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BY

W. M. FLINDERS PETRIE, ESQ., D.C.L.

TOGETHER WITH A PAPYRUS IN THE BODLEIAN LIBRARY

EDITED WITH COMMENTARIES AND INDICES

BY

W. E. CRUM, M.A.

Four ColloTYPE Plates.

LONDON

DAVID NUTT, 270-271 STRAND

1893

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To

MONSIEUR ÉMILE CHÉDIEU

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PREFACE

A GENERAL account of these Manuscripts has already been given by me elsewhere.¹ The study of the texts, however, upon which it was based had been but superficial, and many of the statements there made require correction or modification.

The main collection is a result of Mr. Flinders Petrie's excavations in 1889, and was brought from Deir El-Hammam, three miles N. of Illahun. To it are added a few fragments (Nos. XX, XXVI, XLIX, and LIII), acquired at Hawara. Mr. Petrie writes to me: "The Deir has been rebuilt a few centuries ago, but there are outlines of a much larger Deir showing on the ground. Outside the older Deir are rubbish-mounds. Here we found plenty of scraps of papyrus," which the natives "brought and sold to me in scrap lots. I never had any occasion to suspect any outside admixture. Most of the Hammam pieces had evidently just been dug up; certainly they had never passed through a dealer's hands. The Hawara papyri were all found, scrap by scrap, by my own workmen. There were no circumstances to suggest in the least that these were found elsewhere or imported."²

The Oxford papyrus, given as an Appendix, was procured by the late Rev. G. J. Chestér at Sheik Hammad, near Sohag. I publish it here on account of the recurrence in it of certain place-names found in the Petrie collection, as well as in order to allow of its comparison with No. XLV.

There are but two of the European collections of MSS. from Middle Egypt of which accounts have been given; those in the Museums of Berlin and Vienna. The former contained in 1885, some 300 fragments,³ but it has since been increased. The number of Coptic fragments in the latter is estimated at 4000.⁴ The Louvre is also said to contain a collection of some importance.⁵ In the following pages are published all the texts of the Petrie collection from which it seemed possible that any positive results might be obtained. A number of small fragments have been passed

¹ In Flinders Petrie's "Medum," p. 48 ff.

² Mr. Petrie further suggests that the "Find" of a great quantity of fragments together may be due to the custom, prevalent at all events now in the district, of using a ruined building as a depository for all the rubbish of the neighbourhood.

³ Stern in *Aeg. Zeits.*, 1885, 24.

⁴ Krall in "Führer durch die Ausstellung" (Pap. Rainer), I. Th., s. 26.

⁵ Stern *loc. cit.* I do not know if the above calculations pretend to include all the smaller fragments.

over, it being impossible, as yet, to utilise the few letters legible upon them, deprived as they are of all context.

The texts have been arranged on the basis of subject-matter; and within this (roughly) upon that of extent and actual preservation.

The subjects represented are (I) *Biblical texts*:—To the one example previously described, a second is now added. (II) *Patristic texts*:—I have placed among these some curious fragments which give, *inter alia*, the account of a dream, because I was at a loss more appropriately to class them. (III) *Liturgical texts*:—A small group, put together since I wrote my former description. (IV) *Letters*:—This section embraces (as in the other collections) a large proportion of the whole. (V) *Lists and accounts*:—Some very small scraps are included here. Of the so-called Legal documents, numerous in Vienna,¹ there are but three mutilated specimens (Nos. XXXV, XXXVI, XXXVII). These I have held it allowable to class with the letters.

Were this a collection of Greek instead of Coptic documents, the absence of all dated texts might not prove an insuperable obstacle to forming a chronological estimate. The palæographer would often be able, with tolerable assurance, to supply the want; so far, at least, as regards the strictly cursive MSS. But such are, in Coptic, a rarity, very few Fayyum texts being, in this respect, comparable with the Pap. Rainer, 1993.² “Where ligatures are almost or wholly absent, all merely ‘graphic’ dating rests upon a very weak footing.”³ It is, however, this practically ligatureless character⁴ which these fragments display, and we are therefore forced to depend for chronological conclusions upon an occasional comparison with the dated plates of Hyvernat’s “Album.”⁵ Beyond this, the language in which the texts are written and the materials used can serve, to some extent, as arguments. There is so little paper in the collection, that we may suppose it not to reach much beyond the end of the ninth century; while the comparative frequency of Arabic names, &c., point to about the beginning of the eighth century as a probable *terminus a quo*.⁶ These circumstances, however, may be accidental. They do not, of course, affect the uncial texts, one of which (No. II) is perhaps the oldest Coptic document from the Fayyum.⁷ The sizes, too, of the papyri point, as Karabacek has noticed, to a period when that material was already scarce. The largest sheet in the collection (No. XXIV), measured originally about 17 × 11 in., the smallest (No. XIX), $3\frac{7}{8} \times 4\frac{1}{2}$ in.

¹ Vide “Führer”—Rainer, I. Th., s. 35.

² *Ibid.* s. 44. With the Djêmé Cartulary the case is different.

³ Gardthausen, *Griech. Paläogr.*, s. 178.

⁴ For this I have, in one or two cases, used the term “*semi-uncial*”; but have since noticed that Gardthausen already appropriates it otherwise.

⁵ We are here shown an excellent series of texts for the middle and later periods, but could have wished for a larger selection from the earlier MSS. One misses, for instance, examples of the great Turin papyri and of those of Achmim.

⁶ I am at a loss to draw any conclusion from the curicus group here represented by No. XLIII. There are reasons for believing them to belong to the Arabic period. Can they be the work of Greeks, freshly immigrated?

⁷ Yet Maspero has warned us (*Compt. Rend. Acad. des Inscr.*, XVI, 290), of the uncertainty of the arguments from which even the so-called earliest uncial MSS. are dated.

I have, in the following descriptions, avoided any notice of the direction in which the lines of writing lie relatively to those of the fibre-layers. Wilcken has shown¹ the possibility of determining, in certain cases where a single papyrus bears a separate text upon each face, the relative ages of these. The present Coptic collection offers, however, little material of this kind; the only examples are Nos. IX and XVII, XII and XXIV, XIX (Arabic and Coptic), XXXVII (ditto), and as these consist, in each case of but one *σελίς*, Wilcken's rules cannot be applied. Only the two larger papyri, Nos. XI and XLVI, show more than a single *σελίς*; and, in both cases, the text is upon that side whose fibres run at right-angles to the joining-line of the *σελίδες*. Yet it may be noted that, both in the Petrie collection and in that at Berlin, a very large majority of the texts are written, or at all events begun, at right-angles to the fibre-lines.

The already printed texts from the other Fayyum Papyri are Stern's selection from those in Berlin,² and those of the Vienna collection published entirely or in part by Krall.³ The former publication has been here supplemented by my own copies (1891) of the remaining Berlin fragments.

I have made no attempt at a comprehensive treatment of the language of these texts. That will be a task possible only when the promised Rainer "Corpus" has appeared, together with editions of the other unpublished literature from Middle Egypt. For the present, Stern has sufficiently indicated the characteristic features of the various dialects. Of the 56 fragments here transcribed, the language of 22 may be called thoroughly Middle Egyptian; that of 7, Sahidic; 23 show both influences in varying proportions. Of Boheiric, there are 6 examples—yet none show this dialect in absolute purity. There is only one Achmimic text (No. II).

I have throughout used the term "Middle Egyptian" as including the dialects both of Memphis (Stern's "Untersahidisch") and of the Fayyum. It is not possible, with the few texts of any length at present known, to draw a satisfactory boundary between these two dialects. Not only are the majority of available documents short or imperfect; they often betray the work of very illiterate scribes, who wrote even their native dialect with little care or accuracy, and whose productions tend to an imitation now of southern, now of northern usage. A rough division may perhaps be made by classing as "Memphitic" those texts which, like Revillout's Passports, follow the Sahidic rule as to *r-l*, while showing, in their vocabulary, a distinct Boheiric influence; and as "Fayyumic," those which systematically replace *r* by *l*, have the characteristic vowel-scale (*a = o*, *e = a*, *ê = ě*, &c.), and show words unknown either in Sahidic or Boheiric. Confining ourselves to Nos. XI–XLIII, we might cite as typical examples—(a) of texts undoubtedly Sahidic, Nos. XXI or XXXIII; (b) of those in which Sahidic forms predominate, No. XVII; (c) in which Mid. Egyptian forms are in a

¹ "Recto od. Verso?" *Hermes* XXII, 487, ff.

² *Aeg. Zeits.*, 1885, 23 ff.

³ *Mittheilungen a. d. Pap. Sammlg. Erzherz. Rainer*, I–V. When the former description of the Petrie collection was written, I had not seen Bd. V, in which several texts are given in full with translations.

majority, No. XXIII; (*d*) which are wholly Mid. Egyptian, Nos. XXII or XXV; (*e*) of those with a decided Boheiric element, Nos. XIII or XXVII.

In explanation of this remarkable variety of dialect, no very satisfactory theory can be advanced. Although, as has been stated, the Petrie collection comes entirely from a district on the immediate borders of the Fayyum, the localities mentioned or implied in the texts are by no means confined to it. No. II points to Achmim, while Sahidic literary texts, such as Nos. III, IV, might have had their origin still farther south; and it is not impossible that some of the place-names found in No. XLV refer to the neighbourhood of the Natron Lakes. Still, the geographical data supplied cannot, for the most part, be utilised, since so many of the places named remain unidentified. All means, too, are absent by which to localise the writers of the various documents,—the single exception being No. XXXV,—though their movements and those of their correspondents can sometimes be traced (No. XXII). It is possible that Sahidic was, as Stern has suggested, at one time the universal literary language, at least, above the Delta; or perhaps the Sahidic fragments from the Fayyum may be merely traces of occasional passengers or residents from the south. Proximity of other clearly defined dialects and constant communication will sufficiently account for the heterogeneous and irregular character which marks so many of the Middle Egyptian texts.

As to the method followed in publishing the MSS.: I have given in each case (1) the material used, (2) the size of the sheet or fragment, stating the height and the breadth, measured always at the extremest remaining points, (3) the quality of the material and the style of the writing, (4) the text itself, followed by (5) a commentary and (6) an indication of the dialect.

The first attempt to extract their value from a body of fragments so varied and so dilapidated as those of the present collection, can seldom be productive of results more than partially satisfactory. A more prolonged study of the papyri would doubtless throw further light upon many points which still remain unclear. My chief aim, at present, has been to give reliable transcriptions of the texts; an adequate appreciation of their contents they may, I hope, receive at the hands of a future interpreter.

Finally, I have to express my best thanks to Mr. Flinders Petrie for his kindness in entrusting me with his collection; to Prof. Eрман for permission to copy the unpublished papyri at Berlin, and to Mr. Nicholson for the use of those in the Bodleian; to Prof. Harnack, Prof. Wilcken and Prof. Karabacek, and especially to Dr. G. Steindorff and the Rev. G. Horner, for valuable help on certain points about which their opinions were of special weight.

LONDON, *December* 1892.

ABBREVIATIONS

The Abbreviations most frequently employed are :

Sah.	The Sahidic Dialect.
M.E.	The Middle Egyptian Dialect.
Boh.	The Boheiric Dialect.
R.	Mittheilungen aus der Papyrus Sammlung Erzherzog Rainer, I-V (Wien).
Ä.Z.	Zeitschrift für Ägyptische Sprache und Alterthumskunde.
Berl. P.	The unpublished Mid. Egyptian papyri in the Berlin Museum.
Stern.	Koptische Grammatik ; Ludwig Stern.
Peyr.	Lexicon Linguae Copticae ; A. Peyron.
Hyv., Alb.	Album de Palæographie copte ; H. Hyvernat.
Revill., A. et C.	Actes et Contrats des Musées égyptiens de Boulaq et du Louvre ; E. Revillout.

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BIBLICAL TEXTS.

I. Parchment.

about 4 1/2 x 7 in.

S. Matthew, XI. 27, 28.

XII. 1-3, 6-10, 11. 12.

The fragment is in so mutilated a condition, that the readings and restitutions proposed are often very doubtful.

The M.S. is probably of no very early date. It has large, though plain capitals, and uses the colon as a clause-divider. Δ is peculiar and may be archaic; but Ξ is distinctly young. Its chief peculiarity, however, lies in the form, Ω, which it has in common only with a few other M.E. parchments. (v. Krall in R. I., III; also a fragt. of S. John's Gospel in the Berlin Museum, P. 5569.) Gardthausen has pointed out (Griech. Paläogr., s. 148,) that Ω and i, found here, occur already in very ancient texts.

Recto:

XII, 1. [ΛΥΘ]ΙΤΑΑΤΟΥ ΕΤ ?
? Μ Ν Σ Δ ΝΙΘΕ[ΜΟ]

2. [Ε]ΟΥΩΜ ΝΙ[ΦΑΡ]ΙΣ
ΕΟΣ ΔΕ ΕΤΑΥΝΕΥ
ΠΕΧΕΥ ΝΗΪ ΧΕΘΕΙ
ΝΕΚΜΛΘΕΤΗΣ ΕΪΡΙ
ΜΠΕΤΕΩΩΗ ΝΕ[ΙΡΙ]
ΩΜ ΠΣΑΒΒΑΤΟΝ

3. ΝΤΑΥ ΔΕ ΠΕΧΕΥ Ν[Η]
ΟΥ ΧΕ Θ
ΕΙΥ ΘΟ
ΜΝ Ν
ΔΕ
Ε

XI, 27.

εω. ? επ
[ΩΗΛΙ ΛΥ]Ω ΠΤΕΩ
[ΝΕΠ]ΩΗΛΙ ΩΑΥ
? Ι ΕΒΑΛ.

28.

[Ε]ΛΛΙ ΟΥΑΝ
[ΝΙΜ ΕΤΘΟΣ]Ι ΛΥΩ ΕΤ
[Ο]ΠΤ [ΛΥ]Ω

Verso:

ΛΗ. ΚΒ ΕΤΒΕ ΠΕΤΕΛΕ ΤΕΥΒΙΧ [ΩΟΥΩΟΥ]

XII, 6.

[ΠΙ]ΕΛΠΚΙ ΜΠΕ[ΙΜ]

7.

[Ε] ΛΑΤΕΤΕΝ [Δ]

ΟΥΝ ΧΕ ΟΥΝ ΠΕ

ΟΥΝΕΕΙ ΠΕΤΟΥΕΩ[Υ]

ΛΥΩ ΝΝΟΥΘΥΣΙ[Δ]

ΕΝ ΤΕ ΝΝΑΤΕΤΕ ^{sic}

XII, 12.

ΕΣΑΥ [ΝΑΥΗΡ]

ΩΣΑΕ Ω[ΩΗ ΕΕΛ]

- | | | | |
|-----|--|-----|--|
| 8. | ΝΕΖΙ ΝΙΑΤΝΑΒΙ ΜΠ
ΖΕΠ ΕΝ Π̄ΟC ΓΑΡ ΜΠ
CΑΒΒΑΤΟΝ ΠΕ ΠΩΗ
[λιμπ]λω[μι] (space)
[αγω]ντελεγο[γ]ωτεβ
[εβαλ]μμε[γ]αγι ε
[ρουν]ετευcυναγω[ω]
[ρη]αγω ζει ο[γ]λω
[μι]ελετεγβix ω[ο]γ
[ωογ] ρε. | 13. | ΜΠΠΕΤ[ΜΑΝΟΥΒ]
ρμ πcαβ[βατον]
ΤΟΤΕ Π[ε]χερ μπι
λωμι [χε]cαγτεν
ΤΕΚ βix εβαλ ρε. |
| 9. | | | |
| 10. | | | |

A τίτλος written, as here, in the body of the text, is rare in Coptic M.S.S. Instances of it have been published Zoega, p. 150, (likewise M.E.), and Palaeograph. Society, Orient. Ser., pl. LXXX (Sah.) The example here is completed from that corresponding in the Boh. prefatory lists of ΚΕΦΑΛΕΟΝ ΝΟΥΕΙΝΙΝ ἩΝΙΩ† (as e.g. in the Gospels; Br. M^m M.S. de la Foyche 126, or Or. 1001.)

The dialect of these verses is similar to that of the Lower-Sah. texts published by Bouriant (Méms. de l'Institut. égypt. II, ii); that is, it stands near to the Sah. in its vocabulary, while in vocalisation, and in the use of λ for ρ, it is distinctly M.E., and in its use of -i as the weak termination, of the Article ΠΙ, ΤΙ, ΜΙ, and of ὄC, shows Boh. influence. The versions of the other dialects will be found as follows;

Sah., Woide, p. 15. (only ch. XI, 28.)

Boh., Schwarze, p. 38.

M.E., R.I., p. 69. (only ch. XI, 27.)

II. Parchment. (v. pl. 1.)

- | | | |
|----|--------------------------------------|-------------------------------------|
| A. | Epiistle of S. James, IV. 12, 13. | 4 × 3 $\frac{1}{8}$ in. |
| B. | " S. Jude, 17-20 (paged C̄IΗ, C̄IΘ.) | $\frac{3}{4}$ × 3 $\frac{1}{8}$ in. |
| C. | ? | 1 $\frac{1}{4}$ × 1 in. |

The material and writing of the three frags. are very fine. The text is in single column, and is the ^{only} remnant, as yet published, of the Achemimic New Testament.

I have elsewhere (in Flinders-Petrie's "Medum", p. 48,) suggested the 6th cent. as a date for these texts; but I now feel clear that they are at least two centuries older, and would compare their character with that of the first scribe of the "Pistis Sophia". The letters α, ε, c, ω, ω, γ, ρ, are identical in the two M.S.S. The straight back in ε, c, — hardly so

marked here as in the "Pistis,"— and the low central stroke in ω, ω, separate our frags. from the Berlin (Museum) Psalter, P. 3259, whose forms of these letters are almost those of Hyvernat, Album, pl. II (Clarendon), but whose grammatical peculiarities (v. A. Z. '90, 62,) throw it back to a very early age. Is it possible that the above-mentioned palaeographical features are characteristic of Middle Egypt? At any rate, they occur, so far as I know, only in our Achemim frags. and in the "Pistis," whose language has a M.E. tendency. What does the presence of ⲁ indicate? It appears in the Cod. Sinaiticus, which Gardthausen (s. 148 and Taf. 1.) places "circa 400", but is unknown to any of the old Coptic M.S.S. in question. Seeing, farther, that Harnack (Texte u. Untersuch. VII, 2, p. 94, ff.) assigns the "Pistis," from internal evidence, to the second half of the 3^d cent., I would propose to date these very valuable frags. about A.D. 300-350.*

Fragment A. Recto:

Achemimic.

Sah. (Woide).

Boh. (La Garde).

Cod. Sinaiticus.

Cod. Alex. } variants

Cod. Vatic. } only.

ΟΥΚΡΙΤΗΣ· ΟΥΕ ΔΕ ΠΕ ΠΝΟΜΘΕΤΗΣ ΔΟΥ

ΟΥΚΡΙΤΗΣ· ΟΥΔ ΔΕ ΠΕ ΠΝΟΜΘΕΤΗΣ ΔΥΩ

ΟΥΡΕΥΤΖΑΠ· ΟΥΔΙ ΓΑΡ ΠΕ ΠΙΝΟΜΘΕΤΗΣ ΟΥΟΖ

ΚΡΙΤΗΣ. ΕΙΣ ΕΣΤΙΝ Ο ΝΟΜΟΘΕΤΗΣ ΚΑΙ

ΕΙΣ ΕΣΤΙΝ ΝΟΜΟΘΕΤΗΣ

A. ΠΚΡΙΤΗΣ

S. ΠΕΚΡΙΤΗΣ

B. ΗΡΕΥΤΖΑΠ

C.S. ΚΡΙΤΗΣ

C.A.

C.V.

Verso: ΒΩΚ· ΔΖΡΑΙ ΔΤΠΟΛΙΣ· ΤΗΡΟΥΡΑΜΠΕ

ΒΩΚ ΕΖΟΥΜ (var. ΕΖΡΑΙ) ΕΤΕΙΠΟΛΙΣ· ΗΤΗΡΟΥΡΟΜΠΕ

ΩΕΝΔΑΝ ΕΤΑΙΠΟΛΙΣ ΗΤΕΝΙΡΙ ΗΟΥΡΟΜΠΙ

ΠΟΡΕΥΘΩΜΕΔΑ ΕΙΣ ΤΗΝ ΔΕ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΕΝΙΔΟΥ

ΕΝΙΔΟΥΤΟΡ

ΠΟΡΕΥΘΩΜΕΔΑ

ΠΟΙΗΣΩΜΕΝ

A. ΜΜΘ ΤΗΡΕ///

S. ΜΜΔΥ ΗΤΗΡ

B. ΗΜΔΥ ΗΤΕΝΕΡ

C.S. ΤΟΝ ΚΑΙ

C.A. ΕΝΔ

C.V. ΕΚΕΙ

* An inspection of the M.S. of the "Pistis" shows that pp. α-κβ^α, ριδ^β and ρϕε-τνα, were written by a very different hand from that which produced pp. κβ^α, l. 30-ρϕε and τνε. The contrast is greatest in the letters δ, ε, ο, ς, γ, ζ, (but p. ιη^α shows both forms,) ς, β and the "paragraph" mark, to the left of the columns. Schwarze (Coptic text, p. 124,) noted merely a new hand. The Palaeogr. Soc., Dr. Ser., pl. XLII shows the first, Hyvernat's Album, pl. II, the second scribe.

Fragment C. (from bottom of a page.)

Recto: ///ΥΠΕΤ///
 ///ΥΕΜΠ///
 ///ΟΠΕΤ///

Verso: /// ? ? ///
 /// αλ ? ///
 /// ? ρεη ///

The language is that of the Achemim Papyri (Miss. au Caire, T. I, p. 243), the only additional forms being ρεϛτ = ωαϛτ, ἦτωτνε, and ετοϛαβε where the papyri use ετοϛαβε. It will be remarked that the new texts agree throughout with the Sah. version, but that neither of these follow the Greek so closely as does the Boh. Stern (A. Z. '86, 135,) suggests that the two latter versions were made through the medium of the Achemimic.

PATRISTIC TEXTS

III. Papyrus.

$4\frac{3}{4} \times 8\frac{5}{8}$ in.

Part of the page of a book. The papyrus is of light grey-brown colour; the ink brown and faded on Verso. There are wide margins at the top, on the right of the Recto and left of Verso. Between the columns of the Verso there are traces of a rectangular ornament.

The character is of the class represented by Ciasca, Sacr. Bibl. Frag., II, pl. xx, and the dialect is pure Sahidic.

Recto: (cf. S. Matthew, xxv, 18 ff.)

///c

ΠΟΗΡΙΑ ἦΝΑ[?]
ΤΑΙ ΟΝΤΕ ΘΕ ἦΠΕἩ
ΤΑϞΧΙ ἦΠῆΙΝῆΩΡ
ΕΛϞΩΙΚΕ ῶΜ ΠΚΑϞ
ΔϞϞΟΠϞ · ΝΤΑϞϞΩ
Τἢ ἦΠΕΜΤΟ ΕΒΟΛ
[ἦ]ΟΥΟΝ ΝΙΜ · ΝΑΙ
ἦΤΑΥΕΙΝΕ ἦΠΚΕ
†ΟΥ ἦ[ῆ]ΝῆΩΡ · Μἢ
ΠΚΕ[ϞΝΔΥ]

ΠΝΔΥ ΤΗΡΟΥ · ΔΥΩ
ἦϞ†ϞΑΠ [ἦΟΥ]ΟΝ ΝΙΗ
ϞΕΕΥῆ ῆΕ ΒΟΛ ΕΜΡΕ
ϞῤῚΝΟΒ[ῆ] ἦΠΝΔΥ Ε
ΤἢΜΔΥ ΧΕ ῆϞΔΥ
ϞΩΠΕ ῶἢ ΔΥἢϞ
ϞΜΟΤ · ΕΡΕ ΝΕΥϞΟῤ
ΚΜ[ΟΜ] ΕΥΜΟΚ[ῶ]

Verso:

ΤΟΥ Ν̄ΝΒΑΛ Ν̄ΝΡΩ
 ΜΕ Ε̄Κ[ὸ]ΝΘΟΤΕ ΖΗ
 ΤΟΥ·[ὸ]ΥΚΟΥΝ̄†
 ΝΑΤΡΕΚΧ[ι]Ν̄ΤΤΙ
 ΜΩΡῙΑ ΜΠΜΤΟ
 ΕΒΟΛ Ν̄ΝΕΚΒΑΛ.
 †ΝΑΧΠΙΟΚ Γ[Α]Ρ ΠΕ
 2αϥ λϥω Ν̄·ΤΛΟΥ

(cf. S. Matthew, xxv, 31. ff.)

?ΔΕ Θ̄Ν ΟΥΚΛΧΕ
 ΑΛΛΑ Ε̄ΨΑΥΤΑΥΟΟΥ
 ΜΠΝΑΥ ΕΤΕ ΨΑΡΕ
 ΠΚΡΙΤΗΣ ΕΙ Θ̄Μ
 ΠΕΦΕΟΟΥ Μ̄Ν ΠΕΦ
 ΑΓΓΕΛΟΣ· Ν̄ΨΩ
 ΟΥΖ Ε̄ΘΟΥΝ̄ Μ̄ΝΘΕΘ
 ΜΟΣ ΤΗΡΟΥ· Π̄ΝΑΥ
 ΕΤΕ ΨΑΥΠ[Ε]ΡΧ ΝΑΐ
 ΕΒΟΛ Ν̄ΝΗ Ν̄ΨΤ

Recto:— "... wickedness of these(?). This was the way too of him that received the talent and, having digged in the earth, hid it, and heard in the presence of every one, — those that had brought also the other five talents and the other (two?)..." "... for them all, and judge every one. Consider also the evil-doers in that hour, what state they be in, while their countenances are darkened, being troubled (at heart?)"

Verso:— "... for the eyes of men whilst thou art in fear. Shall I then have thee (or not have thee, ΟΥΚΟΥΝ̄ Ν̄†,?) pay the penalty before thine eyes? For I will revile thee... and..." "... in a corner, but do bring them forth in the hour when the judge comette in his glory with his angels and gathereth together all nations; the hour in which he parts the one from the other and when he..."

IV. Parchment.

6 x 5 1/8 in.

Part of the page of a book, in very bad condition. The text is in double column; the top lines of all, as well as the half of every line in two of the columns, are lost. Margins above col. b of Recto and below col. a of Verso, indicate the original length of the page. The character has some resemblance to Zoege, tab. II, n. VII (the smaller type.)

Recto:

	//ϥ ΟΥΗΡ̄Ν	Μ	?	?	
	//Μ ΝΕ̄Ν	?	?	?	
	//ΟΥΩΝΟΥ	ΠΕ	?		Ι
	//ϞΡΝΟΥΡΕ	ΝΑϞ	?		ΕΑΝ
5.	//Ν̄ΤΟΥ ΔΝ	?	ΠΟΥΖ	?	ΟΥΚΑΝ
	//ΟΥΜΚΑΖΕϞ	Ε	?	ΨΑΝ	?
					ΙΛΙ

//ὄτ ψαροϑ
 //ἰ μμοϑ
 //κόλαζε
 10. //ϑνατῶ
 //βολ ἡοϑ
 //ἡαρι ϑηβε
 //ητεβε ἡ
 //ἐναρεῖρε
 15. //οϑπωϑτ
 //ἡηρε εν
 //εβε ἡμαϑ
 //ωτορτῖρ
 //ϑαροῆτε
 20. //ἡἶ ἔχωἡ
 //ἶἶτε ἔτβε
 //εβοητεπε
 //ῖ ῖερεἶνα

ἡϑνατῆματε ἡἡ
 μεληβε χητε
 ηοϑ κλη ερωαν
 οϑωνϑ εβολ ἔρε 10.
 ο ἡτετε τωϑ τε
 ἡϑναἶνεχε ἡ
 μοληβε κλη
 ερωαν ϑροκ ἡϑ
 15. ηαπιστεϑε ηε
 ληβε κλη ερωαν
 οϑωνϑ ἔβολ ἔ
 ρε ο ἡημεροϑ
 ἡϑναραϑε βε
 20. λη ἡἡμε κλη
 ερωαν τσαῖε
 ψαχε ἡϑναςω
 τἡ βε λη ἔνετε
 ῖαρε ϑοἡἶ

Verso:

ο ? λη
 ηαϑ ? ερε
 5. κωρω ? σεἡ
 πεϑ ? ττη ?
 ἡἡμε λη λῶϑ
 ωηϑ ηαϑ εβολ
 ερεηοτἡε ? ε
 10. ἡἶ ἶατῆματε
 ἡἡμαϑ εϑηαϑ
 ἔἡεῖϑο ἡτεε^{sic}
 τοϑονϑ εβολ ε
 ρεπολεμη ἡἡ
 15. ηαϑ ϑητἡ πετε
 ηϑοϑωνϑ εβολ
 λη εϑδοβῖ χε
 ποϑσαῖ πεηηαϑ
 ηαϑ ἔροϑ λϑοϑ
 20. ροτ ετβε ηἶ ἶ^{sic}
 εϑβἡβομ εϑ
 με ἡποϑσα ἡ

θε ϑητἡ
 ηεηλαἶ
 ωηετη
 ἡτεϑἔη
 5. ηεσκοτ
 ἡτεϑαῖο
 ἡτεϑρε
 ἔρεμεϑ
 ϑἡτ
 10. ρηοηη
 τεηατἔ
 ἔρεμεϑ
 κληεϑ
 ϑραῖ ψαροῖ
 15. εϑγεηηῖ
 ηῖητε πε
 τἡ ἔτβε ἡ
 ἡκλαϑαροῖ
 οϑοῖητη
 20. ωηϑ τηρ
 ητἔροκ
 ταῖηωτ

ΟΥΟΪΩ ΝΙΜ ΔΥ
 ΧΩΤΕ ΜΜΟΥ Ν
 (margin.)

ΡΟΙΚ' ΩΟΠ// (ω altered by a
 πε// later hand.)

Recto: (col. b.) "... If thou (κ'δ'ν)... yet will he not agree with thee. More-
 -over, henceforth, shouldst thou show thyself as his own yet will he
 not bear with thee. Also, shouldst thou be humble, yet will he not
 believe in (πιστεύειν) thee. Also, shouldst thou show thyself gentle,
 (ἤμερος), yet will he not rejoice with thee. Shouldst thou be eloquent,
 yet will he not listen to that of which thou dost discourse" (ὀψυδρῆν).

Verso: (col. a.) "... not with thee. Thou (?) showest thyself to him...?....
 Thou (?) hast pleasure in him, while he looks upon thy face, who show-
 -est thyself, contending with him (πολεμεῖν) by means of that which
 shows not itself, while he thinks, Thy beauty it is, (?) which he has
 seen; he rejoiced at it. Thou (?) hadest power while he loved thy
 beauty, at all times. He has been struck (col. b.) like...."

The translation of these two columns is of considerable difficulty,
 chiefly, no doubt, because of the absence of all explanatory context.
 Besides this, not only is the construction here and there obscure,
 but at Verso, l.l. 5, 8, 18, appears an otherwise unknown verbal-
 -prefix, α', which one is inclined to regard as of the 2^d Sing. fem.
 The forms ΟΥΟΪΩ, ΠΟΛΕΜΙ, ΔΟΒΙ, the pointing e.g. of ᾤΑΡΟΝ, ἔΒΟΛ, ἔΡΕ,
 and the use of i in καί, παί, ουοΐω, seem to deny the purity of
 language which might be expected to accompany so archaic a
 script.

The dialect is strictly Sahidic.

V. Papyrus.

9 3/4 x 6 in.

Of tough, dark-brown material, upon which the ink shows but faint-
 -ly. The character is of the class of serri-uncials, illustrated
 by Hyvernat's Album, pl. IX and X, both of which are dated in the
 beginning of the 11th cent.

There is no proof that the two sides of the fragment bear a contin-
 -uous text. If they do so, Prof. Harnack's suggestion that the papyrus
 contained episodes of the Athanasius-Arsenius story (v. Hefele,
 Conciliengesch.², I, 458, 464,) is probably appropriate. If not, the reference
 (Recto, l. 16,) to Southern Egypt, and soon afterwards, to "Arsenius,"

may possibly point to S. Arsenius the Great (v. Act. S.S. Bolland., Jul. 14, 605 and Makrizi ed. Wüstenf., 92, 112,) though his hermitage in the desert of Schihet (near the Natron lakes,) can scarcely be referred to the "South".

The final paragraph of the Verso seems to apostrophise S. Athanasius and to refer also to other prominent bishoprics.*

It is impossible to determine which was in reality Recto and which Verso in this fragt.; each face shows the termination at least of a sentence. At Recto, l.l. 10-12, the original margin remains.

Recto:

Verso:

≡ ΝΕΥΟ ΝΚΟΥ[Ι] ΕΡΕ ΝΕΥΕΙΟ[?]
 ΩΛΟΝ. Α ΤΕΥΜΑΛΥ ΧΙΤΥ Ε[?]
 [ω]ωπε ΝΧΡΗ[CT]ΙΑΝΟΣ //
 5. ΟΣ ΧΕ ΧΙΝ ΕΥ[Ο]ΝΑΝΑΓΝΩCT[ΗC]
 ΝΜΟΒ ΕΜΔΕΙΝ. ΕΥΤΕΝΤΩΝ ΕΝ
 ΟC. ΠΕΤΡΟC ΜΗ ΙΩ. ΝΤΕΡΕΥΧΙ
 ΧΗ. ΑΥΕΙΡΕ ΝΘΕΝΝΟC ΝCΟ[Μ]
 Ε ΝΙΜ ΝΔΕΥΥΔ ΧΕ ΕΠΕΚΤΑΙ[?]
 Ε ΝΑΓΓΕΛΙΚΟΝ. ΑΚΕΙΜΕ ΕΤΕ[?]
 10. ΜΠΝΟΥΤΕ. ΑΚΕΙΜΕ ΕΤΑ ΝΚΕΡΩ[?]
 ΑΥΒΑΛΗ ΕΙ ΕΥΠΑΡΑΓΕ ΜΜΟΚ ΝΟΥC
 ΕΥΩΙΝΕ ΝCΑ ΟΥΜΕΤΝΑΗΤ ΝΤΟΟ[TK]
 ΝΤΕΡΕ ΝΕΚΡΟΙΤΕ ΧΩC ΕΝΕΥΟΥ[?]
 ΥΠΙΘΕ ΕΥΧΕ ΜΠΕΥΥΩΝΕ ΕΝΕC[?]
 15. ΟΚΡΑΦΙ ΝΑΝ ΝΤΕΚΥCΤΩΡ
 ΤΕΚΒΙΝΒΩΚ ΕΠΔΑΡΗC ΕΚΗΜ
 ΧΕ ΑΚΑΠΑΝΤΑ ΕΥΡΩΜΕ ΝΕΥ
 ΥΡΑΝ ΠΕ ΔΡΧΗΝΙΟC. ΝΤΕΡΕΚΗ[?]
 ΒΟΙΛΙ ΕΡΟC: ΑΠΝ[ΟΥ]ΤΕ CΜΟΥ ΕΡ[ΟΥ]
 20. (space) ΜΗ ΠΕΥΗΙ // (space)

ΕΝΕΙΩΤ ΔΥΙ[?] ΒΑΙΕ ΝΟΥCΟ[Π]
 ΕCΝΔΥ ΟΥΗC ΝCΩΥ. ΔΥ
 ΕΡΠΕ. ΕΥΥ[ΕΜ]ΥΕ ΕΙΔΩΛ
 ΝΤΕΡΕΥΒΩΚ ΕΥΧΩC ΕΠΕΙ[?]
 5. ΥΟΡΥΕΡ ΔΥΕΙ ΕΠΕCΗΤ //
 ΤΕΝ ΝΤΕΙΚΕΝΟC ΝΥΠΗΡΕ. ΜΕ
 ΤΩΝ ΕΡΟC. ΝΧΙ ΝΕΡΕ ΔΘΑΝΑC
 ΗΒΕΝ. ΕΥCΩ[Τ]ΕΜ ΕΝΕΥΗΡΕ
 Ν ΓΟΙΝΕ ΝΔΙΔΚΟΝΟC. ΘΕΝΚΕΚΟ[?]
 ΥΤΕΡΟC. ΠΕΧΑΥ ΧΕ ΠΕΝΤΑ ΠΟΥΔ
 ΧΙΤΥ ΕΥΟ Ν[ΚΟΥ]Ι. ΥΔΥΚΛΗΡΟΝΟ
 Υ ΜΠΑΤΕΥΜΟΥ //

 Α ΝΚΛΘΕΔΡΑ ΝΤΚΟΥΜΕΝΗ. CΕ ΕΠ
 Ι ΝΝΑΥ ΕΡΟΚ. ΠΥΩC ΕΜΕ ΤΩΛ[?]
 ΤΥ. ΔΘΑΝΑCΙΟC ΠΑΡΑΚΟΤΕ. Τ 15.
 ΤΑΡΑΚΟΤΕ ΤΑΥΡΩΜΗ. ΤΑΤ
 ΧΙΔ. CΕΧΩ[Μ]ΠΕΚΤΑΙΟ. ΧΕ Μ
 (space) ΕΥΤ[ΕΜ]ΤΩΝ ΕΡΟΚ :-

Recto: " — while he was young, his fathers(?) being — his mother placed him in — become Christian. — while he was (v. Stern, 8.621,) Reader — great signs like to — [apostles?] Peter and John. After he had — he did great deeds of power — every man shall be able to speak of thy glory — angelic. Thou knowest the — of God. Thou knowest what the men[?] too — there came a cripple, introducing thee(?) — seeking compas- sion of thee(?) — after thy raiment had touched his [feet?] — believe if he had not been in pain — write for us thy story — thy journey to

*The Arian. Deacon, Arsenius, expelled from the Church by the partizans of Athanasius (Zoega, 272,) may perhaps be the same person as the notorious Melitian bishop.

— thou hast met a... man — named Arsenius. After thou hast — dwell with him — God blessed him(?) — and his house."

