῳ) ἐνὶ πώλ(ῳ) ἐνὶ ὄρόβου ἀρ-
 τάβας δέκα, ᾧ. (ἔτους) β// Φαρμοῦ(θι) ἐκ-
 καιδεκάτῃ.

5

2. l. Ἀμμώνιος.

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

τετέλεσται διὰ πύλης Φιλαδέλφειας λιμένος
Μέμφεως Αύρης(λιος) Τεσενοῦ-
φις ἐξάγων ἐπὶ ὅνῳ ἐνεὶ, ἀ,
δοτρέων (ἀρτάβας) τέσσαρας, δ. (ἔτους) ε//
5 Φαρμοῦθι ἐνάτῃ καὶ εἰκάδῃ,
κθ/.

3. 1. ἐνι.

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

[τετέλεσται]	φοινίκ(ων) καμή-
[δι]ὰ [π]ύλ[η]ς	λους πέντε.
[Σοκνο]παίου ἐ[ρη-	(ἔτους) κ // Φαμεν-
[μ]οφυλακίας	10 ἀθ ὁγδόη,
5 Πανούφις καὶ	καὶ ὅν- ἥ -ον
Λεωνίδης ἐξ(άγοντες)	σκευοφόρο(ν).

11. The addition of καὶ ὅνον σκευοφόρον was an afterthought when ἥ had been already written.

LI. 143 A.D. From the Fayoum. Bodl. MS. Gr.
class. e. 67 (P). $8\frac{1}{4} \times 4\frac{1}{2}$ in.

Receipt stating that Paouetis, Satabous, and Stotoëtis, elders of Socnopaei Nesus, had received from Antonius Sabinus, a cavalry soldier, the price of four goat-skins which he had purchased. As the three elders were illiterate, the usual formula which places the vendor first as subject of the verb (cf. e.g. xlvi. 7 ff.) is here inverted, Antonius, the buyer, who apparently himself writes the receipt on their behalf, occupying the foremost place.

Ἐτους ἐβδόμου Αὐτοκράτορος [Κα]ίσ[αρο]ς
 Τίου Αἰλίου Ἀδριανοῦ Αντωνίου Σεβαστ[οῦ]
 Εύσεβοῦς Φαῶφι ἵδ, διὰ τῆς Ἐρμᾶ τραπέζης
 Ταμείων. τὸ ἵσον Ἀντώνιος Σαβ[ε]ΐτης
 5 διπλοκάρις ἐξ ἀληγ [ο]ὐατραν[ῶ]ν [τη]ης Γαλ-
 λικῆς τούρμης ἀντι[.] . . [Πα-
 ονήτι Παουήτεως ώς (έτῶν) κ φακὸς
 τραχήλῳ ἐξ ἀριστερῆς, καὶ Σαταβοῦ-
 τι Σαταβοῦτος ώς (έτῶν) λε λεύκωμα ὁ-
 10 φθαλμῷ ἀριστερῷ, καὶ Στοτοήτι Στο-
 τοήτεως ώς (έτῶν) ν οὐλ(ὴ) ἀντικυνημίῳ δε-
 ξιῷ, πρεσβυτέροις κώμης Σο[κν]οπαί-
 ον Νήσον Ἡρακλείδου μερίδος, ως
 φησιν ἀγραμμάτοις, ἀ[πέ]χειν αύ-
 15 τους τιμὴν δερμάτων αίγικῶν
 τεσσάρων δ καὶ παρείληφεν δ Ἀν-
 τώνιος ἀργυρίου δραχμὰς δ[ε]κά-
 εξ ὁβολοὺς δεκάεξ.

5. 1. δονπλικάριος . . [ο]ὐετρανῶν (?); there is a space between *v* and *a*. 14.
1. φασίν.

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

4. τὸ ἵσον is frequently used (e. g. B. U. 45. 16, 139. 22) in the sense of a copy or abstract. But the construction of the passage is obscured by the mutilation of the verb in l. 6.

5. διπλοκάρις = duplicarius, a soldier receiving double pay. The orthography is more correct in a little inscription on marble from a Roman site opposite Koptos,—perhaps the Keramike mentioned in the trilingual inscription recently found by Captain Lyons at Philae,—now in the Ashmolean Museum. The text runs:—

Διὶ Ἡλίῳ θεῷ μεγίστῳ
 Ἀντώνιος Ἡρακλιανὸς δον-
 πλικαίριος ἵης Οὐοκοντίων
 ἐποίησεν εὐσεβίας χάριν ἐπ' ἀγαθῷ.
 (ἔτους) ε Ἀντωνίουν καὶ Οὐήρου Καίσαρων τῶν
 κυρίων Ἐπείφ. 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). $8\frac{1}{8} \times 3$ 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.

5

*"Ἐτους ἑνάτου Αὐτοκράτορος
Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ
Ἀντωνείνου Σεβαστοῦ Εύσεβοῦς
Ἄθυρ ᷄. διέγρ(αψε) Ψενήσι καὶ μετόχ(οις)
πράκ(τοροιν) ἀργ(υρικῶν) κώμης Καρα[νίδος]
Τανεφρέμμις Στοτοήτεως
τοῦ Σαταβοῦτος τελέσματος ἵ
καμήλ(ων) ὄγδου (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 fellahs 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).

*"Eτους ἐνδεκάτου Αὐτοκράτορος
 Κ[α]ίσαρος Τίτου Αἰλίου Ἀδριανοῦ
 Ἀντωνίνου Σεβαστοῦ Εύσεβοῦς.
 εἵργ(ασται) ὑπ(έρ) χωμ(ατικῶν) ἔργ(ων) τοῦ αὐτοῦ ια (ἔτους)
 5 Μεσορὴ η ἦ β ἐν ε . [.] η() Πτολεμ(αίου ?) ποτ(αμ ?)
 Σοκνοπ(αίου) Νή(σου) Ὁρσ]ενο(ψις) Ἐρ[ι]έως
 Παμειτο[. . .]ς Τεσενούφ(εως)
 2nd hand. Α[. . .]η() Α[. . .] . . [. . . σε]ση(μείωμα).
 5. η ιβ: i.e. η ἔως ιβ; so in (f) 3.*

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

*"Eτους β Αὐτ[οκ]ράτορος Καίσαρος
 Μάρκου Αύρ[η]λίου Ἀντωνείνου
 Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρ[ο]ς
 Λουκίου Α[ύ]ρηλίου Ούήρου Σεβαστοῦ.
 5 εἵργ(ασται) ὑπ(έρ) χωμ(ατικῶν) τ[ο]ῦ αὐτοῦ β (ἔτους) (2nd hand) Παῦνι τα
 ἔως τε ἐν τ() Ἐπαγαθ() Σοκνοπαίου
 Στοτοή(τις) Στοτοήτ(ιος) Ἐριέως
 Στοτοήτ(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. δρύγματι; cf. (d) 5.

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

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

*"Eτους β Αὐτοκράτορος Καίσαρος
 Μάρκου Αύρηλέου Ἀντωνείνου
 Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρος
 Λουκίου Αύρηλίου Ούήρου Σεβαστοῦ.
 5 εἵργ(ασται) ὑπ(έρ) χωμ(ατικῶν) τοῦ αὐτοῦ β (ἔτους) (2nd hand) Παῦνι τα
 ἔως τε ἐν τ() Ἐπαγαθ() Σοκνοπαίου
 Πάκυστις Πακ(ύσεως) Ὁρσενού(φεως) Τασῆτος.*

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

**E[τού]ς ἔ Αντωνείνου καὶ Οὐήρου*
[τ]ῶν κυρίων Σεβαστῶν Ἀρμενιακ(ῶν)
[με]γίστων Παρθικῶν μεγίστων.
[εἱργ(ασται) ὑπ(ὲρ) χω(ματικῶν) το(ῦ) α(ύτοῦ) (ἔτους) Ἐπεὶφ κα
5 *5 [ἔ]ως κε ἐν ὁρ(ύγματι ?) Πτολ(εμαίου) πλ() Βακχ(ιάδος)*
Ὀρσενο(ῦφις) Ὀρσενο(ύφεως) Καρύτ(ios)
Τασούχ(oν).

2nd hand. *Δεωνίδης Β . τ . σ "Ωρον*
σεση(μείωμα).

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 τι.

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

**Ἐτους ιη' Αύρηλίου Αντωνείνου*
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἱργ(ασται) ὑπ(ὲρ) χω(ματικῶν) ιη (ἔτους) Ἐπεὶφ κγ ἔως κξ
5 *ἐπ(i) . . () Σοκνοπ(αίου) Νήσ(ον) Σαταβο(ῦς)*
Στοτοή(τιος) Στοτοή(τιος).

4. The abbreviation after ἐπ(i) is possibly ὁρ(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 ιη Αύρηλίου Αντωνείνου*
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἱργ(ασται) ὑπ(ὲρ) χω(ματικῶν) ιη (ἔτους) Ἐπεὶφ κγ κξ
5 *ἐπ() Σοκνοπ(αίου) Πέκνσ(is) Ἀπύγχε(ως)*
τ(οῦ) Στοτοή(τιος) Πεκνσ(εως).

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

4. ? ἐπ' (ὁρύγματι).

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

'Eτους λ Μάρκου Αύρηλίου Κομιόδου

'Αντωνίου Σεβ(αστοῦ). εῖργ(ασται) ὑπ(έρ) χω(ματικῶν) λ (ἐτους)

Μεσο(ρή) ἵ ἔως ἴδ ἐν χώμ(ατι)

ψε() Φιλαδέλ(φίας) ε . . ()

5 2nd hand. *'Ακουστίλαος Ατρήτ(os).*

4. *ψε()*: 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 probabl^y 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 *νομαρχία* *'Αρσιωίτου* in 1. (a) 2.

('Ετους) εγ 'Αντωνίου Καισαρος

τοῦ κυρίου Μεσο(ρή) ἴε. διέγρ(αψε) #

Παβοῦς Μέλα οὐπὲρ μερ[ιδ]αρχ(ικῆς)

προ(σδ)δ(ον) τ[ο]ῦ αὐτοῦ (ἐτους) δραχμὰς εἴκο[σι], § 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 *κωμογραμματεύς* of Hatres' own village, and to the governor of the Heraclid

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

Τειμαγένη βασιλικῷ
 γραμματεῖ Ἀρσινοείτον
 Ἡρακλείδου μερίδος
 παρὰ Ἀτρῆ[τος Σα]τα[β]οῦτος τοῦ
 5 Πανέφρεμ[μεως] μητρὸ[ς] Σεγάθ(ιος)
 ἀπὸ κώμης [Σοκνο]παῖ[ο]ν
 Νήσου. ἀπογρ(άφομαι) ἐμ[αυ]τόν τε καὶ τ[ο]ὺς
 ἐμοὺς εἰς τὴν τοῦ διε[λη]λυθ(ότος) κγ (ἔτους)
 θεοῦ Αἰδίου Ἀντωνίνου κατ' οἰκίαν
 10 ἀπογρ(αφήν), ἐν ᾧ καταγείνομαι δὲ
 ἐν οἰκ(ίᾳ) μητρικῇ ἐν τῇ κώμῃ
 εἰμεὶ δὲ ὁ πρ[ο]γ[εγρ(αμμένος)] Ἄ[τρ]ῆ[ις (ἔτῶν)] κ[ε]
 ἀσημος, καὶ τ[ὴν] γυναικά μου
 'Ισ[άρ]ιον ἀπά[τωρα μητρὸς Τα-
 15 [ν]εφρέμμεως τῆς Πανομιέως
 (ἔτῶν) ιγ ἀσημ(ον) ὑπάρχει δὲ αὐτῇ ἐν τῇ
 [κ]ώμῃ οἰκία[ι δύο καὶ τέταρτον
 μέρος μαμ[μικόν] καὶ Ταπεπ-
 [τ]ρις Στοτοήτ[ιος τοῦ Πανεφρέμμεως
 20 μητρὸς Τα[πεπίρεως (ἔτῶν) ιβ ἀσημος·
 ὑπάρχι δὲ τ[ῇ Ταπεπτ]ρι [οἰκίαι
 δύο καὶ αὐλῆς καὶ τ[έταρτον μέρος
 παππικὸν καὶ τ[έτ]αρτον μέρος
 μαμμικόν διὼ ἐπ[ι]δίδωμει.
 25 (ἔτους) α Αὔτοκράτορος Κ]αί[σαρ]ος
 Μά[ρ]κου Αύρη[λίον] Ἀντω[νί]νον
 Σεβαστοῦ καὶ Αύτοκράτορος Καίσαρος
 Λουκίου Αύρηλίου Οὐ[ήρο]ν
 Σεβα[σ]τοῦ Μεσορὴ δῆ.

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

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

22, 23. Either the two fourth parts refer to the preceding *οἰκίαι* and *αὐλή*, 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 *αὐλή* 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 βασιλ(ικῷ) γρ(αμματεῖ) Ἀρσι(νοίτου) Ἡρακ(λείδου)
 μερίδος
 παρὰ Ἀρτεμιδώρας ἀπάτορος.
 ἀπογρά(φομαι) κατὰ τὰ κελευσθέν-
 5 τα ὑπὸ [τ]οῦ κρατίστου ἡγε-
 μόνος Ἀννίου Συριακοῦ
 ἀπογρά(φομαι) γῆς ἀμπελίτιδος
 (ἀρούρας) καὶ Θέωνος Θέωνος
 περὶ κώμην [Β]ακχιάδα
 10 ἡβροχηκέναι [τ]ῷ ἐνεστῷ-
 τι γ (ἔτει) Ἀντωνείνου καὶ Ούηρου
 τῶν κυρίων Σεβαστῶν·
 διὸ ἐπ[ι]δίδωμι.

2nd hand.

‘Ηρακλείδης ἐπέδωκα.

3rd hand.

15 (ἔτους) β Ἀντωνείνου καὶ Οὐήρου τῶν κυρίων
 Σεβαστῶν Φαρμοῦθι ἔ. διέγραψεν
 ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζ(αν)
 ἀργ(υρίου) (δραχμὰς) ζ.

1st hand.

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

8. Υ κα Pap. 18. Σζ 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 aroura.

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(ῷ) μισθωντῇ
 παρὰ Σερεούτλιος Ἀπολλω-
 νίου τοῦ "Ορου ἀπὸ κώμης

5 Φιλαδελφείας Ἡρακλείδου
 μερίδος. βούλομαι μισθώ-
 σασθαι παρὰ σοῦ ἀφ' ὧν καὶ
 σὺ τυγχάνεις ἔχειν ἐν μισ-
 θώσι τὴν ἐπικει[μένη]ν
 10 σπορὰν τοῦ ἐνεστῶτος η (ἔτους)
 κτήματος Σιμιάιου λεγο-
 μένου, ἐκφορίου τοῦ παν-
 τὸς κριθῆς ἀρταβῶν τεσ-
 σαράκοντα πέντε, ὧν καὶ
 15 τὴν ἀπόδοσιν ποιήσομαι
 τῷ Φαρμοῦθι μηνὶ τοῦ ἐ-
 νεστῶτος ἔτους μέτρῳ
 ὁγδόῳ θησαυροῦ τῆς
 κώμης. Θέων δὲ καὶ Τούβων
 20 μεμίσθωμε.
 (ἔτους) ἡ Ἀντωνείνου καὶ Ούήρου
 τῶν κυρίων Σεβαστῶν
 Ἀρμενι[ακῶν] Μηδικῶν Παρθικῶν Γερ-
 μανικῶν Μεχεὶρ ίζ.

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

2. l. μισθωτῆ.

8. l. ἔχων.

17. Cf. *Corp. Pap. Rainieri*, xxxviii. 19, μέτρῳ ἐκτῷ 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 × 4¾ 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.

..... πραγματευτής ἐρημοφυλακίας Προσωπίτου καὶ
.....]α Ἰουλιανοῦ Πανούπι Τεσενούφειος ἀπὸ^{τοῦ}
..... ἔσχον παρὰ σοῦ ὑπὲρ συνβόλων καμήλων
..... δραχμὰς ἵκοσι τέσαρα[ς]. (ἔτους) ἵε Μάρκου
5 Αὐρηλίου Ἀντωνίνου Καίσαρος τοῦ κυρίου Φαμενῶθ ἴθ.

1. πραγματευτής: 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.

'Εξέδοτο Τασεὺς Σωτήρις ἐτῶν τριάκωντα μετὰ κυρίου Σαταβοῦς Στοτοήτις ἐτῶν τριάκωντα ἀπὸ κώμης 5 Σοκονοπ(αίον) Νήσου Παουήτι Παουήτις ἐτῶν ὄγδοη- κωντα τὸν ἑαυτὴν παιδαν ὀνομαστὸν . . . ις ἐπικα- μενος Μύρωνα ἀθλητὴν 10 γερδιακὴν τέχνην ἐπὶ	μῆνες εἴκοσι ἀπὸ Τῦβι δεκάτη Αἰγυπτίων μη- νὸς τοῦ ἐνεστῶτος κῆθ (ἔτους) Αὐρηλίου Κωμωδίου Ἀντωνίνου 15 Καίσαρος τοῦ κυρίου· καὶ μὴ ἔξειναι τὴν Τασεὺν ἐντὸς τοῦ χρόνου ἀποσπάσασθαι τὸν παιδαν· ἐὰν δὲ ἀπο- πάσῃ δόσι ις λόγον . . .
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1. l. Σωτήριος. 2. l. τριάκοντα: so 4 and 7, ὄγδοήκοντα. 3. l. Σαταβοῦτος
 Στοτοήτιος. 6. l. Παουήτιος. 7. l. ἑαυτῆς παιδᾶ. 8. l. ἐπικαλούμενον.
 11. l. μῆνας. 12. l. δεκάτης. 14. l. Κομμόδου. 18. l. παιδᾶ. 19. l. 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.

*Ἐτους βῆ Γαίου Πεσκεννίου Νίγερος
 Ἰούστου Σεβαστοῦ Χοίαχ θ. διέγραψεν
 Θώμι καὶ Δημητρίῳ ἐγ λη(μμάτων) μη(νὸς) προ(τέρου)
 κοπῆς τριχὸς καὶ χειρω(ναξίας) Πωλίων Παούλιος
 5 γέρδις κάμης Σοκνοπαίου Νήσου ὑπὲρ
 τοῦ τελέσματος τοῦ αὐτοῦ ἔτους ἐπὶ λό(γου)
 δραχμὰς εἴκοσι / Σ καὶ Φαμεν(ώθ)

5. 1. γέρδις.

1. *Ἐτους 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 Φαμενώθ was made, the emperor's name was left unaltered; cf. lxii. (a), where Geta's name has been erased in the body of the document, but not in the date. But it is very likely that the months here are those of the *annus vagus*, cf. lxvii. 10, note, and P. v. Rohden in Pauly's *Real-encyclopädie*, I. p. 2622. This supposition would remove the difficulty, since Phamenoth of the *annus vagus* in 194 began on Jan. 2.

LXI. 194-198 A.D. *From the Fayoum. Bodl. MS. Gr.*
 class. e. 71 (P). $7\frac{1}{2} \times 3\frac{1}{4}$ in.

Petition addressed to Hierax, strategus of the Heraclid division, through the agency of Anubion, ex-agoranomius, 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.

[Γ]έρακι τῷ καὶ Νεμεσίωνι
 [σ]τρ(ατηγῷ) Ἀρσι(νοίτου) Ἡρακλ(είδου) μερίδος
 δι' Ἀννβίωνος ἀγορανομῆ(σαντος)
 γυμνασιαρχήσαντος δια-
 5 δεχο[μέν]ου τὴν [σ]τρα(τηγίαν),
 π]αρὰ Ταπιάμεως Ἀγχώ-
 [φ]εως καταγινομένης ἐν
 [κ]άμη Ψενύρι. Στοτοήτις,
 [ε]ἰσκομισάμενος παρ’ ἐμοῦ
 10 ἀργυρίου δραχμὰς ὁκτακο-
 σίας ἐπὶ τῷ ἀποκαταστῆ-
 σ[αι] ἐν κώμῃ Ἀφροδειτη-
 πόλει Χαιρήμονι οὐνεμ-
 π[όρ]ῳ ὑπὲ[ρ τι]μῆς ὡν ἔσ-
 15 χ[εν] παρ’ αὐ[το]ῦ οἰν[ον] κε-
 ραμίων, ἀφ[αν]ῆς ἐγ[έν]ετο.
 δθεν ἐπιδί[δω]μι κ[αὶ] ἀξιῶ
 ἐν καταχωρισμῷ γενέσθαι
 τοῦτο βιβλίδιον, πρὸς τὸ
 20 φανέντος τοῦ Στοτοήτεως
 μένειν μο[ι] τὸν λόγον.
 Ταπιάμις ὡς (ἐτῶν) ν
 οὐλ(ὴ) γόνατι δεξιῷ.
 [(ἔτοις).] Λουκίου Σεπτιμίου
 25 [Σε]ουήρου Εύσεβοῦς Περτίνακος
 [Σε]βαστοῦ Μεχεὶρ σ.

8. Ψενύρι 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 ι. Since Caracalla is not mentioned, it is not likely that an ι 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.

Κρηνοληήφ Κουνιτιλλιανῷ (έκαποντάρ)χ(ω)
 Δημήτριος Σατύρου Ἀνθού Σύρου μητρὸς
 Διοδώρας ἀπὸ ἀμφόδου Βιθυνῶν ἄλλων
 τόπων. ὅμνύ τὴν Λουκίου Σεπτιμίου
 5 Σεονήρου Περτίνακος καὶ Μάρκου Αὐρηλίου
 Ἀντωνίνου καὶ Πουβλίου Σεπτιμίου
 Γέτα Βρευτανικῶν Μεγίστων Εὐσεβῶν
 Σεβαστῶν τύχην ἔκουσίως καὶ αὐθερέ-
 τως ἐνγυâσθαι Πάσιν Ἀπολλωνίου μη-
 10 τρὸς Ἰσιτος μονῆς καὶ ἐμφανίας, δὲ
 καὶ παραστήσω ὅπόταν ἐπιζητήται.
 ἐὰν δὲ μὴ παριστῶ, ἐγὼ δὲ αὐτὸς ἐγβιβά-
 σω τὰ πρὸς αὐτὸν ἐπιζητούμενα, ἵ-
 νοχος ἵην τῷ [όρκ]ῳ. ἐγράφη ἐπακο-
 15 λουθοῦντος Ἡ[ρακλ]ῖδου μαχαιροφό-
 ρου.

Δημήτριος ὡς (ἐτῶν) κη οὐλὴ μετώπῳ.

2nd hand.

(ἔτους) ιθ Λουκίου Σεπτιμίου Σεονήρου Περτίνακος καὶ
 Μάρκου Αὐρηλίου Ἀντωνίνου καὶ Πουβλίου

20 Σεπτιμίου Γέτα Βρεντανικῶν Μεγίστων Εὐσεβῶν
Σεβαστῶν Φαρμοῦθι.

1. Pap. χ. 4. l. διμνύω. 6. καὶ πονθίου σεπτιμίου γετα erased. 7 and
20. l. Βριτανικῶν. 8. l. αὐθαιρέτως ἐγγάσθαι. 13. For ι read η; cf. B. U.
92. 17. 21. Perhaps Φαρμοῦθ(ι) ι; cf. lix. 3.

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

LXII (a). *Second century A.D. From the Fayoum. Bodl.*
MS. Gr. class. f. 52 (P). 3 × 3½ in.

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

'Ιέρακι στρ(ατηγῷ) Ἀρσι(νοίτου) 'Η[ρ]ακ(λείδου) μερίδος
παρὰ Ἀπύγχ[(εως) καὶ] μετό(χων) πρακ(τόρων)
ἀργυρικῶν Σοκ[ηνοπ(αίον)] Νήσο(υ). δηλοῦ.
μεν μηδὲν δ[ιαγε]γρ(άφθαι) ήμιν
5 ἀπὸ ια ἔως [.] ζ τοῦ Μεσορὴ
μηνὸς [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.

