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CATALOGUE
OF THE
COPTIC MANUSCRIPTS

BERNARD QUARITCH

11 GRAFTON STREET, NEW BOND STREET, LONDON, W.

SHERRATT AND HUGHES

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CATALOGUE
OF THE
COPTIC MANUSCRIPTS
IN THE COLLECTION OF THE
JOHN RYLANDS LIBRARY
MANCHESTER

BY W. E. CRUM

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PREFATORY NOTE

THE present Catalogue forms the second issue in the series of descriptive catalogues or guides to the collection of Oriental and Western manuscripts in the John Rylands Library.

The entire cost of producing this volume has been defrayed, in part by Mrs. Rylands herself, and in part out of the estate of the deceased lady, by direction of the executors of her will.

HENRY GUPPY,
Librarian.

MANCHESTER,
March 10, 1909.

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INTRODUCTION

THE manuscripts described in this catalogue are among those bought by Mrs. Rylands of the Earl of Crawford, in 1901¹. To these only one (no. 433) has since been added. The collection consisted of two distinct parts: the earlier to be acquired (A) was brought together by the late (the 25th) Earl, then Lord Lindsay, who bought a number of Archdeacon Tattam's Bohairic MSS.² Of the Sa'idic literary MSS. in the *Bibliotheca Lindesiana*, which had been Tattam's, I have been able to identify nos. 2, 8, 11, 12, 14, 67, 69, 70, 87, 91, 92, 94, 96, 97³. Some Sa'idic leaves—I know not which—had been given to Lord Crawford by the Rev. R. Lieder⁴; others (so Mr. de Ricci has informed me) were once in J. Lee's collection (*ob.* 1866). The other section (B) had been bought of two well-known Gizah dealers⁵ by the present Earl of Crawford, in 1898. To it belong all the papyri, with a much smaller number of parchment and paper fragments. This section contains no Bohairic texts (excepting no. 421).

In 1868 the late Lord Crawford employed the Rev. J. M. Rodwell to arrange and describe his MSS. Mr. Rodwell assigned to them the numbers whereby they have since been known, and which, as sub-numbers in square brackets, serve to distinguish this older collection (A) in the present catalogue⁶; and he moreover drew up descriptions of 59 of them⁷. To these Dr. E. A. W. Budge, in 1893, added short descriptions of four more MSS. (nos. 63, 434, 443, 455). After the purchase of the second collection (B), I was invited to compile a catalogue of the whole, upon a more extensive scale. Lord Crawford, with that liberality whereof many scholars have had advantage, agreed to his MSS. being transmitted for this purpose to the British Museum. Subsequently Mrs. Rylands, and eventually her trustees and librarians, by generously allowing the remainder to be sent me, rendered the continuance and completion of my work possible.

The older collection (A) consists of MSS. in the two main dialects. The Sa'idic parchment MSS. came, as usual, from the library of the White Monastery: this is demonstrable from the relationship of many of the fragments to others elsewhere, of ascertained *provenance*. The few Bohairic parchments (nos. 436 ff.) are of Nitrian origin, as their frequent connexion with those brought thence by Tischendorf, and now in Leipzig, testifies. The paper volumes came either from Nitria or from the Cairene churches.

The ultimate *provenance* of the second collection (B) is not easier to fix than in similar cases elsewhere⁸. Internal evidence, however, shows that so large a proportion of it relates to the neighbourhood of Ashmunain, that we may be justified in referring

¹ *Bulletin of the John Rylands Library*, i. 355.

² Tattam's sale was at Sotheby's, on June 16, 1868, six months after his death.

³ Thanks to the kind loan by Prof. Erman of M. Schwartz's copies (1848). The sole reference to his Sa'idic MSS. in Miss PLATT's *Journal of a Tour &c.*, 1842, is vol. i, 102. In the list, *ZDMG.* vii. 94, 174 vellum leaves are mentioned; in the sale-cata-

logue (no. 401) 'over 130'.

⁴ Stated in rough notes by the late Lord Crawford, now in the Rylands Library.

⁵ With, I think, the eight exceptions mentioned below. ⁶ *V.* Table, p. 244.

⁷ Descriptive list now in the Rylands Library.

⁸ The fact that it was bought of two dealers makes more than one *provenance* probable.

to the whole as 'the Ashmunain collection'—at least in a negative sense, when dealing with the 8 numbers clearly independent of the large body of papyri¹ (nos. 232, 255, 288, 291, 316, 347, 365, 465). The presence in collection (B) of five Fayyūmic fragments may be evidence against a single place of origin: one of them (no. 412) is part of a MS. elsewhere, which is believed to have been obtained in the Fayyūm. Another curious text, in unmistakable, though perhaps artificial, Bohairic (no. 460), is difficult to account for here².

More important is the group of papyri showing, in varying proportions, the Aḥmīmīc dialect. We may count 13 of them; some, however, such small fragments that it is hardly fair to decide their linguistic position. The idiom of this group ranges from a practically pure Aḥmīmīc (no. 396), through a hybrid stage (nos. 269, 270, 292, 311, 352), down to fragments where an *ε*- for *α*-, *-ε* for *-ι*, *-ηογ* for *-ηγ*, an *ρ*- with Greek verbs, may perhaps be taken as vanishing traces of the old dialect³ (nos. 271, 273, 274, 275, 301, 312, 314). Yet we have no grounds so far for assigning these texts to a district appreciably south of Ashmunain, albeit the name of that town itself, so frequent elsewhere, does not occur in them. The presence of this ancient dialect, in unimpeachably Sa'idic surroundings, would alone be a testimony to the varieties of age among our documents, did not remarkable differences of script bear independent evidence of this. The pieces tainted with an Aḥmīmīc colouring are all, it will be seen, written in hands far older than those usually exemplified in such collections of papyri—older, indeed, than any hitherto published Coptic documentary MSS.⁴ Certain of the hands I have ventured to ascribe to the 4th–5th centuries (nos. 268 ff.), one or two, more closely, to the 4th (nos. 270, 311). A number of these early texts (*v.* no. 268) are addressed to an ecclesiastical dignitary, named John. Were I right in regarding the recipient of all as one and the same person—and the assumed chronological diversity between the hands is not too wide to permit this—we should thence have evidence that such varieties of dialect—nos. 268, 272, 276, are in a pure Sa'idic—were coeval, though not necessarily coeval in a single district; for we do not know from what distances these letters may have been sent.

An estimate, based upon the table, p. 241, shows that, among the 298 Sa'idic documents (nos. 115–409, 462–465), the number of MSS. assigned to each succeeding century thenceforth increases rapidly, down to the 8th, which claims a third of the total, and together with which may be counted some 70 more, doubtfully placed in the century preceding or following. Thereafter the numbers again diminish, the latest period (11th–12th century) having only three. A type of script, exceeding all others in obscurity, is that whereof Pl. 7 and 8 give the first published specimens⁵. It appears to have developed in the 10th century. Among these younger MSS. are of course all those

¹ Unless my memory deceives me, these were the papyri which I saw on sale in the neighbourhood of the Ezbekiyah, in the winter of 1897–98.

² *Papyrus* documents with Bohairic tendency have not hitherto been met with S. of the Fayyūm (*v.* Br. Mus. nos. 572, 1237).

³ Notable peculiarities, unsupported by the published Aḥmīmīc texts, are: *αεγ*=*ααγ*, *ελλεεγ*, *αεεγ*,

ηεεγ, *εαηε*. *V. Index*. The idiom of districts south of Aḥmīm shows similar traces. *V. CRUM, Ostr.* pp. xix, xx.

⁴ Br. Mus. *Catal.*, Pl. 11, 711, Pl. 12, 1102 and no. 1252 are alone comparable. I am ignoring the old magical texts (Br. Mus. nos. 1223, 1244, Pap. Lichatschef, ed. Turaief, Russian Archaeol. Soc., xviii, 1907).

⁵ Excepting Br. Mus. *Catal.*, Pl. 15, 1214.

written upon paper (18 nos.) or parchment (3 nos.)¹. The paper MSS. in the literary sections likewise (*e.g.* liturgical and magical), belonging as they do to this same 'Ashmunain collection', must be reckoned to the latest group of our texts. Further evidence, were it needed, of the late use of these two materials could be had from the fact that only upon them are the texts to be found wherein the idiom displays a Bohairic tendency². Another characteristic of at any rate post-Muslim times may be mentioned here. Krall had noticed³ that documents emanating from Muslims are distinguished, now and then, by an oblique double stroke, in place of the more usual cross, before the beginning of the text (*v.* Pl. 6). Of the 13 instances in this catalogue, 11 are in texts characterized by Muslim names; and it is noticeable that the Muslim witness in no. 214 employs these strokes, while the Christian signatures have the cross⁴.

In this connexion I would offer some supplementary comments upon the Plates, and the grounds for the selection of the specimens reproduced.

Plate 1 shows first three types of uncial, no. 310 a very uncommon one for private documents. No. 175 confirms Krall's axiom⁵, that 8th century scribes tend to avoid ligatures. No. 279 appears here by an error. At the time the plates were composed, I had intended to read the final date $\epsilon\tau\iota$ (assuming some local era or year of office). And, even now, I cannot but record that the final letter bears but small resemblance to the $\omega\delta$, or $\iota\delta$, usual in documents of the Muslim period; and further, that the metathesis of ϵ $\iota\delta$, for $\iota\delta$ ϵ , is equally abnormal⁶. No. 7 is a specimen of that type of uncial often met with in parchment MSS. in 'Ashmunain' (as distinct from 'White Monastery') collections, but hitherto seldom facsimiled⁷. It may be compared with the script of the *Uncanonical Gospel* fragment, *Pap. Oxyrh.* vol. v, Pl. 1, placed by the editors as early as the 4th century, a date, however, to which I should not venture to assign our no. 7.

Plate 2 contains one dated text ('Addenda' = no. 464), written in the same year as Br. Mus. no. 162⁸; 4 liturgical pieces, nos. 49 and 55 showing what scraps were deemed sufficient for use as 'choir slips'; while the two lower specimens are from the series of early letters addressed to 'John' (*v.* above).

Plate 3. These (excepting no. 413) are among the oldest MSS. in the Rylands collection. The character of no. 311 may, as a whole, be compared with that of *Pap. Oxyrh.* no. 299 (Ep. Rom. i), which is regarded as of the early 4th century, or with *Pap. Amherst*, Pl. xxi, 'late 4th or early 5th'. The writer of the former of these, however, attempts a more regular, literary script than ours.

Plate 4. No. 271 again recalls the above-named *Oxyrhynchus* and *Amherst* papyri, though the comparison must not be made from the same standpoint as for no. 311. No. 270 resembles 4th century hands, such as that reproduced in Br. Mus. *Greek*

¹ Ordinary literary uncials upon parchment are not here in question.

² Witness the use of $\pi\omega\epsilon$ (*v.* Index). Similarly in Br. Mus., where only one instance, and that clearly a late text (no. 582), is on papyrus. The earliest dated occurrence known to me is in the colophon Paris 132¹, fol. 67, A. D. 928.

³ *Führer* (1894) p. 53, *Mith. Rain.* v. 45.

⁴ Cf. this sign in B. MORITZ's *Album*, p. 113, l. 13 from below (after مايتين). The Brit. Mus. instances

(in nos. 581, 639 only a single stroke) show the same state of things; only the group nos. 1167, 1168, 1169 might appear ambiguous (*cf.* here no. 279). H. I. Bell has observed the same usage in the Jkôw (Aphroditô) papyri.

⁵ *Führer*, p. 49.

⁶ It is to be observed that the edge of the papyrus is not broken.

⁷ Br. Mus. *Catal.*, Pl. 8, no. 171 is an instance of a similar type on papyrus.

⁸ V. HYVERNAT's *Album*, ix, 2.

INTRODUCTION

Catal. ii, Pl. 102, 104, 105 or Deissmann's *Licht vom Osten*, p. 146. No. 396 is the most outspoken of our Ahmîmic texts. Though not free from literary affectation, its hand approaches certain informal 4th century types in its ε, c, γ.

Plate 5. No. 352 resembles Br. Mus. *Greek Catal.* iii, Pl. 84, 87 (middle of 6th century); but perhaps it is younger than these. No. 312 may be classed with no. 276 (Pl. 3), no. 292 with no. 271 (Pl. 4). No. 313, though with a preponderance of uncial forms, has certain ligatures and irregularities which I take to point to the 4th or 5th century. (For further specimens of these early hands, v. Pl. 10.)

Plate 6 represents a substantially later epoch than those preceding. No. 407 much resembles Pl. viii of the *Rainer Führer* (A.D. 827). No. 287 may be somewhat earlier. No. 390 has, in l. 2, a remarkable ligature used also in the above *Rainer* papyrus and in nos. 380 and 405 here. But whether all three belong to one period, it is difficult to say. No. 398 goes a decided step farther towards the highly ligatured type shown in the next two plates.

Plate 7. Of these three hands, no. 362 is presumably the oldest; but several of its forms (π, η), and especially the ligature αη, are already those which characterize the later hands—that of no. 372, for example, which is of the same type with Br. Mus. *Catal.*, Pl. 15, no. 1214.

Plate 8 gives two more specimens of these most difficult hands. Both may be somewhat earlier than no. 372 on the foregoing plate.

Plate 9. The tall characters above the tachygraphic text in no. 410 recall the conventionalized strokes flanking the Greek¹ and Graeco-Arabic protocols, as well as those heading mediaeval (imperial and papal) deeds; cf. also Pl. 10, no. 159. The Arabic lines in no. 214 closely resemble the early 8th century hands of the Jkōw papyri².

Plate 10, being the first of three additional plates, not contemplated at the outset, returns again to an earlier period. No. 273 may be a rough example of the type *Pap. Amherst* Pl. xxi; yet it might be considerably younger. No. 320 has features in common with *Pap. Amh.* CL (A.D. 592); but I should incline to place it later than this. The fantastic subscription to no. 159 is not unlike that in Vitelli's 3rd and 11th plates. This scribe's normal hand is of a type constantly met with among 'Ashmunain' papyri.

Plate 11. The subject with which no. 277 is concerned—the treatment of 'fugitive' peasants—might incline us to place the MS. in the early 8th century, beside the Jkōw texts³. The script is indeed not far removed from that of Br. Mus. *Catal.*, Pl. 4, Or. 6205. An 8th century date too for no. 319 is suggested by the Greek script of line 1, which is similar to that of the Greek parts of the Arabic papyri from Jkōw; also by the Coptic script, itself quite of the Jkōw type. On the other hand, it is to be observed that the protocol does not appear yet to contain any Arabic text⁴.

Plate 12. The Coptic hands in nos. 142 and 180 may be estimated by help of the earlier Greek accompanying them, which is ascribable, in both cases, to the 8th century. In no. 137 we may see (ll. 4, 5 and subscription) both the Greek and Coptic styles of a single scribe.

¹ E.g. Br. Mus. *Catal.*, no. 171.

² Cf. *Papyri Schott-Reinhardt*, ed. C. H. Becker, Taff. iii-v.

³ V. Bell in *J. Hell. Stud.* xxviii. 110, note.

⁴ The supposed Arabic letters are, I think, merely stains, not written characters.

Few, beyond the small circle of specialists, can be expected to explore a mass of texts such as those here published. For the benefit, therefore, of such as the literary (theological or historical) materials may interest, I shall here draw attention to some of the pieces especially noteworthy in these respects.

Among the Biblical texts is one hitherto unique (no. 421), parts of which are in the British Museum¹. It is probably the oldest of Bohairic New Testament MSS.

The Liturgical texts comprise a group (nos. 25-29) of Greek hymns (printed in this catalogue since they were employed in the service of the Coptic church), showing an unknown system of musical notation. The abbreviated directories, too, of lessons and hymns (nos. 54 ff.) are of interest. No. 430 is an unusually full example of the Theotokia, whereof the analysis given may be a guide in classifying this type of text. The collection possesses one of the rare MSS. of the Antiphonary (no. 435), and that for only a part of the year. The work would well repay investigation. In the hymn-book no. 433, two names repeatedly occur (*v.* p. 240), which should be those of authors. It is to be hoped that a key to their identity may eventually be found.

Conspicuous among the Homiletic texts is no. 62, which purports to be an unknown work of Athanasius. The problem of authorship in no. 65 remains unsolved. John of Lycopolis appears to me the most likely claimant². The fragments of Festal Letters, if such they be (nos. 81-83), are not without interest. Perhaps they represent the copies (translations?) communicated to the respective monasteries³.

Fragments of two Apocryphal texts are here (nos. 84, 86), the latter awaiting identification; also part of a new Salomonic legend (no. 85). No. 94 is an interesting Encomium on the Forty Martyrs. The indications of authorship are tantalizingly insufficient. No. 95 makes it probable, as in so many other cases, that the Bohairic Life of Macarius was adapted from an existing Sa'idic version; while no. 411 shows us a fourth recension—Sa'idic, Bohairic and Syriac are already known—of the popular Story of Dioscorus⁴. No. 99 is not without its interest for students of Severus. The apologetic dialogue, no. 449, may be noted here.

The Magical and Medical section includes several interesting texts: the long recipes in no. 106, with their numerous Arabic botanical terms transcribed, and the Arabic charms and magical ritual in no. 467.

Turning now to the 'Documents', we have illustrations in nos. 128 ff. of that surety system, so widely developed in Byzantine and Muslim Egypt⁵; interesting contracts (nos. 139, 144, 153), unusually lengthy and well preserved leases (nos. 158, 159) and remnants of a will (no. 462), the only one, so far, from Ashmunain. Among the most curious pieces in the collection are the inventories of church property (no. 238), and hangings (no. 244), and that of clothes, with many remarkable Arabic terms, including one which suggests an etymology for the obscure Latin *quadrapulus* (no. 243).

¹ *Catal.* no. 739 (*v.* Pl. 11).

² Since no. 70 was described, I have found a fragm. by the same hand, in the Cairo Patriarch's collection, which, in its lower margin (*cf.* no. 65), shows the name [ⲓⲟⲩⲁ]ⲛⲓⲛⲥ. This, calling in question the authorship of Brit. Mus. no. 204 &c., further complicates the problem.

³ *Cf.* Br. Mus. *Cat.*, no. 464, CRUM, *Ostr.*, p. 7, n. 4.

⁴ But the note on p. 240 (*ad* p. 29) raises the question as to the true title and principal subject of this work. The vol., to which ZOECA clxv &c. belonged, ended at any rate with a Life of John of Lycopolis.

⁵ It is observable that deeds of this class are quite rare in Greek, but plentiful in Coptic papyri (so notably among the Jkōw-Aphroditō texts). The guarantors would be the village peasantry, ignorant of Greek.

Finally, among the Letters, the series addressed to 'John' (nos. 268 ff.) and already described, is conspicuous by reason of its unusual antiquity. Indeed, these, with the remaining letters of that early period, might be reckoned the most valuable element in the entire collection. Beside the bishop's official letter (no. 267), we may place the private letter of another bishop (no. 461), in many ways a highly interesting document. Letters which throw light upon the working of the provincial administration are nos. 277, 319, 346, while nos. 320, 321 illustrate fiscal procedure.

Something should be said as to certain methodical features of this catalogue. Whereas all the MSS. composing the older collection (A) are described, the same has not been done with the later, 'Ashmunain' stock. Here I have been allowed to use discretion, and so have described but a selection of the great mass of fragments, abandoning a considerable quantity of impracticable material to a *limbo*. Such texts as are printed have been all collated, most of them several times; and it is not without satisfaction that, on a final revision, I have, in many cases, found in print corrupt or questionable readings to which a *sic* might deservedly have been added. I am well aware that many a passage, in the documentary texts, has not yet been adequately read: as here printed, it is but too often impossible to extract from them a reasonable meaning¹. But it is earnestly to be hoped that this and the similar papyrus collections will, in time, be attacked afresh by other students; for such texts are destined to yield invaluable contributions both towards Coptic vocabulary and syntax. The commentary upon the texts offered in the foot-notes may often appear unduly meagre, considering the problems raised. But I have preferred to restrict it to what was needful, seeing no reason to repeat arguments here or multiply evidence which those interested can quite conveniently find elsewhere. The chronological Table on p. 241, is a concession to criticisms upon my British Museum Catalogue; but it is still with the utmost diffidence that I print it. The reproduction of dated papyri, primarily of those still lying buried at Vienna, would be among the greatest boons conferable on Coptic scholarship.

Only two abbreviations occur frequently: Br. Mus., followed by a number, *i. e.* my *Catalogue of the Coptic MSS. in the British Museum*, 1905, and KRALL, *i. e.* *Corpus Papyr. Raineri*, vol. ii, KRALL: *Rechtsurkunden*, 1895.

In conclusion, I must express my hearty thanks to the John Rylands Librarian, Mr. H. Guppy, who, with unwearied amiability, has acceded to my various requests and throughout facilitated my work in the most liberal way; also to Mr. Hart and the readers and staff of the Clarendon Press, whose skill has never been overtaxed nor their patience exhausted in the slow and troublesome task of printing a book so complicated as this. And I would thank those friends too—Dr. Kenyon, Sir Herbert Thompson, the Rev. G. Horner, and Mr. H. I. Bell—who, by kind loans of books or the verification of references, have made it possible to carry out such work at a distance from all libraries.

W. E. CRUM.

ALDEBURGH, *February*, 1909.

¹ One of the most constant obstacles to the correct reading of non-literary hands is the complete similarity between γ and ϣ.

SA'IDIC MANUSCRIPTS

BIBLICAL

1.—Parchment; a fragment; 8×7 cm. 1 col., 23+ lines. Script: small, square uncials, α, α, γ each in a single stroke.

C 33.

Genesis xxvi. 21–25, 26–29 (?), the latter passage, on the *verso*, being all but illegible.

The following is the restored text on the *recto*¹:—

[ε·αϣτ[ωογн αε]
[εβολ ραη]αα ετα[ααγ ησι]
[ισαακ·αϣ]ηηρε ηκρη[ωτε·]
[αγκρηε α]ε οη ριτρηγαι[·αϣ]
[αογτε ε]ηεεραη ηεταη[τχα]
22 [ηε·αϣ]τωογн αε εβολ ρα
[ηαα ετα]ααγ·αϣηηρε ηκε
[ηωτε·αγ]ω απογαιηε ετ
[ηηητε·αϣα]ογτε εηεεραη
[ηετετογωηε ε]βολ·εϣω α
[αοε ηετεπο]γ απχοεε ογω
[ηε ηαη εβολ α]γω αϣαγζαηε
23 [αααοη ριηαε²]ηααα·αϣε
[αε εβολ ραηαα ετ]αααγ εηη
24 [τηωτε αηαηαη]·απχοεε
[ογωηε ηαϣ εβολ ρ]ηηεγηη
[ετααααγ αγω ηεα]ϣ·ηεαηοη
[ηε ηπογτε ηαβραα]α ηεη
[ειωτ·αηηηηοτε·†]ηοοη
[αα ηαααη αγω †η]αααογ
[εροη ηταηαηο αηε]ηεηε
[αα ετθεαβρααη ηεη]ειωτ
25 η

2 [2].—Parchment; 3 complete leaves; now 28×21 cm. Pp. $\overline{\rho\alpha}-\overline{\rho\alpha}$; $\overline{\xi\alpha}$, $\overline{\xi\alpha}$. 2 cols. of 30 lines each. Script: hand of CIASCA xv and Brit. Mus. Catal. nos. 17 and 937.

Foll. 1, 2: 1 Samuel xxviii. 16—xxx. 5. Published by ERMAN, *Bruchstücke &c.* (*Götting. Nachr.*, 1880), and thence by CIASCA, i. 182.

¹ References to this passage in ZOBGA, p. 583.

² Or $\rho\alpha\alpha$ $\xi\alpha$, as there is space for more in the gap.

Coptic Rev 2
Red velvet.
Götting 1 Sam.

Fol. 3: 2 Samuel xvii. 19-29. Published by ERMAN and CIASCA.

Begins]πεξε σαμουηλ. Ends ρητερυμος[.

Fr. fol. 1.
3.—Parchment; a fragment; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. 2 cols. Script: small uncials, α, ι, γ each in a single stroke.

Job vii. 8-II (omitting 8b) in Greek, and 2, 3 in Coptic, with the *cola* marked in the margins.

ορω[πτος ιε]	[πογγεραλ] εφροτε ρητγ	
ε ωσπερ πεφ[ος αποκαθαρθεν]	[ιπεφχοεις αγω] εαυρε ευρατ	η
απ ουνογ	[hes]	
ε εαν ταρ αποс [καταβη εις αβη]	[η ποε αππε πογ]χαιβη[ε εφσε]	θ
ουκ επι ιην αναβη	[ετ επεφβε]κε	
ζ ογα ου ιην επι[στρεφη εις]	[τατε ταρε ρωωτ η]ταργυποιητε	ι
τον ιαον [οικον]	[ερενεβατε] ευρωγερτ	
η ογα ου ιην επ[ιστω αυτον επι]	[ρεπογση δε ηρ]ice [netto ηαι]	ια
[ο] τοπος [αγτογ]		
θ α[ταρ ουη ουδε εσω φεiscoηαι]		ιβ

Fr. fol. 1.
4.—Parchment; a fragment; $7\frac{1}{2} \times 6$ cm. 1 col. Script: rough, irregular uncials.

Psalm iv. 7, 8.

After ρπογγεραλ, αλληλογτα.

Verso: ταας εειηνα ηαψαδαι[

P.
5.—Papyrus; a fragment; 21×20 cm. Pp. —,]νε. 1 col., in στίχοι. Script: cf. CIASCA vii for a slight resemblance.

Psalms (*recto*) xxxvi. 27-34, (*verso*) 38—xxxvii. 4, all incomplete.

The only legible variant from BUDGE's text is ver. 27, ηχηαρω.

Fr. fol. 1.
6.—Parchment; a fragment; $13\frac{1}{2} \times 9$ cm. (a complete page *ca.* 17×14 cm.). 1 col. Script: cf. the Berlin Psalter, ed. RAHLFS (*Göttinger Abhandl.*, N.F. iv, 1901), which shows a very similar but not identical hand. About 24 lines in a page.

Psalm lxxxviii. 14-20, 24-32.

The following variants from BUDGE's text are visible:—

ver. 20, ηαι for ιην; 26, ρητερωογ; 28, αποκ ηαι¹; 29 and 32, αρεγ; 31, ερσηανεγ-; 32, ηεεωωγ.

¹ V. the Index and C. SCHMIDT, *Acta Pauli* (1904), p. 19.

Fr. fol. 2

7.—Parchment; a complete and a damaged fol.; the former $6\frac{3}{4} \times 6\frac{1}{2}$ cm. 1 col., 18 lines. Script: minute, square uncials, α, λ, ω, γ each in a single stroke.

Proverbs xxiii. 34—xxiv. 7; 23—27.

The following are the variants from CIASCA's text (ii. 176):—

xxiii. 35, κναχοοσπε χενεργιογε εροι αγω αππιαρα—αποκ δε πεσοογν αππε ερε—φναςωογ; xxiv. 1, ετσοογ—κωωωογ; 2, [αγω] ερενεγσποτογ [χω] απρισε; 3, αγω εσαγσαδωγ—αγω om.; 5, ναπογ; 6, ερεθονοια δε αππρηγ; 7, ερετσοφια δε; 8, αερε[ησοφος]; 23, πεγλας ογηνγε—φναογωσγ—πυρηρε ππρωωε om.—πρεπρεεε.

After ver. 23 little is legible; [πεντα]γχεγ is the last word discernible.

8 [31].—Parchment; 4 complete leaves; now $34\frac{1}{2} \times 26\frac{1}{2}$ cm. Pp. $\overline{\rho\kappa\theta}$ — $\overline{\rho\lambda\sigma}$. 2 cols., 35—37 lines. Script: cf. HYVERNAT viii. 3 and CIASCA xiii; titles being in a sloping hand, cf. HYVERNAT x. Initials, floral scrolls, birds and animals in margins in red, yellow and green.

Jeremiah xxxix (xxxii). 42—xliii (xxxvi). 7. Published by ERMAN, *Bruchstücke &c.*, and thence by CIASCA, ii. 256.

Begins $\overline{\iota\epsilon\chi\alpha\pi\epsilon\iota\lambda\alpha\sigma}$. Ends $\overline{\alpha\pi\alpha\epsilon\tau\omicron\epsilon\theta\omicron\lambda\alpha\pi}$.

Coptic But I
Red velvet
Jeremiah
xxxix.

Fr. fol. 2

9.—Parchment; 10×8 cm. Palimpsest: (a) square uncials, only a few letters visible; (b) of ZOEGA's 9th class. 1 col.

(b) Tobit viii. 16, 17. 'Finished is the Confession ($\epsilon\chi\omicron\mu\omicron\lambda\omicron\gamma\eta\sigma\iota\varsigma$) of the father-in-law of Tobias.' Then, 'The prayer of Tobit which he pronounced on beholding his son, when he had gone out toward him from the house,' $\overline{\mu\tau\alpha\chi\epsilon\iota\gamma\eta\tau\gamma\alpha\pi\eta\eta}$, followed by xi. 14. These passages are published by MASPERO, *Mission franç.*, vi. 291.

Fr. fol. 2

10.—Parchment; a fragment; 12×9 cm. Script of ZOEGA's 3rd class. P. $\overline{\rho\zeta\alpha}$. Ornaments and pen-trials in margins. Verso blank.

Matthew i. 13—16. Begins $\overline{\alpha\chi\iota\omicron\gamma\alpha\alpha\chi\iota\omicron\gamma\alpha\alpha\epsilon}$. Ends $\overline{\phi\alpha\iota\alpha\alpha\alpha\alpha\pi\iota\alpha}$ ταί. In 13, $\overline{\alpha\zeta\omega\pi\alpha}$; in 14, $\overline{\alpha\sigma\omega\pi\alpha\varsigma}$.

11 [3].—Parchment; 6 complete leaves; now 37×28 cm. 2 cols., about 44 lines. Pp. $\overline{\iota\theta}$ — $\overline{\lambda}$. Script: small; cf. CIASCA iii, x, xvii. Initials, scrolls and animals in red, green and yellow; the letter φ in red and yellow.

Mark ix. 19—xiv. 26. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 106.

Begins $\overline{\mu\omicron\chi\gamma\epsilon\theta\omicron\lambda}$. Ends $\overline{\mu\tau\epsilon\rho\omicron\gamma\epsilon\mu\omicron\gamma}$.

The sections are marked: $\overline{\mu\zeta}$ at ix. 33, $\overline{\mu\eta}$ at x. 1, $\overline{\mu\theta}$ at 17, $\overline{\lambda\alpha}$ (sic) at 46, $\overline{\lambda\beta}$ at xi. 1, $\overline{\lambda\epsilon}$ at 11, $\overline{\lambda\alpha}$ at 19, $\overline{\lambda\epsilon}$ at 27, $\overline{\lambda\epsilon}$ at xii. 1, $\overline{\lambda\zeta}$ at 13, $\overline{\lambda\eta}$ at 18, $\overline{\lambda\theta}$ at 28, $\overline{\alpha}$ at 35, $\overline{\alpha\alpha}$ at 41, $\overline{\alpha\epsilon}$ (sic) at xiii. 32, $\overline{\alpha\alpha}$ at xiv. 3, $\overline{\alpha\epsilon}$ at 12.

Coptic But I
Red velvet
Mark

12 [5].—Parchment; 7 leaves; now $35\frac{1}{2} \times 27\frac{1}{2}$ cm. 2 cols., 35 lines. Pp. $\overline{\rho\varphi\theta}$ –[$\overline{\sigma\iota}$]. Script: *v.* Palaeographical Society, Oriental Series, Pl. LXXX. Scrolls red and green, titles to chapters (in top margins) red.

Luke iii. 8—vi. 37. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 118.

Begins $\overline{\rho\tau\epsilon\tau\iota\tau\alpha\alpha\rho\chi\epsilon\iota}$. Ends $\overline{\alpha\epsilon\pi\epsilon\gamma\kappa\rho\iota\tau\epsilon\ \alpha\alpha\alpha\omega\tau\iota\tau\epsilon}$.

The Ammonian canons and sections are marked as in the Greek. The titles of the larger chapters are: $\overline{\epsilon}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\pi\tau\alpha\gamma\chi\eta\epsilon\iota\omega\gamma\alpha\pi\eta\eta\varsigma}$; $\overline{\zeta}$. $\overline{\epsilon\tau\theta\epsilon\pi\pi\epsilon\iota\rho\alpha\varsigma\alpha\iota\omicron\varsigma\ \alpha\pi\sigma\omega\tau\eta\rho}$. $\overline{\mu\theta}$ $\overline{\alpha}$. $\overline{\mu\rho}$ $\overline{\alpha}$; $\overline{\eta}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\tau\epsilon\rho\epsilon\pi\epsilon\pi\eta\alpha\ \kappa\alpha\alpha\iota\alpha\iota\omicron\mu\iota\omicron\eta\ \rho\iota\omega\omega\varphi}$. $\overline{\mu\rho}$ $\overline{\alpha}$; $\overline{\theta}$. $\overline{\epsilon\tau\theta\epsilon\tau\psi\omega\alpha\iota\epsilon\ \alpha\pi\epsilon\tau\rho\omicron\varsigma}$. $\overline{\mu\theta}$ $\overline{\eta}$. $\overline{\mu\rho}$ $\overline{\eta}$; $\overline{\iota}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\pi\tau\alpha\gamma\tau\alpha\lambda\varsigma\omicron\ \rho\eta\gamma\epsilon\pi\psi\omega\pi\epsilon\ \epsilon\gamma\psi\omicron\theta\epsilon}$. $\overline{\mu\theta}$ $\overline{\theta}$. $\overline{\mu\rho}$ $\overline{\theta}$; $\overline{\iota\alpha}$. $\overline{\epsilon\tau\theta\epsilon\tau\varsigma\omicron\omicron\gamma\gamma\varsigma\ \eta\eta\tau\acute{\alpha}\eta\tau}$; $\overline{\iota\beta}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\tau\varsigma\omicron\beta\gamma\ \epsilon\pi\tau\alpha\varphi\lambda\omicron}$. $\overline{\mu\theta}$ $\overline{\epsilon}$. $\overline{\mu\rho}$ $\overline{\alpha}$; $\overline{\iota\varphi}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\tau\varsigma\eta\varsigma}$. $\overline{\iota\omega}$ $\overline{\zeta}$. $\overline{\mu\theta}$ $\overline{\iota\varphi}$. $\overline{\mu\rho}$ $\overline{\epsilon}$; $\overline{\iota\alpha}$. $\overline{\epsilon\tau\theta\epsilon\lambda\epsilon\gamma\epsilon\iota\ \pi\tau\epsilon\lambda\omega\eta\eta\varsigma}$. $\overline{\mu\theta}$ $\overline{\iota\alpha}$. $\overline{\mu\rho}$ $\overline{\epsilon}$; $\overline{\iota\epsilon}$. $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\tau\epsilon\rho\epsilon\tau\epsilon\varphi\varsigma\iota\chi\ \psi\omicron\gamma\omega\gamma}$. $\overline{\mu\theta}$ $\overline{\eta\alpha}$. $\overline{\mu\rho}$ $\overline{\zeta}$; $\overline{\iota\epsilon}$. $\overline{\epsilon\tau\theta\epsilon\pi\sigma\omega\tau\eta\ \eta\eta\alpha\pi\omicron\varsigma\tau\omicron\lambda\omicron\varsigma}$. $\overline{\mu\theta}$ $\overline{\iota\theta}$. $\overline{\mu\rho}$ $\overline{\eta}$; $\overline{\iota\zeta}$. $\overline{\epsilon\tau\theta\epsilon\alpha\alpha\kappa\alpha\rho\iota\varsigma\alpha\iota\omicron\varsigma}$. $\overline{\mu\theta}$ $\overline{\epsilon}$.

13 [1].—Parchment; 5 leaves; now $29\frac{1}{2} \times 21$ cm. 2 cols., 27 lines. Pp. $\overline{\rho\alpha}$ – $\overline{\rho\iota}$. Script: that of BALESTRI, Tab. 13 (ZOEGA liv). Initials, floral scrolls &c., brightly coloured. In the margins are birds ($\overline{\rho\beta}$), human figures ($\overline{\rho\gamma}$, the blind man, Zacchaeus), and trees ($\overline{\rho\iota}$).

Luke xvii. 18—xix. 29. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 126.

Begins $\overline{\rho\epsilon\mu\epsilon\eta\tau\ \pi\epsilon\psi\alpha\alpha\alpha\alpha\omicron}$. Ends $\overline{\epsilon\gamma\chi\omega\ \alpha\alpha\alpha\alpha\omicron\varsigma}$.

The numbers of the sections are written in the margins in a later hand: $\overline{\zeta\alpha}$ at xviii. 1, $\overline{\zeta\beta}$ at 9, $\overline{\zeta\gamma}$ at 18, $\overline{\zeta\delta}$ at 35, $\overline{\zeta\epsilon}$ at xix. 1, $\overline{\zeta\zeta}$ at 11, $\overline{\zeta\eta}$ at 12, $\overline{\zeta\theta}$ at 15; while in the original hand titles are sometimes given: at xviii. 1 $\overline{\epsilon\tau\theta\epsilon\pi\epsilon\kappa\rho\iota\tau\eta\varsigma\ \kappa\tau\alpha\lambda\iota\eta\alpha}$, at 9 $\overline{\epsilon\tau\theta\epsilon\pi\varphi\alpha\rho\iota\varsigma\varsigma\alpha\iota\omicron\varsigma\ \alpha\pi\pi\tau\epsilon\lambda\omega\eta\eta\varsigma}$, at 15 $\overline{\epsilon\tau\theta\epsilon\pi\psi\eta\rho\epsilon\ \psi\eta\eta\epsilon}$, at 18 $\overline{\epsilon\tau\theta\epsilon\pi\rho\alpha\alpha\alpha\omicron}$, at 35 $\overline{\epsilon\tau\theta\epsilon\pi\theta\lambda\lambda\epsilon}$, at xix. 1 $\overline{\epsilon\tau\theta\epsilon\gamma\alpha\chi\alpha\iota\omicron\varsigma}$.

14 [4].—Parchment; 8 leaves; now 35×27 cm. 2 cols., 29 lines, ruled. Pp. $\overline{\rho\pi\theta}$ – $\overline{\sigma\alpha}$, being quire $\overline{\iota\varphi}$. Script: *cf.* CIASCA xxiii. Floral scrolls in margins in red, green and yellow.

Galatians i. 14—vi. 16. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 131.

Begins $\overline{\rho\epsilon\pi\alpha\tau\epsilon\pi\omicron\varsigma}$. Ends $\overline{\alpha\gamma\omega\ \epsilon\chi\epsilon\pi\eta\eta\lambda\ \alpha}$.

The sections are marked in a later hand: $\overline{\beta}$ at ii. 1, $\overline{\gamma}$ at iii. 2, $\overline{\delta}$ at 15, $\overline{\epsilon}$ at iv. 12, $\overline{\zeta}$ at v. 16.

15.—Papyrus; a fragment; $3\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: rounded uncials, leaning slightly to left.

Recto. Titus iii. 15 with subscription.

Verso. Philemon 6, 7. All incomplete.

16.—Parchment; a fragment; $7\frac{1}{2} \times 9$ cm. 2 cols. Script: small, square uncials of early type; cf. *Cod. Sinaiticus*.

Hebrews iv. 12, 13, 15, 16, v. 1 (*verso*), 3-5, 7-9.