Verro: "— father, he... (not τὸ δαίε) — two men(?) follow him, he — temple, serving idols — after he had come, touching the — overthrown, he (it?) fell down. — us(?) this great marvel also — it... Athanasius being (is?) — hearing the children — certain deacons, some few(?) other — presbyters. He said that which each(?) — place him while he was young(?). He dotte inherit — before he die.

— the (episcopal) thrones of the world (ὀικουμένην) — they behold thee, the true(?) shepherd — Athanasius of Alexandria — the (throne) of Alexandria, that of Rome, that of —... chia(?). They tell thine honour that — he being like(?) to them."

The dialect here is a somewhat faulty Sahidic; cf. e.g., Recto, 5, 8, ἐ = M; 12, ΜΕΤ = ΜΝΤ; Verro, 14, ἐ = M. But these are possibly signs of M.E. influence. The pointing is sometimes irregular; e.g. ωϊνε, λθανασιος, εροϋ, λϥει.

VI. Papyrus.

Fragt. A, 5 x 4 in.
" B, 6 1/4 x 5 in.
" C, 1 3/4 x 8 1/2 in.

Three mutilated frags. of brittle, brown papyrus, the remnants of whose very coarsely and untidily written texts are hardly anywhere to be read with certainty. Fragt. C can not now be joined to the others; but from its margin, it evidently formed the bottom of the papyrus. Nor is it possible to tell how much from the middle of the lines on Fragts. A, B has been lost. The side-margins remain, however, both to right and left; while the width of Fragt. C must be approximately that of the whole.

Recto: Fragt. A.

∥. ΔΙΝΑΥ ΕΟΥΡΑ[COY]
XE ΠΩΤ ΕΠΕCΗΤ ὦ
βαρεχ ερα διπωτ επε
ων πωϋ ενδμεϋτ
5. ρασοϋ ντα πεθριων πω
κλαϋτιωc παμερητ νc[αν]
οϋμετατσαμ λσωπι μακ

Fragt. B.

ερε ουρωμε λριρ^{sic}ϥ ερα[?]
λμαν ερε πεθριων
τεϥταμ επαρα λ πεθρι
επεουλειϥ νταινεϥ ετ
εϋιτ[?]μπε νεκρεμιαϋι λαϋ μαβελ 5:
ωπι νοϋπωλιμοc τωοϋν εβωκ
του εραϥ εβεταμαι επεκϋα

ΜΠΝΕΥ ΕΥΣΩΝΙ ΕΣΡΗΜΗΕ
 ΕΞΟΥΝ ΕΠΕΩΤΕΚΑ//ΧΕΩΛΡΗΙΑ
 10. ? ? ΤΑΔΤΕ ΧΕΜΠΟΥΣΑ
 ΟΥΝΔΙ ΝΕΜΗΘ / ? - ? ?
 ΜΝ ΟΥΣΩΝΙ
 ΕΝΩ ΚΟΥΙ ΛΥ

ΝΙ ΚΛΑΥΤΙΩΣ ΜΠΝΕΥ ΤΑΣΙ
 ΕΔΗ ΩΠΕΡΟΥΧ?Ν?Α?
 10. ΛΑΙ ΖΙ ΠΕΦΛΑΣ ΕΡΕ ΠΣΩΡ
 ΜΕΣΙ ΝΟΥΣΑΝ
 ΩΣ ΛΥΕΜΤΑΝ ΜΑΪ
 ?ΒΩΚ ΕΠΩΛΕ?
 ΟΥΝΔΙ ΝΕΜΗΒ
 15. ΩΠΙΤΑΘ ΕΞΟΥΝ
 ΣΕΥΠΡΕΠΗ ΕΠΑΒΗ
 ΛΟΤ ΕΡΟΚ ΜΠΕΡ

Fragt. C.

ΡΑΖΑΜ ΔΜΑΖΤΙ?ΝΧ ΜΕΝΙΣΔΚ ΠΕΦΩΗΡΗ ΕΦΟΥΩ
 Χ ? ς?ΝΤΝΒΕΒΕΛ ΕΛΑΒ ΛΥΣΩΤΕΜ ΕΝΣΑ Π ? ?
 ΝΕΜΑ ? ΤΒΕΤΕΥ ΠΗΣΤΕΣ ΕΞΟΥΝ ΕΡΑΥ: ΑΠΟΣ ΝΟΥΖΕΜΑΒ

Verwo: Fragt. B.

ΘΕΩΣ^{sic} ΤΩΟΥΝ ΕΖΡΑΙ
 ΔΘΚΕΣΣΩΙ ΤΑΙΔΚΕΒΔΛ
 ΣΟΥΩΝΤ ΝΗΚΕΙΜΗΝΑΚ
 ΤΩΚΣΗΙΑ ΕΚΤΑΧΡΑ ΠΗΣΤ
 5. ΣΖΙΜΗΝΙΜ ΕΤΖΙΧΕΝ ΠΚ
 ΕΤΑΖΗ ΟΥΩΗΡΙ ΕΝΟΥΩΤ ΔΙΜ
 ΛΥΣΤΑΥΡΟΥ ΜΑΒ^{sic} Ζ ΕΝΤΟΒ
 ΕΣΑ ΠΕΤΝΑΝΟΥΒ Η
 (no space in original)
 10. ΛΙΝΔΑΝ ? ΕΡΔΩ
 ΙΩΣΗΦ ΕΦΑΡΔ[ω]
 ΙΑΜΗΗ ΠΑΚΟΥ[Ι]
 ΕΓΕΤΕ ΤΑΝ
 ΟΥΘΗΡΙΩ
 15. ΕΠΙΟΥΤΑΙ Ζ
 ΕΝΤΑΒΤ

Fragt. A.

ΩΣ ΠΕΤΙΜΕ ΜΑΒ ΟΥ
 ΜΕΝΕΖΡΕΤΙΚΩΣ
 ΙΚ ΠΕ ΠΩΗΡΗ ΕΝΤΟΡΘΩ
 ΕΤΣΟΥΤΩΝ ΤΕ ΠΕΚΡΑΝ
 4. ΠΟΥΕΖ ΣΙΝ ΣΙ ΤΑΙΔΙΑ^{sic}
 4. ΔΒ Λ ΝΙΟΥΔΑΙ ΧΗΥΤ
 5. ΕΜΠΚΑΖ ΜΠΕΒΕΡ ΠΕΘΑΥ
 ΑΚΔΘΩΣ ΤΕΝΝΑΟΥΒ
 ΕΤΙ ΠΟΥΧΑΙ ΝΑΔΑΜ
 10. ?ΤΝΕΥ ΕΝΔΟΝ
 ΜΤΑΝ ΕΡΑΙ ΧΑΙΝΕΥ ΕΒΕΜ
 ΛΑΙ ΠΝΟΥΤ
 ΧΩΚ ΕΒΑΛ

Fragt. C. 5 lines, of which

1. ΤΜΑΝΜΗΚ ? Ε?ΔΚΕ ΚΕΣΑΠ
 4. ΣΙΜ ? ΟΥΚΑΖ ΕΥ ? ΟΥΧ ? ΤΙΣ ? ΜΑΣ
 5. ΝΕΚΩΗΛ ΕΡΝΑΩΤ ? ΖΙΜΑΝΗΜΕΠΗΤΕ ?

From such debris one can only gather vague notions as to the original contents of the text. The dividing lines seem sometimes to separate disconnected paragraphs.

On the Recto, the 1st section has the story of a dream, (related apparently to a second person by a woman; cf. l. 3, ερδ.) in which the narrator had been bidden to encounter a monster. Among other intelligible words and phrases, are mentioned; "Claudius, my beloved brother," a war, and in the 2^d sect., a sister weeping, a prison, the name Areia (cf. Apsida f., Pape, p. 121), and the phrase, "the Saviour(?) show mercy to him." This last occurs also in the 3^d sect., which is otherwise unintelligible. In the 4th sect. occur the Greek ΕΥΠΡΕΠΗ (?=εὐπρέπεια or πρέπει). Fragt. C. seems to contain a separate section, dealing with Abraham and "his son, Isaac."

The 1st section of the Verso seems to contrast in some way Orthodoxy and Heresy and to give the name of the person now addressed as Taisia (cf. Brit. Mus., Pap. n. XL, † did. masc.) The 2^d sect. has some general statement as to women who have but one son, and then refers, perhaps, to the eagerness of the Jews for Christ's(?) crucifixion, who had done no wrong, but had come for the "salvation of Adam." The 3^d sect. relates to Joseph and Benjamin, "my youngest [son]." In the 4th sect., the Jews are again mentioned. From the Verso of Fragt. C nothing can be learned.

The language of this Papyrus is very irregular, the vowels especially being treated with great freedom. Its M.E. character is evident. Punctuation (above letters) is wholly absent. Clauses or paragraphs are occasionally divided by peculiar marks (Recto, A. 9, Verso, A. 4, B. 7.) The text can not properly be called "patriotic"; yet it seems even less suited to appear in either of the other groups into which the present collection divides itself.

LITURGICAL TEXTS

VII. Papyrus.

Fragt. A,	4 x 7 in.
" B,	5½ x 2¼ in.
" C,	5½ x 5 in.
" D,	4¼ x 4½ in.

These frags. (put together from several smaller pieces,) are brown in colour and somewhat coarse in texture. The two texts which they

30. [ΝΙ ΜΜΟΚ ΕΥ†]ΩΟΥ ΝΑϞ^{sic} Ε[ΥΕ]ΡΩΠΗΡΕ ΜΜΟϞ:
 v. 12 [ΖΕΝ ΖΑΝΝΩΟΥ Ε]ϞΙΡΙ ΝΖΑΝ[ΩΠΗΡΕ// ΔΚ
 [ΣΟΥΤΕΝ ΤΕΚ]ΟΥΙΝΑΜ Ε[Β'ΟΛ] ΔϞΩΜΚΟΥ Ν
 Fragt. D.
- v. 13 [ΣΕ ΠΚΑϞΙ// ΔΚΣΙΜΩΙΤ ΖΑΧΩϞ ΜΠΕΚ]ΛΑΟΣ
 [ΖΕΝΝ ΟΥΜΕΘΜΗΙ ΦΔΙ ΕΤ]ΔΚ[ΣΩΠ]Τ[Ε]Ϟ ΔΚ†
35. [ΒΑΜ ΖΕΝ ΤΕΚΝΟΜ]† ΕΜ^{sic}Μ[Δ]ΝΜΤΟΝ
 v. 14 [ΕϞΟΥΔΒ ΝΑΚ//] ΔΥΣΩΤΕΜ ΝΣΕ ΖΑΝΝΕΘ
 [ΝΟΣ ΟΥΟΖ ΔΥΒΩ]ΝΤ ΖΑΝΝΑΚϞΙ ΔΥΣΙ
- v. 15 [ΝΝΗ ΕΤΩΟΠ ΖΕΝ]ΝΙΦΥΛΙ^{sic}ΣΤΙΜ// ΤΟΤΕ
 [ΔΥΙΗ[?]Σ. ΝΣΕ ΝΙΖΗΓΕ]ΜΩΝ. ΝΤΕ ΕΔΩΜ: ΝΙΔΡ
40. [ΧΩΝ ΝΤΕ ΝΙΜΩΔΒ]ΤΗ[Σ]ΟΥΣΤΕΡΤΕΡ ΠΕ
 [ΤΑϞΧΙΤΟΥ ΔΥΒΩΛ]ΕΒΟΛ ΝΣΕ ΟΥΟΝ ΝΙΒΕ^{Μ?}
 v. 16 [ΕΤΩΟΠ ΖΕΝ ΧΑΝΔΑΝ// ΕϞΕϞΕΙ ΕϞ]ΡΗΙ ΕΣΩΟΥ
 [ΝΣΕ ΟΥΣΤΕΡΤΕΡ ΝΕΜ ΟΥϞΟ† Ζ]ΕΝΠΑ
 [ΩΔΙ Ϟο.


The dialect of this text is of considerable interest. Its basis is Boh., i. e. its vocabulary is substantially that of Lagarde's version (Der Pentateuch, p. 162), showing, as well as the characteristic use of aspirated letters, such distinguishing forms as ΒΕΡΕΒΟΥΤΣ, [Μ]ΒΟΝ, ΩΟΥ, ΟΥΙΝΑΜ, ΝΕΜ, ΝΣΕ. Yet the guttural β is absent and the employment of Σ-β follows the Sah. law,* while M. E. influence also is visible in ΣΟΠΤ, ΖΑΝΝ, ΖΕΝΝ, ΖΔ[ΜϞΕΜ], ΒΑΜ, ΒΔΛ. I can not recall any other text in which the three dialects are combined in these proportions, — the counterpart of the frequent Sah. texts with a northern tendency.

The new forms ΣΤΕΡΤΕΡ (40) and ΒΔΛ (22) are to be noted; also l. 2, ΕϞΣ[ω Μ]ΜΟϞ for Boh. ΟΥΟΖ ΔϞΧΟΣ ΕΘΡΟΥΧΟΣ.

Verse: A fresh line is begun with every verse (as in Bardelli's edition.) There is just space, to the left of the frags. preserved, for the formula ΣΜΟΥ (or ΣΜ̄Ḷ) ΕΠ̄ḶḶ. The opening verses are lost.

Fragt. D.

- [ΣΜΟΥ ΕΠ̄ḶḶ ΝΙΜΟΥΝΖΩΟΥ ΝΕ]Μ ΝΙΙΩ† //
 [ΣΜΟΥ ΕΠ̄ḶḶ ΝΙΒΗΠΙ ΝΕΜ ΝΙΘΗϞΥ //
 [ΣΜΟΥ ΕΠ̄ḶḶ Π̄ΝΔ]ΤΗΡΟΥ //
 [ΣΜΟΥ ΕΠ̄ḶḶ ΠΙΩΣΕϞ] ΝΕΜ ΠΙΚΑΥΣΩΝ //

* The lack of Sah. correspondants for βωσ (22) and βοϞι (24), causes uncertainty as to the forms to be here supplied. If the former had its origin in the hieroglyphic , the form here should be Σωσ.

- 5. [CΜΟΥ ΕΠ̄ΟΣ ΝΙΙ]Ω† ΝΕΜ ΝΙΝΙϞ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙΕ]ΧΩΡΕϞ ΝΕΜ ΝΙΕϞΟΟΥ//
 [CΜΟΥ ΕΠ̄ΟΣ ΠΙΟΥ]ΩΙ[Ν]Ι: ΝΕΜ ΠΙΧΔΚΙ//
 [CΜΟΥ ΕΠ̄ΟΣ ΠΙΧΔϞ ΝΕΜ] ΠΙΩ[Χ]ΕϞ//

Fragt. C.

- [CΜΟΥ ΕΠ̄ΟΣ ΠΙΠΔΧΝΗ ΝΕΜ] ΠΙΧΙΩΝ//
- 10. [CΜΟΥ ΕΠ̄ΟΣ ΝΙC]ΕΤΕϞΡΗϞ ΝΕΜ ΝΙΘΗΠΙ//
 [CΜΟΥ ΕΠ̄ΟΣ ΠΙ]ΚΔϞΙ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙ]ΤΩΟΥ ΝΕΜ ΝΙΚΑΛΑΜΦΟ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΗ ΤΗΡΟΥ Ε]ΤΡΗΤ ϞΙΧΕΜ ΠΚΔϞΙ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙΜΟΥ]ΜΙ//
- 15. [CΜΟΥ ΕΠ̄ΟΣ ΝΙΔΜΑΙΟ]Υ: ΝΕΜ ΝΙΙΔΡΩΟΥ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙΚΗΤΟΣ Ν]ΕΜ ΕΝΧΑΙ ΝΙΒΕΝ
 [ΕΤΚΙΜ Ϟ̄ΕΝ ΝΙΜΩΟΥ//]
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙϞΔΔΔ† ΤΗ]ΡΟΥ ΝΤΕ ΤΦΕ//
 [CΜΟΥ ΕΠ̄ΟΣ ΝΙΘΗΡΙΟΝ ΝΕΜ] ΝΙΤΕϞΝΩΟΥΙ ΤΗΡΟΥ//
- 20. [CΜΟΥ ΕΠ̄ΟΣ ΝΙΩΗΡΙ ΝΤΕ ΝΙ]ΡΩΜΙ//

(lacuna)

Fragt. B.

[CΜΟΥ ΕΠ̄ΟΣ ΝΙΠ̄ΝΔ ΝΕΜ ΝΙΨΥΧΗ ΝΤ]Ε ΝΙΘ ^{Μ]ΗΙ[?] sic}

(space for 2 lines)

[CΜΟΥ ΕΠ̄ΟΣ ΔΝΔΝΙΔC Δ]ΖΔΡΙΔC ΜΙCΔΗΛ^{sic}
 [ΚΕΔΔΝΙΗΛ//]

25.

≡]ΗΡΟΥ ΝΤΕ Π̄ΟΣ
 ≡ΡΟΥ//
 ≡Π]Ρ̄ΩΦΗΤΗΣ
 (traces of letters here.)

Fragt. A.

- ≡ΜΑΚΔΡ≡ (about 6 letters) ≡ΕΝΙΩΤ ΔΠΑ ΠΙCΕΝ†
- 30. [Ν]Ε]Μ ΠΧΩΡΟΣ ΤΗΡ̄Ϟ ΝΤΕ ΝΗΘΟΥΔΒ
 [Ν]ΤΕ ΝΕΥCΜΟΥ ΩΩΠΙ ΝΕΜΔΝ ϞΩC ΕΡΟΥ
 ≡† (margin)

l. 2: This verse, absent in the Greek versions, is found in Tattam and in Bardelli. Also, the sections omitted by Theodotion (H. and P.), are present in the Coptic (l. 2, 5, 8.)

l. 3-6: follow the order of the LXX. Otherwise the sequence is that of Tatt. and Bard., differing both from Theod. and the LXX. The opening verses of the Ode, (lost here,) are shown in Sah. by Ciasca, (Sacr. Bibl. Frag., II, 317,) and follow the order of Theod., with which the Boh. version - so far -

agrees.

l. 4: This line appears to represent two verses of the other Boh. versions (v.v. 42, 43 of Tatt., 66, 67 of Bard.), and to correspond to the ψυχος και κκουων of Theod. (H. and P.; but Tirchend., ψυχος και κκουμ.)

l. 10: CETECPH² is uncertain. The space would allow of -εCPHΘΕ.

l. 23: There is space here for a line, and the absence of // after ΜΙCΑΗΛ suggests the name of Daniel, which stands thus in some Boh. liturgical versions.

ll. 24, 25: I can not fill these lacune. The words remaining plainly are no part of the verse, CMOY EPOC NH ETEPCEBECΘE ΠOC Φ† ΝΤΕ ΜΕΝ-10† ρωc &c., which follows l. 22 in other M.S.S. (e.g. Bodl., M.S. Hunt. 605, M.S. Copt. e.1), or terminates the Ode in others (edd. Tatt., Bard.)

l. 26: Perhaps some amplified form of the verse which stands after l. 22 in the Horologium, Ευλογειτε αποστολοι προφηται και μαρτυρες κυριου.

l. 28: These words are very uncertain. They seem to be connected with the lines following.

It chanced that there are, in this text, none of those test-words preserved which displayed the dialectal peculiarities of the foregoing Ode. The only form distinctly diverging from the Boh. is ΜΕΥCΜΟΥ (Sah., or M.E., pace Stern, Gr. §. 252; cf. Quatremère, Rech. 242, ΜΕΥΔΛΗΟΥ; 234, ΤΕΥϑΗ; 237, ΜΕΥΩΗΩ.) One may be tempted to find in this and in the significant, though not decisive ΔΠΔ, an indication of the native dialect of the scribe.

VIII. Parchment.

8 2/8 x 1 1/8 in.

A narrow strip of coarse parchment, bearing texts on both sides, and written (across the width of the strip,) by two very unskilled scribes, whose work is easily to be distinguished by the ink used and by the form of the letters. The texts are divided into sections by horizontal lines.

I give the sections side-by-side, separated as by the dividing-lines.

Scribe a wrote on "Recto"

(1)	(2)	(3)	(4)
ΠΡΟΕ	ΚΑΤΑΞΙ	^{sic} ΔΕΥΤΕ	ΕΠΑΚ
ΦΘΑCΑΝ	ΟΝCΟΝΚ	ΠΡΟCΚ	ΟCΟΝ
	ΥΡΙΕ	ΗΝCΟΜ	ΗΜΟΝ
		ΕΝ	

Scribe a, upon "Verso"

(7) ΕΓΕΙΡΕΣ ΘΑΙΥΙΟΙΦ ΩΤΟΣ	(8) ΚΥΡΙΕ ΙΔΟΥΔΗ ΕΥΛΟΓΕ ΙΤΕΤΟΝ ΚΥΡΙΟΝ	(9) ΝΑΤΟΥΩΗ	(10) ΞΔΕΥΤΕ ΠΡΟΚΗ ΝΣΟΜΕΝ	(11) ΣΥΚΥΡ ΙΕ
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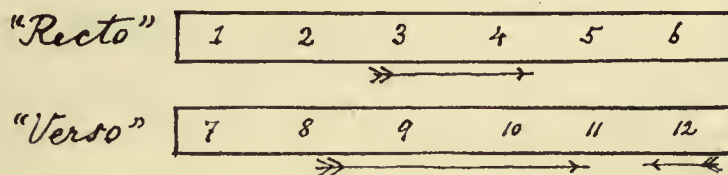
Scribe b, upon "Recto"

(5) †ΟΙΕΛ ΠΙΣΤ ΩΝΠ ΕΡΑΤ ΩΝΤ ΗΣΓ ΗC	(6) ΗΤΕ ΛΕΠΟΣ ΚΩ†Η ΤΕΧΜ ΑΛΟCΙΑ
--	--

Scribe b, upon "Verso"

(12) †ΝΕΤ ΚΩΝΘ ΤΗΟΥ ΕΠΟΣΗ ΤΩΗΜ ΠΤΑΥ ΝCΙΩΝ

The distribution of these sections upon the original is as follows;



The Greek portions of the text (1-5, 7, 8, 10, 11,) seem intended for

Προεφάσαν κατάξιον σου(?) κυριε
 δευτε προσκυνησωμεν σπαικουσου ημων
 ω η ελις των περατων της γης
 Εγειρεθε υιοι φωτος
 κυριε ιδου δε ευλογεστε τον κυριον
 δευτε προσκυνησωμεν σε(?) κυριε

Since I have found †(above), at τωουμοϋ επωωι νιωηρι ητε ποϋωιμι, at the beginning of the opening hymn of the Midnight Office in various Bohemic collections,* perhaps those less ignorant than myself in liturgical matters will be able to identify the other sections also. N^o 3 has the initial words of the "Invitatorium."

The Coptic (M.E.) portions (6, 12) are;

ΗΤΕΛΕ ΠΟΣ ΚΩ† ΗΤΕΧΜΑΛΟCΙΑ (αιχμαλωcία) ΗΝΕΤΚΩ ΗΩΤΗΟΥ ΕΠΟΣ ΗΘΗ
 (= ΕΘΗ) ΜΠΤΑΥ ΗCΙΩΝ, "After that the Lord has relieved (= turned away)
 the captivity of them that trust in the Lord, before the hill of Sion."

I do not know the value here of the indication (9), "Those of (? for) the Evening." The marks at the commencement of 3 and 10 are perhaps initial signs, similar to those used in Hyv., Alb., XXVII, 22 and XXVIII, 19, 30.

This parchment had one fold at the middle, and may have served as an

* e.g. Bodl., M.S. Hunt. 603, do., Maresc. 49 and 100.

amulet.

IX. Papyrus.

5 x 5 $\frac{3}{4}$ in.

Upon one side of this leaf is a Coptic letter, (N^o XVII below,) and upon the other, the following Greek Benediction, which differs considerably from any of those in the published Oriental Liturgies. Similar forms are found in the Liturgies of S. Gregory (Renaudot, Lit. Or. Collect. I, 98,) and S. Mark (ib., 164.)

† Η ΑΓΑΠΗ ΤΟΥ ΘΥ ΚΑΙ ΠΑΤΡΟΣ
 ΚΑΙ Η ΧΑΡΙΣ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΥΙΟΥ
 ΤΟΥ ΜΕΓΑΛΟΥ ΘΥ ΚΑΙ ΣΩΤΗΡΟΣ
 ΗΜΩΝ ΙΥ ΧΥ ΚΑΙ Η ΚΟΙΝΩΝΙΑ
 ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΤΟΥ ΑΓΙ
 ΟΥ ΠΝΑΤΟΣ Η^(sic) ΜΕΤΑ ΠΑΝΤΩΝ ΗΜΝ^{ω sic}

The only peculiarity of the Greek here is Η for εἶη.

This text and the letter which accompanies it (N^o XVII), are possibly by the same hand. Both are clearly written.

The Address of the letter, which is also upon this face, will be found under N^o XVII.

X. Papyrus (from Hawara.)

3 $\frac{3}{8}$ x 2 $\frac{3}{4}$ in.

A fragment similar in appearance to N^o VII (above). It contains parts of a narrative (?) and of a doxology, neither of which I have succeeded in identifying.

Recto: ΔΥΝΕΥ[?] ΝΟΥ[?]
 ΚΕ ΜΕΗΤΕΒ[?]
 Χ // ΔΙΗΨ[?] ΨΕΧΙ
 ΠΕΙΨΕΧΙ ΕΡΕ ΤΕ
 ΙΜ ΠΕ ΠΕΚ[Ρ]ΔΝ //

— " —
 Υ ΕΣΟΤΜ ΝΕΙΨΕ
 ? ΔΥΒΤΙΗ[?] ΠΕΒΟΥ
 ΨΒΗΠΗ ΔΒΕΛ
 ΝΕΡ[?] [Ψ]ΗΝΕΥ

Verso: εἶς

ΧΕΡΕ ΝΑΠΟΣΤ
†ΖΕ ΝΟΥΔΗ

ΧΕΡΕ ΠΑΠΡΕΝΩΪ
ΝΑΡ[Χ]ΗΝΣΤΡΑΤΙΚΟ
ΕΣΑ ΠΕΘΑΠ ΚΕΝ

СОТМ ΕΠΑΡ^{χsic}ΤΙΜ
ΛΥ ΜΗ ΠΤΑΙΔ Μ
? Β ? ?

The dialect is clearly M.E.

LETTERS

XI. Papyrus. (v. pl. 2.)

8³/₈ x 13⁷/₈ in.

The material is tolerably fine and of a light yellow-brown colour. The text is in a clear character, free from ligatures. Some of the lines, however, have completely lost half their letters, while smaller lacunæ and uncertainties are frequent. In such cases, I represent the probable number of letters to be supplied by dots.

Recto:

1. †ΔΙΧΙΝΕΣΘΑΪ ΝΤΕΤΗΜΗΤΩΗΡΕ ΜΑΙΝΟΥΤΕ ΛΥΩ ΔΝΙΜΕ ΕΝΕΤΗΖΗΤΟΥ ΕΤΕ ΝΕΤΗΔΡΙΚΕ
2. ΝΕ ΕΠΧΙΝΧΗ ΕΤΕΤΗΠΡΟΚΡΗΜΑΤΙΖΕ ΜΟΝ ΘΑΘΕ ΡΩ ΜΠΑΤΕΤΗΝΣΑΤΜ ΛΑΔΥ ΝΩΛΧΕ Ν
3. ΤΗΝ ΕΩΩΠΙ ΔΙΣΘΑΪ ΝΗΤΗ ΚΑΚΟΣ ΕΙΪΣ †ΔΕΠΙΣΤΟΛΗ ΝΤΕΤΕΥΤΗ ΛΜ[Α]ΘΕ ΜΜΟΣ ΩΔΗΤΕΤΗ
4. ΝΤΣ ΝΑΪ..... ΜΠΑΤΕΡΣΑΘ ΤΑΚΡΙΝΕ ΝΟΥΘΩΒ ΜΠΙΕΙΜΕ ΕΤΕΘΑΚΡΙΒΙΑ ΠΛΗΝ ΤΑΪΣΘΑΪ
5. ΝΗΤΗ ΧΕ ΩΙΝΕ [ΝΟΥ]ΡΩΜΕ ΝΗΤΗ ΕΧ[Ι] ΝΪΕΡΩΔΥ ΝΗΤΗ ΔΝ ΛΥΩ ΘΑΘΕ ΕΤΡΑ ΣΘΑΪ ΔΙΟΥΩ ΕΙΧΩ ΜΑΣ
6. Ν. ΡΩΜ... ΔΚ ΟΥΔΕ ΓΑΡ ΜΠΕΤΗΤΑΜΑΪ ΕΠΕΤΗΘΩΒ ΧΕ ΟΥΝ ΠΕ ΠΛΗΝ ΕΩΩ
7. ΠΙ ΛΪΕΡΝΑΒΕ ΜΑΝ †ΣΟΟΥΝ ΜΠΕΘ[ΘΩ]Β ΔΝ ΔΥΤΑΜΑΪ ΧΕ ΔΚΕΝΠΕΘΩΒ ΕΠΕΝΧΟΕΙΣ ΝΙΩΤ

- 8. ΠΕΠΙΣΚΟΠΟΣ ΑΥΩ ΔΑΤΝΕΠΑΡΑΒΛΑΨΕΝ ΠΗΚ ΧΕ ΟΥΝ ΜΠΕΚΤΡΕΥΧΙΤΩ
ΕΠΖΙΛΑΣΤΗΡΙ.....?
- 9. ΟΥΝ ΜΠΕΛΜΑ ΝΑΥ ΝΣΕΤΣΒΩ ΝΗΥ ΠΡΟΣ ΠΕΦΝΑΒΕ ΝΤΑΥΔΑΥ ΑΥΩ ΕΩΩΠΙ
ΜΠΕΚΟΝΜΟΥΣΘΑΡΙ
- 10. ΣΕΤΤΕΥΣΡΙΜΕ ΕΠΖΙΛΑΣΤΗΡΙ ΨΑΝΤΕΚΟΝΤΩ ΑΥΩ ΜΑΚΟΝΤΩ ΜΑΛΕΥΤΚΑΚΗ
ΝΝΕΣΧΑΤ ΝΑΥ [-ΟΥ
- 11. ἰ̅ ΝΑΙ ΧΕ ΝΤΕΤΝΤΡΩΜΕ ΝΑΙ ΔΝ ΤΑΤΑΛΑ ΝΕΣΑΥΒ-
ΔΝΑΚΑΣΕ ΝΕΥΔΙΕ ΝΣΕ
- 12. ΤΑΨΡΩΜ[Ε] ΙΕ ΝΣΕΤΩΩ ΕΨΩΩΨ ΙΕ ΝΕΩΡΗ ΕΤΡΕΝΔΑΥ ΤΑΛΕΥΙ ΘΑΒΑΛ ΜΑΝ
ΔΛΕ ΠΡΩΩΕ ΝΩΩΒ ΘΙ
- 13. ΧΩΟΥ ΔΝΚΑΤΑΦΡΟΝΙ ΝΩΩΒ ΝΙΜ ΔΝΤΑΥΔΥ ΝΗΤΝ ΑΥΩ ΕΩΩΠΙ ΠΚΟΥΙ
ΝΑΛΟΥ ΜΟΥΣΘΑΡΙ ΨΑΥΨΕΡΠΩΒ
- 14. Κ̅Α̅. Δ̅Ν̅ΜΠ..... ὀ̅Ψ̅ ΕΠΝΟΥΝ Μ..... ΘΑΤΝ̅... ΚΕΣΟΠ ΑΥΩ Τ ΟΥ
ΚΟΥΡ Ω ΝΗΡΠ ΝΕΒ Δ
- 15. Ψ̅Α̅. Ψ̅. Ε[Ψ̅Ω̅]ΠΙ ΜΠΑΤΕΝΤΝΑΥ ΑΥΩ ΔΝΑΚΑΣ[Ε] ΜΑΝ ΘΑΚΠΕΥΤΝΙΩ ΜΗΝ
ΕΜΑΝ ΑΥΤΑΜΑΙ
- 16. Χ̅Ε̅ ΝΣΑ Ψ̅ΜΟΥΝ ΝΣΕΩΚ ΔΝ ΤΑΡΕΥΤΑΛΑΥ ΤΑΛΗ ΝΣΕΙ ΕΠΜΟΝΑΣΤΗΡΙ
ΠΧΟΕΙΣ ΕΦΕΘΑΡΕΣ ΕΡΩΤΝ
- 17. ΘΙΟΥΣΟΠ ΕΤΕΤΝΟΥΑΧ ΣΩΜΑ ΨΥΧΗ ΠΝΔ

Verso:

† ΤΑΣ ΝΕΝΩΗΡΕ ΜΜΑΨΟΥΤΕ ΕΤΤΑΪΝΟΥ(σι) ΚΑΤΑ ΣΜΑΤ ΝΙΜ ΘΙΤΝ
ΓΕΩΡΓΙΟΣ ΠΙΕΛΑΧΙΣ

This letter is addressed to some congregation (ΝΕΝΩΗΡΕ,—yet l.l. 7–11, the 2^d sing. is employed;) presumably to a monastery. The writer appears to be in a position of authority, though not of episcopal rank (l. 7).*

Recto: l.l. 1-4. "I have received the letters of your pious Sonships and we have acquainted ourselves with what is in them, namely, your complaints. In vain do ye prejudge us before that ye have heard any word of ours. If I have written ill to you, then keep my letter—? until ye(?can) bring it to me."

ΧΙΣΘΑΙ, "receive a letter"; v. A.Z., '85, 32; also Berl., P. 5333, ΝΤΕΤΝΟΥΑΘ̅Μ ΧΙΣΘΑΙ ΕΠΩΝ ΔΝ ΠΕ; and R.V., 37, 46.

ΠΡΟΚΡΗΜΑΤΙΖΕ = προκριματίζειν, "prejudicare" (Du Fresne.)

ΘΑΘΕ for ΘΑΘΗ, with ΜΠΑΤΕ, v. Stern, §. 621.

ΝΤΗΝ, because the substantive has no Article; v. Stern, §. 299, 1.

ΕΩΩΠΙ ΔΙΣΘΑΙ is written over an erasure.

ΕΙΣ ΤΑΠΙΣΤΟΛΗ ΝΤΕΤΕΥΤΝ (= ΝΤΕΤΗΥΤΝ,) "See, here is my letter to you." Yet one would expect ΝΗΤΝ or a prepositional equivalent, and ΕΙΕ is

* The epithet ΕΛΑΧΙΣΤΟΣ, applied by a writer to himself, is no indication of position. It is used as here by bishops, A.Z. '92, 38, R.V., 34.

perhaps a better reading.

l.l. 4,5. "I have not been so foolish as to judge a matter whose details I did not know. However, I wrote to you (saying), Seek you a man."

ΠΛΗΝ ΤΑΙ- for ΠΛΗΝ ΗΤΑΙ-.

ΕΞΙ for ΕΞΙΝ, a M.E. form of ΞΙΝ; v. Stern, §, 567. It is followed by the participle, probably negative; though, if instead of ΕΞΙ ΗΥΕΡ-, we read ΕΞΙΝ ΗΥΕΡ-, the following ΔΗ might = Sak. ΟΗ:

ΡΩΜΕ "servant"; v. R.V., 42. (ΝΕΚΡΩΜΕ ΤΗΡΟΥ.)

l. 5. "And before I wrote, I had already said—"

ϑΑΘΕ = ϑΑΘΗ with ΕΤΡΑ is noticeable.

l.l. 6-8. "— nor have ye told me your matter, what it is. However, if he has offended against us, I have knowledge of his matter also(?). (And) I have been told that thou hast brought his affair to our lord and father, the Bishop, and he has—"

†COOYH ΔΗ. I take ΔΗ here as = Sak. ΟΗ. If it be the negative, ΜΔΗ must stand for ΜΔΗ Ν·

ΝΕΠΑΡΑΒΛΑ?ΕΝ. The uncertain letters seem most like ΔΛ. I am at a loss to explain the group. It has the appearance of a Greek word, used nominally. Be it even of verbal origin, the usage of the present text makes a final (infin.) Η improbable, and tempts one to read the following word ΝΝΗΚ.

l. 8. "— what it is. Thou hast not had him taken to the seat of Pardon (or Altar.)"

ϣΙΤϣ is corrected from ϣΤϣ(?)

ϣΙΛΑΣΤΗΡΙ = Ἰλαστήριον (Suidas, = Θυσιαστήριον,) a word apparently well known to the Copts; v. Tuki, Rud. 37, موضع العفوان, "place of pardon", and Kircher, Scal., 245, الذبح, "altar." I do not know if it has here any narrower, technical meaning.

l.l. 9,10. "— they instruct him as to the evil which he has done. And if thou hast not found Moustharion, place his wife at the seat of Pardon until thou find him. And if thou (still) continue not to find him, let him be punished (?) to the uttermost (?)."

ΜΟΥΣΘΑΡΙ = *Μουσαδαρίων (or Μωσαδαρίων), rather than *Μουσαδάριον, a fem. form. v. Pape, XXI, XXII.

†ΚΑΚΗ is, I suppose, (†ΚΑΚΕ =) κακὸν ποιεῖν, and ΝΝΕΧΔ† an imitation of ἔπ' ἔσχατον.

l.l. 11,12. "— ye do not(?) give me a man, that I may(?)— the — Compel(?) the husbandmen either that they fix upon a man or that they fix(?) the harvest or the provisions, so that we may make them (and) that they depart from us." This translation is very uncertain.

ΔΝΔΚΑΘΕ I take as Imperat. of ἀναγκάζειν, and

ΝΕΥΔΙΕ for (ΝΕΟΥΔΙΕ =) Sah. ΝΟΥΘΙΕ. (cf. ? Rev. Egypt., V, pl. 21, ρ̄ΜΟΥΔΕΙ, Berl., P. 5653, ρΟΜΟΥΔΙ.)

ΕΠΩΘΣ. Perhaps ε = μ? The group might be read ΗΩΘΕ (for ΕΙΩΘΕ); but cf. the form of π in (2) ΠΡΟΚΡΗΜΑΤΙΖΕ, (7) ΠΕΥΘΩΒ, (14) ΗΡΠ.