'Ανουβίων βουλ(ευτής) σιτολόγ[ων]
Γερμανῷ ἀπελευθέρῳ χα[ίρειν].

5 ἔσχον παρὰ σοῦ εἰς λόγον
 ὁψωνίου ἐπὶ λόγου ὑπ(έρ) [. . .
 δραχμὰς εἴκοσι τέσσαρες,
 γίνεται] Σ κδ.
 Φαῶφι κε ὄμ(οίως) ἐπὶ λόγ(ον) ἀλλας (δραχμὰς) τέ[σσα-
 ρες, / Σ δ.

10 'Ανουβίων βουλ(ευτής) σιτολόγων
 Γερμανῷ ἀπέλευθέρῳ χ[αίρειν.
 ἔσχον παρὰ σοῦ εἰς λ[όγον]
 δ]ψ[ω]νίου τοῦ [.]

1. *βουλευτής*: 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 *civitas*. For the combination of the functions of *βουλευτής* and *σιτολόγος* cf. B. U. 533, col. 2. 11 ff. with 554. 16.

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

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

Bodl. MS. Gr. class. g. 36 (P). $1\frac{1}{2} \times 2\frac{1}{4}$ 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 Nessus. Cf. on this subject B. U. 250.

Σοκνοωνέως ιαιρομοσχο-
 σφραγιστής ἐπεθέωρησα
 μ[ό]σχ[ο]ν θυόμενον ἐν τῇ
 Σο[κνοπ]αίον Νήσον ὑπὸ⁵
 [.]τιν κ[.]

1. l. Σοκνοωνέως ιερο 4. l. Νήσον: cf. xl. 5.

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

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

$\chi(\alpha\lambda\kappa\omega\bar{\iota})$ β , $\bar{\epsilon}$ ($\eta\mu\bar{\iota}\omega\bar{\beta}\omega\bar{\lambda}\omega\bar{\nu}$), $\pi\rho(\sigma\delta\iota\alpha\gamma\rho\bar{\alpha}\phi\mu\mu\nu\alpha)$ ($\bar{\delta}\bar{\beta}\bar{\omega}\bar{\lambda}\bar{\delta}$), $\bar{\epsilon}\nu\alpha\bar{\rho}\nu\bar{r}\iota\bar{\nu}\bar{\iota}\bar{\nu}$
 $\rho\bar{\nu}\bar{\rho}\bar{\iota}\bar{\nu}$ ($\bar{\delta}\bar{\beta}\bar{\omega}\bar{\lambda}\bar{\delta}$) ($\bar{\delta}\bar{\nu}\bar{\omega}$), $\pi\rho(\sigma\delta\iota\alpha\gamma\rho\bar{\alpha}\phi\mu\mu\nu\alpha)$ ($\eta\mu\bar{\iota}\omega\bar{\beta}\omega\bar{\lambda}\omega\bar{\nu}$),
 $\chi(\alpha\lambda\kappa\omega\bar{\iota})$ β , $\kappa\bar{\omega}\bar{\lambda}(\lambda\nu\bar{\beta}\bar{\omega}\bar{\nu})$ $\chi(\alpha\lambda\kappa\omega\bar{\iota})$ β ,
 $\pi\rho(\sigma\delta\iota\alpha\gamma\rho\bar{\alpha}\phi\mu\mu\nu\alpha)$ ($\eta\mu\bar{\iota}\omega\bar{\beta}\omega\bar{\lambda}\omega\bar{\nu}$)
 $\chi(\alpha\lambda\kappa\omega\bar{\iota})$ β , $\kappa\bar{\omega}\bar{\lambda}(\lambda\nu\bar{\beta}\bar{\omega}\bar{\nu})$ $\chi(\alpha\lambda\kappa\omega\bar{\iota})$ β ($\eta\mu\bar{\iota}\omega\bar{\nu}$?).

1. $\chi]^o \bar{\epsilon} \delta \pi\rho^o - \dots = \delta \pi\rho^o \chi^o \kappa\bar{\omega} \chi^o$ Pap. 2. $\alpha\pi\bar{o} = \nu\alpha\bar{v}^{\beta} \chi^o \pi\rho^o \delta$ Pap.
3. $\chi^o \bar{\sim}$ Pap.

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

2. $\nu\alpha\bar{v}^{\beta}\bar{\omega}\bar{\nu}$: cf *Corp. Pap. Rain.* p. 8; but no very satisfactory explanation has yet been found for this word.

3. The sign after χ^o is apparently the same as that which occurs in B. U. 219. 12. The most natural explanation of its position after χ^o is to suppose that it is a fraction of the chalcus, probably a half; and this seems confirmed by the instance in B. U. 219. There $\kappa\bar{\iota} \tau\bar{\iota} \pi\rho\sigma\delta(\iota\alpha\gamma\rho\bar{\alpha}\phi\mu\mu\nu\alpha)$ — in line 13 is clearly parallel to line 8, $\kappa\bar{\iota} \tau\bar{\iota} \pi\rho\sigma\delta(\iota\alpha\gamma\rho\bar{\alpha}\phi\mu\mu\nu\alpha) \eta\mu \dots$, as the editor reads it, where we should suggest $\eta\mu\bar{\iota}\omega\bar{\nu}$, i. e. $\frac{1}{2}$ chalcus.

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

Official notice addressed to the chief inspector of Philadelphia requesting the presence of two tax-collectors who had been accused of some offence. Cf. B. U. 374, 375, 376, &c.

'Αρχεφόδῳ κώμης Φιλαδέλ(φίας). ἀνάπεμψον Σάτυρον Ἡρωνος ἐπι-
καλ(ούμενος)

"Αρπαλον καὶ 'Αφροδείσιον Ἀμμωνίου ἐπικαλούμ(ενον) Σίσουν, τοὺς β
πράκτορας
σιτικῶν, ἐνκαλουμένους ὑπὸ [Απ]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.

[Αὐρ]ηλ(ίῳ) Θέωνι πρωνοη(τῇ) γυμ(νασίου ?)

[πα]ρὰ Αὔρηλίου 'Ασκλ(ηπιάδου) Φιλαδέλ-

[φου] ἡγουμένου συνόδου κώ-

[μη]ς Βακχιάδος. βούλομαι

5 [έ]κλαβεν παρὰ σοῦ Τ[.]σαῖν

[όρ]χηστρίαν σὺν ἐπέρᾳ μιᾷ δι'

[όρχ]ησιν ἡμῖν ἐν τῇ προειρ-

[ημέ]νῃ κώμῃ ἐπὶ ἡμέρας

[. . ἀ]πὸ τῆς ἴγ Φαῶφι μηνὸς

10 [κατ]ὰ ἀρχαίους, λαβμανόντων

[ὑμῶν ὑπὲρ μισθοῦ ἡμέρης

[μι]ᾶς (δραχμὰς) λῖ, καὶ ὑπὲρ τιμήμα-

- [τος] πασῶν τῶν ἡμερῶν
 [πυρο]ῦ ἀρτάβας γ̄ καὶ ψωμίων
 15 ζε[ν]γη ἴε, ὑπὲρ καταβάσεως
 καὶ ἀναβάσεως ὄνους γ̄ ἐντεῦ-
 θε[ν] δὲ ἔσχες ὑπὲρ ἀραβῶνος
 [τού] μὴ ἐλλογουμέν[ο]ν σ[ο]ι
 (δραχμὰς) [.]β.
- 20 (ἔτους) γ// Αὐτοκράτορος (Καί)σαρος Γαίου Ἰουλίου
 Οὐήρου Μαξιμίου Εύσεβοῦς Εύτυχοῦς
 Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ
 Μεγίστου [Σα]ρματικοῦ Μεγίστου (καὶ) Γαίου
 Ἰουλίου Οὐήρου Μαξίμου Γερμανικοῦ
 25 [Μεγίστου] Δακικοῦ Μεγίστου Σαρματικ[οῦ]
 [Μεγίστου το]ῦ γενναιοτάτου (Καί)σαρος,
 κυρίων [αἱ]ωνίων [Σε]βαστῶν Ἐπίφ [.]

1. l. προνοη(τῆ). 10. l. λαμβανόντων. 17. l. ἀρραβώνος. 20. ξαρπος, Pap.
 So in 26 and (καὶ) 23.

1. πρωνοη(τῆ): cf. lxix. 8, B. U. 310. 4, &c.

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

10. [κατ]ὰ ἀρχαῖος: 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 δραχμῶν* 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. *ὑμῶν* is rather awkward, since the 2nd person singular is employed elsewhere in the papyrus. If *αὐτῶν* be read, *λαμβανόντων* is a mistake for *λαμβανούσων*.

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 *δραχμαῖ*, 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 Kusis (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 Hb), or even Ἰβίτῶν 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 Kusis papyri fall within the seventy years from the reign of the Philippi to the period of confusion following the abdication of Diocletian. They are chiefly concerned with the doings of a society of 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.

Αύρήλιος Πετοσίρις Πετοσίριο[ς] νεκροτάφος ἀπὸ⁵
 Ἰβειτῶν πόλεως Αύρηλίῳ Πετεχῶντι νιώ Τμάρσιος
 ἀπὸ κώμης Κύσεως χαίρειν. διολογῷ χαρίζεσθ[αι] σοὶ
 χάριτι ἀναφαιρέτῳ καὶ ἀμετανόητῳ, εὐνοίας ἐν[εκ]εν
 καὶ ἀμετανοή[τῳ] ἦν ἔδειξας εἰς ἐμέ, ἀπὸ τῆς ὑπαρ-¹⁰
 χούσης μοι κηδείας νεκροταφικῆς ἐν Κύσει με[τὰ] καὶ
 τῶν κωμῶν [τῆς] Κύσεως μέρος τέταρτον ἀπὸ¹⁵
 τοῦ νῦν μεχρ[ι] παντός· καὶ οὐκ ἔξεσται μοι οὗ[τε] ἄλλῳ
 τινὶ τῶν ἐμῶν μετελθεῖν σε περὶ τῆσδε τῆ[ς] δό-²⁰
 σεως, διὰ τὸ οὕτως μοι δεδόχθαι. ἡ δὲ χάρις αὐτῇ
 ἀπλῆ [γρ]αφεῖσα [κυ]ρία ἔστω καὶ βεβαία ὡς ἐν δημοσίῳ
 κατακειμένη[η], καὶ ἐπερωτηθε[ις] ὡμολόγησα.
 (ἔτους) εἱ Αὐτοκρατόρων Καισάρων Μάρκων Ιουλίων
 Φιλίππων Εύσεβῶν Εύτυχῶν Σεβαστῶν

Χοίακ κέ.

Αύρήλιος Κλαύδιος Ψευαμούνιος παρανέγγυων.
 Αύρήλιος Πετόσιρις ὁ προκείμενος ἔχαρισάμην ὡ[ς]
 πρόκειται, καὶ ἐπε[ρ]ωτηθεὶς ὡμολ[όγ]ησα. ἔγραψ[α]
 ὑπὲρ αὐτοῦ Αύρή[λι]ος Φιλεῖνος ὁ καὶ Θεόγνωστος
 ἐρωτηθείσ.²⁰
 Αύρήλιος Φιλοσάραπις Ἀπολλωνίου μαρτ[υρ]ῶ.
 Αύρήλιος Ἄμμώνιος Ψά[ι]τος μαρτυρῶ.

2. Ἰβειτῶν Pap. 5. om. καὶ ἀμετανοή[τῳ]; 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 Kusis 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 Kusis, 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 ὑδρεύμα, 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 ὑδρεύμα, 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 *sakiyeh* (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.

'Αντ[ι]γρ(αφον).
 ιγ (ἔτους) Οὐαλεριαν[οῦ καὶ Γαλλιη]νοῦ Σεβ[αστῶ]ν
 Φαῶφ τ ἐκ τ[ῶν δημο]σίων. ὁ[μολο]γεῖ
 Πε[τε]χῶν Πολυ[δεύκους . . .]. κεκ[. . .]. [. . .].
 5 μερ[ιδ]ος ἀπελε[ύθερος Πετ]εχῶντ[ος] τοῦ Πε-
 τοσ[ίρ]ιος νεκρο[τάφου ἀπό] Κύστεως Κυστίδι
 Αὔρηλία Σενοσέ[ρ]ι θυγατρὶ 'Ισιδώρας μετὰ
 κυρί[ο]ν Αὔρηλίον Ψάϊτος 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 'Ηρωνίων Βασιλείδου ἀνδρὸς
 αὐτῆς ἀργυρίου δραχμῶν χειλίων σὺν τοῖς
 15 συναχθεῖσι τόκοις καθ' ὑποθήκης γράμ-
 μα δισσὸν χειρόγραφον ἐπὶ τοῦ διελη-
 λυθότος ε' (ἔτους) Μάρκων 'Ιουλίων μηνὶ

Ἀθύρ ἡμερῶν πέντε ὑδρεύματος Τμ[άρ]σιος
 Παουήτιος καὶ Ψ[ε]νπνούθου Πετε[χ]ω[ν]τος
 συνεπιρέοντος ἀκολούθως τῷ γ[εγραμμ]έ-
 20 Χ νῷ συστατικῷ δημοσίῳ χρηματι[σ]μῷ
 τῷ ἔξῆς δευτέρῳ ἔτει τῆς πεπαυμένης
 τριετηρίδος μηνὶ Φαμενώθ, καὶ μηδένα
 λόγον ἔχειν αὐτὸν πρὸς αὐτὴν ἢ ἄλλον.
 τινὰ τῶν αὐτῆς ἀπὸ τοῦ νῦν περί τε τῶν
 25 προκειμένων (δραχμῶν) Ἄ ἢ τόκων ἢ π[ερὶ τῷ]ν
 δηλουμένων ἡμερῶν πέντε [ἢ τῶν] προ-
 κειμένων ὑδρευμάτων ἢ περὶ ἄλλ[ου τινὸς]
 ἀπλῶς ἐνγράφ[ο]ν ἀγράφου παντὸς πρά-
 γματος τὸ σύνολον, διὰ τὸ πλήρη[ς α]ὐτὸν
 30 ἀπε[σ]χηκέναι ὁ[ς] πρόκειται[ι]. προσ[ομολογ]οῦσι
 οἱ προκείμενο[ι] εὐδοκεῖν, καὶ ἐπε[ρωτη-]
 θέντες ὡμολόγησαν. Αὔρήλιος Φιλοσάρα-
 πις Ἀμμωνίου παρανέγνων. Π[ετεχ]ῶν
 ὁ προκείμενος [τ]έθιμαι τήνδε τὴ[ν λόγε]ν-
 35 σιν ἐφ' αἰς περιέ[χ]ει διαστολαῖς πάσ[αις καὶ]
 ἐπερωτηθεὶς ὡμολόγησα. ἔγραψα ὑ[πὲρ]
 αὐτ[ο]ῦ Αὔρήλιος Φ[ιλ]οσάραπις Ἐρμήγ[ον ἐρ]ω-
 τηθ[εί]σ. Αὔρήλια [Σ]ενόσιρις ἡ προκ[ειμένη]
 μ[ετά κ]υρίου Αὔρη[λι]ον Ψάϊτος Σαραπ[ίωνο]ς
 40 π[ρο]νοητοῦ εὐ[δο]κῶ τῇ εἰς ἐμὲ [λογε]ύ-
 σ[ει. ἔγρ]αψα ὑπὲρ [α]ὐτῶν [Αὔ]ρήλιος [. . .]α
 τη[. . . .]νου ἐρω[τηθεί]σ. Αὔρήλιος Δ[. . .]ο
 σ[. . . .]σαππ[. . . . μαρτυ]ρῶ. Αὔρήλιος
 . [. . . .] Ἀμμω[νίου μαρτυ]ρῶ.

3. 1. Φαῶφι. 16. ἰουλιων Pap. 34. 1. τέθειμαι.

2. Οὐάλεριανοῦ: 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 ὑδρεύματος has apparently to be understood again with Τμ[άρ]σιος . . . καὶ Ψ[ε]υπνοίθου: that there were at any rate two ὑδρεύματα becomes clear in line 27. The name Τμάρσιος occurs in lxviii. 2.

20. Χ before the beginning of the line seems to refer to χρηματισμῷ.

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

29. πλήρη[ς]: 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.

*Ετούς τρίτου Αύτοκράτορ[ος Καίσ]αρος Γ[αίου Α]ὐρηλίου [Οὐα-
βαλλάθου]

καὶ ἔτους β" Αύτοκράτορ[ος Καίσ]αρος Μάρ[κου] Αὐρηλίου [Κλαυ-
δίου]

Εὐσεβῶν Εύτυχῶν Σεβαστῶν Μεσορὴ κγ ἐκτὸς τῶν προα[στίων].
Αὐρήλιος

Πετεχῶν [υἱ]ὸς Τμάρσιος νεκροτάφος ἀ[πὸ Κ]ύσεως α[. . .]ειν
διὰ [συστ]α[τ]ι[κοῦ]

5 χρηματισμοῦ τὴν γεν[ομέ]νην αὐτῷ [Χ]άριν ἦς ἐ[στὶν ἀν]τίγραφ[ον].
Π]ετόσιρις

Πετοσίριος νεκροτάφος [τῆ]ς Ἰβιτῶν [πόλε]ως Πε[τεχῶ]ντι νῖφ
Τ[μάρ]σιος

νεκροτάφῳ ἀπὸ Κύσεως χαίρειν. ὁμολογῶ χαρί[ξεσθαι] σοὶ χάριτ[ι
ἀ]ναφεραί-

τῷ καὶ ἀμετανοήτῳ εύνοίας ἔνεκεν [κ]αὶ ἦς ἐνέ[δειξα]ς εἰς ἐμ[ὲ ἀ]πὸ
τῆς

ὑπαρχούσης μοι κηδείας νεκροταφικῆς ἐν Κύ[σει μετ]ὰ καὶ τῶν
κωμῶν

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

κ ἐξέσται μοι οὔτε ἄλλῳ τ[ινὶ] τῶν ἐμῶν μετελθεῖν σε π]ερὶ τῆσδ[ε τ]ῆς δό-
 σεως διὰ τὸ οὕτως μοι δεδ[ό]χ[θαι]. ή δὲ χάρις αὕτη ἀπ[λὴ]
 γραφ]εῖσα κυρία ἔστω
 καὶ βεβαία ὡς ἐν δημοσίῳ κατακεχωρισμένῃ, [καὶ ἐ]περωτηθεὶς
 ὡμολόγησα ἐπὶ τοῦ διε[λη]υθότου πέμπτου ἔτους [Μάρκῳ]ν Ἰουλ[ίῳ]ν
 15 Χοίακ. Αὐρήλιος Κλαύδιος Ψεναμμούνιος π[αρανέγν]ων. Π[ετό]-
 σιρις
 ὁ προκείμενος ἔχαρισάμην ὡς πρόκειται [καὶ ἐπ]ερωτηθεὶς ὡμο-
 λόγησα. ἔγραψα ὑπὲρ αὐ[τ]οῦ Αὐρήλιος Φιλεῖνος [ὁ καὶ Θεόγ-
 νωστος] ἐρω-
 τηθείς. Αὐρήλιος Φιλοσάραπις Ἀπολλ[ω]νίου μαρ[τυρῷ]. Αὐρήλιος
 [Ἀμ]μώ-
 νιος Ψάϊτος μαρτυρῷ (2nd hand.) πρὸς τοῦτο τὸ χειρόγ[ρα]φον φ
 εύ[δ]οκῶν
 20 ὁ προκείμενος προσφωνεῖ καὶ ἐπερωτηθεὶς ὡμολόγησεν.

3rd hand.

Πετεχῶν οὐδὲ Τμάρσιος ὁ προκείμενος ἀπήνεγκα ὡς
 πρόκειται. ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος [Ἀ]μοῦνις Νοεί-
 ριος ἐρωτηθείς.

1st hand.

Αὐρήλιος Ἰσοκράτης Μάγνου χρηματίστης κ[εχ]ρημάτικα.

On the *verso*

25 Πετ]οσίριος

Πετ]εχῶντι ἀπόκτη(σις).

3. l. προστείων. 6. ιβιτων Pap. 7. l. ἀναφαιρέτω. 8. om. καὶ before ἡς.
 The insertion of it was no doubt due to the repetition of καὶ ἀμετανοήτω in the
 original, lxviii.

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

4. α[. . .]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 x 15½ in.

Deed by which Petosiris and Petechon, *νεκροτάφοι* of Hibis, authorize Aurelius Marianus of Kusis 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 lxxiiii 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.

[**Ετους . Αύτοκρατόρων Καισάρων Μάρκων Ιουλίων Φιλίππων*
[Εύσεβῶν Εύτυχῶν Σεβαστῶν ἐκτὸς τῶν προασ-
[τί]ων. Πετόσ[ιρις] Πετεχῶντος μητρὸς Σενανού[φιος] καὶ [Πετ]εχῶν
*[ἀδ]ελφὸς μητ[ρὸς] Τιμούθιο[ς] νεκρο[τ]άφοι ἀ[π]όδ] ‘Ι[β]ιτῶν [πόλε]ως
5 *Κυσίτη Αύρηλίω Μαριανῷ Νάχτι[ο]ς. ἀποσυνεστή[σαμεν αὐτὸν]*
καταπλέοντα εἰς Ἀλεξανδρίαν δημοσιώσαι παρὰ τῷ ἀρ[χ]ιδικαστῆ
*χ[ι]ρόγραφον χάριτος γενομένης αὐτοῖς, ἥς [ἐσ]τὶν ἀντίγραφον.**

Πετεχῶν Πετοσίριος Κατθμέρσιος μητρὸ[ς] . . συ[.]αταρίας νεκρο-
τάφης ἀπὸ ‘Ιβ[ιτῶν πόλε]ως Πετοσίριος Πετεχῶντος μητρὸς Σενα-
10 νούφιος καὶ Π[ετ]εχῶντι ἀδε[λ]φῷ μητρὸς [Τ]ιμούθιος ἀπὸ τῆς αὐτῆς
νιοῖς μον χαίρειν. ὅμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰώνιᾳ καὶ ἀνα-
φαιρέτω εύνοίας χάριν καὶ φιλοστοργίας ἀπὸ τοῦ νῦν μεχρὶ παντὸς
ἔξ ίσου μέρους πάντα τὰ ὑπάρχοντά μον τ[α]δ', ἐλθόντα εἰς ἐμὲ

- ἀπὸ κληρονομίας τοῦ πατρὸς καὶ ἀπὸ δικαία[σ] ὡνῆς ήτοι μέρεσι
ὑδρευ-
- 15 μάτων ἡ κυνηγικοῖς τόποις καὶ μέρεσι κη[δεῖ]ας νεκροταφικῆς ἐν Ἱβι
καὶ ἐν ταῖς περὴ κώμαις πάσαις ὁμοίως κ[αὶ ἐ]ν Πούσι καὶ ἐν
ταῖς περὴ<sup>κώμαις πάσαι[σ] μετὰ] τῆς Κύ[σ]εως καὶ [.]μου καταμένουσι
ἐν τῷ
..... καὶ . [.] . σια . ποδ .. [.]ω [.]
.... [ἄλ]λας</sup>
- [(15 letters) Ἐλ]αβ[εν κ[.] . . ωπ[.] . . ογην μίαν [.]
- 20 [(16 letters) τ]αῦτα πάντα τὰ πρ[οκί]μενα . [.]α τιμο...[.] σι .
[(16 letters) ὡς] πρόκ[ι]ται. ἔτι δὲ . [.] εμε [.] δύο δὲ τοῦ
ἀνδρὸ[σ]
- [(17 letters) λ]εγομένου ἐπ[.] . . ω[.] . . μένας ὑπ' ἐμοῦ
- [(18 letters) π]αρεψ[.] . [.]σου . [.]εμ[.] . . Τιμούθιος Πετε-
- [χῶντ (14 letters)] τοῖς [.]σι . . τισ . . νσ . [.] . [τ]ῷ Πετ[ο-
σ]ψι . [.]
- 25 [(16 letters) Τιμούθι[ο]ς δ[.] ἐμοῦ τιμουμ[.] . . νωχα . πολυδρίαν
- [(18 letters)] . αι . []σαμεν απ[.] . Αὐρηλίας Λυκοδώρας Νεμε-
- [(?)σίωνος (12 letters)] . σεν . [.]οδιας σ . . μ . . ἄσπερ ἀπεσχηκέναι
- [(18 letters)] μετὰ συμβίου Ψε . . ενας Αμμωνίου ἀνδρὸς
- [(18 letters)] ειτ[.] . . υποβ . . . δημοσίω χρηματισμῷ
- 30 [(18 letters)] εον 'Αλ[ε]ξάνδρου . μμιορ[.] . ειν ήμίσους ὑδρεύ-
- [ματος (13 letters)] . τμο[.] εγ[.] . α . ως
- [(18 letters)] . εντο[.] ει πᾶσι
- [(18 letters)] απις ασ[.] μίας [.]!
- [(18 letters)] ε[.]ν

Col. 2.