Note the forms *ppet*- and *teeze*.

iv. 12]ηρο σπαυ
]εσα αααα
]. πτεψυχη
]πτα ηγαρεος
]κας εφο ppet
]ηεεεε
]εν α
 13]απεωοντ
]εψ[

v. 3 ταλο εγραι [χαπα]
 ος ηχταλο ζωωψ
 [χα]ροψ ητεεζε
 4 [χα]ηεψποβε · περε
 [πο]γα ταρ πογα χι
 [. .] αν απταετο
 [. .]εγεηε ααωψ
 [εβ]ολ ριππινου
 [τε] · κατα θε πααρω
 5]ε απεχс
]εοογ ηαψ
]. ppet
 παρχι]ερεγс

15 [εψηρι]се ηαααν
 ρηηεπασθεηε[α]
 αλλα εψχονт [ρη]
 ρωη ηαη πτηρ[ε ψα]
 16 тпобе · ααρп[† пеп]
 ογоеεε ρπο[γпap]
 рпста επεор[онос]
 ητεχαpис χερ[ас]
 επεχι πογп[α αγ]
 ω ητηρ[ε εγχαpис]
 εγογое[ψ]
 v. 1 βонее[α · apxιεpегс]
 τap [ηαη

7 ηαψη[αν ριpη]
 εηη · αγω α[
 εροψ εβολ ρ[
 8 καпep επ[ψпpe]
 ηε αψcho[
 εβο[λ ριππептаψ]
 9 ψоп[ογ
 εβολ [εογ]
 он ηαη[ετ

17.—Parchment; a fragment; $19\frac{1}{2} \times 25$ cm. 2 cols. Pp. $\overline{\rho\sigma\theta}$, $\overline{\rho\pi}$. Script: cf. HYVERNAT ix. 1, CIASCA iv. Initials moderately enlarged. No ornaments or colours.

i John iii. 11-14, 15-17, 19-21, 23-iv. 1.

The principal variants from WOIDE, p. 219, are: iii. 11, αηη (*sic*); 15, ηαη αηητψωηρ αααγ ψαεηερ; 21, ερεηαπепонт.

18.—Papyrus; a fragment; $8 \times 8\frac{1}{2}$ cm. From the same MS. as Brit. Mus. Catal., Pl. 10, no. 967.

Presumably a New Testament text, but unidentified.

Fibres ↑		Fibres →	
] αα	τ[	] . εἰωτ	πογ[
] αϗτα	τη[	] ?	... α[
] προ εἰρα	αα[	] πα ετογ	πεχσ[
] ρητογ	тет[	] αγω αϗε	πενη[
] ρτοπε	πε[	] λεγ πτε	ποσ[
] εχαιψα	тет[	] . ιραε	ρωω[
] παγ	ρаро[	] . ϗсγ	ρара[
] ηγ ηπην	ογαι[	] ?	ζα πα[
] τεπογ			α . εν[

LITURGICAL

19.—Paper; a fragment; 12 × 9 cm. Script of ZOEGA's 9th class.

Prayer of Incense. 12 lines.

[o]ʃʌnɫ nɪʃoʊʒnɪ. Begins tɪpɹosfərɪn æpəkæɪt[o] ɛʃboɫ pɔt noʊʃoʊʒnɪn ɪstoɪ
nɪstɪkoʊʃe. After it, ɛɪs oʊ ʒɪʃə ə (rest illegible).

Verso: remains of earlier Coptic and Arabic texts.

20.—Parchment; a fragment; 17 × 10 cm. Palimpsest: (*a*) in 2 cols. Script: small, square uncials; (*b*) at right angles to preceding. Script of ZOEGL's 9th class, often illegible.

(a) 2 Peter i. 7 and ii. 1 in Greek are legible.

(b) Prayer referring to the Departed. The following can be read:—

[illegible]

... рхтон шперро ааа жепалатч пентаксотч ашшопч ерок еснаоуωз зинек аулнз
нцсч зппагааа непекннз аг⁰ пот аг нау поумерос мппекпеторааб...

. . . πῶς ἦν πάντα τοῦ αὐτοῦ ἀπὸ προνοίας ⲥ

... 'those for whom Thine Only begotten Son did give His blood upon the wood of the cross. Make them worthy, O Lord, to come unto Thee in the day of the appearing (παρουσία) of Thine Only begotten Son, in a form (εἰκόν) of light, like to the form of the angels, through the sign of the cross that is traced (ζωγραφεῖν) upon their forms, their whole body being white as snow' ...

... Psalm lxiv. 4, 5. 'O Lord, grant unto them a portion with Thy saints'...

21.—Paper; complete; $19 \times 7\frac{1}{2}$ cm. Script: irregular, of ZOEGA's 9th class. Was folded some 9 times.

'A Prayer of the Kiss of Peace (ἀσπασμός) of Saint Gregory.'

οὐρανῶν καὶ τῆς γῆς πατριάρχης ἡμετέρου τοῦ ἀποστόλου πνευματικῆς ἐκκλησίας:

[illegible]

¹ Ac. xiv. 17.

‘Blessed is the Lord, the God of our fathers, Who alone doeth great marvels; Who giveth to all flesh a living spirit; Who filleth our hearts with joy and gladness; Who did reveal to us this (divine) service that is an unspeakable mystery; Who hath granted to us this reasonable and bloodless sacrifice; Who hath set us at His altar, terrible and glorious; Who hath caused the fellowship (κοινωνία) of the angels to be with men; Who did perform the redemption of them that had sinned against Himself,’ &c., ending ‘and make us worthy to greet one another with a holy kiss, without any hypocrisy.’

Verso: part of an earlier Arabic text.

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]εἰς ἀφ᾽ ἑσπιν ἀμαρτιῶν νεωπῆς ἐξ αὐτῶν μεταλλασσάμενος ἀνι—Ⓛ¹ ἀνι—
 σεψάλε · κτεποῦνῃς ἐταναφῆρες χί πῦ ἐπλάσσει² κῦτααῦ ἐπὲκτωσш πῶσш³ ἐποῦα³
 κσεραααλоти εсрaи εжω[оу] κῦжитоῦ κтотоῦ ом пeписъ, де[. .] дебои⁴ πλάαῦ ἐτὶ παρ
 ἀλλὰ κтотῦ п[ε]тнатін⁵ κпепрес[

'They sing (*ψάλλειν*), and the celebrating (*ἀναφέρειν*) priest takes 3 portions(?) and gives them to them that partake with him, one by one, and they make confession (*ὁμολόγειν*) over them and he (then) takes them from them again. To the bishop none may give, but it is he that gives to the priests' . . .

23.—Papyrus; a fragment; $4\frac{1}{2} \times 14\frac{1}{2}$ cm. Script: uncials of an early type. Fibres on *recto* ↑.

From a Prayer, perhaps relating to Ordination.

] tottʹouʹti swatse epon anon | yshone pfatochos napostolos |]ti nst pekerit
щире іс пex' пенхоис | ти]поу мпеннеума етоуааб |]ето евоа стрестевоѡ прмазсу
нбои |]мтћер[е]

¹ Ὁ λαός.

² ??? κλάσμα.

ἡ ἐποὶα ποῦα.

⁴ ? мнѣ бже.

P.

‘Blessed art Thou, Lord, God, Almighty, the Father of our Lord and our God, our Saviour, Jesus Christ; Who spake first by the mouth of His holy prophets; Who did redeem the race of man from the bitter slavery of the devil by the coming of Thy Only begotten Son in the flesh, our Lord Jesus Christ; Who showed us how to bear His cross and to tread upon serpents and scorpions; Who granted us the remission of our sins by the purifying of a second birth,’ &c., followed by an abstract of John xiii. 4-15.

9

² I owe the identification to Mr. C. N. Faminsky, anagnostes of the Russian church, London.

ἐπὶ σὺ · χαίροις · καὶ χαρίτωμενοι · πασα · οἱ κτίσις · ἀπὲλόν · το σὺς τὴν καὶ ἀπὸν ·
το γενος · οὐκασμενον παε καὶ παραδισος λογικον · παρθεμικον · καὶ χυνηα · ἐξ ἱε ὅς
ἐσαρνωον · καὶ παῖδιον γεγονεν · ὁ προ δῶνον ὑπάρχης ὅς · τὴν τὰρ σὺν · μῆτραν
ὀρονον ἐποίησεν · καὶ τὴν σὺ ταστέρα πλάτitera οὐκον · ἀπρταсато · ἐπὶ σὺ · χαίροις ·
καὶ χαρίτωμενοι · παса · ἡ κτίσις · δοξα σοι : — : — : —

Below, in different ink and hand : φως ἡπαρχης.

Verso blank.

26.—Paper, 3 pieces pasted together; complete; $21 \times 7\frac{1}{2}$ cm. Script of ZOECA's 9th class.

Greek Hymn on Christ's birth (*cf.* Luke ii. 11–16). The superlinear notation is more elaborate than in the preceding number.

ἰδοὺ ἐτεχον · ἡμῖν σήμερον · ἱε ^εχς · ο ^εκς · ἐν πόλι ^εδαδ · ἰδοὺ πῆμεις ὁ ^εκς ἡ ^εκς
ς στρατῆς · τον ἀπὲλόν · ἐπόκτον λέγοντες · δοξα ἐν ὑψῆσιν ὁ ^εκς · ἐπὶ τῆς ἱρῆς · ἐν
ἀπορῶνις · ἡγῶνις / ὁ ^εκς ἡλθον σπεύσαντες · το βρεφος · ἡμῖν ἐν φῶτι · ἀπο πάντες
πίστη · ἐγὼ δὲ οὐκ ἔκτισα · προσκυνήσαντες : —

Verso : remains of Arabic and Coptic texts (earlier).

27.—Paper; complete?; $16 \times 7\frac{1}{2}$ cm. Script of ZOECA's 9th class. 1 col., across width of strip.

Greek Hymn on the Flight into Egypt. *Cf.* the next number. Superlinear notation as before, though more sparing.

μῆτρον · μεγα ^εκς, παραδοξον · ^εκς, οἷς · ἰδοὺ ^εκς · ἡ ^εκς πῆκτος τῶ ἰωσήφ · ὡφῆ ο
ἀπὲλος ὁ ^εκς · ^εκς, λέει εὐερεῖς λαβῶν · τον πεδιον ^εκς, [με]ριαμ / ὁ ^εκς ἐπληρώσας · τον
ρῦματων προφῆτων ε. ^εκς, ἐν[η]ρῶσας ὁ ^εκς μετὰς ὁ ^εκς ἡσάας · ἐξ εὐπρω εἰλας · τον
ἡμῶν σὺν μῆτερα / ἰδοὺ ἐρχετε ὁ ^εκς · πεφελε κοῦφῃ ἡποχομένους ὁ ^εκς κατέλαβῶν
των εὐπρω · αὐτός σῶσαι τον λαον σου · ἀπο των αμαρτων /

Verso : remains of Arabic accounts (earlier).

28.—Paper; a fragment; $17\frac{1}{2} \times 9\frac{1}{2}$ cm. Script of ZOECA's 9th class. 1 col., across width of strip.

Greek Hymn on Christ's sojourn in Egypt and return thence (*cf.* Matt. ii. 15, 20), with superlinear notation.

ἰωσήφ πῆκτος · ἡμῶν[.]τον / ἐξ εὐπρω εἰλα[ας τον] ἡμῶν σὺν μῆτερ-
[α · εὐερεῖς λαβῶν / [.....] ^εκς · πάντ[.....] ^εκς, [λαον · ἀπὸ τοῦτο[.....] πότιν / ἐν τῇ
εὐπρω[.] ^εκς, [τω ἡμῶν · κατὰ τον ἀρχεον ἀπὲλον · ἐχρῆματίσμεντες σαφῶς / σὺμ-
ρον ἡ εὐπρω · προφῆτισον τῶ ^εκς · τον ἰωλὸν καθερόντες · ^εκς ο ^εκς παρτινetai ·
ἐρχετο ὁ ^εκς ἀεπότης · ἐπὶ πεφελε κοῦφῃ ἡποχομένους / ὁ ^εκς τὴν εὐπρω μεχοῦρας ἐκκα-
θερόντες · ὁ φίλων αὐτῆς / ὁ ^εκς λαός εὐπρω ἀνέβω ^εκς · ἀεμῶ ^εκς ἡμῶν · σῶντε τὰς
ψυχὰς ἡμῶν : —

Verso : an Arabic account (earlier).

29.—Paper; complete; $12 \times 7\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Greek Psalm verses for liturgical use on the 1st of Epiphi. Superlinear notation.

ⲟⲛ : ⲉⲡⲏⲛ · α τας σαρκας (&c., Ps. lxxviii. 2, 3 without notation), after which,
β' ο ὅς κλῆρος αἱ εὐνὴ · εἰς τὴν κληρονομίαν σου · ἐκείαν τὸν πατρὸς τῶν ἀγίων
σου · οὐκ ἐν τῷ γένει · ὡς ὁποροφύλακτον (ib. 1).

Verso: Arabic.

30.—Paper; complete; $8\frac{1}{2} \times 7\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before.

Heading περ . . . ετανατ : ρϣ.

ὡς ἐκείαν τὴν εὐνὴν σου κϵ (&c., Ps. ciii. 24, 1).

Verso: 1 line of Coptic.

31.—Paper; complete; 7×7 cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before, for morning service (ὄρθρον) on the 8th Hathor.

ⲟⲣ ϣⲏ : ⲁⲟϣⲣ : ⲛ ο ϣϥ εἰς ἀγίαν σου (&c., Ps. xcvi. 1¹).

Verso: Arabic (earlier).

32.—Paper; complete; 10×6 cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before, for morning (ὄρθρον) and evening (τὸ λυχνικόν) services.

ⲓⲣ ⲟⲣ : ϣ, ἐπὶ τα γυγυλε (&c., Ps. xvii. 34, 35).

ⲁϣ^x : ⲡⲏ : ϥ εἰς εἰς (&c., Ps. lxxxviii. 20).

Verso blank.

33.—Paper; almost complete; $18 \times 8\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Greek Psalm verses for the 18th of Thoth², followed by a Hymn to Christ.

ⲟⲩ σου ⲓⲛ εϣω [...] πποϣτε ππποϣ[τε παϣ]ⲱⲛⲁⲩ εϣⲟⲗ ϣⲛⲉ[ⲱⲛ] :—ⲱⲫⲏⲥⲉⲧⲉ ⲟ [ⲟⲥ τⲱⲛ]
ⲟⲛ ἐπ ⲥⲱⲛ (&c., Ps. lxxxiii. 8, 9); after which, ο βασιλεὺς τῆς δόξης[ς] προερχε^{τε} · ὁ
τα χερο[γ]υ^νⲓⲛⲁ πρⲉⲓⲱϣⲥⲏ ϥ τα [ϥ]ⲁⲣⲁⲫⲓⲁ κρⲁⲥⲟϣⲥⲏ ⲁⲥⲓⲟⲥ ⲁⲥⲓⲟⲥ ⲁⲥⲓⲟⲥ εἰ κϵ · ὁⲛ ^{sic}ⲛⲟ ⲓⲱ
εϣϣⲣⲏⲩⲥⲏ · γⲁⲉ ⲟ ⲁⲁⲛⲟⲥ [ⲟϣ]³ :—[. . .] ϣϣⲁ κλⲁⲧⲟⲛ :—[. . . .] ⲁⲥⲓⲟⲥ ὁ ⲑⲉⲟⲥ ἐπ[ι] τⲱ
ⲓⲱⲗⲁⲛⲟϣ.

Verso: perhaps related to the above, ⲉⲥⲧⲏⲩ ϣⲁⲣ ⲉ ⲛⲁⲉⲣⲁ εἰς τὴν εἰⲥⲱϣⲥⲏ τοϣ
ⲁⲥⲥⲟⲧⲁ ⲛⲁⲉⲱⲛ ⲓϣ⁴ ϣϣ⁴ εἰς ⲁⲓϣϣⲧⲟⲛ⁴ :—ⲛ ⲛⲉⲟⲫⲱⲧⲓⲥⲟⲉ ⲛ ⲛⲉⲣⲓⲱⲛⲟϣⲥⲏ. Also an earlier
Arabic text.

¹ It is the festival of the Four Beasts.

² Perhaps the Exaltation of the Cross.

³ Perhaps nothing here.

⁴ According to the calendar, 24th Pachons.

P.

αἰὼς ὁ ὅς · ὁ αἰ νῆας ἀπὸς · κ, η τοῦ ἀτρέπτος · κ, νῆας ὅς αἰὼς ἰσχυρός
 η αἰώνιαν τῷ ὑπερχόντος · ἰσχυρός · ἐπιτεταμένη αἰὼς αἰώνιος · ὁ σφῶς
 νῆας · ὁ τοῦ αἰ σφῶ θανά κ, ὑπομένης σαρκί · κ, αἰζασον · κ, θανάτῳ · κ, ὑπονος
 ρχης · αἰώνιος · ἐλέησον νῆας ὡς ζωα · κ, νῆα / αἰα τριάς ἐλέησον νῆας /

P.

Greek Hymn to the Virgin, divided into 4 (the first 5)-line stanzas. The name of the melody ($\tilde{\eta}\chi\omicron\varsigma$) is $\tilde{\chi}$ наса про[. Then $\chi\alpha\iota\tau\epsilon$ πανα[.....]μην · $\chi\alpha\iota\tau\epsilon$ Each phrase begins with $\chi\alpha\iota\tau\epsilon^1$, e.g. $\chi\alpha\iota\tau\epsilon$ αγαθὴν σ ἀ[χρ]αντε · $\chi\epsilon\rho\epsilon$ ἀνὸς τῆς ὠνς · $\chi\epsilon\rho\epsilon$ ἀχραντε μην · $\chi\alpha\iota\tau\epsilon$ ὀνσαῦτε τῆς οὐτος ζωης.

P

Greek Troparia in honour of Claudius, the Antiochene martyr², with the name of the melody (ἡχος).

χ $\tau\rho$: η : θ $\epsilon\pi$ $\kappa\rho\alpha\theta\omicron\upsilon$:— θ $\alpha\epsilon\lambda\omicron\phi\omicron\rho\epsilon$ $\tau\omicron\upsilon$ $\overline{\chi\upsilon}$ ς $\mu\eta\eta\phi\omicron\rho\epsilon$ $\kappa\lambda\alpha\upsilon\tau\iota\omicron\varsigma$. $\mu\alpha\rho\tau\eta\varsigma$
 $\tau\eta\mu\epsilon$ $\epsilon\mu\eta\eta\kappa\alpha\varsigma$. ς $\tau\eta\eta$ $\mu\lambda\alpha\mu\eta\eta$ $\tau\omega\eta$ $\iota\alpha\omega\lambda\omicron\eta$ / ς $\tau\upsilon\rho\alpha\eta\eta\omicron\upsilon$ $\mu\epsilon\alpha\eta\alpha\eta$ $\lambda\eta\lambda\eta\eta$. $\nu\alpha\varsigma\alpha\eta\omicron\varsigma$
 $\upsilon\mu\epsilon\mu\eta\eta\eta$. $\theta\theta\epsilon\eta$ $\tau\rho\iota\varsigma\tau\epsilon\phi\alpha\eta\epsilon$ $\kappa\lambda\alpha\upsilon\tau\iota\omicron\varsigma$ / $\overline{\chi\eta}$ $\tau\omicron\eta$ $\theta\eta$ $\eta\epsilon\omega\eta$. $\tau\epsilon\varsigma$ $\mu\rho\epsilon\varsigma\upsilon\iota\epsilon\varsigma$ $\varsigma\omicron\upsilon$ $\varsigma\omega\theta\eta\eta\eta$
 $\eta\epsilon\alpha\varsigma$ / $\omega\varsigma\mu\epsilon\rho$ $\tau\alpha\rho$ θ $\overline{\kappa\varsigma}$. $\upsilon\mu\epsilon\rho$ $\tau\omicron\upsilon$ $\eta\omicron\varsigma\mu\omicron\upsilon$ $\tau\omicron$ $\epsilon\epsilon\alpha$. $\tau\omicron$ $\mu\eta\kappa\iota\omicron\mu\tau\omicron\mu$ $\epsilon\zeta[\epsilon]\chi\epsilon\alpha\eta$. ς $\epsilon\pi$
 $\alpha\omicron\zeta\eta\varsigma$ $\tau\omicron\upsilon\varsigma$ $\mu\alpha\rho\tau\eta\eta\epsilon\varsigma$ / θ $\upsilon\mu\epsilon\rho$ $\tau\omega\eta$ $\epsilon\upsilon\epsilon\rho\epsilon\tau\eta\eta$. $\tau\eta\eta$ $\psi\chi\chi\eta\eta$ $\varsigma\omicron\upsilon$ $\mu\alpha\rho\epsilon\lambda\omega\kappa\eta\eta$. $\varsigma\omega\varsigma\omicron\eta$
 $\tau\alpha\varsigma$ $\psi\chi\chi\alpha\varsigma$ $\eta\epsilon\omega\eta$:

ἄλλος:—ἐν ἑνὶ ἐκδοχῶν κλαυτός · σπαιρόν ἀνεγίγας · ἢ πῆτι συνάπτελνς
 χορεύουσιν · ἀεὶ εὐοταζομέν / τὸν αἰῶνα τὸν καλὸν · οἱ αἰωνισαμένοι · σ τὸν
 ἀροῶν καλὸν τελεσάντ, τὸν γὰρ τὴν λατρίαν · μανθάν κατεπατήσαν / σ τὸν
 αὐρανὸν ἀπλάν · οὐκ ὑπτονένσαν οἱ αἰῶν³ · σ τὸν ποσοῦντον ὁραλέουσιν · σ ἀεὶ ὄντον
 ἐλαβεταί · αὐτοῦ αὐσώπινσον Χῆ · ἢ αὐσώπιν τῶν ἀνθρώπων · ἢ ἀὐτὸς αὐτοῦ:—:

Verso: earlier text, cut through; probably same hand. It consisted of Psalm verses,

¹ Cf. the Ἀκάθιστος Ὕμνος and the Bohairic *Theotokia*, pp. 64, 92, 102, 136, 329 &c.

² *V. Synaxarium*, 11th Kihak, 11th Baunah, AMÉLINEAU

Contes, II, Brit. Mus. Copt. Catal. nos. 328, 1222.

³ In the next number this is оутелтоненсал фило-
соф.

in Greek with Coptic translations: lxvii. 3, cvi. 32, 31 and 41-43 (omitting 42 b). Below this is,

ⲙⲉⲣⲟⲩⲣⲓⲟⲩ : ⲫⲁⲗⲁ : ⲙⲁ :
]ⲉⲁⲛ ⲥⲟⲩ : ⲉⲭⲉⲓ ⲉⲱⲉ : ⲛ
]ⲁⲛⲧⲁⲛ
]— " — " — " —
]ⲣ : ⲛⲁ
]— " — " — " —
]ⲙⲉⲧⲣⲟ ⲁⲣⲉⲛⲥⲁ, · ⲉⲭⲉⲓ ⲉⲱ : ⲛ :
]ⲫⲁⲗⲁ ⲣⲗⲁ ⲫⲁⲗⲁ ⲣⲗⲁ (sic) ⲟⲓ ⲓⲉⲣⲓⲥ ⲥⲟⲩ
]— " — " — " —

37.—Paper; 3 pieces pasted together; 26½ × 7 cm. Script of ZOEGA's 9th class.

Greek Troparia to Philotheus, the martyr¹. *Recto*: except for the saint's name, the texts are identical with those of no. 36.

Verso: each of the 3 pieces had a text: 2 were Greek, one having ροη² ἀντιφω-
 νησις · γεννησεος.—φωτι σου φωτι σου εν ειληνι ηλθεν παρ σου το φ (sic expl.); the
 other Pss. xxvi. 16, viii. 5. The 3rd was Coptic, apparently a letter:

]ⲟⲥ[.]ⲁⲛ ⲁⲩⲧⲁⲙⲟⲓ
]ⲭⲣⲓⲁ ⲛⲃⲱⲛ ⲉⲧⲁⲙⲟ
]ⲉⲓⲥ ⲛⲁⲁⲥ ⲁⲩⲭⲟⲟⲩ ⲛ[ⲁ]ⲩ
]ⲛⲛⲉ ⲱⲁⲩⲉⲣⲛⲉⲩⲁⲟⲛ
]ⲣⲟⲉ ⲛⲧⲁⲩⲛⲁⲩ ⲉⲛⲥⲁ
]ⲧⲁⲙⲟⲓ ⲭⲉⲛⲧⲁⲩⲭⲟⲟⲥ
]ⲛⲁⲣⲣⲁⲥⲉⲗ ⲉⲓⲃⲛⲛ
]ⲗ ⲉⲧⲟⲩⲛⲁⲩ ⲛⲉⲩⲭⲱⲱ
 ⲁ]ⲁⲛⲱⲛ ⲉⲟⲩⲁⲱⲣⲉ ⲛⲭⲟ

Fr. fol. 4. **38.**—Parchment; a fragment; 10 × 13 cm. Palimpsest: (a) script of ZOEGA's 4th class;
 (b) 1. script of ZOEGA's 9th class. 1 col.; 2. cf. HYVERNAT X. 1 col.

(b) 1. Hymns. The melody of the first is ⲛⲛⲁⲧⲧⲉⲧ; its text, relating to a saint or
 martyr, ⲛⲁⲓⲁⲧⲏ ⲉⲧⲟⲛ ⲭⲉⲣⲟ · ⲁⲛⲁⲓⲱⲥ ⲛⲁⲗⲱⲥ ⲩⲉⲡⲁⲛⲱⲛ · ⲁⲧⲉⲛⲟⲩⲥⲓⲁ ⲃⲱⲛ ⲉⲩⲣⲁⲓ ⲱⲁⲛⲣⲓⲣⲓⲟ
 ⲛⲟⲥ ⲉⲛⲉⲥⲟⲙ · ⲁⲛⲩⲁⲣⲉⲩ ⲉⲛⲉⲛⲱⲙⲁ ⲉⲩⲧⲃⲓⲛⲩ · ⲁⲛⲟⲥ ⲁⲁⲛ ⲉⲛⲉⲣⲟ:—

Title of the second, ⲓⲱ³. Begins ⲁⲗⲩ ⲉⲧⲟⲛ ⲟⲩⲥⲁⲙ · ⲱ ⲛⲣⲟⲩ ⲩⲙ[.]ⲗⲉⲩⲓ[.]ⲟⲥ · ⲉⲛⲛⲉ
 ⲛⲟⲩⲁⲩⲉⲗⲟⲥ

¹ V. *Synaxarium*, 16th Tybi.

² ροητάκιον.

³ V. *Aeg. Zeitschr.*, xxxix. 109.

39.—Paper; complete; $20 \times 5\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Greek Hymn in honour of Dioscorus, patriarch of Alexandria, and the dogmas which he upheld.

с[н]аерон о ка[. . .] о ае[тас] диоскорос · в[. . .] . . . раіон кауχнаа·
та[. . .] тωη соу ере[. . .] н / аа[. . .] ка[тефроннан агресн · в / тин тριαа к҃рнз[. . .] ·
осіе диоскоре / ос о нлїос лаψ[. . .] еп[. . .] сезоун о γс · тоус λογοус соу косиенс ·
пнени [о]сіе диоскоре в[. . .] λω[. . .] соф[. . .] · а[а]скаде тис евкλнсіан соу ефронфсен ·
пресбегонта үпер нїиων сωнне тас ψυχас үиων.

Verso: remains of an Arabic text (earlier).

40.—Paper; 2 pieces pasted together; complete; $16 \times 11\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Hymn (?), treating of the Communion, with reference to the deacon's bidding, ἀσπάσασθε ἀλλήλους. The punctuation may indicate the mode of recitation¹. Cf. nos. 25 ff.

оуносне пеооу : ппсархїерере : птапноуте сотпоу еуэппесевкλнсіа ≡ оунос
онне птаїо :: пппресв҃терос : мнннлїос² : еуκωте епннн першоушоу = шареплїн,
ωψ евоλ еплаос : жаспаз пнетнерн҃у : рноупн есоуаав ≡ шареплаос ρωωб · ншнре
пте поуоен : тї пегуоуої едоун :: псеаспазе пнеуерн҃у ≡ (*verso*) марнемпша теноу ≡
ппекаспасиос етоуаав птєксмоу ерон : мннеаттєлос = : · жєнаас ρїтнпай : епєстне
епоуна : мпоуκω евоλ ппєпнѳє катє пернос ппа : —
For earlier text see No. 227.

41.—Parchment; a fragment; 12×13 cm. Palimpsest; (a) illegible (erased ?); (b) 1 col. Script: small, of ZOEGA's 9th class.

(b) Hymns, divided by lines. The following, relating to the reception of the law by Moses, can be read.

ппрофнтис еєн пєнт[птае]оу епаеооу аеоу нαι ерраї [εχє]пїтооу таф нαι
епнєнт [εψαχє] цїтоу пттаау епаааос · еушанрарєз епантолн шашє такас

αλλο³ :—аеоу таф пнєнт еψαχє нαι мωуснє пппрофнтис еєн жї ппнєнт еψαχє
нак нїтоу пттаау епааа[ос] еушанрарєз епантолн ауω псєсωтє єсωї шайшє]
(dividing line here).

Verso illegible.

42.—Parchment; a complete leaf; 12×10 . Palimpsest: (a) script of ZOEGA's 4th class; (b) clumsy script of ZOEGA's 9th class. 1 col., 12 lines.

Hymn to the melody апнлє (= ппγλн)⁴ and referring to Isaiah xxvi. 2. Begins аеоу шарон теноу ω пппнос ендрооу нсаєтас⁵ пппрофнтис пєнтасчє пєψαχє ρїтємпноутє. Ends нє пнлє пїлаос етκαδων едоун енрнтоу.

¹ Brit. Mus. Catal. no. 973 has a somewhat similar punctuation.

² αικαλος, error for αιακοπος.

³ αλλος, i.e. another hymn to the same melody. Cf.

Aeg. Zeitschr., xxxix. 110.

⁴ V. l. c., 109.

⁵ 'Loud-voiced Esaias.' Cf. Leyden, *MSS. Coptes*, 125, нсаїас палєпосч(? пнѳс) ендрооу.

Fr. pl. 6. 43.—Parchment; a fragment; $7\frac{1}{2} \times 9$ cm. Palimpsest: (a) illegible; (b) script small, of ZOEGA's 9th class.

(b) Hymns. One, relating to Zacharias, begins $\epsilon\tau\theta\epsilon\omicron\upsilon\gamma \ \alpha\pi\epsilon\zeta\alpha\chi\alpha\rho\iota\alpha\varsigma$] $\epsilon\beta\omicron\lambda \ \chi\epsilon\alpha\chi\eta\alpha\gamma$ [] $\alpha\chi\epsilon\rho\alpha\mu\iota\sigma\tau\omicron\varsigma$. Above it is ϵ^\times ($\sigma\tau\acute{\iota}\chi\omicron\varsigma$). One on the other side refers to the Redemption, Paradise and the Virgin.

Fr. pl. 6. 44.—Parchment; a complete double leaf; together $12\frac{1}{2} \times 18$ cm. Script uneven, of ZOEGA's 9th class. 1 col.

Hymns, relating (1) to John the Baptist and (2) to Shenoute.

(1) narrates Christ's baptism. Its first part ends $\chi\epsilon\pi\alpha\mu\epsilon \ \mu\alpha\sigma\eta\rho\epsilon \ \alpha\pi\rho\rho\alpha\tau\epsilon\omega\tau\epsilon \ \mu\epsilon\omega\gamma$. Then $\alpha\omicron\zeta$, κ , $\mu\mu$ κ , followed by a second part, $\omicron\upsilon\psi\alpha\chi\epsilon \ \mu\tau\epsilon \ \Phi\ddot{\tau} \ \alpha\psi\omega\mu\epsilon \ \psi\alpha\iota\omega\alpha \ \mu\alpha\sigma\eta\rho\epsilon \ \mu\zeta\alpha\chi\alpha\rho\iota\alpha\varsigma$ &c., which ends $\mu\alpha\rho\alpha\lambda\epsilon\iota \ \alpha\lambda\epsilon\omicron\varsigma \ \gamma\alpha\rho\omicron\mu \ \omega \ \mu\eta\alpha\mu\tau\iota\sigma\tau\eta\varsigma \ \iota\omega\alpha \ \psi\upsilon\pi\epsilon\rho\epsilon\gamma\eta\gamma \ \gamma\alpha\rho\omicron\mu \ \tau\epsilon\gamma\eta\alpha \ \mu\epsilon\mu\mu\omicron\upsilon\epsilon \ \epsilon\beta\omicron\lambda$. This contains the verse: 'At the tenth hour ($\chi\epsilon\pi\alpha\mu\epsilon\tau$) of the night¹ came Jesus to the Jordan, to John.'

(2) headed $\epsilon\chi \ \mu\epsilon\chi$: $\omicron\gamma\alpha\sigma\mu\alpha\sigma\iota\omicron\varsigma \ \epsilon\chi\alpha\mu\iota\mu\omega\tau \ \alpha\mu\alpha \ \psi\epsilon\mu\omicron\gamma\tau\epsilon$. Begins $\mu\tau\kappa\omicron\upsilon\mu\alpha\kappa\alpha\rho\iota\omicron\varsigma \ \mu\mu\omega\tau \ \alpha\mu\alpha \ \psi\epsilon\mu\omicron\gamma\tau\epsilon \ \mu\epsilon\mu\mu\alpha\tau\omicron\phi\omicron\rho\omicron\varsigma$. Ends $\alpha\gamma\psi\alpha \ \alpha\pi\mu\epsilon\omega\tau\eta\rho \ \gamma\eta\tau\epsilon\psi\alpha\mu\epsilon\tau\epsilon\rho\omicron \ \epsilon\mu\epsilon \ \alpha\mu\omicron\tau \ \epsilon\chi\omega\mu \ \mu\epsilon\mu\epsilon\omega\tau \ \alpha\mu\alpha \ \psi. \ \psi\upsilon\pi\epsilon\rho\epsilon\gamma\eta\gamma \ \gamma\alpha\rho\omicron\mu \ \psi\eta\alpha\mu\epsilon\mu\mu\omicron\upsilon\epsilon \ \epsilon\beta\omicron\lambda$.

45.—Paper; a fragment; $16 \times 5\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Hymns referring to Christ's appearances after the Resurrection. The beginning of the first is lost. After 3 broken lines: $\mu\epsilon. \ \phi\epsilon\epsilon\gamma\epsilon$:—[. . .] $\kappa\alpha\iota \ \mu\epsilon\tau\kappa\upsilon\mu\omega\rho\omicron\varsigma^2 \cdot \mu\prime\omega\alpha\mu\epsilon \ \mu\alpha\tau\epsilon\mu\mu\eta\eta \ \alpha\epsilon\alpha\rho\iota\alpha \ \mu\mu\alpha\rho \ \epsilon\sigma\alpha\beta\eta / \ \alpha\mu\omicron\kappa \ \mu\epsilon\mu\tau\alpha\mu\omicron\gamma \ \alpha\iota\omega\mu\zeta \cdot \alpha\iota\tau\omega\omicron\gamma\eta \ \gamma\eta\mu\epsilon\tau\alpha\mu\omicron\gamma\tau \cdot \alpha\iota\omega^3$:—

$\Lambda \ \mu \ \alpha^4$: $\omicron\gamma\mu\epsilon\eta \ \epsilon\sigma\gamma\omicron\lambda\sigma \ \alpha\iota\omega\tau\epsilon\epsilon \ \epsilon\rho\omicron\varsigma \cdot \epsilon\gamma\omicron\gamma\eta \ \epsilon\mu\tau\alpha\phi\omicron\varsigma \ \epsilon\mu\tau\bar{\rho} \cdot \chi\epsilon\mu\alpha\rho\iota\gamma\alpha\mu \ \epsilon\rho\psi\eta\mu\epsilon \ \mu\epsilon\alpha\mu\epsilon\epsilon \cdot \epsilon\iota\varsigma \ \gamma\eta\tau\epsilon \ \alpha\psi\tau\omega\omicron\gamma\eta \ \gamma\eta\mu\epsilon\tau\alpha\mu\omicron\gamma\tau / \ \alpha\lambda\lambda^{\text{sic}} \ \epsilon\omega\eta \ \epsilon\tau\tau\alpha\lambda\iota\lambda\epsilon\alpha \cdot \tau\epsilon\tau\eta\alpha\sigma\eta\mu\tau\gamma \ \gamma\mu\epsilon\alpha \ \epsilon\tau\epsilon\alpha\gamma \cdot \tau\epsilon\tau\omicron\gamma\omega\psi\tau \ \epsilon\mu\epsilon\psi\alpha\tau\omicron \ \epsilon\beta\omicron\lambda \cdot \mu\tau\alpha\rho\ddot{\tau} \ \mu\omicron\gamma\chi\alpha\iota \ \epsilon\mu\iota\lambda\alpha\omicron\varsigma \ \tau\bar{\iota}\mu\mu\omicron\gamma]^5$:—

46.—Paper; a fragment; $8\frac{1}{2} \times 12$ cm. Script of ZOEGA's 9th class.

Hymn to the Twenty-four Elders, for the 24th Hathor⁶, using the words of Revelation iv. 2, 4.

$\Lambda \ \alpha^7 \ \ddot{\tau} \ \alpha\sigma\mu\alpha\sigma\iota\omicron\varsigma : \ \alpha\theta\gamma\bar{\rho} : \ \kappa\alpha \ \circ$

$\alpha\mu\alpha\gamma \ \alpha\mu[\omicron\kappa] \ \iota\omega\alpha\mu\mu\eta\varsigma \ \epsilon\gamma\mu\omicron\rho\omicron\mu\omicron\varsigma \ \gamma\eta\mu\epsilon\mu\eta\gamma\epsilon \ \epsilon\gamma\kappa\omega\tau\epsilon \ \mu\epsilon\theta\omicron\rho\omicron\mu\omicron\varsigma \ \epsilon\mu\epsilon[. . .] \ \epsilon\rho\epsilon\kappa\alpha$
? [.] $\epsilon\rho\epsilon\kappa\alpha$ [.] $\gamma\alpha\omicron\mu\omicron\varsigma$

Verso : remains of an Arabic text.

¹ Cf. the homily of Proclus, Rossi, *Papiri* II. ii. 61.

² Perhaps the name of a melody; *v. Aeg. Zeitschr.*, xxxix. 109, Brit. Mus. Catal. no. 975.

³ Name of a melody; *v. Aeg. Zeitschr.*, l. c., 108.

⁴ ($\eta\chi\omicron\varsigma$) $\mu\lambda\acute{\alpha}\gamma\iota\omicron\varsigma \ \delta$; *v. l. c.*, 109.

⁵ Perhaps nothing here.

⁶ *V. Synaxarium, sub die.*

⁷ ($\eta\chi\omicron\varsigma$) $\mu\lambda\acute{\alpha}\gamma\iota\omicron\varsigma \ \alpha$.

47.—Parchment; $13\frac{3}{4} \times 4$ cm. Script small, of ZOECA's 9th class. 1 col., across width of strip.

Four Hymns relating to Theodore Stratelates¹. The strophes refer to his birth (?), to his heathen mother and Christian father, and to his employment by Diocletian as a general. Each is preceded by the name of its melody.