ΜΑΝ "from us"; v. Stern, §. 298, 2.

l. 12, 13. "Give heed to the matters that concern them. We are not troubled about (take no thought for) any of the matters and have entrusted them to you. And should the youth Mustharion —"

ϣΕΡΠΩΒ reminds of verbal formations like ϣ̄ΡΠΣΘΔΙ, ϣ̄ΡΠΤΑΥΟ, ϣ̄ΡΠΟΝΟΜ-
-ΧΖΕ in the Djémé Papyri. But here the second element is a noun.

l. 14. "and give him one Kor of wine." The Greek κόυρι, κόρος, χός, Heb., קֹר, is a frequent liquid-measure.

l. 15. "Ten asses" and, apparently, their "harness" are here spoken of. There was nothing between †ΝΔΥ and ΔΥΩ.

ΜΗΝΕΜΑΝ ? = Sah. ḤMIN ḤMON.

l. 16. Schmûn seems to be mentioned, but the letters are half erased.

Farther on, "— they go to the Monastery."

"The Lord shall keep you, one and all, sound in body, soul and spirit." A similar formula terminates Brit. M., Ostrak. 5854, ΤΗΟΥΘ [CΩ]ΜΑ ΨΥΧΗ ΠΝΔ †; and N^o XXIII; v. also R. V., 27, ΕΚΟΥΘΧ.

Verso: "For (lit., Give it to) our God-loving right-reverend Sons; from Georgios, the most humble."

ΝΕΝΩΗΡΕ = ḤΝΕΝΩΗΡΕ.

The M.E. element predominates over the Sah. in this text; but the usage is, in many cases, inconsequent; cf. ΝΔΙ (4, 11) ΝΔΥ (9, 10) with ΜΗΚ (8) ΜΗΥ (9), ΜΑΛΕΥ- (10) ΤΑΛΕΥ- (12) with ΤΑΡΕΥ- (16). The weak ending is throughout -ε (excepting, of course, ΕΥΩΠΙ). The forms ΙΜΕ (1), ΙΩΤ (7), ΙΕ (12), i verb (12, 16), ΚΑΤΑ-ΦΡΟΝΙ (13) may be noted.

XII. Papyrus. (v. N^o XXIV.)

17 x 5 $\frac{3}{8}$ in.

A thin papyrus, of dark-brown colour, which, owing to its having been folded throughout (width) at intervals of $\frac{3}{4}$ in., is in a very fragile condition. It is an opisthograph, the original text being N^o XXIV, as is evident at ll. 26-28 here and from the present condition of the text of N^o XXIV.

The character on this face (which might be classed with Hyv., Alb. X, dated A.D. 1003,) is large and clear. ΔΙ is the only real ligature.

In the reverse direction from the following

text, but by the same scribe;

Ϡ ΚΥ ΠΙΘΗΥ Σ ΜΝ Ϡ ΓΑΒΡ
ΕΝ ΔΡ 3?

"(For) Master Pihêw, most eminent Archon,
and - ?; (from) Gabriel."

5. Ϡ CYNΘΩ ΤΙΩ[Ι]ΝΙ ΛΥΩ ΤΙΑC
ΠΑΞΕ ΜΠΟΥΧΑΙ ΜΠΑΜΑΙ
ΝΟΥ ΝΧΑΙC ΝCΑΝ ΕΤ ΜΠΚΥ
ΛΥΩ ΤΙΩΙΝΙ ΕΠΕΚCΩΟΥC
ΤΗΡΥ ΝΟΥΑΤΕ ΝΕ ΤΙΕΜ
ΤΑΝ ΜΠΕΚΑΡΙΩΝ
ΜΠΝΔ ρΜ ΠCC ΙC ΠΕΧC

10. [ΤΗΡΗΝ]Ι ΝΑΚ ΕΒΑΛ ρΙ ΠΝΟΥ
ΜΕΝΕCΑ ΝΑΙ ΠΑΧΑΙC ΝCΑΝ
ρΕΙ ΠΔΙ ΑΠΑ ΚΥΡΩ ΔΙΟΥΔΑ
ΤΕΥ ΝΑΚ ΝΕΡΗΜΕΧ ΕΝ
ΥΑΚΕΡΝΑ ΝΕΜΑΙ ΜΜΟΥΥ

15. ΤΑΟΥ ΜΠΔΙ ΑΠΑ ΚΥΡΩ
ΕΝΒΟΥΕΡΟΥ ρΑΘΗ ΑΠΑ ΙΑ
ΚΩΒ ΥΑΝΤΕ ΠΔΙ ΠΙ
[C]ΥΝΤΙ ΕΙ ΕΝΥCΑΠΟΥ
ΛΥΩ ΠΑΟΥΧΑΙ ΕΡΑΚ ΟΥ
ΑΠΩΚΡΕCΙC ΕΚ[Ε]ΡΧΡΙΑ

20. [Μ]ΑC ρΕ ΠΑΡΑΥ ΤΟΥCΡΑΙ
ΝΑΙ ΤΑC ΕΙΕΥΧΑΡΙC
ΕΝΘΗ ΕΚΙΡΙ ΝΑΑΠΩΚ
ΡΕCΙC ΤΑΕΡΝΩΙ ρΩΩΤ
ΕΙΕΥΧΑΡΙC ΤΙΩΙΝΙ ΕΠΑ

25. ΧΑΙC ΝCΑΝ ΚΑΛΟC ρΜ ΠΟΥ
ΩΩ ΜΠΝΟΥ ΟΥΧΑΙ ρΜ ΠC
[Α]ΥΩ ΜΠΕΡΑΡΙΚΕ ΜΑΝ ΜΠΙΟΜ

"In God's Name! I greet and embrace
the welfare of my God-loving, re-
-erend Lord Brother in the Spirit,
and I greet thy whole congregation,
that is, the foremost (members).
Repose thy holy
Spirit in the Lord Jesus Christ.
Peace (be) to thee from God!
And now (lit. thereafter), my Lord
Brother, lo, I have sent the Deacon,
Apa Kyros, to thee. Give the vinegars
with which thou art used
to favour me, to the Deacon, Apa Kyros,
that he place them with Apa
Jakob, until the Deacon
Pisynthius go and take them,
together with my greeting for thee(?)
If thou desirest an answer
in return and they write to
me, I will give it. I am obliged
for the manner in which thou
hast answered me, so that I too
might be informed(?) I am obliged.
I greet my Lord Brother fairly, ac-
-cording to the will of God. Farewell
in the Lord! And blame us not
(because) I have not been able to

The following line, by the scribe of
N^o XXIV, is in the reverse direction;

ΑΡΔΙC⁺ ΦΙΛΩ^o ΑΡΠΡΡ Ϡ ΓΕΩΤ ΕΝΙCΩ

Then, by the scribe of the above letter,
as before;

30. ΧΩΩΜΕ ΝΚΑΘΑΡΩΝ ΚΑΤΑ
ΠΕΚΤΑΙΑ +

find a clean papyrus, worthy of
thine honour."

Of the two addresses, the first (ll. 1, 2,) is that belonging to the above
text. The name of the scribe, Gabriel, occurs in N^o XXIV²⁴, possibly as that
of the bearer of the letter. Yet it cannot be proved that the same person

is meant; we do not even know if the two texts are contemporaneous.

For the second address (l. 29), v. N^o XXIV.

l. 1, 2. ΚΥ = κύριος. v. also Versos (Addresses) of N^{os} XX, XXII, and XXIII.

ΠΙΣΤΗΥ. This name occurs R. V, 27, 31; A. Z. '84, 159.

ΕΝ ΔΡ = ἐνδοξότατος ἀρχων, or ἀρχιμανδριότης. The first is the more likely, since this epithet usually is found with civil titles (v. R. I, 6, 11; V, 31; A. Z. '91, 5.) and that of ἀρχων can be quite definite, e.g. Revil., Ac. & Contr., 6H. Yet παρχυ, for ἀρχιμανδριότης, is a reading assured by variants (A. Z. '85, 147.)

What follows S, "and", must be another title, — not ΜΑΝΤΡΙΤΗΣ.

ΝΟΥΤ. The τ superscript has, throughout this text, the form λ.

ΕΤΔ = ΕΤΤΑΙΗΟΥΤ. The same abbreviation, N^{os} XX, XXIII.

ΠΙΣ = πνευματικός. v. Hyv., Abb. XXIV, σαρκικῶς οἱ πνικ (cf. N^o XXIII, Verso), ib., XXVII, ΠΝΑΤΙΚΟΝ, A. Z. '92, 39, ΠΝΑΚ. v. also N^{os} XVII, XXIII².

l. 6. σωουθ τηρη. For this phrase, v. the variants R. V, 25, 26, 27 and N^o XIII.

l. 7. ηρουατε νε. v. N^{os} XXIII² and, presumably, XX. cf. Boh. ηουατ (Peut. 368.)

ΤΙΕΜΤΑΝ 9c. v. N^{os} XX and XXXIII.

l. 10. τήρηνη. One only of the missing letters was prolonged below and i is certain. cf. Berl., P. 5559, ΤΙΡΗΝΗ ΝΑΚ ΕΒΟΛ ΖΙΤΗ ΠΝΟΥΤΕ, and R. V, 31; variants, R. II, 56; V, 26, 35, and N^o XIX.

l. 12. ρει. This M.E. interjection occurs Isaiah, XXX, 27 (Mémo. de l'Institut. égypt. II, ii), corresponding to Boh. ρηηπε ιc; also in N^{os} XVI, XIX, XXVI. It has the forms ρεει R. II, 47, ρε N^o XXIV²⁴.

ΚΥΡΩ = ΚΥΡΟΣ. v. Berl., P. 3251, A. Z. '68, 65. A fem. form, ΚΥΡΑ, R. V, 32, seems, at A. Z. '78, 26, to be a title, not a name, as is the masc. sometimes.

ΟΥΔΑΤΕΥ occurs A. Z. '85, 32; R. V, 53; N^{os} XIV, XVI, XXIII⁷, XXVI. cf. Sah. ουωωτε, ουοτ-, Ciarca, Levit., XVI, 8, 10.

l. 13. ρημεχ, more probable than ρημε (vâvlon) Σ[E] ΕΝΩΔΚ 9c.

l. 14. ΝΕΜΑΙ after ΕΡΜΑ, v. Zoega, 7, ἢτε πῶς ΕΡΠΙΝΑΙ ΝΕΜΑΙ; also S.B.A., Proc. VIII, 185, A. Z. '78, 25 (Anm.)

l. 15. ΤΑΟΥ = Sah. ΤΑΔΥ.

l. 16. ΕΝΒΟΥΕΡΟΥ. Final Conjunction after Imperat., v. Stern, §. 448.

ΖΑΘΗ ΔΠΑ = ΖΑΘΗ ΝΑΠΑ 9c.

l. 18. ΔΑΠ = Sah. ΔΟΠ, the usual word in these letters for "receive, take over". The same form A. Z. '85, 39; R. II, 60, V, 53, N^o XVI and Berl., P. 5559, ΜΑΡΕ ΤΕΚΜΤΜΑΙΝΟΥΤΕ ΚΕΛΕΥ ΤΟΥ ΔΑΠ ΝΕΙ ΚΟΥΝΤΑΡΗΧΗ ΕΠΛΟΓΟΣ ΝΠΩΔΠΗΙ.

l. 19. My translation here is unsatisfactory, for it implies, I think, ΜΝ rather than ΔΥΩ and ΝΑΚ than ΕΡΔΚ. I have supposed an idea like that of Β[ορ]Π ΠΕΚΩΙΝΙ ΝΗΙ, R. V, 42.

l. 20. I do not know if Conjunct. ΤΔΑΣ (= ἦΤΔΑΣ) for Fut., is admissible.

To regard $\tau\omicron\upsilon\varsigma\sigma\upsilon\lambda\iota$ as ruled by $\varrho\epsilon\pi\alpha\varrho\alpha\gamma$ is still more to increase the difficulty of translation. For examples of $\acute{\alpha}\nu\acute{\iota}\omicron\kappa\rho\iota\sigma\iota\varsigma$, v. R.V., 47 and A.Z. '85, 30.

l. 21. $\varrho\epsilon\pi\alpha\varrho\alpha\gamma = \text{Sah. } \varrho\iota\pi\alpha\varrho\theta\upsilon.$ (M.E. also $\varrho\iota\pi\epsilon\varrho\theta\upsilon$, Peyr.)

$\tau\omicron\upsilon\varsigma\sigma\upsilon\lambda\iota$. This prefix is found (M.E.) N^o XXIII ?; R.V., 35, $\tau\omicron\upsilon\epsilon\lambda\pi\rho\sigma\iota\kappa\upsilon$; Berl., P. 5559 (v. ad l. 18, above.)*

l. 22. $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau = \acute{\epsilon}\nu\chi\alpha\rho\iota\sigma\tau\acute{\epsilon}\iota\nu$. The translation is again uncertain.

l. 23. $\iota\rho\iota = \epsilon\iota\rho\epsilon$. $\mu\lambda\lambda\omega\kappa\rho-$ for $\bar{\mu}\mu\lambda\lambda\omega\kappa\rho-$.

l. 24. $\epsilon\rho\eta\omega$? A small lacuna here, with remnants of κ rather than ι .

l. 28. $\mu\pi\epsilon\rho\delta\rho\iota\kappa\epsilon = ? \mu\pi\epsilon\rho\bar{\rho}\delta\rho\iota\kappa\epsilon$.

$\delta\mu\chi\omega\omega\mu\epsilon$ could be read $\delta\eta-$ (not $\delta\mu-$). For $\delta\mu-$, v. Quatrem., Rech., 245, $\delta\epsilon\mu\theta\eta\omicron\upsilon$, and Stern, §. 66. For $\delta\eta-$, v. N^o XVI. $\chi\omega\omega\mu\epsilon$ is the form, "roll", rather than the material, $\chi\alpha\rho\tau\eta\varsigma$. (cf. N^o XLIV.) The word recurs in Fayyum M.S.S., R. II. 44, 48, V. 24; A.Z. '85, 35.

l. 29. v. N^o XXIV.

XIII. Papyrus.

$4\frac{5}{8} \times 12$ in.

The material is somewhat coarse-fibred; the colour, light brown.

The text is written in a small, very neat hand, greatly resembling that of the colophon, Hyr., Alb. xx.

Note:- The inconsistent word-division, given below, is that of the original.

All lines, except l. 8, are broken off at the end. Lost letters are represented by a corresponding number of dots.

Recto:

1. $\text{Ϝ}\text{C}\text{Υ}\text{Ἡ} \text{ω}\text{ο}\text{ρ}\text{ρ}\text{μ}\text{ε}\text{ν} \text{Ϝ}\text{ϰ}\text{ι}\text{ν}\text{ι} \text{λ}\text{γ}\text{ω} \text{Ϝ}\text{α}\text{σ}\text{π}\text{α}\text{ζ}\text{ε}\text{ε}\text{ν}\text{ο}\text{υ}\text{[M]}\text{η}\text{ω}\text{ε}\text{ε}\text{ν}\text{[C]}\text{π} \dots \dots \dots$
[N]λ[C]NηΥΔΥΩΠ[ΔΙΩΤ]
2. $\text{π}\text{α}\text{ι}\text{δ}\acute{\iota}\text{ς} \text{μ}\text{ω}\text{ν}\text{ε} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{ι}\text{δ}\acute{\iota}\text{ς} \text{ρ}\text{ε}\text{ω}\text{ρ}\text{ρ}\text{ι} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{π}\text{α}\text{ι}\text{ω}\text{[Δ]}\text{N}\text{N}\text{[H]}\text{C} \text{π}\text{α}\text{ι}\text{ω}\text{τ}$
[Π]ΔΠ[Δ] ΒΙΚΤΩΡ ΠΑΙ[ΩΤ ΠΑΠΔΔΔ]
3. $\text{μ}\text{η}\text{λ}\text{η}\text{ε} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{π}\text{α} \text{π}\text{ε}\text{τ}\text{ρ}\text{[O]}\text{C} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{π}\text{α}\text{λ}\text{θ}\text{α}\text{N}\text{Δ}\text{C}\text{I} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{ι}\text{δ}\acute{\iota}\text{ς} \text{π}\text{ε}\text{τ}\text{ρ}$
[O]C] ΠΑΙΩΤ ΠΑΙΔΙΣ ΘΩΜ[ΔC]
4. $\text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{π}\text{α}\text{π}\text{α} \text{π}\text{ε}\text{τ}\text{ρ}\text{ο}\text{c} \text{π}\text{α}\text{ι}\text{ω}\text{τ} \text{[π}\text{α}\text{π}\text{]} \text{λ} \text{π}\text{ο}\text{ι}\text{μ}\text{η}\text{N} \text{Ϝ}\text{ϰ}\text{ι}\text{ν}\text{ι}\text{ε}\text{π}\text{c}\text{ω}\text{ο}\text{γ}\text{α}\text{ρ} \text{ε}\text{ρ}\text{ο}\text{υ}\text{N}$
εNηΔCηNηΥ ΤΗΡΟΥ ΠΟΥ[Δ ΠΟΥΔ ΚΔ]
5. $\text{τ}\text{α}\text{π}\text{ε}\text{ρ}\text{ρ}\text{α}\text{N} \overset{\text{sic}}{\text{O}}\text{I}\text{N}\text{E}\text{O}\text{Υ}\text{N}\text{O}\text{C}\text{ω}\text{λ}\text{ε}\text{Υ}\text{K}\text{O}\text{Υ}\text{I} \text{Ϝ}\text{ϰ}\text{ι}\text{ν}\text{ι} \text{ε}\text{ρ}\text{ω}\text{τ}\text{ε}\text{N} \text{K}\text{A}\text{L}\text{O}\text{C} \text{ω}\text{α}\text{τ}\text{ε}\text{N}\text{N}\text{Δ}\text{Υ}$
εNεNερNηΥ ρεNπκεΔιω[N ερ]
6. $\text{π}\text{ε}\text{N}\text{μ}\text{ε}\text{υ}\text{ε} \text{ρ}\text{ε}\text{N}\text{N}\text{ε}\text{τ}\text{ε}\text{N}\text{ω}\text{λ}\text{η}\text{[λ}\text{ε}\text{θ}\text{ο}\text{υ}\text{]} \text{Δ}\text{B} \text{τ}\text{ε}\text{φ}\text{τ}\text{χ}\text{ο}\text{K} \text{τ}\text{ε}\text{N} \overset{\text{sic}}{\text{H}}\text{A}\text{I}\text{N} \text{ε}\text{B}\text{O}\text{L} \text{[K}\text{A}\text{]} \text{λ}\text{O}\text{C}$
πεθμοτ εNπnoυτε

* Sah., Guidi, Fram., 22, ΔΜΩΙΝΙ---ΝΤΟΥCΟΠC; Revill., A. et C., ξθ, ΝΤΟΥΧΝΟΥΙ.

- 7. αφ† †ΕΜΤΟΝ ΝΑΝ̄...Ε...ΝΙ]ΒΕΝ S ΠΕΝΖΗΤ ΘΗΤ ΕΧΕΝΠΟΥΧΑΙ ΕΝΤΕΝ ΨΥΧ.Φ...
- 8. σαπωωι ενεμτ̄ον...ΝΖΕΝΠ̄σc ΝΑΙΟΤΕ Ε[Θ̄o]ΥΛΑΒ ΕCΜ̄...Ν̄Μ̄ΕΕ ΝΔΟΓΜΑΤΙΟΝΑΙ
- 9. ΟΥΟΡΠΕΥ ΕΤΕΚΚΛΗCΙΑ [Τ̄ΕΙΡ]ΗΝΗΝΩΤΕΝ ρ̄ΤΕΝΝΙCΖΑΙ † ΛΝΟΚ ΠΙΕΛΑ^x ΕΥCΤΑΘΙΟC †ϑo [Ε̄Ρ]
- 10. ΠΑΜΕΥΙ ρ̄ΕΝ ΝΕΤΕ[Ν^{sic} ωΛΗ]ΛΕΘΟΥΑΒ ΝΑΟC ΕΝΙΟΤΕ †
- 11. λΥω ΠΔΙΩΤ ΠΑΠΑΧΑΗΛ ωΙΝΕ ΕΡΟΤΕΝ
- 12. ΚΑΛΟCΜΕΝΝΕCΝΗΥ ΤΗΡΟΥ †

Vertically, along the left side;

Verso;

≡ Μ̄Ε̄Ν̄Ν̄ΑCΝΗΥ ΤΗ̄Ρ̄ΟΥ † ΠΑΠΑΦΟΙΛΟ Π̄Ε[ΤΕ]

Ν̄[C]ΟΝ †

Recto; "With God! Firstly, I greet and embrace many times —? my brethren and my father, the Deacon Mōnē, my father, the Deacon Georgios, my father, Apa Johannes, my father, Apa Victor, my father, Apa Damianos, my father, Apa Petros, my father, Apa Athanasios, my father, the Deacon Petros, my father, the Deacon Thomas, my father, Apa Petros (sic), my father, Apa Poimen. I greet the congregation of all my brethren, each according to his name, from great to small. I greet you fairly, until we see each other in the other age. Our memory(ve) in your holy prayers, (and) God complete prosperously our end-of-life! The Grace of God (be with us)! God hath given rest to us(?) —? and our heart is turned toward the welfare of our soul —? above —? of the Lord, my saintly Fathers —? dogmatical(?) I have sent it (?him) to the Church. Peace be to you through this letter! I, Eustathios, the most humble, I pray you, my Lords Fathers, have mind of me in your holy prayers. And my father, Apa Chael, greets you fairly, and all the brethren."

Verso; ["For —?] and all my brethren; (from) Apa Philotheos, your(?) brother."

Recto;

A cross above l.1 is found in N^{os} XXIII, XXV, and is comparable with the ornamented crosses, similarly placed, in uncial codices; e.g. Hyp., Album XLII.

l.1. A similar introductory formula in N^o XIV. Other variants, R. V, 24 ff.

l.4. ΠCΩΟΥΔΖ ΕΡΟΥΝ; v. ad N^o XII^b. There is scarcely space for the second ΠΟΥΔ. The phrase occurs R. V, 25, 27.

l.5. The form σΙΝ, Berl., P. 3260, ΕΒΗΝ, R. V, 53, ΕΒΝ, = ΕΧΙΝ, ΕΧΕΝ, N^o XXX, R. II, III; V, 26, = ΧΙΝ, ΧΕΝ, R. V, 25, 27, 32, Berl., P. 5553, = ΕΙCΙΤΖΕΝ (ΙCΧΕΝ),

R. 11, 56. Of these, the first and second are in M.E., the third in Sah., and the last in Boh. contexts. The same $\delta\iota\eta$ occurs also R. 1, 20 (M.E.) The prosthetic ϵ in these variants (and A.Z. '92, 41,) speaks against Stern's (§. 567) condemnation of such forms. An example of $\omega\delta\epsilon$ (M.E.) is found Quatrem.; op. cit., 231. If the etymology; Sah. $(\epsilon)\delta\iota\eta = \text{ⲉⲃⲓⲛ}$ (Steindorff) be accepted, it follows that $(\epsilon)\delta\iota\eta$ is the regular Boh. form, borrowed in M.E., and that $\iota\delta\epsilon\eta$ has some different origin.

l. 6. $[\epsilon\rho]\pi\epsilon\eta\mu\epsilon\upsilon\epsilon \dots \tau\epsilon \phi\ddot{\tau}$ &c. There is not space for $\lambda\rho\iota$. Similar exhortations with Conjunctive, Hyp., Alb. XXIV, XXVII, XXVIII (no conjunction), XXX, XXXI, XXXII (with $\rho\omicron\pi\omega\varsigma$, $\rho\iota\eta\lambda$.)

$\chi\omicron\kappa$ = either $\chi\epsilon\kappa\tau\epsilon\eta\beta\alpha\iota\eta \epsilon\beta\omicron\lambda$ or $\chi\omega\kappa \eta\tau\epsilon\eta$

l. 7. For $\dagger\mu\tau\omicron\eta$ with Dative, v. Zoega, 65, Hyp., Alb., XXXIX (similar phrases.)

l. 8. Here formulae are apparently relinquished and some piece of information given; but lacunae make the text illegible.

$\Delta\omicron\rho\mu\alpha\tau\iota\omicron\eta$? for $\Delta\omicron\rho\mu\alpha\tau\iota\kappa\omicron\eta$.

l. 9. $\rho\iota\tau\epsilon\eta \eta\iota\varsigma\epsilon\lambda\iota$. For this phrase v. R. V, 35. $\dagger\rho\omicron = \dagger\dagger\rho\omicron$.

Verso; The Chryomon (twice) seems to replace $\rho\iota\tau\epsilon\eta$ here and in Nos XII, XVII, XIX, XX, XXIII, XXIV, XXV(?), XXVII; likewise $\tau\alpha\lambda\varsigma$ in Nos XII, XIV, XVII.

$\phi\omicron\iota\lambda\omicron\theta$ occurs R. 11, 262 (Wessely). Cf. $\phi\omicron\iota\beta\alpha\mu\mu\omega\eta$, $\phi\iota\beta\alpha\mu\mu\omega\eta$ &c.

Note that the name is not Eustathios, as would be expected (l. 9). Was Philotheos the bearer, Eustathios the writer of the letter?

The titles of the 12 persons named (l. l. 2-4, 11) have no sequence of rank. Of the proper names, $\mu\omega\eta\epsilon$ alone is uncommon. It is found R. 11, 64; $\mu\omicron\eta\epsilon$. Cf. Zoega, 116, $\mu\omicron\eta\lambda$ masc.

The dialect of this text is of special interest. It is one of those, so rare in the Fayyum collections, which show the letter β (once only in Vienna, and that on paper; R. V, 41.) The other examples here are Nos XXXI, XXXII, XXXIX*. The Boh. element is the strongest and gives the forms $\beta\alpha\iota\eta$, $\phi\ddot{\tau}$; $\epsilon\theta\omicron\upsilon\lambda\beta$, $\theta\eta\tau$, $\omicron\gamma\omicron\rho\pi$, $\omega\delta\tau\epsilon$, $\varsigma\alpha\pi\omega\omega\iota$, $\eta\omega\tau\epsilon\eta$, as well as a tendency to insert the helping-vowel. To the Sah. belong $\epsilon\epsilon\lambda\iota$, $\epsilon\omega\omicron\upsilon\lambda\epsilon$, $\mu\eta\omega\epsilon$, $\eta\omicron\beta$, $\kappa\omicron\upsilon\iota$, $\rho\epsilon\eta$; while $\eta\omicron\upsilon\tau\epsilon$ - $\phi\ddot{\tau}$, $\mu\epsilon\upsilon\epsilon$ - $\mu\epsilon\upsilon\iota$, $\omega\eta\eta\epsilon$ - $\omega\eta\eta\iota$, $\epsilon\theta\omicron\upsilon\lambda\beta$ - $\epsilon\theta\omicron\upsilon\lambda\beta$ show both influences.

XIV. Papyrus. (v. pl. 3.)

$5\frac{5}{8} \times 10\frac{1}{4}$ in.

The material is fine and, owing to the folding, brittle. The colour, a

*The forms (traced) are; No XIII β , XXXI β , XXXII β , XXXIX β .

light, warm brown. The character is not far removed from that of the preceding M.S. Yet it is more cursive and shows the ligatures λΥ (l. 2 v.), ΕΤ, ΕΙ (l. 7), ΔΙ, ΕΡ (l. 10), ΤΙ (passim.) A comma-like mark is placed above an initial Ν and the ends of several words. The use of initial ΤΙ, for †, is the common fashion of the Fayyum texts. This letter too observes an inconsistent word-division, which is ignored in the following transcript.

Missing letters are represented (approximately) by dots.

Recto;

1. † CΥΝ ΝΩΑΡΡ ΜΕΝ ΤΙΩΙΝΕ ΔΥΩ ΤΙΑΣΠΑΖΕ ΜΠΟΥΧΑΙ ΜΠΑΜΕΡΙ ΝΙΩΤ ΕΤ,Τ, ΔΥΩ ΤΙΩΙΝΕ
2. [ΕΠΑ]CΟΝ ΒΙΚΤΩΡ ΔΥΩ ΤΙΩΙΝΕ ΕΡΟΚ ΜΟΥΜΗΝΩΕ ΝCΑΠ ΔΥΩ ΜΠΕΚΟΥΑΤΕ ΠΕΚ
3. [ΟΥΧΑΙ] ΜΟΥCΑΠ ΔΥΩ ΠΑΙΚΑΙΟΝ ΠΕ ΝΚΟΥΑΤΕ ΠΕΚΩΙΝΕ ΝΗΙ ΤΑΕΙΜΕ ΕΡΟΓ
4. ΛΟΙΠΟΝ ΔΝΔΥ ΕΤΒΕ ΦΩΒ ΝΕΒΩΩΙ ΕΤΓΑΤΗΚ? ΜΑΦΛΟΥ ΕΩΩΠΕ ΜΠΕΚΧΙΤΟ
5. ΝΤΑΑΤ. ΧΙΤ[Ο]Υ ΝΤΑΑΤΒ ΤΕΙΤΟΥ ΝΤΟΥΒΑΝ ΝΑΠΕΤΡΕΜΑC ΜΑΝ ΘΔΙΝΕ
6. ΛΥΕΝΔΥΕΝΤΟΥ ΔΑ ΠΚΟΥΠΛΙ ΜΑΡΟΥΒΑΝ ΝΑΒ ΔΑ ΜΠΕΡΚΑΤΕΧΕ ΜΑΒ ΜΑΝ ΨΑΝΤΙ
7. ΠΕΜ.ΔΗ ΕΤΗΝΟΥ ΔΥΩ ΜΠΕΡΒΩ ΝΑΤΟΥΑΤΕ ΠΕΚΩΙΝΕ ΝΗΙ ΤΑΕΙΜΕ ΕΡΟΓ ΜΑ ΝΕΝ
8. ..ΒΕ.. ΛΑΟΥ ΝCΕΚ ΨΔΙΕΙ ΕΦΙΡ ΜΠΕΓΑΟΥ ΝΑΠΟCΤΟΛΟC ΔΥΩ ΤΙΩΙΝΕ ΕΡΟΚ
9. ΚΑΛΟC ΤΙΩΙΝΕ ΕΠΑΙΔΙC ΔΑΜΙΑΝ ΜΗ ΠΑCΟΝ CΤΕΦΑΝ ΜΗ ΠΑCΟΝ ΘΕΟΔΩΡΟC
10. ΜΗ ΠCΗΗΠΕ ΝΕCΗΗΥ ΤΗΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ ΟΥΧΑΙ ΠΑΜΕΡΙΤ ΝΙΩ ΘΜ ΠCΕ †

Verso;

† ΠΑΜΕΡΙΤ ΝΧΟΕΙC ΝΙΩΤ ΕΤ,Τ, [] ΠΑΙΩΤ ΕΤ,Τ, (sic) † ΓΕΩ[ΡΓΙΟC]

Recto;

ll. 1-3. "Witte God! Firstly I greet and embrace the well-being of my beloved, reverend father, and I greet my brother Victor, and thee I greet, many times. And thou hast not sent me (news of) thy health once. But (=and) it is right that thou send thy greeting to me, so that I may know it."

ΕΤ,Τ, for ΕΤΤΔΙΗΥ, is found R.V, 49 and N^{os} XXII, XXVI, XXXVIII.
ΟΥΧΑΙ, suggested by the tail of the letter preceding. N. Cf. R.V, 37, C2H ΠΕΚΟΥΧΕΙ ΝΗΙ ΤΑΕΙΜΙ ΛΑΥ.
ΟΥΑΤΕ. v. ad N^o XII¹².
ΠΑΙΚΑΙΟΝ ΠΕ. Cf. this expression Revill., A. et C., 0z.

l.4. "For the rest, see to the matter of the —? that are by thee —?"
ΑΝΔΥ is uncertain. ΑΜΟΥ is possible, though less probable.

ΝΕΒΩΩΙ, perhaps plur. of γω (for Βωογι = Sah.* 400 γε.) Camels and goats hair were presumably articles of commerce.

l.l.4,5. "If thou hast not received them from him(?), receive them from him (and) give them to (? place them in) —?"

But few letters of l.5 are sufficiently certain to justify discussion. A second ΣΙΤΟΥ ΝΤΑΔΤΒ is perhaps a scribe's error, for the Imperative ΤΕΙΤΟΥ seems sufficient. Following this, one might read ΝΤΟΥ- as 3^d pl. Conjunctive (v. ad N^o XII²¹).

l.l.5-7. "Some they have (already) brought. And let them —? the —?, and do not withhold it(?) from us until the approaching —?"

ΚΟΥΠΛΙ. I can suggest nothing here. The word is probably Greek. ΚΟΥΚΛΙ can not be read.

ΘΑΝ? The same word as in the preceding line. It is obviously a verb. ΚΑΤΕΧΕ = κατέχειν; similarly used in N^o XXVI and R.V, 43.

l.7. "And do not continue not sending thy greeting to me, that I may know it," i.e., that I may have the satisfaction of receiving it.

ΝΑΤΟΥΔΤΕ. A somewhat curious use of ΔΤ. Cf. also R.V, 42, (Ν)ΑΤΠΕΚ-
-ΒΙΟΥC, *ib.* 47, ΝΑΤΩΩΒ.

l.8. "—? any —? I go to the street of the Apostle daily" or, "to the Street on the day of the Apostles" (for ΜΗΑΠΟCΤΟΛΟC), i.e., of S.S. Peter and Paul, June 29th (v. Ludolf, *Ad Hist. Oth. Com.*, and *Malan, Calender*). Perhaps ρΙΡ has a restricted, local meaning cf. R.V, 54, (M.E.) ΤΔΕΙ ΕΦΙΛ.

l.l.8-10. "And I greet thee fairly. I greet the Deacon, Damianos and my brother, Stephanos and my brother, Theodoros and the rest of the brethren, according to their names. Farewell, my beloved father, in the Lord!"

ΔΑΜΙΔΑΝ, CΤΕΦΑΝ. An unusual mode of abbreviation.

Verso: "For my beloved, reverend Lord Father, my reverend Father ^{sic}; from Georgios."

An ornament stands, in *Berl.*, P. 5560, between the names of the writer and recipient. But here it does not separate these, nor is its use clear to me. That it should be a cipher, peculiar to the recipient and substituted for his name, — the space for which is notably void, — seems improbable. After ΓΕΩΡ-
ΓΙΟC, there was room, at most, for ΠΙΕΛΔΧ.

The Sah. and M.E. appear here mixed, the former preponderating. Both ΧΟΕΙC and οC are employed, as, e.g., R.V, 49.

XV. Paper. (v. pl. 3.)

5 3/4 x 4 3/8 in.

With the exception of two or three Arabic and Syriac frags., this is the only paper M.S. in the collection. For its character, cf. *Hyp. Alb.*, XV (A.D. 1014), XXVIII (A.D. 962), and XXX (colophon A.D. 1025). The use of the double colon is quite unsystematic. The letter has had two folds in height, five in width. On the back are remnants of a few lines in Arabic*, but there is no address.

Ϡ ^{θ̄ω}ϠΥΝ ϑΜ ΠΡΑΝ ΕΠΝΟΥ† : ΔΝΑΚ Π̄Π ΒΑΙΛ
 ΜΝ : ΙΩ Π̄? Π̄Π ΜΑΡΚΟΥΡΙ : ΕΝΩΙΝ[Ι]
 ΕΠΟΥΧΑΙ ΝΠΕΝΜΕΡ† : ΝΣΑΝ : ΚΙΡΩ
 Π̄ΑΙ ΡΜΙΝΛ : Π̄Σ̄ ΚΑΛΩ : ΕϠ†ΧΑΡΙ
 5. ΝΑΚ ϑΙ ΠΑΡΘΕΣΙΑ : ΝΠΜΤΑ ΕΒΑΛ
 ΕΠΝΟΥ† ΜΝ ΝΕϠΔΗΓΕΛΟΣ : ΕΤΤΟ^{sic}
 ΛΑΒ : Λ̄Π̄ ΕΙΣ ΠΕΝΣΑΝ ΛΟΥΚΑΣ
 ΛΒΕΙ : ΨΑΡΑΚ ΧΙΠΕΣΜΟΥ ΝΑΚ
 ΨΑΠ : ΟΥΛΕΚΩΤΣΙ : ΝΗΡΠ : ΝΔΝ
 10. ΝΣΑΙΗ : ΚΑΤΑΡΑΚ ΝΗΡΠ ΝΑΛΕΥ
 ΝΨΑΛΟΥΕΣΛΩϑ : ΕΠΕΝΙΩ Π̄Σ̄ Κ
 ΛΑϠ : Λ̄Π̄ ΕΙΣ †Ν̄ΙΤΑΝΙ : ΝΨ
 ΑΚΟΥΑΧΗΡ ΜΜΑΥ †ΨΙΝΙ ΕΡΑΚ
 ΚΑΛΩΣ : ΟΥΧΑΙ ϑΜ Π̄Σ̄

l.l. 1-7. "With God! In God's name! I, Apa Kail and Johannes, the son of(?) Apa Mercurios, we enquire after the health of our beloved brother, Master Deacon Remiel,— may the Lord be gracious to him! giving thee (sic) grace and freedom (παρρησία) in the presence of God and his holy angels.

ϠΥΝΘ̄Ω and ϑΜ ΠΡΑΝ etc. are rarely found together; e.g., N^o XXXII.

Π̄Π = Π̄Π = ΠΑΠΑ. Cf. *Hyp. Alb.* XXVII, XXVIII with *ib.* XXIII, XXV, also *Berl.*, P. 3285.

Titles similarly abbreviated are N^o XII²⁹, Π̄Π̄̄̄, *Revill.*, *A. et C.* 4Δ, ΔΙΔΚΙϠ.

ΒΑΙΛ. The same, I suppose, as ΧΔΗΛ. Cf. *R.* I, 3; II, 171 *ك*, with the usual خايل.

ΙΩ Π̄? Very indistinct. I incline to Υ, for Ψ; although the article would then be exceptional.

ΜΑΡΚΟΥΡΙ. v. *R.* V, 55, ΜΕΡΙΚΟΥΡΕ, *ib.*, II, 171 and the note below, مرقوره, Μερκύριος. ΚΙΡΩ, standing where it does, can hardly be but the title, κύριος.