[(23 letters)] τιστ[(24 letters) Πετο-]
σίρι καὶ Πετε[χῶν]τι ἐπικαλῶν ταῖς ἀδελ[φαῖ]ς Ταχ[.]ν καὶ
'Ισιδώραν

περὶ ὑπηρεσίας νεκροταφικῆς οἰκιῶν . [.] ρων ἐ[n τῇ αὐ]τῇ "Ιβι
μι[ᾶ]ς

μὲν Ἀπολλωνίῳ Ἀμμωνίῳ πρεσβυτέρου ἐτέρα[s] δὲ Πλουτοσύν[ο]ν
5 Ερο . . . σ[.] . χηνε καὶ ἄλλοι δύο Τι . [.μένου Α[. . . .]νευε
καὶ τοῦ

ἀδελφοῦ αὐτοῦ Ἐντβελωκατώ, διὰ τὸ οὔτως μο[i] δεδόχθαι. προσ-
ομολογοῦσιν δὲ καὶ οἱ προκίμενοι υἱοὶ Πετόσιρι κ[αὶ] Πετεχῶν εὑδο-
κεῖν πᾶσι τοῖς ἐνκεγραμμένοις καὶ μὴ μετελεύσεσθαι αὐτοὺς
περὶ μηδενὸς ἀπλῶς, μηδὲ ἔξεστω ἡμῖν προσενεγκῦν γράμματα
10 ἐξ ὀνόματος τοῦ πατρὸς ἡμῶν κατὰ τῶν ὑπαρχόντων. ἐὰν
δέ τις ἐξ ἡμῶν ἐπενέγκῃ, τοῦτο ἀκηρον εἶναι καὶ ἐκβόλημον καὶ
μηδεμίαν ισχὺν ἔχιν, διὰ τὸ ἐπὶ τούτοις κυνηγεσῖσθαι. ἡ χάρις
κυρία ἡτις διστή γραφῖσα ἔστω βεβέα ὡς ἐν δημοσ[ῷ] κατακεχω-
ρισμένη, καὶ ἐπερωτηθέντες ἀνθωμολογήσαμεν περὶ τούτου ταῦθ'
15 οὔτως ὄρθως καὶ καλῶς γεγηνῆσθαι. ἔγραψα τὸ σῶμα Αὐρήλιος
Βασιλίδης ὁ καὶ Σαραπιόδωρος ἐρωτηθείσ, ἔτους δευτέρου Θὼθ ιβ.
Αὐρήλιος Ἀμμώνιος Ἀλεξάνδρου παρανέγνων. Πετεχῶν Πετο-
σίριος

ὁ προκίμενος τέθειμε τὴν προκιμένην χάριτα ἐφ' [ο]ὗ[s] περιέχει
πᾶσι.

ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Ιέραξ· Διονυσίδο]ν ἐρωτηθείσ.
20 Πετόσιρις Πετεχῶντος ὁ προκίμενος εὑδοκῶ καθὼς πρόκιται.
ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Ψευπλαεὺς Οὐακβρικίου ἐρωτηθείσ.
Πετεχῶν Πετεχῶντος ὁ προκίμενος εὑδοκῶ καθὼ[s] πρόκιται.
ἔγραψα
ὑπὲρ αὐτοῦ Αὐρήλιος Πετεχῶν Ψάιτος ἐρωτηθείσ. Αὐρήλιος
Πλουτογέ-

νης μαρτυρῶ. Αὐρήλιος Ἀπίων Σαραπίων Σαραπίων [μα]ρτυρῶ.
25 ὅπερ χειρόγραφον μοναχὸν αὐτῷ ἀναδεδωκέγαι πρὸς δημοσίωσιν
δημοσιώσας ἐνόπιν αὐτοῖς τὴν συνήθη δημοσίωσιν αὐτοῦ πεπλη-
ρωμένου τοῦ συμπεφωμημένου ἐφοτίου καὶ τέλους προσφω[ν]εῖ
ἀποσυσταθείσ εὑδοκεῖν, καὶ ἐπερωτηθέντες ὠμολόγησαν. Αὐρήλιος
Ἐύφρατης ἀπελεύθερος παρανέγνων. Πετόσιρις καὶ Πετεχῶν οἱ προ-

30 κίμενοι ἀποσυνεστήσαμεν ὡς πρόκιται. ἔγραψα ὑπὲρ αὐτῶν

Αὐ[ρήλιος]

Ἄνουβᾶς ὁ καὶ Πρω[. . .]ς ἐρωθεῖς. *Αὐρήλιος [.]ον εὐδοκ[ῶ].*

**Ἀσιος ὁ [καὶ . . .]*

[. . .]ς ε[ὑ]δοκῶ τῷ[ε τῷ]δε συσ[τ]ατικῷ αὐ[τῶν δημοσίῳ [.γασ[.]

[.] . . os [. χ]ρημ[ατισμῷ]

.

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

Col. 2. 2. 1. *Ισιδώρᾳ.* 4. 1. *Ἀπολλωνίου Ἀμμωνίου.* 7. 1. *Πετόσιρις.*

8. 1. *Ἔγγεγραμένοις.* 11. 1. *ἄκυρον . . ἐκβόλιμον.* 13. 1. *βεβαία.* 15. 1. *γεγενῆσθαι.*

18. 1. *τέθειμα.* 21. 1. *Οὐαβρικίου.* 24. 1. *Σαραπίωνος Σαραπίωνος (?)*.

26. 1. *ἐνώπιον αὐτῶν.* 27. 1. *ἔφοδίον.* 31. 1. *ἐρωτηθεῖς.* 32. 1. *τῷ* for second *τῷ]δε.*

Col. 1. 2. *ἔκτὸς 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]δικαστῆς*, as there is room for four letters in the lacuna. This however is due to a flaw in the surface of the papyrus; similarly [*Πετ*] does not fill the corresponding space in line 3, nor [*σαμεν αὐτῷ*] 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 (*Observations ad Hist. Aeg. Prov. Rom.* p. 8 ff.) that the judicial authority of the *Juridicus Alexandriæ* extended in certain cases over the whole of Egypt, while the *ἀρχιδικαστῆς* was a purely local official of Alexandria. This view of the functions of the *ἀρχιδικαστῆς* 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 Kusis papyri give sufficient proof. Whether these far-reaching powers in cases of transference of property were a survival or an innovation the data are perhaps as yet insufficient to determine. But unless the *ἀρχιδικαστῆς* here can be identified with the *δικαιοδότης*, the old hypothesis against which Mommsen (*Provinces*, ii. p. 247, note) and Wilcken (*l. c.*) protest, of the connexion between Strabo's *ἀρχιδικαστῆς* and the official of the same name described by Diodorus (i. 75), becomes at least a tenable one.

14. *ῆτοι 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. *κυνηγεστέσθαι:* cf. col. 1. 15 *κυνηγικοῖς 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 ἀναδέδωκέναι, which suits the vestiges better, or ἀναδέδωκε καὶ be read. If the former is adopted, Aurelius Marianus, ὁ ἀποσυνσταθείς, is the principal subject, and αὐτῷ and αὐτοῖς refer to him. Πετεχῶντα must then be understood before ἀναδέδωκέναι, with which πρὸς δημοσίωσιν is closely connected, there being a contrast intended between this δημοσίωσιν at Alexandria and the συνήθης δημοσίωσις which took place ‘ἐνόπιν αὐτοῖς.’ The infinitive ἀναδέδωκέναι depends on προσφωνεῖν εὐδοκεῖ. If ἀναδέδωκε καὶ be read, Petechon is the subject of ἀναδέδωκε, and Marianus of προσφωνεῖ. The phrase πρὸς δημοσίωσιν δημοσιώσας . . . δημοσίωσιν then becomes merely pleonastic.

ἔφοδίον: money for the journey to Alexandria and back.

LXXII. 290 304 A.D. *From the Great Oasis.*
Brit. Mus. Pap. DCCXII. 10 x 5½ in.

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

Αὐρήλιος Σοῦρις Πετεχῶντος μη[τρ]ὸς Τβήκ[ιο]ς
 ἀπὸ κώμης Κύσεως τῆς Ἰβιτᾶν πόλεως
 ὡς (έτῶν) μη οὐλὴ ἐπὶ τοῦ ἀριστ(εροῦ) ποδὸς Αὐρηλίῳ Ψευ-
 τφθο[ῦ]τι Πετενσφώτου μητρὸς Σευρίσριος ἔξωπυλίτῃ
 5 Διοσπόδ[λ(εως)] καταμένοντι ἐν γεκρ(οπόλει ?) Ἀπτύτεως χαίρειν.
 δόμολογῷ ἡριθμῆσθαι παρὰ σοῦ εἰς ιδίαν μου χρείαν ἀργυρίου
 Σεβαστῶν νομίσματος τάλαντα δύο, γῇ(νεται) γ β, ἀπερ σοι ἀπο-
 δώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως.
 εὶ δὲ μὴ ἀποδῶ, ἔξεσται σοι χρήσασθαι κατὰ παντοίας μου
 10 εύπορείας. τὸ γράμμα κύριον, καὶ ἐπερ(ωτηθεὶς) ὠμολ(όγησα).

 ὑπατείας τῶ[ν] δε[σ]ποτῶν ἡμῶν Διοκλητιανοῦ
 πατρὸς Αὐ[γούστων τὸ .] καὶ Γαλερίου Οὐαλερίου Μαξιμιανοῦ
 Αύγο[ύστου τὸ .] τῇ πρὸ ιζ̄ Καλενδῶν
 Μαρτίων. Αὐρ[ήλι]ος Σοῦρις ὁ προκ(είμενος) ἔσχον
 15 τὰ πρ[ο]κ(είμενα) τάλαντα δύο καὶ ἀποδώσω σὺν τόκοις ὡ(s πρόκει-
 ται ?).

Αὐρήλιο[ς] Φιλήμων Ἀγαθοῦ Δαιμ(ονος) ἔγραψα ὑ(πὲρ) αὐτοῦ γράμ-
(ματα)

μὴ εἰδότος.

On the *verso*

π(αρὰ) Ψευτφοῦτος.

2. *τῆς Ἰβιῶν 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. *ἔξωπλίτη*: cf. B. U. 34. col. 2. 21, *et al.* The term perhaps signifies a guard or member of a garrison. For *ἔξωπλον* 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 *παλαιὰ δραχμαὶ* of lxxvii; cf. lxxiv. 9 *ἀργυρίον καιοῦ*.

12. *πατρὸς Αὐγούστων*: 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 *ὡ* followed by a mark of abbreviation.

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

Brit. Mus. Pap. DCCXIII. 8½ × 3¼ in.

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

*Ψευσίρι πρεσβ[υτέ]ρῳ Ἀπόλλωνι
 πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ*

ἐν Κ(υρὶ)ῳ χαίρειν.

πρὸ τῶν ὅλων 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 ὅσιν ὑπὸ τῆς
ἡγεμονίας, καὶ ταῦτην πα-
ραδέδωκα τοῖς καλοῖς καὶ πι-
στοῖς ἐξ αὐτῶν τῶν νεκροτά-
φων εἰς τήρησιν ἔστ’ ἀν ἔλ-
θη ὁ νῦν αὐτῆς Νεῦλος, καὶ
15 ὅταν ἔλθῃ σὺν Θεῷ μαρτυρή-
σι σοι περὶ ὃν αὐτὴν πεποι-
ήκασιν δι . λω[.]ο
[.]κυ . καὶ [.] περὶ ὃν θέλεις ἐνταῦ-
20 θα ἡδέως ποιοῦντι.
ἔρρωσθαι σε εὔχομαι
ἐν *K(υρί)ῳ Θ(ε)ῷ.*

On the verso

*'Απόλλωνι X παρὰ Ψενοσίριο[ς]
πρεσβυτέρῳ X πρεσβυτέρου ἐν *K(υρί)ῳ.**

1. 1. Ψενόσιρις πρεσβύτερος. 3. κώ Pap. 6. θώ Pap.; cf. 22 and 24.

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

9. τὴν πολιτικὴν: for πολιτικὴ in the sense πόρη 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 x 6½ 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 Kusis, for the sale of a camel. The price, 9 talents

of silver in the newly coined money of Diocletian, seems exorbitant, but all prices had become enormous at this period owing to the debased condition of the coinage. Diocletian's edict *de pretiis rerum venalium* was an attempt to remedy this state of affairs.

Αὐρήλιος [“*Hρων*] Κάστορος [σ]τρατιώτης ἵππεὺς προμωτῶν
 σεκούντων ἀπὸ λεγεῶνος β Τραϊανῆς διακιμένης
 ἐν Τεντύρῃ ὑπὸ Μακρόβιου [πρ]αιπόσιτον Αὐρηλίῳ
 Ἀπίᾳ Νωβανοῦ ἔξαπυλέ[τ]η ἀπὸ κώμης Κύσιος
 5 τοῦ Ἰβίτου [ν]ομοῦ χαίρειν.
 ὁμολογῶ πε[π]ρακέναι σοι [ἐν Τε]ντύρῃ κάμηλον
 θήλειαν λευ[κό]χρωμον [ἐν τῷ ἐν]εστῶτι ιη (ἔτει) καὶ ις καὶ η
 τιμῆς τῆς π[ρὸς] ἀλλήλους [συμπ]εφωνημένης ἀργυρίου
 καινοῦ Σεβα[στῶν] νομίσματος τάλαντα ἔννεα,
 10 γ θ, ἀπ[ερ αὐτόθι] ἀπέσχον π[αρὰ σοῦ ἀριθμῷ πλήρη]
 ἐφ' οὐ καὶ συν[εστάθην], καὶ εἶναι [π]ερὶ σὲ τὸν ἀνούμενον
 κράτησιν κυρ[ίαν] καὶ δεσποτεία[ν] ἀναφαίρετον ἀπὸ τοῦ νῦν
 ἐπὶ τὸν ἀεὶ χρόνον], χρώμενον καὶ οἰκονομοῦντα περὶ
 αὐτὴν καθ' ὅν [ἀν] αἰρῆ τρόπον, [κ]αὶ τὸν μετὰ σὲ παραλημψο-
 15 μένους πάντας. β]εβαιώσω σοι [τήν]δε τὴν πρᾶ[σιν πάσῃ]
 βεβαιώσει α[. . .]τῇ τοῦ δι[. . .]μενον[. . .]ις ἐμοῦ
 δύναματος η[. . .]αγι[. . .] α[. . .] παντὶ καιρῷ [ἀν]υπερθέτων.
 ή δὲ πρᾶσις α[ν]τῇ ἀ]πλῆ γραφεῖσ[α]. κυρία ἔσται κ[αὶ]
 βεβαία, καὶ ἐπε[ρωτηθεὶς] ὡμολόγησα.
 20 (ἔτους) ιη (ἔτους) καὶ ιζ' [καὶ η] τῶν κυρίων ἡμῶν Διοκλητι[α]νοῦ
 καὶ Μαξιμιανοῦ Σεβαστῶν καὶ Κ[ωνσταντίου καὶ Μαξιμιανοῦ
 τῶν ἐπιφανε[στάτων] Καισάρων Φαρμοῦθι λ.
 Αὐρήλιος “*Hρων*” Κάστορ[ος δ] προκείμενος
 στρατιώτης πέπρακ[α τὴν] προκειμέ-
 25 νην κάμηλον καὶ ἀπ[έσχ]ον τὴν τιμὴν
 ως πρόκειται.]

1. προμωτῶν: ων corr. from ον. 4. l. ἔξαπυλίτη. κυσιος corr. from κυσις.
 5. ιβίτου Pap. 7. λευ corr. from πυρ. 20. om. second (ἔτους). 24. an
 erased letter between ω and τ of στρατιώτης. 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. Τεντύρη: Τέντυρα is usually a neuter plural. For a similar laxity in the declension of a place-name cf. xlvi, where Κερχεστοῦχα is feminine in line 4 and neuter in line 9.

4. ἐξαπολίτη: 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 Kusis, 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' αοὺς Πια[οῦτ]ο[ς] νεκροτάφη Μωθ[ει-
τῶν π[όλεως] Κι[σια]γ[ῳ] Κασινὸς νεκροτάφου
τοπαρχ[ία]ς Κ[ύσεω]ς χαίρειν. δμολογῶ τετρο-
φευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δου-
λίας. ἔσχον [ἀ]πὸ σοῦ τὰ τροφῖα καὶ τὸν ἡμα-
τισμὸν ἀργυρόν Σεβαστῶν νομίσματος ἐν
ν[ο]ύμο[ι]ς τάλαντα εἴκοσιν, ἀ πλήρωσέν μοι
π[ρ]ὸδ ἀ καλενδῶν Ὁκτωβρίων πλήρης
ἀρχῆ, πάλι[ν] (π)ρὸ δι[.] καλενδῶν Ὁκτωβρίων
10 κατὰ βεβα[ίωσιν]. ι[.] α[.] τ[.]ὰ τροφῖα καὶ
τὸν ἡματι[σμὸ]ν τ[οῦ] τετάρτου μέρους
τῆς δουλί[ας] γησης κα[.] .

a. ἡ ἀσφ[ά]λια [χειρό]γραφος [ἥ]δε ἐφ' ὑπογρα-
φῆς τοῦ ὑπογρ[ά]φοντος κυρία ἔστω καὶ
15 βεβαία ὡς ἔ[ν]υμος ὡς ἐν δημοσίῳ
κατακειμένη, καὶ ἐπερωτηθεὶς ὠμολόγη-
σα.
ὑπατείας τῶν δεσποτῶν ἡμῶν
Διοκλη[τια]νοῦ πατρὸς Ἀγούστων τὸ ι'
20 καὶ Γαλ[ερίου] Οὐαληρίου Μαξιμιανοῦ Ἀγού-
στου τὸ [θ'] πρὸ η ἰδῶν Ἰα[νο]υαρίων.
Ταπ' αὖτος Πιασύτος νεκροτάφη ἡ προ-
κειμένη [Κασ]ιανὸς Κασιανὸς νεκροτάφου
τῷ προκειμένῃ. ἔσχον ἀπὸ σοῦ τὰ τρο-
25 φία καὶ τὸν ἡ[μ]ατισμὸν τοῦ τετάρτου
μέρου[ς τ]ῆς δ[ο]υλίας ἀργυρίου Σεβαστῶν
ἐν νούμοι[ς] τά[λαν]τα κ ώς πρόκειται,
καὶ ἐπερωτηθεῖσα ὠμολόγησα. ἔγραψα
ὑπὲρ αὐτῆς γ[ράμ]ματα μὴ ἰδότος Αύρή-
30 λιος Φιλοσάρ[απι]ς ἀπὸ Μωθειτῶν πόλεως.

2. l. Κασιανῷ Κασιανοῦ. 4 and 26. l. δουλείας. 5, 10 and 24. l. τροφεῖα καὶ
ἰματισμὸν. 7. l. νούμμοις . . . ἐπλήρωσεν. 10. κ οἱ κατὰ corr. from ε. 13. l. ἀσφά-
λεια. 19. l. Αὐγούστων. 20. l. Αὐγούστου. 23. l. Κασιανῷ Κασιανοῦ τῷ προ-
κειμένῳ. 24. τα corr. from α. 27. l. νούμμοις. 29. l. εἰδνίας.

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 τροφεῖα
καὶ τὰ ἔλαια καὶ τὸν ἴματισμὸν καὶ τὰλλα ὅσα καθήκει δίδοσθαι τροφῷ τοῦ τῆς γαλακτο-
τροφίας διετοῦς χρόνου καὶ τιθηνῆσεως μηνῶν ἔξ . . .

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 Kusis, since ‘owing to some evil deity’ they have renounced their wedded life, mutually agree to a formal divorce. The husband declares that he has received back everything that he had given to his wife, and that he will make no further claim either upon her person or effects, ‘but it shall be lawful for her to depart and marry as she will.’ The wife on her side acknowledges the repayment of her dowry and other presents made to her.

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

. σ Σοῦλις νεκροτάφος τοπαρχίας Κύστεως
 Σένψαις θυγατρὸς Ψάϊτος ἐκ μητρὸς Τεοῦς νεκροταφὶς
 ἀπὸ τῆς αὐτῆς χαίρειν. ἐπὶ ἐκ τινὸς πονηροῦ δαίμο-
 νος συνέβη αὐτοὺς ἀποξεύχθαι ἀλλήλων τὴν κοι-
 5 νὴν αὐτῶν συνβίωσιν, ἐντεῦθεν ὁμολογῶ
 δοὺς δὲ προκείμενος Σοῦλ', πεπληρωμένος πάν-
 των τῶν πάραδοθέντων αὐτῇ [π]αρ' [έ]μοῦ οἰωδή-
 ποτε τρόπῳ εἰδῶν, ἀποπέμπεσθαι αὐτὴν καὶ μη-
 κέτι μετ' ελεύσεσθαι μηδὲ περὶ συμβιώ[σ]εως μη-
 τὲ περὶ ἔδηνον, ἀλλ' ἔξεῖναι αὐτῇ ἀποστῆναι καὶ
 γαμηθῆναι ὡς ἀν βουληθῆ. ἡ δὲ προκειμένη Σέν-
 ψαις πεπληρῶσθαι παρ' αὐτοῦ τοῦ προκειμένου
 Σοῦλ' πάντων τῶν ἐπιδοθέντων αὐτῇ εἰς λό-
 γον πρ[οι]κὸς ἄμα [τ]ε ἀλλῶν [. . .]ων σ[. . .].
 10 αὐτῆς σκευῶν καὶ ἀλλῷ οἰωδήποτε τρόπῳ.
 καὶ μὴ μετ' ελεύσεσθαι ἀλλήλους [ἐντεῦ-
 θεν περὶ μηδενὸς ἀπαξαπλῶς ἐγγράφου
 ἀγράφου παντὸς πράγματος τὸ σύνολον,
 διὰ τὸ τελείαν ἀποζυγῆν. ἡ ἀποζυγὴ δέ
 15 διστὴ γραφεῖσα ἐφ' ὑπογραφῆς κυρία
 ἔστω καὶ βεβαία ὡς ἐν δημοσίῳ κατακε-
 μένη, καὶ ἐπερωτηθεὶς ὡμολόγησα.

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

2. l. Σενψάπι θυγατρί. 3. l. ἐπεί. 9. l. μῆτε. 19. l. τελείαν εἶναι τὴν
 ἀποσ. 20. εφ' Pap.; cf. μετ' ἐλευσεσθαι in 9, and lxxviii. 26, &c.