ⲉ ⲙⲓⲛⲁⲩ ⲉⲣⲟⲛ ⲉⲛⲉⲗ · ⲛⲧⲁⲕⲓ ⲁⲛⲟⲩⲱⲥⲧ ⲉⲛⲁⲛⲟⲩⲧⲉ ⲛⲓⲧⲟⲩ ⲛⲉⲛⲧⲁⲩⲩⲧ ⲛⲁⲛ · ⲉⲛⲓⲱⲛⲣⲱⲛⲓⲛⲓ ⲛⲉⲁⲓⲉ ⲛⲛⲱⲱⲣⲉ · ⲁⲛⲁⲩ ⲛⲁⲛ ⲉⲛⲉⲩⲣⲟ · ⲛⲉⲙⲛⲉⲧⲧⲛⲧⲱⲛ ⲉⲣⲟⲩ · ⲟⲩⲛⲉⲧⲱⲥⲉ ⲣⲟⲛⲛⲉ · ⲛⲣⲟⲩⲱⲥⲧ ⲛⲁⲕ ⲛⲛⲧ ⲉⲟⲟⲩ ⲛⲁⲩ:—

ⲛ ⲁ ⲧⲁⲙⲟⲓ ⲉⲛⲉⲁ ⲉⲣⲉⲛⲁⲱⲧ ⲛⲣⲓⲧⲩ · ⲁⲩⲱ ⲛⲧⲉⲣⲧⲁⲙⲟⲓ ⲉⲛⲩⲣⲁⲛ · ⲉⲃⲟⲗ ⲛⲉⲙⲛⲁⲩ ⲉⲣⲟⲩ ⲉⲛⲉⲗ ⲧⲁⲙⲁⲩ ⲛⲣⲉⲛ ⲁⲁⲩ ⲉⲣⲟⲓ · ⲉⲥⲱⲛ ⲩⲟⲛⲗ ⲧⲁⲙⲟⲓ ⲉⲧⲁⲓⲉ · ⲧⲁⲃⲱⲛ ⲥⲁⲣⲟⲩ ⲧⲁⲃⲱ ⲗⲁⲣⲧⲓⲩ · ⲛⲩⲧⲁⲙⲟⲓ ⲉⲧⲛⲓⲩⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ · ⲧⲉⲛⲁⲣⲁⲥⲉ:—

ⲛⲁⲥⲓⲣ · ⲁⲣⲁⲁⲧ ⲉⲥⲉⲙⲟ · ⲉⲛⲁⲱⲧ ⲛⲁⲧⲁ ⲥⲁⲣⲗ · ⲉⲧⲃⲉⲟⲩⲉⲗⲱⲛ · ⲉⲥⲁⲩⲟⲩⲱⲥⲩ ⲛⲩⲃⲱⲗ ⲉⲃⲟⲗ:

(*verso*) ⲥⲁⲛⲱⲣⲥ ⲉⲣⲟ ⲗⲱⲱⲧⲉ ⲧⲁⲕⲁⲁⲧⲉ ⲛⲥⲱⲓ ⲱ ⲧⲁⲙⲁⲩ · ⲧⲁⲛⲓⲧⲉⲩⲉ ⲛⲉⲭⲥ · ⲧⲁⲣⲥⲁ ⲗⲓⲧⲩⲙⲧⲣⲣⲟ:—

ⲛⲉⲩⲁⲧ ⲛⲣⲣⲟ ⲁⲓⲟⲕⲁⲛⲧⲁⲛⲟ ⲥⲱⲧⲁⲓ ⲉⲣⲟⲛ ⲧⲓⲥⲁⲛⲉ ⲛⲉⲙⲁⲛ · ⲙⲉⲣⲁⲗⲩⲛⲓ ⲙⲉⲣⲟⲩⲱⲗⲥ ⲉⲣⲓⲧ · ⲉⲧⲃⲉⲛⲧⲟⲗⲟⲥ ⲛⲉⲩⲛⲁⲥⲧ ⲙⲁⲁⲧⲉ · ⲉⲓⲥ ⲃⲉⲟⲗⲱⲣⲟⲥ ⲛⲥⲓⲣⲟⲥ ⲛⲩⲥⲛⲉⲩ ⲥⲉ ⲟⲩⲛⲱⲱⲣ ⲙⲁⲁⲧⲉⲛⲉ ⲗⲓⲧⲩⲃⲟⲙ ⲛⲟⲟⲩ ⲉⲥⲱⲩ ⲧⲁⲣⲩⲙⲥⲉ ⲛⲱⲛ · ⲧⲉⲩⲱⲧⲛ ⲉⲛⲉⲕⲁⲛⲉ ⲧⲓⲣⲟⲩ:—

48.—Parchment; $16 \times 2\frac{1}{2}$ cm. Script small, of ZOECA's 9th class. Text across width.

Hymns relating to Theodore Stratelates. The war in Arabia (*sic*) in which he took part and the dragon which he slew at Euchaita are mentioned.

ⲓⲣⲥ [ⲛⲉⲓⲧⲣⲁⲧⲓ]ⲗⲁⲧⲓⲥ ⲛⲓⲟⲗⲩⲙⲁⲣⲕⲓⲥ ⲉⲥⲟⲩⲧⲁⲓⲟⲩ · ⲁⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲥⲱⲛⲉ ⲛⲟⲩⲛⲟⲥ ⲉⲥⲓⲛ ⲉⲣⲉⲛⲉⲩⲱⲣⲛⲟⲥ ⲉⲩⲥⲣⲁⲛⲉ ⲙⲉⲣⲓⲛⲧ ⲉⲛⲓⲗⲁⲟⲥ · ⲟⲩⲟⲛ ⲛⲓⲛ ⲉⲧⲛⲁⲉⲓ ⲉⲛⲉⲛⲓⲗⲁ ⲛⲥⲱⲛⲉ ⲛⲁⲩ ⲉⲛⲟⲩⲛⲁⲓ · ⲗⲓⲙⲁ ⲛⲓⲛ : [. . .] ⲛ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲩⲛⲟⲥ ⲉⲣⲟⲧⲉ ⲁⲛⲟⲕ ⲗⲓⲛⲧⲟⲗⲙⲉⲟⲥ ⲉⲧⲁⲣⲁⲃⲓⲁ ·

(*verso*) ⲉⲣⲉⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲥⲟⲟⲩⲗ ⲉⲣⲟⲩⲛ ⲉⲩⲙⲓⲥⲉ ⲙⲉⲛⲃⲉⲟⲗⲱⲣ · ⲁⲓⲛⲁⲩ ⲉⲃⲉⲟⲗⲱⲣ · ⲉⲣⲉⲛⲉⲩⲱⲣⲓⲟⲛ ⲗⲓⲛⲧⲉⲩⲱⲧⲓⲥ · ⲛⲧⲁⲩⲣⲱⲗ ⲉⲃⲟⲗ ⲁⲩⲃⲱⲛ ⲉⲛⲓⲥⲓⲥ · ⲁⲩⲃⲱⲧⲛ ⲉⲛⲉⲧⲧ ⲛⲉⲙⲁⲩ:

ⲥⲱⲙⲉⲧⲧ ⲉⲥⲓⲣ ⲛⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲥ · ⲗⲓⲛⲉⲗⲁⲣⲁⲛ ⲉⲩⲭⲓⲛⲧⲟⲥ · ⲛⲧⲁⲃⲉⲟⲗⲱ

49.—Parchment; irregular shape; 12×5 cm. Script small, of ZOECA's 9th class. Text across width of strip, divided into paragraphs.

Initial words of Hymns referring to various events in the story of Theodore Stratelates.

ⲓⲉⲩ[. .] ⲁⲛⲗⲁⲩⲓⲟⲥ ⲧⲛⲟⲟⲩ:

ⲧⲣⲓ · ⲣ · ⲛⲣⲟⲙⲛⲉ : ⲛⲉⲛⲁⲩⲥ ⲁⲓⲟⲕⲁⲛ².

ⲭⲉ ⲛⲉⲥⲧⲣⲁ · ⲭⲉⲣⲉ ⲛⲉⲙⲁⲣⲧ ⲛⲉⲥⲟⲩⲧⲁⲓⲟⲩ : ⲛⲉⲭⲣⲟ ⲙⲟⲕ ⲱ ⲃⲉⲟ³ ⲉⲓⲥ ⲗⲓⲛⲧⲉ ⲁⲥⲗⲟⲛ ⲉⲣⲟⲩⲛ ⲛⲥⲓ ⲧⲉⲩ³:

ⲥⲉⲛⲟⲩⲛⲁⲓ⁴ ⲛⲉⲭⲁⲩ ⲛⲁⲩ ⲛⲉⲧ · ⲁⲣⲛⲩ ⲛⲓⲁⲥⲱⲧⲁⲓ ⲛⲥⲱⲓ ⲛⲧⲉⲣⲃⲱⲗ ·

¹ On this martyr *v. NILLES* in *Z. f. Kath. Theol.*, 1880, 120. Coptic texts are ZOECA, pp. 28, 56, Cairo no. 8021. Leyden no. 55 refers to Theod. the Eastern.

² ⲁⲓⲟⲕⲁⲛⲧⲁⲛⲟⲥ.

³ ⲧⲉⲩⲱⲛ.

⁴ Presumably names of melodies.

περλοσ ἀπτηλως τηρε ρε ρατε πεχαυ απροο жерепкоуте
[o]γαπε πκοуте : [. . .] παταβολο[с . . .] πεптаχοу[. . .] жшохп :

Verso :

θε οεδ̃ πτε[.] με πα[ι] α[ι]μοу[ρ] ε
[. . .] ε̃ жπαδ̃ απτοу[χ]ρ̃с π[ρ]οσοп
καλως : πετογααδ̃ δε οεδ̃ α[ι]τ[η]κοу[ρ] α[ι]ε[ι]νε επετογααδ̃ ευλο[ι]ο .
εωταε ε̃ жω h[ι]α απооу[ρ] π[ρ]η[ι]π[ι]σ[ο]н[с] π[ρ]α[ι]σ[ω]πε ρι[ι]πο[ι]с :
δωκ πητη жетωу[и] π[ρ]η[ι]π[ι]σ[ο]н[с] επ[ρ]η
λ̃ π̃¹ χε οεοω . πεс[р]ατηλα ε[ι]μοу[ρ] : жεοεδ̃ π[ρ]α[ι]с[α]λ̃ απ[χ]с̃ ж[ρ]ο π[ρ]η[ι]π[ι]σ[ο]н[с] φ[ρ]η[и]н̃ απαδ̃
αпασα[с]ι п[α]μ[ε]ρ[и]т [. .] τοу[ρ] [. .] εν[. .]

Fr. fol. 8.

50.—Parchment; 13½ × 3 cm. Script small, of ZOECA's 9th class. Text across width of strip.

Hymn relating to Theodore Stratelates, who here promises help to some one in distress, perhaps merely any one invoking him.

[. .] ζι[с] [. .] ж[α]п[ο]н[и]е θεοω . πεс[р]ατη π[ρ]ωт απ[ι]τοп[ο]² : та[и]е[и] ш[α]ρ[о]н тап[ο]у[ρ]εε εε .
таоу[ω]п[ρ] е[ρ]о еп[α]εооу[ρ] . απ[ρ]ρ[ρ]о[т]е п[α]μ[ε]ρ[и]т . φ[ι]ш[о]п п[ε]μ[α]н̃ ε[β]о[и] . та[т]оу[ж]о[и] ρ[и]ε[κ]-
ε[λ]η[и]с̃ τη[ρ] . те[п]ε[κ]ρα[и] :—

Verso blank.

Fr. fol. 8.

51.—Leather; apparently complete; 6 × 16½ cm. Script: sloping uncials; cf. CRUM, *Ostraca*, Pl. I, no. 71.

Pent-rials, consisting of phrases from Hymns.

φ̃ απκοуте е[ρ]о[и]н̃ απ[α]ι απ[ι]е π[ρ]и[и] χ[α]и[ρ]е | ж[ε]χ[α]и[ρ]е πο[υ]οεи π[ρ]о π[ρ]α[и]ε[и]
αп[π]ρα[и]е | ж[ε]μ[ε]и[и] п[α]п[и]е ж[ε]χ[α]и[ρ]е πο[υ]οεи α[и]иε π[ρ]α[и]ε[и] п[α]н̃ α[ι]ρ[о]у[ο]εи е[ρ]о[и]н̃ φ̃

Verso: beginning of same text, in upright uncials.

P

52.—Papyrus; a fragment; 18 × 13. This facsimile represents all that allows of being traced.

Text in a peculiar script. Line 1 begins with απασκαφος, 2 with παλλ, i. e. ? ἄλλος (cf. no. 41³), perhaps names of melodies. The signs resemble certain musical characters⁴, but also some stenographic systems⁵.

¹ (ἦχος) πλάγιος γ.

² 'The father of this τόπος,' here the patron saint, not the abbot (Brit. Mus. Catal., pp. 58, 84 a, GEORGI, *Colluth.* 26, CLÉDAT, *Baouit*, II. 96). Three churches of S. Theodore at Ashmunain (?) are in the list, Brit. Mus. Catal. no. 1100, to

one of which the *Inventum* in the present Catalogue should relate.

³ And ERMAN, *Kopt. Volkslied.* 43.

⁴ GAÏSSER in *Or. Christ.* iii. 423.

⁵ J. HAVET in *Ac. des Inscr.*, CR. 1887, 351.

Handwritten musical notation or stenographic symbols, including various letters and signs, possibly representing the text of the fragment.

Lit
Box 2
53 [20 a].—Parchment; 3 complete leaves; now $29\frac{1}{2} \times 21\frac{1}{2}$ cm. Pp. $\overline{\text{KA}}-\overline{\text{KE}}$. 1 col., 28–33 lines. Script: cf. ZOEGL, class vii, no. 29, or (especially for a) CIASCA xiv. All initials and rubrics in red¹. From the same MS. as Brit. Mus. Catal. no. 147, and most probably Leyden no. 32.

Directory of Hymns in Greek² and Coptic for certain days in the months Thoth, Phaophi and Hathor. Cf. Brit. Mus. Catal. nos. 157–159, Leyden nos. 32, 37, 38, Paris 129³⁰ foll. 115–120, Clarendon Press nos. 18, 19, and GEORGI, *Frag. Ev. S. Joh.*, 203, for similar texts.

The following are the rubrics and the opening words of the hymns; the former are underlined.

P. $\overline{\text{KA}}$. $\overline{\text{NCT}}$ $\overline{\text{PATHEOY}}$ $\overline{\text{MAHAAQ}}$ $\overline{\text{METHAY}}$ $\overline{\text{EYAIKAIOS}}$ $\overline{\text{EAPXOEIS}}$ $\overline{\text{KAAC}}$ $\overline{\text{NCOY}}^3$ $\overline{\text{PENTAY-}}$
 $\overline{\text{TWOYH}}$ $\overline{\text{EBOH}}$ $\overline{\text{ZHNETHOYOT}}$ $\overline{\text{ZHNTNH}}$ $\overline{\text{NCHA}}$ $\overline{\text{NAN}}$

$\overline{\text{YENOS}}$ $\overline{\text{EXEPEYATPELION}}$ $\overline{\text{EN}}$ $\overline{\text{TOTTO}}$ $\overline{\text{MEN}}$ $\overline{\text{EIS}}$ $\overline{\text{TEYOTON}}$ $\overline{\text{ZHXYOTON}}$ $\overline{\text{YENOS}}$ $\overline{\text{EXEPASPASEOS}}$

$\overline{\text{ENONMENONOTOS}}$ $\overline{\text{TAYTA}}$ $\overline{\text{IWSNF}}$ $\overline{\text{TOY}}$ $\overline{\text{AIKAIOT}}^4$ &c.

$\overline{\text{YENOS}}$ $\overline{\text{EXHFRNH}}$ $\overline{\text{TAYO}}$ $\overline{\text{EXEPNETOYAAH}}$

$\overline{\text{ALKE}}$ $\overline{\text{NHOYT}}$ $\overline{\text{NCHA}}$ $\overline{\text{NANA}}$ $\overline{\text{IWSNF}}$ $\overline{\text{PNOTARIOC}}^5$

$\overline{\text{YENOS}}$ $\overline{\text{EXHFRNH}}$ $\overline{\text{EIS}}$ $\overline{\text{ENOIMOSYON}}$ $\overline{\text{O}}$ $\overline{\text{POIMENON}}$ $\overline{\text{AIKAIOS}}$ $\overline{\text{OS}}$ $\overline{\text{FOINIZ}}^6$ $\overline{\text{AN}}$

$\overline{\text{COYSHOYH}}$ $\overline{\text{MENAONE}}$ $\overline{\text{NCHA}}$ $\overline{\text{MENEIOT}}$ $\overline{\text{APA}}$ $\overline{\text{NAPHOYTE}}^7$ $\overline{\text{NNAU}}$ $\overline{\text{NCHNATE}}$ $\overline{\text{TRICATIOS}}$

$\overline{\text{XELWYCHS}}$ $\overline{\text{OYAAH}}$ $\overline{\text{MENAARON}}$ $\overline{\text{ZHNETOYHNB}}$ $\overline{\text{AIOS}}$ $\overline{\text{O}}$ $\overline{\text{OS}}$ $\overline{\text{AYO}}$ $\overline{\text{SALOYHNA}}$ $\overline{\text{ZHNETEPEI-}}$
 $\overline{\text{KALEI}}$ $\overline{\text{MENEYRAN}}^8$ $\overline{\text{AIOS}}$ $\overline{\text{EISXYROS}}$ &c.

$\overline{\text{YENOS}}$ $\overline{\text{EXEPEYATPELION}}$ $\overline{\text{YCHOYTE}}$ $\overline{\text{TON}}$ $\overline{\text{NH}}$

$\overline{\text{YENOS}}$ $\overline{\text{EXEPASPASEOS}}$ $\overline{\text{MELXISEDEN}}$ $\overline{\text{O}}$ $\overline{\text{EREYS}}$ $\overline{\text{EIS}}$ $\overline{\text{TEYOTAPAYOT}}$ $\overline{\text{ZHCOYSAWH}}$ $\overline{\text{NHOYT}}$

$\overline{\text{YENOS}}$ $\overline{\text{EXHCOYCHS}}$ $\overline{\text{EZELAZATO}}^9$ $\overline{\text{MAYTA}}$ $\overline{\text{YENOS}}$ $\overline{\text{EXHFRNH}}$ $\overline{\text{O}}$ $\overline{\text{EPOIC}}$ $\overline{\text{COY}}^{10}$ * $\overline{\text{DOZA}}$ $\overline{\text{PATRI}}^*$
 $\overline{\text{OLOSEN}}$ $\overline{\text{KS}}^{11}$ * $\overline{\text{KAI}}$ $\overline{\text{NH}}^*$ $\overline{\text{OS}}$ $\overline{\text{ENOIMOSMEN}}$ $\overline{\text{TNH}}$

P. $\overline{\text{KE}}$. $\overline{\text{COYCOY}}$ $\overline{\text{NAWOR}}$ $\overline{\text{NCHA}}$ $\overline{\text{MENEIOTE}}$ $\overline{\text{ETOYAAH}}$ $\overline{\text{NAPOSTOLOS}}^{12}$ $\overline{\text{NNAU}}$ $\overline{\text{NCHNATE}}$
 $\overline{\text{TRICATIOS}}$ $\overline{\text{EXEPRAZIC}}$

$\overline{\text{DOZA}}$ $\overline{\text{COI}}$ $\overline{\text{XE}}$ $\overline{\text{APOSTOLON}}$ $\overline{\text{NAYCHNEA}}$ $\overline{\text{MARTYRON}}$ $\overline{\text{ATALLIA}}$, with $\overline{\text{TRISAYION}}$ &c.

$\overline{\text{NECHWOL}}$

$\overline{\text{NEOY}}$ $\overline{\text{NAN}}$ $\overline{\text{PEX}}$ $\overline{\text{NHOYHOY}}$ $\overline{\text{NAPOSTOLOS}}$ $\overline{\text{PTELNA}}$ $\overline{\text{NEMARTYROS}}$ &c.

¹ The alternations of black and red seem here, as elsewhere, to be often irregular.

² On the Greek of such texts v. HESSELIING in *Het Museum*, VI, no. 11.

³ Ps. xxxvi. 25.

⁴ Cf. Matt. i. 20.

⁵ V. Leyden Catal., p. 213. Joseph was Shenoute's secretary and $\overline{\text{deuterários}}$; v. *Miss. franç.*, IV, 65, 424, 459, 465. He is not found in the Bohairic calendar.

⁶ Ps. xci. 13.

⁷ Cf. Leyden Catal., p. 214, though this may be the

archimandrite of Tabennese; cf. Brit. Mus. Catal. no. 146, LEOPOLDT, *Schenute*, 90, 160. Several saints of this name are in the Bohairic calendar; v. 15th Meehir, 25th Pharm., 11th Pachon, as well as martyrs. In Brit. Mus. Catal. no. 175 is apparently a dignitary of the White Monastery.

⁸ Ps. xcvi. 6.

⁹ Ps. lxxvii. 70.

¹⁰ Ps. cxxxi. 9.

* * Words between stars are in smaller, sloping script.

¹¹ Ps. cix. 4.

¹² This festival does not occur in the calendars.

γῆενος ἐκἐπεγαγγελίον

των μαρτύρων ο χορός καὶ τὴν παρθένου ο πληθὺς &c.

γῆενος ἐκἐπασπασεος πῶλ

πενταπλοῦτε καὶ οὐ ὀφείλησθε πῶρπ πειρηγούνη παποστόλος &c. *δοξα πατρι*
αἰσώππ ἐπαιπτεκοοῦς ππетоῦνδ πσωφ αἰφφραп ерооу жеапостоλос¹ &c. *καὶ ππ
καὶ ἀλαππ*
αἰσώππ ἐπαυλос πгае ммооу тпrou &c.

P. πῶ. γῆενος ἐκπτεσοοῦς ποпπκον

δοξα σοι ἀποστόλων καὶ οὐχίηη παса πпon ἐнесато топ πп²

γῆенος ἐκпфpппп

ἀποστόλοι καὶ μαρτύροι καὶ πάντες προφῆται &c.

πесῶλ

παποστόλος ἐπππμαρτύρος αἰω πпpофптпс &c.

поппκон

тpгaa omooycпon пппс dozoлoгoγппп патpа καὶ γпw cγп αἰтwп πпп &c.

песῶл

тетpгaс мaγaaс тaг етпфeооу пaс пeгoт мппшнpe мппeппa eтoγaaб &c.

поппκон

μαρτύρων τω καὶ οὐχίηη χῆ ο ὅс ο еpеic των πολυτεγῆη топ ἀποστόλων &c.

соушeоyп пшa мпeчтoоу пзwон³ *тpиcтпoc*

αἰсoс o ὅс αἰсoс eicγyρoс αἰсoс aθaпaтoс o cαpкoтeic αἰ ппaс eдeнcон ппaс
отп φплaпepωпoc oг o eпп των χepoγbппe καθeппeпoc тa пoтaмoгa γaaтa eпп
των мeтpон αἰтoп тoус кapпoc тпс тпe αἰзпcон καὶ πлпoппon тa гeпппeα
тпс тпe oг αἰтeлoг eпeпoгcoуceп ce καὶ o χopoc των αἰпaтwп doзacoуcпп ce
тa пoгoγптa eпpппп

γῆенος ἐκἐπεγαγγελίον⁴

ποппeпon топ псpαпλ пpocчeсo oтпкo (sic)

P. πῶ. γῆенος ἐκἐπασпaсeоc

соι пpепeг doзa αἰтeлoг doзacoуcпп п oγpαпoг των oγpαпwп⁵ &c.

γῆенος ἐκптeсoоyс птeγшп

та πολυοмата χepoγbппe καὶ eзaптepγгa cεpαфпп, with *tersanctus*.

¹ Luke vi. 13.

² Ps. cl. 6.

³ This corresponds to the Bohairic calendar.

⁴ After this the following rubric has been erased:

‡ oγpαпoг топ oγpαпon шaгeг eкппapaггeлoc
мyчaпл oп eшoпe тyтpякптe.

⁵ Ps. cxlviii. 4.

γαινος εχιτσοογρς ληπαυ πεynaтe

μετα των χαρογην γαινον απαλειπομεν &c.

γαινος εχιφρην

δοξασουσιν σε τον θη ημων των ευεργετε τον ψυχον ημων &c.

πεφωλ

τηθεοу nαι πεχ^ε πεnпоyте nερεφpетnаnoуч ληnηψyχh &c.

ποινκον

τα χερογην μετα των σεραφим γαινον απειπομεν, with *tersanctus*.

ταυο nαι εχηπαυ ενσhαpαtαze

τpαc αtαc εν ολλοοyсiоn тhи ενhλhсiаn coу ¹ααφyλaзoн nαι λhи eиc пaиtec
ен пicтoи φyλaзoн o ен αtαc αnαпaycoиeиoc

ποινκον χορος εποуpαnιe γαιnoиeи cе, with *tersanctus*.

P. кe.

ποινκον ^(sic) доzаn тоу θy пλhсoи тhи cыииic oтi пapeyoи αyтoс λeωyчнe² &c.

πεφωλ απeoу λeпnoyтe λeoуz нтecыии глeптpeeωyчнe hωи eдоyи epoc &c.

тhуpиaии eчeпapxαттeлoc λyчaнλ ппaу пeyнaтe тpиcαтиoc

доzа ен yψicтic θy nαι ен тhи eиpиии αтioc o θc³ &c.

πεφωλ пeoу λeпnoyтe eднeтжocе тeчeиpиии гixлeпkaз⁴ цoγaαb нeи пnoyтe &c.

γαινος εχηπεγαττελιον ποινκον

oi oupanoi των oupanων enecou coу кe⁵ &c., ending αλληλoуia

P. кe. γαινος εχηпaспacлeoc

χορος аттeλiкoи, ending αλληλoуia

γαινος εχιφρην

χορος аттeλiкoи nαι ппaтa αиaиoи, ending γαιneтe nαι yпepyпcoyтe &c.

ποινκον доzа пaтpи⁶

cyneи аттeλoи o χορος των yпepaиoи των oupanoи &c., ending αλληλoуia

ποινκον oi аттeλoи γαιnoyсиn cе ^{sic} e βαcιλeyс των αпaитoи &c.

coуeитcпooуc пaωp пшa λeпapxαттeлoc eтoγaαb λyчaнλ γαινος εχιтcooγpс

птeyшh

λyчaнλ apxαттeлoу λiтoуpгoc тоу θy пpεcβeycoи eпep ημoи &c.

πεφωλ

λyчaнλ пapxαттeлoc ayω пλiтoуpгoc λeпnoyтe eчeпpεcβeye зapoи &c.

¹ From αα to пaиtec has been altered.

² Cf. Exod. xl. 28, 29.

³ Luke ii. 14.

⁴ Then гhпpωиe λeпeγoγωy erased.

⁵ Cf. Ps. cxlviii. 4.

⁶ Cf. on p. к.

ππαυ ηςυπατε τρισατος

στратіе των απτελων τω πληθος των οικτειρων &c., with τρισάγιον.

γρεπος εξεπεγαυτελιον

архаттелου мѣханѧ των απτελων γρεπογcm ce &c.

Fr. fol. 9.

54.—Parchment; 9 × 7½ cm. 1 col. Script of ZOEGA's 9th class.

Directory of Lessons¹ for the 4th Mesore, commemoration of Besa, Shenoute's successor.

>λ< μεσορ̄ · ᾱ · βησα παρ^αμακαρῑ · πρ̄² · ο̄ζ · αψωτη πτεφυλ̄ · φειδ̄ · β̄ · πτορ̄ δε
αβογανη πεατασχω̄ · η̄ κορ̄³ · ᾱ · ρως σοφος παρχιτ̄ · πετρ̄⁴ · ᾱ · εψηεατετηχιτ̄ [θες̄] ᾱ ·
τερηλησιᾱ σε̄ · η̄ε · ετρηφογας̄ · ψ/ · οτ̄ · αρ̄ι πεεγε̄ πτερσυκασω̄ · η̄ ζη̄ ξεπογτε
παπογρε̄ κσιω̄ · λογ̄ · η̄ · ογρησε̄ η̄ ετηνη̄ шароῑ етсωта̄ епаша̄е̄ ша/̄ птплааγ
греп̄л̄ · η̄ κε̄ · грептре̄с̄ кот̄:—

Verso blank.

Fr. fol. 9.

55.—Parchment; 22 × 2½ cm. Script small, of ZOEGA's 9th class. Text across width.

Directory of Lessons² for the 10th Tybi.

τρη̄ · ῑ · πρ̄⁴ · ᾱᾱ · κορη̄⁵ · β̄ · εγнтал̄ δε̄ αμαγ̄ η̄περηт̄ · πετρ̄⁶ · β̄ · пейша̄е̄ поγωт̄
па[με]ρᾱ⁷ · [πρ]ᾱ · β̄ · ρηтпаше̄ δε̄ πτεγση̄ παγλос̄ · ψα/̄ · η̄β̄ · ᾱᾱ πтеречβон̄ δε̄ εδογн̄
επρη̄ · ша/̄ егегре̄ η̄пαῑ ρпаш̄ пезоγс̄а̄:

Verso: η̄ πᾱι · ααθᾱῑ · ρραῑ ρηпегооγ̄ етпппγ̄ (blank).

Fr. fol. 9.

56.—Parchment; 13 × 3 cm. Script small, of ZOEGA's 9th class. Text across width.

Directory of Lessons⁵.

π[.] πταγτερε̄ · η̄ νολᾱ πτωτη̄ ᾱπιογоеш̄ ететн̄ · ψ/ · γ̄ · ααρηпнγ̄е̄ оγпос̄
ααp̄[. . .] αγω̄ пεχαγ̄ паγ̄ грепегооγ̄ етпппγ̄: πρ̄⁸ · η̄π̄ · ᾱπнγ̄е̄ паоγωпг̄ ебоλ̄ · κορη̄⁹ ·
ᾱ · φογωш̄ δε̄ етретпеге̄е̄ паспнγ̄ [же]пеге[го]те̄

Verso:

пте[ре]оγп[ос̄] поγое[ш̄] оγеге̄ а[γ]pога̄ грепес̄пr̄ етβεαтпегпс̄га̄ · ψ/̄ pε¹⁰
θαλαсса̄ φнос̄ етоγωш̄е̄ · η̄ ᾱε̄ · ρпоγтнγ̄ псосᾱ⁶ φпаоγωш̄г̄ ᾱᾱ λ̄ · птеγпог̄
асγанаγга̄е̄ [

¹ The lessons are Ps. lxxvii. 68, 2 Tim. iii. 10 or 1 Cor. iii. 10, 1 Pet. ii. 3, 1 Thess. ii. 14, Ps. lxxiii. 2 or lxxviii. 36, Luke vi. 47—vii. 9 or viii. 40. B's death, 6th Mesore in Ethiop. calendar.

² προκείμενον; cf. Brit. Mus. Catal., pp. 32, 517.

³ The lessons are Ps. xli, 2 Cor. vii. 1, 2 Pet. iii. 8 (or 7),

Acts xvi. 25, Ps. xxii, Matt. xxi. 12—24 or iii. 1.

⁴ προκείμενον.

⁵ The lessons are ? or Col. i. 21, Ps. xc. 11, ? (Gosp.), Ps. lxxxviii. 6, 1 Cor. x. 1, Acts xxvii. 9, Ps. ciii. 26 or xlvii. 8, Matt. xiv. 22.

⁶ Note εοςᾱ for the usual εонс̄.

57.—Paper; 2 pieces pasted together; almost complete; 18 × 5 cm. Script of ZOEGA's 9th class.

Psalm Verses and Directory of Lessons¹ for the 2nd Payni.

ⲡⲓⲟ ⲕⲁⲅⲭⲏⲥⲟⲛⲧⲁⲓ ⲟⲥⲓⲁⲓ ⲉⲛ ⲁⲟⲫⲏ (&c., Psalm cxlix. 5).

Verso:

ⲡⲁⲅ ⲛ ⲛⲁ ⲙⲁ ⲟⲅⲁⲃⲟ ⲉⲅⲣⲏⲛ ⲟⲣ^ⲟ ⲙⲁ ⲁⲥⲱⲱ ⲛⲧⲉⲣⲉⲓⲥ ⲟⲅⲱ ⲉⲅⲟⲅⲉⲣⲥⲁⲃⲏⲉ ⲡⲣ^ⲟ ⲁⲧ :
ⲉⲃⲣ ⲉⲛⲟⲅⲛⲉⲧⲥ ⲓⲁⲕⲱⲃ &c.

Across this, an earlier Arabic text.

58.—Parchment; irregular shape; 11 × 5½ cm. Script small, of ZOEGA's 9th class. Text across width.

Directory of Psalms, in Coptic and Greek⁴, for the — Hathor.

ⲁⲟⲱⲣ · ⲧⲉⲡ^ⲟ · ⲁⲅⲱ^ⲥ ⲟⲉ · ⲟⲅⲟⲛ ⲛⲙⲉ ⲉⲧⲁⲡⲉⲧⲣⲏⲱⲧⲉ ⲛⲁⲭⲓ ⲁ[ⲱⲣⲟⲛ] ⲡⲁⲅ : ⲡⲁⲛⲧⲉⲥ [ⲛ] ⲕ[ⲅ]-
ⲕⲁⲱ ⲁⲅⲟⲅ · ⲟⲥⲟⲅⲥⲓⲛ ⲁⲱⲣⲁ :—

ⲟⲣ^ⲟ ⲡⲁ ⲡⲁⲟⲥ ⲁⲛⲟⲅⲉⲱ ⲡⲛⲕⲁⲃ : ⲛⲅⲁⲟⲛⲏⲥⲁⲥ ⲛⲉ ⲧⲏⲛ ⲧⲏⲛ ⲥⲟⲅ · ⲁⲛⲉⲧⲣⲉⲱⲥ · ⲧⲏⲛ
ⲁⲅⲭⲙⲁⲱⲥⲓⲁⲛ ⲓⲁⲕⲱⲃ :

Verso:

ⲧⲅ · ⲱⲁⲁ/ ⲕⲏ ⲧⲉⲡ · ⲁⲛⲓ[ⲛⲉ] ⲙⲉⲡⲟⲥ : ⲁⲅ^ⲥ · ⲉⲛⲉⲧⲣⲁⲧⲱ ⲧⲱ ⲛⲱ · ⲅⲓⲟⲓ ⲉ[ⲉⲟⲅ] (blank)

59.—Parchment: 11 × 2½ cm. Script (in 2 inks) small, of ZOEGA's 9th class. Text across width.

Above, remains of an earlier(?) text. Then:

ⲱⲁⲁⲉ ⲅⲃ ⲁⲛⲁⲥ ⲥ ⲁⲛⲁⲅⲱⲁⲉ^ⲥ ⲟⲅⲱⲛⲛⲣⲉⲛⲉ ⲡⲟⲥ ⲉⲛⲉⲱⲟⲥⲉ :
ⲅⲅ ⲙⲁⲣⲉⲉⲛⲛⲅⲓⲉ

Verso, in 1 column:

ⲉⲱ ⲱⲃ, ⲡⲁ · ⲥ, [ⲁ]ⲉ/ ⲣⲕ, ⲭ^ⲥ ⲥ, ⲧⲅ · ⲅ, ⲙⲉ^ⲥ ⲅ, ⲱⲁⲁ ⲉ?, ⲁⲛⲁⲥ ⲏ, ⲱⲁⲣ // (etc),
ⲡⲁ^ⲥ ⲃ, ⲡⲁⲅ ⲅ, ⲉⲛⲓ · ⲃ (blank)

60.—Paper; complete; 18 × 14½ cm. Script of ZOEGA's 9th class.

Directory of Lessons for (1) the Enthronement of a Bishop and (2) for his return to the city⁹.

¹ The lessons are Ps. xxiv. Matt. xiii. 44, *ib.* xi. 1, Ps. xxxiii, Heb. xi. 21.

² ὁρθρον.

³ προκειμενον.

⁴ The Psalms are lxxv. 11, lxxxiv. 2, xxviii. 1.

⁵ ? γενήσεως; cf. no. 37, *verso*.

⁶ τὸ λυχνικόν.

⁷ ὁρθρον.

⁸ ἀνάστασις καὶ ἀνάληψις The two Psalms are xcii. 4, xcvi. 11.

⁹ The lessons are (1) John xvii. 4, Matt. xvii. 1, Ps. lxxxviii. 15, Heb. v. 1, 1 Pet. ii. 9, Acts xiii. 14, Ps. cix (?), Luke vii. 9 (*or* x. 22); (2) Pss. cxx, lxxxiv, Heb. 1, 1 Pet. ii. 16 (?), Acts x. 25, Ps. ix. 4, Luke viii. 40.

πεθρον^{sc} κα^{sc}ι πο^{sc}υ | πλ^{sc}υ : ιω^{sc} ανοκ | αλφεου^{sc} πακ ρι : | ορ^{sc} λε^{sc} : λεη^{sc} καε | αε¹ ηροου^{sc} |
 πρ^{sc} πη : τα^{sc}κ/ο | συ^{sc}νη λεη^{sc} τραπ | ευρεο^{sc} : αρ^{sc}χι | ερε^{sc}υε^{sc} ταρ^{sc} ημε | πετ^{sc}ρ^{sc} α^{sc} ητω^{sc}τη | αε^{sc}
 ητε^{sc}ηο^{sc}υτε | πρ/ αυ^{sc}ω ητε^{sc}ρο^{sc}υ | ηωκ ερο^{sc}υη ετ^{sc}υ | ηα^{sc}τω^{sc}τη^{sc} ψα^{sc}λ | ρ^{sc}θ : α^{sc}πο^{sc}ς . . . | [λ]ο^{sc}υ^{sc}
 αυ^{sc}ω α^{sc}υ^{sc}κο^{sc}τ^{sc}υ | (here dividing line) ηε^{sc}ρο^{sc}υ η^{sc}σα^{sc}ρε^{sc}ο^{sc}υ | ε^{sc}η^{sc}ς^{sc} κο^{sc}τ^{sc}υ ε^{sc}η^{sc}πο^{sc}λ | πρ^{sc} ρ^{sc}η s^{sc} πα^{sc} |
 ευ^{sc}ρε^{sc} · ηε^{sc}ρε^{sc}πο^{sc}υα | πετ^{sc}ρ^{sc} · α^{sc} : η^{sc}ρε^{sc}η | ρα^{sc}λ : πρ/ αε^{sc} | ψω^{sc} αε^{sc} ητε^{sc}ρε | πετ^{sc}ρ^{sc} ηωκ ερο^{sc}υ^{sc} | ψα^{sc}λ θ :
 αν^{sc}ρε^{sc}μο^{sc} | ος ρ^{sc}η^{sc}κε^{sc}ρο^{sc} | λο^{sc}υ ρ^{sc}η^{sc}π^{sc}τ^{sc}ρε^{sc}ις^{sc} κο^{sc}τ^{sc}υ α^{sc}η^{sc}η^{sc} | η^{sc}υ^{sc}ε |

Verso: лѡгъ рѣ : глѣт|рѣѣ ротѣ|длѣннѣе|щѡгѣ ерооу|

Also remains of an earlier Arabic text.

(1) *fr. fol. 11* **61.**—Parchment; (1) a complete leaf, $24\frac{1}{2} \times 16$ cm., and (2) a fragment. Palimpsest:
(2) *fr. fol. 12* (1) *a.* Script: *cf.* CIASCA iii, 2 cols.; *b.* at right angles to preceding. Script of ZOEGA's
9th class, 1 col. (2) *a.* Script: *cf.* CIASCA ii or vii, 2 cols.; *b.* as in (1) *b.*

(1) *a.* On S. Mercurius. *V.* below.

b. Abbreviated Concordance (?) to the Psalter, for liturgical use. Cf. Brit. Mus. Catal. no. 977². Section I, filling *recto* and *verso*, headed **ⲡⲥⲁⲗ ⲁⲡⲟⲗⲓⲥ**, contains Psalms xxx. 22, ix. 15, xlv. 5, xlv. 10, xlvii. 2, xlv. 11 &c., referring alternately to 'city' and 'daughter.' Most verses are separated by =, only once by ✕.