* From a tracing of these very faded lines *Prof. Karabacek* has recognised a note as to the taxation (land), in the month Burmoodeh, of مرقوره الفرائش, presumably the joint author of the above letter.

PMHΛ. An angel has the name ΕΡΕΜΙΗΛ (Syr., Ramiel; Méms. de la Miss. 1, 262 cf. Stern, Ä.Z. '86, 118.)

ΠΟΣ ΚΑΛΩ 9c.; also in R. V., 28, 46.

l.l. 7-12. "For the rest, lo, our brother Lukas has gone to thee. Take a blessing for thyself (and) buy a solidus-worth of good (?) wine for us, according to thy (judgment?), white wine, such as they are used to —? our father, — to whom the Lord be gracious!"
ΣΙCΜΟΥ. v. Ä.Z. '85, 68. Here the verb can hardly be final, since ("take a blessing from thee" would require rather ΝΤΑΔΤΚ.

ΛΕΚΩΤCΙ. The only example I have seen with ε. οΥ- must be the article. These M.S.S. show also N° XVIII (M.E.) ΛΟΥΚΤ, N° XXV (M.E.) ΖΟΛΟΚΩΤCΙ, N° XXXV (Sah.) ΖΟΛΟΚΟΤΤΙΝΟC.

ωΔΑΠ, for (ωοπ=)ωοπ ΝΟΥΛΕΚΩΤCΙ. The same form as Imperative, R. V., 32.

ΝCΑΙΗ. "Good" in a similar context (cheese), R. V., 32, is ΝΑΝΟΥC. Yet cf. Ä.Z. '85, 106, ΠΝΟΥC ΝCΑΗ, and perhaps Denkschr. (Wien), XXXVII, 246, οινου καλλ(ιστου), ib., 203, συναρσσαν.

ΑΛΕΥ, λευκός; Sah. (Peyr.) ΑΛΗΥ. Cf. Bodl., M.S. Copt. (P.) α. 1 and R. II., 46, ΑΛΑΥ.

ΝΩΛΟΥΕCΛΩC apparently a verb, 3^d plur. Aorist. Otherwise, ΝΩΛΟΥC a 2^d epithet of ΗΡΠ and ΕCΛΩC, a verb (Stern's Cl. VII), with preptn. ε.

l.l. 12-14. ΕΙC†ΝΙΤΑΝΙ =? ΕΙC ††ΝΙΤΑΝΙ, δάνσιον αποδιδόναι. ΕΙC with Imperat. †, is improbable.

"I greet thee fairly. Farewell in the Lord!"

ΟΥΔΧΗΡ. A noun, ΧΗΡ masc., seems to occur Ä.Z. '78, 14. The first element may be the verb ΟΥΔC.

The Dialect here is M.E., with several Sah. forms interspersed.

XVI. Papyrus. (v. pl. 4.)

6 3/4 x 4 1/4 in.

The M.S. is so discoloured and the fibre so frequently split, that many points must remain doubtful.

Recto;
† CΥΝ^o ΤΙCΥΙΝΙ ΕΠΟΥΧΕΙ ΝΤΕ[?]
ΚΜΕΤΜΑΙΝΟΥΤΙ ΕΤΔΕΙ
ΟΥΤ ΤΙΤΑΜΑ ΜΑΚ ΧΕ
ΑΙΧΙ[?] α ΝΘΕΝΚΑΝ[?]
5. ΠΑΡC[?]Λ[?] . . . ΑΝ ΘΕΙ ΝΙΧΕ[?]
ΝΤΗΙ ΛΙΘ^{ie}ΑΤΟΥ ΝΕΚ[?]
ΒΑΠ ΕΥ[?] ΝΤΕΡΘ[?]ΛΑΜ
ΝΤΑΟΥ ΧΙΤΟΥ ΜΠΑΡ
CNEY ΤΑΟΥΛΟΥ ΝΕΙ ΝΟΥ

10. ΛΕCΙ ΔΑΜΑ ΤΑΧΡΙΑ
 ΛΑΥ ΤΙΝΑΝΑΒΙΘΗ
 ΠΩΙΝΙ ΝΤΕΚΨ^{sic}ΧΗ
 ΖΑΛΑΙ ΚΑΛΩC
 ΟΥΔΕΙ ΖΕ ΠΟC +.

Verso;

† ΤΕΙC Ν? (space) ΖΙΤΕΝ ΕΙC ΔΙΚ
 ? ΠΙC ΠΕΒCΑΝ

Recto;

ll. 1-5. After the usual greeting, the writer states that he owes one (or eleven?) —? to his correspondent.

ΔΙΧ α (or ΔΙΧ Ια), for χρεωστῆν. But A.Z. 78, 18 [χρ]εωστει takes a dative. ΚΑΝΠΑΡC? I take ΚΑΝ to be the form discussed A.Z. 85, 28, and would offer the following as a possible etymology.

- (1) ΚΟΥΙ Ν, *passim*.
- (2) ΚΟΥΝΩΗΗΛΙ, *sg. f.*, N^o XXIX; M.E.
 ΚΟΥΝΤΑΡΗΧΗ, *pl.*, Berl., P. 5559; Sah.-M.E.
 ΚΟΥΝΧΑΚ, *sg. m.*, Brit. m., Ostr. 5854; Sah.
 (ΕΛ)ΚΟΥΝΨΙΧΗ, *verb.*, R. V., 49; M.E. (cf. Peyr., 60, ΡΚΟΥΙ
 ΝΩΗΤ.)
- (3) ΚΟΝCΑΒΤΙ, *pl.*, N^o XVII; Sah.-M.E.
- (4) ΚΑΝΠΑΡC, *pl.*, N^o XVI; M.E.
 ΚΑΝΩΗΛΙ, *sg. m.*, A.Z. 85, 28; M.E.
 ΚΑΝΛΩΜΙ, *pl.*, ib., 38; M.E.
 ΚΑΝΝΗΙ, *sg. m.*, ib., ib.; M.E.
 ΚΑΝCΑΧΑ, *sg. m.*, R. V., 52; M.E.
 ΚΑΝΑΛΑΙ, *pl.*, N^o XX; M.E.

The last of these would make Stern's proposed derivation from δαχον impossible. Perhaps N^o XLV, Ver.² ΠΙΚΑΝΩΑΡΕ, ib.²³, ΠΚΟΥΜΩΑΡΕ are to be included here. N^o XLIV, ΝΕΚΑΝΙΚΟΥΙ ΝΧΩΩΜΙ, would thus be a reduplication.

ll. 5-11. "See, I have sent thee my own —?, and take thou 6 2/3 drachmas-worth of them (?) Receive them as —?"

The novelty or illegibility of the principal words makes a translation impossible. It is plain merely that, in the first clause the object is some divisible material, spoken of in the plural. Instructions follow as to its employment. ΝΕΙ is perhaps "on my behalf." The succeeding word-division is unsatisfactory.

ΛΕCΙ seems to occur Append., P. Bodl., ΚΟΛΛΑΘΙ ΝΛΕCΙ, which shows it to be a liquid.*

* Du Fresne gives λιεν ελχαμελ του υδωρ του αρνοχλωσου = Forsk., Mater. Med. 160, لوان lo; but a comparison of the two words is hazardous.

ΑΜΑ ? = ἄμα.

ΤΑΧΡΙΑ ΛΛΥ ? = Sak. ἩΤΑΡΧΡΙΑ ἩΛΛΑΥ.

l. 11-14. lit., "I will make enquiries after thy soul fairly on my part. Farewell in the Lord!" The scribe intended apparently ΤΙΝΑ-ΒΗΠΩΙΝΙ. For this ΘΗ (also R. V, 47 twice, ib. 49, N^o XXII thrice,) the variants βΕ (N^{os} XXX, XLI), and βΙ (N^o XL, twice,) are found. They all occur in M.E. contexts and appear to correspond to ΘΜ : ΞΕΜ, while suggesting a confusion of the verbs ΘΜ and ΞΙ (Cf. Berl., P. 3285, M.E., ΔΙΒΙ·β̄ ΝΟΛΟΚΞ, and ib., ΞΙΜΟΙΤ.) Ineed there may be a difference of meaning; "take news of," rather than "visit."

χαλαί, in this frequent formula, represents a sort of Ethic Dative. Verso: All very faint and uncertain.

The Dialect here is purely M.E.

XVII. Papyrus. (v. N^o IX.)

5 x 5 ³/₄ in.

Written upon the same leaf as the Benediction, p. 18, and possibly by the same scribe, though in a character slightly smaller, belonging to the class of N^o XIV (pl. 3) and Hyp., Alb. XX.

Recto:

Ϝ CYNΘΩ ΝΩΟΡΡ ΜΗ ΤΙΩΙΝΕ ΕΤΚΜΝΤ
 ΜΔΙΝΟΥΎ ΝΩΗΡΕ ΜΠΝΙΚ̄ ΜΗΝCΑ ΝΑΪ ΤΛΟΥΑ
 ΠΕΙΜΟΝΟΧΟΣ ΞΕ ΠΑΣΟΝ ΙΩ ΠCΑΝΩCΩΤ
 ΕΦΕΤ̄ ΤΕΒ̄. ΔΡ̄. ϜΝΚΟΝCΑΒΤΙ ΕΝΕΙ
 5. ΤΕΓΝΟΟΥΕ Ν·Τ̄Ν̄ ϜΜ ΠΟΥΩΩ ΕΠΝΟΥΎ ΔΥΩ
 ΤΛΟΥΑ ΠΕΙCΑΧΑ ΝΕΚΩ̄ ΝΤΕΚ ΤΕΒ̄ΚΑΤ
 ΝΕΙΚΑΝΔϜΙ ΝΤΕ ΝΕΤΕΓΝΑΥΕΙ ϜΜΠΟΥ
 ΩΩ ΕΠΝΟΥΎ ΟΥCΑΔΙ ϜΜ Π̄C̄ +

Verso:

Ϝ Π̄ΕΝΜΔΙΝΟΥΎ ΝΩΗΡ̄ ΠΝΙΚ̄ (space) ΠΕΤΡ̄ Π̄ Ϝ Μ̄ΗΝΔ ΕΝΚΩ

Recto: "With God! In the first place, I greet thy God-loving Sonship in the Spirit. Next, send this (? the) monk, my brother Johannes, the mason (?), to —?, that he may —? some —? for these cattle of ours, according to God's will. And send this —?, the builder of thine (?), that he may build the stables for the cattle, according to God's will. Farewell in the Lord!"

Verso: "(For) our God-loving son, in the Spirit, Petros, presbyter; (from) Mena, in the Lord."

l.1. $\Sigma\Upsilon\bar{\Nu}\bar{\Theta}\omega$, a form associated usually with Boh. texts, but found also in these letters; e.g., N^{os} XII, XV.

l.2. $\Pi\bar{\Nu}\bar{\Gamma}\bar{\iota}\bar{\zeta}$. v. ad N^o XII⁵.

$\tau\lambda\omicron\upsilon\chi\alpha$, "send", frequently in Fayyum texts; (v. Stern, *A.Z.* '85, 29.) Also *R.* II, 60, V, 37; *Berl.*, P. 5558, *ib.*, 5567 and N^o XVI.

l.3. $\Pi\epsilon\bar{\iota}$ - and $\bar{\Nu}\epsilon\bar{\iota}$ - (below) are perhaps for the Art., $\Pi\bar{\iota}$ -, $\bar{\Nu}\bar{\iota}$ -, denoting persons or things of which the writer expects his correspondent already to have knowledge. (v. Stern, §. 228 and cf. N^o XVIII, $\Pi\bar{\iota}\bar{\zeta}\chi\alpha$, also N^o XXII, *Rec.*, *Ver.*.) This is the more probable from the use of $\bar{\Nu}\tau\epsilon$, l.7 (v. Stern, §. 294.)

$\sigma\alpha\bar{\Nu}\omega\chi\omega\tau$. A new combination, but presumably connected with the verb $\omega\chi\omega\tau$. If our form (for $\omega\chi\omega\tau$) be correct, we should expect an intransitive sense (as in Stern's "Class VII.") Yet in Peyron's two instances, $\omega\chi\omega\tau$ can not be a Qualitative. The radical meaning appears to be "to work upon a hard material, metal or stone."

l.4. $\epsilon\phi\epsilon\tau\epsilon$; the name of the place where or of the object upon which Johannes is to be employed. It seems to have the directive ϵ -prefixed.

$\tau\epsilon\beta\delta\alpha\rho$. The missing letter may be μ . A space between ρ and δ may indicate that the words divide there.

$\kappa\omicron\bar{\Nu}\sigma\alpha\beta\tau\bar{\iota}$. For $\kappa\omicron\bar{\Nu}$ -, v. ad N^o XVI⁴. But it should be noted that here both $\kappa\omicron\bar{\Nu}$ - and $\kappa\lambda\bar{\Nu}$ - occur together.

l.5. $\tau\epsilon\zeta\bar{\Nu}\omicron\omicron\upsilon\epsilon$. Whether this and also l.7, $\tau\epsilon\zeta\bar{\Nu}\lambda\upsilon\epsilon\bar{\iota}$ (cf. Lemm, *Apostelacten*, 560, $\tau\epsilon\zeta\bar{\Nu}\lambda\upsilon\bar{\iota}$), can, in the same text, = Sah. $\tau\beta\bar{\Nu}\omicron\omicron\upsilon\epsilon$, seems questionable.

$\bar{\Nu}\cdot\bar{\tau}\bar{\eta}$? for $\bar{\eta}\tau\bar{\eta}\bar{\Nu}$; and, l.6, $\bar{\Nu}\tau\epsilon\kappa$ for $\bar{\eta}\tau\bar{\eta}\kappa$. Cf. *Berl.*, P. 5558, $\bar{\Nu}\epsilon\bar{\iota}\lambda\omega\bar{\mu}\bar{\iota}\bar{\Nu}\tau\epsilon\kappa$.

l.6. $\sigma\alpha\chi\lambda$. Cf. *R.* V, 52, (M.E.) $\Pi\kappa\lambda\bar{\Nu}\sigma\alpha\chi\lambda$, and perhaps *L.D.* VI, 103, 36, $\Pi\sigma\chi\omega$, which are likewise titles or nomina agentis.

$\epsilon\kappa\omega\tau$, "builder," with attributive $\bar{\Nu}$ -. Cf. *Méms. de la Miss.* I, 384, where, among the officials of a monastery, $\epsilon\kappa\omega\tau$ occurs (between $\kappa\omega\bar{\mu}\alpha\rho\epsilon$ and Archimandrite). v. also *A.Z.* '68, 66; '75, 59, and '78, 25.

$\kappa\lambda\bar{\Nu}\lambda\upsilon\bar{\iota}$. For $\kappa\lambda\bar{\Nu}$ -, v. ad N^o XVI⁴. $\lambda\upsilon\bar{\iota}$ is probably that word which stands for Boh. $\lambda\upsilon\bar{\iota}$, $\lambda\upsilon\bar{\iota}$, in Isaiah XXXIV, 13 (*Méms. de l'Inst. égypt.* II, ii.) Perhaps *A.Z.* '84, 146, Sah. $\lambda\upsilon\bar{\iota}\omega\upsilon$ is plur. of this (for $\lambda\upsilon\bar{\iota}\omega\upsilon$.)

Verro: $\epsilon\bar{\Nu}\kappa\bar{\omega}$ = $\epsilon\bar{\nu}\kappa\upsilon\bar{\rho}\bar{\iota}\omega$, as in Greek N.T. MSS. (e.g., *Cod. Sinait.*, Philipp. I, 14; Col. IV, 7.) It recurs in the addresses of N^{os} XXIV and XXVII, in each case after the writer's name.

The text has a Sah. basis and comparatively few M.E. forms.

XVIII. Papyrus. (v. pl. 4.)

5 1/4 x 6 1/2 in.

This sheet has been cut from a larger, traces of whose artificially erased text are discernable upon the Verso. The letters Η, Μ are of very ambiguous forms which impede certainty of reading.

^{sic} + ΜΕΝΕΣΑ ΝΤΑΙΣΖΑΙ ΠΙΣΖΑΙ ΝΑΚ ΔΠ
 ΝΟΥΤ ΤΙΤΑΔΑΤΗ ΔΝΒΑΛ ΠΑΛΚΕΗΩ
 ΕΒΑΛ ΝΕΒΙ ΝΑΚ ΖΑ ΟΥΛΟΥΚ ΜΕ
 ΟΥΚΡΑΜΜΑ ΛΟΙΠ ΟΥΔΑΤΟΥ ΝΑΝ
 5. ΖΙΧΟ ΚΕΣΑΠ ΔΝ ΔΥΩ ΟΥΔΑΤΕ ΤΙΚΕ
 Δ ΝΤΕΡΖΑΜ ΜΠΙΖΑΟΥ ΝΑΝ ΔΝ
 ΜΑΝΜ Α ΠΑΛΚΗΗΩ ΕΙ ΝΑΚ
 ΜΕ·Ξ ΒΑΛΚ +

"After I had written that (=the) letter to thee, God helped us. We dismissed the —?, that he might go to thee concerning (or, in return for) a solidus and a gram. For the rest, send them to us once more also, and send us the four drachmas today too —? The —? is gone to thee, with six (? drachmas) —? thee."

One of the few letters free from the usual formula. We may conclude that the correspondents were in specially intimate relations. The writers (? or writer) were the superiors or equals of the recipient. As it has no address (like e.g. R. V, 54 or N° XXVI,) it was either destined for someone near at hand or was entrusted to a confidential bearer.

l. 1. ΠΙΣΖΑΙ. v. ad N° XVII³.

l. 2. ΝΟΥΤ. The τ has the form λ.

ΠΑΛΚΕΗΩ. The 6th letter could be Η. v. ad N° XXIII¹².

ΛΟΥΚΤ. v. ad N° XV⁹.

l. 4. ΚΡΑΜΜΑ = γράμμα. New, I think, in Coptic texts, at least as a coin.

Its value seems to be 1/4 dinar or ζολοικοτσι; v. Du Fresne and Stephanus, s.v., and Hultsch, Metrol.², 134. Its use here may be compared with that of ορρια; v. A.Z.³ 84, 150.

ΟΥΔΑΤΟΥ. The Suffix was altered from -ΕΣ.

l. 5. ΖΙΧΟ lacks a Suffix, as R. V, 49, ΖΙΧΩ, Berl., P. 3267, ΖΙΧΩ ΤΙΚΟΥ¹¹, and N° XXIII¹⁹.

l. 6. ΤΕΡΖΑΜ; always femin.; v. A.Z.⁷ 70, 134, R. V, 29, 53.

ll. 7, 8. The reading is doubtful.

The Dialect is M.E., with the exception of the forms ΣΖΑΙ, ΝΑΝ, ΝΑΚ.

XIX. Papyrus.

3 7/8 x 4 1/2 in.

Cut from a larger sheet of very thin, light brown material, bearing on the back, the remains of an Arabic text.* The character is regular and clear, but blotted and eaten away in several places.

Recto:

Ϝ ϚΥΝ̄ ΤΙΡΗΝΗ ΝΕΚ ΜΗ
 ΝΕΣΛ ΝΕΙ ΖΕΙ ΠΕΤΙ ΔΙΤΑ
 ΟΥΛΒ ΝΒΣΕΤ ΝΕΗΡΠ ΕΖΟΥΝ
 ΠΕ ΤΑΖΡΕ ΤΗ̄Ε̄Ρ̄. ὙΝ ΤΗ
 5. ΤΕ̄Σ̄ ΕΤΟΥΖΟΥ ΔΖΔ ΜΔΚ̄
 ΣΖΕ ΤΟΥΖΟΥΝ ΛΜΟΥ ΝΕΙ
 ΜΕΝΕΒ ΖΕ ΠΟΥΩΩ ΕΠΝ̄Θ̄
 ΟΥΧΔΙ ὄΜ ΠΟΣ +
Ϝ ΠΕΤΡΟΣ ΔϜ

Verso:

One of the least intelligible M.S.S. in the collection.

Recto: l. 1. For variants, v. ad N^o XII^o.

l. 2, 3. "See, (here is) he whom(?) I have sent that he may deposit(?) the wine." ΠΕΤΙ ΔΙ; neither this (for ΠΕΝΤΑΙ- or ΠΕΤ-), nor ΠΕΤΙ, for ΠΕΔΙ[ΔΙΚΩΝ], are satisfactory. ΣΑΤ ΕΖΟΥΝ, in bottle Peyron's e.g.g., = "to throw something at someone"; while if ΣΕΤ be the Stat. cons. of ΣΩΤΕ, I cannot explain ΕΖΟΥΝ.

l. 4, 5. ΠΕ? explicative. The missing letters might be read CO or ZO. Adopting the former of these and supposing the second ΝΤ to be superfluous, I would translate; "(As to) my provisions, we are selling them(?) at Louhou." There is a town, in Mid. Egypt, ΤΟΥΖΟ, ΤΟΥΖΩ; v. Quatrem., Mēms. I, 367.

ΣΖΕ, for ΣΖΔΙ, R. II, 48; V, 52.

l. 5, 6. ΜΔΚΣΖΕ(Ε)ΤΟΥΟΥ, "If thou dost not write to J." But what of the following Ν? Or, ΜΔΚΣΖΕΤΟΥ(Ε)ΖΟΥΝ, as in l. 3, but with an erroneous Ζ.

l. 6, 7. "Come to me with him", i.e., with the person mentioned in l. 2.

ΜΕΝΕΒ for (ΜΕΜΗΒ=) ΝΜΜΔϞ. Cf. R. V, 34, ΜΕΝΗΙ, N^{os} XX, XXII, Rec. 9, Ver. 1, 5, 9.

Verso: I take Petros to be the recipient. Or is he the bearer? (v. l. 2.) All names being avoided in the letter, we may suppose the writer to have purposely omitted here his own.

Δ, for ΔΙΔΙΚΩΝ, R. V, 33.

The Dialect is M.E.

* Prof. Karabacek dates this in the 9th cent. and notes the name زكري = زكريا, and the title الشماس, Deacon.

XX. Papyrus. (from Hawara.)

7 x 3 1/2 in.

Coarse fibre and rough penmanship, which has some resemblance to that of A.Z.'85, taf. 1, N. 1, and R. V, 51. There was a line below l. 16.

Recto: Ϙ ϘϘ̄ τἰϘἰνἰ δἰϘ τἰ
 λσπαζε ποῦϘει τεκ 10. λ παρἡ τῶ τᾶ πῶς μερἰ
 μετμαἰνοῦ ἰῶ εῦ, μενεκ λιπ. ᾗταμα
 λἰϘ τἰϘἰνἰ νετνε Ϙε ακοῦω λι
 5. μακ τηροῦ ροῦα νε τιμ ρητ τωτ
 ταν πεκπνεῦμ[α] λ πῶς ελακ
 μενεσα νεἰ δῦταμαἰ 15. λνακ διοῦω
 Ϙε λ πῶς τη. [ἡ]ακ ακ ηἰ ετρεμ

Vertically, at the side of the above; Ϙμας ρε ποῦ[ω]Ϙ πη[οῦ]τ[οῦ]Ϙ[α]ι Ϙ.

Verso: Ϙδον μα (space) Κυρ̄ παπ̄ γεορ̄
 ? ἰῶ εῦ Ϙχληλ φιλο +

ll. 1-6. Salutations very similar to those of N° XII, where the present phrases can be seen under more correct forms.

ροῦα νε? for ροῦατε νε; v. ad N° XII⁷, XXIII³.

After πνεῦμα there has not been space for ρε πῶς.

ll. 7-11. "Now I have been told that the Lord has ___? to thee and that thou hast harvested thy grapes. I am persuaded that the Lord has repaid thee."

αλαλι, presumably = Sah. ελοολε. v. Lemm, Apokr. Apostelac. 514, R. II, 61, αλαλι.

τα πῶς. The M.S. would hardly allow τε.
 μερἰ. Also Berl., P. 3260, R. V, 50. Cf. μοῦρ, A.Z.'85, 150.
 μενεκ? for (νεμηκ=) Sah. ἡμμακ, as in N° XIX?

Verso: The first half of the Address could be read; πενμα[ι]
 Κυρ̄. v. ad N° XII'. ηοῦ ἰῶ εῦ.

Apa Georgios is the recipient, Chael-Philoteos the writer.

The Dialect is M.E.

XXI. Papyrus. (v. N° XLVII.)

4 1/4 x 5 1/2 in.

Thin papyrus, of light yellow-brown colour. The character is bold and clear and to be classed with that of N° XIV (pl. 3.) That of N° XLVII (which occupies the bottom of this and fills the other side of the leaf,) is finer, but probably by the same hand. Indeed the present text, contain-

-ing merely formula, was perhaps to serve as a preamble to the list which follows it.

Ϡ CYN† WINE ΛYΩ† ACΠAZ [E EΠΟΥXAI]
 NTETNMETMAINOYTE ETTAIH [Y EP EΠOC]
 CMOY EPOTN ON CMOY NIM MPN [EYMA]
 †K.ON EYEPZAPEZ EPOTN EBOLAZ PEΘOY
 5. NIM EYECMOY EΠETNXI MN. PE [TN† EY E]
 ZAPEZ (blotted) NNIIWT NAI EYE?
 NATN NAZPA NEEKZOYCI ETZIX?

The list (N^o XLVII) follows here without any interval.

"I greet and embrace &c. The Lord shall bless you with all spiritual blessings and shall keep you from all ill, and shall bless you in receiving (= your receiving) and in giving (?). He shall keep these Fathers for me (?), he shall — ? before the powers that be over (us? you?)
l.l. 2-4. EP EΠOC CMOY. The same formula in the Bishop's letter, A.Z. 92, 39, and a similar one R. V., 27.

ΠΝΕΥΜΑ†K.ON. The gap contained, it seems, ε, probably from confusion with ΔΙΚΛΙΟΝ.

l. 6. The blotted space contained, I think, nothing.

NAI. May be merely the Demonstrative; v. Stern, §. 244.

l. 7. Begins either with the Dat. 2 pl., for (? NOTEN =) NWTEN, or with the Suff. 2 pl. of a causative, with final -α for -ο.

NAZPAN, "before, with us" is less probable than (NAZPAN =) NAZP̄N (N)E. What is still visible after Z is either M or N.

The Dialect is Sah., MET = M̄NT being the only M.E. form.

XXII. Papyrus.

9³/₄ × 5⁷/₈ in.

This letter is in a very mutilated condition. l.l. 1-16 are connected merely by a band of fibre, ¼ in. wide, with the lower part of the sheet, upon which illegible remnants of some 8 lines can be discerned. It is on the Verso of this lower portion — which was originally longer, — that the latter lines of the text are written, i.e. in the reverse direction to those upon the Recto; while the address is again in the same direction as l.l. 1-16. The space between the text on the Verso and the Address was occupied (vertically) by Arabic accounts. The material is thin; the colour, a light brown-yellow; the character, that of R. V., 51.

Recto:

Ϡ ρμ·πλη μπιουτ̄ τενωιני λγω τενας
 παζε ηπουχει τεκμετσαν ετηανους
 λγω τιωιनि ^{sic} απαιωτ παπα φιλο̄ κλωσ
 λγω δηπωιनि ηπαπα πιμην ραλαι καλο̄ς
 5. λγω δηπωιनि παιδῑς γεω̄ρ̄ πατανωεει
 ραλαι λγω λει εωαρε πθεικη̄ τμαρ
 σνουτι κυριακη̄ η̄τειομη ? ?
 η̄τηι εγαποκρισις λιταρα . . ο̄ η̄π̄ πσβατον
 λιχι τιω̄α ριτεη̄ λ[ε]βλαις τη ουναι μενη̄ ε̄
 10. επτοπος λωιनि ησωκ ταισει ετβηκ
 σεωαδη πεκωιनि λοιπον λ πειρλασαρ
 βαγνι χνουι σε ακποτ επαβυλων λοιπον
 λωῡω . . λιποτ ραθη φλ απ̄πα φιλο̄
 λιδηπεβωιनि λοιπο[η] αβχνουι σε ακει ενει
 15. με πα . . . υη ?
 πας ?

Verso:

?ελτωβῑ τηλεβ εγτιτον μενη̄ σε
 λγεωβιτη . . . πε̄ιεπισκοπος αβπῑθι
 ηπανη̄ εωαντε νεω̄η̄νιωβ σε ανε̄ο̄γεω
 ωαλη̄ ενεσκηουει τεκλις αβτιτον
 5. μενη̄β πεβκεεβ λοιπον πασαν λι
 ρωχ λακ ωοπι νεκωληηλ ριχωι ρε τει
 ραρι[α] μπαρ̄θενος τεσ̄ο̄αμ ετογεβ ωοπ
 μενη̄η λγω στιταατς μενη̄η βλεω

Address:

Ϡ ουν̄ τε̄ε̄ιτς̄ π[η]μη̄ελ̄ιτσαν̄ Κῡρ̄ σαμο̄ῡη̄λ παπαω̄ε̄η̄.
 ε̄τ̄.τ̄. πεβσαν

Recto:

l.l. 1-6. "In God's Name! I greet &c. thy good Brotherhood, and I greet my Father, Apa Philotheos fairly; and enquire thou for Apa Poimen and for the deacon Georgios, of Tansheei, fairly, on my behalf."

απαιωτ. α for ε is, in M.E., very unusual. v. ad N^o XXIII¹³.

δηπωιनि. v. ad N^o XVI¹⁴.

τανωεει, mentioned in N^o XLV, Rec.²⁹, and Append., P. Bodd., Rec.^{10,35} Dr. H. Petrie suggests ("Medum", p. 50,) that it is identical with luis, of which name the Arabic "Recenciment" gives 5 examples in the district of Benisuef.

l.l. 6,7. "And I went to Share —? the second Sunday in Lent."

ωαρε. This is perhaps but part of the name; cf. R. II, 66, ωαρεπανβολτι.

I am not sure that N^o XLV, Ver.^{2,23}, $\omega\alpha\rho\epsilon$ is a place-name; (v. ad N^o XVI⁴.) Cf. N^o XLV, Ver.⁷ and Append., P. Bodl., Rec.³³, $\omega\alpha\rho?$.

ΝΤΕΙΩΜΗ is certain. ΝΤΕΠΩΜΗ or ΜΠΩΜΗ would be expected.

l. 9. Probably $\rho\iota\tau\epsilon\eta\ \eta\lambda\epsilon\beta\lambda\alpha\iota\varsigma$. The word = Sah. $\rho\epsilon\sigma\rho\epsilon\iota\varsigma$ (Peyr.), and is found N^o XXVI, $\lambda\epsilon\beta\lambda\alpha\epsilon\iota\varsigma$, and N^o XLV, Ver.¹⁵ $\rho\epsilon\sigma\lambda\lambda\epsilon\iota\varsigma$.

l.l. 9, 10. Perhaps; "Take compassion on me and come to the Monastery" (τοπος), for Sah. $\dagger\ \omicron\upsilon\eta\lambda\ \eta\mu\mu\alpha\iota$ (v. ad N^{os} XII¹⁶, XIX⁷). Yet I know no other instance of $\dagger\eta\lambda$. The final ϵ could also be read $\epsilon\iota$.

l.l. 10, 11. "I have sought for thee, having written ($\text{CEI} = \text{C}\rho\alpha\iota$, R. V, 38.) of thee that I intended to (or, that it is my habit to) enquire for thee."

l.l. 11-14. "For the rest, the old man, the sackcloth-weaver, told me that thou wast gone to Babylon. Moreover, I have —? and went to the —? Apa Philotheos and enquired after him. And he farther told me that thou wast gone to the (pl.) —?"

$\rho\lambda\alpha$. I can but compare this with $\rho\epsilon\lambda\lambda\alpha$ (Peyr.)

$\text{C}\alpha\sigma\beta\alpha\upsilon\eta\iota$ probably = Zoega, 506, $\text{C}\alpha\sigma\tau\beta\omicron\omicron\upsilon\eta\eta\epsilon$, the τ being lost before (palatalised) β . $\delta\omicron\omicron\upsilon\eta\eta\epsilon$, $\delta\acute{\alpha}\kappa\kappa\omicron\varsigma$, was dark-coloured hair-cloth; v. Sirach, XXV, 19, $\kappa\lambda\kappa\epsilon\ \eta\theta\epsilon\ \eta\omicron\upsilon\delta\omicron\omicron\upsilon\eta\eta\epsilon$, A.Z. 76, 117, $\kappa\mu\omicron\mu\ \eta\theta\epsilon\ \eta\omicron\upsilon\delta\omicron\omicron\upsilon\eta\eta\epsilon$, $\delta\acute{\alpha}\kappa\kappa\omicron\tau\omicron\lambda\omicron\iota$ in Arsinoe, selling $\delta\chi\omicron\upsilon\epsilon\iota\alpha\ \tau\tau\epsilon\iota\chi\iota\alpha$, occur in Wien. Stud. '86, 114. The form $\delta\alpha\upsilon\eta\eta\iota$, Méms. de l'Inst. égypt. II, II, and Berl. P. 5567; $\delta\alpha\upsilon\eta\eta\epsilon$, in N^o XLVII.

$\Sigma\eta\omicron\upsilon\iota$. I do not know whether, in the Djémé texts, this could be rendered "tell, inform" (Revill., A. et C. $\eta\lambda$, $\xi\theta$.) Here "ask" seems improbable.

$\rho\epsilon\iota$; v. ad N^o XVII³.

Verso:

l.l. 1, 2. "—? all the —? contending with me that they were able to take us —? (to) the Bishop."

l.l. 2-5. I cannot divide the words here with certainty.

$\rho\epsilon\beta\kappa\epsilon\epsilon\beta$? for Sah. $\eta\mu\epsilon\sigma\kappa\alpha\lambda\lambda\upsilon$ (cf. N^o XXVI, $\rho\epsilon\lambda\kappa\alpha\tau\epsilon\chi\iota = \eta\mu\epsilon\rho$.) The form $\kappa\epsilon\epsilon$, R. V, 47.

l.l. 5-8. "Furthermore, my brother, I beseech thee (?) let thy prayers be for me with the vaintly Virgin, (that) her holy power be with us."

$\rho\omega\chi$ is, I suppose, the simpler form of $\rho\omicron\chi\bar{\omicron}\chi$ "constrain"; its object following with ϵ -, like $\dagger\rho\omicron$, $\kappa\omega\rho\upsilon$. The present tense seems obvious.

$\tau\epsilon\sigma\beta\alpha\mu$ for (N)TE $\tau\epsilon\sigma$; or simply without prefix, $\tau\epsilon\sigma\beta\alpha\mu\ \omega\omicron\omicron\omicron$.

Address: The writer, Samuel; the recipient, Shenoute. Note that the letter was commenced with the 1 pers. pl. v. ad N^o XXVII.

The Dialect is purely M.E.

XXIII Papyrus.

9 7/8 x 9 in.

This fragt., and N^o XXIV, are remnants of the most extensive letters in the collection. The papyrus is strong and somewhat coarse-grained, but well prepared. The colour is light brown. From its character, which is large and without ligatures (cf. *Hyp., Alb.*, XII, 3,) I should assign it to the latter years of the 10th cent. About 1/4 of all the lines is lost (v. ad l. 1, 2) and l. 16-18 are much blurred.

Recto: ϜϞϙ[⊕] ΤΙΩΙΝΕΛΩ ΤΙΑΣΠΑΖΕ ΜΑΛΛΩΝ ΔΕ ΤΙΠΡΟΚΥΝΕ ΜΖΥΠΠ Ν
 [Ε]Τ^λ ΜΠΝΙΚ^λ ΛΩ ΕΤΧΗΚ ΕΒΑΛ ΩΝ ΝΑΡΕΤΗ^{sic} ΤΗΡ^ϛ ΜΠΝΑ ΕΤΟΥΛΑΒ
 ΕΖΟΥΝ ΝΝΑΟΣ ΝΙΩ ΤΗΡΟΥ ΕΤΝΕΜΑΚ ΝΖΟΥΑΤΕ ΠΑΟΣ ΝΙΩ
 ΙΚΙΠΡΙΑΝ ΜΝ ΝΕΥΣΝΗΥ ΤΗΡΟΥ ΜΝ ΟΥΑΝ ΝΙΜ ΕΤΝΕΜ
 5. ΙΗΘ ΠΕΧ^{sic} ΕΠΙΤΑ ΔΕ ΤΤΑΜ ΜΠΑΟΣ ΝΙΩ ΧΕ ΔΙΟΖΑΙ ΠΙΣΝΑ[Υ]
 ΕΝΝΑΖΜ ΕΠΕΘΟΥ ΖΙΤΗ ΤΒΩΙΘΙΑ ΝΕΚΩΛΗΛ ΕΤΟΥΛΑΒ^{ic}
 ΝΙΩ ΧΕ ΔΙΟΥΑΤΕ Ε ΕΤΠΩΛΙΟ ΜΝ ΠΑΙ ΚΕΛΕ^ς ΚΑΤΑ ΘΗ
 ΠΙΣ^ς ΖΑΘΗ ΠΑ^ς ΠΕΤΡ^ϛ ΜΝ ΠΑ^ς ΚΟΣΜ[Α] ΧΕ Ω^{sic} ΠΡΩΜΕ ΖΜ
 ΔΗΠΩ ΕΖΗΤ ΤΟΥΚΕΕΥ ΖΑ ΘΗΥΠΑ^ν ΤΕ ΠΝΟΥ^ϛ ΟΥΑΡΠΟΥ
 10. ΠΩΤ ΕΠΕΠΙ^ς ΤΕ ΔΕΛΕΜΗ ΠΩΤ ΖΑΘΗ ΜΟΥΣΗ ΝΖΤΑΜ
 ΔΟΥΩ[†] ΜΕ ΤΕΛΕΜΗ ΕΠΙ^ς ΛΒΒΙ ΠΑ^ς ΚΟΣΜΑ ΔΗ
 Λ ΠΙΑΛΚΕΝΩ ΠΑΙ ΕΙ ΚΑΝ ΚΕΟΥΕ ΛΒΙ ΔΝΑΚ ΕΤΩΤΩΡΙ ΝΑ
 ΖΕΙ ΠΑΝΕΠΡΩΜΕ ΖΜΑΔ ΕΝΤΕΥ Λ ΠΑΣΑΝ ΚΟΣΜΑ ΤΙ ΝΕΝ
 ΕΡΑΗ ΛΩ ΠΑΟΣ ΝΙΩ ΚΑΤΑ ΝΕΩΙΝΕ ΝΤΑΥΠΩΖ ΕΡΑΝ ΖΕΙ Τ
 15. ΕΖΟΥΝ ΜΠΟΥΚΕ ΟΥΑΛΛΑΜΗΡ ΖΕ ΠΜΑΡΗΣ ΝΚΗΜΕ ΟΥΑΛΛΑ Ζ
 ΜΕ ΝΕΥΚΑ ΜΝΕΥΧΩ ΜΑΔ ΧΕ Λ ΠΡΩΜΕ ΖΩ^ν ΕΖΟΥΝ ΛΩ ΠΡΟ
 ΠΕ ΔΣΩΩΡ ΝΕΡΕΜΠΟΥΣΙΡΕ ΜΠΤΑΩ ΕΥΝΗΥ ΝΑΝ ΛΥΤΑΜ
 ΤΑΜΑ ΝΕΥ ΠΕΤΗΛ[?] ΣΙ ΠΝΟΥ^ϛ Ν[?] ΛΟΣ ΜΠΑ^ϛ ΝΤΑΚ ΠΕΚΖΗΤ
 ΧΙΜΟ^{ic} ΙΕΙΤ ΝΑΚ ΝΥΣΚΕΠΑΖΕ ΜΑΚ ΝΜΑΚ ΝΥΤΑΚ ΖΙΧΩ
 20. ΕΛΑΟΥ ΜΠΕΘΟΥ ΕΚΟΥΑΧ ΝΩΜΑ ΠΨ^ϛ ΠΝΑ ΝΑΙ ΔΙΟΖΗΤΟ[Υ]

(space) ΝΕΚΕ^ϛ ΕΤΟΥΛΑΒ +

Verso: Ϝ^ϛ Ϟ^ϛ ϙ^ϛ (space) ΚΥ^ϛ ΛΒΒΙ ΕΛ^ϛ Σ Φ^ϛ ΟΣΗ^ς ΜΕ ΝΙΚ^ς ϜΕΛ^ϛ Λ^ς Υ^ς

For the cross above l. 1, v. N^o XIII.

l. 1, 2. Might be completed thus; 1, [ΝΟΥΕΡΗΤΕ ΜΠΑΟΣ ΝΙΩ], 2, [ΛΩ ΤΙΩΙΝΕ ΕΠΣΟΟΥΑΖ]

ΜΖΥΠΠ for ΜΠΖΥΠΟΠΟΔΙΟΝ (υποπόδιον). The preceding Preposition varies; *R.* V, 27, 29, ΕΧΝ; *Berl.*, P. 3260, Μ (= *Göttingen*, *Cod. M. S. Or.*, 25^s, Ν; *R.* V, 36, Ε.) Cf. the formula in N^o XXV.