1. The first word is not Αὔρηλιος 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 παλαιά, 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 Σιλβανῷ
 [. χ]αίρειν. ἀπέστιλα ὑμῖν

[διὰ τοῦ ν]εκροτάφου τὸ σῶμα τοῦ
[ἀδελφοῦ] Φιβίωνος, καὶ ἐπλήρωσα
5 [αὐ]τὸν [το]ὺς μισθοὺς τῆς παρακομι-
δῆς τοῦ σώματος ὅντας 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 ἔτοι-
μάσαι. ἔστι δὲ τὰ ἀναλώματα
τιμ(ὴ) φαρμάκου παλ(αιαὶ) (δραχμαὶ) ξ,
τιμ(ὴ) οἴνου τῇ πρώτῃ
ἡμέρᾳ χό(ες) β παλ(αιαὶ) (δραχμαὶ) λβ,
20 [ὑπ(ἐρ)] δαπάνης ἐν ψω-
μίοις καὶ προσφαγίοις (δραχμαὶ) ις,
[τ]ῷ νεκροτάφῳ εἰς τὸ ὅρος
με[τ]ὰ τὸν γεγραμμένον
μισθόν, χο(ῦν) ἔνα (δραχμαὶ) κ,
25 ἐλαίου χό(ες) β (δραχμαὶ) ιβ,
κρ[ι]θῆς (ἀρτάβη) α (δραχμαὶ) κ,
τιμ(ὴ) σινδόνος (δραχμαὶ) κ,
καὶ μισθοῦ ὡς πρόκ(ειται) (δραχμαὶ) τμ,
/ ἐπὶ τοῦ λ[όγο]υ τῆς
30 ὅλης δα[πά]νης παλαιοῦ
νομίσματος δραχμαὶ¹
πεντακόσιαι εἴκοσι,
γί(νεται) Σ φκ.
[π]ᾶν οὖν ποιήσετε ὑπηρετῆσαι τὸν
35 μέλλοντα ἐνεγκ[εῖ]ν τὸ σῶμα

ἐν ψωμίοις καὶ [οἰ]ναρίῳ καὶ ἐλαίῳ
καὶ δύσα δυνατὸν οὐ[μῖ]ν ἔστιν ἵνα μαρ-
τυρήσῃ μοι. μη[δ]ὲν δὲ δωλῆτε

At right angles along the left edge of the papyrus

]ων μένων ἐν ἀργυρίῳ διὰ τὸ ἐμὲ μ εν . [
40]εδ π . . . καὶ . . . τα Παχὼν κῃ
]πι νμᾶς ε[.] ἐρρῶσθαι οὐμᾶς εὔχομαι.

On the verso

Σαρ]απή[ωνι] καὶ
Σιλβανῷ ἀδελφοῖς ~~Μέλας~~ Χι().

Φιβίωνος

24. l. χο(ῦ) εἰς. 37. οσα corr. 38. l. δηλῶτε.

1. Μέλας: cf. line 42.

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

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

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

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

Pap. DCCXVIII. 10 x 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.

Σατρίφ Ἀρριανῷ τῷ δι[καιο]τάτῳ ἡγεμόνι παρὰ
 Σύρου Πετεχῶντος νεω[τέρου] ἔξωπυλίτου ἀπὸ τοπαρχί-
 ας Κύσεως τῆς Ἰβιτῶν π[όλεως]. εἰσαγόμην ἐμαυτῷ γυ-
 ναῖκα [δ]ιμόφυλον Τσεκ[. . ἐλ]ευθέραν ἔξ ἐλευθέρων
 5 γονέων, ἔξ ἦς καὶ πεπαι[δοποίη]μαι. ἐπεὶ οὖν Τάβης θυγά-
 τηρ Ἀμμωίας ἔξωπυλ[ίτου καὶ .]. ιἱ Λαλωὶ δὲ ταύτης ἀνὴρ
 ἄμα Ψευήσει καὶ Στρά[των νιοῖς] αὐτῶν ἔργον ἀνάξι-
 ον τῆ[ς] ἅπασι πρυτανε[ῦσι] παιδείας ἕδιον δὲ τῆς ἀπο-
 νοία[ς α]ὐτῶν ἐνεαν[ίευσαν, καὶ τ]ὸν προκειμένους σύμ-
 10 βιόν [τ]ε καὶ παῖδας ε[. . . . ε]ις τ]ὴν ἑαυτῶν ἑσ[τ]ίαν
 καθ'εἰρξαν, δούλιον γένος? ἐλευθέροις προσάπτον-
 τες, ὃν ἅπαν μὲν [πέφυκεν ἐλ]εύθερον ἐλεύθεροι
 δὲ νῦν περίεισι συγγε[νεῖς ἀ]δελφοί, ἐμὲ δὲ δὲ ὅτι ἀντ'ει-
 πον συλλάβονται, ἀ[ναξία]ις πληγαῖς ἥκισαντο,
 15 ἀναγκαίως περὶ πο[λλοῦ] τὴν ὁρμὴν ποιούμενος
 πρὸς τὸν σὸν μεγαλεῖ[ον, ἡγε]μῶν δέσποτα, τάδε μαρ-
 τύρομαι, διαπεμφθήσ[εσθαι] τῷ σῷ μεγαλείῳ διὰ τοῦ
 . . . [.]. νιος τοῦ καὶ ἐπὶ[τυχόντ]ος τοῦ βοηθοῦ αὐτοῦ
 ἐμ[οὶ ν]π' αὐτῶν αἰκιζο[μένῳ] καὶ τυπτομένῳ, καὶ ἀξιῶ
 20 [.]πι προειρημένον[ους μ]ου παῖδας τῆς παρανό-
 [μον φυλα]κῆς ἀνεθῆνα[ι, τοὺς] δὲ ἀντιδίκους ἐφ' ίκανοῖς
 [.]ατίζοντας δύναμαι πρὸς
 [.] αὐτοὺς θλειβομένους
 [.]ν 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[. . . . ν] παράνομον ἄνδρα
 [.]ον. εὐτύχει.
 [(Ἐτους) τε] καὶ (ἔτους) γ' καὶ [(ἔτους) β τ]ῶν κυρίων ἡμῶν
 30 [Μαξιμι]ανοῦ καὶ Σεού[ήρου Σ]εβαστῶν καὶ

[Μαξιμοῦ καὶ Κωνσταντίου τῶν
[ἐπιφαν]εστάτων Και[σάρων] Φαμενώθ.
[Σύρος] Πετεχῶν[τος ν]εωτέρου ἐξωπυ-
[λίτης δ] προκείμ[ενος ἐ]πιδέδωκα. ἔγραψα
35 [ὑπὲρ] αὐτοῦ γράμματα μὴ εἰδότος Αὐρήλιος
[. . . .]ειος δ καὶ ε.

3. *iθετων* Pap. 16. 1. τὸ . . . ἡγεμόν. 26. καὶ Pap.; cf. 11. καθ' ειρξαν,
13. αντ' ειπον.

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. liii. 11), and disgraced the whole order of πρυτανεῖς. For πρυτανεύς cf. B. U. 8. col. 2. 3, 5; Corp. Pap. Rain. i. 20. 2.

10. Perhaps εἰθές.

16. ἡγεμόν: a participle would perhaps be more suitable, but δρμάν is hardly possible with δρμῆν in the previous line. ἡμάν would be weak, and η would scarcely fill the lacuna.

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

Col. 1.

[Οὐαλερίῳ καὶ ταλογιστῇ Ἀρσι(νοίτου)]
 [παρὰ Αὐρηλίον] Σαραπίωνος Σουχάμμωνος μη(τρὸς) Ἀντωνία[ς]
 [ἀπὸ ἀμφόδου] Εἰερᾶς Πύλης Ὁρθούφου οἰκοῦντος
 [ἐν οἰκίᾳ Ε[ν]στοχίου. ὁμολογῶ ὁμνὺς τὴν τῶν
 5 [δεσ]ποτῶν ἡμῶν Αὐτοκρατόρων Σεβαστῶν τύχην
 [ἔ]κουσίως καὶ αὐθερέτος ἐγγυᾶσθαι Αὐρήλιον Ἀνουβᾶ
 . . . [.]ς [ἀπὸ ἀμφόδου] Μωήρεως μωνῆς
 [καὶ ἐμ]φανίας, ὧν καὶ παραστήσω ὁπόταν ἐπιζη-
 [τῆται. εἰ δὲ μὴ παριστῶ, ἐ[γὼ] ὁ αὐτὸς ὑπεύθυνος
 10 [ἔσομαι] τοῖς πρὸς αὐτὸν [ξη]τουμένοις, καὶ ἐπερ(ωτηθεὶς)
 [ώμολόγησα]. 2nd hand. Αὐρήλιος Σαρ[απί]ων ἐνεγυησάμ[η]ν.
 [.]θ[. . .]ατιων ἔγρ[αψα] ὑπὲρ αὐτοῦ γρ(άμματα) μὴ [εἰδότος].]

Col. 2.

3rd hand.

Οὐαλερίῳ καταλογιστῇ Ἀρσι(νοίτου)
 παρὰ Αὐρηλίου Κιπαγαμού
 νιον μη(τρὸς) Ἰσιδώρα[ς] ἀπὸ [ἀμ]φ[ό]δο[ν]
 Χηνοβοσκίων . . . [.]νατοκ . . .
 5 Αμειλαρίου. ὁμ[ολο]γῶ ὁμνὺς
 τὴν τῶν δεσποτῶν ἡμῶν
 Αὐτοκρατόρων Σεβαστῶν τύχην
 ἔκουσίως καὶ αὐθερέτως ἐγγυᾶσθαι
 Αὐρηλί[αν] Α[. . .]εαν γενο[μ]ένην
 10 γυναι[κα]

Col. 1. 3. l. Ιερᾶς. 6. l. αὐθαιρέτως, so in col. 2. 8. 7. l. μονῆς . . . ὅν.

3. Ὁρθούφου: it is not clear on what this name depends; if on Σουχάμμων 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, lxxxi, and lxxxi (*a*) are acknowledgements given to Senouthes, the first two by Aurelius Victor and Aurelius Kollouthus, the third by Aurelius Apion, chief pilot of the galley, and state that he had provided the wages of a substitute during three successive induction-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 Φλανίων
Οὐνκεντῖ[ο]ν καὶ Φραισιοτᾶ τῶν
λαμπροτάτων Μεσορὴ κα.
Αὐρήλιοι Βίκτωρ Σευήρους καὶ Κόλλουθος
5 Μεσουήριος, ἀμ[φ]ότεροι ἀπὸ Ἀντινόου
πόλεως τῆς λαμπροτάτης κεφαλαιωτά-
του ἡγεμονικοῦ πολυκάπου τοῦ
ὑπὸ Ἀπ[έ]ιωνα ἀρχικυβερνήτην
Αὐρήλιψ Σινού[θ]η Βίκτορος ἀπὸ Ἐρμοῦ
10 πόλεως καταμένοντι ἐν Πανὸς πόλ(ει)
ἐρέτῃ τοῦ αὐτοῦ πολυκάπου χαίρειν.
δέδωκας κατὰ τὴν συνήθειαν τοῦ σοῦ
πατρὸς τοὺς συμπ[έ]φωνημέν[ο]υς μισθοὺς
ὑπὲρ ἴδιας σου κεφαλῆς κανόνος τῆς*

15 πεντεκαιδεκάτης ἵνδικτίονος χωροῦντας
 εἰς ναυστιλείαν τοῦ πολυκάπου τῷ τὴν
 ἀντὶ σοῦ χώραν ἀποπληροῦντι, καὶ διὰ
 τοῦτο ταύτην τὴν ἀποχὴν ἔξεδόμεθά σοι
 εἰς ἀσφάλειαν κυρίαν καὶ βεβαίαν καὶ ἐπερ(ωτηθέντες)
 20 ὁμολογήσαμεν). Αὐρήλιος Βίκτωρ Σευήρου
 ἔξεδωκα τὴν ἀποχὴν ὡς πρόκ(ειται).
 Αὐρήλιος Κόλλουθος Μεσούήρις ὁ προκείμενος
 ἔξεδωκα τὴν ἀποχὴν ὡς πρόκ(ειται).

On the verso

ἀποχὴ Κολλούθου καὶ Οὐίκτορος κεφαλαιωτάτου πολυκάπου ἡγε-
 μονικοῦ.

16. l. ναυτιλίαν. 22. β erased after αυρήλιος. l. Μεσούήριος.

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

LXXXI. 403 A.D. *From Hermopolis. Brit. Mus. Pap.*
 DCCXX. 10 x 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 Όνωρίου τῶν αἰώνιων Αὐγούστων
 Παῦνι α.

Αὐρήλιοι Βίκτωρ Σευήρου καὶ Κόλλουθος
 5 Μεσούήριος ἀμφότεροι ἦ[π]ὸ Αντινόου
 πόλεως τῆς λαμπροτάτης κεφαλαιοτάτου
 ἡγεμονικοῦ πολυκάπου τοῦ ὑπὸ^{την}
 Ἀπίωνα ἄρ[χι]κυβερνήτην Αὐρηλίω
 Σεινούθη [Βίκ]τορος ἀπὸ Ἐρμοῦ πόλεως
 10 καταμένο[ντι] ἐν Πανὸ[ς] πόλει ἐρέτη τοῦ
 αὐτοῦ πολυκ[ώ]που χαίρ[ει]ν. δέδωκας

κατὰ τὴν συ[ν]ήθειαν το[ῦ σ]οῦ πατρὸς
 [τ]οὺς συμπ[εφ]ωνη[μέν]ους μι[σ]θοὺς
 ὑπὲρ ἴδ[ι]ας σου [κεφαλῆς κανόν]ος τῆς παρελθού-
 15 σης π[ρώτης] ἵνδι[κτίονος] χωρ[ο]ῦντας
 εἰς να[υστιλε]ῖαν τ[οῦ αὐτοῦ] πωλ[υ]κάπον
 τῷ τὴ[ν ἀντὶ] σοῦ χ[ώραν ἀπ]οπληροῦντι,
 καὶ διὰ τ[οῦτο τ]αύτην τ[ὴν ἀπ]οχὴν ἐξεδό[μ]εθά
 σοι ε[ἰς ἀσφ]άλειαν [κυρί]αν καὶ βεβαία[ν],
 20 καὶ ἐπ[ερ]ωτηθέντες ὁ μολογήσαμεν. [Αὐρή]λιος Βίκτωρ [Σενήρ-
 ου ἐ[ξέδωκ]α τὴ[ν ἀπ]οχὴν ὡς πρ[όκ]ειται].
 Αὐρήλιος Κόλλουθος Με]σουήρις ὁ π[ρ]οκείμενος ἐξ[έδω-
 [κα τὴν ἀποχὴν ὡς πρόκειται].

On the *verso*

ἀποχὴ Κολλούθου καὶ Ούκτορος κεφαλαιωτ(άτ)ου πολυκάπου ἡ[γε-
 μονικοῦ].

16. I. ναυτιλίαν : . . πολυκάπου. 22. I. Μεσουήριος.

I. The consuls for 403 were Theodosius II and Rumoridus: see lxxxii (*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, *Hermetes*, XIX. 284), perhaps after Epeiph 20, if Par. Pap. 20 is not dated according to the ordinary Byzantine indiction (Wilcken, *I. c.*, p. 297). *I. c.* of this volume, dated Mesore 2, when a new indiction had not yet begun, is probably an instance of the ordinary Byzantine indiction, but this is later than the Arab conquest. It is very doubtful whether the wide divergences in the commencements of indictions can be explained by the generally received theory that they depended on the rise of the Nile, in spite of the Vienna fragment (Wessely, *Mitth. aus der Samml. Pap. Erz. Rain.* I. 27), in which Νεῖλον ἵνδικτίονος 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, *Mitth.* I. 12 ff., and Lane, *Modern Egyptians*, II. 283), but being calculated on the solar calendar it has with a variation of one or two days always been held on a fixed date, while the beginning of the indiction-year apparently varied to the extent of five weeks or more. Nor are the occasional early commencements of indictions easy to reconcile with the supposition that they coincided with the dates of the actual rise in Egypt. But the indiction question abounds in difficulties, cf. note on lxxxvi. 5.

LXXXI (a). 403 A.D. *From Hermopolis. Brit. Mus. Pap.*
DCXXI. 11 x 6½ in.

Receipt given to Aurelius Senouthes by Apion, the chief pilot, for the payment of the wages of a substitute during the current second induction, 403-4; compare the preceding documents.

*Aύρήλιος Ἀπίων Παησίου ἀπὸ Ἀντινόου
πόλεως κυ[βε]ρνήτης πλοίου πολυκάπον ἔξ-
υπηρετοῦ[τ]ος τῇ τάξῃ ἡγεμονίας Θηβαΐδος
Αύρηλιος Σεννούθης Βίκτορος ἀπὸ Ἐρμοῦ πόλεως*
5 *ἔρετη ἐπὶ τοῦ [πλοίου πολ(υκάπον) χαίρειν. ἔσχον παρὰ σοῦ
καὶ πεπλήρωμαὶ τῶν μισθῶν τῶν κατὰ συν-
ήθειαν δι[δο]μένων εἰς τὸ αὐτὸν πολύκαπον
ὑπὲρ τῆς παρούσης δευτέρας ἵνδικτίονος,
καὶ οὐδένα λ[όγ]ον ἔχω πρὸς σὲ περὶ τούτου,*
10 *καὶ ἔξέδωκά σοι ταύτην τὴν ἀποχὴν πρὸς
ἀσφάλειαν ἐφ' ὑπογραφῆς μου, καὶ ἐπερω-
τηθεὶς ὡμολόγησα.*
*ὑπατείας τοῦ δεσπότου ἡμῶν Θεοδοσίου
το[ῦ γ]ενν[αιο]τάτου καὶ Ρωμορρότου τ[οῦ] μεγαλ-*
15 *οπρεπεστάτου Φαῶφι κθ.*

2nd hand.

*Αύρηλιος Ἀπίων Παησίου [δὲ προ]κείμενος
ἔξέδωκά σοι ἀποχὴν [ταύτ]ην φέ
πρόκ(ειται).*

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 induction (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 lxxxi (*a*) Senouthes is found paying for a substitute.

Κυρίω μου [ἀδ]ελφῷ Βίκτωρι καὶ Μαξίμῳ καὶ
 Βίκτωρι ἑτέρῳ καὶ Θεωνῷ Βίκτωρ Κολλούθου
 κεφαλαιοτάτου ἡγεμονικοῦ πολυκώπου
 [τ]οῦ ὑπὸ Ἀπιώνιος ἀρχικυβερνήτου χαιρεῖν.
 5 οὐ καλῶς ἐποιήσατε οὕτε ἀκίνδυνον ὑμῖν ἦν
 κατασχόντες τὸν ἡμέτερον ἐρέτην Σεννούθην
 ἐκ πατρὸς Β[ι]κτορος Ἐρμοπολεύτην λειτουργίας
 ἔνεκα οὐ προσηκούσης αὐτῷ. τοῦ γὰρ πατρὸς αὐτοῦ

λειτουργοῦντος ἐκ πολλοῦ χρόνου εἰς τὸ αὐτὸν
 10 πολύκωπον καὶ μισθοὺς χορηγοῦντος ὑπὲρ ἴδιας
 κεφαλῆς καὶ συντελοῦντος ἡμῖν ἐκ πατρώας αὐτοῦ
 διαδοχῆς, ὑπάρχει ἡμῖν ἐρέτην τοῦ αὐτοῦ πολυκώπου
 ὁ κατασχεθεὶς παρ' ὑμῶν. ὅθεν εἰδότες τὸ γεγονός
 15 ἀποπον, σπουδάσατε τοῦτον ἀπολῦσαι καὶ φυλάττειν
 τὴν τηλικούτην ἀρχοντικὴν ὑπηρεσίαν, εἴ γε βούλεσθε
 ἔχθραν μεγάλην περιγράψαι. εἰ δὲ οὖν ἐπιμένητε
 τὴν αὐτὴν ἐπηρίᾳ, μεταγνῶναι ἔχετε ὥστε καὶ
 ἀγανακτήσεως δικαστικῆς πειραθῆναι, οὐδὲν δὲ
 ἡττον καὶ ζημίας ὑφίστασθαι. βούλεσθε οὖν τὸν
 20 κατασχεθέντα πάσης ἐπηρίας ἀπαλλάξαι, εἰδότες
 τὴν ἀκαλούθιαν πεισθέντων γὰρ ὑμῶν τούτοις
 ἡμῶν τοῖς γράμμασιν, νομίζομεν ὅτι δυνάμεθα
 [.]οι χρησιμεύειν ὑμῖν ἐν τῇ τάξει εἰς ὃ ἐὰν
 25 [βούλη]θῆτε ἐπὶ τόπων. ἐρρώσθαι ὑμᾶς
 εὔχομαι πολλοῖς
 χρόνοις.
 ἐρρώσθαι ὑμᾶς
 εὔχομαι πολλοῖς
 χρόνοις.

On the verso

30 ἀπόδ(os) Βίκτορι καὶ Μαξίμῳ καὶ Βίκτορι ἐτέρῳ καὶ Θεωνῷ

 καὶ Βίκτορος καὶ Κολλούθου κεφαλαιωτ(άτων).

4. l. Ἀπίωνος. 6. ερετην corr. from αιρετην; so in 12. 12. l. ἐρέτης.
 15. l. τηλικαύτῃ. 16. γαρ is erased between ει and δε. 17. l. ἐπηρείᾳ, so in 20.
 21. l. ἀκολούθιαν.

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

23. τάξει: cf. lxxxii (a) 3 τῇ τάξει ἡγεμονίας Θηβαΐδος. 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.

+ Λόγος κα]ρπ(ῶν) ιγ· ἐπὶ κώμης Ταλὶ τοὺς ἔκεῖσε [καρπ(ούς)],
 (καὶ) ἐν ἐποικίῳ Ἐλευσῖνας τοὺς ἔκεῖσε καρπ(ούς). λόγος ἐνοικίων.
 ἐπ' ἀμφόδου Ἀλυπίου ἐν παλαιῇ οἰκίᾳ τὰ ἔκεῖσε ἐνοίκια,
 (καὶ) ἐν ἐποικίου Βέβρυχος ἐν τῇ μεγάλῃ οἰκίᾳ τὰ ἔκεῖσε
 5 ἐνοίκια σὺν τῆς ἔκεῖσε ἐπαύλεως, (καὶ) ἐν Πτολαιμαίδος
 "Ορμοῦ ἄρουρε δεκάπεντε, ιε : τοὺς αὐτῶν καρπ(ούς)
 (καὶ) οἰκίας τὰ ἔκεῖσε ἐνοίκια, (καὶ) διὰ κληρονομίας
 Ἀκάου στρατιώτου Παθ(): πολίτου).

2, 4, 5. &c. § Pap. 1. Ἐλευσῖνος. 5. 1. τῇ . . . ἐπαύλει, and Πτολαιμαίδος.
 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 $\kappa\omega\mu\eta\varsigma$ a small v followed by a χ seems to have been written.

τι: sc. ἴνδικτίονος?

Ταλὶ: 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 ἔκεῖσε: the construction is irregular; a nominative, $\ddot{\alpha}\rho\omega\rho\epsilon$, 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). 7½ × 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.

+ Τὶς τὸν εἶδον	δράκοντα
πατέραν φωνεύσας καὶ	μενοῖς ἐπὶ τὸ δέ-
τὸν νόμους φοβη-	δρον | καὶ δηνά-
θεῖς ἔφυγεν εἰς ἑρη-	15 μεν[ο]ῖς ἀνελθεῖν
5 μίαν : καὶ διὰ τῶν δ-	. . . . . δράκοντα
ρέων παρερχόμενος	. . . . . ατ . [.] θε
ἔδιόκαιτο ὅπδ λέ-	κ[. . . .] οὐ . ο[ὐ λ-
ωντος : καὶ διώκο-	ανθάνι θεύν.
μενος ὅπδ τοῦ λέ-	20 ἀεὶ τὸν θείον τὸν
10 ω[ντος] ἄγηλθεν εἰς	κακοὺς πρὸς τὴ-
πεν . [.] ηγρων	ν δέκην. +

1. l. ἕδιον. 2. l. πατέρα φωνεύσας. 7. l. ἔδιώκετο. The o of νπο is written above the π. 7, 8. l. λέοντος. κ of διώκομενος corr. from τ. 9. l. λέοντος. 13. l. δένδρον. 14. l. δυνάμενος. οὐ seems to have been omitted after καὶ. 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 ἀεὶ 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. 2½ × 4½ in.