(2) α shows Mark xiii. 33, 34.

b. The Concordance continued by Psalms lxi. 2 (with title), lxxiv. 7, lxxviii. 7 and 5 or 6 more, each containing the word 'desert.' Another section, headed **ΨΑΛΛΕΙ ΠΩΡΤΡ**, contains verse 2 of Psalms cxix, cxx, cxxi and following, several of the titles being included. A third section, headed **ΨΑΛΛΕΙ ΕΞΩΤΗ**, contains Psalm lvi. 7. Here all verses appear to be separated by ✕.

The idiom is marked by the forms $\Phi\ddot{\tau}$ and $\pi\overline{\sigma\tau}$.

¹ The positions of these letters show that the paper was already in holes when the Coptic was written.

² Also Berlin, Kgl. Bibl., Or. 409 (RAHLFS, *Sahid. Ps.*, 6, Anm.)

HOMILIES, EPISTLES ETC.

Hom.
Box I.

62 [25].—Parchment; 6 complete leaves; now $32\frac{1}{2} \times 21\frac{1}{2}$ cm. A palimpsest: (1) the *earlier* texts; 2 cols., about 30 lines. Script of ZOEGLA's 6th–8th classes; (2) the *later*; 1 col., 50–60 lines. Script: small, sloping, *cf.* HYVERNAT ix. 2, col. 2, or Brit. Mus. Catal., Pl. 6, no. 465. From same MS. as Brit. Mus. Catal. no. 185 &c.

I. The *later* texts are from several Homilies. The leaves, as now bound, are not consecutive; it is however most probable from their contents that foll. 2, 5 and 6 should follow each other in that order.

Foll. 2, 5, 6. A passage from this text is, on p. $\overline{\gamma\lambda\alpha}$ of the Curzon fragment of no. 63, cited and attributed to Athanasius. It does not however appear among his published works; *cf.* the biblical quotations, not to be found, in this sequence, in the Benedictine edition. The text is moreover identical with that of Brit. Mus. Catal. no. 990. The following is an abstract.

Vain swearing is to be avoided, that our life be profitable and worthy. Those that 'walk angelically' must shun the desires of the flesh, must live on herbs and water, not on flesh and wine, eat sparingly, keep vigil rather than sleep. But let such as cannot attain the heights ('hill tops') at least cast away worldly desires, that they be not led astray from God's service. Fleshly desires, gluttony ($\kappa\omicron\iota\lambda\iota\alpha\kappa\acute{o}\varsigma^1$), cunning, drunkenness &c. beget greed of wealth and divers cares. Let us be like Lot, who was content with a small city. Let fornication be far from us, lest we nourish a consuming fire. Let us not be unbelieving, rather let faith be displayed. Let² none see thee behaving unseemly and say, 'This is he that disciplines himself ($\alpha\sigma\chi\epsilon\acute{\iota}\nu$), to attain the gift of heaven; this is the disciple and pupil of the wise teacher; this is the man chosen from the world and reckoned to the angels of heaven.' Let Christ be glorified in thee; if worthy of Him, show forth His glory. Thy limbs have been sanctified; let them not be joined unto harlots. Abuse not nature: marriage is for the begetting of children alone. A help ($\beta\omicron\eta\theta\acute{o}\varsigma$) has been given thee; make use thereof in holiness. The flesh should not overrule the spirit. Converse spiritually, sing psalms; these are the medicines of God's house, healing the soul. Follow not fleshly pleasures, such as wine feasts ($\sigma\upsilon\mu\pi\acute{o}\sigma\iota\omicron\nu$); though wine may be used moderately. This I say not to the baptized ('enlightened') alone, but to those also that prepare. The baptized must be worthy of their light. Great is Christ's grace; but see thou sin not after knowledge. Who receives a king but first prepares his house? Thus came John, to prepare for Christ. Return then not to evil, even though nature draw thee thither. The word of God and prayer, these will conquer the passions. For a little pleasure's sake, estrange not thyself from the eternal blessedness. We are able to repent; let us pray for one another. Woe to unbelievers, estranged at the last from God; none can then bewail but his own sins.

¹ The Coptic prefix shows that the Greek word was an abstract noun.

² This is the passage cited; *v.* p. 27.

Fol. 3*a* illegible; fol. 6 blank.

The remainder of these earlier texts are described in the next section of the Catalogue.

63 [24.c+66].—Parchment; (1) the larger part of a leaf and (2) a small fragment, the former 22×20 cm. Paging lost. 2 cols., 27+ ruled lines. Script: *cf.* Pl. 6 in *Not. et Extr. des MSS.*, xxxiv (AMÉLINEAU). Initials not enlarged but accompanied by small scroll-ornaments in red. From same MS. as Curzon 109 (ff. 15–76) and ZOEPA no. cciv.

Besa¹, Epistle of, (1) addressed to a woman, reproving her for vice or misconduct. The authorship is to be presumed from the titles preserved in the other fragments of the MS. The text consists chiefly of *quotations*: 'As thou hast turned from me, so will I turn from thee, saith the Lord,' Luke xiv. 35, Ps. xlviii. 20, Rom. viii. 35 (here cited as from 'our holy fathers'). The following phrase is also legible (fol. 1 b) :—

арҕеос наҕ ҕппоҕҕоҕе нөе поҕабоке есҕеет ааҕаас аҕа арҕаҕе аепнаҕ
 ҕппоҕпорнеа аеппоҕнаҕа арҕи не поҕеҕеҕе нсаш еҕҕроп не оҕҕо аепорни аҕҕаше
 не арҕиҕе ппадрноҕон ппа аепеҕоҕе ерог ҕас рae[n]ни аҕа ҕас [

ZOEGA'S leaves show parts of at least three epistles, while the Curzon fragment ($\overline{\tau\alpha\epsilon-\tau\alpha\epsilon}$, $\overline{\tau\zeta\epsilon-\gamma\lambda\theta}$, $\overline{\gamma\mu\epsilon-\gamma\mu\eta}$, $\overline{\gamma\eta\alpha-\phi\zeta}$, $\overline{\phi\iota-\phi\eta\eta}$, with many inaccuracies of pagination) has ten complete and part of an eleventh. These are addressed ($\overline{\tau\zeta\epsilon}$) to Maria, mother of John, and Talou², mother of Macarius, reproving discontent and insubordination; ($\overline{\tau\omicron\epsilon}$) to certain disturbers of the congregation; ($\overline{\tau\omicron\theta}$) to Maria, sister of Matai, chiding her for pride; ($\overline{\tau\psi\eta}$) to certain who have stolen the belongings of the sick; ($\overline{\gamma\theta}$) also to thieves, apparently nuns; ($\overline{\gamma\eta\epsilon}$) to such as break the commandments of 'our fathers'; ($\overline{\gamma\eta\alpha}$) horatory, to the brethren, quoting ($\overline{\gamma\lambda\alpha}$) 'the beloved of God, Apa Athanasius³: Let none see thee behaving unseemly ($\acute{\alpha}\sigma\chi\eta\mu\omicron\nu\epsilon\acute{\iota}\nu$) and say, "This is the man that disciplines himself ($\acute{\alpha}\sigma\kappa\epsilon\acute{\iota}\nu$) to attain the gift that belongeth unto heaven"' &c.; ($\overline{\gamma\mu\epsilon}$) to Matthew, who had renounced the monastic virtues and gone to Thessalonica⁴; ($\overline{\gamma\zeta\zeta}$) to Antinoe⁵, reproved for quarrelsomeness; ($\overline{\gamma\omicron\zeta}$) to Herai, quoting 'our holy father, Apa Antonius⁶: Of a truth, my beloved, our carelessness and our humiliation and our departure (from righteousness) are not hurtful to us alone, but to the angels also they are a pain and to all the saints in Christ Jesus'; ($\overline{\gamma\pi\theta}$) to 'those that have renounced their constancy ($\acute{\upsilon}\pi\omicron\mu\omicron\nu\eta$) and departed from us.' 'Our holy fathers, from the day when they brought together these monasteries, sent not after men to make them

¹ Other works by him: ZÖGA ccxxvi, Brit. Mus. Catal. no. 175, Paris 130^s, fol. 128 (an Epistle 'to the people that dwell in the ἐποικία, at the time when they set to fighting one with another . . .'). Begins β. πελαγιστος πετρας κρηπρεσχυτερος μιντακονος κινεπροποντης κιν κρηφαλαγιωτης), Clarendon Press no. 22, τνε, τνζ (so LEIPOLDT, *Schemata* 41).

² Cf. Cairo 8474 τελοῦ (Talouïs, SPIEGELBERG, *Eigenamen*, no. 333).

³ From the text no. 62, *q. v.*

⁴ 'which is foolishness.' Cf. 2 Tim. iv. 10.

⁵ V. ZOEGA 510.

⁶ Letter to the Arsinoites, *P. G.* 40, 986 D. Antony is cited by Shenoute also: Cambridge Univ. Libr., Add. 1876, 2 (as quoting Prov. xxiv. 8, not found in his works, *P. G.* 40). S. also cites A.'s βίος (referring to Christ's visit to the spirits in hell), *ZOEGA* 419. But the passage has no relation to any in Athanasius' *Vita*.

[ε]γχαω αλλος ζεντοϋ πνταφρϋπομονη επ[ε]ρος ραρων [ε]θηπατ ανδρατ απεγανα-
θυματισαος :—εποϋωνϋ εβολ ηνεγαεντασεβης :—

Below, an ornament and ις χς ηικα.

Hom.
Box I.
65 [32].—Parchment; a complete leaf; now 29 × 22½ cm. Pp. ̅̅̅̅, ̅̅̅̅, being the last fol. of qu. ̅̅̅̅, so presumably from the second volume of the MS. 2 cols., 26 lines. Script: cf. CIASCA xxvi. No colours. Characteristic is the variously ornamented monogram ις, ις πεχς &c., in the lower margin of many pages. To the same MS. belonged Curzon no. 110 (pp. ̅̅̅̅-̅̅̅̅, ̅̅̅̅-̅̅̅̅), ZOEGA ccxliii¹ (̅̅̅̅-̅̅̅̅), Paris Vol. 131¹, foll. 39, 40 (̅̅̅̅-̅̅̅̅).

Homily or Epistle. On p. ̅̅̅̅ the work ends with the subscription ιωαννου εζη-
τησις². The next page is occupied with a colophon, which, after the recital of a short creed³, states that 'this κανών of the blessed Apa John' had been lost, until 'God gave it us in a small book, written in ancient writing' εϋενη παρχαιον⁴. This was then transcribed αποονεϋ as a memorial and entrusted to 'our fathers that are in the desert,' to be kept in the church on the hill of the Virgin⁵, so that all who wished might get comfort therefrom and find grace with 'this great and perfect τελειος archimandrite, Apa John.' That this is not Chrysostom is certain from the biblical quotations and the title archimandrite. John of Lycopolis has this title, ZOEGA p. 37, and would be honoured in Shenoute's monastery; but no work of his is extant⁶. The rank of John, bishop of Parallus (Borlos)⁷, likewise excludes him. Nor does John 'the monk, of the Thebaid,' as yet an obscure but prolific homilist, appear to be our author⁸.

The 32 Curzon leaves of this MS. are apparently the work of one author; for in both its fragments frequent reference is made to the 'brethren,' whom the writer addresses, and who dwell in 'the holy τόποι of Christ,' wearing the habit σχῆμα, and further, 'our holy father' is cited in both ('the words of scripture and the saints, especially of our holy father,' 'the commandments given us by God through our holy father,' 'our holy father, in whom God spake'). His 'epistles' are quoted as follows: (p. ̅̅̅̅) 'A heathen or heretic or a blood-shedding gentile, if he turn to God, it is meet God should receive him, rather than the brother of this sort, that doeth these abominations in His holy τόποι, while bearing God's holy name and the (monastic) habit'; (p. ̅̅̅̅) 'All the sinners that have died, since Cain until now and those that shall die unto the world's

¹ ZOEGA's reference to 'classis iv' is a mistake.

² P. ̅̅̅̅ has ιωαννου in the lower margin.

³ On prefatory creeds v. VON DER GOLTZ in *Texte u. Unt.*, N. F., xiv (2), 97.

⁴ Paris 131¹. 49 πεσρατ παρχαιων = *scripti juxta veterem formam*, P. G. 43, 357 (EPIPHANIUS, *De Gem.*)

⁵ More probably 'church of the Virgin on the hill.' Her τόπος in 'the desert of Apa Shenoute,' Paris 131¹. 35; her church in the White Monastery, *Synax.*, 2 Ter (Tubeh).

⁶ Unless he be identical with John ἐγκλειστος, archimandrite of Siût and afterwards bishop of Hermopolis, contemporary with Theophilus (ZOEGA p. 107, Brit. Mus. no. 184). Another John, of Scete, also a prophet, was con-

temporary with Theodosius II (NAU in *Journ. As.*, 1903, i. 243, cf. Brit. Mus. no. 333).

⁷ He lived about A.D. 600 (v. *Hist. of Patriarchs* EVETTS, 477, *Synax.*, 19th Kihak). Paris 131¹. 15 is heading of a sermon by him 'on St. Michael and on the blasphemous books of the heretics read in the churches of the orthodox'.

⁸ Mr. E. W. Brooks has kindly sought in the Syriac MSS. of his writings (Brit. Mus. Add. 17,169, 17,170, 14,611 and 17,167) for the long texts here described, but has failed to find them. According to CURETON (*Corp. Ignat.* 352) he was a contemporary of Evagrius Pont. (ob. ca. 401). The scribe of Add. 17,172 held him to be John of Lycopolis.

end, are taken down to Hell, even as the Gospel saith'; (p. $\overline{\text{CR}\theta}$) 'Woe, woe unto them that are not in this state and that have not this (*sc.* purity) in the congregations of God'; (p. $\overline{\text{C}\lambda\alpha}$) 'Woe unto them that are companions one to another in slandering (*καταλαλιά*), that run one to another in great eagerness, that they may fulfil it together'; (p. $\overline{\text{C}\epsilon\alpha}$) 'It is said concerning two races (of animals) that they do cast up their *ἐπιθυμίας* by their mouths: one race is among the birds that are in the waters and the other is among the insects that are upon the earth. Even so are such men as slander and as hearken willingly.' The phraseology in some of these strongly recalls Shenoute¹. 'Our holy father Apa Athanasius' is also quoted: (p. $\overline{\text{C}\rho\alpha}$) 'Preserve the honoured image of man; for thou shalt not be called man when thou doest the deeds of bestiality (*-αλογον*).'

The texts treat (CURZON) of repentance and its especial need for those dwelling in monasteries; of wisdom and its value. The unrepentant are likened to Cain, the men of the Deluge, Pharaoh, those smitten in the desert, Korah, to those that refused the prophets and apostles, to the heathen and the heretics. If the ancient world was not spared, wherefore should we be? (ZOEGA) Of the creation of Adam and his rule over the beasts; of Cain, Abel, Noah, Abraham &c. (RYLANDS, CURZON) Of philanthropy and misanthropy, the charitable and the uncharitable. The latter shall stand upon the left; they belong all to the Devil. Of diligence at prayers (*σύναξεις*). Of the blessedness of those 'of our *βίος*,' and of them that understand good and evil. Of slanderers and their hearers; they are like fornicators and thieves. What man sows shall grow and spread, whether evil or good. Of the Lord's Prayer, which is commented at length. Finally, a long doxology, blessing God.

Characteristic of the largest fragment is the expression 'the Almighty (*παντοκρ.*) Jesus.'

The occasion of writing is indicated by pp. $\overline{\alpha\delta}$ and $\overline{\epsilon\lambda}$ of the Curzon fragment, where reference is made to 'these five days' that are quickly passing. But I do not know to what season this could apply. The fast of Holy Week would last six days².

The biblical *quotations* in the various parts of the MS. are: (CURZON) Matt. viii. 12, Prov. xxvi. 3, x. 13, Jer. vii. 23 (*or* xi. 4 *or* xxiv. 7?), Ps. lvi. 5, 6, Prov. xviii. 9, xvii. 28, xviii. 9, 10, Exod. iii. 5, Josh. v. 15, Acts viii. 23, Ps. xxiii. 6, John viii. 21, Heb. xi. 7, Gen. vi. 15, 2 Pet. ii. 5, *ib.*, 2 Cor. xi. 13, John v. 25, (ZOEGA) Isa. i. 3, Gen. i. 28, xxvi. 23, xiii. 10, xxvi. 12, xxxi. 12, xxxvii. 14, (RYLANDS) Prov. xvii. 5, Exod. iv. 17, Ps. cxxxvi. 11, 12, Mark xii. 28-32, (CURZON) *ib.* 34, Luke x. 29 ff., 1 Cor. iii. 3, Matt. xvi. 27, 1 John ii. 11, 2 Thess. ii. 3, 1 Cor. vi. 18, iii. 16, 17, Matt. xxv. 41, Amos vi. 12, Isa. xlv. 22, Jer. iii. 22, 2 Cor. vi. 17, 1 Cor. vi. 2, Matt. vii. 12, 13, *ib.* v. 44-48, Luke iii. 10, 11, Heb. xiii. 1, 2, Jer. ix. 7-9, Matt. vi. 3, v. 16, x. 26, 1 Tim. v. 25, Jer. xxvii (l). 22, Prov. xxv. 28, xix. 21, xx. 6, Ps. xxiii. 6, Gal. v. 10, Ps. xxxii. 12, lxxxviii. 16-19, Eccles. i. 15, Col. i. 5, Job ix. 25, Ps. cxxvi. 1, 1 Cor. xii. 3, John xv. 5 ('without us'), Heb. xiii. 8, 2 Cor. ix. 7, Isa. lv. 2 ('Wherefore do ye labour'), Eccles. i. 9, 2 Tim. ii. 19, James i. 26, Ps. c. 5, xlix. 20-23, Matt. xiii. 31, James iv. 11, Jer. ii. 26, Matt. vi. 9 ff., Eph. iv. 32, Matt. xii. 47-50, 2 Cor. vi. 3, Gen. iii. 19, Isa. xl. 6, 22, 15.

¹ Dr. LEIPOLDT observes that this is true conspicuously of the first quotation.

² So in a sermon on Easter, Paris 131². 51 πεικοογ ηροογ.

Portions of these texts are in Leyden no. 81, ZOEGA no. ccxliv, Paris Vol. 131². 125-133, while Brit. Mus. Catal. no. 229, Paris Vol. 130². 70, 126, Vol. 131⁵. 23 belong at any rate to the same MS. as the two last of these.

66 [60].—Paper; a bound volume; 20 foll.; 34 × 24 cm. 2 cols. Script: a modern Egyptian hand. Copy made presumably for the Rev. H. TATTAM, since there are many annotations in his hand in the margins. A note, also by him, states that the transcript was finished at Malta in 1839.

The text is that of the Curzon fragment of the preceding number, which had probably been lent to TATTAM by the 14th Baron Zouche (Robert Curzon). The original leaves are copied in the sequence $\overline{\text{ce-cnh}}$, $\overline{\text{ze-π}}$, *i.e.* that in which they are at present, and presumably were then already, bound.

Ref 4R.

67 [24 b].—Parchment; 6 complete leaves; now 31 × 22 cm. Pp. $\overline{\text{tpe-yr}}$. 2 cols., 30 ruled lines. Script: *v.* the photograph of the last page, HYVERNAT viii. 4. Small, red ornaments beside each initial. From the same MS. as Brit. Mus. Catal. no. 198, Leyden no. 67, Paris Vol. 130². 120, Vol. 131¹. 66, 105, 106, 109, Curzon no. 109, ff. 7-14, and possibly ZOEGA no. cc, though this has no coloured ornaments and a different style of page numbers.

Shenoute, Homilies or Epistles of. Pp. $\overline{\text{tpe-yr}}$ contain denunciations of various carnal sins; on pp. $\overline{\text{tpe-yr}}$ the text takes the form of a prayer or thanksgiving to God; on p. $\overline{\text{yr}}$, a new homily. The large initial letter of this last contains the scribe's name, $\chi\rho\iota\sigma\tau\omicron\phi\omicron\rho\omicron\varsigma\ \tau\alpha\lambda\lambda\iota\omicron\tau\rho\alpha\phi\omicron\upsilon$ (*v.* HYVERNAT, *l.c.*) The text embraces that of ZOEGA no. ccx* and the passage pp. $\overline{\text{yr-yr}}$ recurs in Brit. Mus. Catal. no. 194, f. 4, while *ib.* no. 193 shows passages identical with the Curzon fragment of the present MS. The following are examples of the text:—

P. $\overline{\text{tpe}}$. οὐοει νε ταπε ηροϋ παλατϋ απεταεαπεταεατοϋ επταρποχε εροϋν εδραϋ αϋω εαρνεϋτε εβολ ρηρω ταδου ποε επταρρραρ πβλλε ρεπтрершрп пτωε нпоϋβαλ ααϋαате ρηποϋσϋα αααα αααα · πρωαε εтсгоϋорт етеαηсесагоϋ жепϋ ρϋωϋ ап εβολ жееηсепарафϋсϋс жееηсјааϋ · οϋсоп аппе птагхооϋ жепшаже папати птеηηηε πρωαε αϋω ηεϋсαот апонпρон сεгооϋ епεϋанаоарсга αϋω ηεϋанаоарсга ρооϋ епетпнϋ εβολ ρηρωоϋ аϋратсооϋн ептаго αεсωαα θηκωη απпоϋте пееα ποϋωρ нпαπτελос αϋααϋ αααα ηсоеηде нпααηеопηон аптг тρεϋαоϋρ (p. $\overline{\text{tpe}}$) αεπпа εϋοϋααβ αϋαоϋρ αεπпа ηанаоартон.

οϋρωαε αεηη ката θηκωη απпоϋтеπε πρωαε αλλα οϋηαηοαηηωη αληωсπε πρωαε ептаϋωп птеϋасηηηосϋηη епетереоϋсηϋе птоотϋ εαϋηте εδραг ρεπескоеηε εροϋ αααη αααоϋ етρεϋαооϋтϋ ηρηте αϋω ηϋαоϋоϋт ηρεпкооϋе пееαϋ ηαηηε πρωαε етсооϋ ептаηεηоте етоϋααβ αϋω етпоеη ρηρωβ ηηε сгаг етβηηтоϋ ρηηεϋепηстоηη жеретсηϋе απεϋтаηо ραπεϋтон εϋсорс ρηепϋληη ηαηηте¹.

¹ 'The holy fathers ... in their epistles: "The sword of their destruction is in their bosoms, while they dwell (?) at the gates of hell." Another quotation is added in ZOEGA

p. 522, 5. The prophets and apostles are called 'our holy fathers' by Shenoute, *e.g.* Clar. Press no. 31, 2.

Hom.
Box I

P. сѣе. сесроуорт нсеи нетхω ммоос хенешаусфору ппоуте и жешареноуте ммоу
сесроуорт нсеи нетхω ммоос жеешжеоупоутене ппоуте адроу мпечемеи жентапа-
бонос еи твон птауженаг ебол жаушотат рнеиωб прро ппоуте ппантвкратвор еушноу
ппадмемон етемау жентакеи твон мпоучемеи епноус пнетоушотат ерооу жерап (*read гдг*)
нсон алпоуте шаже ринетрафн. This is compared to Elisha's question to Gehazi
(2 Kings v. 25), and similar lessons are then drawn from God's questions to Adam
(Gen. iii. 9) and to Moses (Exod. iv. 2), Joseph's to his brethren (Gen. xlii. 7), Christ's
concerning Lazarus (John xi. 34), God's to Abraham (Gen. xviii. 9), the angel's to the
women (? John xx. 13), Christ's to Mary (μαριαμ, *ib.* 15), or on the road to Emmaus
(Luke xxiv. 17), or to the disciples (John xxi. 5 and Mark vi. 38), or the woman (Luke
viii. 45). Then p. со: роомоис ершантванка мпекевот псазанае пвог и неспωсе
прнтн ω преалан нергоумедри мментатнарте фнажоос еироомологеи птае жоу
монон цсооун жеик песноу гарос мментсноус пропе алла цсооун ммоос хнеспрнте
птесемаау ершаноукерамеус ратсооун мпергнаау птацтамелоч ринечсгх рмпецвонг
^{sic}
іс птоу сооун ементаспласса ммооу рпөн нетсооун жепец (*sic expl.*)

[illegible]

F

Hom.
Part I

² Correct reference thus to Paris MSS. in Brit. Mus. Catal.

[illegible]

Р. снѧ. зепотнѣ еуѡн ѡѡ ѡперуѡше каѡс зепнѣ ѡпнотѣ зепѡнаѡс
еуѡдѣте зепѡе зепне еуаскет зепѡентпарѡенос зепнотѣ еузарез еперѡѡс
зепне ѡуѡ ѡперѡѡс ѡуѡѡѡу нѡѡ зепнотѣ еуѡѡнѡ нѡѡне зепнѡѡн нѡу
зепне еуѡѡше зепнѡѡѡ ѡнѡнѡнѡѡѡ¹.

71 [30].—Parchment; 2 complete leaves; now 31 × 24 cm. Pp. [५४, ५६]; ५८, ५९. 2 cols., 27 or 28 lines. Script: *cf.* HYVERNAT xi. 3, though there the character is smaller. From same MS. as Brit. Mus. no. 213, Leyden no. 68 and Cairo no. 8009².

From a Homily or Epistle by a successor or disciple of Shenoute. On the blessings of Christ for the righteous and on the punishment of the wicked. *Quotations*: 1 Cor. vi. 9 and v. 11; also the following from 'our holy father', which he said and wrote as a testimony to all generations unto the world's end,' (p. 46) $\chi\epsilon\omicron\upsilon\omicron\iota\ \kappa\alpha\iota\ \chi\epsilon\alpha\gamma\iota\sigma\omicron\mu\epsilon\tau\ \kappa\omicron\epsilon\ \kappa\omicron\upsilon\gamma\gamma\epsilon\chi\omicron\upsilon\epsilon\ \alpha\gamma\omega\ \alpha\gamma\sigma\iota\omicron\kappa\omicron\tau\ \kappa\omicron\epsilon\ \kappa\omicron\upsilon\gamma\gamma\epsilon\chi\omicron\upsilon\omega\tau\ \alpha\gamma\iota\tau\ \epsilon\iota\tau\iota\kappa\omicron\upsilon\alpha\tau\tau\epsilon\lambda\omicron\varsigma\ \kappa\alpha\tau\eta\alpha\ \epsilon\gamma\gamma\alpha\iota\ \epsilon\pi\iota\tau\omicron\kappa\omicron\varsigma\ \epsilon\tau\ \kappa\omicron\gamma\iota\tau\epsilon\ \chi\epsilon\kappa\alpha\varsigma\ \epsilon\tau\epsilon\tau\iota\kappa\alpha\epsilon\mu\epsilon\ \chi\epsilon\epsilon\pi\epsilon\tau\chi\epsilon\lambda\alpha\alpha\gamma\ \nu\iota\sigma\alpha\chi\epsilon\ \epsilon\upsilon\sigma\theta\omicron\upsilon\epsilon\ \epsilon\pi\alpha\pi\epsilon\tau\epsilon\gamma\gamma\alpha\phi\eta$; and again, $\alpha\gamma\omega\ \epsilon\gamma\gamma\alpha\mu\tau\epsilon\ \omicron\kappa\ \mu\epsilon\mu\epsilon\alpha\kappa\ \kappa\omicron\iota\ \kappa\epsilon\pi\pi\epsilon\tau\omicron\gamma\alpha\delta\ \kappa\epsilon\iota\omega\tau\ \epsilon\iota\kappa\epsilon\tau\alpha\kappa\chi\omicron\omicron\gamma\ \chi\iota\kappa\iota\sigma\omicron\rho\iota\ \chi\epsilon\tau\alpha\iota\tau\epsilon\ \theta\epsilon\ \epsilon\tau\eta\alpha\sigma\omega\mu\epsilon\ \kappa\iota\pi\epsilon\epsilon\gamma\gamma\iota\kappa\omicron\upsilon\epsilon\ \tau\iota\pi\omicron\upsilon\gamma$. The first of these (to $\kappa\omicron\gamma\iota\tau\epsilon$) recurs in Brit. Mus. no. 214 and LEMM (*Kl. Kopt. Stud.* no. xlv. 0194) has shown that the words are Shenoute's. Those immediately following ($\chi\epsilon\kappa\alpha\varsigma$), on the other hand, occur in MS. Curzon 110, 27 (on which v. no. 65), and, together with the writer's style, suggest that this fragment is likewise by the 'John' to whom the other is ascribed.

Further examples of the text :—

[illegible]

епаг петнахоу рпоуѣше рпѣасанос лпкорт лпнѣнт етрѡнѣ лпетнѡмѡа
лпететнѣѣхн ^{sic} лмалагос аѣѡ етѣнѣа птетнѣѣхн лпетнѡмѡа лпететнѣѣ еѡл
рлпетнѡу пѣхс ѣс ѡ прѣнѣотн лпнрѡот атетнрѡа нѡѣѡт лпѣаѣѡлос рнрѣнр
ѣтѡмѡ ерѡтн ан аѣѡ рнрѣнѣатала нѡѣтн лпнѣ ѣѣлѣрпетнрнт аѣѡнѣѣ аѣѡ
аѣсерлпетнѡуѣ.

¹ This passage has a marked resemblance to that from SHENOUTE'S *Didascalia* in CRUM, *Copt. Ostraca*, no. 13.

² On the title occurring in the Cairo fragment, *v. Brit.*

Mus. Catal. no. 213.

³ 'My holy father' also in the Leyden fragment (p. 333).

Acta
Sanctorum
/
Box I.

72 [36].—Parchment; 6 complete leaves; now $32\frac{1}{2} \times 24\frac{1}{2}$ cm. Pp. $\overline{\tau\alpha\iota\theta}-\overline{\tau\zeta}$. 2 cols., 36 lines, pricked down middle of leaf. Script: cf. CIASCA xxv, though there the letters are heavier and closer. Initials moderately enlarged, accompanied by small floral scrolls in red and green. By the scribe of Brit. Mus. Catal. no. 257 and a number of leaves in Paris (*v. op. cit.*), of which 132¹. 56 at least seems related in contents to ours. *V.* also FORBES ROBINSON, *Copt. Apocr. Gosp.*, xxii.

From a Homily, apparently upon the Virgin or the Birth of Christ. Mary is likened to Gideon's fleece, to a well-watered land whence the rod of Jesse springs. Joseph renounced all worldly possessions to obtain Mary¹. She is a pearl in the midst of other jewels, in a meadow girt about by the sea, the fish in which live all at peace. When the pearl's time is fulfilled, it joins that other pearl which lies below the water in its shell ⲫⲉⲕ , and together they mount up and illuminate the field and trees. The pearl in the meadow is now named ⲁⲭⲁⲧⲏⲥ , according to the reckoning ⲡⲱⲱⲡ of its time, which is ⲓⲓⲓⲱ , that is, 1000 and 100 and 10. Now 100 is 10 times 10 ⲁⲕⲏⲧ ⲁⲕⲁⲕⲏⲧ , and this is Jesus; for He is ⲁⲕⲏⲧ (truth)². On the road to Jerusalem, Mary brings forth her child in a wayside tomb and lays him in a manger. Joseph calls in Salome, the midwife, who forthwith proclaims the virgin-birth. The very flesh which Jesus had from Mary shall sit on the Father's right. For Him who bade the earth be the ⲙⲏⲩⲣⲁ of all men did the Virgin suffer in childbirth. The magi forsake their magic and bring gifts. Herod thinks they come to seek John the Baptist; whom, being unable to find, he slays Zacharias. The latter is secretly buried; none see his blood. The weeping of Rachel (Matt. ii. 18) is explained by the story of an Israelite mother's bereavement in Egypt. There was joy in all the world at Christ's birth; he reopened to men the gates of Paradise and took in the soul of Abel, so that his blood, which still cried out, might be silenced. The phoenix, burnt upon the altar, rises on the third day as a worm from the ashes, grows, again puts forth wings and every 500 years returns to the temple and altar (*sic expl.*)

FORBES ROBINSON, *l. c.*, xxiii. 196, 235, has translated considerable passages of the text and noticed its relations to the *Protevangelium* &c.

Fr. fol. 13.

73.—Parchment; a fragment; $19\frac{1}{2} \times 25$ cm. 2 cols. Script: cf. HYVERNAT xii. 2. Initials &c. red.

Homily (?) relating here to the Virgin's conception (Luke i. 39 ff.) The following occur:—

$\text{ⲉⲓⲱⲁⲛⲉⲙⲉ ⲭⲉⲁⲧⲁⲟⲣⲏⲓ ⲱⲱ ⲧⲉⲡⲧⲁⲛⲥⲱⲡⲧ ⲡⲏⲉⲓⲱⲙⲉ ⲟⲩⲉ ⲁⲙⲟⲥ ⲉⲓⲉ ⲫⲏⲁⲡⲓⲥⲧⲉⲩⲉ ⲭⲉⲁⲡⲟⲛ
ⲉⲱ ⲫⲏⲱⲱ ⲭⲱⲣⲓⲥ ⲥⲩⲡⲟⲩⲥⲓⲁ ⲫⲏⲁⲟⲙⲉⲟⲙⲉ ⲉⲡⲏⲁⲟⲓⲭ ⲉⲧⲏⲁⲕⲁⲣⲏ ⲡⲧⲁⲟⲣⲏⲓ ⲧⲁⲡⲁⲩ ⲭⲉⲁⲓⲥⲧⲟⲥ³
ⲡⲣⲏⲧⲥ ⲫⲱⲣⲉ ⲉⲫⲟⲗ ⲧⲁⲡⲁⲩ ⲉⲡⲉⲕⲓⲃⲉ ⲡⲧⲁⲩⲱⲥⲏ ⲡⲁⲧⲧⲉⲡⲏⲟ ⲁⲡⲏⲥⲁⲡⲉⲩⲭⲣⲟⲛⲟⲥ ⲉⲁⲩⲱⲟⲩⲩ ⲡⲉⲣⲱⲧⲉ
ⲡⲫⲏⲁⲕⲁⲧⲟⲟⲧ ⲉⲫⲟⲗ$

$\text{ⲡⲧⲉⲣⲉⲓⲱⲣⲁⲡⲏⲥ ⲡⲁⲩ ⲉⲧⲁⲕⲁⲩ ⲁⲡⲉⲩⲭⲱⲓⲥ ⲁⲥⲉⲓ ⲉⲣⲁⲧⲓ ⲡⲧⲉⲩⲙⲁⲩ ⲁⲩⲩⲱⲧⲟⲣⲧⲣ ⲉⲧⲉⲓ
ⲉⲩⲩⲱⲧⲟⲣⲧⲣ ⲁⲩⲩⲱⲧⲟⲣⲧⲣ$

¹ Cf. Matt. xiii. 45.

² For this obsolete word cf. ERMAN, *Aeg. Zeitschr.*, 1883, 96, 1895, 49; also Leyden Catal. 459. The play

upon the word here should show that the writer was an Egyptian.

³ ⲡⲓⲟⲩⲟⲥ seems unsuitable.

птеремариа лопон аспаге пелісабет аселоуэ ебол релеппа етоуааб пеппа етрон-
псѣша ммариа нтоу пентамеоуэ пелісабет [оу]ппа етоуааб [п]сѣпоуѣ

тсарз мпдоуос тат ето поуа поуот мптаментноуте пнез птаусотуѣ еросте тѣом
меппа етоуааб.

P

74.—Papyrus; a fragment; $11 \times 15\frac{1}{2}$ cm. Script: cf. Brit. Mus. Catal., Pl. 9, no. 279, and 10, no. 967. 2 cols.

Homily (?), relating here to Christ's conception and birth, on the 27th of Epiphi. The following phrases can be read:]рп ефраше аѡ ефроут пехас нас жехаире
тентасмрмот пхоис меме хаире тррѡ аѡ тмаау [. . .] прро[

]аѡ пероу птасхноу пнтене соухотешѣ мпелот еппи ката ѳе жеѳо мп[

Fr. H. 14.

75.—Parchment; a complete leaf; 13×14 cm. Script: cf. HYVERNAT x. 1 col.

Homily (?), relating here to Christ's birth and baptism and to our redemption thereby. The baptism by John is narrated, with incidents of attendant angels and of waters in awe receding. The heavenly voice says: 'This is my beloved son, in whom my will hath been fulfilled. Obey ye him.'

Begins]пѣ етоуааб ммариа асхноу нан езраг ехепназ. Ends маренѣ ебол рел[

P

76.—Papyrus; a fragment; $9\frac{1}{2} \times 13$ cm. Script: cf. CIASCA vii for certain features.

Homily (?), commenting on the narrative of Christ's Passion.

]сноу тат оуте теѣа птапехс жоос жеѳо етѣнитс релесѳос . птерепоуаа
етепноте мпесѳос сѡтае жеѳо аѡ енеаунау мпелот [

]релх ероун етатапро жеенамнаполотиа пхо мпероу мпснѣ еппнѣ релрае
пзоу дпаллоу кар мпатоуталот епсѳос жеѳ[

] blood. This then is the reason (*αἰτία*) why Christ said, 'I thirst,' upon the cross. When the Jews that were around the cross heard (the words) 'I thirst,' and had beheld the soldiers [

] vinegar into my mouth, that I may (?) find cause (*ἀπολογία*) to give, on that day, in the time when I come in the last day. For I told them, ere I was raised upon the cross, that I [

Fr. H. 15.

77.—Parchment; a fragment; 23×22 cm. Pp. $\bar{\epsilon}$, $\bar{\alpha}$. 2 cols. Script: hand of Brit. Mus. Catal. no. 230².

Homily, here quoting the Beatitudes (Matt. v. 4 ff.) and admonishing to piety, charity and other virtues.

¹ The 1st pers. sing. in the second passage suggests a text like that in REVILLOUT's *Apocr. Coptes, Patr. Or.* II. 163.

² Cf. *ib.*, p. 519.

P.

T. .] NINTE[

πληρε (τοῦ τεστιν erased) ριτ | ιερνητογην εβολ ε | αταεπτογα πετογθεωρ[ει] ααου

[illegible]

..]ΣΗΤΙΤΡΑΠΙΖΑ ΕΤ[

Figure 1 is a line graph showing the percentage of total sample for each age group across different years. The y-axis represents the percentage of total sample (0 to 100), and the x-axis represents the years (1980, 1990, 2000, 2010, 2020). The age groups are: 0-14, 15-24, 25-34, 35-44, 45-54, 55-64, 65-74, and 75+.

Age Group	1980	1990	2000	2010	2020
0-14	15.0	14.0	13.0	12.0	11.0
15-24	12.0	11.0	10.0	9.0	8.0
25-34	10.0	9.0	8.0	7.0	6.0
35-44	8.0	7.0	6.0	5.0	4.0
45-54	6.0	5.0	4.0	3.0	2.0
55-64	4.0	3.0	2.0	1.0	0.0
65-74	2.0	3.0	4.0	5.0	6.0
75+	1.0	2.0	3.0	4.0	5.0

πε προποτιον εναυερ[ητ]ε +

ⲉⲡⲁⲱⲣⲟⲛ⁵ ⲡⲱⲏ | ⲛⲉⲃⲁⲗ ⲉⲛⲉⲣⲱⲟⲩ | + ⲛⲉⲣⲉⲣⲱⲃⲛⲣ ⲉⲡⲧⲓⲉ ⲛⲓⲛⲉⲧⲉⲧ[. . .] | ⲛⲉⲟⲩ-

P

² Isa. lxvi. 1.

⁵ Cf. ? Eccli. viii. 2.

⁶ Cf. Eccli. xxv. 2.

⁶ Cf. Eccli. xxv. 2.

approach the Feast of the Resurrection,' by the literary script and by the text being confined to one side of the leaf¹.