ΕΤ^λ and ΠΝΙΚ, v. ad N^o XII^s. ΕΤΧΗΚ ΕΒΑΛ. This epithet *Ä.Z.* '85, 73.

ΔΡΕΤΗ. Cf. *R.* V, 25, ΚΑΤΑ ΝΕΔΡΕΤΗΟΥ ΤΗΡΟΥ ΜΠΝΟΥΤ ΜΕ ΝΕΛΟΜΙ. ΜΠΝΑ = ΜΠΠΝΑ.

l. 3. ΙΩ. This τ has the form λ throughout.

ΝΘΟΥΔΤΕ. v. ad N^{os} XII⁵ and XX⁵. "The Congregation of all my Lords Fathers that are with thee, the foremost (of them, namely,) my Lord Father [N.N.]"

l.5. ΕΠΙΤΑ ΔΕ ΤΤΑΜ. This formula in N^o XXVII.

l.6. [Τ]ΕΝΝΑΘΜ, intransitive, as R.V, 29, 46, 47.

ΝΕΚΩΛΗΛ = ΝΝΕΚ.

l.7. ΟΥΔΑΤΕ. v. ad N^o XII¹² and here, l. 11, ΟΥΩ†.

•ε, "5 solidi(?)" Dots precede the sums thus throughout App., P. Bodl., also A.Z. '85, 41 (N^o X), *ib.*, 38 (= Berl., P. 3227,) and N^{os} XVIII², XXIV^{29,32}, XXXVI.

ΠΩΛΙΣ, as R. 11, 58, 62; V, 47, 48, A.Z. '85, 33, 34; N^o XXIV³. Probably Arsinoe, though it might be the metropolis of another Nome (v. Wilcken, *Observatio-nes.*)

ΚΕΛΕΣΤ ? = Celestius (Pape, 643.)

l.8. ΘΑΘΗ[N]. v. l. 10 and N^o XII¹⁶, R.V, 51.

ε, also A.Z. '78, 25; here = ΘΑΝ, not ΘΟΝ; v. ad l. 13. Cf. likewise l.5, ΤΑΜ and l. 18, ΤΑΜΛ.

Χ[Ε] ΕΩΩΠΕ ΠΡΩΜΕ ΘΜ[ΑΛΣ?], or, ΧΕ ΠΡΩΜΕ ΩΩΠΕ ΘΜ. χ for ΧΕ is frequent; e.g. R.V, 29, 42, 44; Berl., P. 3251, 5553.

l.9. ΕΘΗΤ, "(he went) down" (= northwards; v. Stern, §. 516), rather than "before them", ΕΘΗΤ[Τ]ΟΥ; for an Imperative, ΚΕΕΥ, seems, in this narrative, improbable.

ΚΕΕΥ, = Sah. ΚΑΔΥ, is found R.V, 47. For ΤΟΥ (= ἤΤΟΥ-), v. ad N^o XII²¹.

ΘΗΥΠΑΝΤ. Cf. Pape, 495, Θεόφαντος, and *ib.*, 502, ff., initial Θευ- for Θεο-.

l.l. 10, 11. ΔΕΛΕΜΗ, ΤΕΛΕΜΗ; probably the same. Cf. the name *دلمه* = Δελμη, R.V, 62.

ΜΟΥΣΗ ? = *موسى*.

ΕΠΙΣΙΣ ? for ΕΠΕΠΙΣΚΟ[ΠΟΣ].

ΔΒΒΙ ? The Bishop's name. It recurs in the address, apparently as the name of the recipient, thus making the explanation, ΔΒΒΙ = Δϩϩι unlikely.

l.12. ΠΙΑΛΚΕΝΩ. Cf. N^{os} XVIII, ΠΑΛΚΕΝΩ, ΠΑΛΚΗΝΩ; XXVI, ΠΑΛΚΕΕΩ; XLV, (ΝΕ-ΡΩΜΕ) ΠΑΛΚΕΕΙΩ. If these are forms of but one Arab. word (with doubled Article,) I suppose them to transcribe الجيش, (yet *ك* per-
sistently for *ق* is strange,) and to mean rather "Military official" than "Soldier", collecting the imposed contributions, (v. N^o XLV,) illustrated by Arabic M.S.S. from Mid. Egypt (v. "Führer"-Rainer, 1. Th., N^{os} 503, 504, 504a, 507, 508, 510, 544. N^o 634 shows an Arab garrison in Arsinoe.) No Coptic word for "Soldier" in these texts. The Djémé papyri show ΡΜΠΜΙΛΗΣ (Brit. m^m N^o XL*), the Memphitic

* Sic, twice; not ΠΜΙΝΗΣ as Goodwin, A.Z. '69, 74. Still, it might be a place-name; cf. Revill., A. et C., πϩ, ΠΤΟΥ ΜΠΜΙΛΕ (so Ciasca.)

Passports, ΜΑΤΟΙ, (Revill., A. et C., p. 2.)

ΕΙ ΚΑΝ ΚΕΟΥΕ ΔΒΙ, for Sah. Η ΚΑΝ (κ'αν) ΚΕΟΥΑ ΔΥΕΙ (v. Ä.Z. '84, 150.) "Even though another have gone, I (it is that) will go surety for(? him ναυ).

ωτωρι; also in the Memph. Passports; v. Ä.Z. '85, 148, 150.

l. 73. ρΕΙ, v. ad N° XII¹².

ΣΑΝΕΠΡΩΜΕ. Perhaps ΕΠ- for a Sah. *ΔΠ- (from ωπ; v. Stern, §. 173.)

For the census in the Arabic period v. "Führer"-Rainer, 1. Th., N° 539. If ΣΑΝ were Vocative, the Art. possess. would be required.

ΕΝΤΕΥ ends the sentence; or, ΔΠΑΣΑΝ Κ', for ΕΠΑΣΑΝ Κ'.

l. 14. ΚΑΤΑ ΞΕ., "According to the news that have reached us, to, —"

l. 15. ΜΠΟΥΚΕ, "They have not left —? in the South of Egypt." Krall's ΙΣΗΜΕ = Fostat (R. 11, 50,) is here, at least, impossible.

l. 17. ΔΣΣΩΩΡ seems to be Arabic; ? جسد.

ΠΟΥΣΙΡΕ ΜΠΤΑΥ. A Busiris ρΜ ΠΤΟΥ ΜΩΜΟΥΝ is mentioned R. 11, 64.

ΤΑΥ, like ΠΟΛΙΣ, would have a special meaning for our correspondents, which they had no need farther to define.

l. 19. [The Lord] lead thee and shield thee, and set thee in [a place of rest, apart from] all evil."

ΧΙΜΟΙΕΙΤ ΝΑΚ, according to Boh. usage; v. Stern, §. 565. The phrase is found Berl., P. 3285; R. 11, 58; V, 45, 46.

ΣΚΕΠΑΣΕ; v. R. 11, 57; Berl., P. 5559, both with ΜΜΟΚ. Possibly ΝΜΔΚ = ΝΜΔΥ, but probably it is an error.

ϑΙΧΩ; v. ad N° XVIII.

l. 20. ΕΚΟΥΔΧ ΞΕ.; v. ad N° XI¹⁷.

The line might be continued; [†† ρο ΔΡΙΠΑΜΕΕΥΕ ρΝ].

l. 21. ΕΥΧ = εὐχή. The Greek word (instead of ωληλ,) is unusual.

Verso: I can make very little of the Address. The recipient's name is apparently ΔΒΒΙ (v. ad l. 11,) and 2 titles, joined by S, follow it. After the Chryomon one looks for the name of the writer.

M.E. forms are in the majority, though the text has Sah. ωΙΝΕ, ρϑΔΙ, ΣΝΗΥ, ΟΥΔΔΒ, ΝΙΜ, ΞΕ., Boh. ΟΥΔΡΠ- (ΟΥΟΡΠ-), ωτωρι and, l. 19, ΝΑΚ; nor is λ substituted for ρ.

XXIV Papyrus (v. N° XII.)

17 x 5 3/8 in.

This was the original letter upon the sheet. (v. ad N° XII²⁶⁻²⁸), and far

the longest in the collection. About one half of the papyrus has disappeared (v. ad l.1). The character much resembles that of N^o XIV (pl.3), although twice as large. The text runs in the reverse direction with that of N^o XII. A colon frequently, a double-colon rarely, divides the words.

† CYN TICINI ETEKMETMΔINO[†]
 EBΛΛEITEN ΠNOY M̄N̄CA NΔ[†]
 TANI ETΠΩΛIC ZIΩOC : ΔZΔ
 ME NΩPAΩ ZIΩOK . EΛTΔΓAΠ[H]
 5. NCEMEΩN . ΔPAΠΩ : EYΠA
 ΔZΔ NΠEP TICIYHTEC NΔI N
 ΛAY NCAIH KATΔΛAK ΔZΔ TI
 EΛTME TCAN TICIYHTEC NΔ
 TΔAΠOKP ZATHK EKTEY N
 10. TEITOCY NCEMEΩN . AYI TΔA
 ΛAK XENTOCY MΔN KEN ΔZΔ
 M̄E ΠEYCAN . KATΔ ΘH NTAYAZ
 ? EXI NTE PΩMI ZIΩOK
 CEYH̄P TΔMΔI ME CE MEΩN
 15. NENOYQ . NNEKΩ[C]MIKΩN
 ΛE NEKΩHPETE TI NENOYQ Z
 ΛAK MEKCTA NEYNOYQ ?
 NEYAZ PEK EPAY ΠΔΛ XOCYB
 XΩN . NΠEKETOY NTZH
 20. NTAYZICI NΠEK TICIYHTEC

AYΩ NΠEP KETE ΠMIC TIN
 MΔN OCZΩC ENTE PEI : NΔ
 ZIΩOK NΠAPA ΠΩEMΔ . Λ
 CAΠ . AYΩ ZE ΠAI ΓABPI OE
 25. NΠEK TICI PAY NEKΠΔΛ N̄
 ? ENTE TEI . ΩAKTI N
 NΔXOC BΔΛ . ΛIΠON ΩINI
 ME XEY ZE MAREY TΔMTI
 EY† KE : E ΠNOYQ NΔI . Ω
 30. IE MΔLEQ ΠOT NΔQ . ΛIΠO
 TAT PEYZHTE ZOCY Δ ΠACA
 : Kβ̄N̄ΩIKAY BΔΛ ENEZ
 EZOCYH EP EYZICI ME ΠEYCAN
 NH̄P . NΠEΛTAKAY NTΔAT
 35. BΔΛ . Δ ? ANEY NEΩTEKTEIL
 NEΩ TΔAΦWPIZE MMΔK . Z
 NΩAKTE ? NΔI NOCIH TA
 YI NH̄P . ? KEOC BΔΛ NEK .
 ? N . ? . KOYR KA NEI ZΩ
 40. ? ΠKEZIC TICINI PA

Below l.40 is a wide margin.

l.1. may be completed thus; [NCAH(?) ET TAIHY(?) THPHNI NΔIK]. v. ad N^o XII^o.
 l.3. TΠΩΛIC; v. ad N^o XXIII^o.
 l.4. EΛTΔΓAΠH; v. A.Z. 85, 29; Berl., P. 5642, and often upon tomb-stones.
 l.5. ΔPAΠΩ; cf. Zoega, 136, ΔPAΠOΛΩN, 'Ωpaπόλλων.
 l.6,8. HTEC. ? = εἶδος. Cf. A.Z. 92, 39, EITHC, ITHC, EITOC, where it stands alone;
 likewise in Reville, A. et C., θ; while ib., 12, EIDOC M̄ΠENIΠE, Lagarde,
Aegypt., 230, EIDOC N̄EIDAY (= "Can. Apostol." σκεῦος ὀδόνης,) it has closer
 definition.
 l.7. This recalls N^o XV^o.
 l.11. ? = Sah. ZE NTOCY M̄MON KHN, "bring them to us (and) it suffices."
 l.15,16. NENOYQ = Sah. N̄NOYB, rather than NΔNOYQ (cf. l.29).
 l.17. CTΔ, M.E. Stat. constr. for CTO; v. Stern, §. 337.
 l.18. ΔZ PEK, perhaps for Sah. ΔZE PΔTK; cf. R. 11, 44, EBEBZICI PE B, N^o VI, Rec., ΔZ
 PΔQ.
 l.19. EITOCY, as Boh. ΔITOCY (v. Stern, §. 342); cf. Recueil, XI, 116, EIC = Sah. ΔAC.

l. 24. ρε for ρει ; v. ad N^o XII¹².

ΓΑΒΡΙ[ΗΛ]; cf. the abbreviation l. 5 above. Note that the writer of N^o XII is also named Gabriel.

l. l. 29, 32. : ε, : κβ. For this double dot, v., e. g., R. V, 46. The letter following κβ has been altered and may be λ.

The Address; v. ad N^o XII²⁹. "(From) the Archdeacon Philotheos, the Arch-Presbyter, (to?) Georgios, in the Lord," — so the position of the Chrysmon seems to require. But can these two offices be combined in one person? For ΕΝΙΚΩ, v. N^o XVII.

The Dialect is M.E.

XXV. Papyrus.

2 1/2 x 8 1/2 in.

The papyrus is very dilapidated; a mere net-work of fibres in several places. It is of a faint gray-yellow colour, and bears a peculiar character, quite without ligatures. The λ has an angular form, similar to that in N^o 1. I think the final phrases indicate that not many words are lost. Missing letters are represented by dots.

Recto: † ρατρην μη ρωϥ νιβ[.] † ωιν[.] λγω † † αϥπαζε [M] πωλ[.] ω ννε
δα[λ] λγϥ μπαπροστατη[ς] νος ν[.] ωτ λγω πλαος τηλϥ [N] νορθο
Δ[ο]ξος κατα τρη νταακχαας ελλι ρ. ι λμ ετβε π[κ] λμασι
χε νανοϥϥ λγω ωαφελωεϥ νηκ ρειτες... αιτναϥ τρολο
5. κωτci νηκ μη πλωμι ετε πραϥ πε ρανϥκ χιτc ντα. γ
τηλϥϥ νηι λγω †. ρ. νεσμια νηι νρωου cνεϥ: λοιπον λλαϥ
νναποκρισιc ελε τεκμετιωτ κελεϥε μ[μ] λϥ κελεϥ[ε] μ ?
μ. ϥ μπεκωηλι λγω πεκρελ † σεϥ τωτ. . ενοϥχει ?

Verso: † τειc μπαπ[ροστα]τ[ηc] νιωτ λπα γεοϥ [παρχ]ημαντριτηc †
[κ]οcμα +++

"Before all things, I greet and kiss the dust of the feet of my Patron, Lord and Father and all the people that are orthodox. According as thou saidest to me in Fayyum (?) concerning the cloak, that it is good and is (? could be) of use to thee; so, — ? I sent the solidus to thee with my servant, namely Prau (?) Take it — ? Send it to me and give — ? to me for two days. For the rest, if thy Fathership command any answer, so command it of thy son and slave. I am ready — ? welfare — ?"

Address; "For my Patron (and) Father, Apa Georgios, the Archimandrite;

(from) Kosma."

For the cross above l. 1, v. N^o XIII.

l. 1. ρα τρη κ.; variants R. V, 24. The genitive N(ρωγ) coincides regularly with the final N of MEN.

πρωδιω κ. Cf. R. V, 36; A.Z. '85, 29; *Quatrem., Rech^s, 248*; and, for a similar expression, *Ostr. Prof. Sayce*, τορωωτ̄ μπικνος (i'xnos) Ἰννουερητε εττ̄ Ἰντε[κ]θεοσεβειδ̄ Ἰνωτ̄, *Berl., P. 3246*, εχ̄ν Ἰπικνος Ἰννουερητε μπικνοεις, *Ostr. Goodwin, Brit. Mus. M.S. Ad. 31291*, †προσκυνε μπικνος Ἰ[Ἰ]ουερη[τε] Ἰντεκευλαβια εττ̄.

l. 2. προστχτης; also R. V, 26, 31, 32 and (perhaps) A.Z. '85, 37.

ορθοδοξος; merely opposed to heresy in general, or perhaps refers here to the divisions in the Egyptian Church. In 512, a Fayy. M.S. speaks of a monk as ποτε μ̄ν Μελιτιανος νυν δε ορθοδοξος (*Rev. des Et^s gr^s, '90, 134*), and about 740, the Jacobite Patriarch, Chael, is made to speak of the "fides orthodoxa" of Dioscorus, and of his followers as "orthodoxi" (*Renaud., Hist. Patr. Alex., 214*).

l. 3. ΝΤΑΔ-; v. *Stern*, §. 374, and A.Z. '85, 37.

ρ. ἰαμ; possibly ρι(σρ)πιαμ, for ρεπ. Cf. ρι = ρ̄μ R. II, 61, N^o XXVI". ρε or ρη cannot be read here.

[κ]αμασι; probably, because of καμάσιον, *Du Fresne*.

l. 4. ρειτες; cf. with this the form ρειτ, R. V, 51 and? A.Z. '85, 35.

τναυ; cf. R. V, 48, ΝΚΤΝΑΥΤϩ.

l. 5. ΠΡΑΥ; if indeed a name, cf. *Zoega*, 53 (Boh.) ΠΙΡΩΟΥ.

l. 6. A possible reading is † ΗΡΠ; but what follows it?

l. 7. ΚΕΛΕΥΕ; cf. R. I, 24.

ΜΜΑϩ marc.; i.e. λδδϩ.

l. 8. ρελ; cf. *Méms. de l'Inst. ég. II, ii*, ρελ, δούλος, and? *Recueil XI, 147*, ρελ

Address: ΓΕΟΡ or ΓΕΟϩ. The latter would imply that Kosma was Archi-
-mandrite. But the servile tone of his letter makes this less probable.
For the triple Chrysmos, v. R. V, 26, and cf. *ib.*, 40.

The text displays the most marked M.E. characteristics; e.g., λ for ρ, -ι for -ε, Perf. -αα- for -α-, ΝΝ-(λδ) for Ν.

XXVI Papyrus (from Hawara.)

5 3/4 x 6 in.

A leaf of thin but coarsely-ribbed material, of yellow-brown colour. Its character is distinguished by (traced); $\text{B} = \beta$, $\lambda, \lambda\epsilon = \lambda\epsilon$, $\gamma = \gamma$, $\tau = \tau$

superscript. It may be placed beside that of N^o XX. Below and to the left of the text, the margin remains. There is no address (cf. N^o XVIII.)

[P] ρ[ε πλε] Ν ΕΠΝΟΥΤΙ ΝΩ[αρεπ...?]
 ΧΛΕΙC^{sic} ἰΩ̄ Ε̇Τ̇Τ̇ ΔΥΩΤΙΩΙΝΙ ΕΟΥΑΝ ΝΙΒΙ ΕΤΤΙ
 Ν ΟΥΝΑΒ ΩΑ [Ο]ΥΚΟΥΙ ΤΗΡΗΝΙ^{sic} ΠΝΟΥΤΙ ΝΕΚ ΜΕΝΕ[σα ΝΕΙ...?
 Α ΠΑΛΚΕΕΩ ΣΘΕΙ ΝΕΚ ΧΕ ΟΥΑΤΕ ΖΕΝΠΑΡΕC Ν[ΕΙ...?
 5. ΑΖΑ CΝΕΥ ΝΑΝΟΥΖ ΜΑΝ ΖΕΙ ΠΛΩΩΙ ΣΘΕΙ
 ΠΙΑCΑΤΕΡ ΑΖΑ ΠΙCΝΕΥ ΝΑΝΝΟΥΖ ΑΖΑ Π
 ΖΕΝΠΑΡΕC ΝΕΙ ΑΖΑ ΠΑCΑΤΕΡ ΑΖΑ ΠΙCΝΕ[Υ...?
 ΑΖΑ ΠΕΛΚΑΤΕΧΙ ΠΑΛΕΒΛΑΕΙC ΖΙ ΠΟΥ
 ΖΕΙ ΠΕΤΑΒCΘΕΤΒ ΑΙΤΑΜΑΚ ΕΛΑΒ ΕΛΕ ΠΧΑ[ΕΙC...?
 10. ΠΑΧΛΕΙC^{sic} ἰΩ̄ ΚΕΛΕΥ ΝΤΕΒCΘΕ ΠΕΒΩΙ[ΝΙ...?
 ΤΕΝΧΑΙ[C Ε]ΒΑΛ ΖΙ ΠΟΥΩΩ ΕΠΝΟΥΤΙ ΟΥΧΕΙ ΖΙ ΠΟC +

l.1 cannot be completed with certainty, so the amount lost remains doubtful.

l.2. Note the elision of liquids here and in l.10, ΧΛΕΙC[Ν]ΙΩΤ, l.3, ΤΗΡΗΝΙ [Μ]ΠΝΟΥΤΙ, l.8, [Μ]ΠΕΛΚΑΤΕΧΙ.

ΕΤΤΙ. What formula is this? I is certain.

l.3. ΝΑΒ-ΚΟΥΙ; v. ad N^o XIII⁵.

ΤΗΡΗΝΙ x.; v. ad N^o XII¹⁰.

l.4. ΠΑΛΚΕΕΩ; v. ad N^o XXIII¹².

ΝΕΚ. The middle letter has been altered.

ΖΕΝΠΑΡΕCΝ?; seems to recur in l.7. Cf. perhaps N^o XVI.

ll.5,6. ΑΝΝΟΥΖ; "Rope maker" (for Sah.* ρΑΝΝ, like ρΑΝΝΟΥΒ). But this is a mere guess.

l.5. ΠΛΩΩΙ; cf. Zoega, 561, ΠΕΤΡΩΩΕ, "The Overseer" (of a bakery).

ll.6,7. ΑCΑΤΕΡ; ? Arabic, with the Article. Yet one would expect ACC.

l.8. ΚΑΤΕΧΙ; v. ad N^o XIV⁶.

ΛΕΒΛΑΕΙC; = Peyr., Sah. ΡΕΦΡΟΕΙC; M.E., N^o XLV, Ver.¹⁵, ΡΕΦΛΑΕΙC.

l.9. "Lo, what he has written, I have told it thee."

ΑΙΤΑΜΑΚ ΕΛΑΒ; v. Stern, §. 510 (p. 334).

l.10. ΚΕΛΕΥ. The final -ε has lapsed, owing to the following Ν. Cf. N^o XXVIII¹, ΚΕΛΕΥ ΕCΘΑΙ.

l.11. ΖΙ = ΖΕ = Ζ̄Μ. v. ad N^o XXV³.

The Dialect is purely M.E.

XXVII Papyrus.

6 1/2 x 10 1/8 in.

A yellow-brown papyrus, bearing also N^o XXVIII. This face has been cleared of a former to receive the present text, — the blank margins retain their darker tint. The sheet was afterwards folded (in both directions), so as to bring the address line to the outside. The character is a poor example of the class of *Hyp.*, *Alb.*, XX.

Ϝ ϚΥΝ ΤΕΝ ΩΙΝΙ ΕΕΠΕΚΟΥΧΔΙ ΝΕΜ ΝΗ ΕΤΝΕΜΔΚ
ΕΠΙΤΑ ΔΕ †ΤΑΜΩ ΝΤΕΚΑΓΡΑΠΗ ΧΕ ΔΙΕΡΔΕΙΚ[Ι?] ΝΠΕ[Κ?]
ΖΔΙ ΔΙΕΡΝΩΕΙΝ ΝΝΗ ΕΤΑΚΕΡ[Η]ΜΑΝΕ ΜΜΩ[ΟΥ?]
ΑΝΔΡΓΕ ΚΩ †ΖΑΤΙΚΑΩ Σ †Π. ϚΖΔΙ ΝΖΑΘ'Ρ[Ε?]
ΠΩΔΧΙ ϚΖΔΙ ΝΑΙ ΝΑΙ ΩΔ Φ† ΟΥΩΩ ΟΥΧΔΙ ΖΝ[ΠΟΣ †

Address (on same face, but in reverse direction);

[Ϝ ΟΥΕΝΔ]ΒΡΙ ΠΡ ϚΕΝΘ ΔΙ (space) Ϝ ϚΥΜΕΩΝ ΕΝΚΩ †

"We enquire after thy welfare and those that are with thee. Thereafter, I inform thy Benevolence that I have received thy letter (and) have taken knowledge of the matters which thou hast indicated. It is needful to leave the —? and the —? Write to Hathré the news. Write to me so long as God will! Farewell in the Lord!"

Address; "Annothrios, presbyter, and Senuthios, deacon; Simeon, in the Lord."

l. 1. ΕΕΠΕΚΟΥΧΔΙ. Cf. *R.* II, 58, 61, ΕΕϚΖΕΙ.

The line may have had another word; perhaps ΤΗΡΟΥ.

l. 2. ΕΠΙΤΑ ΔΕ; v. ad N^o XXIII⁵.

ΑΓΡΑΠΗ; v. *R.* V, 29, ΝΕΤΝΕΑΓΡΑΠΗ.

ΕΡΔΕΙΚΙ for δέχσεσθαι. Cf. *R.* II, 56, ΔΕΙΕΡΔΕΧΙ ΝΣΚΟΧΔΣΙ. Κ for χ is remarkable; v. *Stern*, §. 16.

l. 3. ΕΡΝΩΕΙΝ, for νοσῖν.

ΕΡΧΗΜΑΝΕ for συμπίνειν. With Μ as guide to the word-division, no other reading suggests itself.

l. 4. ΑΝΔΡΓΕ, for ἀνάγκη. These words could be variously divided; e.g., ΑΝΔΡΓΕ[Ε]ΚΩ † ΖΑ ΤΙΚΑΩ, when ΚΑΩ (fem.) would be a new word. As it stands, I take the first † (for Ν†,) as the Art. fem., — the second may be the imperative, "give," — and ΖΑΤ for the Nomen agentis of ΖΙΤΕ. But the explanation is unlikely and unsatisfactory.

ΖΑΘΡΕ; uncertain, owing to the blank space between Θ and Ρ.

l. 5. The first ΝΑΙ is conjectural. ΝΕΙ (but not ΝΗΙ) were possible; but the word-sequence is against this.

Φ†. The φ is very angular.

Address: One expects this to begin with the recipients and end with the writer's name. The use of sing. and plur. in this letter would imply the reverse. Yet other letters are equally inconsequent; v. N^{os} XI, XXII, XXXIV. For ΕΝΙΚ[ΥΡΙ]Ω, v. ad N^o XVII, Ver.

The text has a notable Boh. tendency, conspicuous in Φ†, ΜΜΩΟΥ, ΝΗ ΕΤ', ΕΤΑΚ', and in the Greek verbs with ΕΡ'.

XXVIII Papyrus. (v. pl. 1.)

6½ x 10⅛ in.

Upon the same leaf as N^o XXVII, but in a very different character. The text is so little intelligible, that, — taking N^o XXVII to be a more recent addition, — one might suspect the loss of a considerable part of the leaf upon the right side.

σι† ΤΙΤΑΜΑ ΜΠΑΧΔΕΙΟ ΖΕ ΔΥΣΑΝ ΚΑΤ ΖΑΖ[ΤΗΝ]?
ΔΒΤΑΜΑΝ ΧΕΡ[Ε] ΨΕΨΒ ΕΝΛΕΜΤΟΒΕ ΖΑΖ[ΤΗΝ] ΟΥ?
ΨΩΟ ΕΠΑΖΑΤΡΕ ΠΕ ΣΙΤΟΥ Δ ΤΕΚΛΗΣΙΑ
ΚΕΛΕΥ ΕΣΖΑΙ ΟΥΣΖΑΙ ΝΟΖΑΤΡΕ ΒΩΙΝΕ ΜΜΑΒ
5. ΒΩΔΑΝΟΤΥΧΕ ΟΥΔΑΓΑΘΟΝ ΕΨΩΠΕ ΣΖΑΙ ΝΟΖ
ΕΚΟΥΩΖ ΝΤΕΝΤΟΛΜΑ ΠΨΩΟ ΜΑΝ ΟΥΡΩΜ
ΝΤΑΒΜΟΥ ΔΨΩ ΔΨΧΑΔΟ ΕΡΕ ΣΔΥ ΝΡΩΜΕ Μ
ΝΡΕ ΜΠΑΤΕΒΜΟΥ ΧΟΕΙΟ ΤΕΥ ΖΑΖΤΗΒ
ΝΤΕΝΤΒ ΜΠΨΩΟ (finis.)

ll. 1-3. Perhaps, "I inform my Lord that a brother has slept with us(?) and has told us(?) that there are seven "planters" by a(?) shepherd —?"

ΔΥΣΑΝ [Ν]ΚΑΤ rather than Δ ΟΥΣΑΝΙΚΑΤ, "mason", for the needful verb is wanting.

ΛΕΜΤΟΒΕ; cf. Peyr., Sak. ΡΕΨΤΩΒΕ.
ΨΩΟ must have the Art. indef. if the following Ε' is correct. v. Stern, §.407.
ΠΑΖΑΤΡΕ may = "who is my twin-brother", or, more probably, be the name; "my (son, brother, ?) Hatre" (v. l. 4.) However I do not know if the Pron. poss. can be thus used.

The division of the next words is unclear. That given seems at variance with the Pron. Β = υ, in l. 4.

l. 4. ΚΕΛΕΥ[Ε] ΕΣΖΑΙ, as in N^o XXVI.
l. 5. ΣΤΥΧΕ for στοιχεῖν. Its object with Ε'; (ΕΟΥΔΑΓΑΘΟΝ), as in the Djémé texts.

l. 7. CAY = Sah. COOY.

l. 8. Perhaps ZE EIC TEY, for Sah. TAY; though † in M.E. usually accords with the Boh.; TEIT'.

The Dialect is purely M.E., with the exception of POME, CEPI, EYOPe.

XXIX Papyrus.

11 3/4 x 3 3/4 in.

A strip of (now) extremely thin papyrus, the transverse layer having entirely disappeared. The colour is of the lightest; the character, of medium size, slender and comparable both with A.Z. 85, Taf. I, vi, and R. V, 51.

[?ZATH MEN ZWY NI]M TI[WINI ZC.

I W]T ET TA' IHOYT

EI AB

ME ZENC

5. NΠENOC NIOT

PABRAM ENAI

TITAMA NΠOC NIOT

TEΠ MEN TACWNI A

TECKOYNΩHHLI NEI C

10. KCAOYN ZHTWIS PZY

ETBHTC NKECΔΠ ZE TE

ELPAGATHON CEI NΠAΠA 25.

NBCYNΔΓE NMAV WA

NΠOC NIOT NIS² ΠΩ

15. U²EXI EPEI... AKCA²T

ΠETE MEYEPY²ΞΠE

ΠPOCKYNI NTEKM

APA MEΛA ME ΠC²H²HPe

EBAΛ ZITN

20. ΠNEYMA

AΘANACI OC

NEONHOY

Z

K. EBA[Λ]Z

25. YN

AGI. Π

The margin remains above l. 1. and to the left of l. l. 17-19.

It can be gathered that the writer addresses a superior (l. l. 2, 7,) whose sister and her daughter he also greets (l. l. 8, 9,) and whom he begs to write to "Apa —?" (l. 12.) Greetings are sent to "Apa Mela and the rest (of the brethren)" (l. l. 17, 18,) and "(peace or a blessing) from (God to thee)" (l. 19; cf. ad N^o XII^o.) l. l. 21-26 may be a post-script.

l. 9. KCOYNΩHHLI; v. ad N^o XVI⁴.

l. l. 10, 14. K² may be KI; both equally unintelligible to me.

l. 18. MEΛA ? = Molas.


The Dialect is M.E.

XXX Papyrus.

5 1/2 x 5 in.

Thin material and very light colour. The character shows frequent ligatures, very similar to those of R. V, 51. The margins remain at top, bottom and upon the left side.

^{sic} † ρεμ πλεν πνοϋ̄ νω[αρει κ.
 χει τεκμετ̄αλεις νσαν εττᾱινοϋ̄
 επαρθενω̄ς τελεβ̄ ε̄χιν ουκοϋ̄[ι ωα ουν̄αδ̄ μενε]
 σᾱ νεῑ τιτᾱμᾱ μακ̄ χε̄ λ̄ νᾱς
 5. ριᾱ κ̄ε̄εϋ̄ ροϋ̄ν̄ τεκ̄λε̄σιᾱ λ̄ῑ ρε̄
 τιοϋ̄ μενη̄ϋ̄ τοϋκ̄ᾱ ρῑ λεβ̄ με̄ ρε̄
 λ̄ϋ̄ω̄ ρε̄ῑ δ̄ε̄π̄ δ̄ ρε̄νε̄οϋ̄ νε̄ρ̄π̄ λοϋ̄εῑν̄
 τεκ̄λε̄σιᾱ β̄ε̄π̄ω̄ῑν̄ῑ τε̄ικ̄
 λ̄π̄ω̄κ̄ρη̄ς̄ τ̄αῑτοϋ̄ τ̄ῑρη̄[νη̄ νε̄κ̄ κ.

l. 2. [οϋ]χει, with the ligature (traced)  (also l.l. 4, 7.)

l.l. 2, 3. Perhaps [με π̄σω̄οϋ̄ᾱ ροϋ̄ν̄ η̄ν̄]επαρθενω̄ς, π, πεκ̄σω̄οϋ̄ᾱ...ε(̄μ̄)παρθενω̄ς. Some such masc. word is required by τελεβ̄. Whether the reference is to a congregation of Nuns can not be decided.

ε̄χιν; v. ad N^o XIII⁵.

κ̄ε̄εϋ̄; v. ad N^o XXII, Ver.⁵.

ε̄κ̄λε̄σιᾱ; presumably for ἐκκλησία, as in Berl., P. 3267, ἡ̄ροϋ̄ν̄ τεκ̄λη̄σιᾱ, and N^o XXVIII.

l. 6. μενη̄ϋ̄; v. ad N^o XIX⁷.

τοϋκ̄ᾱ τ̄ρῑ λεβ̄ ? = Sah. ἡ̄τοϋκ̄ᾱ τ̄ρη̄ ε̄ροϋ̄. But this does not assist translation.

l. 7. "And here are 4 double-kerameion (v. Wilcken in N^o XLV, Rec.!) jars of wine." For δ̄ε̄π̄, v. A.Z. 78, 70, τῑπλη̄ = ? δ̄ε̄πλη̄, a wine measure (Stern) also ib., 75, δῑδῑπλᾱ.

ρ̄ε̄νε̄οϋ̄ ? for Sah. ρ̄η̄ᾱαϋ̄. Cf. R. V, 32, ρ̄νεϋ̄.

λοϋ̄εῑν̄, φορ̄τῑον̄. If so, something must be supplied before it; perhaps a second π.

l. 8. β̄ε̄π̄ω̄ῑν̄ῑ; v. ad N^o XVI¹¹.

l. 9. λ̄π̄ω̄κ̄ρη̄ς̄ could be read λ̄π̄ω̄κ̄ρῑς̄. Cf. R. I, 24, V, 55, ἀποκ̄ρῑς̄ = ἀπόκρισις.

τ̄αῑτοϋ̄; usually τ̄εῑτοϋ̄ = Sah. τ̄ᾱαϋ̄.

Verso; † σϋ̄η̄---?, in a different hand and in the reverse direction.

The Dialect is M.E.

XXXI Papyrus.

5 x 4 1/2 in.

The bottom corner of a letter, written upon thin, light-coloured papyrus, in a

clear character, free from ligatures. κ is (traced) Κ and x, ~~χ~~. μ and ν are very ambiguous. For η, v. p. 27. There are traces of lines above l.1.