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

+ Μετὰ τὴν ὑπατίαν Φλ(αυνίου) Βελισαρίου τοῦ λ[αμπρ(οτάτου)]
Παννι κξ τέλει τῆς ιδ ἵνδ(ικτίονος) ἐν Ἀρ(σινόῃ).

2nd hand.

Αύρηλια Μαν'νοῦς θυγάτηρ Ποῦσι χωρὶς κινρίου

ἀνδρὸς χρηματίζουσα [ἀπὸ] τῆς Ἀρσινοει[τῶν]

5 πόλεως ἀπὸ ἀμφόδ[ον]

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 Kol-luthus, 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.

- + 'Εν δύναμι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ
 Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, +
 βασιλείας τοῦ θειοτάτου ἡμῶν δεσπότου
 Φλανίου Μαυρικίου Τιβερίου τοῦ αἰωνίου Αὐγούστου
 5 καὶ Αὐτοκράτορος ἔτους τεσσαρεσκαιδεκάτου
 Χοίακ ἐννεακαιδεκάτη πεντεκαιδεκάτης ἵνδικτίονος).
- + κύρῳ τῷ θεοφειλεστάτῳ πρεσβυτέρῳ
 καὶ αὐθέντῃ στιπουργῷ νιῷ τοῦ τῆς
 μακαρίας μνήμης Βίκτορος ἀπὸ τῆς
 10 'Ερμουπολιτῶν + Αὐρήλιος Φοιβάμμων
 νιὸς Ἰωάννου ἐκ μητρὸς Τρωβλακοτῆ
 γεωργὸς ἀπὸ ἐποικείου Τουνκήρκεως
 τοῦ 'Ερμουπολίτου νομοῦ μετὰ ἐγγυετοῦ τοῦ καὶ
 15 ἐγγεομένου καὶ ἀποδεχομένου με εἰς τὴν
 ἀπόδοσιν τοῦ ἔξῆς δηλοθησομένου
 χρέους ἴδιου αὐτοῦ κινδύνῳ καὶ πόρῳ
 τῆς αὐτοῦ παντοίας ὑποστάσεως
 Σενουθίου τοῦ εὐλαβεστάτου πρεσβυτέρου
 20 καὶ γεωργοῦ νιοῦ Ἀρὼν ἐκ μητρὸς Δευρέτ,
 καὶ αὐτοῦ γεωργοῦ [ἀπὸ τοῦ α]ὐτοῦ ἐποι[κίου]

On the *verso*

+ χρέος στόν (ἀρταβῶν) 5" (τετάρτου) κ() γενόμενον εἰς
Φοιβ[ά]μονα

7. l. θεοφίλεστάτῳ. 12. l. ἐποικίου. 13. l. ἔγγυητοῦ. 14. l. ἔγγυομένου.
15. l. δηλωθησομένου. 16. l. ὥδιο. 21. ο 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, *Receuil de Travaux*, &c., VI. 65), dated in various years of Phocas' reign. In most of these there is a discrepancy of two years between the year of the emperor and the indiction. In B. U. 312, 4, there is a discrepancy of one year between the year of the Diocletian era and the indiction; cf. cv and cvi of this volume, where there is a similar inconsistency with the year of the Hegira. Difficulties in the numbers of the indictions found in the Codex Theodosianus had long ago led Gothofredus to postulate for Africa a series of cycles not beginning, as those in the rest of the Empire, from 312 A.D. (cf. Cod. Theod. *De indulg.* XI. 28 lex 8, XI. 17 lex 3, and Biener ap. Ideler, *Handbuch der Chron.* II. 354). The Vienna papyrus which perhaps mentions two kinds of indictions, one of them being called Νεῖλον ἴνδικτον (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. lxxxvi), to work at their trade for a certain term on his behalf. For each sum of 1 solidus less 6 carats they severally undertake to dye 225 δεσμίτια, 'bundles' of raw material, finding their own implements and staying, so long as the work was going on, at the factory of Kolluthus. Their wages were to be paid once a week at the rate of two 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.

- + 'Εν ὀνόματι τοῦ κυρίου [κ]αὶ δεσπότου Ἰησοῦ
 Χριστοῦ τοῦ θεοῦ καὶ σω[τ]ῆρος ἡμῶν,
 βασιλείας τοῦ θειοτάτου [ἡ]μῶν δεσπότου
 Φλαυνίου Μαυρικίου Τιβερίου τοῦ αἰώνιου Αὐγούστου
 5 Αὐτοκράτορος ἔτους εἰκοστοῦ Παχὼν εἰκὰς ὄγδοη
 ἀρχ(ῆ) ἕκτης ἵνδικτίονος, ἐν Ἐρμοῦ πόλει τῆς Θηβαΐδος. +
 Αὔρηλιοι Ἰωάννης υἱὸς Φοιβάμμονος ἐκ
 μητρὸς Στεφαν[ῷ]τος καὶ Μηνᾶ καὶ Ψᾶ
 οἱ ἐμοὶ υἱὸι κογχισταὶ ἀπὸ τῆς Ἐρμουπολιτῶν
 10 + κύρῳ τῷ θεοφιλεστάτῳ πρεσβυτέρῳ καὶ αὐθέντῃ
 στιππουργῷ υἱῷ Βίκτο[ρ]ος ἀπὸ τῆς αὐτῆς
 πόλεως χαίρειν. ὅμολογοῦμεν ἀδιαιρέτως
 ἐσχηκέναι καὶ δεδέχθαι παρ' αὐτῆς λόγῳ
 προχρείας τῆς ἡμῶν κογχιστικῆς
 15 τέχνης χρυσοῦ νομισμάτ[ια π]έντε παρὰ
 κεράτια ἐξ ἔκαστον ρυγῷ Ἐρμοῦ πόλεως,
 γί(νεται) χρ ὑ ε π κερ λ, ἐφ' ὁ ἡμᾶς παραμεῖναι
 σοι καὶ προσεδρεῦσαι τῷ σ[ο]ῦ ἐργαστηρίῳ
 καὶ ἐργάσασθαι σοι εἰς τὴν ἡμῶν κογχιστικὴν
 20 τέχνην ἐπὶ τοῦ ἐργού τῆς παρούσης ἕκτης ἵνδικτίονος)
 ἀπὸ κατάρξεως τῆς τέχνης μέχρι καταλύσεως
 αὐτῆς, καὶ κογχίσαι σοι ἀπὸ δεσμιτίων διακοσίων
 εἴκοσι πέντε ὑπὲρ ἔκαστον νομισμάτιον
 ἐνὸς παρὰ κεράτια ἐξ, ἡμῶν μέντοι γε
 25 παρεξομένων τὰ τούτων ἐργ. [.]τια χωρὶς τινὸς
 ὑπερθέσεως καὶ ἀντιλογίας καὶ κρί[σ]εως καὶ δίκης,
 καὶ μὴ δύνασθαι ἡμᾶς ἀποστῆναι τοῦ ἐργαζομένου
 σοι ἄχρι καταλύσεως τῆς σῆς τέχνης' εἰ δὲ τοῦτο
 ποιήσομεν παρέξομεν λόγῳ καταδίκης
 30 τοῦ νομίσματος ἐνὸς παρὰ κεράτια ἐξ κεράτια
 ἐξ πρὸς τῇ ἀποδόσει τῆς αὐτῆς προχρείας,

- λαμβάνοντες μέντοι γε παρὰ σοῦ ἡμέραν μίαν
 καθ' ἐβδομάδα ἀπὸ φόλλεων δύο ἔκαστου
 δεσμιτίου, κινδύνῳ ἡμῶν καὶ πόρῳ τῆς
 35 ἡμῶν παντοίας ὑποστάσεως. τὸ παρὸν γραμματεῖον
 κύριον καὶ βέβαιον καὶ ἐπερωτηθέντες ὠμολογήσαμεν).
- 2nd hand.
- + *Aὐρήλιοι Ἰωάννης Φοιβάμμονος καὶ Μηνᾶ*
καὶ Ψᾶ οἱ ἐμοὶ νιὸι οἱ προκ(είμενοι) ἐθέμεθα τοῦτο
τὸ γραμματεῖον ὡς πρόκ(ειται). + Aὐρ(ήλιος) Ἰωάννης Θεοδώρου
 40 *ἀπὸ Ἑρμοῦ (πόλεως) ἀξ(ιωθεὶς) ἔγραψα ὑπὲρ αὐτῶν γράμμ(ατα)*
μὴ εἰδότων.
- 3rd hand.
- + *Κόλλουθος Βίκτορος σὺν θεῷ*
[. ως πρόκ(ειται ?)]
- On the verso
- + *χ() π[ρ]οχρ(είας) σ ὑδ(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 πόλεως).
1. ιησου Pap. 7. Ἰωάννης Pap.; so in 37 and 39. 32. 1. ἡμέρα μιᾶ.
5. Παχῶν εἰκὰς ὀγδόν ἀρχ(ῆ): cf. note on lxxxii. 14.
13. αὐτῆς: equivalent to *σὺν*, 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. $5 \times 3\frac{1}{2}$ 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.

- + *'Εν ὄνόματι τοῦ κυρίου καὶ*
δεσπότου) Ἰησοῦ Χριστοῦ τοῦ Θεοῦ καὶ

σωτῆρ(ος) ἡμῶν, βασιλείας τοῦ
ἡμῶν δεσπότον Φλ(αουίου) Μαυρικίου
5 Τιβερίου τοῦ αἰωνίου Αὐγούστου
ἔτους καὶ Χοίακ κδ 5 ἵν(δικτίονος) ἐν Ἀρ(σινόῃ).
Αὐρήλιος Ἰωάννης νιὸς
Παύλου ἀπὸ κώμης Φιλοξένου
τοῦ Ἀρσινοῖτου νομοῦ τῷ αἰδε-
10 σίμῳ Ἰωάννη τῷ πραγμα(τικῷ)
πιστικῷ ἀποθήκης ἀγίου
Σεργίου ἐμπόρου μένοντι ἐν
ἐνταῦθα τῷ Ἀρσινοῖτη χ(αίρειν).
ὁμολογῶ ἐσχηκέναι ὁμοῦ
15 καὶ νῦν παρὰ σου διὰ χειρὸς
[.]κον[.]

.

On the verso

χρ(έος) Ἰωάννου νιοῦ Παύλου κ[

7. Ἰωάννης Pap.; so in 10.

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

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

Bodl. MS. Gr. class. c. 32 (P). $3\frac{3}{4} \times 11\frac{3}{4}$ in.

Autograph acknowledgement made by Flavius Psenoerius, 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 μον καὶ εὐδοκίμῳ ἀδελφῷ Ἰωάννῃ Ἀκινδύνου αἰδεσίμῳ
νοταρίῳ ἀπὸ τῆς Ἀπολλωνιοπολιτῶν:

π(αρὰ) Φλ(αονίου) Ψευσοηρίου Ἀνουβίωνος στρ(ατηλάτου) ἀπὸ τῆς αὐτῆς πόλ(εως). ὅμολογῶ ὀφεῖλειν καὶ χρεωστεῖν τῇ σῇ ἀδελφότητι
 ἀποκρότως ὑπὲρ ἀνακομιδῆς τοῦ προτέρου μου γραμματίου
 χρυσοῦ νομισμάτιον ἐν παρὰ κεράτια δύο τῷ σῷ
 σταθμῷ, γί(νεται) χρ ὑ α π κερ β: καὶ τοῦτο ἔτοίμως ἔχω
 σὺν θεῷ παρασχεῖν τῇ σῇ ἀδελφότητι ὅπόταν βουληθείη
 5 μετὰ τῶν νομίμων ἔκατοστιαίων τόκων ἄχρι ἀποδόσεως καὶ
 συμπληρώσεως τοῦ αὐτοῦ ἐνδὸς νομισμάτιον,
 καὶ εἰς ἀσφάλειαν τῆς σῆς ἀδελφ(ότητος) πεποίημαι αὐτῇ τοῦτο
 τὸ ἀσφαλὲς καὶ ἔστιν μου ὀλόγραφον χειρὶ ἐμῇ. ἀπέλυσα
 ὡς πρόκ(ειται). Φλ(αούιος) Ψευσοήρις στρ(ατηλάτης) ὁ προγε-
 γραμμ(ένος), στοιχεῖ μοι τὸ ἀσφαλὲς τοῦ προγεγραμμ(ένου)
 ἐνδὸς νομισμάτιον
 παρὰ κεράτια δύο, καὶ τοῦτο ἀποδώσω μετὰ τῆς παραμυθείας ὡς
 πρόκ(ειται). ἐγράφ(η) Ἐπεὶφ: ἔε: τετάρτης ἵνδικ(τίονος).+

On the *verso*

+ ἀσφαλ(ἐς) Ψευσοηρίου Ἀνουβίωνος στρ(ατηλάτου) χρ(υσοῦ) νο(μισ-
 ματίου) α π(αρὰ) κερ(άτια) β.

1. ἰωανη Pap. : so Pap.; cf. 4 and 8. 3. l. γραμματείου. 7. l. Ψευσοήριος.

3. ἀποκρότως: *praefracte*; 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 ἔκατοστιαίων: 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). $11\frac{3}{4} \times 7$ in.

Autograph acknowledgement of a debt of 6 solidi less $14\frac{3}{4}$ carats due from Flavius Psensoerius to John, a notary (cf. Ixxxix). 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 εὐδοκίμῳ ἀ[δελ]φῷ Ἰωάννῃ
 Ἀκινδύνου αἰδεσίμῳ νοταρίῳ ἀπὸ τῆς Ἀπολλωνο-
 πολιτῶν π(αρὰ) Φλ(αούνιον) Ψευσοηρίου Ἀνουβίωνος στρ(ατηλάτου)
 ἀπὸ τῆς αὐτῆς πόλεως χαίρ(ειν). διολογώ διὰ ταύτης μου
 5 τῆς ἐγγράφου ἀσφαλείας ὁφείλειν καὶ χρεωστεῖν
 τῇ σῇ αἰδεσιμ(ότητι) ἀποκρότως εἰς ἴδιαν μου καὶ
 ἀναγκαίαν χρείαν χρυσοῦ κεφαλαίῳ νομισμάτια
 δεσποτικὰ ἀπλᾶ δόκιμα τὸν ἀριθμὸν ἔξ
 ἥμισυ τέταρτον
 παρὰ κεράτια δέκα τέσσαρα τῷ σῷ σταθμῷ, γί(νεται) χρ
 ὕ 5 π κ ιδ λ d,
 10 καὶ ταῦτα ἑτοίμως ἔχω σὺν θεῷ παρασχεῖν τῇ σῇ
 ἀρετῇ δόποταν βουληθείη μετὰ καὶ τῆς τούτων
 παραμυθείας, τοῦτ' ἔστιν καθ' ἔτος ἐκάστου νομισματίου
 οἴνου καθαροῦ καὶ ἀδόλου κολόβων πέντε μέτρω
 τοῦ εὐαγοῦντος μοναστηρίου ἀββᾶ Ἀγενοῦς ἀχρι ἀποδόσεως
 15 καὶ [συμ]πληρώσεως τῶν πρ[ογ]ε[γ]ραμμ[μένων] ἔξ
 νομισματίων χωρὶς οἰασδήποτε εὑρεσιλογίας
 καὶ ὑπερθέσεως κινδύνῳ ἐμῷ καὶ πόρῳ τῆς
 ἐμῆς ὑποστάσεως· καὶ εἰς τὴν ἀσφάλειαν πεποίημαί σοι
 τοῦτο τάσφαλὲς καὶ ἔστιν μου δλόγραφον χειρὶ ἐμῇ·
 20 ἀπέλυσα ὡς πρόκ(ειται). Φλ(αούνιος) Ψευσοηρίς στρ(ατηλάτης) ὁ
 προγεγραμμένος),
 στοιχεῖ μοι τὸ ἀσφαλὲς τῶν ἔξ νομισμάτων παρὰ κερ(άτια) ἵδ
 (ἥμισυ) (τέταρτον):
 καὶ ταῦτα ἀποδώσω μετὰ τῆς παραμυθείας ὡς πρόκ(ειται).

2nd hand.

Κυρακὸς πρεσβ(ύτερος) καὶ προεστὼς τοῦ εὐαγοῦντος
 μοναστηρίου ἀββᾶ Ἀγενοῦς μαρτυρῷ τῷ ἀσφα-
 λεῖ ἀκούσας παρὰ τοῦ θεμένου. 1st hand. δηλαδὴ

βεβαίου ὄντος τοῦ προτέρου μοῦ πιτ' τακ[ί]ου τοῦ ἐνδὸς νομίσματος.

ὁμοίως Ψενσοήρις, στοιχεῖ μοι.
+ ἔγραφη Φαῶφι // γ // δ // ἵνδικ(τίονος).

On the *verso*

[.] . φου Ψενσοηρίου . . [

1. ιωανη Pap. 12. τοντ' Pap. cf. 26. 20. l. Ψενσοήριος: so 27.
21. : so Pap. 23. l. Κυριακός.

6. ἀποκρότως: cf. note on lxxxix. 3.

13. κολάζων: the word does not seem to occur elsewhere as a liquid measure.
26. τοῦ προτέρου πιτακίου: i. e. the papyrus of which lxxxix is the text.

XCI. Sixth or seventh century. From the Thebaid. Bodl.

MS. Gr. class. c. 34 (P). $4\frac{1}{4} \times 12\frac{1}{2}$ 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 ἀσπαξόμενος τὰ τίμια ἴχνη
τῶν ποδῶν τῆς ὑμετέρ(as)
πατρικῆς ἀγιωσύνης καὶ εὐχόμενος αὐτὴν ὑγιαίνειν ἐπὶ μήκιστον
χρόνον ὑπερευχομένην
ἡμῶν ἀναξίων ὄντων ὑμῶν. μαθόντες δὲ ἐκ τῶν γραμμάτων
ὑμῶν τὴν ὑγίειαν ὑμῶν καὶ τὴν
κατάστασιν ἐπλήγθημεν χαρᾶς δίοτι ἡσύχως ηὔρατε καλὸν
tópon καὶ τὴν θεραπείαν
5 οὐδὲν πανόμεθα εὐχόμενοι νύκτα καὶ ἡμέραν ὑπὲρ τῆς
σωτήριας ὑμῶν ἔως οὖ ὁ θεὸς
ἐνέγκη ὑμᾶς ἐνταῦθα καὶ αὐτοπροσώπως προσκυνήσωμεν τοὺς
πόδας ὑμῶν. καὶ γάρ καν

ἔστε ἐπὶ ξένοις διπλοῦν μισθὸν ἀποδίδει ὑμῖν ὁ θεὸς δεσπότης).
πολλὰ δὲ προσκυνεῖ ὑμᾶς Ἰουάκ

ὁ θυρωρὸς ὁ ὑμέτερος δοῦλος. + ή ἀγία τριάς. +

On the verso

+ δεσπότης ἡμῶν τῷ πάντων ἀγιωτάτῳ (καὶ) δσιωτάτῳ πατρὶ^{πν(ευματικ)ῷ} ἀββᾶ Πέτρῳ ἐπισκόπῳ + Ἀβραάμιος
'Απαμηνᾶς καὶ

10 + Καλαπήσιος ὑμέτεροι δοῦλοι. +

7. 1. ἀποδίδωσι. ιουακ Pap. 9. Σ οσιωτ^a/ πνῷ 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.

[+] 'Εθαυμάσαμεν 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' ἔκάστης τὴν ὑμετέραν ὕγειαν καὶ κατάσ-
τασιν διὰ παντὸς
5 πεμπομένου παρὰ τῆς κοινῆς δεσποίνης, γράφουσα ἡμῖν τὴν
ὑμετέραν ὕγειαν
[κ]αὶ κατάστασιν, κελεύειν δὲ καὶ περὶ τῶν δοκούντων ὅπως καὶ
ἡμεῖς
εὔρωμεν μετὰ παρρησίας δχλῆσαι ὑμῖν περὶ ὧν χρεία. παρα-
καλῶ δὲ ὑμᾶς
δλίγα σπέρματα λαχάνων διαφόρων ἀποστεῖλαί μοι διὰ τινὸς
πεμπομένου

ένταῦθα, ἵνα καὶ ἐν τούτῳ χάριτας ὑμῖν ὁμολογήσω. διὰ
παντὸς τοῦ γράμματος
10 πλεῖστα προσκυνῶ καὶ ἀσπάζομαι τὴν ὑμετέραν μεγαλοπρε(πῆ)
ἀδελφότητα). +

On the *verso*

+ δεσπό(τη) ἐμῷ τῷ πά(ντων) μεγαλοπρε(πεστάτῳ) πά(ντων) τι-
μαξ(ιωτάτῳ) παμφιλε(στάτῳ) ἀδελφῷ Πέτρῳ καγκε(λλαρίῳ)
Καλλίμαχος.

6. *κελεύειν*: a variation for *κελεύοντα*. 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.

+ 'Ο μεγαλοπρεπέστατος ὑμῶν ὑῖος ὁ κόμες ἔγραψέν μοι πάντως
παρασκευάσαι Φοιβ[ά]μμονα 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 μηδὲ ὑμῖν πείθεται ἀναγκάζομαι παρασκευάσαι αὐτὸν
θέλοντα καὶ μὴ θ[έ]λοντα

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

On the *verso*

[+ τῷ ἀγ]ιωτ(άτῳ) πατρ(ὶ) πν(ευματικ)ῷ ἀββ(ᾶ) × × Σενούθῃ ἐπισ-
κόπ(ῷ) + Σαραπάμμων νῖός. +

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

1. *nîos* 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. ἔξεντελίσαι, '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 καν γε σῖτον καν γε κριθὴν καν γε ὀλοκότ' τινα
καταβάλλωσίν σοι παράλαβε ἵνα ἔλθῃς διὰ συντόμοιν
εἰς τὴν πόλιν καὶ ἀπαλλάξῃς τὸ πρᾶγμά σου ἀλλὰ πάντα
ταῦτα παράλαβε ἵνα, ὡς εἶπον, διὰ συντόμου ἀνέλθῃς.

On the *verso*

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

2. l. καταβάλλωσιν.

1. ὀλοκότ' τινα, i. e. solidi.

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

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

+ Δέδωκεν ἐκκλησίᾳ Ἀπόλλωνος εἰς λόγον ἀννωνῶν τῶν γενναιοτάτων Σκυθῶν Ἰουστινιανῶν ἀγραρευόντων ἐν τῷ μοναστηρίῳ Βαύλλου ἔξαμήν(ου) κανόνος τεσσαρεσκαιδέκατης ἵνδ(ικτίονος) χρυσοῦ νομίσματα δύο κεράτια εἴκοσι ἕνα ζυγ(ῷ), γύ(νεται) ὑ β. κ κα ζυγ(ῷ). Κόλλουνθος διαδότ(ης) δὶ' ἐμοῦ Βίκτορος ἀδελφοῦ, στοιχεῖ μοι νομίσματα δύο καὶ κεράτια εἴκοσι ἕν ζ(υγῷ), γύ(νεται) ὑ β κ κα ζ(υγῷ), ὡς πρόκ(ειται). +++

On the verso

5 'Εκκλησίᾳ Ἀπόλλωνος ιδ ἵνδ(ικτίονος) νο(μίσματα) β κ(εράτια)
 κα.

I. Ιουστινιανῶν Pap.

2. κανών 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). $3 \times 6\frac{1}{8}$ in.

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

+ Τῷ κυρ(ῷ) Κολλούθῳ Ἰερακίονος Θεόφιλος νοτάριος [ὑπὲρ τῆς θεοστεβ(εστάτης) κυρ(ίας) Θεοδώρας. ἐδεξάμην παρ[ὰ σοῦ κατὰ κέλευσιν τῆς ἐμῆς δεσποίνης σίτου ἀρτάβ[ας]

τριάκοντα ἔηροῦ, γί(νεται) σι — λ μό(νας). ἐγρ(άφη) μη(νὶ)
Φαμενώθ

5 ii ἵνδικτίονος) iβ. Θεόφιλος στοιχεῖ μοι. +

On the *verso*

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

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

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

d. 47 (P). 2 x 10 in.