] αὐὸ πρὶν . . . θραὶ [] αὐὸ θραπρεπεύουσι [] θωπ εδοῦν ἐπὶ πταναστα[ς] []
]ρπμееуе иπεθοоу пμ[

Verso blank.

82.—Papyrus; a fragment; 8 × 15 cm. Script: *cf.* ZOEGA's 9th class for some features.
1 col.

Festal Epistle (? *cf.* no. 81) with a quotation from the 2nd λόγος of 'Gregory, the most saintly bishop².'

]γρηχειρὶ τὰρ ἐστὶ μμαγ π, []ππεθοоу θитиπεпeооу, []ρоч ипeгiооуе
ετсoγτωп, []сpиtорiос πpαcтiωтaтoс пeпicнoпoс, []θμμeρcнaγ пλoтoс птa,
]пaк ипeтepпλoтoс шпpиcε пpн[тoγ

Verso blank.

83.—Papyrus; a fragment; 11 × 40 cm. Script: slightly sloping uncials; *cf.* HYVERNAT x. Fibres on *recto* ↑.

Festal Epistle (? *cf.* no. 81), treating here of doctrinal questions (the character and relations of the persons of the Trinity).

]ε εδο[γн.] пaтxпoc [] αxпxpoпoс αὐὸ θaөн [] εiωт αxпxpoпoс αὐὸ θaөн
..... θ πογρε пaтaγoс μepεпeиoт τaρ πωωпe εп [] pшпpe и μппa ε[тo]γaα[h]
п[ш]пpe μeрпωпe εтшпpeиoт и μппa εcтoγaαh [] пeппa εcтoγaαh μeр[п]ωпe
α[тe]птpиaтoтнc μпeиoт и пшпpe αcшoп τaρ пaт [] πω]ωпe пcт пpиaтoтнc .xap.
..... птoγeи тoγeи ппpγпocтacиc αὐὸ εγпopx aп eтaп[т] [] ε птoγcиa тeтpиa[c] c]ap
ε[about 16 let.] пaтcoптc шaγxипe . . . т μμoс θпп[

Verso blank.

¹ The only Festal Letter extant in the original, GRENFELL-HUNT, *Gk. Pap.* II. 163 = *New Palaeogr. Soc.*, Pt. 3, pl. 48, is written thus.

² I have not found the words here visible in the 2nd Oration of Gregory Nazianzene.

NARRATIVES, ACTS, MARTYRDOMS

Fr. pt. 16.

84.—Parchment; a fragment; $5 \times 13\frac{1}{2}$ cm. 2 cols. Script: small, square uncials, α, αα, γ each in a single stroke as in Brit. Mus. Catal., Pl. 8, no. 171.

Adam and Eve. From the apocryphon ed. TISCHENDORF, *Apocal. Apocr.*, 1866, 'Apocr. Mosis,' §§ 31, 32 (beg. ἡ πόσον χρόνον), but with considerable differences¹.

Recto:

]α

[. .]ε φαρνε
[ο]γνρ προμπε
[ε]κονρ · απρρεп
[п]ρωб еροι па
[ж]оεис αααα
[п]сωтн нте
[п]ноуте · то
[те α]ααα пе
[жач] пегра же

[. .]ϣ нст αααα
пεжач жеεпшδ
αογ απр[ж]ωρ
εροι αεπααα
πααα^{sic} шанте
пжоеис тпно
ογ пεγшаже пαα
αентн етнн
нт · пεπαοβшϣ
гар ан еροι · αλ
λα εпашпне п

Verso:] ? ?

τααρ² еροι жеп
φσοογн ан п
εε εφпаапан
та αααα εпααα
потис αптн
рϣ жеεпεчна
апнлг пал нст
пноуте жеп
печпапа гарοι ·
тоте αсτωογн

ρ . . . ε . .
па αентεεп[т]
ноσ φ αет[α]
нога пал жеα[г]
параβα αп[εп]
ατο εβολ · φ[τω]
ερ αααα пε[ωт]
пρεϣш[αпгтнϣ φ]
αεταпo[га пал]

] how many more years I have to live. Hide not the thing from me, my lord Adam, elect of God.' Then Adam said unto Eve [

] Adam. He said, 'When I die, touch me not in my place, until the Lord send and speak with you (pl.) concerning me. For He will not forget me, but will seek [

] gave it (?) me. For I know not the manner of my meeting with the ruler (δεσπότης) of all, whether God will threaten (ἀπελείν) me or whether He will have mercy on me.' Then [Eve] arose [

] mercy (?) and greatness. Give me repentance (μετάνοια), for I have transgressed (παραβαίνειν) before Thee. I beseech Thee, merciful father (?), give me repentance [

¹ The fragment Berlin *Kopt. Urk.*, no. 181, is also from an Adam apocalypse.

² Perhaps ταас?

85 [25].—From the *earlier* texts of the palimpsest no. 62, which see.

Hom.
Box I
Fol. 5. From the same MS. as foll. 1-3. Pp. [κα], κα. Of fol. *a* much is illegible or uncertain, while the beginnings or ends of many lines are hidden by the present binding. The text relates a legend of the building of Solomon's temple. Thabôr, king of the gentiles (*ἔθνος*), appears to meditate war with him; but hearing at night the noise of the spirits (*δαίμονιον*) whom Solomon was forcing to build for him, he is terrified and realizes that for such an adversary he is no match; he would be trampled down like the potter's clay. At the end of the fragment is a reference to the δεκανοί.

I have failed to find any trace of such a story. The name Thabôr might suggest the well-known Thamur-Shamir-Sachr¹; but the legends have apparently no common element except the temple building.

P. [κα]	] ... соло	..... αἰποχοῦ
[αω]η	πρρο βηη	εβολ ραгтeп ...
]η	επeтkoг	αeπepпe · αἰω
]η · πρρο		ρeппoc πρβηпoῦe
[θ]αβωρ ρωωϭ		пaшoῦῤ αἰ
]αтoῤ ρпoῤ		шoпe ρтптa
]пкoтн αe		шн пpωпe птaῤ
[п]βολ αἰω		пoxoῤ εβολ ρωe
[αϭ]αeοκeαeп αe		αe eтpeппaῤ нлe
[αeῤ] пστ θαβωρ		eαaтe · птe
[πρρ]o жeαῖσι		peῤcωтe epooῤ п
]пeῤῤeиш		cт θαβωρ πρpo
ρ]пoλeαoc αeп		αῤштopтp eαa
[co]o]αeωп πρpo		тe αἰω αῤпeρce
]пeῤxopαe		αeπρpo coλoαeωп
[αe]пн αeпxoeic		пeжaῤ пaῤ жe
]c αe φпapпo		пacон coλoαeωп
[λeα]oc пeαaῤ		oῤпe пeῖρpooῤ αeп
]пaтaстpeп		пeῖc[αe] птaῤшo
]αeптepo		пe · apнῤ epе
]η жeeῤxopαe ρη		пkaῤ αeп ...
]т жeῤпap		cωпe αeпeпaῤ
[пo]λeαoc αeпco		απρpo coλoαeωп
[λo]αeωп · eic		cωпe пeжaῤ жe
[пa]αeαoппoп тη		αeαoп пacон αe
[pῤῤ] · αῤeῖ eῤ · тп		πρpῤote eпкoтн
		(sic) пaн

¹ V. M. GRÜNBAUM, *Neue Beiträge* 288 and in *ZDMG.* xxxi. 204; also SINGER in *Z. für deutsches Altertum* xxxv. 183.

оуе пѣт ѡб[ѡр]
прро прге[ѡнос]
аѡн езра[и эп]
ни агу[
оуг етоо[ту е]
шне н едо[трет]
н ешохне [сѡ м]
моо мп[про со]
лоомн . [
ѡте ннеп[
рупотассе[нас]
асшопе д[е нте]
репрро сол[омон]
ег езраг ета[ер]
ти¹ пром[е
кот епп[и м]
пхоис д[гар]
хеі пѣт пдд[мон]
он етреул[о еур]
дѡб еппи [мпноу]
те · адоин[е
пвт птоот[
ппдєнапо[с ппаз]
репрро сол[о]
мон аг[
етернамос [ау]
шопе мм[ау]

[illegible]

² Cf. phrases e.g. in *Mém. de l'Inst. franç. au Caire* ix. 100 (LACAU).

непитропос птешчесноус пхωρα ершанога [ре] ебоа зннаесооу пай аноа птаиѣ
 пасноу гарооу фнашине псωу ебоа зитооттнрѣтн шине змепетнонт тнрѣ аγω фнаоу-
 онроу ерωтн тнроу · тапѣе мпетнонт еγзну мпкосоос тнрѣ ебоа жентωтн мн-
 мхана мпсабрина · пасωтн пархаггелос птωтнне псгашине поγон пие птаγ-
 пстеге ерог мппамоу мптаанаггасис етоγааб · напостонос де птероусωтє епай
 зпρωу мпшнре мппоуте аγраше еεαте аγω аγρшнре же[

apostles, from the day when He chose them for Himself as disciples (*μαθητής*), saying, 'Lo, I have chosen you for myself as disciples from the 72 regions (*χώρα*) and I have called you my brethren and my honoured heirs (*κληρονόμος*). So now everything that ye shall ask of me, regarding the desire of all the ages (*αἰών*) and the establishment of all the churches (*ἐκκλησία*) and the preaching of the holy resurrection (*ἀνάστασις*) and the establishment of all the world (*οἰκουμένη*) and the ordinance of baptism and the on behalf of all the gentiles (*ἔθνος*)—for there was a multitude of idolaters at that time—so now enquire concerning all things and (*verso*) I will reveal them unto you gladly; for ye are entrusted with (*ἐπίτροπος*) the 72 regions (*χώρα*). If one fall from among my sheep, those for whom I gave my blood, I will seek him at your hands. Enquire with all your heart and I will reveal them all unto you and will incline (*πείθειν*) your heart toward the benefit of the whole world (*κόσμος*). For ye, with Michael and Gabriel, my chosen archangels, ye are the messengers to every one that hath believed (*πιστεύειν*) on me and my death and my holy resurrection (*ἀνάστασις*).'

But (δέ) the apostles, when they had heard these (words) at the mouth of the Son of God, rejoiced greatly and marvelled that [

Acta
Fr. 16
87 [29].—Parchment; 4 complete leaves; now 32×23 cm. 2 cols., 32 or 33 lines. Pp. πῤ—ζ. Script: cf. CIASCA v; though there the letters are smaller and more regular. Initials enlarged and, with the letter Φ, coloured red. From same MS. as ZOEGA no. cxxxii, Brit. Mus. no. 287, Leyden no. 51, Berlin, Kgl. Bibliothek, Or. 1607, ff. 1, 2 (αε, η; ρε, ρι), Paris 129¹⁷. 85-87 (ραε-ρnh; —, —).

Andrew the Apostle, Acts of¹. Published by Guidi, *Acc. dei Linc.*, Rendic. III, 2^o sem., 368, and translated by him, *Soc. Asiat. Ital.*, Giorn. II. 22. The corresponding Arabic text is in A. S. LEWIS, *Hor. Semit.* III. 3, IV. 2, the Ethiopic in BUDGE, *The Contendings &c.*, I. 141, II. 164.

Fr. 16
88.—Parchment; a fragment; 5×31 cm. Palimpsest, from the upper part of a double fol.: (I) 2 cols. Script: cf. CIASCA xvi; (II) at right-angles to preceding. Script of ZOEGA's 9th class.

¹ On the localities of Andrew's preaching, v. Brit. Mus. Catal. no. 297 and Paris Vol. 129¹⁸. 88, where the text of his martyrdom begins: 'After A. had gone to preach among the Scythians *πескионс* and to *органос* and

σαρκος, those wicked cities . . .,' with which cf. BUDGE, *l. c.*, I. 184, LEWIS, *l. c.*, p. 26, and LIPSIVS, *Apokr. Apost.* I. 621 &c.

(1). Acts, wherein Jesus and John (the apostle?) play a part. The sequence of *rectos* and *versos* is uncertain. There are probably some 25 lines missing from each column.

Fol. a. *Recto.*

ϥοοϥ ετ[ααααϥ]
αϥω πτε[ρεω]
ϥανηε [

Verso.

ππ[α] ετοϥ
[ααβ αρετω]ριε εχωϥ
] . . ϥωαε

Fol. b. *Recto.*

жетѿоаа аапоу
те хоор ерѿв пиа
аϥω πτεуноу аϥ
и теϥѿѿ епеснт
ш]тн

οϥωш .1[αονι]
ααζε αααοϥ аϥ
αααοτε πтеϥѿѿ
αϥѿωн ерраг е
хитрогте .

Verso.

[ααα]ϥ жетанноу
шаже поϥωт
ан пентаѿхооϥ
ерон ιс ае аϥ
ϥ[α]οοϥ ехитрог
[те

αααοте пшоент
αααар псорет аϥ
соноу² ерраг ϥи
трогте апааг
ѿωшт[

Fol. a.] that day. And when John had [

] Holy Spirit (?), he looked (?) upon him [] man [

Fol. b, ro.] saying, 'The power of God is mightier than all'; and forthwith he brought

his hand down [] garment [

he] wished to prove him and he seized his hand and went down to the caldron. [

vo.] saying, 'Not (?) one word did I say unto thee.' But Jesus sat down (?) by the caldron [

] took three girths of wool and drew them through (?) the caldron; and the teacher looked [

For the other text, *v.* below.

89 [25].—From the *earlier* texts of the palimpsest no. 62, which see.

Fol. 6. From the same MS. as fol. 4 (*v.* no. 90).

Probably from an Encomium on St. Michael (*cf.* no. 90). Dionysius the Areopagite is the narrator, and tells of St. Paul's visit to Athens, the earthquake and a vision of the archangel. On Dionysius *v.* VON LEMM in *Bull. de l'Ac. imp.*, v^e sér., xii, and AMÉLINEAU, *Contes* I. 1, which deals with the same events.

¹ Apparently a straight letter, not ε.

² Altered from *conq.*

¹ On this word *v.* *Proc. Soc. Bibl. Arch.* xxvi. 61.

*Acta
Br I*

92 [27+44].—Parchment¹; 4 complete leaves; now $30\frac{1}{2} \times 22\frac{1}{2}$ cm. Pp. $\overline{\pi\epsilon}-\overline{\alpha}$, the proper order of the leaves being no. 27. 1, 2, no. 44, no. 27. 3. 2 cols., ca. 30 lines. Script: *v.* CIASCA xiii, though there the character is rather thicker. Initials, marginal ornaments &c. in red. From same MS. as Paris Vol. 129¹⁶. 49–54, Vol. 131⁵. 61.

Ptolemy $\pi\tau\epsilon\lambda\epsilon\alpha\mu\eta$, Martyrdom of. Published by Rossi, *I Papiri... di Torino* I, v. 49, from a copy of Schwartz.

Ptolemy was 18 years old and the son of Nestorius, a citizen ($\pi\omicron\lambda\iota\tau\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$) of Nekintôre (Denderah²) in the Thebais. His teachers were Papnoute of Pboou and Dorotheus, who had urged him to martyrdom. The *hegemon*, whom he finds at 'Tôhe of the Horses³, attempts to win him by mildness, but Ptolemy repels him and is condemned to various tortures. The 24th Hathor is mentioned as the date of his trial. The last of the above Paris leaves relates to the miracles at his $\tau\acute{o}\pi\omicron\varsigma$ ⁴. Rossi has published (*l. c.* 45) fragments of the martyrdom, under Diocletian, of a saint of the same name, whose day is the 11th Kihak and who occurs⁵ in Abû 'l-Barakât's calendar (Paris MS. arabe 203). According to AMÉLINEAU, *Les Actes* 198, these two are identical. $\pi\tau\omicron\lambda\epsilon\alpha\mu\epsilon$ son of the Eparch is in the list of martyrs in HYVERNAT, *Actes* 100. Paul and Ptolemy are martyrs in Berlin, *Aeg. Urk.*, Kopt. 183. To some one of these a church at Ishnîn was dedicated (Abû Šalih 91 a).

See 61.

93.—For description *v.* no. 61.

(1) a. S. Mercurius, Miracles of⁶. *E.g.* $\text{ϥ}\text{ⲡ}\text{ⲁ}\text{ⲧ}\text{ⲁ}\text{ⲙ}\text{ⲉ}\text{ⲱ}\text{ⲧ}\text{ⲏ}\text{ ⲱ}\text{ ⲡ}\text{ⲗ}\text{ⲁ}\text{ⲟ}\text{ⲥ}\text{ ⲙ}\text{ⲉ}\text{ⲙ}\text{ⲁ}\text{ⲛ}\text{ⲟ}\text{ϥ}\text{ⲧ}\text{ⲉ}\text{ ⲉ}\text{ⲛ}\text{ⲉ}\text{ⲛ}\text{ⲟ}\text{ⲥ}\text{ ⲛ}\text{ⲱ}\text{ⲡ}\text{ⲏ}\text{ⲣ}\text{ⲉ}\text{ ⲛ}\text{ⲧ}\text{ⲁ}\text{ⲥ}\text{ⲱ}\text{ⲡ}\text{ⲉ}\text{ ⲉ}\text{ⲃ}\text{ⲟ}\text{ⲗ}\text{ ⲉ}\text{ⲓ}\text{ⲧ}\text{ⲱ}\text{ⲟ}\text{ⲟ}\text{ⲧ}\text{ⲉ}\text{ ⲙ}\text{ⲉ}\text{ⲡ}\text{ⲣ}\text{ⲁ}\text{ⲧ}\text{ⲓ}\text{ⲟ}\text{ⲥ}\text{ ⲙ}\text{ⲉ}\text{. ⲡ}\text{ⲉ}\text{ⲧ}\text{ⲣ}\text{ⲁ}\text{ⲧ}\text{ⲏ}\text{ⲗ}\text{ⲁ}\text{ⲧ}\text{ⲏ}\text{ⲥ}\text{ ⋅}\text{ ⲡ}\text{ⲉ}\text{ⲣ}\text{ⲏ}\text{ⲟ}\text{ϥ}\text{ⲡ}\text{ⲣ}\text{ⲉ}\text{ⲥ}\text{ⲏ}\text{ⲧ}\text{ⲉ}\text{ⲣ}\text{ⲟ}\text{ⲥ}\text{ ⲁ}\text{ⲉ}\text{ ⲉ}\text{ⲙ}\text{ⲉ}\text{ⲡ}\text{ⲣ}\text{ⲁ}\text{ⲧ}\text{ⲓ}\text{ⲟ}\text{ⲥ}\text{ ⲙ}\text{ⲉ}\text{. ⲡ}\text{ⲁ}\text{ⲓ}\text{ ⲁ}\text{ⲉ}\text{ ⲉ}\text{ⲛ}\text{ⲉ}\text{ⲁ}\text{ⲣ}\text{ⲁ}\text{ⲓ}\text{ⲁ}\text{ⲓ}\text{ ⲉ}\text{ⲓ}\text{ⲛ}\text{ⲉ}\text{ⲣ}\text{ⲉ}\text{ⲣ}\text{ⲟ}\text{ϥ}\text{ ⲁ}\text{ⲗ}\text{ⲱ}\text{ ⲛ}\text{ⲉ}\text{ⲟ}\text{ϥ}\text{ⲥ}\text{ⲟ}\text{ⲑ}\text{ⲟ}\text{ⲥ}\text{ⲡ}\text{ⲉ}\text{ ⲛ}\text{ⲁ}\text{ⲧ}\text{ⲁ}\text{ ⲡ}\text{ⲏ}\text{ⲟ}\text{ⲥ}\text{ⲙ}\text{ⲁ}\text{ⲟ}\text{ⲥ}\text{ ⲁ}\text{ⲗ}\text{ⲱ}\text{ ⲉ}\text{ⲣ}\text{ⲉ}\text{ⲓ}$

*Hom.
Acta
Br 2*

94 [33+45].—Parchment; 8 complete leaves and one slightly damaged; now $32\frac{1}{2} \times 25$ cm. Pp. —, —; —, — (last of quire $\overline{\epsilon}$); —, —; $\overline{\varphi\theta}-\overline{\rho\iota}$. 2 cols., 34 ruled lines. Script: *cf.* CIASCA i and xiii. Initials slightly enlarged and accompanied by small scroll ornaments in red and green. From same MS. as Brit. Mus. no. 348 and by the scribe of Paris Vol. 130⁵. 121 and Clarendon Press no. 29.

Sebaste, Forty Martyrs of⁷. The proper order of the leaves is no. 33, foll. 3 *ba*, 1 *ab* (= pp. $\overline{\varphi\epsilon}$, $\overline{\varphi\zeta}$), 2 *ab* (= pp. $\overline{\varphi\eta}$, $\overline{\varphi\theta}$), no. 45 = pp. $\overline{\varphi\theta}-\overline{\rho\iota}$.

¹ On p. $\overline{\pi\zeta}$ a pencil note says this MS. was given by Mr. Leider (*v.* Brit. Mus. no. 924).

² *V. AMÉLINEAU, Géogr.* 140.

³ $\text{ⲁ}\text{ⲧ}\text{ⲱ}\text{ⲣ}\text{ⲉ}$ occurs in *Rec. de Trav.* xi. 134, *Rev. Eg.* ix. 168, in a graffito near Denderah, where a martyr Pt. is also named, and in one of the present papyri (*v.* Index).

⁴ *Cf.* Paris MS. arabe 150, 6.

⁵ As $\text{ⲙ}\text{ⲉ}\text{ⲙ}\text{ⲁ}\text{ⲛ}$, of which the Ethiop. $\text{ⲙ}\text{ⲉ}\text{ⲙ}\text{ⲁ}\text{ⲛ}$ is a misreading. This calendar has other Ptolemies on Babeh 13 and Tubeh 19.

⁶ *V. Synaxarium*, 14th and 25th Hathor, Paris MS. arabe 263. Fourteen of his miracles $\text{ⲉ}\text{ⲃ}\text{ⲟ}\text{ⲗ}$ are referred to in Leyden MSS., p. 436.

⁷ Paris 129¹⁶. 77 relates to these martyrs.

gained through their valour. (fol. 2.) But the martyrs push them aside, repeating Christ's words (Matt. v. 29, 30) and, presenting themselves to the magistrate (δικαστής), they loudly proclaim their faith. The magistrate attempts with bribes to dissuade them, reminding them of the difficulties in their course and of the numbers who have yielded either to (p. 46) flattery or threats. They reply that they value only Christ and His faith (Matt. xvi. 26), that other gods are but stone and wood, that nothing can turn them from their purpose and that they are ready for any punishment εἴθεβαι ταπεινωρία ετραναν αποφανε αμεος εχωη απθε ετραπαθαπει πταπσεααε πταπσεαπτογ αππεαππο πεχс. The rest of their ἀπολογία consists of *quotations*; Matt. xvi. 26, Ps. lxi. 11, Prov. xi. 4, Isa. xl. 6, 7, James i. 10, 11, *ib.* v. 1, 2 and one not identified¹. In the meantime the saints are put in prison till the magistrate shall decide on their punishment, and there Christ appears and greets them with the words of Matt. x. 22. Next day they are again brought before the magistrate and condemned to be frozen to death in a lake near the town ογλιενη ρατηπολις ερεπεχιων αππεχρησταλλος πογο εχωс, where the cold is such that not only water and oil become as lead ταρτρ², but even wine in its bottles there becomes hard (πήσσειν) like stone. Forthwith the saints cast away their clothes and hasten to the lake. There, in the freezing night and bitter north wind ερετκεπκον απτηγ περτ πθε ρπογсше, plunged in the water εαγτωλс πρηтс, they attempt again to proclaim their faith; but the words are interrupted by the shivering of their bodies αλλα περεпшaxe пнγ εβoλ ρпρωоγ ρпogcooγтн αγω πεгсoλп ρпег-тапpo καта λεγс εтвeпестрт απегсωαα απпoεпн ппегμeлoс, the pain of that frost penetrating to their marrows шaпeγaлтнac³. Who can realize their torture? None can adequately praise (ἐγκωμιάζειν) them, as I said in the προοίμιον of this poor discourse (λόγος). I rejoice at the mention of them, as did Severus at the names of Basil and Gregory, saying, 'If ye will believe me, each time that I mention (ὀνομάζειν) their names, my soul rejoiceth (εὐφραίνειν).' I must tell of the bath ογρογο εροпe шaxe epoc, placed near by, as a snare for them, for it seduces one, whereat the rest grieve (1 Cor. xii. 26), and their guard (κουβικλάριος) sees 40 angels descending with 40 crowns, yet one returns heavenward with his. Thereupon declaring himself a Christian, he joins the saints in the lake, thus being likened to the penitent thief and to the labourer summoned at the eleventh hour, who received the full wage πατερε ετογoж. Next day their bodies are ordered to be burned. One of them, being still alive, is left behind in the hope that he may recant. But his mother herself, in her zeal ρaпжпoγч απесрнт ερoγп επпoγтe, though old and weak, seizes and carries him to where the rest are burnt. What can I add of this woman to what we said in the first encomium? True love to God can bring even forgetfulness of nature, as when Abraham was ready to sacrifice Isaac εαγa-μαρте птсapтe ααпн ααпoч eкeсс(read κeсс) пeгшпpe пoγωт, and did indeed in intention sacrifice him, for he knew not that God would prevent him, as the wise man (σοφός) saith,

¹ ογепρω емесoγemete жeкпaсω екpooγт ω пeгчopтoс ппeгpooγ eтнн птooγч απeптагжoн epкaг пaдoγeпe ρпoγсeпн αγω екпaρoпн eтoпн eααпe απпн απпkaгpoc απшoα, 'It is a winter that passeth not. For thou shalt cease to flourish, O grass; thy days

that belong unto him that did sow thee on the earth, shall go by quickly. And where wilt thou hide thee from the sun's heat and the time of summer?'

² For this word *v. Aeg. Zeitschr.* 1883. 156.

³ Gen. xlv. 18 (Paris 43, 196), Job xxi. 24. Boh. атac.

in recounting (ἱστορίζειν) his life (βίος); or as Jephtha, who made his daughter a sacrifice unto God. To this woman her Isaac was not given back ^{sic} ἀπογεῖται χαρίζε καὶ ἀπεσι-
σαῖν; she must return home comfortless, yet greatly comforted and glad. Should any ask if ever I knew a woman reckoned to the band of martyrs or to the priesthood for offering sacrifice to God, and her sacrifice her own entrails (σπλάγχνον), I should name this woman. She stood by the fire and heard the voice of her son's bones and flesh as they crackled *εὔρασρες*, like damp wood *εὐλῆν ἀπατοῦσσοῦγε* in the devouring flames, through the humours *ῥατασθες* of the flesh¹. She has indeed no part with the mother in Solomon's judgment, who could not bear even to hear of the child's death *ἐλπεσεντι ερος ῥολως οὔτε ψαπρᾶ πωτῆ ἐπαιού*. But this woman of adamant *τεκρινε δὲ πτος παλαιος* may be likened to Job in his bereavement (*sic expl.*)

Fr. fol. 17 95.—Parchment; a fragment; 12 × 31 cm. 2 cols. Script: *cf.* BALESTRI 35 and ZOECA's 5th class. Marginal ornaments, sometimes red.

Macarius the Egyptian, Life of². The following examples correspond respectively to pp. 98, l. 14; 99, l. 11; 100, l. 6, and 101, l. 1 of the Bohairic version (*Musée Guimet* xxv).

] ῥεοτ πτε πνοῦτε εὔτω ἀλλος ἡερὼν πτε πταπχοικ ποοῦ παλ αὔτωρ εἰὼλ ἀπαῦ
εροοῦ ειοηρ ῥηπαῖαλ · καὶ τὰρ περηννηε ἀαῦαῦ ἀπ πετοῦηρ ῥεπια ετεπιαῦ
ἀλλὰ αὔτωοῦρ [

αὔτωλρ εροῦη εὔτω ἀλλος ἡερὶ πτα πτεπια πτερεφσοῦεντεῦσεν ἀφερὼε ῥωε
εφῥηνη πεπαῦ πτεγερηῦ ἡεφενκοτκπε ῥηκοοῦε ἡεα[

αὔροχρῶ δὲ πστ πεπιαῦ ῥηπештортр етρωте ерооу аὔτωне аὔτωλρ ^{sic} ἀπρο
αὔω αὔποῦχ εροῦη ероу пхоик δὲ пεу[

εὔωш εἰὼλ ἡεαῦρο ерон ω πῥᾶλο πκαοῦρнос · πтоу δὲ ἀφепегдн (*ἐπιτιμᾶν*) παῦ
ῥεπραν ἀпхоик аὔношпоу εἰὼλ πὼε πпшжє · песпнῦ δὲ паῦпаракалет ἀλλоу ἡεкас
εὔ† ^{sic} εετον[

Acta
Br I. 96 [35].—Parchment; 4 complete leaves; now 32 × 24 cm. Pp. *ркз-ркз*, numbered in a later (?) hand on *rectos* only. 2 cols., 30 ruled lines. Script: *cf.* HYVERNAT viii. 4, but for *α*, *ib.* 3. Initials enlarged but plain. From same MS. as ZOECA no. clxxxv (1), Brit. Mus. no. 350, Paris Vol. 132¹. 3.

Hilaria, daughter of Zeno, History of. Published by AMÉLINEAU, *Proc. Soc. Bibl. Arch.* x. 198. The last 2 pages correspond in part to Rossi, *I Papiri* I. v. 52². Paris Vol. 78. 39 and Leyden no. 56 are from other copies of the same story, which is further narrated in the *Synaxarium*, Tubeh 21. A Syriac version is found in several MSS.

¹ *ασθες*, *αθες*, *ικμάς*. Trees wither, *εμπαθ.* ῥαροοῦ, Paris 131⁵. 32; so too Clar. Press 32, ποῦ, Curzon 109, ὑπα.

² On this work v. E. C. BUTLER, *Lausiac Hist.* I. 220.

³ V. VON LEMM in *Bull. Ac. imp.*, NS., I (xxxiii). 518.

(v. WRIGHT's Catalogue *sub nom.* and NILLES, *Kalendarium*² I. 223), and an Arabic in Brit. Mus. Or. 4403 and Bodleian, *Cod. Charsh.* xc. In these the substance of the story is the same, though they differ from the Coptic in detail¹.

Acta
Br I.
97 [37].—Parchment; 6 complete leaves; now 28 × 22 cm. Pp. ᠙–᠒᠗. 2 cols., 26 lines. Script: v. HYVERNAT ix. 2, clearly by the same scribe and dated A.M. 722 (= A.D. 1006). Initials, stops &c. bright red.

Gesius and Isidorus, the Story of². These brothers had a variety of adventures and were at length miraculously led to discover the relics of John the Baptist near Emesa. ZOEGA nos. clvii, clviii are from other copies of the same story, which, with the present leaves (from a copy by Schwartz), are published by STEINDORFF, *Aeg. Zeitschr.* 1883, 137³. The saints were commemorated on the 12th Pharmouthi (v. ZOEGA clvii); but this is apparently recorded only by the Ethiopic *Synaxarium*, 12th Miyazya, where in the *Salām* the appearance of the Baptist to them and the sick man whom they tended are referred to. For parallel legends of the Baptist's relics v. *Acta* SS. June 24th, 612 ff.

98.—Papyrus; a fragment; 21 × 14 cm. Script: heavy, cf. ZOEGA's 4th class. 2 cols., 20+ lines. Note the system of superlineation.

From a narrative wherein a king and his horse occur. Whether *recto* and *verso* (sequence doubtful) concern the same persons and incident is uncertain.

Recto. →

]αϣαρϣεσσε ἰχοος ϣεογνε πμογ: ἰτερεϣμοδῶσε δε εἶον ἰογνο[γῖ α]ϣεῖ εἰπ[ο]γρ[ω]με
εϣεγκύλλει ογτεπ[ε]νῆσε τῆρ[ε] · αϣῶνε ϣε[ογ]νε παῖ: [...].εαγτα[μογ] εἰνῆ[τῆ] [...]
ε[...].ωϣ[...].ε ῶαπο[...]. αγω ογ[ε]ωδρεπε .. γε.ε[

Verso. ↑

]χαῖχαριζε παϣ ἰταῖτελεγοερος εἰνῆ[τῆ] · αγῶ [εἰπ]ρκααϣ εἰ[ω]κ εἰπολεμοος ϣεαῖφ
ἰταλε εἶροϣ · εἰπ[ε]ωσ ϣωωϣ α[ϣ] · ογθα · αϣνο[γῖ]ε εἰπενλοε [εἰ]γῖ[τῆ]τεϣ[ε] αϣ[...]
εἰ[ρα] αϣ[ε]ααϣ] καρηνγ ἰτ[πορ]φγῖρα ἰ... αϣ[ε]τ[ε]

] he began to say, 'What is death?' But after he had gone forward a little, he came upon a man striving (σकुλλειν) among (?) all the crowd, and he asked, 'What is this?' And (?) they told him concerning [him ?] and he is a mighty man[

]for(?) I have granted (χαρίζειν) him freedom on my(?) account. And suffer him not to go to the war, for I have but lately ridden him.' But thereafter he [] and cast down the crown that was on his head and he [] and stripped him of the purple robe (πορφύρα) of [] and took[

¹ VON LEMM has also identified the epistle, Brit. Mus. Catal. no. 1101, as belonging to this story. He intends to edit the whole material.

² It seems from *Aeg. Zeitschr.* 1883, 157 that this

work is ascribed either to Alexander of Alexandria or to Athanasius.

³ LEIPOLDT has printed a fragment of another MS. (Berlin *Urkk.*, Kopt. no. 188).

Fig. 18.

Severus of Antioch, from a Life of. It corresponds verbally with the Syriac version of the *Life* by John of Beth-Aphthonia¹, ed. KUGENER (*Patrol. Or.*), pp. 248 [164], l. 8-251, l. 10, with the omission of the dogmatic passage, pp. 249, 4-250, 7.

The passage relates to Severus' refutation of the opinions of Sergius the Grammarian² and others of his opponents.

[illegible]

³ Here the Syriac is much fuller.

⁴ Acts xx. 30.

MAGIC, MEDICINE

100.—Papyrus; almost complete; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: clumsy uncials.

Recto ↑.

Prayer to 'the God of Saint Leontius¹.' 'If I remain in the house where I am and stay within, with my mother, my mind shall be at rest and I shall bear (?) a living child.' The rest obscure.

Above the text, three crosses.

+ ппоуте пфачю[с] | леонтн епшансѡ | рпни ергѡѡч | тасѡ проуп ант[а] | маат
пагнт на | леон така шнре п | ѡнз пале нур оун | паде с.н |

Verso: remains of a letter (earlier).

101.—Papyrus; a fragment; $6 \times 8\frac{1}{2}$ cm. Script: rounded uncials.

Presumably a Charm, since it preserves (1) the beginning of at any rate one Gospel (Mark i. 2) and (2) part of the list of the Forty Martyrs of Sebaste². Above the latter is a dividing line of dots.

Recto. |ката ѿ е҃снꙋ з҃нѣ | а҃с не|профитнѣ жеєс з҃н | нте ꙗ҃нахоу҃ паа҃тс҃елос |
зате|вон нꙋсо҃те нте | (margin)

Verso. ΔΟΞΗΤΑΝΟΣ ΟΥΑΛΗΣ | ΗΣΤΥΧΙΟΣ ΣΕΑΡΑΝΤΟ[Σ·ΕΙΣ | Η]ΠΙΟΣ · ΟΑΛΕΛΙΟΣ · ΚΥ[ΡΙΛ-
Λ | ΟΣ] ΧΟΥΔΙΟΝ · ΗΔΙΟΣ | (margin)

102.—Paper; a fragment; 25 × 10 cm. Script of ZOEGA's 9th class.

Charms, the first against ophthalmia, the second 'a safeguard in everything.' The former invokes the lance wherewith Christ was pierced and refers presumably to the legend of Longinus' blindness³.

Above are magical letters⁴. Then one line, [. . .] тащ⁵ш⁶е⁷и⁸а⁹; followed by similar signs. Then: оу¹⁰ѣ¹¹а¹²с¹³ н¹⁴в¹⁵а¹⁶л, followed by 4 signs and this text: пен¹⁷и¹⁸е¹⁹ н²⁰з²¹о²²у²³т²⁴ пен²⁵и²⁶е²⁷ н²⁸с²⁹и³⁰е³¹е³² пен³³и³⁴е³⁵ н³⁶ш³⁷е³⁸ н³⁹к⁴⁰а⁴¹ш⁴²о⁴³ш⁴⁴ п⁴⁵е⁴⁶н⁴⁷т⁴⁸а⁴⁹ѣ⁵⁰о⁵¹н⁵²о⁵³а⁵⁴а⁵⁵з⁵⁶е⁵⁷ ~~е⁵⁸е⁵⁹о⁶⁰ѣ⁶¹~~ з⁶²и⁶³х⁶⁴е⁶⁵п⁶⁶т⁶⁷о⁶⁸у⁶⁹ н⁷⁰и⁷¹е⁷²з⁷³е⁷⁴и⁷⁵н⁷⁶а⁷⁷ п⁷⁸е⁷⁹н⁸⁰т⁸¹а⁸²ѣ⁸³о⁸⁴н⁸⁵ѣ⁸⁶ а⁸⁷ѣ⁸⁸с⁸⁹е⁹⁰к⁹¹с⁹²о⁹³н⁹⁴ѣ⁹⁵ а⁹⁶ѣ⁹⁷а⁹⁸а⁹⁹ѣ¹⁰⁰ н¹⁰¹л¹⁰²о¹⁰³н¹⁰⁴х¹⁰⁵[н] а¹⁰⁶ѣ¹⁰⁷а¹⁰⁸а¹⁰⁹ѣ¹¹⁰ е¹¹¹п¹¹²е¹¹³с¹¹⁴п¹¹⁵и¹¹⁶р¹¹⁷ н¹¹⁸и¹¹⁹с¹²⁰о¹²¹ѣ¹²² з¹²³и¹²⁴х¹²⁵е¹²⁶п¹²⁷ш¹²⁸е¹²⁹ е¹³⁰п¹³¹е¹³²ѣ¹³³

¹ Of Tripolis. For his healing powers, *v. NAU* in *An. Boll.* xix. 10, *RAABE*, *Petrus der Iherer* 103, the *Ethiop. Synax.*, 1st Sanê (Brit. Mus. Or. 659, 101 *a*), *Brit. Mus. Catal.* p. 409.

² These elements are thus combined in the Leyden charm book (*MSS.*, 475); the former also in M. A. MURRAY, *The Osireion*, p. 39 and no. 104 here; the latter in Berlin

Urk., Kopt. nos. 19, 20, *Rec. de Trav.* xx. 174, HALL,
Copt. and Gk. Texts, p. 39.

¹⁸ *V. Acta SS.*, Mart. iii. 373 B, GRETSEK, *De S. Cruce*, Lib. I, xxxiv, TILLEMONT, *Mém.* I, note xxxix, F. DE MÉLY, *Exuviae sacr. epolitan.* 55. Christ pierced by the lance is invoked in VASILIEV, *Anecd. Gr. Byz.* 334 γ.

⁴ V. Brit. Mus. no. 369, *PSBA.* xxviii. 97, pl. 1.

Sect. 5. 'Concerning the and the 23 days' fever⁵.' The rest obscure.

⁵ Also in no. 105 below and a charm against *negreone* *amnacik*, in S. DE RICCI's hands. LABIB, *Dict.*, s.v., gives *cik* Boh., *حَقِي الغب* 'tertiary fever.' It seems to be Sa'id. in Br. Mus. Catal. no. 260.

⁴ Thus, without εἶλον, at the end of several recipes, STERN, *Aeg. Zeitschr.* 1885, *Tractat* §§ vii, xii, xviii.