ΤΑΜΟΙ ΧΕΒΗΡ ΠΕ ΠΕΣΘΟΜ
ΚΟΣΤΑΝΤΙΝΟΣ ΤΕΥΝΑΖΟΣ
ΚΕΛΕΒΙ ΣΗΗ ΠΕΚ
ΤΑΒΟΡΩ ΜΑΣ ΩΔ
5. ΝΣΑ ΟΥΟΝ ΝΙΒ
ΣΔΙ ΗΕΜ ΠΟΣ
+

l.1. ΧΕΒΗΡ = ? جابر. Cf. R. V, 38, ΧΕΠΙΡ.

From ΠΕΣ- it would seem that a woman's property is in question.

l.2. The last letter is not ε.

l.3. ΚΕΛΕΒΙ; for ΚΕΛΕΥΣΙΝ.

ΣΗΗΤ; ? for the Qualit. ΣΗΗΟΥΤ. The τ has the form λ.

l.4. Βοργ; possibly for ΟΥΟΡΠ. Cf. R. V, 41, 42, Βορπ.

The interest of this fragt. lies in its use of η. There are no M.E. forms; ΘΟΜΤ might be held Bohairic.

XXXII Parchment. (v. N^o XXXIII.)

2 1/2 x 2 3/4 in.

Very mutilated and brittle. The disconnected letters above the text and the nature of the text itself give the impression of a mere writing-exercise. The other face bears N^o XXXIII. The character is uncial and similar to that of Ciasca, Sacr. Bibl. Frag. I, pl. X, XI, XVII; Hyp., Alb. IX (Br. M^m), XI*.

Ϡ̄Μ † ΧΨΙΚΞ
ΧΦ Φ ϠΜ ΠΡΑΝΦ
ΞΞ ΞΞ ΞΨΞ ΨΟΦ
η

† ΣΥΝ ϠΜ ΠΡΑΝΜ̄Θ̄C [ΙC Π
ΧC ΠΕΝΝΟΥΤΕ ϠΙΟΥC [ΟΠ
ϠΝ ΟΥΝΟΒ ΝΠΑΡΟΥ
ΕΟΥ ? ΝΟΥΤΙ

l.1. ΣΥΝ ϠΜ ΠΡΑΝ; v. ad N^o XV'. A rare formula in these letters. It occurs (without ΣΥΝ) in Boh. texts, e.g. N^o XXXIX, Hyp., Alb. XXI.

* Two of these are dated; Hyp., Alb. IX, where the colophon (only!) gives A.D. 1006, and ib. X = Cias. XI, where C. reads A.D. 803, Hyp. (whose facsimile justifies him) A.D. 1003.

l.3. ΠΑΡΟΥ[ΟΙΑ] hardly seems appropriate; but I see no alternative.

The presence of η , even among the letters of less common use, is remarkable where the text is clearly Sah. Its form (v. p. 27) may be classed with that in Hyp., Alb. XXIX (1st script), A.D. 962.

XXXIII Parchment.

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

The same leaf as N^o-XXXII. The character is almost identical.

ρ̄ ϑῩΝ̄ Ḣ̄ω̄ο̄ρ̄π̄ η̄ϑ̄ω̄β̄
 ΝΙΜ ΤΙϑ̄ΛΙ ΔῩω̄ †
 ω̄ΙΝ̄ΕῙ ΕΠΟῩΧΑῙ Ḣ̄ΠᾹ
 ΜΕΡΙΤ̄ ΝΕῙΩΤ̄? ΔΙ
 5. ΟῩΧΑῙ Ḣ̄ΟῩΟΝ̄ ΝΙΜ
 ? † Μ̄ΤΟΝ̄ Μ̄ΠΕΚ̄Λ̄
 [Ḣ̄]ΙΟΝ̄ Μ̄Π̄Ν̄Δ̄? Ε̄Ḣ̄Η̄
 ΤΕΚΜ̄Ν̄†

l.4. The missing letter seems to have been Ν or Υ. Κ could scarcely be read and is improbable.

l.6. Perhaps there was nothing before †. For this phrase, v. ad N^o-XII⁷.

The Dialect is Sahidic.

XXXIV Papyrus.

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

Coarse papyrus of grey-brown colour. The character is regular and much like that of N^o-XIV (pl.3). There are margins at the top and on the right.

Recto:

ϑ̄Δ̄Μ̄ω̄[ε̄]... ρ̄ω̄Μ̄Ε̄ Π̄Ε̄ Ḣ̄Δ̄ϑ̄Ῡϑ̄Τ̄Ρ̄Ο̄Φ̄Ο̄ϑ̄ Ḣ̄ῩΝ̄Ο̄Ῑ Ḣ̄
 ϑ̄Ρ̄Β̄Ε̄ Ε̄... ὠ̄ω̄Λ̄Ε̄ ϑ̄ᾹΤ̄Η̄Κ̄ † ϑ̄Ῑϑ̄Ῑϑ̄ Ε̄ Ν̄Δ̄Κ̄ Δ̄Μ̄Ο̄Ῡ Ε̄Π̄Μ̄Ο̄
 ϑ̄Ο̄Κ̄ Μ̄Ν̄ [Λ̄ε̄]ϑ̄ω̄Ν̄Ε̄ Μ̄Ḣ̄ Τ̄ᾹΝ̄ω̄Γ̄Η̄ Θ̄Ε̄ Ο̄ῩΝ̄ Ḣ̄Τ̄Λ̄Ῑ
 Ν̄Ο̄ᾹΛ̄ῙΛ̄ ϑ̄[ε̄ Ḣ̄]ϑ̄ϑ̄Ο̄Ο̄ῩΝ̄ Δ̄Ν̄ ϑ̄Ε̄ ϑ̄Ρ̄Ο̄Ῡ Κ̄ϑ̄Ο̄Ο̄ῩΝ̄ Γ̄Δ̄Ρ̄
 5. ω̄Μ̄Ḣ̄ Μ̄Μ̄Δ̄Ῡ [Ḣ̄ϑ̄]Δ̄Β̄Λ̄Λ̄Δ̄ϑ̄... Δ̄Ῡω̄ Δ̄Ν̄Ῑ Π̄Κ̄Λ̄Δ̄Ο̄Ῡϑ̄ Ḣ̄ϑ̄Ο̄
Verso: ρ̄ Τ̄Δ̄Δ̄ϑ̄ Ν̄Π̄Ε̄Ν̄ϑ̄Ο̄Ν̄ [Μ̄]Μ̄[Δ̄ῙΝ̄]Ο̄Ῡ[Τ̄Ε̄ ϑ̄.

l.1. Before ρ̄ω̄Μ̄Ε̄ one could read a Υ; "he is a careless man, he knows

not how to — ?” This seems to refer to a Carpenter.

l.2. †ϲϳϵϣ. “Give thyself the trouble to come to the monastery(?)”; lit., “trouble thyself, come.”

l.3. Possibly [ΠΕΛΘΙ]ϲΒΚ, for which v. ad N^o XLV, Ver.²⁵. In that text the two following places likewise occur.

ΛΕΡΩΝΕ, *Makun*; cf. *R.* 11, 58, ΛΙΩΝΕ; *Ä.Z.* '85, 30, ΛΕΡΩΝΗ (N^o III⁵, sic original) N^o XLV, Rec.⁷, Ver.¹⁵; *Append.*, *P. Bodl.*, Rec.^{13, 14}, ΛΕΡΩΝΙ.

ΤΑΝΩΡΗ is found N^o XLV, Rec.¹, N^o XLVI (perhaps), also Greek in *Denkschr.* (*Wien*) XXXVII, 103, ἀνωρη. I have no identification to suggest.

ΘΕ; for ἸΘΕ, “Like, therefore, as I have — ?”

l.4. βαλιλ; *Peyr.*, “Water-wheel.”

“He knows not what he is doing. For thou knowest — ?”

l.5. “ — ? there except him. And bring the jar (κάδος) of — ?”

The Dialect is Sah., — a fact to be noted when considering the localities mentioned.

XXXV Papyrus.

3½ × 4½ in.

A very fine, light-coloured fragt. The character has few ligatures, except in l.5. M inclines to the Greek form. There are margins at the top and on the right side. Some fibres remaining below, show traces of writing. There has been also a line (? address) on the back.

ΕΙΩΟΟΠ ϲ̄Ν ΠϲΑΒΕΤ ϲ̄Ν ΠΤΟΥ Μ
[ϲ̄Η]ΓΟΥΜΕΝ[Οϲ] Μ̄ΠΜΟΝΑΣΤΗΡΙΟΝ
? = ἸϲΟΛΟΚΟΤΤΙΝΟϲ ΕϲΟΥΝ
ΕΙΘΥ. . ἸΤΕΤ̄ΝϲΑΤΙΩϲΥΝΗ

5. ΚΑΙΔΕΚΥ ΙΝΑ// †

l.1. “(I, N.N.,) dwelling at Psabet, in the Nome of — ?”

ΠϲΑΒΕΤ; “The Wall” (so *Isaiah* XXXVI, 11; *Méms. de l'Inst. égypt.* II, ii.) It recurs N^{os} XLV, Ver., XLVI. I take it to be the “Safet”, so frequent in Mid. Egypt. Witte “Nehia Safet” (*Ibn Rudwan* in *Quatrem.*, *Méms.*, I, 393,) cf. *Ḳis* *Ḳis* (*Abdellatif*, ed. de Sacy, 675.) “El Safet” (*Descript. de l'Ég.*) is 8 kil. S.W. of Feshn. Perhaps the varying orthography points to an Egyptian word; cf. *Abdellat.*, *Ḳis*; *Descript.*, *Ḳis*; *Recensemt.*, *Ḳis*.

ΠΤΟΥ Μ̄. Among the Mid. Egyptian Nomes our alternatives — owing to the M̄ (for N̄), — are ΠΕΜΧΕ, ΠΙΔΜ and ΜΕϲΙ (v. the list in *Champol.*, *l'Ég. sous les Phar.* I, 372.)

and to mean, "I have agreed with him," or it may be the Relat. Perf. II. In l. 5, "we are agreed."

l. 4. ΨΑΤΙ; Cf. Reuill., A. et C., ΠΗ, A. Z. '84, 155, ΨΑΤΗ m., ib., 157, ΠΕΣΑΤΕ m.

l. 5. (traced);

The Dialect is M. E.

XXXVII. Papyrus.

10 x 4 1/2 in.

The material is thin and light coloured; the character, irregular and resembling both N^o XXVIII (pl. 1) and A. Z. '85, Taf. I, 1. On the back are remnants of an Arabic text. Above l. 1 is a margin, 4 in. wide. There are traces of lines below l. 9.

Recto: [ϕ ρε πλεν ε]πνουτινωαρεπνορωβ

[NIM AN]AK ΠΕ ΤΑΝΙΕΛ ΤΑΙΣΘΕΙ

ΡΕΩΡΓΙ ΤΑΙΤΩΤ ΜΕ

ΘΛΥ ΝΙΜ ΘΟΥΝ ΠΙΣΑΒ

5. ΕΛ ΣΑΒΑΛ Π. Θ' Μ' ΛΕ

ΑΠΑ ΙΣΑΚ ΘΛΘΗ ΤΑΘ

Θ' ΕΝ ΝΗΒ ΚΑΤΑ ΘΗ Ν

ΘΑΝ ΠΕΒΩΕΡΕ ΒΑΛ

ΜΕΥΣ ΑΡΑ Α ΚΑΤΟΥ

ΠΙΤΑΓΙ ΠΟΑΡΑ

Verso:

Recto: l. 3 may have begun with ΤΑΙΩΙΝΙ.

ΤΑΙΤΩΤ ΜΕ; v. N^o XXXVI.

l. 5. The missing letter was a narrow one; perhaps ι. What follows it is not λ.

Verso: ΠΙΤΑΓΙ ? = Πιττακός or Πιττάκιον, rather than πιττάκιον, "note".

Yet cf. Recueil VI, 66, where the Verso of a Contract bears ΠΕΧΑΡΤ ΙΟΔΑΚ (i.e., the writer).

ΠΟΑΡΑ [ΜΕΥΣ], κεραμεύς perhaps. Cf. N^o LIII, ΒΑΡΑΜ [Ε]ΟΣ.

The Dialect is M. E.

XXXVIII Papyrus.

2 3/4 x 5 3/4 in.

Fragt. of light-brown colour. The character - cf. that of N^o XVI (pl. 4) - is clear; it

shows the ligature ει, as in R. V, 51.

Recto: [ϕ ρε πλεν μπου]τι νωαρπ νρωβ νιμ τιςζει ειωι
[νι ρε.]εττ ερε νεκμοу ετουεεβ

Verso: + σϕ^ο σϕ^{sic θ} τλας παιω ετουεεβ παπα
σαμπα λε πνουτι κεεβ

Recto: l.1. ειωι νι; the Particip. is remarkable and seems like a confu-
-ion of the two formula, τι' αυω τι', and ει' ει'.

l.2. εττ; v. ad N° XIV'.

ερε; one may continue the sentence; ωωπι νεμνι, σ εχωι.

Verso: σϕ for σϕ^ο, as in R. V, 54, A.Z. 85, 31, and N° XLVIII.

σαμπα; cf. Denkschr. (Wien) XXXVII, 129, 165, 172, σαμβα; 152, σαμβας. One might however read σαμπαλε, and cf. the street in Arsinoe, ψαυπαλλιου (so Wessely, Denkschr. (Wien) XXXVII, 111; but Wilcken, Zeitschr. d. Ger. f. Erdk. XXII, 80, ψαυπαλλιου.)

[ε]λε πνουτι κεεβ might be σαμπαλε πνουθ ιπεεβ, for πνουθ μπρεεβ [υτερος], though this is improbable. For πνουτι κεεβ, v. N° XV.

The Dialect is M.E.

XXXIX Papyrus.

2½ x 8 in.

This has properly no place here, though it is difficult to say to what class of document it belongs. The irregular and disconnected appearance of the words upon the Verso suggests that the leaf was used for a writing exercise. The fine Boh. uncialis employed — cf. Hyr., Alb. XXVII, A.D. 957, — may be a further proof of this. The material is of coarse fibre, the ink quite brown. Above l.1. is a wide margin.

Recto: ϕ ηεν φραν μπενος [ιη]ς πχς πεναλυθι[νος]
// νος ηνουτ ηεν ου

Verso: // ουρωμι επεφραν π//

The form of the η, which gives the fragment its interest, is reproduced on p. 27.

The introductory phrase may be compared with those of Hyr., Alb. XXI and Méms. de la Miss., I, 395.

The Dialect is Boheiric.

XI Papyrus.

4 3/4 x 2 1/2 in.

This fragt. has an appearance almost identical with that of N^o XIV (pl. 3).
The material is somewhat coarse.

	Μ? Ν † ω Ι Ν̄ Ι	ΕΙ ΔΙΒΙΠΕΚΩΙΝΙ Δ
	? Μ Π Ν Τ Ι Κ	ΘΚ· ΕΜΔ† Ω̄ ΔΙΕ
	ΘΜ ΠΟΣ ΤΙΡΗΝΙ	ΟΥΩΜ· ρΙ ΟΩ
	ΕΝΙΘΔΟΥ ΤΗΡΟΥ	10. ΝΔΚ ΔΜΟΥ ΤΕΝ
5.	ΚΔ· Μ Π Λ Λ Π Ι Δ	ΟΙΔ· ΔΥΩ ΩΔΝ
	Κ· ΒΙ Π Δ· ΩΙΝΙ Μ	ΔΛΟΣ ΔΥΩ

l. 4. ΝΙΘΔΟΥ ΤΗΡΟΥ may belong to the formula R. V, 45, ΕΡΕ ΠΧΟΕΙΟ ΖΑΡΕΖ
ΕΝΕΘΟΥ ΤΗΡΟΥ ΕΝΕΚΩΝΘ.

l. 6. ΒΙ Π Δ· ΩΙΝΙ; "make enquiries after me". Probably the dot is of no value.
For the phrase, v. ad N^o XVI".

The Dialect is M.E.

XLI Papyrus.

5 x 9 1/2 in.

Very mutilated; the gap in l.l. 1, 2 seems due to burning. The character is large and irregular, not unlike that of N^o XXVIII (pl. 1.)
Upon the back was a rectangular figure (? cf. N^o XIV, Verso, pl. 3.) now faded, and, perhaps, traces of some large Arabic letters, — all being burned, as it seems, upon the papyrus. There are remnants of at least two lines above l. 1. Dots represent the missing letters.

	ΕΠΝΟΥΤΙ Β. ΟΔΒΤ ΕΠΑΥ
	ΛΟΥ ΝΙΩΤ ΝΕΒΟΥΝΕΥ ΘΕ ΠΔΥ
	? ΤΕΒ ΠΕΤΑΒΕΙ ΠΕΚΟΔΙ ΝΕΙ
	ΔΙΩΗΝΙ ΕΤΒΗ ΔΠΟΥ ΙΔΘΙΕ ΔΥΧΕΝΟΥΙ ΧΕ ΔΒΘΙ ΜΑΡΔΙΑ ΝΙ
5.	? ΜΔΒΗ ΝΕΚ ΒΕΠΕΒΩΗΝΙ ΘΑΛΔΙ ΚΑΛΩΟ
	? ΝΕΚΣΔΝ ΚΑΛΩΟ ΠΟΥΣ . . ΘΕΝ . ΔΡΟ

l. 3. ΟΔΙ = ΟΘΔΙ . Cf. R. V, 38, ΟΕΙ.

l. 4. ΔΠΟΥ ΙΔΘΙΕ = ابو يحيى . ΙΔΘΙΕ occurs R. V, 43, 61.

ΧΕΝΟΥΙ; v. ad N^o XXII". Perhaps here; "they told me that he had found Maria."

l. 5. ΒΕΠΕΒΩΗΝΙ; v. ad N^o XVI".

l. 6. ΟΥΧ[ΕΙ] can hardly be read. I can not complete the second gap.
This line ends the text.

The orthography of this text is remarkably irregular. The Dialect is M.E.

XLII Papyrus.

1 5/8 x 5 7/8 in.

A strip of yellow-gray papyrus. On the back (i.e., the Recto,) there are vestiges of writing.

† ΤΕΙΣ ΠΕΝΣΑΝ ΜΑΙΝΟΥΤΕ (space) ΘΙΕΤΗ ΧΑΗΛ ?
ΚΙΡΙ ΤΙΑΚΟΥ ΧΑΗΛ

To be noted are (1) the elision of (ε=)̄ before ΠΕΝ, of ̄ before ΜΑΙ; (2) the ligature $\theta\chi$, in ΘΙΕΤΗ; (3) the form ΤΙΑΚΟΥ, for ΔΙΑΚΩΝ, which recurs in Nos XLIV and L.

The Dialect is M.E.

XLIII Papyrus.

3 7/8 x 4 1/4 in.

The nature of this fragt. is such as to separate it from the other letters. It is one of those rare texts which employ the Greek instead of the Coptic character. The peculiar Coptic sounds are represented by combinations of the Greek letters. For the similar fragts., v. R. II, 56, 57; V, 41. The character has some resemblance to the cursive colophon, Hyp., Alb. XXI, (written not before A.D. 884), but also to the Greek numerals in Denkochen. (Wien) XXXIII, Taf. 1 (about A.D. 725.) l. 1 was the first, but l. 8 was not the last.

Recto: [ο]ντ[α]ι ενπαμερι[τ]
ιε? θειλιμε[ς] πεφ[ο]ν
[δ]ε[χ]ι ενπεκ[ο]χαι αερωει τ
νη[ς] τιτ[ε]ναρικι εροκ
5. παραβα[ρ]α βοκ? ετ[ε]μοι
πιηι ε[ε]νε εν
εζωι τηρ[ε] δ[ε]τ
εακη μεκειρι αβ

(Tracing.) $\nu\beta\alpha\chi\kappa\omega\alpha\mu\eta\eta$
 $\kappa\epsilon\zeta\epsilon\mu\epsilon\tau\omega\phi\sigma\omega\kappa$
 $\beta\epsilon\omega\beta\lambda\omega\chi\alpha\gamma\alpha\delta\eta\mu\omega\chi\tau$
 $\nu\eta\iota\sigma\tau\eta\beta\epsilon\omega\alpha\phi\eta\eta\phi\omega\iota$
 $\omega\alpha\rho\omega\omega\iota\omega\iota\omega\iota\omega\iota$
 $\omega\eta\eta\eta\eta\eta\eta\eta\eta$
 $\eta\omega\omega\eta\eta\eta\eta\eta\eta$
 $\eta\alpha\eta\eta\eta\eta\eta\eta\eta\eta$

Verso: (in same direction; same ink);

1. $\tau\epsilon\iota\tau\epsilon\ \kappa\upsilon\ \alpha\tilde{\rho}\ \psi\omega\tau\iota$

Cf. $\alpha\tilde{\rho}$, N^o XII and $\psi\omicron\tau\epsilon$, masc., Zoega, 237.

(in reverse direction; different ink);

2. Large, illegible character.

3. (Copt.) [M]αΡΙΚΟΣ ΠΩΕΝΠΑΒΔΜ ?

4. $\sigma\upsilon\ \kappa\tilde{\gamma}\ \nu\tilde{\eta}\ \iota\delta$

Recto: l. 1. ουζαι = ΟΥΣΔΙ.

l. 3. Cf. R. II, 56, αεισερδεχι νεκσχαει, and N^o XXVII.

ερωει = ρωειν ; v. N^o XXVII.

l. 4. $\tau\tilde{\zeta}\epsilon\nu\alpha\rho\kappa\iota$ = $\chi\epsilon\nu\alpha\rho\iota\kappa\iota$. Its object with ε', as Sirach, XIV, 2, XXIX, 6.

l. 6. = ΠΙΗΙ (R. II, 56, ηει,) ΩΙΝΙ ΕΝ'. Cf. R. V, 27, ΝΑΠΑΗΙ ΤΗΡΟΥ ΩΙΝΕ ΕΡΟΚ.

l. 7. $\sigma\tilde{\omega}\pi\iota$ = ΩΩΠΙ.

l. 8. ? κυριακη. But I can not divide the words with certainty.

Verso: l. 1. The address of the above letter.

ll. 2-4. The remains of a former text.

l. 3. The second name is not ΒΑΜΟΥΛ.

l. 4. Before ιδ may be ΝΜ, ΝΠ or ΝΔΙ.

The occurrence of ρ, l. 2, and of S = $\alpha\gamma\omega$, places our fragt. beside that in R. II, 57; while, like R. II, 56 and the curs. colophon, Hyr., Alb. XXXII, it employs the χ also. The former letter represents presumably Sah. Boh. ρ, the latter, Boh. η , as in the R. frags. As in these, too, φ = υ , and $\alpha\tilde{\zeta}$ = ω . As to $\tau\tilde{\zeta}$ = χ (so Krall in his frags.) I am not clear. The τ elsewhere has a quite different appearance. Final ι after a vowel, is here -ι, not -ει, as in R. II, 56.

The Dialect, as in the other frags., is Boh., though $\mu\epsilon\rho\iota\tau$ is a Sah. form.

LISTS and ACCOUNTS.

XLIV Papyrus.

12 $\frac{3}{8}$ x 8 $\frac{1}{2}$ in.

Tough material, of yellow-gray colour. The character is large and bold, without any ligatures. The numerals have Greek forms. The colon separates — not always consistently, — the various items.

Missing letters, where calculable, are represented by dots.

- ϕ ΠΛΟΓΟΣ ΕΝΕΧΩΩΜΙ·ΝΤΑΝC†CΙ ΜΜΔΥ·ΟΥΤΡΕΟΥΑΓΓΕΛΙ
 ΟΝ ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΥ ΜΠΕΤΑΛΟΝ·ΟΥΚΑΤΑΜΑΘΕΟΣ·ΛΟΥΚΑΣ
 β̄·ΜΑΡΚΟΣ·ΟΥΠΡΑΞΙC ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΟΥΕ·ΟΥΑΠΟCΤΟΛΟC
 ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΟΥΕ ΝΑΤΠΕΤΑΛΟΝ·ΝΕΚΑΘΟΛΙΚΟ[N] β̄
 5. ΝΕΟΥΕΝΙΝ·ΟΥΤΡΑΕΥΑΓΓΕΛΙΟΝ·ΜΠΕΤΑΛΟΝ·CΑϚ̄.....Λ
 ΜΑΘΕΟΣ β̄·ΚΕΤΡΕΥΑΓΓΕΛΙΟΝ·ΝΑΤΠΕΤΑΛΟΝ·ΙΩΡΑ^{sic}ΝΗC·ΛΟΥ
 ΚΑC·ΜΑΡΚΟΣ·ΟΥΨΑΛΤΗΡ[ΙΟΝ]·ΝΟΥΕΝΙΝ·ΨΑΛΤΗΡΙΟΝ ξ̄
 ΝΕΧΩΩΜΙ ΝΩΩ ΜΜΕΦΡΩΝ λβ̄·ΝΑΠΕC·ΝΕΒ[ΕΡ]Ι ιβ̄·
 (space) ΜΑΘΕΟ[C] ε̄ ΝΟΥΕΝΙΝ·ΜΑΘΕΟC//
 10. ΝΕΡΑΟΥ ΜΠΑΙΔΙΚΟΥ ΠΕΤΡΟC ΕΛ...CϚΗΟΥ·ΕΧΩΩ·
 ΝΕΧΩΩΜΙ ΝΧΑΡΤΗC·ξ̄θ̄·[Α]ΡΑ Κ̄[Ε] ιε̄ ΝΑΠΕC·ΝΕΧΩ
 [Ω]ΜΙ ΝΓΡΑΦΗ·ΧΑΡΤΗC ε̄·ΜΕΦΡΩΝ ῑ·ΝΕΚΑΝΙΚΟΥΙ
 ΝΧΩΩΜΙ·ΜΜΕΦΡΩΝ·ΝΑΠΕC ϖ̄^{sic} ΧΑΡΤΗC ε̄ ΝΑΠΕC
 ΟΥΜΙC†ΚΟΝ ΝΟΥΕΝΙΝ·ΑΡΑ ΟΥ.....ΟΛ·ΝΑΠΕC ΟΥΑΝ†ΦΑΝΑΡΙ
 15. ϖ̄^{sic}ΩΩΜΙ ϖ̄ ΦΑΝΤΑΥ ΝΕῩ.....ΜΠCΟΥΡΙΑΝΗ ε̄
 ? ϚΟΥΝ ? ΠΕΤΑΛΟΝ ? ΛΟΥΚΑC ΜΝΙΩΡΑΝΗC
 ? ΟC·β̄ ? ΑΠΟ ? ΚΑΘΟΛΙΚΟΝ β̄·
 ? β̄·Ε ? ΕΥΕΜ ? (space)

This is the inventory of part of a library; many points regarding it are unclear to me. The only other which I know is that published Recueil XI, 133 (Bouriant).

The books are not arranged according to their contents, but the text seems to be divided at l.l. 9, 10. Reckoning only those where the reading is certain, we can count 105 separate works; (Bouriant's list contains eighty;) they are:-

Old Testament (l.l. 7, 12): Psalters, 8; "The Scripture" (i.e., rest of O.T.) 16.

New Testament (l.l. 1-7, 9, 16, 17): S. Matthew, 8+?; S. Mark, 2; S. Luke, 4; S. John, 2; "Parts of Gospels," 6; Acts, 2; S. Paul's Epistles, 2; Catholic Epistles, 4.

Liturgical (l.l. 8, 14): Lectionaries, 44; "Mysticon", 1; Antiphonarium, 1.

Homilies (? l. 15): Works(?) of Syrianus, 5.

Of these, 1 Psalter; 5 copies of S. Matthew, 2 of the Cath. Epistles, and the "Mysticon" are in Greek.

l. 1. "The list of the books which we have furnished with σιγμάι."
 C†CΙ = σιζ̄ειν, interpungere, "to add diacritical marks to a M.S." One of the examples given by Sophocles refers to clause-division, the other to metrical punctuation.

ΤΡΕΟΥΑΓΓΕΛΙΟΝ, l.5, ΤΡΑΕΥ·, l.6, ΤΡΕΥ·, for ΤΡΕΕΥ·.

l. l. 2-5. ΠΕΤΑΛΟΝ, l.l. 4,6, ΑΤΠΕΤΑΛΟΝ. πέταλον is properly a plant's leaf. Prof. Wilcken suggests that the two words may here distinguish the Codex and the Volumen. In no instance have we any indication of material. The word, as here used, is of no small interest.

l. 3. ΑΠΟΣΤΟΛΟΣ; i.e., S. Paul. (Correct Bouriant, Nos 18, 19, 20.) His Epistles usually form but a single book.

l. 5. ΟΥΕΝΙΝ; for Sah. ΟΥΕΙΝΙΝ, ΟΥΕΕΙΝΙΝ.

σαρ κ. I can not fill this gap. It appears to have contained a verb.

l. 8. ΣΩΩΜΙ ΝΩΩ. This term designates three patristic works — narratives and anecdotes, — in Hyv., Alb. XXIV, XXVII, XXVIII. Lectionaries are, in B's list, called ΚΑΤΑΜΕΡΟΣ.

ΜΕΦΡΩΝ = μέμβρανον. In B's list the form is ΜΕΒρ, ΜΕΒΡΑΝΟΝ. The M has fallen out as in ΜΗΓΙ, ΜΕΒΕ, Μέμφις, ΚΟΝΣΤΑΝΤΙΝΕ, Κωνσταντίνος, ΠΑΤΩΚΡΑΤΩΡ (Revill., A. et C. 02,) ΠΑΝΤΟΚΡΑΤΩΡ, κc.

ΑΠΕΣ = Sah. ΑΠΑΣ. It occurs four times (l.l. 8, 11, 13, 14). Here it is opposed, as in N° XLVII, to ΒΕΡΙ. Both terms are used of parchment, as well as of papyrus, and ΒΕΡΙ therefore can not be the قرطاس (جديد) by which Prof. Karabacek understands "paper" (R. IV, 82)*

l. 10. The papyrus is very imperfect here. The lacuna could hold three letters. The ε suggests πος, but it hardly fits the requirements. The last letter of the group was taller than τ.

l. 12. ΣΩΩΜΙ ΝΓΡΑΦΗ; probably copies of the Old Testament.

ΚΑΝΚΟΥΙ; v. ad N° XVI⁴.

l. 14. ΜΙΣΤΙΚΟΝ; cf. τὰ μυστικά = μυστήρια, the sacraments (Sophocel) The lacuna might contain [ΟΥΩΝΩ ΕΒ], "Apocalypse"; yet there is hardly sufficient space.

ΑΝΤΦΑΝΑΡΙ = Αντιφονάριον (Lagarde, Orientalia I, 43, انديفاري.)

l. 15. ΠΣΟΥΡΙΑΝΗ. As it stands, this recalls the Neo-platonist, Syrianus († circ. A.D. 400). But it is, I think, more probably a mistake for ΣΕΥΗΡΙΑΝΟΣ of Gabala, whose sermons were in use in Egypt (v. Zoega, 120, Woide, Append., [23]; and cf. Migne, Patrol. Gr., LXV.) Wüstenfeld (Synax., 15) transcribes his name "Surianus," but Malan (Calendar, Sept. 4) "Severianus." (v. also Ludolf, Ad. Hist. Aeth. Com., 390.)

The Dialect is M.E. Note the Art. plur. ΝΕ· (l.l. 1, 4, 8, 10-12). Cf. l. 5, ΝΕΟΥΕΝΙΝ, l. 8, ΝΕΒΕΡΙ.

* قرطاس جديد may be the χαρτης γενουρ[τος] which, in Bouriant's list, is opposed to χαρτης παλαιον or to χαρτης alone.

XLV Papyrus.

13¼ x 10½ in.

Thick but brittle papyrus, of dark yellow-brown colour. The character is not large and has similarity, in some features, with that of N^o XIV (pl. 3). M has a tendency toward the tailed, Greek form; B may be compared with that of N^o XXVI (v. p. 46); λι is a ligature. Dates and numerals are in the Greek script. For the latter, v. "Führer"-Painer, 1. Th., Taf. V. The margin at the top remains, but the bottom and lower half of the text on one side are lost. I designate the four columns as Ra, Rb, Va and Vb.

Recto

(τβ)	[ΟΥ]ΕΝΑΒΕΡ	ΠΕΒΜΗ	ΝΤΑΝΩΓΗ	δ ^π α	μ̄	ΚΕ	ΠΛΕΡΤΕ	ΠΟΥΔΕΙΑ	δ ^π ζ		
		ϸΙΜΑΧΙ		α			ΝΕΑΜΛΥΕΙ	Ε?ΠΟΥΣΙ	ϕ	α _ζ	
	ΧΑΗΛ	ΠΚΕΡΑΜΕΩΣ		α	φ ^α μ̄	α	ΠΑΠΑ	ΠΕΤΡΟΣ	ΠΕΒΜΗ	α	
5.	ιϛ	ΝΕΡΩΜΕ	ΠΑΛΚΕΕΙΩ	ε			ΦΛ	ΜΩΝΗΣ	ΠΕΒΜΗ	α	
	ιϛ	ΟΜ	ΝΕΡΩΜΕ	ΠΑΛΚΕΕΙΩ	β		ΧΑΗΛ	ΠΚΕΡΑΜΕΩ[ϸ]		α 5.	
	ιη	ΟΜ	ΝΕΡΩΜΕ	ΠΑΛΚΕΕΙΩ	β _ζ		ΩΕΝΟΥ	ΠΚΕΡΑΜΕΩΣ		α	
	ιθ	[ΟΜ	ΝΕΡΩ]ΜΕ	ΠΑΛΚΕ[ΕΙΩ]	?		ΒΑΣΙΛΕ	ΠΑΛΕΩΩΝΙ		β	
	?	[ΟΜ	ΝΕΡΩΜΕ	ΠΑΛΚΕ]Ε[ΙΩ]	?		ΠΕΤΡ	Σ ΚΟΣΜ	ΝΕΒΜΛΥΕΙ	β	
	?	[Ο]Μ	ΝΕΡΩΜΕ	[ΠΑΛ]ΚΕΕΙΩ	?		ΑΒΡΑ	ΡΑΜ ΠΑΜΗ		ζ	
10.	?	ΝΕΣΙΜΑΧ[Ι]	ΠΩΝΕ	β			Ε	ΚΟΣΜΑ	ΠΑΜΡΗ	α 10.	
	κ ^γ	ΝΕΡΕΜΣΙΜΙΣΤΟΥΣ		α _ζ			Ε	ΠΑΙΔΚ ^{sic} ΟΝ	ΓΕΩΡΓΙ	ΦΑΜ ^{sic}	?
		ΜΑΚΑΡΙ	ΠΑΤΟΥΤΩΝ	α			ΕΡΟΥ	Ν ΘΑΚ. . Ε		α	
	κϛ	ΝΕΡΩΜΕ	ΠΑΛΚΕΕΙΩ	α			ΠΑΙΔΚΟΝ	[ΑΠ]Α	ΙΟΥΛΙ	α	
		ΠΑΣΟΝ	ΚΛΟΥΒΑ	ΘΑ			ιη	ΝΕΡΩΜΕ	[ΠΑ]ΛΚΕΕΙΩ	α _ζ	
15.		[Ν]ΕΣΙΜΑΧΙ	ΠΩΝΕ	γ			ΝΕΡΑΚΕ	ΝΤΑΥ	ΘΑΚΕ ^{sic}	β 15.	
		[ΠΑ]ΔΚΩΝ	ΓΕΩΡΓ[Ι]	ΦΑΜΩΝ	α		[ΝΕ]ΘΑΜΚΥΛΙ	ΝΩΑΡΕ		α	
		ΑΜΩΝ	ΕΥ. . ΕΩΝ	α			κ	Π. . Δ. ΥΝ.	ΑΠΑ	ΜΕΡΔΕΙ	?
		?	?	α			ΝΕΡΑΜΩΝ	ΠΜΟΥΝ		α	
		Ν[ΕΡΩ]ΜΕ	[Π]ΑΛΚ[ΕΕ]ΙΩ	β			ΝΕΟΥΙΕ	ΕΥΚΑΡΕ	ΣΙΜ	α _ζ	
20.		[ΝΕΣΙΜΑΧ]Χ[Ι]	ΠΩΝΕ	α			ΝΕΡΑΜΚΥΛΙ	ΠΙΑΜ		θ 20.	
		ΔΕ. . ΠΟΥ. . ΡΕ		α _ζ	φ ^α ρμ̄	γ	ΠΕΤΡΟΣ	ΠΜΑΝ	ΒΑΜΟΥΛ	?	
		?	Ε ?	ζ			ΝΕΡΕΜΠΩΛΙΣ	ΜΗΠΝΟΥ	ϕ	?	
		?	Ε. . ΘΕΝΠΕΡ	(sic)			ΝΕΡΩΜΕ	ΠΑΛΚΕΕΙΩ		α _ζ	
			ΜΟΥΣ	α			ΧΑΗΛ	ΠΚΕΡΑΜΕΩΣ		α	
		[ΝΕΡΩΜΕ	ΠΑΛΚΕ]ΕΙΩ	α			ΝΕΡΕΜΣΙΜΙΣΤΟΥΣ	ΕΥ		(sic) 25.	
25.		?	Ε	β			ΚΑΡΕ	ΣΙΜ		α _ζ	
		?	ΕΨΠΑΠΙ	α			ΚΟΣΜΑ	ΠΑΩΝΗΝΑΡΩ		ζ	
		?	ΨΡΕΠΙΦΝΙ	α			ΠΕΒΩΩ	ΕΠΑΠΑΣ		α	
		?	ΛΙΕΔ	α _ζ			ΙΩ	ΠΑΤΑΝΩ	ΕΕΙ	α	
		?	ΥΣ	α			ΝΕΒΑΜΟΥΛ			ζ 30.	

30.	?	?	?	α.
	?		γ	
	?		α	
	?	κοϋ	ς	

α fragt:

σι]μ[α]χι

35. [ΝΕΡΩ]ΜΕ ΠΑΛΙΚ[ΕΕΙΩ]

35.

Verbo.