Receipt given by 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 induction.

+ Π(αρὰ) τῆς κύρας Βικτορίνης δ(?) ἐμοῦ Στεφάνου παιδὸς αὐτῆς
Ἄβεσαλώμ' γεωργφ. ἐδεξάμην

παρὰ σοῦ ὑπὲρ ἀρ' γυρικῶν τοῦ ὑπὸ σὲ κτήματος τόπου
μετὰ σπόρου γενήματος τῆς σὺν θεῷ τρεισκαιδεκάτης

5 ἵνδικτίονος χρυσοῦ κεράτια τριάκοντα ὀκτὼ ἡμισυ
τέταρτον, γί(νεται) χρ κερ λη Σ d, ζυγ(ῷ) δημοσ(ιῷ) καὶ πρὸς
σὴν ἀσφάλειαν

ἔξεδωκά σοι τοῦτο τὸ ἐντάγιον ὡς πρόκειται συνβοηθητικ(όν). +
2nd hand.

+ Βικτωρίνη στοιχῖ μοι τὸ ἐντάγ(ιον) ὡς πρόκιται. Δαμιανὸς
Ίουλιανοῦ

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

1. l. Βικτωρίνης as in 8. 2. αβεσαλωμ' Pap. 7. l. συνβοηθητικόν. 8. Apparently the writer of the first seven lines, Stephanus, began this line with δ(?) ἐμ(οῦ), which was afterwards erased, the chrism being added by the second hand. Ίουλιανον Pap. 9. l. ἀξιωθεὶ . . . εἰδίνιας.

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 $\frac{1}{8}$ × 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 Phoeⁿhammon, for a sycamore tree.

+ Π(αρὰ) τοῦ κόμιτος Ἐπανακίῳ προ(νοητῇ) παρ(έσχες)
 ὑ(πὲρ) τῆς συκαμενέας
 ὁμοί(ως) μετὰ τὰ δοθέντα νομίσματ(α) δέκα νομίσματα
 δύο παρὰ δώδεκα, γένεται ὁ β π ιβ. Παχῶν λ ἴνδικτίονος ζ. //

2nd hand.

5 [+] Φοιβάμμων [σ]τοιχεῖ μ(οι) τ[ὸ] δὲ [ντάγ(ιον)]
 τῶν δύο π(αρὰ) δώδεκα.

On the *verso*

+ ἐντάγι(ον) κόμιτος Ἐπανακίῳ.

1. The second ε of *συκαμενέας* is corrected. 1. *συκαμινέας*.

1. It would be possible to read *παρ(άσχες)*, 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 $\frac{1}{2}$ × 6 in.

Receipt granted by Flavius Gerontius to Aninus, showing that the latter had made two payments of 155 and 60 sextarii of *οἰνόκρεον*, which appears to be a synonym for *οἰνάριον*, thin or diluted wine.

Φαρμοῦθι ι. κατέβαλεν Ἀνῖνος ἐν τῇ οὐρ. [
 διὰ Γρατιανοῦ ὑπὲρ πεντεκαιδεκάτης
 ἴνδικτίονος οἰνοκρέου δέστας ἑκατὸν

πεντήκοντα πέντε, γύ(νεται) ἔ / ρνε, καὶ διὰ
 5 [Κ]ωνσταντίου οἰνοκρέου ἔστας ἔξηκοντα, γύ(νεται)
 οἴνοκρ ἔ / ἔ μόνους. Φλ(αούιος) Γερόντιος Ἀπολ(λωνίου)
 ἔξαιδόμην σου τὴν ἀποχὴν ὡς πρόκει-
 ται. //

7. I. ἔξεδόμην.

3. οἰνοκρέου: the word is only found in Jo. Malal. 2. 9 οὐστινας ἄρτους ἐκάλεσε Παλατίνους . . . ἑκάστου ἄρτου ἀφορίσας οἰνοκρέα καὶ βίστια, where L. Dindorf (*Scrip. 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.

+ Δανεῖτ		τὰ ἀπὸ διαίτης
ἀνεδέξατο		ποιήσῃ εἰ δὲ
Θαησίαν		μὴ ποιήσῃ
ῶστε αὐτὴν	10	ἐπὶ τῷ ἐμὲ
5 ἀπελθῆν		βαλεῖν αὐτὴν
εἰς διαίτην καὶ		εἰς τὴν φυλακήν.

5. I. ἀπελθῆν. 6. I. διαίταν. 8. I. 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 ὕστε 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 x 4½ 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.

- + 'Ε[ν ὀνόμ]ατι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ
καὶ σωτῆρος ἡμῶν κ[αὶ] τῆς δεσποίνης ἡμῶν τῆς ἀγίας
θεοτόκου καὶ ἀειπαθ(ένου) Μαρίας καὶ πάντων τῶν ἀγίων, ἔτους
Διοκλη(τιανοῦ) τύθ Μεσορὴ δευτέρᾳ ἐνδεκάτης ἵ(δικτίονος) ἐν
'Αρ(σινόῃ).
- 5 τῷ μεγαλοπρεπεστάτῳ Βίκτορι ἐκπροσώπῳ Ἰωσὴφ τοῦ
εὐκλεεστάτου δουκὸς ἀπὸ τῆς Ἀρσινοιῶν πόλε(ως) Αὐρήλιος
Κοσμᾶς [τῶν] πρεσβυτέρων παρατούρας νιὸς Ἰωάννου
ἀπὸ τῆς αὐ[τῆς πόλε(ως)] οἰκῶν παρ' ἔσται ρύμίου τοῦ ἀγίου
Μάρκου.
- 10 δομο[ογῶ δομοῦ] καὶ νῦν ἔκουσίᾳ γνώμῃ ἐπομνύμε(νος)
Θεὸν [παντο]κρ[ά]τορα εἰληφέναι καὶ δεδέχθαι καὶ
πεπ[ληρ]ωσθ[αι] παρὰ τῆς ὑμετέρας μεγαλοπρεπείας
[.]στο[.] Πα[ν]ηνι διαπραθέντος
[.]ε[.]ν μελιτοχρώου
[. τοῦτ'] ἔστιν χρυσίου νομισμάτια
- 15 [. πρ]ὸς χρ() ὑμετέραν ἀσφάλε(ιαν)
[πεποίημαι ταύτην] ὑμῖν τὴν πληρωτικὴν
[ἀπόδειξιν καὶ] ἐπερω(τηθεὶς) ωμ(ολόγησα). + 2nd
hand? + Κοσμᾶς
- [τῶν πρεσβυτέρ]ων στοιχεῖ μοι πάντ(α) ὡς πρόκειται. +
3rd hand?
- [+]ς νιὸς τοῦ μακαρίου Κοσμᾶ
20 [μαρτυρῶ] τῇδε τῇ ἀποδείξ(ει) ὡς πρόκειται. +
4th hand.
- + Ωρ[. . .]ρμ[. . .]ης μαρτυρῶ τῇδε τῇ ἀπο-
δείξ(ει) ὡς πρ[ό]κ(ειται).

1st hand.

+ di emu Aaron esemioth(e) δι' ἐμοῦ
'Αρὼν γε +

On the verso

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

13. 1. μελιτοχρόνου.

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

6. δοκός: 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 παρατούρα.

9. δομοῦ] cf. lxxxviii. 14.

15. χρ(): what is transcribed as χ might be τ or γ; if πρ]δς is right, it is not easy to see what word can have been intended.

23. esemioth(e): ḥ can represent either the Latin h or the Greek η; but if esemiothe be read (cf. B. U. 303. 26, &c.), it is difficult to account for the horizontal stroke through the top of the letter, which should indicate abbreviation.

25. γε = ἀμήν, 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 Φιβ 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 η 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 η 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). $2\frac{1}{4} \times 4\frac{1}{2}$ in.

Corn-tax receipt signed by Timotheus, showing that Kunon son of Venafrius had paid $1\frac{1}{2}$ artabae.

+ Φαῶφ(ι) η σίτου δευτ[έρας] ἵν(δικτίονος)
 κτήσ(εως) Δόμνου Κύνων Οὐεναφρίου
 Ἀπόλλω ἴδ() ἀρ(τάβην) μίαν δωδέκ(ατον), — 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. ιδ(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.

+ Παρέ(σχε) γεωργ(ός) μου Μουσῆ ἵν(δικτίωνος) δ' μ(ηνὸς) Μεσουρὲ
 κῆ ὑ(πὲρ) διμωσον στ[. .]εων(). +
 δμ(οίως) νο(μισμάτιον) α, ἔνα, Θῶθ α.
 ἔγώ Κοσμᾶ Γεωργ(ίου) σ[το]ιχεῖ μοι. ++

1. l. Μεσούρη. 1. Μουσῆ. 2. l. δημοσίου? 3. l. εν. 4. l. Κοσμᾶς.

1. Μουσῆ: for the omission of the final s cf. Κοσμᾶ, line 4; the form Μουσῆς occurs in Brit. Mus. Pap. XLVI. 109; B. U. 343. 3, &c.

CIII. Sixth or seventh century. From the Fayoum. Bodl.
MS. Gr. class. d. 50 (P). $3\frac{1}{2} \times 10\frac{3}{4}$ in.

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

+ Κυρ(ίω) Ἐντουλίω Θεό(δωρος ?). [παρ]άσχ(ες) ὑ(πὲρ) τιμ(ῆς) ξύλων
ἡμῶν
(καὶ) τοῦ δεσπ(ότου) μοῦ τοῦ κυρ(ίου) ΑΧ[. . .] . . [.]ρυ() νομισ-
μάτια τεσσαράκον-
τα ὅβρυξα, ὃ μ ὅβρυξ(α), Τ[. ()]ΑΘ]ὺρ οὐ ινδ(ικτίονος) ει. di
emu

1. Above the ο of Θεο is a line, which may be meant for ν; there would be room for three letters before παρ]. 2. Σ Pap. The letter lost before ρυ cannot be χ. The ν 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 esemeioθ(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 Phoebammon on account of land near the village of Macron.

+ Ἐπείφ καὶ ινδ(ικτίονος) β χώρο(ν) Μάκρονο(ς) Φοιβά(μμων)
Ἄβρα(αμίον) δ(ιὰ) Πιήνου πρε(σβυτέρου) (ἀρτάβην) γ η',
διμίρον ὅγδ(οον), καλὰ μ(όνα).
δι' ἐμοῦ Φλ(αούνοι) πρε(σβυτέρου) γρ(αμματέως). +
+ ἐπαγο(μένων) γ ινδ(ικτίονος) β — — δ(ιὰ) χειρ(ὸς) (ἀρτάβην) ιβ'
μη', δωτέκ(α)π(ον) σερακ(οσ)τ(όγδοον), καλὰ μ(όνα) +
+ τῇ (αὐτῇ) ἡ(μέρᾳ) ινδ(ικτίονος) β — — δ(ιὰ) Πιήνου πρε(σβυ-
τέρου) (ἀρτάβην) Σ κδ' μη', ἡμισυ εἰκ(οσ)τ(οτέταρτον)
σερακ(οσ)π(όγδοον), καλὰ μ(όνα). δι' ἐμοῦ τ(οῦ) αὐ(τοῦ).

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

1. I. Μάκρων . . . διμοίρου. o y η' Pap.; if o 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 ν joined to η with a stroke to denote abbreviation; in 5 there is only τ with the dot over it, and η with the stroke of abbreviation. αν at the end of lines 4 and 5 is also written very cursively, in line 5 becoming merely a line with a curve at the end of it.

I. Μάκρον(s): 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). 5 $\frac{5}{8}$ × 3 $\frac{7}{8}$ 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 induction.

For the reading of the Arabic we are indebted to Prof. Margoliouth.

..... را و كتب and wrote
صفر سنة احادي وما د Safar year one hundred and one.

Σὺν θ(εῷ) Ζουβεεὶρ νῦ(ὸς) Ζιὰδ Αύμιν
Σενούθ(εῷ) Αἰονλίον Αμει() δ(ιὰ) Λαρερχ ἀπὸ Λευκ().

é(γῶ) αὐ(τὸς) δέ(δεγμαι) δ(i') ὑμῶν ὁ(πὲρ) διαγρ(αφῆς) ἵνδ(ικτίονος)
α ἀρ(i)θ(μῷ) νο(μισμάτια) γ δίμερο(ν).

ἐγρ(άφη) Μ(ετρη) ἐ(πα)γ(o)μ(ένων) β ἵνδ(ικτίονος) πρώτης.

(Seal)



Believe in
God and his
apostles.

2. 1. Ἰουλίαν. Αἰονλί(ον) ταμεῖ(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 ἔρχ(ομεν ..) ἀπό, or Λαρερ() ἀπό χ(ώρου). For Λευκ(), cf. cvi. 2.
 3. ἐ(γῶ) αὐ(τὸς): the resolutions are doubtful; ε is followed by a stroke of abbreviation, succeeded by a broad ν, the left end of which is slightly thickened.
 4. δίμοιρον. 4. ἐ(πα)γ(o)μ(ένων): εγ are parallel, μ is over the line; in cvi μ is replaced by o.

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

3. ἵνδ(ικτίονος) α: the year 101 of the Hegira began July 27, 719, and the first induction was 717/8. There must therefore be some mistake; cf. note on lxxxvi. 5.

4. ἐπαγομένων β: the first day of the month Ṣafar in the year 101 of the Hegira corresponds to August 26; ἐπαγομένων β is August 25. Presuming that the Greek and Arabic dates refer to the same day and year, there is here another discrepancy.

CVI. 719 A.D. *From the Fayoum. Bodl. MS. Arab.*

d. 75² (F). 3½ × 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 induction. Compare the introduction to the previous papyrus.

..... و كتب صلح and wrote Salih
 احدى و مائة (year) one hundred and one.
 + Σὺν θ(εῷ) Ζουβεεὶρ νι(ὸς) Ζ[i]ὰδ Αὐμὶν
 μην() Σεν(ον)θ(εῷ) Βαοῦχ μ[. . .] . . Λευκοβρ()ν.
 ἐ(γῶ) αὐ(τὸς) δέ(δεγμαι) δ(i') ὑμῶν ὁ(πὲρ) διαγρ(αφῆς) ἵνδ(ικτίονος)
 πρώτης

$\alpha\rho(i)\theta(\mu\hat{\omega})$ $\nu\delta(\alpha\sigma\mu\acute{\alpha}\tau\iota\alpha)$ ς ($\eta\mu\sigma\nu$). $\acute{\epsilon}\gamma\rho(\acute{\alpha}\phi\eta)$ $M(\epsilon\sigma\sigma\bar{\rho}\eta)$ $\acute{\epsilon}(\pi\alpha)\gamma\sigma$
 $(\mu\acute{e}\nu\omega\nu)$ β $\iota\nu\delta(\iota\kappa\tau\acute{\iota}\nu\sigma\sigma)$ $\pi\rho(\bar{\omega})\tau\eta\varsigma$.

(Seal)



Believe in
God and his
apostles.

For the abbreviations, &c., in this papyrus cf. cv. 4. ς Pap.

V. LATIN DOCUMENTS

CVII. *About the fifth century. Bodl. MS. Lat. class. g. 1 (P).*
On vellum. $1\frac{1}{2} \times 3$ in.

FRAGMENT from a juristic writer. The subject, *societas*, and the fact that Labeo is twice quoted, suggest that the author was either Sextus Pomponius or Julius Paulus. The passage does not however appear among the citations from their works in the *Corpus Juris*.

The hand is small and sloping, of the mixed uncial and minuscule type, similar in character to that of the Vienna fragment of the Formula Fabiana ascribed to the fourth century, and the Bodleian MS. of St. Jerome's translation of the Chronicle of Eusebius with the additions of Marcellinus. *b* and *d* have cursive forms; the main strokes of *p* and *r* are carried considerably below the line of writing; *m* is formed by three vertical strokes joined at the top by horizontal hair lines. We print the text as it stands, only dividing words and adding capital letters.

Recto

.
]pon[.
]s solut[.
]ri idem dieb· p
]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 ptinu[
ipsum retinere ō: te[
Lab· ita int̄ptat ut societ̄a
-tis nomen p . . mi . . tam[
.

.

3. l. diebus post or potest.

5. l. Labeo scribit; cf. 13.

7. Here and in line 14 only the tops of letters remain.

11. l. pertinu[.

12. l. omn(..?).

13. l. Labeo . . interpretat. There is nothing to determine the width of the column, and it is therefore doubtful whether the termination -tis in line 7 belongs to societa- in the previous line. If it does, not more than a couple of letters are lost at the beginning of line 6.

CVIII. *Plate V. October 7, 167 A.D. Brit. Mus. Pap.*
DCCXXX. 8 x 9 $\frac{1}{4}$ 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]l[
. r]ecepisse . [.]sto[.]n[.]
.]a(m) denarios [.]ngentos et [. . . c]entum

.....] superari a[.....]maur[....]alicla(m)
 5]puratam et [....]e barbari [....]ei se fatum
 [.][.]m barbaricum [....] miserat mi[hi] Cornelius
 Germanus procurator meus quas has res intra scrip-
 tas meas salbas sanas recepisse scripsi nonarum
 Octobrium ad Fuluinos ad statione Liburne seides
 10 interueniente Minucium Plotianum triarchum
 et Apuleium Nepotem scriba(m) actum Fuluinos
 nonis Octobris imp(eratore) Uero ter et Umidio Quadrato
 consulatus

3.]a(m): the same abbreviation is found in lines 4 and 11. It also occurs in the bilingual papyrus at Vienna (*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. Fuluinos: it is scarcely possible to distinguish f here and in the same word in line 11 from the p of imp. in line 12. For this reason the f of fatum in line 5 is marked as uncertain.

1. stationem: it is difficult to extract anything intelligible from the last six letters of the line; sedis or sedens can hardly be intended.

10. l. triarchum: 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. Fuluinie; 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 x 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.



.

] terebrati xi
] s al[i?]us [
] pareies . . . [. . . . [
] . rem bis ri [
 5] clavi ferrei ir[. . . .]e[
] ungium aereorum[
] ilicis

.

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

CX. *Plate V.* 293 A.D. *Brit. Mus. Pap.* DCCXXXI.

$4\frac{3}{4} \times 5$ 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.

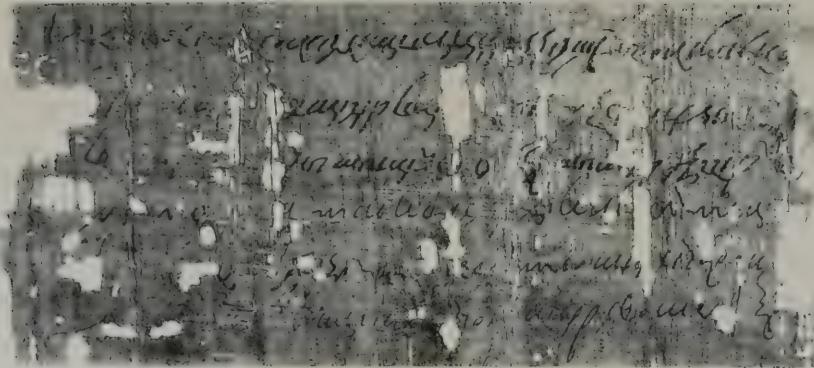
? equitibus promotis dd n̄n Diocletiani et Ma[x]i-
 miān[i] augg] et

Constantii et Maximiani nobilissimorum Caesarum ag . . .
 [. .] . . [.] . . i

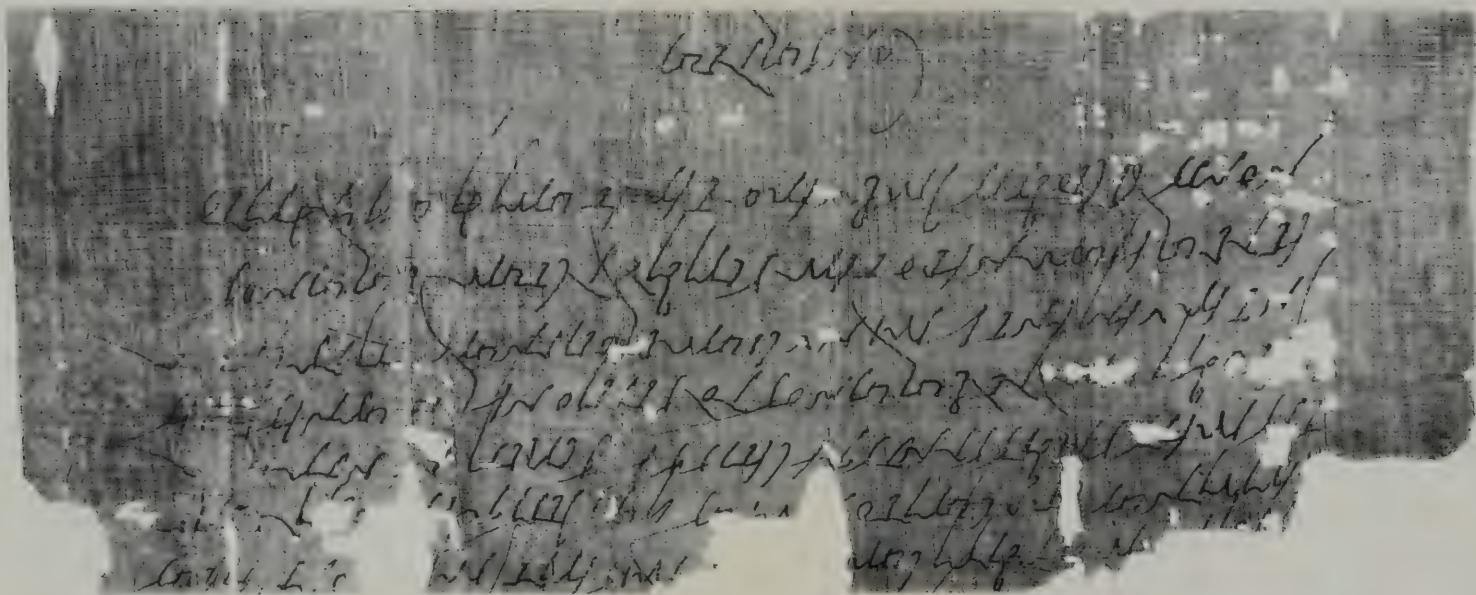
]. jentum uiginti ex d[i]e septimum K[al]

Ianuar[i]as

2nd hand.]. date fidei num HS oc[t]o gentum ui-
 g(inti) ti



CX.



CVIII.

.] terebrati xi
]. . . . s al[i?]us [
] pareies . . . [. . . [
]. rem bis ri . . . [
 5] clavi ferrei ir[. . .]e[
] ungium aereorum[
] ilicis

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

CX. *Plate V.* 293 A.D. *Brit. Mus. Pap.* DCCXXXI.

$4\frac{3}{4} \times 5$ 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.

? equitibus promotis dd nñ Diocletiani et Ma[x]i-
 miān[i] augg] et
 Constantii et Maximiani] nobilissimorum Caesarum ag . . .
 [. .] . . [. . . .] . . i
]entum uiginti ex d[i]e septimum K[al]
 Januar[i]as
 2nd hand.]. date fidej num HS oc[t]ogentum ui-
 g[inti] ti

5] . . . uus II equas et qua[dring]enti decem
ta[. . .]m . . [.] sui

Diocletiano Aug V et] Maximiano Aug IIII Coss dece-
rente Marciano a[ct]uario . . . VI.

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. 1. *oectingentum*.