Sect. 6. 'A prayer which when thou speakest, will protect from everything:—The height of the Father, the of the Son and the Holy Ghost; the beginning of the holy Gospel according to Matthew, to Mark, to Luke, to John; the life (?) which our Lord came to give to His disciples upon the', 'all the days of my life, NN., the son of NN. (ὁ δὲ αἰὶν), for ever and ever. Amen.'

Sect. 7. 'When a mother stands by (?)¹ a woman:—I have come (?)² and Jesus is come and calleth His disciples. They have found a

Ex. 19. 105.—Parchment; $6\frac{1}{2} \times 6$ cm. Script: sloping uncials. Was folded 5 times in width and thrice in height.

A Charm against various maladies, opening with the palindrome *sator arepo tenet otera rotas*, abbreviated.

сатор ерѣ³ етѣпорнѣ⁴ ѡнпаснѣ⁵ ѡнпароу ѡнпегѡѡ⁶ ѡнптѣкас⁷ тѡрн ерон
^{sic ne} нтор егѡѡ хпсѣ . .

P 106.—Paper; 2 fragments joined, complete; 25×17 cm. Script: *recto*, uneven, of ZOEGA's 9th class; *verso*, cf. Brit. Mus. Catal., Pl. 7, no. 489.

Medical Recipes. Lacunae and uncertainties in reading, apparent irregularities of grammar, besides many unfamiliar words, make the sense often obscure. Help may be had from the other Coptic alchimistic and medical texts: STERN's *Tractat* in *Aeg. Zeitschr.* 1885, 102 (cf. Brit. Mus. Catal. no. 374), BOURIANT's in *Ac. des Inscr., CR.* 1887, 374, ZOEGA p. 626 (cf. DULAURIER in *Journ. As.* 1843, 433), Berlin *Urkunden*, Kopt. nos. 21, 22, 25, 26, the Bodleian papyri *a* 1, *a* 2, *a* 3; and, for the Arabic words, Ibn al-Baithar (LECLERC) in *Not. et Extr.* xxiii, xxv, xxvi and the articles of STEINSCHNEIDER in *WZKM.* xi, xii, xiii and of P. GUIGUES in *Journ. As.* 1905, nos. 1 and 3.

ⲉⲙⲡⲣⲁⲛ ⲉⲡⲛⲟⲩⲉ¹ ⲛⲉⲡⲁⲓⲣⲉ ⲉⲡⲛⲱⲗⲁⲣ
 ⲛⲓ ⲛⲁⲛ ⲟⲩⲣⲁⲕⲧⲟⲟⲩ ⲛⲁⲓⲗⲟⲟⲩⲉ ⲙⲱⲟⲩⲉ
 ⲛⲁⲁⲕ ⲉⲡⲗⲟⲛ⁷ ⲱⲁⲛⲧⲉⲕⲗⲟⲛ ⲉⲥⲁⲓⲉ⁸ ⲗⲉⲩⲩⲩ
 ⲧⲩ ⲛⲟⲛ ⲛⲉⲕⲉⲓ ⲉⲡⲉⲛⲧ (ⲗⲟⲩ⁹ ⲉⲡⲛⲱⲗⲧ ⲁ[. . .])
 5 ⲉⲙⲙⲟⲩ ⲛⲟⲩⲧⲩ ⲉⲡⲓⲥⲟⲗⲉⲕ ⲥⲁⲧ ⲛⲉⲕⲛⲟⲩⲛ⁹
 ⲉⲃⲟⲗ ⲛⲁⲗⲟ ⲛⲉⲱⲁⲕⲉⲓ ⲉⲡⲉⲛⲧ ⲉⲡⲓⲥⲟⲗⲩ ⲗⲟⲩ
 ⲉⲡⲛⲱⲗⲧ ⲛⲁⲥⲱⲭⲁⲣ ⲛⲁⲗⲁⲧⲁⲡⲣⲉⲥ ⲗⲉⲡⲁⲗ
 ⲭⲱⲩⲣⲉ ⲗⲉⲙⲙⲛⲁⲓⲉ ⲛⲱⲟⲩⲧⲉ ⲗⲉⲣⲱⲡⲉⲥ

¹ Either subject or verb must have some special meaning. Cf. ? Brit. Mus. p. 253, note 9 ^{المصبيان}.

² Or the first word the interjection = *aleo* *val*.

³ Presumably *ape[no]*.

⁴ *V.* no. 104.

⁶ *ткас* cannot be read.

⁵ *ⲙⲟⲩⲉ*.

⁷ *ⲗⲟⲩ* *κοτύλη*, 'cup.' *V. GRIFFITH & THOMPSON, Demot. Magical Pap.*, p. 76.

⁸ Scarcely *ⲗⲟⲩ* for *ⲗⲟⲩ*; but *ⲗⲟⲩ* 'remove' seems, here and below, to give no sense. The words in brackets are erased.

⁹ 'Rind'?

соус¹ мѣωρωкесоус † еши терзѣе
 10 катаγογα · ѿεпооу шѣлшωλс таау
 етѣалазт · мѣппнез есѣе · кан нег
 кaire · акнт мѣроу · зѣхωпсазте · таау
 еγαλпарнѣ² · оуωе пак мѣпатекоуωе
 оулаау проуге екалω екоуωе:—
 15 † пкωлаз он
 жѣ пак ппн[.] п]адау · †оу еши трзѣе еγшлωλ³
 еγшнѣе тѣас нисте пак шантексооу · жѣ пак
 нпоγарапω⁴ енерωт пнаλхалес · ѿоп теспаще
 аλос е[пс]азте шантесзѣе оуазѣс⁵ еѿол · ерпѣ
 20 е[.] † нто · † оуеи зѣнито епент
 етпаш перωте есзѣе мѣарѣсооу зѣтѣн
 те тѣсо пжѣ[. . .] ерωте епатсазте зѣхωс
 лѣелωе есγа н · котепн шѣ зѣпназ
 раѣ еѣ ерон ксат⁶ оулаау езраѣ зѣ · пѣнзнт
 25 пѣс поусооуге · жѣ пак еγт · зѣе пѣ. пѣ · шѣ
 тѣ мѣенекепотоу епшомет ерооу ексω
 мѣоу ексѣте езраѣ · аγω тенжѣ тѣузѣн
 пѣепне мѣпшомет ерооу мѿон⁷ шансѣ
 те зраѣ епшомет енрооу
 Verso. 30 оупазре псаѣе калωс ·
 оупазр пшжнн пнос есаѣе калωс еγжωнт ет
 ооте⁸ тевоуωеу гашωрп мѣпатен[оу]ωе λ
 аγ · екоуωе пѣоу ппшω екеоуωеу мѣперѣ пѣ
 пѣан мѣпероуеитѣнт оуѣе жѣе шѣ[н]отλ · з п
 35 ензнт⁹ шавоуωе гароу · аγω шѣт[.] пѣ
 ѿал пѣωжн ппапоусѣ¹⁰ пѣѿалωλ[.] пѣе
 оу · еѣе кант ѿал оуа поу зѣнзѣ [пѣе] етсазоуи [е]пρωе
 жѣ пак поγарра[мѣан] · п еγннн тѣ
 аγ еγмѣоу ѣω γ еγннч кѣ нрооу
 40 екѣω пѣооу · з мѣроу мѣепне мѣпнѣωс

¹ This and next word obscure, though reading certain.

² البرنية.

³ ? For шлшωλ.

⁴ Recurs (*v. Index*) as a measure of flax, written with double p, so possibly الرُّع, الرُّع, 'a quart,' a milk- or corn-measure in Spain; *v. Dozy* i. 503, *DUCANGE, Gloss. Lat., arroba*, ENGELMANN-DOZY 203.

⁵ ? For оуазс. Cf. STERN, *l.c.* § xvi.

⁶ сѣте езраѣ, here and below, is difficult. In Num. v. 17 (Br. Mus. 1221) it varies with поγхе езраѣ. In Wisd. xvii. 19 (PEYRON) it = συνέχεσθαι (though Br. Mus. Or. 5984 has сѣте езраѣ). Elsewhere συνέχεσθαι = ωтп

εροуи Prov. xi. 26, Luke xix. 43, шωтѣ Ezek. xxxiii. 22, Isa. lii. 15, besides the usual мѣазте Job xxxi. 23, Psalm lxviii. 18 &c. Here the first meaning might be applicable: 'evacuate, purge,' if the action of the drug is intended.

⁷ 'Certainly.' V. CRUM, *Ostraca* no. 83.

⁸ жωнт 'try,' 'test'; but ооте 'womb' seems impossible, as 2nd sing. masc. is used throughout. тооте might perhaps be read.

⁹ The signs for 'and' and 'half' in this MS. are identical.

¹⁰ Scarcely 'hemorrhoid' البثور, البثور (cf. TURATIEF, *Materialie po Archeol. Christ. Egipta*, no. 9, αλпесоγρ).

The first recipe is for an unidentified malady¹. It consists of a quart (4th part) of dried *bdellium*², to be subjected to the fire and sieve, 5 drams³ of sugar⁴ of, gum of *astragalus*⁵, and gum arabic⁶ respectively being added. After grinding and shaking,

⁶ In Bodl. Corp. a 2 (P), 28 ~~11007~~ ~~1111111~~ (? *κόμμι*)
πινάτε.

this is to be mixed with oil of sesame or of nuts and set on¹ the fire. The mixture to be bottled and eaten fasting, in the evening.

The second recipe (l. 15) is for the same malady. 5 drams² of white, shaken and measured, are to be placed in a Half a quart (?) of pure³ milk having been heated, the first ingredient is to be divided (?) into . . . parts and one of them added to the milk. This is to be drunk and, thereafter apparently, the remaining cold milk. The rest of this recipe (ll. 23-29) is obscure.

It is difficult to say to what the third (*verso*), 'a very fine medicine,' relates. Its primary ingredients are garlic and dried raisins. It is to be taken fasting in the morning; and after (?) it, neither fish nor certain herbs are to be eaten. From l. 38 it may be translated: 'Take thee a peeled pomegranate (?)⁴. Place them (*sic*) in cold water of for 3 days, washing them in (fresh?) water daily. Afterward cut them up (?) and roll on a sieve. Put them in strong (*lit.* acid) vinegar for 2 days and 2 nights. Take them out, one (?) on a sieve, for 2 days, until (*or* so that) they in the cool. Take fine dried raisins⁵; take out their seeds. Take 2 liters of pure⁶ honey and put them on the fire, their froth⁷. Add half a liter of black (?)⁸ honey thereto. Set fire beneath them, their froth. Throw in⁹ the garlic by itself, throw in the raisins by themselves and add them to the honey that is on the fire. Stir them together¹⁰, till they dissolve. Throw in the remaining (medicaments), namely: ginger¹¹, 1 measure;¹², $\frac{1}{2}$ a measure; pepper¹³, $\frac{1}{2}$ a measure; gilliflower¹⁴, $\frac{1}{2}$ a measure; seed of, 2; dried of roses¹⁵, $\frac{1}{2}$; mastich, $\frac{1}{2}$; spikenard¹⁶, $\frac{1}{2}$;¹⁷, 2; dried saffron¹⁸, $\frac{1}{2}$; of sesame¹⁹, 2; seed of onion, $\frac{1}{2}$; mustard²⁰, $\frac{1}{2}$;²¹, $\frac{1}{2}$; feverfew²², 1;, 2. Throw them in, one by one. Shake them. Take the²³ from them. Mix them together, namely the garlic and the raisins. Cover (*lit.* hide) its (*sc.* the vessel's) mouth (when) on the fire. Allow them to cool. Mix them thoroughly. Put them in a bottle²⁴. Thou shalt eat a *mithkal*-weight thereof; and when thou hast eaten a jar²⁵ (thereof) and hast, thou shalt have benefit therefrom: it will cleanse (*καθαρίζειν*) the mouth of thy belly and will benefit (?)²⁶ the head. And the day thou eatest thereof, go not in unto a woman, neither eat fish nor herbs²⁷ nor milk. The number of the medicaments is 19.

(l. 65). A medicine to drink against fever²⁸; good in summer and winter:—*Nasturtium*,,²⁹, 1 (measure) of each. Throw (them) in. Shake them. Knead

¹ *ARHT* in STERN § xii, Bodl. Copt. *a* 1 (P), fol. 2, and here indicates action by fire on a dissolved substance. *a-* might be imperative.

² *ⲥⲟⲩ* and *ⲥ* above are assumed identical.

³ *ⲙⲁⲗⲓⲥ*. So STERN p. 118.

⁴ *ⲉⲣⲁⲁⲁⲛ* *ⲣⲁⲙⲁⲛ*?

⁵ *ⲙⲁⲗⲓⲥ*.

⁶ *Lit.* 'genuine.' Cf. *ⲙⲁⲗⲓⲥ*, *ⲙⲁⲗⲓⲥ*, *ⲙⲁⲗⲓⲥ* (*Journ. As.* 1905, 3. 413). In Brit. Mus. no. 920, f. 242 *a*, *ⲙⲁⲗⲓⲥ* *ⲙⲁⲗⲓⲥ* *ⲙⲁⲗⲓⲥ*. It is frequent in the Demotic Papyrus (*v.* above), pp. 44, 50, 76 &c.

⁷ *ⲥⲁⲛⲓⲧⲉ*; but the meaning seems unsuitable.

⁸ Scarcely *ⲙⲁⲗⲓⲥ* or *ⲙⲁⲗⲓⲥ*. Third letter *ⲓ*, *ⲣ* or *ⲩ*.

⁹ *ⲉⲓ* twice in TURATIEF, *l. c.*

¹⁰ *ⲙⲁⲗⲓⲥ* *ⲙⲁⲗⲓⲥ*, as in Bodl. Copt. *a* 2 (P), 16, 19 &c.

¹¹ *ⲙⲁⲗⲓⲥ*.

¹² Not arsenic (*ⲁⲣⲥⲉⲛⲓⲕⲟⲛ* ZOEGA 630), as for internal use.

¹³ *ⲁⲗⲗⲓⲗ*.

¹⁴ *ⲁⲗⲗⲓⲗ*.

¹⁵ *ⲁⲗⲟⲩⲉⲣⲧ* might be read, but cf. *ⲱⲣⲁ*.

¹⁶ *ⲁⲗⲗⲓⲗ*.

¹⁷ Arabic unidentified; recurs below.

¹⁸ *ⲱⲣⲁ*.

¹⁹ Perhaps both words merely mean 'cabbage,' since *ⲥⲓⲁ* is (sometimes) a general term.

²⁰ *ⲥⲓⲁⲛⲓⲧⲉ*.

²¹ Greek?

²² *ⲁⲗⲗⲓⲗ*.

²³ *ⲙⲁⲗⲓⲥ* 'urine' in Isa. xxxvi 12, Mid. Eg. So in Bodl. Copt. *a* 2 (P), 44 *ⲙⲁⲗⲓⲥ* *ⲙⲁⲗⲓⲥ* *ⲙⲁⲗⲓⲥ*. But here unlikely.

²⁴ *ⲁⲗⲗⲓⲗ*. So in STERN.

²⁵ *ⲁⲗⲗⲓⲗ*.

²⁶ *ⲱⲣⲁ*.

²⁷ *ⲙⲁⲗⲓⲥ*. In Ac. des Inscr., C.R. 1887, 376 *ⲙⲁⲗⲓⲥ*. Species unidentified.

²⁸ *ⲙⲁⲗⲓⲥ*.

²⁹ *ⲙⲁⲗⲓⲥ*, but here apparently a plural form.

them with water Mix it with a jar¹ of cow's milk. Place it (?) to cool and dry. The amount of it to be swallowed (?)² is 2 *mithkals*. Drink two-thirds thereof in the evening and its (other) third in the morning and thou shalt not go beyond that.'

107.—Parchment; a fragment; $9 \times 4\frac{1}{2}$ cm. Palimpsest: (*a*) illegible; (*b*) script irregular, of ZOEGLA's 9th class.

(b) A Medical Recipe. οὐανη^{sic}φοδος
 ευ[†]κας ^{sic}χι ^{sic}πας πο^{sic}σο^{sic}υρε ^{sic}επα^{sic}λοι ο^{sic}υ^{sic}ο^{sic}π^{sic}ε [†]ο^{sic}νε^{sic}ρ ^{sic}ε^{sic}πο^{sic}υ^{sic}κο^{sic}υ^{sic}[ι] ^{sic}π^{sic}ρ^{sic}η^{sic}α^{sic}χ ^{sic}ε^{sic}χ^{sic}ω^{sic}ς ^{sic}τα^{sic}ρ^{sic}ο^{sic}υ
 ε^{sic}υ^{sic}[ε^{sic}υ^{sic}[ε^{sic}ρ^{sic}η^{sic}]υ ^{sic}κα^{sic}α[υ α] ^{sic}π^{sic}ε ^{sic}κα^{sic}α[. . .]ο^{sic}υ ^{sic}η^{sic}σ^{sic}ο^{sic}ρ^{sic}τ ^{sic}π^{sic}α[λ]α^{sic}υ ^{sic}ε^{sic}χ^{sic}ω^{sic}υ [. . .] ^{sic}†ε^{sic}. ^{sic}ε^{sic}υ^{sic}α[

'All the maladies of the head and eyelids. (For) a³ that is painful. Take a hen's (?)⁴ egg; break it; add thereto oil and a little vinegar. Mix them together and place them . . . head. Place⁵ of white wool thereon'

Verso (different hand): ἀνπονε εταρ ἀνπεφνε ἀλλος.

108.—Parchment; $6\frac{1}{2} \times 8\frac{1}{2}$ cm. Palimpsest. Script: (a) and (b) ZOEGA's 9th class.

(a) An Ophthalmic Recipe. Very faded and illegible.

1. Զմեալ Եարչի Լիբեոս ^{Н. 822} Լիբեոս Եսոյ Ենօյնօպատ Եջոնի Եդենտինոս Ենարտալեօն
Եենտրեյենիւս Եեփսիփե Եօրշնի Եսրնտ Զլիպանտօս Լ[Ѳ]е Լոյրեա Լըրերալ Երենեւթօփе Ե
Յօղ Լոյկոսի Լե Լոնսափ Եակեւ Լեփսի Եսենե Եեփալըրերալ

‘Eyes that begin to exude salt water—Hoopoe’s blood⁶, heated; a herb named *cardamum*, in the Egyptian tongue *shife*⁷, which is a tree that grows in mountain regions⁸, like a pomegranate tree, its leaves being somewhat long⁹, like Its wood is like that of the pomegranate.’

(b) A List (v. below).

109.—Papyrus; a fragment; 5 × 10 cm. Script: irregular uncials. *Recto* ↑.

From a Medical Recipe. Ashes (?)¹⁰ of vine-wood are to be placed on the fire, and the face is to be anointed with oil and other things.

[καὶ ὁπότε ἐπιστρέψῃς ταῦτ' ἐπιστρεῖς ὅτι μασεύ ψαλα¹¹ κοῦψ ἀρὰ μένης τὰς
περὶ εὐμ]

¹ ? ἀγγεῖον.

² But ~~work~~ ~~enjoy~~ cannot be read.

³ Paris 44, f. 68^b κεφαλος ῥήνυξ مغ, KIRCHER 74
κεφαλωc الم medulla. But an- is obscure.

⁴ V. Brit. Mus. Catal. p. 263, note, and Index here.

⁵ ? A bandage.

⁶ Prescribed in the Demotic Papyrus (*v.* above), pp. 42, 158, 194; its heart in PARTHEY, *Zwei Zauberpap.*, no. 2, 18. *V.* Ibn al-Baithar no. 2251.

⁷ Unknown. Or 'in Egyptian (it is) the blight (? *цънѣ*, rust) of a tree &c.'

⁸ Not known in Sa'idic, except once as $\gamma\alpha\eta$, AMÉLINEAU, *Géogr.* 127 (=Paris 129¹⁴. 95).

⁹ For *uox* v. Isa. v. 18.

¹⁰ Cf. KIRCHER 199 χαροβολή (*leg.* χαρή, *cf.* κάρβων, κάρβουνον) حمّة (*leg.* حم).

¹¹ c or q might be read for u.

110.—Paper; complete; $17 \times 5\frac{1}{2}$ cm. Script: irregular, of ZOECA's 9th class.

A Recipe for preparing a certain dish, though the final words would apply rather to a medicine. Much is obscure and translation difficult.

ⲧⲥⲓⲛⲟⲩⲱⲓ ⲟⲩⲩⲏⲓ ⲉⲛⲉⲓⲛⲱⲗ ⲉⲩⲉⲩⲩⲱⲩⲩ ⲩⲏⲩ¹ ⲉⲛⲣⲱⲩⲉ ⲧⲁⲗⲓⲟ ⲛⲓⲟⲩⲩ ⲉⲛⲛⲱⲩⲧ
 [ⲧ]ⲁⲁⲩ ⲉⲩⲣⲁⲓ ⲉⲣⲟⲁⲃ ⲙⲉⲩⲙⲉⲩ ⲉⲩⲓⲛⲉ: ⲧⲁⲗⲓ ⲁⲩⲩⲩⲉⲣⲓⲥ²: ⲃⲏⲣⲃⲉⲣ ⲉⲙⲙⲟⲩⲩ ⲉⲩⲁⲃⲏⲣⲃⲉⲣ: ⲥⲟⲛ
 ⲟⲩⲟⲩⲉⲛ ⲉⲛⲣⲱⲥⲩⲟⲣⲁ ⲗⲟⲕ ⲧⲁⲁⲃ ⲉⲩⲣⲁⲓ: ⲉⲧⲗⲟⲃ, ⲁⲥⲥⲟⲩⲩⲱⲩⲁⲣ³: ⲛⲁⲧⲉ ⲉⲩⲩⲉ: ⲧⲁⲛⲛⲉⲛ: ⲃ ⲩⲏ:
 ⲙⲁⲥ ⲛ ⲟⲩ, ⲩⲏ: ⲛⲓⲣⲉ⁴ ⲟⲩⲛⲁⲩ ⲛ ⲧⲁⲥ ⲟⲩⲩⲓ ⲧⲉⲣⲁⲙⲓ⁵ ⲁ ⲉⲩⲩⲏⲏ ⲧⲁⲁⲩ ⲉⲩⲣⲁⲓ ⲉⲣⲟⲥ: ⲉⲩⲁⲃⲏⲣⲃⲉⲣ
 ⲟⲩⲁⲩ ⲉⲃⲟⲗ ⲧⲉⲥⲏⲃⲟ⁶: ⲟⲩⲱⲓ ⲛⲁⲩ ⲃⲟⲕ ⲉⲛⲉⲣⲁⲩⲱⲃ ⲛⲉⲣⲟⲩⲱⲓ ⲁⲛ ⲉⲩⲱⲥ ⲟⲩⲁ ⲛⲓⲉⲣⲥⲉⲙⲟⲩⲩ ⲁⲛ
 ⲉⲩⲱⲥ ⲉⲁⲩⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲗⲱⲥ.

'A food. A few moistened onions, a sufficient measure¹. Set water upon the fire and put them therein, but (so that) they fill it not Put (with them) oil of sesame. Boil them and let them boil. Take a light (?) sacramental loaf, add it; (also) sugar of, 5 measures; cummin, 2 measures; mastich (?), $5\frac{1}{2}$ measures; pepper, $\frac{1}{2}$ a measure; one dram of garlic. Add them thereto and let them boil; set them aside to cool. Eat (thereof and) go to thy work. Eat not (else) besides it nor drink besides it. It is quite complete.'

Verso: remains of an earlier text.

111.—Parchment; apparently complete; 2×9 cm. Script: rounded uncials.

Possibly used as an Amulet by the writer, 'Matthew the little, of Pörb⁸.'

ⲛⲁⲙⲁⲩⲉⲟⲥ ⲛⲟⲩⲓ ⲛⲣⲓⲛⲱⲣⲃ: ⲛⲓⲛⲁ: ⲩⲁⲙⲓⲛ.

¹ As in ⲗⲟⲕ, below, the prefix appears to be omitted.

² الشيرج.

⁴ πέπερι.

³ V. no. 106.

⁵ V. no. 106, l. 9.

⁶ As in STERN, *op. cit.* § xvi.

⁷ Cf. τὸ ἀρκοῦν, PARTHEY, *Zwei Zauberpf.*, no. 2, 19.

⁸ Recurs only in no. 120.

MISCELLANEOUS

Fr. fol. 20. **112.**—Parchment; a fragment; $13\frac{1}{2} \times 8$ cm. Palimpsest: (a) 2 cols., rounded uncials; (b) 2 cols., small hand, cf. CIASCA xv. Initials and ornaments red.

(a) New Testament text, as shown by the number $\overline{\alpha\theta}$, visible in one margin.

(b) *Recto* and col. 1 of *verso* unidentifiable. *Verso*, col. 2, part of a colophon, in sloping script, referring to the donation of the MS. to a church¹.

✠ $\epsilon\gamma\eta^{\omega}$ • $\mu\eta\sigma[\gamma\tau\epsilon \mu\epsilon\tau\alpha\sigma\psi\omega\mu]$
 $\epsilon\rho\sigma\gamma \mu\eta[\lambda\omega\rho\sigma\mu \mu\alpha\beta\epsilon\lambda]$
 $\mu\alpha\kappa\alpha\iota[\sigma\epsilon \alpha\gamma\omega \tau\epsilon\theta\gamma\sigma\iota\alpha]$
 $\alpha\mu\epsilon\mu\epsilon\tau\omega[\tau \alpha\beta\rho\alpha\gamma\alpha\epsilon \alpha\gamma\omega]$
 $\mu\lambda\epsilon\mu\tau\sigma\mu [\sigma\eta\alpha\gamma \mu\tau\epsilon \tau\epsilon\chi\eta\rho\alpha]$
 $\alpha\gamma\omega \mu\psi\sigma[\gamma\gamma\epsilon\mu\epsilon \mu]$
 $\epsilon\sigma\epsilon\psi\omega[\mu \epsilon\rho\sigma\gamma \alpha\mu]$
 $\mu\tau\alpha\mu\epsilon\mu[\quad \alpha\alpha\alpha\alpha]$
 $\alpha\tau\alpha\mu\mu [\quad]$
 $\epsilon\mu \mu\epsilon\sigma\mu[\sigma\sigma\gamma\psi \gamma\alpha\mu\epsilon\sigma\mu\mu\sigma\epsilon]$
 $\gamma\sigma\alpha\sigma \alpha[\mu\mu\mu \alpha\mu\sigma\gamma \alpha\gamma]$
 $\sigma\epsilon\mu\tau\gamma [\alpha\gamma\tau\alpha\alpha\gamma \epsilon\rho\sigma\gamma\mu \epsilon]$
 $\tau\epsilon\mu\eta\lambda\eta\sigma[\iota\alpha \mu \alpha\alpha\mu\epsilon \quad]$
 $\overline{\chi\epsilon} \epsilon\tau[\quad]$

Fr. fol. 20. **113.**—Parchment; irregular shape; 21×4 in. Script: small, of ZOECA's 9th class. Text across width, divided into paragraphs.

Greek-Coptic Vocabulary. Several of the words are not biblical.

$\zeta\epsilon^2$ • $\alpha\lambda\iota\kappa\iota\tau\epsilon$ • $\sigma\epsilon\chi\iota$ $\alpha\alpha\alpha\sigma\gamma$ $\mu\sigma\sigma\eta\sigma$ •
 $\zeta\omega\eta\sigma$ ς $\zeta\omega\sigma\mu$ • $\mu\omega\eta\gamma$ •
 $\zeta\epsilon\gamma\tau\sigma$ • $\mu\sigma\sigma\epsilon\mu\psi$ $\mu\gamma\omega\tau\mu$ $\mu\psi\omega\mu\eta$ •
 $\zeta\eta\lambda\sigma\tau\gamma\mu\sigma$ • $\mu\epsilon\tau\mu\sigma\epsilon\tau$ $\epsilon\tau\epsilon\sigma\gamma\mu\epsilon$ •
 $\zeta\gamma\lambda\alpha\epsilon\sigma$ • $\mu\epsilon\sigma\gamma$ $\mu\sigma\eta\eta\epsilon$ ³ •

¹ Lacunae tentatively filled from a prayer in the Anaphora of Mark (Cyril); v. the Cairo *Euchologion*, p. 512, BRIGHTMAN, p. 129.

² Possibly belongs to a preceding word, as this is not

line 1.

³ *Ζολάπιον* 'julap' seems unlikely. The Coptic may be 'water of cedar' or 'of tar.'

ζαλη : πτορτερ :

ζανотон : прѣшонт еѣашо¹ :

ζωοσεенос : еѣѣ епωηρ :

ζωаркес : петхи ерорун епωηρ :

ζωηс архнпос : пархнпос епωηρ :

ζωѣнос : пет тоуѣну

ζηεηα : носе :

ζοεηη : псωπε πεѣаеη² :

(broken off here)

Press 4 g

114 [51].—Paper; 12 complete leaves, being foll. 35-38, 44, 45, 50, 51, 53-56 of the volume as now bound; 17 × 13 cm. 1 col. with Arabic opposite. 15 lines. Pp. $\overline{\alpha}$ - $\overline{\alpha\beta}$, $\overline{\alpha\theta}$, $\overline{\alpha\delta}$, $\overline{\alpha\epsilon}$, $\overline{\alpha\zeta}$, $\overline{\alpha\eta}$, $\overline{\alpha\theta}$ - $\overline{\alpha\iota}$. Script: regular, sloping, of ZOEGA's 9th class. Stops and a few initials red; ornaments red and yellow.

Sa'idic-Arabic *Scala* preserved in Paris MSS. coptes 43, 44³. These leaves are from the Sa'idic version of the biblical and ecclesiastical سلم of John, bishop of Samannūd⁴. They show words from St. Mark, the Pauline and Catholic Epistles, the Odes and the liturgical books. The Vocabulary was here followed by the same author's Grammar, also in Sa'idic (v. Paris 44, fol. 23 b). Preserved (foll. 53-56) is a passage corresponding to the Bohairic text in KIRCHER, pp. 2a-5a.

The text differs not materially from that of Paris 44: a word more is occasionally added, another omitted; the Arabic equivalents are sometimes not identical. It may be noted that this scribe does not write $\epsilon\tau\varsigma\upsilon\rho\iota\varsigma$, $\epsilon\tau\varsigma\alpha\epsilon\beta\iota\eta\eta$, as in Paris 44.

¹ Note this archaic (or Bohairic) word.

² *ζώμιον?, since the first Coptic word perhaps means 'drink.' The second is obscure. Cf. ζοуаηη $\alpha\epsilon$, Paris 44, 85 b.

³ Cf. Brit. Mus. Catal. no. 491.

⁴ For this work v. MALLON in *Mélanges de la Fac. Or. de l'Univ. de St. Joseph* (Beyrouth), i. 117.

LEGAL AND FINANCIAL TEXTS

TAXATION

P. (L.S.) 115.—Papyrus; a fragment; 35 × 30 cm. Recto ↑, except first *selis*. Script: small, ligatured.

Above the text a 'protocol' in large brown characters, alternately Greek and Arabic, beginning ἐν ὀνόματι. Of the Arabic الله لا الله لا is legible.

The villagers (κοινότης¹) of Senepo² to the treasury (δημόσιος λόγος³), represented by the Amir of Shmoun, with a request for a tax remittance (?).

At end legible ζωροποιοῦ καὶ οὐλοῦσιου τριαδος

In middle πρωτης πρ

+ αποῦν τριποποτης επι[α]ε σεπερο ριτοοτη αποῦν ρερογοχ πεπελα^ω ηπρ^ε αγω
παιοιν⁴ πρηνπειαν, [

πειαν, πρηνουτε ανερεεας περηνπειαν, κολλογθος αναθανασε περηνπειαν, φιλ[

5 πειαν, πρηνσε επρηλιας περηνπειαν, παγλος ενερατ επανεοσιος λοτ^δ η[τοι] περ^δ,^ε

ηπαειρα ητιπολις ται πρηνουη ανεπεστοπ ρεπεραν ητνει απαρα[αλει η]τη[ε].

ηπασε ηπρε . . ος ητιροεινε ται ρεσαρεσκαζεν, ι^δ, τανητη επιλη^ε . . .

πρω[πεν]τιεε . . εω . ητσωσε ηρωξε ηερρω[η] εφοβαειων ηπ .

In middle ητιρομολογ[α

Tracès of 3 more lines.

Verso: 1 line λοτ[. . απ]α ηπρ[ο]ε [space] α . . .^ω σεπομφο +

P. 116.—Papyrus; a fragment; 22 × 15 cm. Script: ll. 1, 2 ligatured, the rest ligatureless. Recto ↑.

Part of an earlier Arabic account (unpointed), perhaps relating to the text on the other side. It begins الوا ان فوحر عنهم الى القصر. This was followed by columns of names

¹ Cf. KRALL cxlv, Brit. Mus. no. 391 (Jême), CRUM, Ostr. no. 407.

² Cf. Σενομβώ, MITTEIS, *Griech. Urk.* no. 99, and the same form on verso here.

³ So expressly in a fragment Brit. Mus. Or. 6201 A &c., πρην. Λ. ητοι περηνουε ραυγα πεγκλεεστατος ηπαειρα ητιπολις ται πρηνουη ανεπεστοπ. Cf. no. 160. In the Jkôw (Aphroditô) papyri constantly, 'the

δημ. λογ., namely (ἡτοι) Kurra ibn Sharîk.

⁴ The διοικητής as village magistrate at Shmoun, Brit. Mus. nos. 1159, 1180, and often in the Jême documents; or as agent or steward of a landowner, BGU. 323, 368.

⁵ Or πεν[ροειε].

⁶ Not εγκλημα.

⁷ الوا seems impossible. The next may be يوفر, or يوفر.

P. 17/18.

with two sums of money opposite each. The names appear to be, بولة تباس, [قب] مونة يسك, [فك] زكريا (١), قريقرس مقار, فلوصلس مقار, بعام اصطن, قلتة ابراهيم.

Verso: a statement of taxes paid by certain villages (?) to the treasury (δημόσιος λόγος), represented by the Amir of Shmoun.

+ βουσιρεως δ, μουσαι νι^ο ραζιδ^ο ζγ^ο δ [| πολεως² δ, κυρ^ο απα κυρ^ο ε . αρ^ο κη [|

+ ραιραν αιπνογ[τε] ανοκ κοσεια διο[ινητης | πρωεπιεποναστηριον ετογααδ η [|
επεραι πιανηεσιος λοτος η πενχοεις. [| πεγκλεεστατος παλεια ητιπολις ται πμο[γη |
ηποογ ετεσογπομετη ηχοια[ρη | (the rest blank).

117.—Papyrus; complete; $9\frac{1}{2} \times 13\frac{1}{2}$ cm. Script: small, ligatured; cf. Brit. Mus. Catal., Pl. 15, no. 1167, and Rossi, *Papiri* I. i, Tav. iv. *Recto* ↑.

Note from Yezid, son of 'Abd er-Rahman³, to Severus, son of Bane⁴ of Shmoun, informing him of the amount due by him for the tax in 'this the 10th Indiction, (for) the canon, the 9th Indiction.' Cf. no. 118.

ε γη^ο ιεζια γ^ο αβαερ[α]α[αν] περσαι σεγνρος | πμηβανε πρωεπιπολις πμογη ηεβαινε |
ητασταρον αιμοογ ητααγ επλο^ο ηεπογ^ο | ε. σειπε αι[οο]γ^ο ηπαζ⁵ παειρ^ο τετροειπε
ται | αερ, ι^δ, ηκαη^ο θ ι^δ, ετεβαινε τιογ ογσος | ρολον, γι, ες πεντα ημισ μ^ο, μ^ο αθ^ο, η ι^δ, ι +

The blank papyrus below this is folded and fastened with a clay seal and ribbon (cf. no. 119), the former having traces of a two-lined Cufic inscription.

Verso blank.

118.—Papyrus; complete; 15 × 18 cm. Script: ligatured. *Recto* ↑.

Note from Yezid, son of Seeid⁶, similar to the preceding, addressed to Severus, son of Mark, the goldsmith. The tax is to be paid to the υποδέκτης, what he had already paid being deducted.

ε γη^ο ιεζια γ^ο σεεια περσαι σεγνρος πμη ηεαρκος φαγπογ^ο | πρωεε πμογη
ηεβαινε επτ[α]σταρον αιμοογ ητααγ ετρηποδοχη | ηροσεια ηρηποδεκ, ρηηεαηιο
ετκαταβαλ, ετκαη^ο ηα ι^δ, ετεβαινε | ογρολον, ηπογτρηηηηη επεηεπακτααγ πμοογ
ηη ερον | γι, αρ^ο ν^ο αγ^ο εγρ^ο μ^ο μεσ^ο η ι^δ, 5 | 8 ιδικ ονν⁸ [space] αρ^ο ν^ο αγ^ο | γι, ν^ο αγ^ο

¹ In ابراهيم and عنهم above, *z* and *n* are not formed.

² This should be Shmoun itself.

³ Quite uncertain. Cf. no. 119.

⁴ Also the addressee in Brit. Mus. nos. 1167–1169 and in no. 118 here. V. also no. 214.

⁵ For ? ηεκαοζ(οτατος), though it cannot be so read.

⁶ No. 117 apparently in the same hand, but the father's name is there different.

⁷ Unintelligible to me.

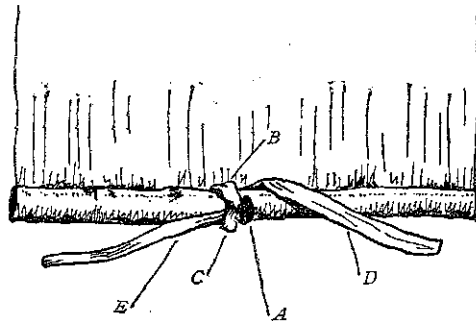
⁸ I. e. ἐπὲρ ἰδικῶν (?) ὀνομάτων, or simply ἰδικῶν. Ἰδικὸν recurs in no. 151 here, Brit. Mus. no. 1088 and *Aeg. Zeitschr.* xxix. 22, where it seems to mean 'own property.'

119.—Papyrus; a fragment; $13\frac{1}{2} \times 16$ cm. Script: moderately ligatured. *Recto* ↑.

Note similar to the preceding, addressed to Victor, son of Claudius, of Thône¹.

αβ[εραμην² περσαλ πβικτωρ κλαυτι πρωμε θωμε π |]ε μοϋ πορρωμε εϋχοσε
εϋλιν πεσα πσοϋο |]εναμε πψασταρον εμοϋ πτααϋ ραπεκαν³ [.] |]ε ι^δ, ετεναμε
снау оуѣос прологт, аѡ ρаттапанн |]πριανσι, ενοϋπашкєратн аѡ εϋшапамаде |
]ατεππταϋн . . . γон . . . εсн . . . |]т β ιη^δ, θ . . . |] β γ |] β γ
μῆ |] μ μ ιβ η γ τοис κοινω η γ μῆ |] γι η γ ε μῆ |]

The ribbon, with its seal, tying the folded end of the leaf, is still attached. The position of certain worm-holes show that ribbon and seal were folded inwards. Cf. no. 121.



A. fragment of clay seal. B C passes through the back of the papyrus.
D continues C. E continues B.

120.—Papyrus; a fragment; $11 \times 18\frac{1}{2}$ cm. Script: almost ligatureless. This text is on the *verso*, fibres →. *Recto* is no. 160.

Receipt (ἀπόδειξις) by Apa Kyros, a husbandman, for money contributions towards the ἀνδρισμός⁴, the κανών of the 6th Indiction⁵ and δαπάνη of the 7th. One apparently of the contributors is from 'the eastern Pörf⁶.'