φαρμ [†]	παυλ...	αβρααμ	δ ^π	β	π ^χ ιβ	ΕΠΜΑΝΜΟΥΕΙ	?
ιθ	[ΝΕΡΕ]ΜΠΚΑΝΩΑΡΕ			α		ΠΩΗΝΠΧΑ...ΝΑΡΙ?	α
	[ΚΟΦ]ΜΑ ΠΑΩΗΝΑΡΩ			α	ω ^ρ	ΝΕΟΥΔΙΕ	α
	[ΝΕ]ΡΩΜΕ ΠΑΛΚΕΕΙΩ			ε		ΝΕΡΕΜΣΙΜΙΣΤΟΥΣ	β
5.	ΙΟΥΕ ΝΗΤΑΒΩ			ε		ΠΑΙΔΚΟΝ ΓΕΩΡ ^ρ ΦΑΜΩ[Η]	α 5.
	ΕΒΑΡΜΕΣΙ			?		ΠΑΣΟΝ ΜΑΡΚΟΣ ΝΕΡΥΜΕΧΖ	
	[Ν]ΕΟΥΔΙΕ			?		ΦΩΡΕ ΠΑΩΑΡ?	α
κα	ΝΕΑΜΤΕΛΙ			?		ΕΠΜΑΝΜΟΥΕΙ	β
	ΠΑΙΔΚΟΝ ΓΕΩΡ ^ρ ΦΑΜΩΗ			α	κς	ΟΜ ΠΜΑΝΜΟΥΕΙ	ζ
10.	ΘΕΟΔΡΕ ΠΛΕΩΤΕ			ς		ΠΧΟΒΟΛ ΕΠΩΕΕΙ	(sic) 10.
	ΟΥΕΝΑΒΕΡ ΠΕΘΜΗ			ς		ΤΑΚΕΝΗΩ	ε
	ΠΑΛ [†] ΗΛ[Ι]Α ΖΥΜΕΧ			θ	κς	ΕΠΜΑΝΜΟΥΕΙ	α
κε	ΠΕΤΡΟΣ [Π]ΕΘΜΗ ΠΣΑΒΕΤ			α	π ^α δ	ΠΩΗΝΑΣΕΜ	β
	ΜΩΗΣΗΣ ΠΘΜΗ ΝΕΠΙΦ			α		ΕΠ[Μ]ΑΝΜΟΥΕΙ	α _ζ
15.	ΝΕΡΕΩ [†] ΛΑΕΙΣ ΕΤΧΩ [†] Ω [†] ΟΠ [†]			γ		ΛΕΩΩΝΙ	? 15.
	ΕΠΜΑΝΜΟΥΕΙ			κ		ΧΑΗΛ ΠΚΕΡΑΜΕΩΣ	?
	[Ν]ΕΟΥΙΕ ΠΩΑΠΑΡΜΟΥΤΕ			α _ζ		ΝΕΟΥΔΙΕ ΠΣΑΒΕΤ	?
κη	ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ			κα	κς	ΑΠΑ ΙΟΥΛΙ ΠΑΠΣΑΒΕΤ ^{sic λη?}	?
	Π[Δ]ΑΚΟΝ [Γ]ΕΩΡ ^ρ ΦΑΜΩΗ			ς		ΝΕΙΑΤΕ...ΕΜΟΥΝ?	?
20.	ΝΕΑΜΑΥΕΙ			ς		(sic) ΝΤΑΥΒΙΤΟΥ	? 20.
	[Π]ΑΣΟΝ ΜΑΡΙΣ ΖΥΜΕΧ			γ		ΚΟΣΜΑ ?	?
κθ	[ΝΕ]ΡΩΜΕ ΠΑΛΚΕΕΙΩ			κς		ΝΕΒΙΤ ?	?
	ΝΕΡΕΜΠΚΟΥΝΩΑΡΕ			α		ΝΕΡΩΜ[Ε ΠΑΛΚΕΕΙΩ]	?
	ΑΚΑΥ ΠΑΡΧΗΣΙΜΑΧΙ			α _ζ	λ	ΟΥΕ[ΝΑΒΕΡ ?	?
25. π ^χ	γ ΝΕΖΑΜΚΥΛΙ ΠΕΛΘΙΣΩΚ			γς	επυ β	ΠΑΥΛ [†]	? 25.
	ε ΕΠΜΑΝΜΟΥΕΙ			α	γ	ΠΜΑΝ	?
ι	α Π[Ε]ΤΡΟΥΣ Σ ΚΟΣΜΑ ΝΕΘ ^{sic ει} ΜΑΥ			α		ΝΕ	?
	?	ΕΤ		δ		ΝΕΟ [?]	?
	?			δ			?
30.	?	ρε		γ			30.

α fragt:

λγει?

[ΝΕΡΕΜ]ΠΩΛΙΣ ΜΗΠΠΟΥ[Υ]

The measure at the head of the numerical column is $\delta\tilde{\iota}$ (so Wilcken, "sicher," from a tracing), i.e. $\delta\iota\pi\lambda\omicron\kappa\epsilon\rho\acute{\alpha}\mu\epsilon\omicron\nu$ (v. N^o XXX). The text appears therefore to be a wine-merchants' register of sales; though, if so, the amounts entered to the $\rho\omega\mu\epsilon\ \pi\alpha\lambda\kappa\epsilon\epsilon\iota\omega$, who, with "Ibn Asem" (Vb 13), were presumably Moslems, are remarkable. In a list R. V, 45, Krall reads the measure $\lambda\tilde{\iota}$, i.e. $\lambda\iota\pi\iota = \text{Sab. } \omicron\gamma\omicron\iota\pi\epsilon$, modius.

The register covers a period of six months; from January till June. The relative amount of business done in the different months can not be ascertained, owing to the lacuna. It will be observed that the quantities supplied vary continually, even when to the same individual. Among the persons named are the following:

- | | |
|---|------------------------------------|
| Gardeners; Ra 1, Rb 3, 4, 8, Va 11, 13, 14, 27. | Potters; Ra 3, Rb 5, 6, 24, Vb 17. |
| Husbandmen; Rb 19, Va 7, 17, Vb 3, 17. | Smiths; Rb 16, 20, Va 25. |
| Herdsmen; Rb 2, 9, Va 20. | Baker; Rb 10. |
| Camel herd; Rb 21. | Washermen; Rb 1, Va 10. |
| Lion herd? (v. below); Va 16, 26, Vb 1, 8, 9, 12, 14. | Watchmen; Va 15. |
| Carpenters; Ra 16, 17, Rb 11, 18, Va 9, 19, Vb 5. | Messengers; Ra 2, 10, 20, Va 24. |

Besides these, various amounts are repeatedly supplied to the $\rho\omega\mu\epsilon\ \pi\alpha\lambda\kappa\epsilon\epsilon\iota\omega$ (Ra 4-9, 13, 19, 24, Rb 14, 23, Va 4, 18, 22, Vb 23; v. ad N^o XXI:1¹²). At Rb 15, two measures are entered to "The shearers who sheared the sheep" (similar, probably, Rb 12.) At Rb 19, $1\frac{1}{2}$ measures to "The peasants while they cut the grass" (similar Rb 25.) "The outlay for the festival of Takenêsh" amounts to five measures, (Vb 10).

Recto: col. a.

l. 1. ΤΑΝΩΓΗ; v. N^o XXXIV.

l. 2. CΙΜΑΧΙ; cf. R. II, 60, 62, CΥΜΜΑΧ, ib. V, 48, CΥΜΜΑΧΙ, and Recueil. XI, 148, CΥΝΜΑΧΩΙ.

l. 3. ΚΕΡΑΜΕΩC, = κεράμειος, Kircher, Sc. III, القرموص. Cf. N^o LIII, βαράμε-
-ος, Append., P. Bodl., Rec. 25, 31, ΠΕΡΑΜΕΟC. For -εος = -εος, v. G. Meyer,
Griech. Gram. 2, §. 119.

l. 5. ΟΜ = ὁμοίως. Cf. N^o L, ομ, Recueil VII, 144, ΟΜ, ib. XI, 133, 134, ΟΜ, ΟΜΑ.

l. 10. ΠΩΝΕ. Obviously a place-name; "The Rock." It may be the native name for the Πέτρα which Quatremère, Mémoires. I, 470, 472 places in the neighbourhood of the Natron Lakes. The (ε' =) N' of the genit. has been absorbed in the preceding vowel, as in l. l. Ra 15, Rb 1, 18, 20, Va 13, 17, 25, Vb 10, 17. (But cf. l. l. Ra 1, Rb 16, Va 14.)

l. 11. CΙΜΙCΤΟΥC; a (Greek?) place-name, as its praformative shows.

l. 12. ΤΟΥΤΩΗ, طوت, a town in the south of the Fayyum. (v. Schwein-

- further map, *Zeits. d. Ges. f. Erdk.*, XV; but the Recencement gives two.) This explains the words, hitherto unclear, which end the M.E. text Quatrem., Rech., 249; for the writer signs himself "Son of the late Deacon, Apostolos ΝΤΟΥΤΩΝ ΝΠΙΑΜ."

l. 14. ΚΛΟΥΒΑ = ? Γλαῦκος; but unlikely. Nor is ΜΩΧΗC for ΜΩΗCΗC, which occurs Rb 4, Va 14, probable. ρα might be "on behalf of"; or we might read ΚΛΟΥΒ ρα ΜΩΧΗC.

l. 26. [ῥ]εῦπιπαι; cf. Va 15.

Recto: col. b.

l. 1, and Va 10, ΛΕΖΤΕ = Sah. * ραζτε, the proper representative of Mariette, Mastab. 70, 90, Ⲙⲗ, L.D. II, 102, Ⲙⲗ ⲙⲓ ⲗ. Cf. S. Mark IX, 3 (Méms. de l'Inst. éq., II, ii,) and Fl. Petrie, Hawara, pl. XII (bottom), ΛΕΖΤ.

ΠΟΥΔΕΙΔ; also Append., P. Bodl.; Rec. 21, ΠΟΥΔΕΙΤ. It may be compared with several names in Mid. Egypt; Zoega, 24, ΦΟΥΩΙΤ, in nome of Hnes; Abdellat., 685, ⲗⲓⲩⲁ = Recencement; Descript., ⲗⲓⲩⲁ and ⲗⲓⲩⲁⲓ

l. 2. ΔΜΔΥΕΙ and l. 8, ΘΜΔΥΕΙ, = Sah. * λμοοϋε, * θμοοϋε (v. Stern, §. 214.)

ΠΟΥCΙΡΕ; towns of this name occur N^o XXIII¹⁷, LII, Append., P. Bodl., Rec. 9, 12, 37, and R. II, 62, 64; V, 31.

l. 4. φλ; whether this is πζελ, "the slave" (v. N^o XXV), or the abbreviation for Φλαούιος, frequent in the Greek Papyri, I can not determine.

l. 7. ΛΕΖΩΝΙ; v. N^o XXXIV.

l. 8. ΚΟCΜ̄; cf. the abbreviations in N^o XIV⁹.

l. 12. ΕΖΟΥΝ = ὕπισρ. v. Append., P. Bodl.

l. 15. ρλκε, "Shearer", = Sah. ρωκε, ρωωκε; but the Agent seems always expressed in Sah. by the Relat., ΕΤΡΩΩΚΕ.

l. 16. ωραρε; v. ad N^o XXII⁶. The localities in Va 2, 23 are presumably not identical with this.

l. 18. ΜΟΥΝ̄; an abbreviated place-name. I can not identify it.

l. 19, and Va 17, ΟΥΙΕ is, I suppose, identical with Va 7, Vb 3, 17, ΟΥΔΙΕ. The latter would be the legitimate M.E. plur. for Sah. ΟΥΟΕΙΗ, ΟΥΟΙΕ (v. Stern, §. 221.)

ΚΑΡΕ; probably Stat. const. of ΚΩΩΡΕ (v. Stern, §. 337), and CIM "grass, hay", as e.g. Ps. XXXVII, 2. Yet I can find no example of this verb except applied to cutting down trees or branches. Possibly CIM is the sesamum plant, which grows to a few feet in height, and is cultivated for its oil (v. Dulaurier, Journ. As. '43, 448.)

l. 22. recurso V32 (fragt.). The reading is certain; the mark above Η (the same as Va 15, ῥ,) need not imply abbreviation.

l. 27 ωΗΝΔΡΩ recurso Va 3. Cf. Zoega, 24, ωΓΕΝΕΡΩ (? in nome of ΠΕΜΞΕ), Abdellat. and Descript., ⲗⲓⲩⲁ (in Fayyum); Recencement, ⲗⲓⲩⲁ

(two in Fayyum); also Champol., l'Ég. sous les Ph., I, 306, Ψενηρος.

l. 28. ΕΠΑΠΑΣ ? = Επαφος. ΠΕΒΩΩ is too well established to allow the reading ΠΑΠΑΣ, a frequent name in Egypt.

l. 29. ΤΑΝΩΕΕΙ; v. ad N^o XXII⁵.

Verso: col. a.

l. 2. ΚΑΝΩΑΡΕ; cf. l. 23, ΚΟΥΝΩΑΡΕ. These are probably the same (v. N^o XVI), and appear to be place-names.

ll. 5, 6. ΙΟΥΕ ? = ΙΟΥΕ (cf. Peyr., ΕΙΩΟΥΕ,) plur. of ΙΩ. For the other words I have no suggestions.

l. 8. ΑΜΤΕΛΙ. I can not explain this. An error for ΑΜCΤΕΛΙ is improbable, ΑΜ- requiring rather a noun to follow it.

l. 13, and Vb 17, 18, ΠCΔΒΕΤ; v. N^o XXXV.




l. 14. ΕΠΙΦ; a place-name. The reading is doubtful.

l. 15. ΡΕΥΛΑΕΙC; v. N^o XXVI.

l. 16, and l. 26, Vb 1, 8, 9, 12, 14, ΜΟΥΕΙ can not here mean "lion". If it could be shown to mean "wild beast, large game" in general, I would cf. Recueil XI, 148, where (Greek) Ἰηροφύλακας are mentioned at Achmim. Prof^r Sayce (Rev. des Ét. gr. '91, 52,) suggests that these huntsmen were employed in stocking a local Ἰηροφύλακιστον

l. 17. ΠΩΑΠΑΡΜΟΥΤΕ; ? a place-name; cf. Vb 17. ωα "festival" is improbable owing to Vb 10, ωΕΕΙ; nor is ωαπ, for Sah. ωοπ "Emteo", very suggestive.

l. 24. ΑΚΑΥ; this name recurs N^o XLIX. Cf. the frequent ΠΙΔΚΟΥ. ΑΡΧΗΣΙΜΑΧΙ; v. R. II, 60.

l. 25. ΠΕΛΒΙCΩΚ recurs Append., P. Bodl., Rec.¹⁸, ΠΕΛΒΙCΟΟΚ. Cf. Berl., P. 5561, ΠΕΛΒΕΝCΙ = Denkschr. (Wien) XXXVII, 107, πελκενησι; also ib., πελκ. In Pap. Boulaq II, pl. 4,  is a locality in the Fayyum whence Brugsch (Dict. géogr. 197,) derives البرج (v. Abdellat. 686, in Bah-nesa; the Recensement gives two in Benisuef.) The names appear to be compounded with those of Sobek and Isis, the grammatical relation of their elements being similar to that in the series with ΚΕΡΚΕ  and ΠΙ-  (v. Steindorff, A.Z. '89, 102.)

Verso: col. b.

l. 7. ΦΩΡΕ; v. R. II, 60, 62, ΦΟΡΕ.

ωαρ[Ε]; probable because of N^o XXII⁶, ωαρε.

ll. 10, 11, for Sah. ΠΧΟ ΕΒΟΛ ΕΠΩΑ ΝΤΑΚΕΝΗΩ. For the Pref^{ra} Ε', v. Acts, XXI, 24. In Loeza 540, ΤΑΚΙΝΩ is a hill with a monastery, in or near the Fayyum.

l. 13. = αὐτὸς. Cf. Description αὐτὸς (in Atfih.)

l. 18. Perhaps the final word was a distinctive appellation of one of the numerous Safets (v. N^o XXXV).

The Dialect here is not wholly M.E. The interchange of ρ and λ is not uniform, neither is that of the vowels α-ο, ε-α. The genit. Ἰν is often represented by a vowel only.

XI.VI. Papyrus.

A. $3\frac{3}{4} \times 6\frac{3}{4}$ in.
 B. $12\frac{3}{4} \times 6\frac{7}{8}$ in.
 C. $7\frac{1}{4} \times 2\frac{7}{8}$ in.

Fragts. B, C were certainly parts of one document; fragt. A probably belonged to them. I can not fit them together, though they must have held, relatively, the positions here given them. The material is of light colour and thick, but soft; the character without ligatures (except ΥΡ in ΚΟΥΡ). α is angular, as in N^o XXV; ρ has the small projection above, as in Hyp., Atf. II (both M.S.S.). On the back are traces of a line of large Cufic(?) characters in brown ink. The papyrus was composed of several ὄβλιδῶς; three remain. Fragt. A shows an upper margin; fragt. B, the complete width. l.l. 7-11 and 29-33 are very illegible.

Fragt. A:

Ϝ ΝΑΘΡΑΥ ΠΩΗΝΝΑΥΡΑΜ (space.)
 [ΟΥ]ΕΝΑΥΕΛ ΠΩΗΝΝΑΘΡΑΥ ΠΩΗΝΤΙΚΟΥΝΘΩ
 [ΙΕΡ]ΗΜ[Ι]ΔΣ ΑΠΟΛΛΩ ΠΕΤΡΕ (space.)
 ... ΕΜΝΑΥΙ = Μ ... ΤΞΙΝΙΝΟΥΑ ΤΑΑΤΟΥ
 5. ? ΕΡΥΕΙ ΘΙΩΟΥ ΟΥΔΕ ΑΝΑΝ
 ? ΝΤΦΙΛΙΑ (space.)

Fragt. B:

ΩΣΝ ?
 ΜΟΝ ?
 ? ΠΘ
 10. ΩΝΑΟ (space.)
 ΣΙ: ΜΝ [Ι]ΕΡΗΜΙΑΣ: ΟΙ
 Π[Δ]ΙΑΚΟΝ ΔΙΟΥΛΙ: ΜΝ Α
 Π: ΚΑΡΠΑΣ: ΜΝ ΠΚΕΑΙΟΥ[ΛΙ]
 [Ι]ΕΡΗΜΙΑΣ ΘΝΝ ΑΠΑΩΝ
 15. Π ϑ ΚΟΥΡ Β

Fragt. C:

ΝΔ
 ΘΜ
 ΨΚ
 Σ ΚΟΥΡ
 ΚΟΥΡ

(space.)

20.	†?ΥΡΩΝ: Ν[Ι]ΛΑΜΜΩ[Ν] ΠΑΡΕΥ Μ[Μ]ΒΙΚΤΩΡ ΝΕΝΤΑΥΜΕΘ[Ο]Υ[Υ] ΑΒΡΑΑΜ: ΜΝ[Ι] (space.) ΟΙΗ ΝΕΚΟΥ[Ι] ΝΤΑΥ	ΛΥ? ΩΩ ΚΟΥΡ, ΑΡΠΒ ΝΩ ΚΟΥΡ ΛΒ [Α]ΒΡΑΑΜ ΝΤΕΘ[Υ]Η Χ ? Τ:
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(space.)

25.	†ΤΑΝΩΓΗ ΖΙΤ[ΕΝ] ΚΕΡΚΕΣΟΥΧ Ζ[Ι]ΤΕΝ ΜΗΝΑ: ΜΝ ΝΑΘ[ΡΑΥ] ΑΤΡΗ Σ ΑΠΟΛΛ[Ω] (space.)	Ε ΚΟΥΡ Υ? Κ[Ι]ΟΥΡ Κ[Ι]ΟΥΡ ΧΙΑ Σ ΚΕΡΑΜΙ ^{ic} Η: ΒΙΤΤΙΝΑ Λ ? Σ ΚΟ[ΥΡ] ?	<u>Fragt. B.</u>
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30.	†ΗΛΙΑ ΠΑΡΕΥ ΖΑΤΡΗ Μ: ΚΟΥ ? ΟΥ ? †ΠΑΠΑ ΠΑΠΜΟΥΤ[Ι] ΜΝ ΠΙΑΝΩ ΖΙΤΕΝ ΑΠΑ ΜΑ ΚΑΡΙ ? ΗΣ ΚΟΥΡ ? Δ: ΓΙ Θ ΟΜ Σ ΚΟΥΡ ? ΝΗ: †ΑΝΩ ΝΕΝΤΑΥΜΕΘΟΥ ΖΝ ΠΚΟΥΝΩΗ ΜΠΣΑΒΕΤ 35. ΚΟΥΡ ΛΒ Σ Ε ? Τ Σ ΚΕΡΑΜΙΑ: Η: Σ ΒΙΤΤΙΝΑ: Λ	ΜΑ ΚΟΥΡ Β ? Δ: ? ΝΗ:
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We have here - at least in frags. B, C, - various accounts, apparently as to the sale of wine (or oil). The paragraphs, with their initial †, showed the names of the customers and the amounts supplied in each case. The total supplied to a whole group is twice given (l.l. 15, 33).

l.l. 1, 2. ΩΗΝΝ = Sah. ΩΕΝ, ΩΝ. v. Steindorff, *Ä.Z.* '90, 51; *Stern*, §. 72.

ΑΥΡΑΑΜ; cf. l. 20, ΑΒΡΑΑΜ.

ΟΥΕΝΑΥΕΛ; v. *Berl.*, P. 555b, ΟΥΕΝΑΥΛ; *R.* 1, 65, ΟΥΕΝΑΒΕΛ. The following names may be those of his father and grandfather.

ΤΚΟΥΝΩ; a new name.

l. 5. ΟΥΔ[Ε] ΑΝΑΝ. If this could be read, it would imply that the writer spoke on behalf of the above-named persons.

l. 12. ΑΙΟΥΛΙ = *Ioulios*.

ΚΑΡΠΑΣ; apparently a proper name.

ΚΟΥΡ; v. ad N^o XI¹⁴

l. 14. ΖΝΝ = ΖΝ; v. *Stern*, §. 72.

l. 15 and l. 33, ΓΙ Θ = γερσδε ομοου; v. *Stern*, *Ä.Z.* '84, 150 (cf. *Ä.Z.* '71, 23) *Wessely Denkschr. (Wien)* XXXVII, 217 and *Append.*, P. Bodl., Rec. 44-46.

l. 17, and l. 29, ΠΑΡΕΥ. This name recurs R. V, 53. One might read, ΝΙΛΑΜΜΩ (cf. ΝΙΛΑΜΟΥ R. I, 65;) Σ ΠΑΡΕΥ.

l. 19. v. l. 34; both are very indistinct.

l. 23. ΤΑΝΩΓΗ; v. N^o XXXIV.

ΖΙΤΕΝ designates either the consignee, the supplier for ΤΑΝΩΓΗ v. being addressed "to the care of" N.N. (v. l. 31), or the person from whom the orders were received. In the former case, cf. ΖΙΤΗΝ, ΖΙΤΟΟΤ' in the Contracts, e.g. Revill, A. et C., ΝΔ, ςΔ v.

l. 24. ΚΕΡΙΚΕΣΟΥΧ; v. A.Z. 83, 162, Denkschr. (Wien) XXXVII, 105, Κερκεσούχων ὄρος.

l. 27. ΚΕΡΑΜΙ[Δ], κεράμια. This measure, with ΒΙΤΤΙΝΔ, is twice added, after the sum of the ΚΟΥΡ has been given.

l. 28. ΒΙΤΤΙΝΔ; possibly = πυτίνη, πιτύνη, a flask covered with plaited work (Stephanus.)

l. 31. ΠΙΑΝΩ. If this is a locality, - more probably a person, - it may be a survival of the ἄνω and κάτω, designating certain subdivisions of the nome (v. Wilcken, Observationes, 25.)

The Dialect is M.E. The resemblance between the proper-names here and in the Memphit. Passports (v. A.Z. 85, 145) is, no doubt, accidental.

XLVII Papyrus. (v. N^o XXI.)

4 1/4 x 5 1/2 in.

The character of the two texts is very similar, though this is the smaller. The present text follows N^o XXI immediately, and is continued upon the Verso in the reverse direction. Some lines between l. 2; 3 are lost. l. 12 was the last.

Recto:

ΒΑΥΝΕ ?γ (space.)

Verso:

	αλμεωμελαι α ουσαρ μηαρ α
	ουρωβς εφχισταυρος ?
	ουερων εφχισταυρος α
5.	ουμαππα γαλλαει ηνοβ α
	ου[ω]την ηρωικ[?]ος α
	ουπαλλιν εμε. .ξι εφχισταυρο[ς] ?
	καικογι μαππα γαλλαη β
	καταπητης ουβερι και απες α[?]α[?]?
10.	ωτην ηκληρικος α και παλλιν
	ουαππουμις α
	ουελλε εφεωεεμελα α

This is a list of clothing, or rather, of ecclesiastical vestments etc.

l.1. = οάκκοι; v. N° XXII¹²⁰, but here it is probably the sleeveless vestment, described by Du Fresne, s.v.

l.2. = ἄλμυρ, a mantle, or Dozy, Suppl. I, 788, carpet. The absence of the Coptic article is noticeable.

ωαρ [M]MHQ, "a skin of parchment", or, "a dress(?) of skin" (v. Peyr., ωαρ.)

l.3. "A covering having the cross (upon it)." The phrase εϥχρισταγρος is perhaps of similar meaning to πολυσταύριον (v. Du Fresne, s.v.)

l.5. "A large blue-green coverlet or napkin." μαππα = خرق, which Juki, Euclid. II, VIII, explains by ἰσῆλ. v. also Kircher, Sc. 118, 121.

γαλλαι; probably = l.6, γαλλαι. Cf. R. IV, 141, where καλλαι, kallaios is similarly used.

l.6. γωκρος ? = ιεθκκος.

l.7. "A ___? pallium with the cross (upon it)." παλλιν = παλλιον = Kircher, Sc. 120, البيلين.

l.8. κογι; either for κοογε or καικογι = Stern, §. 270, κεικαγι.

l.9. = ? καταπέτασμα, the covering for the altar, sacraments, etc., Du Fresne, Βερι, ΑΠΕΣ; v. ad N° XLIV⁸.

l.11. αποογμικ; v. Kircher, Sc. 117, αποομικ = ἑπιομικ, shoulder cloth, or stole, Du Fresne.

l.12. I can not divide the words here.

The Dialect can scarcely be determined. βαγνε and απεσ are M.E., νοθ is Sahidic.

XLVIII Papyrus.

5 1/2 x 10 in.

A much injured fragt. of light colour. The character is large and has features in common both with that of N° XIV (pl. 3) and of A.Z. '85, Taf. I, 1. Margins remain at the top, bottom and left side.

l. l. 3, 4 are very illegible.

^{si}ϥ: ϥϥ πλωκεσ νεσ ο[γ]α
 ουωη με ωμ
 ηραει ωε μεβτ
 νερταβ^{si} μαρωαμτι σταγιουμα
 5. τλλβοϥλαπ ετε ωηπαρμητ (space.)
 μητα νερταβ παχαει ιωτ μααβ με σν[ε]ϥ
 νερταβ

A note of quantities of wine; cf. N° XLIX. I can make little of it.

l.1. λωκεσ = λόγος. Cf. M.S. Bodl., a(P.) 3, κοικεσ = κόκκος, A.Z. 92, 39, ειτησ = εἶδος.

l.2. ωη = ? Sak. ωι.

l.5. may begin with an Arabic word.

l.6. μητλ may be "eleven."

The Dialect is M.E.

XLIX. Papyrus.

9 5/8 x 5 1/2 in.

Light-coloured papyrus. The text occupied only part of it, a wide margin above and the strips of fibre below being blank. The character is large; κ resembles that reproduced on p. 52 and μ has a Boh. form. On the back are remnants of a letter which was the earlier text.

^{sic} † πλογοσ ηπεσογο
 ακαυ παμη ... ωπι Δ
 παυλι μανεμασι ?
 ρουμισι μ . . . νεμασ [1] α
 5. πωενπαπα[σ] ια
 πασον α . . . κυρ
 ? ? ?

Likewise a list of the amounts of corn (sold?).

l.2. ακαυ; v. ad N^o XLV, Ver.²⁴. The end of the line is quite illegible

l.3. "Paulos the calf-herd." Cf. Stern, §. 173, μανεριρ, μανεβδαμπε.

Note the absence of the Article.

l.4. ρουμισι; cf. "Führer"-Rainer, I. Th., 12, "Homeise", a man's name.

The Dialect, with which the character may be said to agree, has Boh. features.

L. Papyrus.

8 1/2 x 6 1/2 in.

Fine material, medium colour. The character is free from ligatures; The numerals have Greek forms. The question of "Recto" and "Verso" is decided on the supposition that, above Rec. l.1, the name of some measure is lost which should account for the ομοίως.

Recto:

? ο̄μ̄ ? ἦ·ζ̄
 ΚΟΣΜΑ ο̄μ̄ γ̄ῑ
 ? ΙΩΜ ο̄μ̄^{sic} αβ
 ? ο̄μ̄ αμ
 5. Μ ο̄μ̄ αβ ξβ
 ο̄μ̄ ὠ̄ν̄
 ο̄μ̄ ρζ
 ΠΙΛΟΘ[Ι] ο̄μ̄ τπ
 (space)
 ΚΟΜ̄. ἄλ̄αθ̄η^{sic} ο̄μ̄ μτ
 10. ΚΟΣΜ̄ εϋτ̄αλλ̄ε̄ πωοι πωαρ̄π
 ει ? ριζ̄ π ? ωμ ρκγ
 ? ναγ̄ ξβ
 ?

Verso: (margin, 4 1/2 in.)

ΠΙΛΟΘΙ ΒΙΜΗ
 ΕϋΤΙ ΠΑΠΑ ΠΙΛΟΘ̄ ο̄μ̄ λ
 ΠΑῙΚΟΥ. ΚΟΣΜΑ ο̄μ̄ ῑ
 ΠΙΘΗΥ ο̄μ̄^{sic} (sic)
 ΠΙΛΟΘΙ ΔΟΠ̄?ω ο̄μ̄ κγ
 ΔΛΕΙΔ̄ β̄ταλᾱ ἐπιλω̄θι ο̄μ̄ μ̄ 5.
 ρΟΥΜ̄[Ι]C † ΠΙΔΙΑΚΟΥ ?
 ΔΛΕΙΔ ?

It can not be ascertained to what material this account refers. It was, at all events, dealt with in large quantities.

Recto: ll. 3, 5. I suppose the 2^d numeral to = 200. (v. Wilcken, Observationes, 49.)
l. 10. ΕϋΤΑΛΕ; cf. Ver. 6. Perhaps it means "deliver goods"; v. the example in R. V., 44.

ΠΩΟΙ; as a name this occurs Zoega 221. Cf. ΠΙΩΟΙ, ib. 30.

Verso: l. 1. ΒΙΜΗ for βΕΜΗ = Sah. βΜΕ.
l. 4. ΠΙΘΗΥ; v. ad N^o XII'.
l. 7. ρΟΥΜΙC; cf. Zoega 105, ρΩΜΙC, masc.
 ΔΙΑΚΟΥ; v. N^o XLII.

ΕΒΤΑΛΑ and ΒΙΜΗ indicate the M.E. Dialect.

LI. Papyrus.

A, 8 1/2 x 3 1/2 in.
 B, 4 1/2 x 6 1/4 in.

Two frags. of the same text. The material is fine and light-coloured, the character regular and somewhat like that of N^o XIV (pl. 3.) Fragt. A shows the top and left-hand margins; fragt. B, that on the right hand.

Fragt. A:

+ πλοῖς̄ ΝΕ
 ἦτα β̄αμοῦ̄λ̄
 ΝΑΠΕΡ̄ ΣΑ
 ΜΠΜΟΝΑCΤ[ΗΡΙ
 5. ΧΙΛΙᾹ^{sic} ΔΕC̄^{sic} ΩΚΤ̄Ω

Fragt. B:

ΥΡ̄Ν̄ ? ΚΟ̄
 ΝΠCΑΒΕΤ ΕΙΚΟCΙ
 ΕΞ̄ΗΚΟΝΤΑ ΓΙ
 ΩΞ̄ CΕΧΡΕΩC†
 ΤΤ̄Ᾱ ἦΤΑΥΞΙ 5.

10. ΚΟΥΦ ΚΑΜΗ[?]
 ΝΧΟΥΤΕΥΤΗ[?]
 ΤΟΥ ΕΠΜΕΝΕ
 ΕΠΒΩΞ Ν
 ΡΜ ΛΥΩ ΒΛ
 ΤΑΥΧΙΤΟΥ ΕΧΝ
 ΙΞ ΔΕΚΑΤΗ
 ΕΒΑΛ ΝΕΥ ΝΤ
 ΝΙΣΑΔΚ Ν
 15. ΨΑ ΠΝΟΒ
 ΝΥΙ ΕΠΜ
 ΤΕΥΜΙΣ
 ΝΤΑΝΣΜ

ΟΝΑΦ ΕΖΟΥΝ
 ΚΟΥΡ ΚΑΜΗΛΙ
 Χ]ΡΕΩΣΤ Ν ΙΑ Ν
 Κ]ΑΡΠΟΣ ΝΠΕΝΤΗ

Fragt. A; l. 1. ΛΟΥ = λόγος, as in Ä.Z. 78, 17.

l. 2. ΒΑΜΟΥΛ; here probably the proper-name.

l. 6. ΚΟΥΦ; v. N^o LIV, ΚΟΥΦΟΝ; Denkschr. (Wien) XXXVII, 128, ΚΟΥΦΩΝ; ib., 176, ΚΟΥΦΑ; Recueil VI, 67, 69, ΚΟΥΦΑΙΣ. De Fresne gives ΚΟΥΦΑ = ἀγγύλιον.

ΚΑΜΗ; recurs perhaps Fragt. B, l. 7.

l. 12. ΙΞ = και.

Fragt. B; l. 2. ΠΣΑΒΕΤ is doubtful. v. N^o XXXV.

l. 8. Ν, at the end, introduced the name of the debtor, as in Ä.Z. 78, 18.

This list deals with the affairs of someone spoken of in the 3^d pers. (A. 11, 13, 16, 17). The writers too apparently allude to themselves (A. 18), and speak of the debts of certain others (B. 4). The frags. are interesting from their employment both of the Coptic and Greek numerals (A. 7 and A. 5, 12, B. 2, 3, 9).

ΕΒΑΛ and ΧΟΥΤΕΥΤΗ indicate a M.E. tendency in the Dialect.

II. Papyrus.

This strip of Papyrus shows a character not unlike that of Hyp., Alb. XX (colophon). 1 1/8 x 7 1/4 in.

Η... ΠΩΕΝΚΟΛ ?
 ΠΩΕΝΙΚΟΥΜΕΤ ΠΑΠΟΥΣΙΡΙ ΧΡ α

ΚΟΥΜΕΤ; cf. the names Κομητάς, Κομήτης.

ΧΡ = ?? χρυσίου. It could here scarcely be χωρίον. The letter written above

has the form ω and need not be ω .

LIII. Papyrus. (from Hawara.)

A, 4 x 4 1/2 in.

B, 2 3/4 x 5 in.

The material is very brittle, the character irregular and faded.

Fragt. A shows margins at the top and to the right.

Fragt. A:

$\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\iota\eta}$ $\overset{\oplus}{\zeta\eta}$ $\overset{\oplus}{\pi\alpha\rho}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\iota}$
(space) $\overset{\oplus}{\omega\sigma\tau}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$
$\overset{\oplus}{\nu\alpha\pi\tau\alpha\rho\iota\chi\iota}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$

Fragt. B:

$\overset{\oplus}{\mu\pi\omicron\pi\iota}$ $\overset{\oplus}{\pi\iota\beta\alpha\rho\alpha\mu}$ $\overset{\oplus}{[E]OC}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\theta}$
$\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$ $\overset{\oplus}{\lambda\lambda\epsilon\epsilon\tau}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$ $\overset{\oplus}{\pi\alpha\rho\alpha}$
$\overset{\oplus}{\beta\lambda\beta\iota\lambda\omega\eta\eta}$? $\overset{\oplus}{\tau\alpha\kappa\eta}$ $\overset{\oplus}{\epsilon\pi\lambda\lambda\epsilon}$ $\overset{\oplus}{[E]T}$
$\overset{\oplus}{\pi\rho\alpha\tau}$ $\overset{\oplus}{\epsilon\rho\lambda\tau\rho\epsilon}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\lambda}$
5. $\overset{\oplus}{? \pi\kappa\lambda\omega}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\gamma}$
(space) $\overset{\oplus}{\mu\omicron\upsilon\varsigma\alpha}$ $\overset{\oplus}{\omicron\upsilon\tau}$?

Fragt. A; l.1. $\zeta\eta$; cf. the table of cursive numerals, Stern, s. 131. Here I would suggest $\epsilon\eta$, for $\epsilon\eta = \frac{1}{8} + \frac{1}{8}$, or $\frac{1}{4}$.

$\overset{\oplus}{\pi\alpha\rho}$; v. ? ad N^o XII².

l.2. $\omega\sigma\tau$; the dictionaries give "a couch, cushion".

l.3. $\tau\alpha\rho\iota\chi\iota$; "salt fish". It occurs Append., P. Bodl., Ver.¹⁰, Berl., P. 5559 (v. ad N^o XII¹²), A.Z. '68, 84, $\tau\theta\alpha\rho\iota\chi\iota$ (= $\alpha\lambda\gamma\upsilon\sigma\sigma\iota$, $\sigma\phi\acute{\alpha}\rho\iota\alpha$, Fleischer). Note the gender in the last example.

Fragt. B; l.1. $\beta\alpha\rho\alpha\mu\epsilon\omicron\varsigma$; v. ad N^o XLV, Rec.³.

l.2. $\lambda\lambda\epsilon\epsilon\tau$; perhaps also in l.3.

l.6. $\mu\omicron\upsilon\varsigma\alpha$; ? = $\mu\omicron\upsilon\varsigma$.

LIV. Papyrus.

8 7/8 x 4 in.

Very dilapidated and brittle, but seems not to have lost much of its text. ll. 1-9 are not in the same ink as ll. 10-14. The character of these last resembles that of N^o XI (pl. 2).