6. 1. *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 Psouis 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(ὴ) τῶν ἀγίων κ[ει]μηλ(ίων) καὶ ἐτέρων σκευῶν
 τῆς ἀγίας ἑκκλ(ησίας) ἀπα Ψ[ο]ίου κώμ(ης) Ἰβίωνος
 παραδοθ(έντων) τῷ εὐλαβ(εστάτῳ) Ἰωάννῃ πρ(εσβυτέρῳ) καὶ οἰκ(ονόμῳ)
 Χοίακ ιε // ιγ ἴνδ(ικτίονος), οὔτ(ως).*
- 5 ποτήρ(ια) ἀργυρ(ᾶ) γ. μάχαιρ(α) α.
 ἔστ(ης) ἀργυρ(οῦς) α. κραβάκτ(ιον) α.
 καταπετάσμ(ατα) β. μαγίς ξυλ(ίνη) α.
 ράβδος σιδηρ(ᾶ) α. τυλάρ(ια) δερμάτ(ινα) β.
 ὅμοι(ως) μικρ(ὰ) α. 35 θυῖαν α.
 10 τράπεζ(α) μαρμαρ(ᾶ) α. καθέδρ(αι) ξύλ(ιναι) γ.
 τρίποντος χαλκ(οῦς) τῆς τραπέ- σεμψέλλ(ια) β.
 ζ(ῆς) α.
 μαμπ(άρια) λινᾶ τῆς τραπέζ(ῆς) 40 ιοτ() τριυφ(αντὸν) α.
 κγ.
 μαμπ(άρια) ἐρεινᾶ ε. ἀπαιοθήκ(η) α.
 οὐηλόθυρα ζ. 40 λύκηθ(ος) χαλκ(οῦς) α.
 15 ὅμοι(ως) παλαιὸν α.
 οὐηλάρ(ιον) ἐρειν(οῦν) κρεμ(αστὸν) α.
 στρῶμ(α) κρεμαστ(ὸν) α.
 λυχνίαι χαλκ(αῖ) δ.
 λυχνίαι σιδηρ(αῖ) β.
 20 βωδὸς χαλκ(οῦς) α.
 βωμὸς χαλκ(οῦς) α.
 λέβητος χαλκ(οῦς) α.
 κοκκούμ(ιον) χαλκ(οῦν) α.
 λουτήρ(ια) χαλκ(ᾶ) β.
 25 χειρολυχν(ίαι) β, μύξ(αι) ζ.
 πλοιάρ(ια) χαλκ(ᾶ) δ, μύξ(αι) δ.
 βιβλία δερμάτι(να) κα.
 ὅμοι(ως) χαρτία γ.
 κοτύλ(η) α.
 30 κύαθ(ος) α.

On the *verso*

δὶ ἐμοῦ Ἡλίου ἀρχιδιακόνου ὑπ(ερ) τοῦ ἀγί(ου) ἅπα Γεωργίου.

2. ἵβιων Pap. 3. ἰωανη Pap. 20. l. βωμός. 32. l. κραβάτιον. 35.
l. θνῖα. 37. l. συμψήλλ(ια). 39. l. ἀποθήκη. 40. l. λήκυθος.

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

6. ξέστης, Mr. Brightman thinks, means 'paten,' though *χερνιβόξεστον* 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 πάτην, 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 ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα).

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

8. ράβδος: probably the οὐηλόθυρα, or curtains over the central door of the sanctuary (line 14), were hung on this; the ράβδος 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 *τρίποντα* (line 11) and perhaps the βωμός (lines 20, 21). Cf. Pollux, *Onom.* x. § 81 καὶ μῆν καὶ τὰ ἐπιτιθέμενα τοῖς τρίποντα τράπεζαι καλοῦνται καὶ μαγίδες.

12. μαππάρια: i. e. *μαππάρια*; cf. the form *μαππάριος*, Chrys. *Homil. de Circo*. The *μαππ. λινᾶ* are probably the linen cloths covering the altar, while the *μαππ. ἔρενᾶ*, 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 *βημάθυρα*, 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. λοντήρων is used for a baptismal font in *adv. Constant. Caball.* among the works of St John of Damascus (Migne, *P. G.* xc. 325 d), and in Samonas of Gaza, *Disc. latio* (Migne, *P. G.* cxx. 829 c).

26. πλουτια: 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. *κραβάτιον*: *κράββατος* is used of a bier by Cedrenus, *Justinian.* an. 31 τὸν κ. τῶν ἐκκλησιῶν (Migne, *P. G.* cxxi. 736 c); cf. *κραβατταρία* 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. *σεμφέλλια*: *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 συμφέλλια καὶ τὸν θρόνον καὶ τὴν τράπεζαν.

38. *ιοτ()*: the second letter might be *a*, the third *y* or *v*.

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 ΠΙΚΑΣΙ).

On the whole it would seem safer not to press the meaning of the sentence about *oi ἔχθροι*, 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[AI]ΝΕ[C]ΘΑΙ ΤΕΛΕΙΩC ΕΧΟYC[AN
- » ΠΑΣΧΕΙ ΤΙ ΠΑΛΙΝ ΕΝ ΤΕΛΕΥΤΑΙΟIC Η CAPΞ· ΙΔΙΟΝ ΤΕ ΚΑΙ ΦΥCΙ-
 - [K]ON T[.....]
 - » ΤΟ ΠΑΘΟC· ΕΙCΔΕΧΕΤΑΙ ΓΑP ΤΟ ΔΙΨΗN ΤAIC ΠΟΛΥΤΡΟΠΟIC ΑΙΚΕΙΑIC
 - ΞΗΡ[ΑΝΟΜΕΝΗ·
 - » ΔΕΙΝΟI ΓΑP ΟI ΠΟΝΟI ΠΡΟC ΤO ΑΝΑΓΚΑСАI ΔΙΨΗN ΕΜΦΥTΩ TINI ΚAI
 - ΑФРАСТΩ ΘΕР-
 - 5 » МОТHTI THN ΕN TW BAΘEI ΔАTTANWNTEC ȐKM[AD]A KAI Δ[I]AP[Y]POIC
 - TICI ПРОСВО-
 - » ΛAIC ΤO ΤOУ ΠАСХОНТОC ΔIAKAIONTEC СПЛАГХНОN· HN MEN ГАP
 - ОУ ХАЛЕПTON

- ΤΩ ΤΑ ΔΙΑΝΤΑ] ἴσχυοντι ὥω λογώ απόστησαι καὶ τούτο τὸ
εἶτον σάρκος·
αλλὰ ωστέρε εἴθηκεν πάθειν τὰ ἑτέρα πάσχει καὶ τούτο κατ
εκούσιον βού·
λησιν· οὐκοῦν εζήτι πιεῖν· επειδὴ οὖν τὰ εἰρημένα πρὸς από-
διζίν ἵκανα
- 10 Γερονέν· φορτικὸν τὸ περίττον τῷ λογῷ προσθεῖναι μῆκος·
ἥδη τοῦ καὶ-
ροῦ καλούντος ἡμᾶς πρὸς τὴν παρούσαν ὑποθεσίν· ἀρχο-
μένοι τὸ μὲν ἀγια[
τεσσαρακοστὸς· απὸ τοῦ τοῦ φαμενῶθεν μῆνος κατὰ τὰς εὐαγ-
γελικὰς παραδοσίς
τὸ δὲ εβδομάδος τοῦ σωτηρίου πάσχα· απὸ καὶ τοῦ φαρμούθι
μῆνος·
περιλαγομένη τὴν νηστείαν τῇ καὶ τοῦ αὐτοῦ φαρμούθι μῆνος
επερα βαθία
- 15 Σαββατῷ· εορταζοντες τῇ εζῆς επιφωσκούσῃ κυριακῇ· συν-
απτοντες εφε-
ζῆς καὶ τὰς επτὰ εβδομάδας τὸς ἀγίας πεντηκοστῆς· οὕτω
Γάρ ἡμῶν εορ-
ταζοντῶν· τῶν ἔχορων ηὕτωτα γοναῖς βασιλεύεται διὰ τὸ
ὑμῶν πρὸς ὅν·
ἴκετειας· εἴ οἶδα οτι γενησέται καὶ τῇ καθ ἡμᾶς ἐκκλησίᾳ τὴν
εἰρηνήν αἰτοῦ-
μενοις ελαττιζομένη μηδαμῶς ὕμας αποτευχεῖσθαι· αλλὰ καὶ εἰ
τὶ εετὶν εζ εγ-
20 τὸ αποκριθεὶς λιψανὸν ἐν ομονοίᾳ διὰ τοῦ σρῆς ἡμῶν καὶ
συναφθεῖσται·
μεθ οὐ τῷ ὥω καὶ πρὶν συν ἀγιῷ πνεῷ δοζα κράτος τίμη·
παντοτε καὶ νῦν
καὶ αἱ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων ἀμνην XXX

1. St. Cyril's Commentary on St. John xix. 28 (ed. Pusey) begins Πεπληρω-
μένης ἀπάσης ἀστεβείας ἐπὶ Χριστῷ παρὰ τῆς τῶν Ἰουδαίων ἀνοσιότητος, καὶ λοιπὸν ἀλλεί-
ποντος οὐδενὸς εἰς τὸ φαινεσθαι τελείως ἔχουσαν τὴν ὑπέρ λόγου ὁμότητα, πάσχει τι πᾶλι
ἐν τελευταῖς ἡ σάρξ ἴδιον τε καὶ φυσικόν εἰσδέχεται κ.τ.λ. The quotation in the
papyrus shows some variations. There seems hardly room for τὴν ὑπέρ λόγου
ὁμότητα at the end of line 1. ἴδιον τε καὶ φυσικόν is in the papyrus separated from

$\pi\alpha\sigma\chi\epsilon$ and forms part of a new sentence which is not found in Pusey's or Aubert's text. Line 2 perhaps ended Τ[ΟΙC ΑΝΘΡΩΠΟΙC].

7. ΤΑ Π[ANTA] Pap.: πάντα Pus. ΕΑΥΤΟΥ Pap.: ιδίας 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. $2\frac{1}{4} \times 3$ 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.

+ ΧϹ ΜΑΡΙΑ ΓΕΝΝΑ ΚΑΙ + ΜΑΡΙΑ ΧϹ ΓΕΝΝΑ Κ; ΧϹ ΜΑ-
ΡΙΑ ΓΕΝΝΑ Κ; ΕΣΤΕ ΦΟΣ ΤΟ ΞΥΛΟΝ ΤΟ ΠΕΦΥΤΕΥ-
ΜΕΝΟΝ ΠΑΡΑ ΤΑC ΔΟΙΞΕΟΤΟΥC ΤΩN ΥΤΑ-
ΤΩN Ο ΤΩN ΚΑΡΠΟΝ ΑΥΤΟΥ ΔΟΣΕΙ ΕΝ
5 Κ;ΡΟ ΑΥΤΟΥ Κ; ΤΟ ΦΥΛΜΟΝ ΑΥΤΟΥ ΟΥΚ Α-
ΠΟΡΗΕΙCΕΤ; + β/ 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 τὸν διεξόδους τῶν οὐδάτων, ὃ τὸν καρπὸν αὐτοῦ δάσει 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 $\ddot{\tau}$ for $\tau\acute{I}$ and \mathcal{Z} for the breathings, from the constant insertion of the Coptic case-prefix N , 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 I and X, 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] ΣΕΠΤΡΕΣ · ΒΙ · ΑC · KAÏ · KA · TÏ · ΩCΤΗC · ACPILΟΥ

[.] ΤΩN · MΙANTΩN ·

[ΠΕΡΙΤΗ] ΣΕΠ · ΡΕCΒΙΑ · C · THCAΓΙΑC · KAÏPΑLİN · A᷂ · PΩN ·

[TOY · K]AÏTA · NHPH · TOY · KAÎNHNTWZOYKAI · ΠΑP ·

5 [ΘENOY] · MHTE · POYXY · MAPIAC · KAÏ · TOY · APXAGT̄E ·

[ΛΟY]MÎXAHΛ · KE · ΓAY · RÎHA · TOY · KÝ · ΔE · ΘΩMEN ·

[.]!A · KÎ · OY · ZE · RETWCS · KE · EY · ΛW · GI · ME · ΝΩNTPI ·

ACHNΩ · ΔWC · Eİ · KWCS · TAN \ddot{T} NOY · ΠΩLIC · PN ·

ΕΦΕ: CWN · CN · ΕΝΕΡΚΑΙA · THN · KIP̄IA · Aoy ·

10 KE \ddot{T} · WC · KE · POY · METATWN · CYN · ZOY · TWCS ·

KAI · EY · ΛWGI · MH · NΩN · YM · MA · MOY · ΩPTWCEY

ХHC · KAÎEPTRΕCΒI · AC · THC · ΠΑN · THC · AY · THN ·

ΕKEPRC · EIOE · ΕΜΠΑPPROYCI · A · EPEL · ΛHC · AK ·

ΣΙΩNKE \ddot{T} KE · WN · AYTΩNTOYKIPRCOUDEEI ·

ΘΩMMHN :=

περίθης· εἰ· ϕνής· καὶ· ἀμμανῖ· ας· καθωλῖ·
 κη[ϲ]τούκη· ἐκλες· ἵα· καὶ· τοῦ· α· κίου· ωρθο
 τῶζω· νημῶν· ἀβανῖ· ἀρχηπισκωπῶς·
 τογ]σιναῖτορ· γού· αγτού· α· βα· νῖμ· επῖς·
 20 [κω]πού· κυ· τογα· γι· ου· αγι· ου· ἰω[ϲ]ανού·
 [προδρομού]· κε· βατ· δῖστου· κεπαρ

On the *verso*

θηνού· κυμαρτε[ρ]· ου· κυτοκι[ριογεφανο]
 πρωτω· τ· ἱακωνού· κεπρωτωμα[ρτερο]
 κεπαντωντωναγιού· γεαν[ϲ]λεμψε[ωστωνπ]
 25 ρωσφερωντων· τατωρεαθη[ούτο]
 πρεσβητερού· δι· κεπα· σhc· της· εκλε[ϲ]ιας
 ωρθωωτωκωντουγιρίου· τεε[ϲ]θ[ωμην]
 κυτογαγιούπετρουπρωτουαπωστωλούγε
 πρωτωαρχηπιϲκωπούχριϲτων· ουνκι
 30 μιθεντωντηϲπωλευωϲ[ϲ]ρωμη· κετογαρ
 ογαβαιούϲ[ϲ]αννογαπωϲτωλούκεογακε
 λιϲτουπαρθηνογαρχηπιϲκωπογηϲπω
 λεγωϲφεϲωϲκερϲ[ϲ]μακαρίϲ[ϲ]ναβαλού
 καναπωϲτωλούκεαρχηπιϲκωπογην
 35 ς[ϲ]ριϲτωνού· κιμιθεντωντηϲπωλευωϲ
 αλεκζαντριϲ[ϲ]ακετογακιογαβαλαρκού·
 απωϲτωλούκεογακελιϲτού· κεαρ
 ς[ϲ]ηπιϲκωπογκιϲϲ[ϲ]θεντωντηϲπωλε[ϲ]
 ωϲαλεκζαντρία· κy· τεε[ϲ]θωμην· γη[ϲ]ρ
 40 τωντηγηκεαπωϲτωλωνϲιων· ω[ϲ]νω
 αϲπετρογαντραϲαϲελϲ[ϲ]φωνα[γ]υτού
 ιακϲωϲωϲγογεϲε[ϲ]δαιογκαϲ[ϲ]ιων
 ογατεլφο[γ]αγτού

[Περὶ τῆς πρεσβείας καὶ ἴκετείας τῆς ἀσπίλου [δεσποίνης] τῶν
 ἀπάντων.

[Περὶ τῆς πρεσβείας τῆς ἀγίας καὶ παναχράν[τον] καὶ παναρέτου
 καὶ ἐνδόξου ἀειπαρ[θένο]υ μητρὸς Χριστοῦ Μαρίας καὶ τοῦ ἀρχαγγέ[λου]
 Μιχαὴλ καὶ Γαβριὴλ τοῦ Κυρίου δεηθῶμεν.

[*'Eτι* καὶ ἔξαιρέτως τῶν εὐλογημένων τριῶν συνόδων ἐν Κωνσταντινουπόλει ρν', (ἐν) Ἐφέσῳ σν', † ἐν Νικαίᾳ τιη̄†, Κυρίλλου καὶ Διοσκόρου μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων δόμονδων, ὅπως εὐχαῖς καὶ πρεσβείαις ταῖς πάντων αὐτῶν τχαρίσηται ημῖν παρρησίαν ἐπ' ἐλεύσει (τοῦ)† ἀγίου καὶ δικαίου, τοῦ Κυρίου δεηθῶμεν.

Περὶ τῆς εἰρήνης καὶ δόμονοίς καθολικῆς τοῦ Κυρίου ἐκκλησίας, καὶ τοῦ ἀγίου ὀρθοδόξου ημῶν ἀββᾶ *νιμ* ἀρχιεπισκόπου, τοῦ συλλειτουργοῦ αὐτοῦ ἀββᾶ *νιμ* ἐπισ[κόπου], καὶ τοῦ ἀγίου ἀγίου Ἰωάννου [προδρόμου] καὶ βαπτιστοῦ καὶ παρθένου καὶ μάρτυρος, καὶ τοῦ κυρίου Στεφάνου πρωτοδιακόνου καὶ πρωτομάρτυρος], καὶ πάντων τῶν ἀγίων, καὶ ἀντιλήψε[ως τῶν π]ροσφερόντων τὰ δῶρα, τῆς ἐμ[οῦ τοῦ] πρεσβυτέρου ὁ δεῖνα, καὶ πάσης τῆς ἐκκλησίας ὀρθοδόξων τοῦ Κυρίου δεηθῶμεν.

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

*Τπὲρ τῶν δώδεκα ἀποστόλων Σίμωνος δ[η]ν ὡνόμ]ασε Πέτρον, Ἀνδρέα ἀδελφοῦ α[ὐτοῦ], Ἰακώβου νιοῦ Ζεβε[δαίου καὶ Ἰωάννου 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; ή δεσποίνη ήμῶν 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 μιαντῶν*.]

7. *'Eti* 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 ἔξαιρέτων 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 ἐνεργείᾳ τῆς, 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.

ii. ΥΜΜΑΜΟΥ: cf. AMMANIAC for *δύονοις* 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*) *ἀγίου 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 ΕΠΕΛΛΗΣ may also be read as χ .]

18. ABBA is the ordinary title of bishops and monastic saints in Coptic commemorations, but this formal use of it is apparently not found in Orthodox Egyptian Greek.

NIM i.e. 'so and so,' is generally substituted for the Byzantine $\delta\epsilon\pi\alpha$ 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(€): cf. St. Luke vi. 14; if the reconstruction is right, $\omega\nu$ seems to have been omitted owing to homoioteleuton, since there is hardly room for Ω[NΩΝΟΜ].

INDICES

I. NEW LITERARY FRAGMENTS.

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

Ιαβαλεῖν 7 (b), Fr. 5. 6.
 ἄγαθός 8 (b), Fr. 2. 3.
 ἀδύνατος 8 (b), Fr. 1 [1] 6.
 ἀεὶ 13 [1] 5.
 ἀκούειν, ἀκέκοα 8 (b), Fr. 2. 2.
 ἀλγεα 5, Fr. 2. 3.
 ἀλλάσσομαι 6 (a), Fr. 1. 9.
 ἀμιλλᾶσθαι, ἡμιλλησ[6 (a), Fr. 2. 10.
 ἀμφω 6 (a), Fr. 2. 11.
 ἀνακαλυπτῆρι 11 [2] 4.
 ἀνήρ 1 (a), Fr. 1. 3; 7 (a) 1.
 ἀνθρωποι 11 [2] 8; 13 [1] 12.
 ἀνοια 8 (b), Fr. 1 [1] 4.
 ἀντιφλέγειν 8 (a), Fr. 1. 4.
 ἀπάρτη 8 (b), Fr. 1 [1] 1.
 ἀπονα 12. 6.
 ἀποσφαλτ[8 (a), Fr. 2. 8.
 ἀρήγειν 12. 5.
 ἀριστερός 7 (b), Fr. 1 [1] 1.
 ἀρτίως 6 (a), Fr. 3. 4.
 ἀστυ 5, Fr. 1. 5.
 ἀτερ 5, Fr. 1. 3.
 ἄτη 5, Fr. 1. 3.
 αὐγὴ 8 (a), Fr. 1. 3.
 βαίνειν, βέβηκας 5, Fr. 1. 4.
 βαλεῖν 6 (c), Fr. 2. 5.
 βυσλεύειν 12. 3 (schol.).
 γάμος 6 (c), Fr. 2. 6; 11 [1] 9, 12 [2] 1.
 γῆ 11 [1] 15.

γύνεσθαι 7 (b), Fr. 1 [1] 2, Fr. 6. 12;
 11 [1] 9, 10, [2] 6.
 γλισχρος 7 (a) 12.
 δακρύειν 7 (b), Fr. 3. 7, Fr. 6. 10.
 Δαρδαν[8 (a), Fr. 1. 6.
 δεῖ 11 [1] 7.
 δεξα[11 [2] 10.
 δεξιός 1 (a), Fr. 1. 6; 7 (b), Fr. 1 [1] 2, 9.
 δέσποια 6 (a), Fr. 1. 9.
 διάνοια 7 (a) 6.
 διδόναι, δώσω 6 (a), Fr. 1. 15; (c), Fr. 1. 3.
 δοιημεν 7 (b), Fr. 1 [1] 8.
 διεφθαρμένος 7 (a) 5.
 δικαιολογικός 7 (a) 10.
 δοκεῖν 6 (c), Fr. 2. 7.
 δ]ρόμος (?) 8 (a), Fr. 1. 2.
 δυνατός 8 (b), Fr. 1 [1] 3.
 δῶμα 6 (a), Fr. 1. 3; 11 [1] 17.
 εἰδέναι 13 [1] 20.
 εἰς 8 (b), Fr. 2. 1.
 ἐκεῖνε 6 (a), Fr. 1. 6.
 ἐκτελεῖν 11 [1] 3.
 ἐκφυγεῖν 8 (a), Fr. 2. 2.
 Ἐλλάς 8 (b), Fr. 2. 3, 6.
 ἐμβριθής 7 (a) 11.
 ἐμπολάν 1 (a), Fr. 1. 5.
 ἐναυτίος, ἐξ. ἐναν. 7 (a) 11.
 ἐξελαύνειν 6 (a), Fr. 1. 3.
 ἐπεί 11 [1] 3.