α]πα κυρι ποϋοοτε πψε ππεαν, ιωσηφ πρωμε ψμοϋн | ιωρ]ανнис πψε ππεαν,
εϋσεβε παπορϋ πενβт |] κєєрос жєαггн аѡ απληροϋ πτοοтн πεκαпapиmоc |]πpαпon
пєктнє ιη^δ, εηααпанн пєβaоиηс ιη^δ, εтєп]αптє |]с ппoγн γι, αρ^θ ν^ο α єп μ, ετωρх пακ
αιєєп тєαпoαєггнс | стo]ι^х еpос + γε^ο μεсoρ [.] ιηδ, $\frac{1}{\text{απα κ}^{\text{σ} \mu \mu} \text{v}}$ + []τι]αпoαєггнс пoє єсснo [

121.—Papyrus; a fragment; $11\frac{1}{2} \times 18$ cm. Script: uneven, ligatured. *Recto* ↑.

1. Receipt by Bane of, on the north of Shmoun, to Apa Severus, for the

¹ V. Brit. Mus. no. 1042. Presumably the Θῶνις of the Greek documents.

² عبد الرحمن. Cf. no. 117.

³ Ἀνδρισμός; v. no. 120.

⁴ Δημόσιον, ἀνδρ., δαπάνη paid together in an 8th cent.

Jkōw papyrus (Brit. Mus. Or. 6208). Ἀνδρ. also in Cairo no. 8076. V. no. 222 below.

⁵ Cf. Brit. Mus. no. 1050 and here no. 117.

⁶ Or Ὀρ. V. no. 111.

δημόσιον (half a *solidus*) of the 7th Indiction, the deed being dated in the 9th. Whether Severus is himself the contributor is uncertain. Reference is made to sea-service in Africa¹.

+ ἀνορ βάπε πψε ππεαγ, ιακωβ πρωεε | πεεργι πψεογν τπολις εισρατ ππα-
σεγνρος [| πψεογν жес оунаше пролог^τ, асеи тоот ρ. [| . ρηλα . . ос πρωεε ππετπεε
πпоγω[τ^{εε} πтафрнκн гатеаосιον ζ ιη^δ, υι, η^δ | сн βάπε стоι^χ + φαοφн η θ ιη^δ,
βάπε стоιχ^ι

2. In the other direction and a different hand, the opening formula of a deed, mentioning Babylon.

[+εν ονοματι της] αχιας ζωποπογυ και ομοογυσιου εν μηνати² | τε]ссарес και
αεκατης εν βαβυ[λων] + [

Seal and ribbon still close a fold of the papyrus above line 1 (cf. no. 119).

Verso:]η.αα επεφωνε³ η γ. Hand of 1.

122.—Papyrus; complete; 21 × 6½ cm. Script: irregular, ligatureless. *Recto* →.

Receipt (*ἀπόδειξις*) by Moui, a deacon, to Apa Severus, for the contribution (*διάγραφον*⁴) to the δημόσιον of the 10th Indiction, paid by 'his men.' Cf. the Severus in no. 121.

+ ἀνορ μογι | πελαχιστος | εαiana, πρωεε | πεα πεατοι | εισρατ περωεε | ευραστην
τον | απα σεγнρος | жεаггг апλнроу тоотн | гаπεγтiаκpa | фон ектi моу | нап гнте-
мосион ете|пaтес ηα | ευωρε^{εε} нап | асeиπ тiапо|тзic нап | еicтнχi ерос | μογι
паiaγ | cтнχн +

Verso: + ? ? апа се | γнρος

123.—Papyrus; complete; 10½ × 16 cm. Script: ligatureless, uneven. *Verso* →.

Receipt by Severus, a priest, for tax-money of the current, 1st Indiction, from Apa Markos and Shenoute and for one (measure) of 'good' wine.

Verso: ♂ сеγнρος πeλa^χ επρ^ε, пвсгаг εαпа μαρκοус | жеспаγ⁵ тpиeнe πпоγн и, т ρет
оунаше | гапктемоcи аγω оупаштpиeнe πпоγн | гашн[о]γ[т]е ρтoотн еφiβαμογн оγa
ннрп | тпaпоγн гaтepoмпe тaг пpотe ηα | μ^χ π a γ a сеγнρος пp тicтoγчi +

Recto: remains of an earlier account, in red ink.

¹ In 5 πееγ is doubtless to be read. 'Africa' in a similar connection in the Jkōw papyri (Brit. Mus. Or. 6210, 6222, 1), in reference to the supply of sailors for the annual *cursus* against the Greeks. V. BECKER in *Zeitschr. f. Assy.* xx. 90.

² Formula usual in the Jkōw texts; v. Br. Mus. Cat., Pl. 5, Or. 6204.

³ V. no. 119.

⁴ V. CRUM, *Ostraca* no. 410 &c., KRALL no. ccxi.

⁵ For жеес спаγ.

Receipts for taxes paid by the monastery, or the 'rock,' of Apa Thomas¹. They are issued by Apollo 'of the οὐσία'² and by Pachomo 'of (the monastery of) Ama Sophia,' and addressed to Apa George, the archimandrite or head (*lit.* great man) of the former monastery.

I.] s: $\gamma' \beta'' \beta_{\kappa\tau}$, από δημ^ος ογτον τριςδεκ^τ, ιδ, $\chi^v \nu^o$ ιε δεκ[$\mu^x \gamma \iota\delta$, ιδ μελ^χισεδεκ στοι^χ +

II.] истина. | а|лѡ пѣ[... пат]оуѣа стнхн + | с|дѡ ппѡлне[о]н ппѡмонстн|рюн
п|апа ѡмѡас рѣтотннѣти апа пѣшрѣнос |]с жѣѣс оупѣше (above пролов, п џ) асѣи ѣтоот
рѣтотннѣти | а|ктн... оу нан рѣтпрѡмѣе дѡ трѣскет[нѣ]а |]/ а|лѡ патоуѣа стнх [+]

I. а]па теѡрте пнос прѡме жес шомнт [|] пеканностон ѿ^δ ѿ олеос керо^σро [... π]-
ροδον^τ, ραπ |] αριστε ραι τριτης γ^δ, παρωλω στοι ετραφε μ^χ | μ^σ ης ια ? |

II. +³ παρ^ωλω πα^μ[α σο^υ]φια πε^ρ[ε]ρ^{αι} | ρι^{σι}το^υ πα^πα γε^ωργε π^νος π^ρω^με ^χε^ες [|
ε^ωω^τ ρ^αα^ιρ^ομ^ηε τα^ς τ^ρι^ς κ^εα^νη^α [| ε^τρα^φ ^μφ^ωφ κ^ς ι^α ι. + πα^ρ[^ωλω |] ρ^αι ^μπα^νη^ων
πα^πα ^ωω^μα^ς ρι^τ[ο^οτ^η |] ^χε^ες ^ωμ^ου^η ρ^ολ^ον^ς α^γε^ι ε^ωω^τη^ι [|] ^ις κ^εα^νη^ατ^ης [^δ / +] πα^ρω^μω
στο^ι [

Receipt (ἀπόδειξις), issued by of Terôt enapake⁴, for a tax (?) paid by the δίκαιον of a monastery, through its administrator (προνοητής).

+ αΝΟΚ [5 | ΠΑΝΕ ΕΙΣΘΑΙ ΕΠΙΤΑ[ΝΑΙΟΝ | [.]]ΥΤΕΡ 6 ΣΙΤΟΟΤΗ ΝΤ[ΟΝ] ΑΠΑ Θ[| ΠΑΙΤΗΣ ΧΕΛΙΧΙ
ΑΠΛΗΡΟΥ ΤΟΟ[ΤΗ | ΕΚΤΙ ~~ΜΕΙΟΥ~~ ΜΑΙ ΖΑΑΛΑ ΕΙΣΑΝ Π[| ΖΑΤΙΡΟΜΠΕ ΤΑΙ ΤΡΙΣΤΗΚΙΔΕ[ΝΑΤΗΣ ΠΝΑ /
ΕΤΕΝΑΜΕ ΣΟ ΝΙΡΑΤΗ ΕΚ[.] ΝΟΝΤΕ[| ΔΙΣΕΝ ΤΤΙΑΠΟΖΙΣ ΜΑΝ ΑΝ[| + ΒΙΝΤΩΡ ΠΡ^ε ΑΒΕΠΙΤΡΕΠΕ
ΜΑΙ [| + ΑΝΟΚ ΒΙΝΤΩΡ ΠΡ^ε ΠΥΣΕ ΠΠΙΔ[| ΠΡΩΜΕΤΕΡΩΤ ΜΑΠΑΝΕ ΕΙΣΘΑΙ

³ Not line 1.

⁶ Cf. KRALL no. cxxx and here no. 187, which make it probable that the monastery here is that of S. Phœbammôn. Is it possible to connect this with Boh. $\mu\omega\epsilon\zeta$ and so with $\Phi\alpha\upsilon\sigma\iota\varsigma\ \Phi\omicron\upsilon\theta\epsilon\lambda\lambda\omega\upsilon\iota\omicron\upsilon\ \pi\tau\alpha\upsilon\omicron\rho\alpha$, TURAIPE, *Materialis* no. 7?

126.—Papyrus; a fragment; 15 × 18 cm. Script: small, ligatured. *Recto* ↑.

Document, perhaps relating to taxation. Visible are the names $\mu\epsilon\rho\kappa\omicron\upsilon\rho\acute{o}$ $\iota\omicron\upsilon\sigma\tau\acute{o}$, $\pi\alpha\mu\beta\omega$ $\zeta\omicron\iota\tau$, $[\pi]\alpha\chi\upsilon\mu\acute{i}$ $\alpha\nu\omicron\upsilon\phi\acute{o}$, $\gamma\rho\eta\gamma^{\circ}$ $\nu\pi\acute{o}$, each with a sum of money opposite it; below these, a total $\gamma\iota$ η $\iota\delta\gamma$; below which, in a different hand,] $\tau\epsilon\omega\rho\tau\epsilon$ $\pi\upsilon\tau\epsilon$ $\pi\iota\mu\mu\alpha\eta$, $\alpha\theta\alpha\mu\alpha\varsigma\epsilon$ $\pi\rho\omega\mu\epsilon$ $\pi\upsilon\mu\omicron\gamma\eta$ $\tau\iota\varsigma\tau\omicron\iota$ | $\epsilon\tau[1\dots]$ $\lambda\gamma$ $\eta\theta\epsilon$ $\epsilon\varsigma\sigma\eta\zeta$ $\epsilon\mu\omicron\varsigma$ + $\alpha\pi\omicron\eta$ $\alpha\omega\rho[\omicron\theta]$ ϵ $\pi\upsilon\tau\epsilon$ $\pi\iota\mu\mu\alpha\eta$, $\lambda\epsilon\omicron\pi\tau\iota\omicron\varsigma$ | $\alpha\iota\varsigma\tau\alpha\iota$ $[\tau\alpha\rho]\omicron\varsigma$ $\pi\eta\chi\eta\mu\omicron\iota$ +

Verso blank.

127.—Papyrus; almost complete; 21 (?) × 31½ cm. Script: small, rarely ligatured. *Recto* ↑.

Agreement ($\delta\omicron\mu\omicron\lambda\omicron\gamma\iota\alpha$) between the community of Tlêtm¹ and a landowner, as to the rent to be required of him. Cf. the phraseology of TURAIEF, *Materialie po Archeol. Christ. Egipta*, no. 6, and KRALL no. cxlv.

+ [$\tau\eta\omicron\eta\mu$] $\eta\pi\tau\iota\mu\epsilon$ $\tau\lambda\eta\tau\epsilon$ $\tau\iota\theta\omicron\tau\eta$ $\alpha\pi\omicron\eta$ $\tau\eta\lambda\iota\alpha$ [ς] $\epsilon\pi\iota\omega\sigma\eta\phi$ $\eta\alpha\pi\eta\gamma\epsilon$ $\epsilon\pi\omicron\gamma\upsilon\eta\epsilon\iota\psi$ $\epsilon\pi\eta\alpha$ $\mu\omicron\gamma\eta$ $\epsilon\pi\eta\epsilon\eta\omega\chi$ | $\epsilon\pi\eta\kappa\epsilon\epsilon\pi\epsilon$ $\eta\epsilon\omicron\gamma\omicron\omicron\epsilon\iota$ $\eta\epsilon\pi\tau\iota\mu\epsilon$ $\tau\lambda\eta\tau\epsilon$ $\epsilon\pi\epsilon\zeta$ [$\alpha\iota$ η] $\alpha\mu\alpha$ $\alpha\phi\omicron\gamma$ η [λ] $\alpha\pi\rho\tau\alpha\tau\omicron\varsigma$ $\pi\upsilon\tau\epsilon$ $\pi\iota\mu\mu\alpha\eta\alpha\rho$, $\lambda\epsilon\dots$ | $\pi\rho\omega\mu\epsilon$ $\pi\upsilon\mu\omicron\gamma\eta$ $\pi\epsilon\pi\eta\alpha\eta$ $\epsilon\rho\epsilon\tau\alpha\eta$ ² $\omicron\gamma\tau\omicron\iota$ $\tau\eta\mu\tau\alpha\pi\eta$ ³ $\pi\upsilon\theta\omicron\gamma\mu\omicron\gamma\tau\epsilon$ $\epsilon\rho\omicron\gamma$ $\pi\epsilon\phi\omicron\iota$ $\eta\tau\epsilon\eta\tau\epsilon$ $\alpha\kappa\epsilon\iota$ $\epsilon\theta\omicron\lambda$ | .. $\pi\epsilon\alpha\chi\omicron\gamma$ $\eta\pi\kappa\alpha\rho\pi\omicron\varsigma$ $\eta\tau\epsilon\tau\alpha\rho\tau\eta\varsigma$ $\eta\eta$ [δ] $\alpha\eta\sigma\eta\tau\gamma$ $\alpha\chi\tau\alpha\alpha\chi\epsilon$ ⁴ $\eta\epsilon\psi\omega\chi\omicron$ $\tau\iota\omega\omega\gamma$ $\lambda\epsilon\pi\omicron\eta$ | $\alpha\eta\pi\theta\epsilon$ $\epsilon\pi\eta\eta\epsilon\eta\epsilon\rho\eta\gamma$ $\tau\alpha\rho\epsilon\eta\eta$ $\tau\epsilon\gamma\alpha\varsigma\omicron\gamma$ [\dots] $\omega\rho\gamma$ $\eta\pi\tau\iota\mu\epsilon$ $\omicron\gamma\omega\tau$ $\tau\lambda\eta\tau\epsilon$ $\eta\pi\chi\omicron\gamma$ $\eta\pi\epsilon\eta\kappa\alpha\rho\pi\omicron\varsigma$ | $\eta\omicron\gamma\omega\tau$ $\tau\epsilon\tau\alpha\rho\tau\eta\varsigma$ $\eta\eta$ $\tau\epsilon\eta\gamma$ $\omicron\gamma\eta$ $\tau\epsilon\eta\tau\omicron\mu\omicron\lambda\omicron\gamma\epsilon\iota$ $\pi\epsilon\eta\epsilon\eta$ [ψ] α [$\mu\alpha$] $\tau\epsilon$ ⁵ $\mu\omicron\eta$ $\epsilon\lambda\alpha\alpha\gamma$ $\eta\alpha\gamma$ [$\mu\omicron$] $\varsigma\iota\omicron\eta$ $\tau\alpha\rho\omicron\gamma$ | $\omicron\gamma\tau\epsilon$ $\pi\epsilon\eta\epsilon\eta\psi\mu\alpha\tau\epsilon$ $\mu\omicron\eta$ $\epsilon\chi\omicron\gamma$ $\eta\alpha\rho\epsilon$ η [κ] $\alpha\rho\pi\omicron\varsigma$ $\eta\tau\epsilon\eta\tau\omicron\mu\epsilon$ $\tau\alpha\iota$ ⁶ $\tau\epsilon\tau\alpha\rho\tau\eta\varsigma$ $\eta\eta$ $\psi\alpha\epsilon\eta\epsilon\tau$ | $\alpha\lambda\lambda\alpha$ $\eta\tau\tau\iota$ $\tau\epsilon\epsilon\tau\omicron\gamma\epsilon$ $\eta\eta\epsilon\rho\alpha\tau\eta$ $\epsilon\pi\eta$.. $\epsilon\eta\theta\omicron\gamma\lambda\eta$ $\tau\alpha\pi\epsilon\tau\eta\eta\eta$ [$\alpha\eta\varsigma\tau\alpha$] η [η] $\tau\epsilon\eta\tau\omicron\mu\omicron\lambda\omicron\gamma\epsilon\iota\alpha$ $\eta\alpha\kappa$ $\epsilon\eta\sigma\tau\omicron\iota$ $\epsilon\rho\omicron\varsigma$ $\eta\tau\eta$.. $\lambda\alpha\alpha\gamma$ $\eta\alpha\epsilon$ [$\phi\iota\theta\omicron\lambda\epsilon$] $\eta\alpha$ $\epsilon\eta\omega$ [$\rho\eta$] $\eta\eta\eta\gamma\tau\epsilon$ | [$\eta\alpha\eta\tau\omicron$] $\kappa\rho\alpha\tau\omega\rho$ $\epsilon\pi\eta$ [$\omicron\gamma\chi$] $\eta\eta$ [$\epsilon\tau\alpha\rho\chi\epsilon\iota$] $\epsilon\chi\omega\eta$ $\pi\epsilon\eta\epsilon\eta$ $\psi\eta\alpha\rho\alpha\eta\alpha$ $\mu\omicron\eta$ $\pi\rho\omicron$ [ς] .. | in middle $\tau\rho\tau\eta\varsigma$ | Remains of two more lines, giving signatures in different hands, the first being $\iota\omega\sigma\eta\phi$.

'The community ($\kappa\omicron\iota\nu\acute{o}\tau\eta\varsigma$) of the village of Tlêtm, (represented) by us, Helias and Joseph, the headmen, and Wêeish and Pamoun and Enoch and the rest of the husbandmen of our village, Tlêtm, we write to Apa Aphou, the illustrious ($\lambda\alpha\mu\pi\rho\acute{o}\tau\alpha\tau\omicron\varsigma$), son of the late Le... of Shmoun. Seeing that ($\epsilon\pi\epsilon\iota\delta\eta$) thou hast (?) a field in .., which is called the Middle Field, thou didst set about (?) to plant it for the crop ($\kappa\alpha\rho\pi\acute{o}\varsigma$) of the 4th Indiction and didst find it to be hard (to till) and thou wast not able to plant it; and ($\lambda\omicron\iota\pi\acute{o}\nu$) we did agree ($\pi\epsilon\acute{\iota}\theta\epsilon\iota\nu$) together that thou shouldst take their price (?) (and shouldst) .. it for this same village, Tlêtm, and shouldst plant them for this same crop ($\kappa\alpha\rho\pi\acute{o}\varsigma$) of the 4th Indiction; so ($\omicron\upsilon\eta$) now we agree ($\delta\omicron\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}\nu$) that we shall not be able to make a claim on (?) thee for any tax ($\delta\eta\mu\acute{o}\sigma\iota\omicron\nu$) on their account, nor ever to make a claim on (?) thee beyond

¹ Τλῆθμυς P. AMHERST cxvii, VITELLI no. 50, now Etidém.

² Equivalent to $\omicron\gamma\eta\tau\eta$ —?

³ $\tau\eta\pi\mu\alpha\eta\epsilon$ might be read. η possibly cancelled.

⁴ Cf. $\pi\alpha\chi\omega$, applied in Num. xiii. 21 (PEYRON) to land.

⁵ ? Cf. $\alpha\mu\alpha\tau\epsilon$ in no. 148.

⁶ 'This (current) Indiction' seems impossible, owing to the 3rd, in the last line.

them, except for (παρά) the crop (κ.) of this 4th Indiction; but (ἀλλά) that thou shalt pay the 11 carats and the corn-tax (ἐμβολή) for thy freight. We have drawn up this agreement (ὁμολογία) for thee, concurring (στοιχεῖν) therein, any doubt (ἀμφιβολία), and swearing by God Almighty (παντοκρ.) and the health of those that rule (ἄρχειν) over us, that we shall not be able to contravene (παραβαίνειν) thee, according to (πρός) . . . 'The 3rd Indiction' occurs doubtless in the date of writing.

Verso blank.

GUARANTEES

128.—Papyrus; a fragment; 13 × 22 cm. Script: ligatured. Ink red. *Recto* ↑.

Deed of Surety (ὁμολογία) for certain persons who had been entrusted to the writers' custody and whom they undertake to produce when required, at Tnouhe¹. 'The nome of Touhō' is mentioned².

ⲓⲙⲓⲟⲩ ⲉⲙⲡⲓⲧⲱ ⲧⲟϥⲱ ⲁⲛⲉⲛⲧⲟϥ ⲁⲛⲡⲁⲣⲁⲗⲁⲩⲟϥ ⲙⲓⲙⲟⲩ ⲉⲧⲟⲩⲧⲓⲛ | ⲛⲁϥ ⲛⲓⲙ ⲛⲱⲁⲛⲱⲛⲓⲛⲉ
ⲛⲱⲟϥ ⲉⲧⲟⲩⲧⲓⲛ ⲧⲛⲉⲛⲧⲟϥ ⲧⲛⲡⲁⲣⲁⲗⲁⲩⲟϥ ⲙⲓⲙⲟⲩ ⲛⲁⲛ ⲛⲧⲓⲟϥⲉ ⲉⲓ ⲁⲛ ⲙⲟⲓⲧⲉ ⲧⲛⲱⲛ
ⲉⲁⲣⲱⲥ ⲛⲓⲙ³ | ⲛⲱⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲩϥ ⲉϥⲱⲣⲭ ⲛⲁⲛ ⲁⲛⲱⲛ ⲧⲓⲣⲟⲙⲟⲗⲟⲩⲧⲁ | ⲛⲁⲛ ⲉⲛⲧⲟⲩ ⲉⲣⲟⲥ
ⲉⲛⲱⲣⲭ ⲉⲛⲡⲟϥⲧⲉ ⲛⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲉⲛⲡⲉϥⲭⲁⲓ ⲛⲛⲉⲛⲭⲟⲓⲥ ⲉⲧⲁⲣ⁴ ⲉϥⲱⲛ ⲧⲁⲣⲛⲉϥϥⲱⲗⲁⲥⲥⲉ ⲛⲧⲧⲓ |
ⲡⲣⲟⲥ ⲧⲉⲥⲱⲙⲉ + | ⲙⲉ ⲉⲓ ⲛ. ⲥⲟⲣⲟⲩⲧⲁⲣⲟ . . ⲙⲉ⁵ ⲁⲁⲟⲓⲁ ⲉⲉϥⲛⲣ⁶ ⲥ ⲛ |
ϥ[about 12 let.] ⲁⲡⲟⲗⲗⲱ ⲡⲣⲟⲓⲃ ⲉϥⲱⲣⲭ | + ⲁⲛⲟⲛ . . . ⲁⲛⲉ ⲛⲁⲧⲛⲟϥⲉ ⲧⲓⲟ ⲙⲓⲙⲧⲣⲉ + |
[+ ⲁⲛⲟⲛ ⲓⲱⲉ] ⲁⲛⲛⲓⲥ ⲛⲱⲛⲛⲓⲁⲛ, ⲙⲓⲛⲁ ⲡⲣⲱⲙⲉ ⲱⲓⲙⲟϥⲛ | ⲧⲓⲟ ⲙⲓⲙⲧⲣⲉ +

129.—Papyrus; a fragment; 10½ × 32½ cm. Script: rarely ligatured. *Recto* →.

Deed relating to a surety for the *sacho*⁴ of Paul, and consisting of a letter addressed by Theodoracius, a high official, to the sureties, and of their undertaking and signatures. The whole, including these signatures, seems to be by the hand of the notary, excepting the four crosses themselves.

+ ⲁⲛⲟⲛ ⲛⲱⲣ, ⲑⲉⲟⲗⲱⲣⲁⲛⲉ ⲛⲉⲡⲁⲟⲩ, ⲛⲓⲗⲗⲟ⁵, ⲡⲣⲱⲙⲉ ⲱⲓⲙⲟϥⲛ ⲉⲓⲥⲣⲁⲓ ⲛⲟⲣⲁⲁⲛⲓⲥ |
ⲙⲓⲙⲁⲣⲛⲟⲥ ⲙⲉⲛⲃⲓⲛⲧⲱⲣ ⲙⲉⲛⲃⲓⲛⲧⲱⲣ ⲟⲛ ⲙⲓⲛⲁⲡⲁ ⲛⲟⲗⲗⲟϥⲟⲥ ⲛⲉⲣⲱⲙⲉ ⲱⲓⲙⲟϥⲛ | ⲭⲉⲉⲡⲉⲓⲁⲛ
ⲁⲧⲛⲉⲁⲛⲧⲓⲱⲛⲓⲥ ⲛⲁⲓ ⲉⲛⲉⲡⲣⲟⲥⲱⲛⲟⲛ ⲉϥⲱⲣⲭⲟ ⲙⲉⲡⲁϥⲗⲉ | ⲡⲣⲟⲥ ⲧⲉⲧⲛⲉⲁⲛⲧⲓⲱⲛⲓⲥⲓⲥ ⲁϥⲱ ⲁⲧⲛⲉⲛⲧⲱ
ⲛⲁⲓ ⲭⲛⲧⲉⲧⲛⲉⲁⲛⲧⲓⲱⲛⲓⲥⲓⲥ |

¹ 'The Sycomore.' A place? Cf. ⲡⲓⲟϥⲉ in a Theban (?) ostrakon, TURAEF in *Bull. Ac. Imp.* 99, 440.

² V. KRALL no. cxvi.

³ For ⲥⲱⲛ cf. REVILLOUT, *Actes* 57, 61, here no. 199, Br. Mus. Or. 6205 (Jkōw) ⲧⲁⲣⲛⲱⲥ ⲉⲁⲣⲱⲥⲧⲓⲁⲱⲛ ⲛⲓⲙ.

⁴ A title, not yet adequately explained. Sometimes a clerical official (CRUM, *Ostraca* no. 36); cf. *Rev. Egypt.* x. 164, where 'sacho-clothes' are contrasted with 'secular',

κοσμικός; also here, in a list (*v. Index*) ϣⲱⲙⲉⲥ ⲛⲟϥⲓ ⲥⲁϥϥⲟ and Berlin P. 4977 ϣⲟⲩⲧⲉ ⲛⲥⲁϥϥⲱ. Appears as in the employ of another, in present and another text here and Brit. Mus. nos. 627, 1089. In Brit. Mus. no. 571 apparently like ⲥⲁϥ; cf. *PSBA.* xxi. 249.

⁵ *Ἐνδοξότατος, ἑλλοῦστριος.* Cf. the κόμης in no. 207.

⁶ V. KRALL cxvi, Brit. Mus. no. 457.

132.—Papyrus; a fragment; $18\frac{1}{2} \times 14$ cm. Script: clumsy, ligatureless. *Recto* ↑.

Deed of Surety (ἐγγύα, ὁμολογία) relating to certain villagers who had been delivered to the amīr. The writer (sing.) now undertakes to produce them for the person addressed. On *verso* a similar text, possibly by the same hand, mentioning the amīr Nagea¹ and the place Pma npeshoeij².

Πασε³ πεερεγίτ πημογν^{sic} εσραι παπα [|] εναπατιεμενε αητογ επεν^δ παε[ιρα |] ε
π[ε]ογ επητιεε αησιε πεατεγνια [|] π[η]ιε πεωογ πτοπ τιπαρπιτογ πεογ [|] ρωγ
παι επωπε ραμρωγ ογωρπ παβ αισε[π|τ]ειρομολοτια πεε σσηρ πα[ος] + [

Below this the names of guarantors and (?) guaranteed.

ψ ^x	γ	πετρ	ιακκ	
]	?	βικ	?	5 α.εσλα.
]	α	πτολ ^ο	φοιβ ⁻	5 σοφια γαμ αυ ⁻ 4
]	β	οννοφρ	μ ⁻	5 σοφια γαμ αυ ⁻
]	β	(blank)		

Verso: (the upper part apparently blank.)

τ επηεργη [10 letters |] παπα βικτωρ παπατεγνι^δ . . . [|] illegible []^{sic} ετος⁶ π[αε]ερα
παεα πηε πογνι^η [|] τιεε αησιε^{sic} τιεετια προμο[λοτια |] πεπ πατλο[ος] πατσαγρος⁷
... [|] τη επηετ. επουχιτε επαρ⁸ . . . π [|] ρε παπα⁹ προεπια πησοειτ τ[

133.—Papyrus; a fragment; $38\frac{1}{2} \times 9$ cm. Script: various. *Recto* ↑.

List of those who go surety for Elias, with the amounts guaranteed. Each line is in a different hand.

] + απον βικτωρ^{sic} πησιπιαναριος επηα τιεε[τια] πρηλ[ιας] η^v9 χογωτ ρολον, [η] κ |
+ απον ιερνεε¹ πησιπιαν, αλα κγ[ρ]ε προεμοσνορι^δ 10 τιεε[τια] γα | πρηλιας η^v 10 επηετ
προλον^τ, η γ | + απον απολλω πηε πηεαριος ογενοβρ τιεετια πηλιας ητι. η ετοογ
προλον, η δ | + απον επη τιεετια πρηλιας τι . . . ογ επηετ προλον^τ, γι, η ι | another
line, ending γι, η ι

134.—Papyrus; a fragment; $19\frac{1}{2} \times 13$ cm. Script: ligatureless. *Recto* ↑.

Undertaking, with surety (ἐγγύη), by Theodore, a vine-dresser, addressed to, regarding the cultivation of the latter's vineyard. On *verso*, in another hand, a payment (or ? receipt) of money by Theodore, here called an ἐντάγιον¹¹.

¹ Cf. πακεα, Brit. Mus. no. 586. May be ¹نجيد, ²نجيد or ³نجيد. The father's name perhaps begins ⁴عبد.

² Unknown. Possibly translates γυμνάσιον.

³ The place whence guarantors and guaranteed come. Perhaps read πασε (cf. πακε in no. 125) or cf. πηογνι-
ρασε in a fragment, Brit. Mus. Or. 6201 A & C.

⁴ γαμετη αὐτοῦ.

⁵ ἀντιγεῶνχος. Occurs in *Sphinx* x. 2, KRALL clxvii,

and probably Brit. Mus. no. 1114.

⁶ Probably for ἐκλεέστατος.

⁷ V. no. 130.

⁸ V. Brit. Mus. Catal., p. 448.

⁹ ἐγγύη.

¹⁰ Cf. Μερὶς Διοσκορίδου, MITTEIS, *Urk.* no. 90.

¹¹ As in nos. 196, 215, Brit. Mus. no. 458, GRENFELL, *Gk. Papyri* ii, no. xcvi.

137.—Papyrus; a fragment; 14 × 33 cm. Script: sloping, almost ligatureless. *Recto* ↑.

Deed of Surety (ἐγγύη), addressed by 3 guarantors¹, presumably from Thône², to a superior, on behalf of one person.

ΠΗΤΗ ΖΑΤΕΡΠΑΡΑΤΩΤΗ³ ΠΑΤΛΑΔΥ ΠΑΛΕΦΙΒΟΛΕΙΑ Δ[ΥΩ] Ζ[Ω]Υ [ΠΗΛ⁴] | ΕΠΩΠΠΕ ΥΨΟΚΕΙΣΕΕ⁵
 ΠΤΕΤΠΕΠΤΧΟΙΣ ΕΥΑΣΦΑΛΕΙ ΠΤΕΠΥΗ § | ΕΥΡΑΦΥ ΤΥΒΙ ΙΑ Π^δ ΠΡΩΤΗΣ § § ΑΝΟΚ
 ΚΥΡΑΝΟΣ ΠΥΕ ΠΑΠΟΛΛΩ ΤΙΣΤΟΙΧΕΙ ΕΤΙΕΠΥΗ § | ΑΝΟΚ ΑΠΑ ΜΟΝΕ ΠΥΕ ΠΑΠΟΛΛΩ ΜΕΤΑΥΡΙΝΕ
 ΠΕΛΡΙΣ⁶ ΠΥΕ ΠΦΗΥ ΤΕΝΣΤΟΙΧΕΙ ΕΤΙΕΠΥΗ ΑΝΟΚ ΤΑΥΡΙΝΕ ΠΠΟΛΙΚΟΣ ΚΩΜΕ ΔΙΣΔΑΙ ΖΑΡΟΟΥ
 ΠΤΑΥΕΠΤΡΟΠΕ ΠΑΙ | ΕΠΣΟΥΠΟΕΙ ΠΣΔΑΙ ΑΠ § § ΑΝΟΚ ΣΑΡΑΠΩΠ ΠΠΠ^{sic} ΠΑΠΑ ΜΟΝΕ ΧΕΤΕΟ
 ΠΠΠΡΕ ΕΤΕΑΣΠΑΛΗ § ΑΝΟΚ ΠΕΡΙΤ ΕΠΕ ΦΙΒ ΧΕΤΙΟ ΜΠΡΕ ΕΤΑΣΦΑΛΗ § | § ΑΝΟΚ ΠΣΩΛ
 ΠΥΕ ΠΠΩΠΠΠΣ Π ΠΡΑΠΠΩΠΠΕ ΤΙΟ ΠΠΕΤΡΕ ΕΔΙΑΣΦΑΛΙΑ § § § | § ΔΙ ΕΜΟΥ ΤΑΥΡΙΩ ΕΥΡΑΦ § § §

138.—Papyrus; a fragment; 17 × 12 cm. Script: ligatured. *Recto* ↑. 12+ lines.

Deed of Surety, ΕΠΤΕΑ (ἐγγύα^{sic}). Only the final phrases, ΕΥΩΡΧ ΟΥΠ, the oath by God and the health of the rulers, and the witnesses. The latter are ΚΥΡΙΑ[ΚΟΣ] son of with the title ΠΡΑΚ⁷, son of ΙΩΑΝΝΗΣ, ΜΑΘΑΙΟΣ son of Two of them come from ΠΡΟΥΓΙ ΛΥΣΙΔΕ⁸. All are in the same hand.

CONTRACTS

139.—Papyrus; 2 fragments; together 15 × 25½ cm. Script: unskilled, ligatureless. *Recto* ↑.

Agreement (δόξον⁹) between David and Praxia¹⁰, regarding a marriage¹¹.

+ ΖΕΠΡΑΠ ΜΠΠΟΥΤΕ ΠΣΟΡΠ ΑΝΟΚ ΔΑΥΕΙΑ ΕΙΣΔΑΙ ΜΠΡΑΤ[ΣΙΑ] ΧΕΝΤΑΠΙΖΘΕ ΠΕΠΠ ΑΡΤ-
 ΠΠ ΤΟΥΠΣΕΡΕ ΜΠΑΠΠΠΡΕ ΔΙΣΑΠΠΠΤΣ ΠΠΠΠ ΕΠΩΠΠ ΠΖΑΛΑΚΟΡΤΕ ΜΠΟΥΤΡΑΠΠΠ ΜΠΟΥΛΠΠ-
 ΤΣΕ ΜΠΟΥΡΑΠΠΠΣΕ ΜΠΟ[Υ]ΕΛΟ.Ε [ΜΠ]ΟΥΠΠΠΖΕΡΙΑ ΜΠΟΥΠΠΠΤΩΤΕ ΑΥΩ ΤΑΡΠΠΠΠΣΕΛΕΕΤ [ΜΠ]
 ΠΠΠΠΠΠΠΥ ΟΠΠΠΣΕ ΕΡΟΙ [about 14 lett. ΠΠ]ΠΠΠΠΠΥ ΖΕΠΠΠ ΜΠΠΠΤΙ ΑΥ[about 16 lett.] ΠΠΠΠ
 ΠΠΠΠΠΠΠ ΜΠΠΠΠΠΠΠΠΠΠΠΠ + ΑΝΟΚ ΔΑΥΕΙΑ ΠΕΤΠΠΠΠΣΔΑΙ ΤΙΣΤΠΠΧΕ | . . .]ΕΠΑ. Π ΠΠΠΠ ΠΑΠΠΠΤΡΕ
 ΠΑΠΑ ΒΙΡ[ΤΩΡ

'I have consented (πέιθειν) with thee and thou hast assigned¹² (?) thy daughter to my son; and I have agreed with thee upon 3½ *solidi* and a napkin (?)¹³ and a¹⁴ and a

¹ Assuming that στοιχεῖν and παιτρε have here the same meaning.

² V. no. 119.

³ 'Presence,' 'delivery'? Cf. BGU. 362, viii. 9, price of bricks σὺν παραγωγῇ.

⁴ There is perhaps space for more than this.

⁵ ὑποκείμενοι.

⁶ Apparently a title. Perhaps for πσαπελρις, 'seller of mustum.' But Is. lxiii. 2 has α. = πατητός, which the Boh. takes for a person, περρωαλι. Perhaps the same man in KRALL no. lxii.

⁷ πράκτωρ.

⁸ Cf. KRALL ccliv. Two villages named Lysimachis in KENYON, *Catal.* ii. 96; but the MS. is from the Fayyûm.

⁹ This word, for a judicial decision, in Brit. Mus. Or. 4878, 4884 (Jême papyri). A Brit. Mus. fragment in Or. 6201 A & c. begins παππε πρὸς οὐκ πτα[.

¹⁰ Fem. of Πραξίας.

¹¹ The only Coptic document relating to marriage is the contract *Recueil* vi. 70.

¹² ? From ΠΠ. § ΠΠΠ cannot be read. ¹³ ? λέντιον.

¹⁴ Either for καλλιςε καλίγιον (Brit. Mus. nos. 1096, 1103 & c.) or formed with καπ- (v. CRUM, *Copt. MSS.* 32).

.....¹ and a² and a comb³; and that we should hold the wedding together, half⁴ (the expenses being) mine (?) together, in buying and selling we should give his wage in common.' David and a witness (in a different hand), from 'the πέτρα⁵ of Apa Victor,' sign.

Verso: + πτοζον παλγεια [space] αππρατια +

140.—Papyrus; a fragment; 10½ × 17 cm. Script: uneven, ligatureless. *Recto* ↑.

Undertaking (ὁμολογία) as to work to be done, too fragmentary to be intelligible.

].ρω φωωτη[| α]παλακαλι παον [|]αερρω⁶ παε εταη[|]πολις πατταταφρονι
ρηλα[αγ] | ωη⁷ ηερρω⁶ εροι ρωε .ω.λερρηω⁶ |]πακ αιειη τιρομολοτια πακ ειστοι-
χει^{sic} ρος [τρ]ητορε πψε παπακαριος ζαχαριας τιστοι |]ε πψε παπακαρ/ [τε]ωρε πρ[ω]α-
..... |]ε (blank)

141.—Papyrus; a fragment; 9½ × 9 cm. Script: moderately ligatured. *Recto* ↑.

Undertaking (ὁμολογία) by a workman to perform his work diligently, but saving (φυλάσσειν) his own freedom (ἐλευθερία)⁸.

τ]ετηρογπορτια τηρε πατοκηγ[ε |]ογτ εβολ ρπογπογαν αηη |]ε αλλα ταφγλ/
παελεγοερια | παε ετηρογαστογ δε ηηητηρεη[|]ογη αιειη τιρομολοτια ηηη[η |
]ηεγχαλ ηηεταρ⁹ εχωη ταροεις | απο]η πακαρε τιστοι ετιρομολοτια + | ηπογρηεμ]εεγε⁹
κολλογοε πεπταγωωηη ηηρ¹⁰ |]ε πψε¹¹ παπακαρ/ ηπογτε πρωμε | ηη]ογη πιο παετρε +

142.—Papyrus; a fragment; 7 × 8 cm. Script: moderately ligatured. *Recto* (?) ↑.