$\overset{\sim}{\pi\lambda\omicron\gamma\omicron\varsigma}$ $\overset{\sim}{\eta\epsilon\kappa\omicron\upsilon\phi\omicron\eta\eta}$

$\overset{\sim}{\kappa\omicron\upsilon\gamma\tau}$ $\overset{\sim}{\chi\eta}$

$\overset{\sim}{\kappa\omicron\upsilon\gamma\tau}$ $\overset{\sim}{\omega\zeta}$

$\overset{\sim}{\kappa\omicron\upsilon\gamma\tau}$ $\overset{\sim}{\psi}$?

5. $\overset{\sim}{\kappa\omicron\upsilon\gamma\tau}$ $\overset{\sim}{\psi\pi}$

$\overset{\sim}{\kappa\omicron\upsilon\gamma\tau}$ $\overset{\sim}{\omega\kappa}$

$\overset{\sim}{[\kappa\omicron\upsilon\gamma\tau]}$ $\overset{\sim}{\omega\eta}$

10. $\overset{\sim}{\theta}$ $\overset{\sim}{\eta\delta\epsilon\iota\mu\omega\varsigma\iota}$ $\overset{\sim}{\epsilon\eta\chi\iota\mu\omicron\theta\omicron\gamma}$

$\overset{\sim}{\rho\epsilon\eta\eta}$ $\overset{\sim}{\rho\eta\epsilon\varsigma}$ $\overset{\sim}{\varsigma\omicron\gamma\alpha}$ $\overset{\sim}{\epsilon\lambda\tau\alpha\gamma}$ $\overset{\sim}{\omicron}$

$\overset{\sim}{\varsigma\omicron\gamma\alpha}$ $\overset{\sim}{\epsilon\lambda\tau\alpha\gamma}$ $\overset{\sim}{\epsilon\eta\tau\mu\omicron\theta\omicron\gamma}$

$\overset{\sim}{\varsigma\omicron\gamma\alpha}$ $\overset{\sim}{\epsilon\eta\chi\iota\mu\omicron\theta\omicron\gamma}$ $\overset{\sim}{\eta}$ $\overset{\sim}{\alpha}$

$\overset{\sim}{\eta\epsilon\tau\eta\tau\mu\omicron\theta\omicron\gamma}$ $\overset{\sim}{\eta}$?

[ΚΟΥ]ϕ ω̄?
 [ΚΟ]Υϕ (sic)
 (space)

The first text is a wine-account; the second relates to the collection or payment of taxes.

l.1. ΚΟΥΦΟΝ; v. N° LI. A similar reckoning in ΚΟΥϕ, *Wien. Stud.* XII, 87.

l.10. ΔΕΙΜΩΣΙ = δημόσιον.

l.11. ρΝΕΟ ? = ρΝΗΟ, Herakleopolis. Other occurrences of it cited, *R.* I, 64, II, 58.

COYΑ ΕΛΤΑϞ = Sah. COYO. EPYB. Cf. N° XLVIII, EPYB.

l.13. extremely uncertain.

The Dialect is M.E.

LV. Papyrus.

7½ x 3 in.

A strip of thin papyrus, showing the left-hand margin only, and bearing a regular character, somewhat like that of N° XIV (pl. 3).

5. κικελι πενιπι τικανι πενιπι COYΠΛΙΝ ΠΕΝΙΠΙ δίσλακ Βαρῶτ	10. ΕΛΙΚΟΥ ΝΩΣ ΚΕΛΕΒΙΝ ΝΑ ΒΑΡΤΙ ΠΕΝΙΠΙ ΤΩΒΕΤΑΒΕΤΕΒῆ ΤΡΑΠ ΒΑΝΝΑΣΑ? ΜΕΩΒΙ ΒΑΝΝΑΣῆ
15. COYΜΑΡΙ ῆ ΦΑΛ	

A list of various objects in metal. The identifications are merely tentative.

l.4. κικελι; for κάρκσλος; "a bronze grating(?)" ΚΕΛΙ, for Sah. κῆλε, is improbable, owing to the κῆ.

l.5. The same object in iron.

l.6. τικανι; for τήγανον; "an iron crucible, pan."

l.7. COYΠΛΙΝ; for σουβλίον; "an iron awl."

l.8. δίσλακ; for Sah. *δίσλοκ; "(a vessel holding) half a κοτύλη." Cf. δίσκιτε.

l.9. ΕΛΙΚΟΥ, "a jar, picher" (*Peyp.*) would leave ωσ unexplained.

l.10. "an ax of —?"

l.11. ΒΑΡΤΙ = Sah. Βορτε; "an iron knife."

l.12. unintelligible to me.

l. 13. ΤΡΑΠ; cf. Peyr., ΤΡΑΓΙΣ, "an awl."

ΒΑΝΝΑΞΑ seems to be a loan-word.

l. 14. ΜΕΣΩΒΙ; cf. Kircher, Sc. 132, ΕΜΣΟΒΙ, "shoemaker's needle".

l. 15. ΣΟΥΜΑΡΙ; cf. Freytag, ägypt. Lex. Var., urna.

The absence throughout of the genit. Π- (v. esp. l. l. 8, 13) might make it preferable to translate, "a grating, - bronze", "a crucible, - iron", etc. ΒΑΡΤΙ shows the Dialect to be M.E.

APPENDIX.

Pap. Bodleian., a (P.) 4.

21 x 7 in.

brought from Sheik Hammad, near Sohag.

Of a grey-brown colour, this papyrus bears a clear character, similar to that of N^o XIV (pl. 3). Many lines are faded. It is complete in width, but l. 1. was not the first. The numerals are Greek and much like those in the Arabic papyrus Deutscher. (Wien) XXXIII, Taf. 1 (circ. A.D. 725). Some of them are uncertain and lacuna make their control impossible. Greek cursive characters recur also in several places through the text. The dates do not determine which side of the sheet is the Recto, for the same months are found upon both. I designate therefore as "Recto" that side upon which the text lies at right-angles to the fibres. (v. the remarks in the Pre-face, p. vii.)

	Recto.		Verso.	
	? ΠΚΟΥΜΑΡΙΤΕΣ	·α	ΙΑΚΩ[Β]? ΝΩΩ ΕΖ[ΟΝ]	?
	? ? - ^{sic}	·ε	ΙΩΣΗΦ ΠΟΤΑΜΙΤΕΣ ΕΖ[ΟΝ]	?
	? ? Δ	·β	ΔΒΔΕΛΛΑ Σ ΔΜΡΟΪ? ΤΑ	?
	? ?	·α	ΟΥΕΝΔΒ[Ε]Ρ	?
5.	? ? C	·γ	ϕλ ΠΙΑΚ̄ ΜΗΝΑΣ Κ?	?
	? ΩΗ Σ ΟΥΩΩΣ	·δ	ΓΕΩΡ ΠΩΔΣΒΑΜΠΕ Σ	?
	ΠΑΣΑΝ ΒΑΣΙΛΙ ΕΖΟΝ ΝΕΠΑΛΛΙΝ	?	[ΠΑΣΑΝ] ΒΙΚ̄ ΕΖΟΥΝ ΟΥΑΡ?	?
7	κα ΠΑΥΛΕ ΦΑΜΩΗ - ^{sic}	·α	ΣΕΥΗΡΟΣ ΠΤΑΙΜΑΥ Σ ΗΤΕ	·ε
	ΣΕΡΙΝΗ ΠΑΠΟΥΣΙΡΙ	·α	?κβ ΠΑΙΔΙΣ ΘΩΜΑΣ ΕΖΟΝ ΟΥΡ Ε	·α
10.	? ΩΤΙ ΤΑΤΑΝΩΕΕΙ	·α	ΒΑΡΑΧ ΕΖΟΝ ΝΕΤΑΡΙΧΙ... ΒΤ	·ε? 10.
	ΠΑΠΟΣΤΟΛΟΣ ΠΣΑΝ ΝΑΒΡ	·α	ΠΙΔΙΣ ΠΕΤΡΟΣ ΕΖΟΝ ΠΕΦΒΙΚΗ	?
	ΠΑΠΑ ΒΑΣΙΛΙ ΠΑΠΟΥΣΙΡΙ	·γ	[ΠΑΣΑΝ] ΖΑΧΑΡΙΔΣ ΕΖΟΝ Ι ΠΑΡΕΣ	·α

	ΧΑΗΛ ΠΑΛΕΩΩΝΙ	γ	?. ΝΙΚΗΝΙΪΣ ΖΕ ΤΠΟΛΙΣ	η
	ΣΕΡΙΝΗ S ΘΕΩΩΡ ^{sic} ΠΑΛΕΩΩΝΙ	β	ΚΟΣ ?	?
15.	ΙΩΡΑΝΝΗΣ ΠΛΕΜΜΑΡΗΣ S ΠΕΥΙ ^{αξκδ}		ΠΑΠΑ ρι . . ΕΡΟΝ ΠΕΥΡΩΪΚ	? 15.
	ΙΩΡΑΝΝΗΣ ΠΚΩΜΑΡΪ ΕΡΟΝ ΝΕΩΩΒ	α	? ΚΕΛΕ S ΑΠΑΤ	ιβμβ
	ΠΙΣΙΝΘΙΟ ΠΑΝΕΠΑΙΕΤ	ς	ΟΥΕΝΑΒΕΡ ΕΡΟΝ ΠΡΩΚ ΠΑΠΑΡΙ	ιβ
	ΤΣΙΜΙ ΝΘΕΩ ΠΑΠΕΛΒΙΣΟΟΚ	ς	ΕΡΟΝ ΡΗ ΝΕΒΑΜΠΙ ΖΕ ΤΧΕΙΛΙ	α
	ΘΙΟΦΙΛΕ ΠΩΟΣ ΕΡΩΤΟΝ Κ ΝΕΣΑΪ	ς	ΓΙΡΑΣΕΙ ΕΡΟΝ ΚΕΡ ^α	γ
20.	ΠΕΤΡΕ ΠΗΝΗΒ ΕΡΟΝ ΠΩΒΑΡ	εξκδ	ΛΝΟΥ[η] ΠΛΕΥΛ . . . ΕΠΟΥΩΕΠ	γ 20
	ΠΛΕΜΠΟΥΔΕΙΤ ΠΕΒΩΩ	ιβ	ΙΣΑΚ ΦΑΜΩΗ	ε
	ΙΩ ΕΡΟΝ ΤΧΗΡΕ ΜΙΣΑΗΛ	α	κβ ΠΑΙΔΙΣ ΜΗΝΑ ΕΡΟΝ ΠΜΑΝΜΙΝΙΤΕΝ ^{ωsic}	β
μ ιβ	ΠΩΗΝΑΠΟΥ ΔΑΟΥΔ S ΟΥΩΑΡΩ	ε	ΙΩΡΑΝΝΗΣ ΕΡΟΥΝ ΔΡΑΚΑ	δ
	ΜΩΥΣΗΣ ΕΡΟΝ . ? ΤΕΛΝΟΥΖΙ	α	ΕΡΟΥΝ ΤΗΒΕΤ [ΝΕ]ΣΗΝΟΥ	δ
25.	Δ[ΒΡΑ]ΖΑΜ ΠΓΕΡΑΜΕΟΣ ΟΥΕΝΗ	εη	ΠΕΤΡ ΕΡΟΝ ΠΜΑΝ ^{sic} ΛΑΝΙΝΕΒΑ[ΜΠΙ]	η 25
	ΓΕΩ[η] ΠΑΝΕΠΑΙΕΤ	η	ΕΡΟΥΝ ΜΟΣΧΑΤΩΗ ΕΤΚΚ	ε
ιη	ΖΑΣΣΑΝ ΕΡΟΝ ΠΜΕΣΙ ΝΤΑΒΕΛΒΟΩ	αδ	φαμ ΕΡΟΝ ΔΡΩΙΝ S ΔΡΑΚΑ	εη
φαρμ β	ΣΑΜΟΥΗ ΠΑΤΕΩΜΟΥΝΙ	α	ΕΡΟΥΝ ΙΩ ΝΕΥΩΩΡ	sic εκδ
	Λ . . . Ι ΠΩΟΣ S ΟΥΠΑΛΛΙΝ	ε	ΠΑΣΑΝ ΣΕΥΗΡΟΣ ΕΡΟΝ ΟΥΠ ?	?
30.	ΤΜΕ ? ΗΙ ? Σ	α	? ΕΡΩΤΟΝ ?	α 30
	ΓΕΩΡ ΠΓΕΡΑΜΕΟΣ	ιδ	ΕΡΟΥΝ Β ΚΟΛΛΑΘΙ ΝΛΕΣΙ	εξκδ
	ΦΙΛΙΘΕΟΣ S ΘΕΩ ΕΡΟΝ ΣΑΡΕΤ	β	ΠΑΣΑΝ ΠΑΠΝΟΥ ΕΡΟΝ ΔΑΝΖΡΗ	γ
	ΙΣΑΚ ΠΩΗΝΑΒΡΑΖΑΜ ΠΑΩΑΡ	α	ΙΩΡΑΝΝΗΣ ΦΕΛΑ S ΟΜΙΟΣ	ε
	ΣΑ[ΜΟΥΗ] ΕΡΟΝ ΠΩΒΑΡ ΜΠΗ	ε	ΙΩΡΑΝΝΗΣ ΠΛΕΜΣΑΧΗ ΕΡΟΝ ?	γ
35.	ΓΕΩΡ ΠΑΤΑΝΩΕΕΙ	δ	κ ΘΕΩΦΙΛΕ ΠΩΟΣ ΕΡΟΝ ΕΙΚΤΗΝΗΜ	α 35
	ΙΩ . . . ΗΘ	α	ΘΕΩΦΙΛ ^{sic} ΠΩΟΣ ΕΡΟΝ ΠΕΥ ?	?
	ΩΕ[ΝΟΥΤ] ΠΑΠΟΥΣΙΡΙ	γ	ΠΑΠΟΣΤΟ S ΠΙΣΙΝΤΙ S ΔΡ ^{εξ} Ε[ε]	α
	ΘΕΥΤ[Ω]ΣΙ ΦΑΜ ΕΡΟΝ ΟΥΒΕΡΣ	α	φαμ ΕΡΟΝ ΔΡΩΙΝ S ΔΡΑΚΑ	δλ
	. . ΔΡ . . ΗΟΥ ΤΑΤΚΕΜΗΝ	γ	ΚΟΣΜΑ ΠΑΜΗ S ΟΥΕΝΑΒΕΡ	α *
40.	ΤΣΙΜ[Ι] ΝΑΘΑΝΑΣΙ ΤΑΝΕΠΑΙΕ	α	[same line, at *, ΕΡΟΝ ΠΙΩΒΤΚ ^{sic}	
	Θ . . ΠΩΟΣ S ΔΡ ^α	β	ΧΑΗ ΠΩΗΝΖΗΘ ΕΡΟΥΝ η ?	βιβ 40
	Π[ΑΠΑ]ΦΙΒΑΜ ΕΡΟΝ ΔΡ ^{ιβ}	ε	ΕΡΟΝ Β ΠΑΡΕΣ ΕΠΜΑΝ ?	δ
	? ΑΜΜΩΝΙ ΠΛΕΒΩΩ S ΔΡ ^{ιβ} αε		ΝΕΛΕΥΧΙ ΑΓΑΠΗ ? ? ?	
			ΕΡΟΥΝ ΠΙΝΙΠΙ	sic ?
			ΕΡΟΝ ΤΗΒΕΤ ΝΕΣΗΝΟΥ	δ
			ΠΑΣΑΝ ΠΑΥΛΕ S ΠΕΒΒΙΚΗ	? 45
			ΠΙΔΙΣ ΑΜΜ ΠΛΕΒΩΩ S ΟΥ ?	αε
			ΠΑΣΑΝ ΦΙΒΑΜΟΥ ΕΥΤΙΑΚΩ ?	εη
			? ? ?	δγμην
				ιβ
45.	ΓΙ Ν ΠΒΩ S ΕΡΟΝ ΝΕΗΡΠ . ΟΕ			
	⊗ . ρηβεγ			

We have here a statement of expenditure during four (perhaps more) months — from about January till April. Among those who receive payment are

Shepherds (Rec. l.l. 19, 29, 41, Ver. 35, 36), Goat-herds (Ver. 6), Agricultural labour-ers (Ver. 39), Vine-dressers (Rec. 1, 16), Water-men (? Ver. 2), Carpenters (Rec. 8, Ver. 21), Potters (Rec. 25, 31), Sailors (Rec. 20). But payment is often made - to women as well as men, - where the services rendered are not stated. The accounts are reckoned in νομίσματα (νολοκωτci), as is clear from Rec. 44 (whence it is also evident that the dot preceding each sum is to be read νόμισμα*.) The fractions therefore are κέραια. From the appear-ance, upon both faces, of the same months (cf. esp. Rec. 8, Tybi 21, and Ver. 22, Tybi 22,) and the probability of Ver. 48, 49 being, like Rec. 44, 46, the total of the amounts on that face, I think the Papyrus must bear two independent accounts.

Recto:

l. 1. ΚΟΥΜΑΡΙΤΕC ; v. l. 16, ΚΩΜΑΡΙ.

l. 3. The numeral here is ρω, i.e. $\frac{1}{12}$. This is clear from Rec. 41, 42, 43, where the figure of the amounts paid is, in each case, double that of the quantity of the material bought.

l. 6. The two letters in the numeral here have but one stroke above. (The same in l.l. 15, 20 and Ver. 28.) They stand, I think, for $\frac{1}{24}$ (? one κέρ-αιον).

l. 7. ΕΘΟΝ; here sometimes ΕΘΟΥΝ. The Brit. M^m, Pap. xcv (dated A.D. 777,) repeatedly writes ο for ου, but indicates the omission by a stroke above the syllable. (v. also Stern, §. 45). A comparison of Rec. 7 with Rec. 29, of Rec. 41, 43, Ver. 37 with Ver. 45, shows that ς is used as its abbreviation; i.e., it = υπέρ.

ΠΑΛΛΙΝ; also l. 29. v. N^o XLVII.

l. 10. ΤΑΝΩΕΕΙ; v. ad N^o XXII⁵.

l. 11. ends with an abbreviation for ΔΒΡΑΔΜ.

l. 15. ΛΕΜΜΑΡΗC; v. R. II, 51, ΛΕΜΑΡΗC.

l. 16. The mark above the final word may be γ. Probably some product of the vineyard is intended.

l. 17, and l.l. 26, 40, ΝΕΠΑΙΕΤ; Lybia (? the Lybian nome) or its inhabitants v. Peyr. 266. Cf. A.Z. '65, 51, ΦΑΙΑΤ = βουφο.

l. 18. ΠΕΛΔΙCΟΟΚ; v. ad N^o XLV, Ver. 25.

l. 19. At this rate, one sheep should cost 8.4 kerats, i.e., a little more than a τριμήσιον.

l. 20. ωβάρ; v. l. 34, where it seems that the meaning is "rent, hire". In A.Z. '84, 157, ΤΙ ΕΠΩΚΑΡ is to "let (land)."

* Perhaps the development of this abbreviation may be traced as follows; N, passim = Berl., P. 5561, ϖ = Brit. M^m, Pap. xxxii (v. Wessely in Wien. Stud. '87, 242,) and ib., Orient. 1028, ϖ, ϖ = ., as here. v. also ad N^o XXIII⁷.

l. 21. ΠΟΥΔΕΙΤ; v. ad N^o XLV, Rec.¹.

ΠΕΒΩΩ, from its position, is probably "the Ethiopian".

l. 22. ΤΧΗΡΕ [Μ]ΜΙΣΑΗΛ; "the threshing-floors of Misael, Μισαήλ."

l. 23. = ابو داود.

ωαρωτ. The form of this word scarcely allows a comparison with Zoega 520, ωορτ, "mask(?)". Perhaps كش is as probable.

l. 24. ΤΕΛΝΟΥΡΙ; ? "branch of sycamore." Cf. S. Matth. XIII, 32 (Mém. de l'Institut. égypt., II, II) ΤΕΛ = Boh. Σαλ.

l. 25. ΓΕΡΔΜΕΟΣ; v. ad N^o XLV, Rec.³.

ΟΥΕΝΗ; ? for ΟΥΕΝΙΝ (v. N^o XLIV) = Sah. ΟΥΕΙΝΙΝ. Cf. the position of ΠΕΒΩΩ, l. 21.

l. 27. "Assan, for the calf that was sick(?)", for Sah. ρώβ.

l. 28. ΤΕΩΜΟΥΝΙ; the name of this locality, "The Eight," forms a parallel to that of ωΜΟΥΝ.

l. 33. ωαρ; cf. N^o XLV, Ver.⁷, ωαρ?

l. 34. v. l. 20, above.

l. 38. ΘΕΥΤΩΣΙ; v. ad N^o XXIII⁹.

ΦΔΜ, for ΦΔΜΕ = ΠΡΔΜΕ, is unlikely, because of Ver. 39, ΠΔΜΗ.

ΒΕΡΣΑ; for βύρσα.

l. 39. ΤΚΕΜΗΝ; a locality, probably in the Herakleopolite nome; v. Champollion, l'Ég. sous les Phar. I, 318.

l. 41. This line and l. l. 42, 43, Ver. 37, show the groups αφ^α, αφ^α, αφ^α, αφ^α. The 3^d letter looks like γ or ν, but may merely indicate abbreviation.

l. 43, and Ver. 46, ΛΕΒΩΩ = Sah. ΡΕΩΩ, ἀναγνώστης. R. II, 47, ΛΕΒΠΩΩ is probably intended for this.

ll. 44-46. ΓΙ Ν = γινέσται νομίσματα, and ϙ = ὁμοῦ (v. ad N^o XLVI¹⁵). ω = $\frac{2}{3}$ (v. Stern, s. 131, Taf.), and thus the total ($82\frac{2}{3} + 70\frac{1}{7} = 152\frac{5}{7}$) is correct.

Verso:

l. 2. ΠΟΤΑΜΙΤΕΣ; ποταμίτης, a rare word, occurs Deukoschr. (Wien) XXXVII, 184.

Note the absence of the Article before Π.

l. 3. ΔΒΔΕΛΛΑ recurs R. I, 23; ΔΜΡΟΣ = ε, ρ; cf. R. V, 38, ΔΜΒΡΟΣ.

l. 5. The date here is written ϙβ.

ΠΙΔΚ, and l. 11, ΠΙΔΚ, = ΠΙΔΚΟΥ.

l. 6. ΩΑΣΒΑΜΠΕ; a case of "Annexion" similar to those in Stern, s. 192. From l. 18 one would expect ΒΑΜΠΙ.

l. 8. ΠΤΑΙΜΛΥ; ? "The irrigator." Cf. ΤΑΙΚΒΔ and v. Peyr. in ΜΟΥ.

l. 9. The date has the form ϙβ. The final word is ϙβ.

l. 10. ΒΑΡΑΧ; cf. Ä.Z. '85, 35, R. V, 53, ΒΑΡΑΒ, فرج.

The gap might contain [ΝΤΗ], and the words be translated, "for salted fish". ΤΑΡΙΧΙ = τάριχος, τάριχιον; v. N^o LIII.

l. 12 and l. 41. ΠΑΡΕΣ; apparently also in N^o XXVI. Cf. ? Zoega 352, ΠΟΡΣ, something hung up as a substitute for a door.

l. 16. ? for Sah. ΚΕΛΩΛ Σ ΑΠΟΤ.

One would expect the numeral to read ἰβ μῆ.

l. 17. ΠΑΠΑΘΙ cf. *Zwaga* 365, ΠΑΠΟΘΕ, ? "cow-stall keeper." ζωικ here suggests "ox-driver."

l. 18. ΤΧΕΙΛΙ. I can only suggest that this is for Sah. ΤΥΧΑΙΡΕ, "fold," and would translate "food for the stall-fed goats." For χ = τυ, cf. *Revill.*, *A. et C.*, γθ, χερε = ἰβ, γη^B, ΤΥΧΕΕΡΕ, and *R. V.*, 34, ΧΩΧΟΜΤΕ = ΧΟΥΤΥΟ-ΜΤΕ.

l. 19. ΓΙΡΑΣΕΙ; a foreign name, which I cannot find elsewhere. The abbreviation may be for κέρσμος, or some such word, "a thousand tiles." Cf. the prices of bricks *Deutschr. (Wien)* XXXVII, 113.

l. 20. ΕΠΟΥΩΠ; for Sah. ΕΠΟΥΩΠ, "for the loan."

l. 23, and l. 27, 38, ΔΡΑΚΑ; ارق, "drakos; probably here the plant or its fruit, rather than the liquor.

l. 24. v. l. 44, ΝΕCΝΗΟΥ for ΕΝΕCΝΗΟΥ; "fish for the brethren."

l. 26. ΜΟCΧΑΤΩΝ; the price makes, I think, μοσχάς - αδος, "heifer," improbable.

l. 27. ΔΡΩΙΝ = *Kircher*, *Sc.* 193 ساءل, φακός, lentil.

l. 28. "Grain for the dogs" is too improbable to be correct.

l. 31. ΚΟΛΛΑΘΙ = κόλλαθον, κόλλαδος. It recurs in this form in *Berl.*, P. 5559; in *Pap. Bodl.*, a. 1, κόλλαθ; in *Pap. Bodl.*, a. 2, ΚΟΥΛΑΘΕ; in *R. V.*, 32, ΚΟΥ-ΛΑΘΕ, ΚΟΛΛΑΘΙ; v. also *A. Z.* 71, 121.

ΛΕCΙ; v. ad N^o XVI^o.

l. 33. ΦΕΛΑ; cf. N^o XXII^{11,13}, ζελα.

ΟΜΙΟC; probably = ὁμοίως.

l. 34. CAXH seems to be a place-name.

l. 35. ΚΤΗΗΜ. One is tempted to read ΚΤΗΗΡ.

l. 37. The ratio between amounts bought and sums paid in the parallel cases (*l. Rec.* 41-43) suggests ε here. The sign following the numeral resembles that given in *Deutschr. (Wien)* XXXIII, 218, as half a kerat.

l. 39. ΠΥΒΙΚΗ would seem to be an error for ΠΕΥΒΙΚΗ.

l. 40. ΖΗΘ ? for Σηθ.

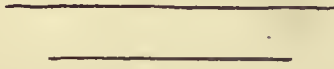
l. 42. "Those who partake of the ἀγάπη," or charitable reports following certain of the sacraments. (*Vausleb*, *Hist. de l'Egl. d'Alex.*, 112.)

l. 46. ΔΜΜ = *l. Rec.* 43, ΔΜΜΩΝΙ. An analogous abbreviation is Ε††, for ΕΤΤΑΙΗΥ; v. N^o XIV¹.

ll. 48, 49. The frags. of which these lines are composed are not accurately joined, and the text therefore is unclear. In *l. 49*, & may have preceded the figures.

The Dialect of this text is clearly M.E. (CAXH, ECAY, ΛΕΜ', ΛΕΥ', ΕΛ', etc.)

The number of Greek words is considerable.



ADDITIONS and CORRECTIONS.

- Page 1, line 8; for colon, read double-colon.
 In the text it should be inserted on Recto, after ροσι, ουωμ.
- 4, l.l. 1, 14; for ω̄ιη, ω̄ιθ, read σ̄ιη, σ̄ιθ (as corrected on p. 3,) My error was pointed out to me by the Rev. G. Horner.
- 10, line 37; for λαρ ναβελ, read λα ρη [N]αβελ, "thy tears have not ceased from my^{sic} eyes."
- 11, last line of text; read ερηδω-τ[ε], "—thy prayers protect—"
- 14, line 20; cancel βερεβουτες.
- 15, 29; Probably [απα] μακαρι[?μεν π]ενιωτ απλ πικεν†.
- 21, 33; ΜΟΥΣΘΑΡΙ = Μουσθριων, in the newly-published "Aegyptische Urkunden a. d. Königl. Mus^m zu Berlin", 1. Heft, s. 5.
- 25, 15; Add; The Dialect is M.E., though ρ is not replaced by λ.
- 30, 30; Add; Brit. M^m, Pap. 100 (Rankin I, C, a.) λαωσω, = λαωανε.
- 32, 27; Add; ΚΑΝΑΡΙ, pl., N^o XVII.
- 36, 27; for ΤΟΥΟΥ, read ΤΟΥΡΟΥ.
- 39, 13; for φλ απ-, read φλ απ-. (Cf. Append., P. Bodl., Ver. 33.)
- 43, 2; ει is more probably the verb, and not η̄.
- 49, 27; Cf. Lagarde, Aegypt. 238, ΓΕΩΡΓΙΟΣ ΦΑΚΟΣΜΑ.
- 50, 24; It is the writer's sister who is referred to.
- 60, 2; for ψωτι, read πψωτι.
- 61, 12; ΣΩΩΜΙ ΝΧΑΡΤΗΣ. In Sah. Jerem. XXXVI, 2, 4, (Erman, Bruchstücke), this = χαρτιον (χαρτην) βιβλιου, = Boh. ΤΟΜΟΣ ΝΧΩΜ (Tattam).
- 65, 39; Cf. ΠΟΙΜΙΤΟΥΣ, quoted by Stern from a Berlin fragt., A.Z. '85, 31.
- 69, 2; for ?ΥΡΩΝ, read probably [C]ΥΡΩΝ, a locality found several times in the Greek papyri; v. Denkschr. (Wien) XXXVII, 108.
- 74, 21; for debtor, read creditor.

INDICES.

N.B. The figures refer to the numbers of the M.S.S.
R.=Recto, V.=Verso.

i. PROPER NAMES.

<p align="center">Α</p> <p>αββι. 23. αβδελλα. αρ. V. αβρααμ. 6, 45R, αρ. R. αβρααμ. 46. αβραμ. 29. αβρ. αρ. R. αγρααμ. 46. αδαμ. 6. αιουλι. 46. αθανασιος. 5, 29. αθανασι. αρ. R. αθαναζε. 13. ακαυ. 45V, 49. αμμωνι. αρ. R. αμμ. αρ. R. αμρος. αρ. V. ?ανουπ. αρ. V. απολλω. 46. απου δαουδ. αρ. R. απου ιαριε. 41. αραπω[λλω]. 24. αρηια. 6. αρσηνιος. 5. ασεμ. 45V. ασσωβωρ. 23.</p> <p align="center">Β</p> <p>βαραχ. αρ. V. βασιλε. 45R. βασιλι. αρ. R. βενιαμην. 6. βικτωρ. 13, 14, 46.</p>	<p>βικτ. αρ. V.</p> <p align="center">Γ</p> <p>γαβρι. 24. γαβρ. 12. γεορρι. 16. γεοργ. 20. γεορ. 25. γεωρριος. 11, 14. γεωργε. 12 (l. 29). γεωρρι. 13, 37, 45. γεωργ. 22, 45, αρ. γιρασει. αρ. V.</p> <p align="center">Δ</p> <p>δαλειδ. 50. δαουδ. αρ. R. δαμνηνε. 13. δαμιαν. 14. δελεμη. 23. τελεμη. ιβ.</p> <p align="center">Ε</p> <p>εισακ. 16. επαπς. 45R. ευσταθιος. 13.</p> <p align="center">Ζ</p> <p>ζαχαριας. αρ. V. ζηθ. αρ. V.</p> <p align="center">Η</p> <p>ηλια. 45V, 46.</p> <p align="center">Θ</p> <p>θεοδωρος. 14. θεοδρε. 45V. θεωδωρ. αρ. R.</p>	<p>θεωδ. αρ. R. θευτωσι. αρ. R. θεωφιλε. αρ. V. θιοφιλε. αρ. R. θηυπαντ. 23. θωμας. 13, αρ. V.</p> <p align="center">Ι</p> <p>ιακωβ. 12, αρ. V. ιαριε. 41. ιερημιας. 46. ιουλι. 45R, 46. ιουλι. 46. ισακ. 51, αρ. V. ισακ. 6, 37, αρ. R. .εισακ. 16. ιωβ. 22. ιωσηφ. 6, αρ. V. ιωρδαννης. 44, αρ. R. ιωρδανης. 44. ιωαννης. 13. ιω. 5, 15, 17, 45R, αρ. R.</p> <p align="center">Κ</p> <p>καρπας. 46. κελεστ. 23. κιπριαν. 23. κλαυτιως. 6. κλουβα. 45R. [αρ. V] κοσμα. 23, 25, 45R, 50. κοσταντinos. 31. κουμετ. 52. κυρω. 12.</p>	<p align="center">Λ</p> <p>λουκας. 15, 44.</p> <p align="center">Μ</p> <p>μαθεος. 44. μαιμουνη. 36. μακαριος. 7V. μακαρι, 45, 46. μαριαλ. 41. μαρικος. 44, 45. μαρις. 45V. μαρκουρι. 15. μελα. 29. ?μεραει. 45R. μηνδα. 17, 46, αρ. V. μιςληλ. 7V, αρ. R. μουσα. 53. μουση. 23. μουσθαρι. 11. (v. p. 83.) μωνε. 13. μωυσης. 7R, αρ. R. μωνης. 45.</p> <p align="center">Ν</p> <p>ναγραυ. 46. νιλαμμων. 46.</p> <p align="center">Ο</p> <p>?ογαλλαμηρ. 23. ουεναβερ. 45, αρ. V. ουεναβρι. 27. ουεναυελ. 46.</p> <p align="center">Π</p> <p>παπας. 49. παππουτι. 46, αρ. V.</p>
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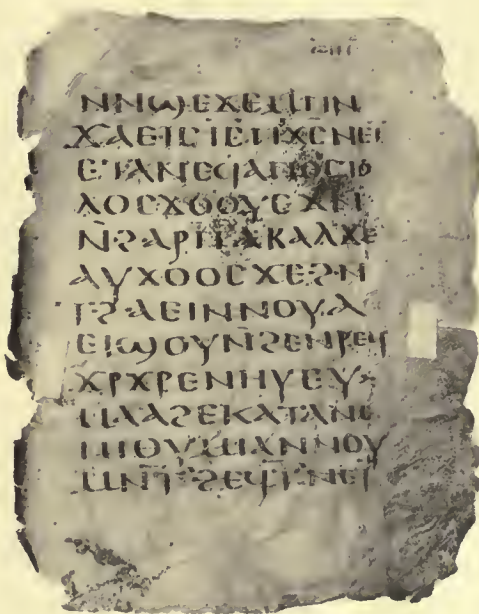
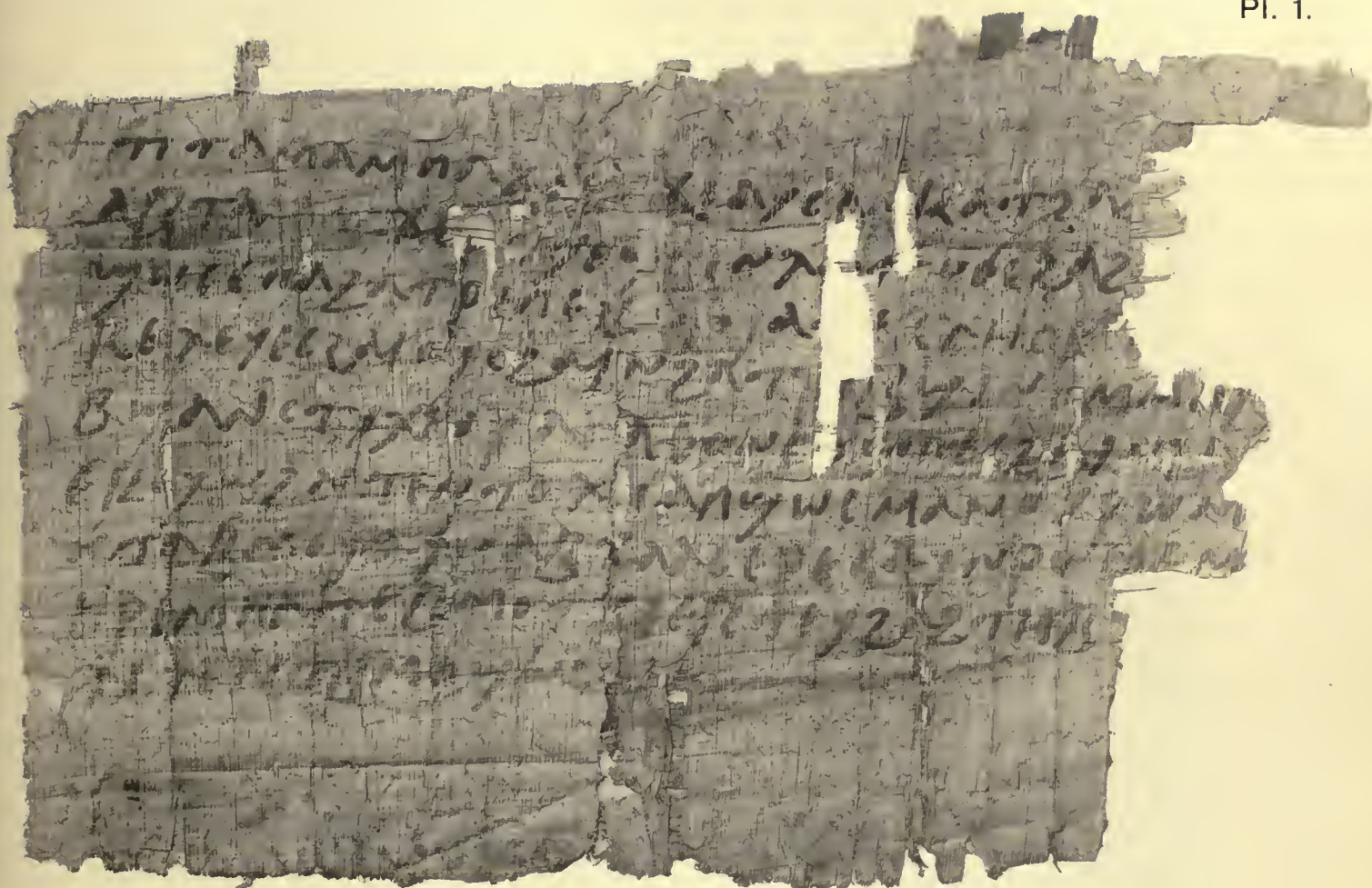
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