- ἐπειδή 11 [1] 8, 10.
 ἐρχεσθαι, ἐλήλυθεν 6 (c), Fr. I. 5; ἥλθ^τ
 12. 5.
 ἑτοῖμος 11 [1] 8.
 εὐήκοος 7 (a) 2.
 εἰθύς 8 (b), Fr. 2. 1.
 εὐλόγων 7 (a) 1.
 εἴνως (?) 7 (a) 1.
 εὐρίσκειν 8 (b), Fr. I [1] 5.
 εὐφήμως 6 (b) 19.
 ἔχειν 7 (a) 9; (b), Fr. 6. 5; 12. 5 (schol.).
 Ζᾶς 11 [1] 13.
 ζηλοτυπία 8 (b), Fr. I [1] 8.
 Ζήτης (?) 8 (b), Fr. I [1] 4.
 ζυγόν 6 (a), Fr. 3. 3.
 ἥδονή 1 (a), Fr. I. 5; 7 (a) 9.
 ἥμερη 11 [1] 11.
 θαυμάζειν 13 [2] 11.
 θαυμάσιος 7 (b), Fr. 5. 9.
 θεοί 11 [2] 8.
 θεράπαιγα 11 [1] 6.
 θεράπωντες 11 [1] 5.
 κακία 7 (a) 7.
 κακόν 1 (a), Fr. I. 4; 6 (b) 15, (c), Fr.
 I. 3.
 κακούμεναι 12. 3.
 καλός 11 [1] 14.
 καταπήσσειν, καταπτήξω 6 (a), Fr. I. 8.
 κατέδυνος 8 (a), Fr. 2. 7.
 κλύων 1 (b) [1] 2.
 κόρη 6 (a), Fr. I. 11; 8 (b), Fr. I [1] 3.
 κοῦφος 7 (a) 13.
 κρατισ[13 [1] 13.
 λαλεῖν 12. 1.
 λέγειν, τὸ λεγόμενον 7 (a) 3; εἰπε 13 [2] 8.
 λιμπάνειν 6 (c), Fr. 2. 4.
 λόγος 6 (a), Fr. 3. 2.
 λυπεῖσθαι 13 [1] 4.
 μᾶλλον 6 (a), Fr. 2. 4.
 μανία 6 (a), Fr. I. 1.
 μαντεί 1 (a), Fr. I. 2.
 μέγα 1 (a), Fr. I. 4; 11 [1] 2, 13.
 μεγασθενής 1 (b) [1] 3.
 μεμρικιώδης 7 (a) 13.
- Μελανίππη 12. 7; 13 [2] 19.
 μέλεος 8 (a), Fr. 2. 1.
 μεστός 8 (b), Fr. I [1] 4.
 μῆπω 7 (a) 5.
 μητροῦν 12. 4.
 μικρός 8 (b), Fr. 2. 5.
 μῆ[ξις (?) 11 [2] 9.
 μημη 6 (b) 16.
 μόνος 6 (b) 6: (c), Fr. 2. 3; 13 [1] 17.
 μύχαλα 6 (a), Fr. I. 7.
 νέρτερος 8 (a), Fr. I. 3.
 νηδί 7 (a) 2.
 νικᾶν 8 (b), Fr. 2. 3.
 νομαρχ[8 (b), Fr. I [1] 7.
 νόμος 11 [2] 7.
 νύξ 8 (a), Fr. I. 3.
 ξεστός 12. 8.
 ξίφος 6 (a), Fr. 2. 9.
 οἴκιον 11 [1] 1.
 οἴκτος 12. 5 (schol.).
 Οἰσία (?) 8 (b), Fr. I [1] 5.
 οἰωνός 5, Fr. 2. 2.
 ὄμοιος 6 (c), Fr. I. 1.
 ὄμοσπορος 6 (a), Fr. I. 2.
 όνομα 8 (b), Fr. 2. 2.
 δέξις 6 (a), Fr. 2. 6.
 ὄρᾶν 6 (a), Fr. 2. 11, Fr. 4. 3; 7 (a) 4.
 ὄτοτοτοτοτοτοί 6 (a), Fr. 4. 2.
 οὐ μὴ ἀλλά 7 (a) 14.
 οὐσία 6 (a), Fr. 3. 1.
 πάθος 7 (b), Fr. 5. 7.
 πᾶς 5, Fr. 2. 4.
 πάλαι 6 (c), Fr. 2. 1.
 παντάπαι 7 (a) 14.
 πάροιθε 6 (a), Fr. I. 14.
 πᾶς 8 (b), Fr. I [1] 2; 11 [1] 4, 7, 8.
 πιστεύειν 6 (b) 8.
 πλευρόν 6 (a), Fr. I. 4.
 ποιεῖν 8 (b), Fr. I [1] 5; 11 [1] 1, 13.
 ποιεῦντι 11 [1] 10.
 ποίησις 13 [2] 16.
 ποικιλλειν 11 [1] 15.
 πολλάκις 6 (b) 17; 7 (b), Fr. I [1] 5.
 πολύς 6 (b) 5; 11 [1] 2; 12. 2; 13 [1] 2.
 πολυάστυνος 6 (a), Fr. I. 5.

πότμος 8 (a), Fr. 2. 4.
 πούς 6 (a), Fr. 1. 6, 8.
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 (b) 7.
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 πρώτων 11 [2] 5.
 πτερόν 5, Fr. 2. 2.
 πῦρ 8 (b), Fr. 2. 1, 2.
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 σκιά 7 (a) 4.
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 σκότειν 8 (a), Fr. 2. 3.
 σοφία 7 (b), Fr. 6. 13.
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 Σωκράτης 13 [1] 6.
 Τάρταρα 6 (a), Fr. 1. 7.
]ταστορέσας 8 (a), Fr. 2. 6.
 τεκμαρο[13 [1] 10.
 τέκνου 5, Fr. 1. 6; 8 (a), Fr. 1. 5.
 τίκτειν 5, Fr. 2. 4; 8 (b), Fr. 1 [1] 1.

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 φαίνειν 7 (a) 7.
 φαντασία 7 (a) 4.
 φᾶρος 11 [1] 13, [2] 11 (?).
 φασί 11 [2] 4.
 φθείρειν 1 (a), Fr. 1. 4.
 φοβούμενος 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.
 χρῆματα 11 [1] 4.
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 χρωμε[ν 13 [2] 5.
 ψοφοδεής 7 (a) 2.
 ὥγηνος 11 [1] 16, 17.
 ώς 1 (ι), Fr. 1. 4; 6 (a), Fr. 3. 3.

II. KINGS AND EMPERORS. (See also III.)

EUERGETES II.

βασιλευόντων Πτολεμαίου θεού εὐεργέτου τοῦ Πτολεμαίου καὶ Κλεοπάτρας θεῶν
 ἐπιφανῶν καὶ βασιλίσσης Κλεοπάτρας τῆς ἀδελφῆς καὶ βασ. Κλεοπ. τῆς γυναικὸς θεῶν
 εὐεργ., 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 φιλομητώρων σωτῆρων, 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.

βασιλευόντων Κλεοπ. καὶ Πτολ. ἐπικαλουμένουν Ἀλεξάνδρου τοῦ νιὸν θεῶν φιλομ., ἔτος ια τὸ καὶ δύδον 23 (a) [2] 1. ἔτος ις τὸ καὶ ιγ 32. 1. (not named) ἔτος ια τὸ καὶ δύδον 23 (a) [1] 1; 25. 10. ἔτος ιθ τὸ καὶ ἕνατον 24. 1. ιγ τὸ καὶ δέκατον ἔτος 24. 15; 28. 11; 31. 1. ἔτος ιθ τὸ καὶ ια 25. 1. ἔτος ιε τὸ καὶ ιθ 28. 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 Γερμανικός, ἔτος ζ 42. 5, 8. ἔτος ια 43. 4.

TRAJAN.

Τραιανὸς Καίσαρ ὁ κύριος, ἔτος γ 44. 6.

Αὐτ. Καισ. Νέρους Τραιαν. Σεβ., ἔτος τέταρτον 44. 14.

θεὸς Τραιανός, ἔτος ζ 49. 7, 12.

HADRIAN.

‘Αδριανὸς Καισ. ὁ κυρ., ἔτος κ 45. 10, 14, 16, 19. ἔτος κα 45 (a) 10.

‘Αδριανὸς ὁ κύριος, ἔτος κα 45 (a) 14, 15.

Αὐτ. Καισ. Τίτος Αἰλίος ‘Αδρ. Σεβ., ἔτος κα 46. 2.

θεὸς ‘Αδριανός, β καὶ ις ἔτος 49. 8, 10, 11.

ANTONINUS PIUS.

Αὐτ. Καισ. Τίτ. Αἰλ. ‘Αδρ. Αὐτ. Σεβ. Εὐσεβής, ἔτος β 46 (a) 15. ἔτος γ 47. 1. ἔτος δ 48. 5. ἔτος ζ 51. 1. ἔτος ια 53 (a) 1.

‘Αντωνῖνος Καισ. ὁ κυρ., ἔτος ε 49. 5, 16; 50 (a) 6. ἔτος θ 50 (b) 4. ἔτος ια 50 (c) 4. ἔτος ιγ 54. 1.

θεὸς Αἰλίος ‘Αντωνῖνος, κγ ἔτος 55. 8.

MARCUS AURELIUS and VERUS.

Αὐτ. Καισ. Μαρ. Λύρ. Αὐτ. Σεβ. καὶ Αὐτ. Καισ. Λουκ. Αὐρ. Οὐνήρος Σεβ., ἔτος α 55. 25. ἔτος β 53 (b) 1, (c) 1. ἔτος γ 56. 19.

‘Αντ. καὶ Οὐνηρ. οἱ κυρ. Σεβ., ἔτος β 58. 15. ἔτος γ 58. 11.

‘Αντ. καὶ Οὐνηρ. οἱ κυρ. Σεβ. Αρρ. Μεγ. Παρθ. Μεγ., ἔτος ζ 53 (d) 1.

‘Αντ. καὶ Οὐνηρ. οἱ κυρ. Σεβ. Αρρ. Μηδ. Παρθ. Γερμ., ἔτος η 57. 21.

MARCUS AURELIUS.

Μαρ. Αὐρ. Ἀντ. Καισ. ὁ κυρ., ἔτος τε 58. 4.
Αὐρ. Ἀντ. Καισ. ὁ κυρ. Σεβ., ἔτος τη 53 (e) 1, (f) 1.

MARCUS AURELIUS and COMMODUS.

Αὐρήλιοι Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος . 50 (d) 5.
Αὐρήλιος Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος κ 50 (e) 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.

PESCIENNIUS NIGER.

Γάιος Πεσκέννιος Νίγερ Ἰοῦστος 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 Βρευτανικοὶ
Μεγ. Εὐσεβ. Σεβ., 63. 4. ἔτος ιθ 63. 18.

MAXIMINUS and MAXIMUS.

Ἀντ. 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
γενναιοτ. Καισ., κύριοι αἰώνιοι Σεβ., ἔτος γ 67. 20.

PHILIPPI.

Ἀντ. 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.

Οὐαλεριανὸς καὶ Γαλλιηνὸς Σεβαστοί, ἔτος υγ, 69. 2.

VABALLATHUS and CLAUDIUS.

Ἀντ. Καισ. Γαίου Αὐρ. [Οὐαβαλλάθον] ἔτος τρίτον, καὶ Αντ. 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 ιξ καὶ η τῶν κυρ. ἡμ. Διοκλ. καὶ Μαξιμ. Σεβαστῶν καὶ Κωνσταντίνου καὶ
Μαξιμανοῦ τῶν ἐπιφανεστάτων Καισάρων 74. 20.
οἱ δεσπόται ἡμ. Αντ. Σεβ. (=Diocletian and Maximian ?) 79 [1] 5, [2] 6.

CONSTANTIUS and GALERIUS.

Κωνστάντιος] καὶ Μαξιμ[ανός . . . , ἔτος ιδ 76. 23.

GALERIUS and SEVERUS.

[*ἔτος ιε*] καὶ *ἔτος γ* καὶ [*ἔτος β*] τῶν κυρ. ἡμ. Μαξιμιανοῦ καὶ Σεονήρου Σεβ. καὶ Μαξιμίνου καὶ Κωνσταντίου τῶν ἐπιφ. Καισ. 78. 29.

MAURICE.

ὁ θειότατος ἡμ. δεσπότης Φλαύιος Μαυρίκιος Τιβέριος ὁ αἰώνιος Αὐγούστος καὶ Αὔτ., *ἔτος* ιδ 86. 3. *ἔτος κ* 87. 3 (ομ. καὶ). ὁ ἡμ. δεσπ. Φλ. Μαυρ. Τιβερ. ὁ αἰών. Αὔτ., *ἔτος κα* 88. 4.

III. CONSULS, INDICTIONS, 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. II.

ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Αὐγ. τὸ ἵ καὶ Γαλ. Οὐαλ. Μαξ. Αὐγ. τὸ θ (305) 75. 18. μετὰ τὴν ὑπατίαν Φλαύιων Οὐινικεντίου καὶ Φραονιοτᾶ τῶν λαμπροτάτων (402) 80. I.

μετὰ τὴν ὑπατίαν τῶν δεσπ. ἡμ. Ἀρκαδίου καὶ Ὁνωρίου τῶν αἰών. Αὐγούστ. Αὔτ. (403) 81. I.

ὑπατίας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ γενναιοτάτου καὶ Ῥουμορίδου (Ῥωμορρότου) τοῦ μεγαλοπρεπεστάτου (403) 81 (α) 13. μετὰ τὴν ὑπατίαν Φλαουίου Βελισαρίου τοῦ λαμπροτάτου (535) 85. I.

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1st 81. 15 (402); 105. 3, 4 (719); 108. 3, 4 (719).

2nd 81 (α) 8 (403); 101. I; 104. I, 3, 4, 5.

4th 89. 8; 90. 28.

6th 87. 6, 20, 43 (602. Pachon 28 ἀρχῆ); 88. 6 (602); 102. I.

7th 98. 4.

11th 100. 4 (683).

12th 98. 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 νιοῦ (A. D. 9) 40. 3.

ἔτος Διοκλητιανοῦ τυθ (683) 100. 4.

101st year of the Hegira (719) 105 and 108.

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.
Φαῶφι		28 Sept.—27 Oct.
Ἄθύρ	Νέος Σεβαστός 42. 6	28 Oct.—26 Nov.
Χοίακ	Ἄδριανός 49. 17 (Macedonian Περίτιος 40. 4)	27 Nov.—26 Dec.
Τῦβι		27 Dec.—25 Jan.
Μεχεῖρ		26 Jan.—24 Feb.
Φαμενώθ		25 Feb.—26 March.
Φαρμοῦθ		27 March—25 April.
Παχών		26 April—25 May.
Παινήι	Σωτήριος 43. 6	26 May—24 June.
Ἐπείφ		25 June—24 July.
Μετορή	Καισάρειος 46. 4	25 July—23 Aug.
ἐπαγόμεναι ἡμέραι	104. 3, 4, 5; 105. 4; 106. 4	24—28 Aug.

(b) DAYS.

Ίδοὶ Ἰανουάριοι	75. 21.
Kalendae Januariae	110. 3.
Καλένδαι Μάρτιαι	72. 13.
Καλένδαι Ὁκτώβριαι	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.	Ἀγαθὸς Δαιμών 72. 16.
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- 'Αλέξανδρος 71 [1] 30, [2] 17.
 'Αλμαφεύς 30. 8, 13, 32.
 'Αλμένης 36. 7.
 'Αμειλάριος 79 [2] 5.
 'Αμμωνία 78. 6.
 'Αμμώνιος (1) 50 (κ) 2: (2) 66. 2: (3) 69.
 44: (4) 71 [1] 28.
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 18: (2) 71 [1] 28, [2] 4, 7.
 'Αμμώνιος 'Αχιλλέως 15 [1] 14, [2] 11,
 [3] 4.
 'Αμονίτις, Αὐρήλ. 'Αμ. Νοείριος 70. 22.
 'Ανθος Σύρου 62. 2.
 'Ανίνος 99. 1.
 'Ανούβας, Αὐρήλιος 'Αν. 71 [2] 30; 79
 [1] 6.
 'Ανούβας Διδύμου 49. 5, 11, 15.
 'Ανονθίων (1) 63. 1, 9: (2) 89. 2, 9;
 90. 3.
 'Αντωνίας 79 [1] 2.
 'Αντώνιος Σαβεῖνος 51. 4, 16.
 'Ανύψιος 98. 2.
 'Απαμηνᾶς, 'Αβραάμιος 'Απ. 91. 9.
 'Απενεύες 14 (δ) 1, 8.
 'Απίας, Αὐρήλ. 'Απ. 74. 4.
 'Απίων, Αὐρήλ. 'Απ. 71 [2] 24.
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 'Απόλλων 73. 1, 23.
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 (5) 68. 21; 69. 33; 70. 18: (6)
 99. 6.
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 'Αρπαγάθης 50 (δ) 2.
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ἀβολοί 2 = 65. I, 2.
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χαλκοῖ 2 χ^o 65. I, 2, 3.
ιδμισμα ὁ 89-106, passim.

(c) FRACTIONS (in general $\iota' = \frac{1}{10}$, $\kappa' = \frac{1}{20}$ and so on).

$\frac{1}{2} \angle$ 23 (a) [1] 8. § 104. 4.
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 $\frac{1}{2} + \frac{1}{3} 8$ 8 47. I4, I5.

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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 Litteraturzeitung*, 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 $\epsilon\piι\betaουλως$, 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 $\phi\imath\lambda\iota\eta\nu$ for $\phi\imath\lambda\iota\alpha\nu$. 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 $\phi\imath\lambda\iota\eta\sigma$ for $\phi\imath\lambda\iota\alpha\sigma$.

5. The fourth α in $\alpha\pi\alpha\alpha\nu\alpha\mu\alpha\iota$ 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, $\mu\omega\iota\alpha\tau\iota\alpha\nu$ and $\mu\epsilon\tau\alpha\tau\iota\alpha\nu$, the second has generally been preferred. W-M. would read $\mu\omega\nu$. $\mu\omega\iota$ may be a mistake for $\mu\omega\nu$, but $\mu\omega\nu$ cannot be read in the text.

12. No very convincing solution of this difficulty has yet been proposed. As to the γ of $\eta\nu\epsilon\gamma\kappa$ 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, $\mu\eta\nu$ (Blass) can be read, but $\nu\nu\nu$ (Crusius, W-M.) cannot. The first letter is like α , λ , or μ , but is not in the least like ν . $\nu\omega\iota$, 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 $\epsilon\pi\mu\alpha\nu\omega\sigma\omega\rho\alpha\nu$ must be altered; but the mistake, if it be one, is due to the scribe, since $\epsilon\pi\mu\alpha\nu\omega\sigma\omega\rho\alpha\nu$ is quite clear.

19. Crusius expresses doubt as to the δ before $\epsilon\nu\iota$, and thinks γ can also be read. But this form of δ is quite common, cf. the δ of $\delta\iota\alpha\nu\omega\iota$ in line 5; and γ in Ptolemaic papyri is upright and angular.

20. Blass suggests $\mu\omega\nu\iota\alpha\sigma$ for $\mu\omega\nu\iota\alpha\sigma$, but the second ω is clear in the original.

22. On $\alpha\nu\alpha[\nu\eta]\sigma\theta\omega\mu$ 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 $\alpha\nu\alpha\eta\sigma\theta\omega\mu\alpha\iota$ into $\alpha\nu\alpha\eta\sigma\omega\mu\iota$.

25. There is no double point after $\delta\iota\alpha\lambda\nu\epsilon\sigma\theta\alpha\iota$, as Crusius doubtfully suggests.

Col. 2. 1. l. $\alpha\nu$ for $\alpha\nu$, 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 οὐ[
 οπνασθωμεθα εμων (or -ην) [. .]εδε[
 τηδειως αισθεσθω μ[. .]ταν[
 εγω δε μελλω ζηλουν τω[
 δουλ[. . . .]. ταν διαφορον: η[
 15 ανθρ[ωπο.]ς ακριτως θαυμα[
 με. [.]φ[ο]ρη: [
 θαυμα[.]χριαν κατ[
 σχω[.]τωι το[
 κου[.]νοσησαν[
 20 και[.]μμεν . . [
 λελαλ[ηκ πε]ρι εμηγ[

Probably this was the end of the composition.

- xi. [1] 15. 1. [γῆ]ν for [. . .]ν (W-M.).
 [2] 6. 1. Δαιμάχωι for Δαιγμάχωι (W-M.).
 14. 1. δραξάμενον for δρυξάμενον (W-M.).
 25. 1. [προβλ]ηθέντα (W-M.).
 26. 1. ἐπιτ[ετελεσμ]ένον ν' αὐτοῦ (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. κλι(υης) for κα (Athenaeum, l.c.).
 xvii. 6–8. The lacunae may be filled up [διὰ τὸ ήμᾶς πρεσβυ]τέρας
 [θόντες οὖτε ἀγχι]στείαν
 [λειμμένοι καταλ]ύσαντες.
 (Mahaffy-Grenfell.)

On xix, xxxii, xl, and xli my reviewer in the *Athenaeum* remarks, 'A point . . . which Mr. Grenfell has overlooked is that nos. xix, xxxii, xl, and xli are written on the *verso* of the papyrus contrary to the well-established canon that the *recto*, or side on which the papyrus-fibres lie horizontally, is always first used for writing . . . the truth appears to be that whereas in the Roman period the rule is invariable, except in the case of very minute scraps of papyrus, in the Ptolemaic period there are some exceptions, though here too the

rule generally holds good. Of the four exceptions just mentioned, two are very small pieces of papyrus, and in the third case the shape and appearance of the papyrus suggests that the writer has used the side which was intended to be the *recto*, though for some unknown reason he has turned it round, so that the writing is across the fibres.'

It is however my reviewer who has overlooked the precise enunciation of the 'well-established canon' given by its founder, Professor Wilcken, in *Hermes* XXII, and has in consequence identified 'writing across the fibres' with 'writing on the verso,' which is something quite different. As the distinction has not always been kept clear, it is worth while to cite Professor Wilcken's canon (l.c. p. 489) in his own words:— 'die Horizontalseite ist die ursprünglich zum Schreiben bestimmte Seite des Papyrus, während die Verticalseite, wenn überhaupt, nur nachträglich dazu benutzt wird.' On the previous page Professor Wilcken had expressly guarded himself against the relativity of the term horizontal, 'Zur Vermeidung von Missverständnissen füge ich hinzu dass ich die Ausdrücke horizontal und vertical anwende, indem ich mir eine einzelne Selis in der ursprünglichen Lage vor mir liegend denke, d.h. so, wie sie in die Rolle eingefügt wurde, so dass also die längere Seite die Höhe bildet.' This being so it is, as Professor Wilcken remarks (l.c. 490, note 1), a matter of complete indifference which direction the writing takes with regard to the fibres on the (originally) horizontal side or *recto*. In the Ptolemaic and Roman periods it was the custom, though by no means the invariable 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. xlvi 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. xcii–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 *Athenacum* reviewer, which have been shown to be based on a misconception, are those raised by Professor Mahaffy in connexion with *Petrie Pap.* II, nos. xxix (*b*), (*c*), and (*d*), and xxxi. The first three however present no difficulty. In xxix (*b*) two sheets are joined in such a way that in one case the *recto*, in the other the *verso* is uppermost. There are other instances of this obviously incorrect method of joining two sheets, e.g. in a long demotic roll in Lord Amherst's collection consisting of several sheets, the *verso* of one

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 'Horizontalscite.'

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' 1. '½ aroura... was'.

xxxiii. Lines 1-29 are on the *recto*, 30-56 on the *verso*; cf. the preceding discussion of this subject.

ap in 6, 8, et al. is perhaps ἀρ(οτήρ) (Mahaffy).

xxxiv. 2. for ἐπὶ 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 *μον*, not after πλήσιων. *οὐ* can hardly be right, though ὁ 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. εγραφω. I had suggested ἐ⟨ἀν γῆ ἄ⟩ γράφω. W-M. suggests ἐὰ<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 συνστησάμενος and ἐνκεκλημένος.

xli. διεθεντο Pap. W-M. suggests this is a mistake for δεηθέντι. There should be a stop after Πετεύριος (W-M.).

xlili. 4. 1. ἔγραψας for ἔγραψα (W-M.). At the end of the line supply ἡγορα- (H.).

6. 1. [ἔχε]σθαι (H.).

xlvii. 2. 1. κωλι| μης (*sic*) (H.).

10. 1. καὶ γάρ for [. . . .]αι (H.).

16-17. 1. κ[αὶ] . . . ἀ[χ]θῆναι αὐτὸν λόγ[ο]ν | ὑπεξομένους ὅν . . . (H.).

xlix. 8. κεκενσθέντα is a misprint for κελευσθέντα.

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 | μένον for μισθω | μένον (H.).

16. 1. καθίκι for α. θη καὶ (H.).

18. 1. τελεσμάτων for τελε (H.).

On the *verso*, after φοι/ 1. στε[ο]υ [ἀρ/ τρε] [ῆσ κριθη] [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. λογιζόμενα is probably the word lost after [ἐτη (H.)].

lviii. 3. 1, κώμ(ης) for κώμης (H.).

20. 1. Ἱακυβίου for Ἱακονύβιου (H.).

25. 1. συμβολαιογράφο/ for συμβολαιογράφ/ (H.).

26. Perhaps γεναμέ π/ i. e. π(αρά) (H.).

lxii. 11. διατηρησιν Pap. 1. διατηρῶσιν (H.).

lxiv. 8. 1. τῷ πάντ(ων) for (H.).

lxv. 3. 1. μηδένα λόγον for μηδὲν ἄλογον (H.).

lxvi. 1. om. stop after θεοφιλία (H.).

4. 1. [τῷ δεσπό] ἐμῷ τῷ πα (i. e. ἐμοῦ τῷ πάντων) θεοφιλ/ ὁσιωτ/ π/ (i. e. πατρί) (H.).

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