Undertaking (ὁμολογία) by Peter, a hired workman. Line 1 probably relates to his wages, l. 2 to the conditions by which he is bound.

ο]γτος παεε απογρολογ⁷ |]επερ ει δε ειηαπογωω |]επε ραπαθερε αποη πετρος |
]τιρομολοτια ηηηη |

Verso: remains of a Greek account of expenses during a year, mentioning two churches and signed by Eustephius¹², an οἰκονόμος.

+ θεδωρ[α]κ^ε λκρωσ^ε δ/ ιω[|] πακ⁷, επαυλεως διαφ^ε τ^η αγι^ε ε[| φαμ^θ ιδ^δ, ζ^ε φαμ^θ ινδ^δ, η θυμ^α
κερατ[| + ευστεφ[ι]ος ελ^χ οικ^οστοι^χ +

¹ Unknown.

² ? Coptic and Greek combined. The context suggests
ἐριον, ἔρια.

³ V. Brit. Mus. no. 1096.

⁴ Quite uncertain. Read ? απαψε, but not ογπαψε.

⁵ V. no. 124.

⁶ ταερ- scarcely possible.

⁷ ρω]ωκ would imply a mutual undertaking.

⁸ Cf. no. 144.

⁹ Different hand.

¹⁰ Cf. nos. 146, 161 and VITELLI, *Papiri* p. 119 γενόμενος
γραμματεὺς, *Rev. égypt.* iv. 61 γενόμενος διάκονος, KRALL
no. cxvii. 27. 'Late' or 'deceased'?, v. PREISIGKE, *Gr. Pap.*
Strassburg, no. 20.

¹¹ Different hand.

¹² This name in VITELLI no. 64, MITTEIS no. 26.

P. 143.—Papyrus; a fragment; 16 × 14 cm. Script: clumsy uncials. Recto ↑.

Undertaking (here merely *χάρτης*) addressed to a bishop, by Colluthus, an artizan¹.

] πεπισκοπος επηλ ανθρωπ εβολ επτοπος απ[ρανος απα ραρε ανρω[ς] | εροϋ τεποϋ
ππταιαδ[ς] φ[ω] αμοϋ εβολ επ[το]ς | αγω φαποτασε τερρω[ς] εροϋ | αω νο απχοεις ενραε
μμε | αποκ κολλογος πραε φστη[χει] επ[υχ]αρτης ποε εφ[ερ]νη | αμοϋ φ αγω πταισραι
π[υχ]αρτης ποουμ[ε]τασε | π[υχ]οιαδ[ς] πταεκατες | πταεκατος φ

'Seeing that I went out to the *τόπος* of the holy Apa Hare² and worked there, now I do resign (?) it (*sc.* the work done?) to the *τόπος* (?); and I renounce³ (*ἀποτάσσειν*) working there. And thou art master of every artizan.' Dated 16th Choiak, 10th Indiction.

Verso: part of a rough scroll ornament.

P.(L.S.) 144.—Papyrus; 30 × 33 cm. 2 *selis*-joins visible, 13 cm. apart. Script: irregular, ligatured. Recto ↑.

Press 17/18 Undertaking (*ὁμολογία*) by a sailor to work for a year on board a ship named 'The Apa Severus.'

+ αποκ ιω[ρα]ννης ππεεβ ππε ππεακ [εωρ]τε π[ρω]με ππεοϋν ε[ι]ς ραι ππεωρτε |
ππεεβ π[ε] ππεελας π[ρω]με ππεοϋν οη πεπεεαν πταπειθε πταλε ππεαν ρως | ππεε
ετ[ρ]οϋ | καραβη πα[να] σεϋνρος [ταχι] πτοοτη εμπεωσις χινεποϋ ε[τε]σοϋμ[ε]ν[τι]νη | ππαρ-
μοϋτε πεβοτ [π]τιρομπε π[ρω]ως δεκατη[ς] π[α]ο/ εον π[α]ων ε[τε]σομπε ε[τε]παοπε | πεβοτ
εϋη επ[α]ε[κ]α[τ]ης π[α]ο/ τε[πο]υ δε φρομολο[γ]ει τα[ς]ω ε[ι]ο ππεεβ ε[τι]καραβη | ρηελεϋθερια
μμε πατοκπεγε πακταφρονη χινεποϋ λααϋ εμπερνη | ρηπετερπηνοϋτε π[α]ν[τ]η
[ε]ρ[ο]ϋν ε[κ]ων αγω τιπ[ι] ταπαλοτια παποτακτος [ρ]απα⁴ σεϋνρος | ραχινεποϋ εον
π[α]ων ε[τε]σομπε α[γ]ω ρ[η]αντεσομπε π[ων] [ε]π[ι]ππεεθε | μπεπερνη τ[ι]οϋωρ[ε]ω[ν]
μπε[π]ερνη [γ] αλλα [ε]π[ι]π[α]νοϋω [ε]π[ω]ρ[ε] εβ[ο]λ | εμπε ε[ι]ο ππεεβ ππεαν ε[τι]κοϋ[ι] καραβ[η]
επ[ι] τ[ω] τ[α]τ[ι] ρολοκ/ σπαϋ ενοϋβ ε[π]ροστ[ι] | ππετσοοπ πα[ι] [about 12 lett.] αμοϋ
επεεαν τα[ι]τε θε π[α]σχοζη ρηππεντε ρ[ι]οϋσοπ ε[κ]αον ε[τ]ρ[ι]ει ε[ρ]ο[ϋ]ν μπεπερνη τα[ι]ταλε
ππεαν ε[τι]κοϋ[ι] | καραβη ε[γ]ωρ[ε] οϋν α[ι]σπ[ι] τ[ι]ρομολο[γ]ια π[α]ν ε[ι]στοϋχει ε[ρ]ος ρηππασ-
μειο/ | αικωρ[ε] ρηκ[α]ελεϋθερος α[γ]ρ[ε]με[τ]ρε ε[ρ]ος ε[ω]ρ[ε] επ[ι]νοϋτε π[α]ντοκρατορ πεϋχα[ι] | επ[ε]τ-
αρχ[ε]ι ε[κ]ων τα[ρ]ιροεις πακ π[ρ]ος τεσσομ εϋρ μ φαρμ[α] ιε ιδ, δεκτ[ι] $\frac{\sigma\eta\mu\omega\nu}{\iota\omega}$ + αποκ ιωαννης | ππεεβ
ε[τ]π[ι]ρ[ε]σ[α]ι τ[ι]στο[ι] ε[τ]ιρομολο^χ, ποε ε[κ]σ[η] εμπε + | + αποκ α[ι]οσκορε ππε ππεακαριος
θεο[ω]ρε π[ρω]με ππεοϋν τ[ι]ο μπεπ[ε]ρε ε[τ]ιρομολο[γ]ια + | + [αποκ ..]τορε ππε ππεακαριος
θεο[ω]ρε π[ρω]με ππεοϋν τ[ι]ο μπεπ[ε]ρε ε[τ]ιρομολο[γ]ια |

Verso: + θεομολο^ο, πιωαννης [π]πεεβ [space] π[ρω]με ππεοϋν[π]

¹ Supposing this very rare word to be that in *ραμπε*, *ραμπαλε*. V. Brit. Mus. no. 459.

² ? Hatre, who had a monastery at Aswân (Eg. Expl. Fund's Report, 1902-3, 62); or "Αρειος, "Αρη, Αρι (Brit.

Mus. no. 321, cf. SPIEGELBERG, *Eigennamen*, no. 15).

³ Or 'decide' not to work.

⁴ For ρα- perhaps ε- should be read.

2

Verso : traces of accounts.

7

¹ The writer takes this as feminine.

LOUT, *Actes*, p. 51, and here no. 174.

⁶ As probably in KRALL clxiii.

⁷ V. KENYON, *Catal.* i. 197, iii. 280, and Brit. Mus. NO. 420.

^s Different hand.

⁹ Original band?

¹⁰ Different hand.

¹¹ V. no. 141.

147.—Papyrus; a fragment; $8 \times 9\frac{1}{2}$ cm. Script: few ligatures. *Recto* ↑, excepting the lowest part.

End of an Agreement (ὁμολογία) and witnesses' signatures, two being from Neuoi¹.

[τιροοολογια | η]ηητααγ τατααγ ραροϋ ηροϋη |]αισση τιασφαλια ηακ ειςτο^χ ερος |
ταρ]ιφυλασε^{sic} ηακ προς τεσσοη | ε]οοοοων τιστο^χ ετιασφαλια |]ρος προωηνεϋοι ηταγ-
κορϋτ αιςραι |]ηεακαριος² ιω. σηη προωηνεϋ[οι |]χε³ ετιασφα +

148.—Papyrus; a fragment; $15\frac{1}{2} \times 8$ cm. Script: ligatured. *Recto* ↑.

From an Undertaking (ὁμολογία) by Maria (or Marianus) perhaps relating to land cultivation, the salt mentioned⁴ being possibly a manure.

]ηηηρε ηεακαρ/ αη |]ηηηποοϋ ετεσοϋσπαηηε |]ηι επωηε εϋτι ρεοϋ |]. τεηβα
επατεη⁵ |]ηηηεηεαααρε | επ]ι τω τατι σοοϋ ηροοκ/ | ηηαντοκ]ρατωρ ηηηεϋχαι |
]ρεοϋ εϋητη ταταηο⁶ | ροη]οοοοια ηεε εςσηρ ηεος |]ηο ηηηηρε + |]⁸. . . . αεοϋη
τιο ηηηηρε +

Verso: + ο]οοοο]οτια ηαρια [

149.—Papyrus; a fragment; $15\frac{1}{2} \times 17$ cm. Script: moderately ligatured. *Recto* ↑.

The end of an Agreement (ἀσφάλεια) by Herwoj, a husbandman, with the signatures of witnesses.

]εχωη ταριρ[οις προ]ς τσοη ετιασφαλ/ εϋρ μ[. . .] θ ιδ/ α]ηοκ | ρερο[γ]οχ πο[γ]οιε
πιστ]οιχει ετιασφαλ/ + ιωραη |]καριος σεηη[ρος] προωηη ηηεοϋη ϕο ηηηηρε + | τεωρτε
προωηη ηηεοϋη] τιο ηηηηρε ετιασφ[α]λ ητη ετσεηηε η[ηεος + | + κολλοϋε ηηε
ηηεακαρ/ ια[.]ε ηηοηηηο/ [] ηωηε ριτοοτ αϋω αιςραι ραρεροϋοχ ηοϋοοιε ηειτ^{sic}

Verso, and on *Recto* at right angles to the above, a Greek account (earlier), headed + γ^ν τ^ο μηχαν^{ον} ρξβ. Each line begins with στο^χ ορ^γ (the first of these being throughout by another hand), which is followed apparently by a name. Among these are Αρση⁹, Ψω¹⁰, Τζαμουλ¹¹, Πετζρωτ¹², the last two being of interest for their transcription of σ.

150.—Papyrus; a fragment; $7\frac{1}{2} \times 10$ cm. Script: various. *Recto* ↑.

End of an Agreement (ὁμολογία) relating to land. The scribe (νομικός) Ammōne is possibly the 'notary' of another text (*v.* Index).

¹ V. Brit. Mus. nos. 1041 ('north of Shmoun'), 1059 ('west of Shmoun'). KRALL, p. 208, compares Nawâi, opposite Rodah; so too AMÉLINEAU, *Géogr.* 286 (the parallel Greek cited omits it).

² Different hand.

³ Different hand.

⁴ I can find no other such reference to salt in the papyri. As manure (*sebâch*) it was perhaps known in

antiquity, *v.*, *e.g.*, WILCKEN in *Archiv* ii. 308.

⁵ For ηπατεηη-.

⁶ This word corrected.

⁷ and ⁸ Perhaps one hand.

⁹ Cf. αρσις, SPIEGELBERG no. 26.

¹⁰ Cf. ησψω, CRUM, *Ostr.* no. 445.

¹¹ ζαμουλ.

¹² ηεχρωχ or ηεσρωσ.

π]εκατων ετογααδ πτε[κλινια¹ |]αρος² μελαχιστος κ[|]κος παλια³ / πνωτε ρηπ[³
|].ιωρε⁴ πφογν πτηνε⁵ + [|] επιρομολοτια + + θερα[|]ε + +⁶ αλλεωνε πποειν, ρεε[

151.—Papyrus; a fragment; $17\frac{1}{2} \times 10$ cm. Script: upright, ligatureless. *Recto* ↑.

Undertaking (ὁμολογία) by a lessee or tenant, referring to the annual rent, to his own payment of expenses (δαπάνη) and wages and to the fine in case of default. Written by a νομικός.

ασφ]αλεια ερογ ετθε жентаφμελλοпτω⁷ [|]εφρε διογωш ενα[α]γ πητη εβολ⁸ [|]ραι
πογπαштриенсн тероеп[ε |]ροτ ραπρωδ τειпоγ тгρομοлоте[ι |] ερογ ριαπαλη ριβене
ρηπαρια[ικον |]ηπαρια[ικον ογδε жпшшжос [|]εγн]τελει μεος πητη ηπαρμωγ[ε |]ηης
ηηαικτιονος αγω πτος οη εον⁹ ш[|]ηρ αν ει δε ηηφγλассе πητη πρ[ος |]ηογη ηпрости-
μοη ειργποβεисθαι κ[|]ρομοлоτια πητη ειωρη ηηпоγте ηη[α]ποκратωρ [|]εργ, φам^θ β ω^δ ε
+¹⁰ιωαηηης πετελ^(sic) πше[|]απορει μεος + +¹¹αποη κωνσταντι[ηε |]μεος ατεи μεои +
+ αηон βασι[λε |]ροмоло]τια ηтапетсeine μεος [|]ηη]οειн,¹² ηтатиροмолоτια шопе
ρ[ι]τοот

152.—Papyrus; a fragment; 18×13 cm. Script: ligatured. *Recto* ↑.

Agreement (ὁμολογία), with receipt for money paid.

ш]μογн ηπολс ειςθαι παπα ιωραη^{sic} ηεпаоз⁷ / |]ε жееп αω тгροмолотеи жεαгхи
αγ¹³ |] αλλεογ παг тпоγ οη тгροмолотеи [|] тгροмолотеиα παη ειστοι⁸ ερος [|]ταρειφγ^λ
προς тессои + εγραφ, μ^v γ^v α ι^δ, θ [|]ηε есσηз еиос + αηон шеноγте пгγн [|]тетс]ис
ηпетсeine αиос [|]ροмолотеиα ρгггтетнсис ηпетсeine αиос [|]αγω тгο ηεηтре +

153.—Papyrus; a fragment; 12×33 cm. Script: sloping semi-uncials. *Recto* ↑.

Undertaking (ὁμολογία) by Theodosius, a priest, relating apparently to certain clerical functions.

ηληηηκος ешаγбон епташоеиш ρεпоγωш ηηпоγте [|]ε]χι λααγ ηηαιсон ραπα-
ηер[.] ραπαас ογδε οη ηετ^{sic} ¹⁴ λααγ [|]ωγ ηηε ешагсг ρογн ρηηташоеиш жηηпоγηογи
шдогпос [|]с ηηεληηηκος ηηηα ηφαηιος κολθε ειτε ροηт ηбарωρ (above βαλот)
ογδε [|]ηων ραπρωγ ηтеηηα тааγ ριωот ρηηтн[η]γ ηη[η]εσωι ηте [|]αηιος θεοαωρε
ρηπαηογ αγω ρηπαωηαг ηεηтогте ηтепгос [|]шг^{sic} λотос ηπαас кага роηηе жηηегρωп
λαаγ ерог — [|]φωγ καλως ф^{sic} αηон θεοαоси ηηελαχ, ηпресггт, ф^{sic}тогхеи тгροмолоτια +

¹ ? Cf. Brit. Mus. no. 1013.

² Different hand.

³ 'We happening to be in.' Cf. παράγειν, Brit. Mus.

no. 395.

⁴ Not σε]τιωρε.

⁵ 'The inner dyke' seems grammatically impossible.

Perhaps read πτηηε.

⁶ First hand.

⁷ ?? μολυβουργός.

⁸ Of land 'handed over' by outgoing tenant. Cf.

no. 159.

⁹ Also in no. 158 and Brit. Mus. no. 1013. Cf. Archiv f. Pap. iii. 420, καὶ αὐτῆς ἐφεξῆς.

¹⁰ Different hand.

¹¹ Different hand.

¹² First hand.

¹³ αγω απληρογ.

¹⁴ The φ has two dots, here in the opposite, not parallel, angles. Cf. Brit. Mus. nos. 472, 1121 &c.

'] clergy (κληρικός) that go to the "preaching"¹, by God's will, [I will not] take aught again as² or as παπᾶς³, nor will I give aught,] everything that shall come in to the "preaching", from a small thing to a great,] the clergy (κλ.) of the place⁴ of St. Colluthus, whether bronze⁵, or (? εἴτε)] go on account of this matter, and that the place entrust me therewith and them that come after me,] St. Theodore, at my death or during my life. But (μέντοι γε),] be able to render account (λόγος) as παπᾶς annually; for they shall hide naught from him,] the matter well.'

Verso: address erased.

154.—Papyrus; a fragment; $9\frac{1}{2} \times 10$ cm. Script: rarely ligatured. *Recto* ↑.

Deed of Security (λόγος), with the formula 'Lo, here is the word of God to thee⁶.' The writer had sealed it with his ring.

πλο]τος επιπογτε πτοοτ[η | ερ]ογν επερνη χενπαρπεθοογ πα[η |]δε χενπασγνηχωρε
πρω]ε |]ακπωτ χηνεααεφιδαλε ερ[| βογλ]ιζε ππελτοπος επαζογρ μ επαγ γ υ[

155.—Papyrus; a fragment; $11 \times 10\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* →.

Deed of Security (*cf.* the preceding), issued by the community (κοινότης) of Tbaké npestratê⁷, addressed to a woman.

+ ρεπραν πππογτε τη[οινοτης | τβανε ππεστρατη | ρεπς[| ετο απον κγριαη,
σπογτε [| ρος απανοθιον ερειας[| απκοσια φοιληνω[η | πενητε τηρε περωε[| κα
τεςεγίε παδραδαε [| ..]πλοτος επιπογτε πτοοτ[

Verso:] [space] ρακαπα ριποοτῆ.. | ^{sic} ατβανε +

156.—Papyrus; complete; 18×19 cm. Script: irregular, seldom ligatured. *Recto* ↑.
Text cancelled by lines drawn across it.

An Acknowledgment (ἀσφάλεια) by Jamoul of Pamata, to Rashîd (or Ar-Rashîd), amîr (of Shmoun⁸).

¹ This must have an unknown, technical meaning.

² A mistake for παραμονάριος unlikely.

³ ? Head of the monastery. *Cf.* Br. Mus. no. 544, CRUM, *Ostr.* no. 308, n. But here ? not merely of clerical functions; *cf.* Br. Mus. no. 1156 and a letter here, where an ἄρχων is called πρεσβυτα.

⁴ Translates τόπος, either 'church' or 'monastery'.

⁵ ἁρωρ occurs in Brit. Mus. no. 1171, CRUM, *Ostr.* no. 379. If ἁλωτ is a correction=ἁρωτ, then *v. ib.* no. 459.

⁶ This is used either, as here, in a promise that the recipient shall not be further troubled, that nothing further

shall be required of him, *i.e.* as a kind of receipt; or in an order to perform specified work. *V.* CRUM, *Ostr.* no. 107 ff., Brit. Mus. no. 1024, *WZKM.* 1902, 265, HALL, *Copt. and Gk. Texts*, pp. 99, 100, 147, GUMI in *Rendic.* 1906, 475.

⁷ Tbaké in KRALL no. clxxxii and apparently here no. 205. *Cf.* a fragment in Brit. Mus. Or. 6201 B &c., Ψιπτῆκε. The second word perhaps=στρατηγός or στρατηλάτης, *v.* Br. Mus. no. 1051.

⁸ The same amîr in a document, Brit. Mus. Series Or. 6201 A &c. Perhaps ἀπα for ἀπογ.

P

|е птагагастіле ~~е~~еу ~~з~~нтасфалеа | |еу ~~з~~нп[е]е[.]н[та]сеенту н[н]ти а[γ]ω таапотассе
 нтноен¹ | петш[о]рп на[и] тнр[ε] [ρ]υπο²н [п]ан е[γ]ωρ[χ] на[и] а[и]сеен т[и]асфале[и] на[и] | е[ρ]υπο-
 трафе ерос нта³ε[ι]χ е[и]сто[ι] е[и]ωρ[ι] еп[и]о[υ]те п[и]антократор еп[и]о[υ]χα[ι] нп[и]тар е[χ]ωн
 жп[и]шпараба ~~е~~еос + | е[γ]ρ ^μ φαρ^θ ι υ^δ, δ + + ²а[и]он θеο[ω]ρε п[и]ше нп[и]а[и]нар, леонти
 пр[ω]е[и]е ш[и]е[и]у[и]н т[и]сто[ι]χ[ε]ι[т] ет[и]асфалеа | н[о]е есн[о] ~~е~~еос + + ³φοιβα~~е~~еωн п[е]д
 пр[е] п[и]ше нп[и]а[и]нарос коλλο[υ]θε пр[ω]е[и]е ш[и]е[и]у[и]н φ[ο]ι[и]тре + | + ⁴β[е]п[и]а[и]н[и] ρ[ε]п[и]на
 нп[и]о[υ]те [п[р]е] п[и]ше нп[и]а[и]нар, ιακωβ пр[ω]е[и]е ш[и]е[и]у[и]н | т[и]о ~~е~~еентре + ⁵а[и]ο[υ]ф п[е]и[ε]λ^ς,
 π[ρ]υπο[ι]αν, пр[ω]е[и]е ш[и]е[и]у[и]н н[и]та[и]асфал, ш[ω]п[е] ρ[ι]тоот +

LEASES

P. (L.S.)
Press 17/

5 πῆς πᾶς ἀκαρίος τέσσερτε πρωτοπαύσαν [ἡὼτ ῥε] πτοῦ πῆμοῦν
 κῦρα σοφία ττ[ι] αἰωτάτη τῆς πικῦρ/ μερνοῦριος τρωεε ψμοῦν οπ
 πετ[τ]ρ[ι]ς[α] μακαρε [π]οῦοις [ρ]ο[γ]ωψ πατροῦν[τ]
 ερεπ[χ]ρο[η]ος πταίντε προεπε [ηπ] χμετκατασπορα
 ινακτιο[η]ος πκαρπος δε ρεποῦωψ ππνοῦτε
 ινα[η]τ[ι]οнос αὔω πτ[ο]ς οπ εον⁸ ππεταλαφερес[οι]
]ρ .. тте мен пка[з] каистоте де пша[с]⁹

⁸ V. no. 151.

⁹ Occurs *WZKM.* 1902, 266. Cf. *yaqe* 'desert', contrasted with cultivable land, *kaq* as in *Brit. Mus.* no. 1073. At beginning of line, should be *ctwte*.

⁴ Different hand.

⁵ First hand, specially cancelled.

⁶ In series Br. Mus. Or. 6201A &c., a place παγαλειωτ (reading rather doubtful). Cf. perhaps ποταμ νευροος

]πιορρ ¹επιπετανηνεισθαί ερο етептетарт[он]
]πιαα ²πρωτε ³επтрсω ⁴εππаше π[πтн]не⁵
 10 τσπ]κω ερογн⁶ ⁷επтσπнеі εβολ ⁸εππсееπε ⁹ππεακαλον
]се π[се]тпωде ¹⁰πшас ¹¹εκαδ ¹²κατα ¹³тποπωπια¹⁴ ¹⁵папа
 та...[επт]күра ¹⁶εγλота ¹⁷т[шн]нр[ε] ¹⁸ππογмакаριос ¹⁹πραі ²⁰π.....[к]αππесу
]εерос ²¹εππρн²² ²³ππωде
 н[ε]ису ²⁴εππкапрн²⁵ ²⁶ππωде ²⁷ππεεπт ²⁸ππεбооа
 15]εππογнесу ²⁹εерос ³⁰επтшоеетерн³¹ ³²ππсетпωде ³³ππεεпт ³⁴εφοоγтн³⁵
 .³⁶сетаггору³⁷ ³⁸εππογнесу ³⁹εε[рос] ⁴⁰επтшоеетерн⁴¹ ⁴²ππсетпгωаа ⁴³εγона⁴⁴ ⁴⁵εγтагну
 ератоу ⁴⁶επпаше ⁴⁷πшен ⁴⁸π[π]ε ⁴⁹εγртт ⁵⁰εγωоу ⁵¹нетт ⁵²карпос ⁵³επпнетт ⁵⁴ан ⁵⁵επпнебнне [επп]
 тпаш⁵⁶ ⁵⁷επптетартон ⁵⁸εеро[с]⁵⁹πшн ⁶⁰снау [εпте] ⁶¹папелерт ⁶²ερεаа ⁶³πρωте ⁶⁴снау
 εгшас ⁶⁵εпте ⁶⁶падоуπ ⁶⁷εππεпопне[он] ⁶⁸επпнеγмаа ⁶⁹πρωте ⁷⁰πперсооуε ⁷¹επптетартон
 20 ⁷²εерос ⁷³εпфоо[γтн] ⁷⁴π..... ⁷⁵εтепезартн[с]и⁷⁶ ⁷⁷επптетартон ⁷⁸εерос ⁷⁹εпписаа
 .⁸⁰н. ⁸¹де [ε]те[птау]рнластнрн⁸² ⁸³επптетартон ⁸⁴εерос ⁸⁵εпπεпопнеон ⁸⁶εγмоуте ⁸⁷ероу
 же[па]оуан ⁸⁸πωт ⁸⁹επптетартон ⁹⁰εерос ⁹¹εптенкλнса ⁹²εγмоуте ⁹³ерос ⁹⁴жепарухеаттелос
⁹⁵εпнхан⁹⁶
⁹⁷επптетартон ⁹⁸εерос ⁹⁹εптноу¹⁰⁰ ¹⁰¹εптσπκω ¹⁰²ερογн ¹⁰³εптσπнеі ¹⁰⁴εβολ ¹⁰⁵εпπακαλον [ππ]
 етапгннеисθαі ¹⁰⁶εпπбооа ¹⁰⁷επпнепωде ¹⁰⁸εγшооп ¹⁰⁹εппектннеа ¹¹⁰πпаоуан ¹¹¹πωт ¹¹²εппнеаа ¹¹³π-
 25 ¹¹⁴роεіс ¹¹⁵εпπгωа¹¹⁶ ¹¹⁷πпнебтооу ¹¹⁸πхоуот ¹¹⁹εпптош ¹²⁰πтполіс ¹²¹таі ¹²²шмоуπ ¹²³поγнесу ¹²⁴εерос
¹²⁵εпн
¹²⁶εппнепωде ¹²⁷тахооу ¹²⁸εппашρωа¹²⁹ ¹³⁰πкарпос ¹³¹ππε ¹³²εгоуаш¹³³ ¹³⁴таі ¹³⁵не ¹³⁶εαπεуфорос ¹³⁷теромпе
 етепакне ¹³⁸шомет ¹³⁹προλονоттн ¹⁴⁰πпоу¹⁴¹ ¹⁴²εпоутрменсн ¹⁴³πхоутснооусе ¹⁴⁴оубос ¹⁴⁵πператн
 епоуа ¹⁴⁶поуа ¹⁴⁷πпшмооу¹⁴⁸ ¹⁴⁹πшо ¹⁵⁰де ¹⁵¹то ¹⁵²εп ¹⁵³геногто ¹⁵⁴εγшаншопе¹⁵⁵ ¹⁵⁶кан ¹⁵⁷αίχο ¹⁵⁸кан ¹⁵⁹πпхо ¹⁶⁰кан
 αρω¹⁶¹ ¹⁶²ππε ¹⁶³εпалпоутепе¹⁶⁴ ¹⁶⁵шопе ¹⁶⁶таі ¹⁶⁷тпаше ¹⁶⁸πппфорос¹⁶⁹ ¹⁷⁰γι, ¹⁷¹χρ, ¹⁷²π ¹⁷³γγ ¹⁷⁴απο ¹⁷⁵κτ, ¹⁷⁶κβ ¹⁷⁷τ ¹⁷⁸ν
 ζυ¹⁷⁹ αλε

¹ *Lit.* 'turning-place', joined here and l. 19 with 'cattle-fold.' In l. 18 wells have 'turning-places' attached to them. *Cf.* the *ὀδρεῖματα* with *ὄργανα* belonging to them, VITELLI no. 50. The verb l. 32 (*v.* note l. 33) refers to irrigation by means of cattle; so in no. 159, 10, and Brit. Mus. no. 1115. *Cf.* probably *κυκλευτήριον*, KENYON, *Catal.* iii. 266. *V.* CRÖNERT & WILCKEN on *κυκλεύειν*, *Arch. f. Pap.* iii. 116, iv. 201.

² ZOEGA's examples and Habak. i. 10 show this = *χωμα* 'dyke.'

³ *Cf.* Brit. Mus. no. 1023, KRALL no. i. 12.

⁴ *V.* Brit. Mus. no. 1016, since which publication Greek instances have appeared: VITELLI nos. 13, 73, MITTELS no. 21, KENYON iii, pp. 259, 268. It has been taken to indicate a community of property.

⁵ *V.* KRALL xcii, xcv, whence the meaning 'part' is conjectured.

⁶ ZOEGA 295, *ροογтн* = MIGNE *PL.* 73, 952 *via* = *ὁδός* (Moscow, Synodal Libr., MSS. 452, 163, communicated by O. von LEMM).

⁷ *Hwôr* should be a place (KRALL cclv, Brit. Mus. 1159, here no. 211), but the context and *εαρηαг* Brit. Mus. 1073, *εαρηαг* KRALL xcii, make this doubtful.

⁸ *εγγοуонаг*?

⁹ Here and l. 32, *каш* fem. *Cf.* VITELLI no. 50, share in *καλαμία*.

¹⁰ *Cf.* KENYON, *Catal.* iii. 259.

¹¹ Hardly space for so much in gap. Or read... *ηλιαστήριον*, VITELLI, l. c.

¹² *Cf.* Brit. Mus. no. 397, a share in a church.

¹³ *Cf.* GRENFELL-HUNT, *Fay. Towns*, 154, *μαγδωλον*, *πυργομάγδωλ*.

¹⁴ *Cf.* *Corp. Rain.* i, no. xlii, *εἰς σποράν ἣν ἐὰν βουληθῶμεν*.

¹⁵ *Cf.* Brit. Mus. no. 1172, here no. 166.

¹⁶ *Cf.* *P. Amh.* lxxv, *ὑφамμος* (*v.* GENTILI, *Contr. d'Affitto*, p. 363), GRENFELL, *Gk. Papyri* i, no. lvii, *τῷ δὲ ἀβρόχῳ, τὸ μὴ εἶη*.

¹⁷ *V.* Brit. Mus. no. 1013.

¹⁸ *V.* GENTILI, *op. cit.*, 299.

- 30 π[ι]φορος οὐν κηρσικον τα[τ]αα[ς] не пеесорн пѣхот теромпе аγω ταῖθ̄ нѣера¹ и
 περ . . . π[ι]πε πικαгрос нтн хрүсикон етн нрп г[и]ααλани πογνηисγ
 де пѣерос р[и]п[е]σοо[и] [и] [и]п[и]тнаш таκωте εροογ р[и]п[и]α[т] [ε] [β]пооγ[ε] [и]п[и]α[т]рофооγ[ε]
 [и]п[и]α[т] [β] [и] [ε] [и]п[и]ογ² те[и]ρω [и] [и] [и]п[и]οογ³ сγ[и]те епѣхот пшωи де п[и]ογ п[и]ент
 епн то нто кγра соφ[и]α нтеβн тпаше п[и]п[и]еннеи п[и]рп еβашωпе р[и]поγρ[и]неисγ
 35 [и]ерос р[и]п[е]σοо[и] [и]п[и]тнаше п[и]е [и]п[и]нн п[и]е етрнт г[и]ωογ таβн тпаше ρωοτ
 [и]п[и] ρ . . . ε н[и]се татн де ραп[ι]отос н[и]т[и]п[и]н[и]ο[и]α п[и]жωω[ι]е теромпе
 πογ[и]ε[ρ]α[т]и[и] ογ[и]σ[и]с ρα[и]α[ρ]⁴ [и]п[и]ογ [λ] [α] ρ[и] н[и]рп ас [и]поγ[ε]и п[и]ε[ρ]и[с] [и]поγ[и]с[и]α[ρ]и[и]⁵
 ε[ρ]ο[и]ρ[ε] εβωλ [и]п[и]жωω[ι]т н[и]αλωи [и]п[и]т[и]χ[и]ρ[ε]иα н[и]αα[ε] [и]п[и]жωω[ι]е [и]п[и]т[и]χ[и]ρ[ε]иα п[и]ε[ρ]
 апок н[и]п[и]ш[и] πογ[и] т[и] πεχ[и]ρ[и]нос н[и]т[и]енте промпе еиα
 40 с[и]α [и]п[и]ο[и] [и]ос та[и] етн н[и]тезоγ[и]с[и]α πογ[и]он п[и]е е[и]α[и]с[и]οογ[и] жееγ
 ш[и] [α]п[и]ρ[и]ш[и] [и]п[и]е промпе н[и]γ[и]ογωш [и] [и]βωκ п[и]а[с] н[и]βωκ ж[и]п[и]ш[и]βωκ п[и]а[и] апок и
 п[и]жωκ πεχ[и]ρ[и]нос н[и]т[и]енте промпе еи де еиш[и]апоγωш п[и]βωκ п[и]а[и] та он[и]п[и]е
 ραθн тажωκ πεχ[и]ρ[и]нос н[и]т[и]енте н[и]р[и]ο[и]е та[и] [и]п[и] [т] [и] н[и]ρ[и]ο[и]κ[и]ο[и]т[и]н
 н[и]поγ[и]β н[и]р[и]ο[и]с[и]т[и] [и]ο[и]н п[и]α[и]ρ[и]α] п[и]α[и]н[и]ο[и]с н[и]α[и]λ[и]α[и]γ[и] п[и]α[и]φ[и]β[и]ο[и]λ[и]ε[и]а е[и]ρ[и]γ[и]п[и]ο[и]κ[и]с[и]ο[и]α[и] не
 45 [и]п[и]ρ[и]ωβ п[и]е епωп[и]е е[и]β[и]епоγω[и]р[и] [и] ογ[и]н а[и]с[и]ωκ т[и]е[и]с[и]ω[и]с[и]с не а[и]тн стаγ[и]рос е[и]р[и]с
 н[и]α[и]с[и]α[и] аγ[и]с[и]ρ[и]а[и] ρα[и]ο[и] ж[и]п[и]н[и]ο[и] а[и] а[и]п[и]α[и]ρ[и]α[и]λ[и]ε[и] н[и]ρ[и]п[и]α[и]ε[и]λ[и]ε[и]γ[и]ο[и]ε[и]ρ[и]с аγ[и]ρ[и]е[и]н[и]т[и]ре
 [ρα[и]ο[и] еиω[и]р[и] еп[и]ογ[и]те п[и] [α]п[и]ο[и]κ[и]ρ[и]α[и]т[и]р [и]п[и]п[и]γ[и]α[и] н[и]п[и]н[и]ж[и]с[и]οογ[и]е е[и]α[и]α[и]α[и]ρ[и]те
 [ε[и]ωκ тα[и]ρ[и]ε[и]ρ[и]ο[и] [и]с не прос т[и]ε[и]с[и]ο[и] + εγ[и]ρ[и] φαωφ[и] α[и] ινδ[и]ο[и] ια $\frac{\sigma\mu\omega\nu}{\frac{1}{2} \frac{1}{2} \frac{1}{2}}$ +
 [+ апок [и]α[и]α[и]ре πογ[и]ο[и]с[и]е п[и]е н[и]т[и]εω[и]ρ[и]те т[и]с[и]ο[и]γ[и]х[и] [и] [ε]т[и]α[и]с[и]φ[и]α[и]λ[и]ε[и]а н[и]е с[и]н[и]ρ[и] [и] [и]ο[и]с]
 50 +⁶ апок а[и]α[и] кγ[и]р[и] п[и]е п[и]α[и]α[и] [α[и]с[и]ο[и]с ж[и]п[и]н[и]ο[и] а[и] + [и]п[и]а п[и]е и
 п[и]α[и]α[и]ρ[и] [и]ο[и]с т[и]ο [и] [и]ε[и]н[и]т[и]ре +⁷ [апок] ιω[и]ρ[и]α[и]н[и]с п[и]ε[и]λ[и]α[и]х [и]п[и]ρ[и] п[и]е п[и]α[и]α[и]ρ[и]ο[и]с
 φ[и]λ[и]ο[и]ο[и]ε[и]с
 [и]ρ[и]ω[и]е ш[и]εογ⁸ φ[и]ο [и]ε[и]н[и]т[и]ре + + ρα[и]χ[и]ρ[и] [α[и]с] п[и]ε[и]λ[и]α⁸ [и]п[и]ρ[и] п[и]ш[и]п[и]α[и]α[и] п[и]а

About 9 cm. blank below this.

Lines 1-15 show that the lease is for a period of 10 years⁸, from the seed-time (κατασπορά) of the . . . year of the Indiction. The property consists of the lessor's shares in various vineyards, fields &c., with the usual rights attaching (διαφέρεισθαι) thereto, according to the κοινωνία of Apa T . . . and Eulogia, step-daughter (?) of Sophia. Among the lands to be leased are some on the west of the vineyards and a share in the third-portion of fields on the west of the highroad (l. 15). From here we may translate: 'and (?) the fields and thy half-share (ἡμισυ μέρος) in the third-portion of the

¹ Cf. ? Brit. Mus. no. 1073.

² This obscure phrase also in no. 160 and GRENFELL, *op. cit.*, no. lviii, ἐτοιμῶς ἔχω κυκλεύσαι τὸ αὐτὸ γέφυρον ἐκ τῆς ἐμῆς ζωῆς τῶν καὶ τρεφόμενων παρ' ἐμοῦ. Cf. also κυκλεύειν, KENYON, *Catal.* i. 171, and l. 10 above.

³ τ[и] [и]οογ, KRALL no. xci. Cf. τ[и] с[и]α[и], *ib.* xcii. In Br. Mus. no. 434 ro, the debtor (lessee) shall give 3, in no. 427 4 waterings to the field.

⁴ Presumably = трааре, Brit. Mus. no. 1111. Cf.

KRALL no. ccxlii, where it occurs in similar lists of contributions (farm and dairy produce &c.). In no. 159 one is valued at 2 carats.

⁵ τ[и]с[и]α[и]ρ[и]и in KRALL ccxlii. 44; as here in no. 159. Presumably = δισκάριον.

⁶ Different hand.

⁷ Different hand.

⁸ Cf. WASZYNSKI, *Bodenpacht* i. 91 Anm., and here no. 163.

gardens under cultivation (?) and in good condition (?), and the half of all the trees growing therein, those that bear fruit and those that do not, and the dates and the reeds and the 4th part [of the] 2 wells; but that on the north, wherein are 2 watering-places (?), and that within the farm (ἐποίκιον), with their watering-places for the rushes, and the 4th (l. 20) part of the highroad the outfit (ἐξάρτυσις) and the 4th part of the the cattle shed (ταυρηλαστήριον) and the 4th part of the farm (ἐποίκ.) called "Pawan eniôt" and the 4th part of the church (ἐκκλ.) called the Archangel Michael(s), and the 4th part of the sycamore, and entrance and exit and all rights (δίκαιον) appertaining to (ἀνήκεσθαι) these vineyards and these fields, which are in the property (κτηῖμα) of "Pawan eniôt" in the (l. 25) *migdôl* watch-towers of the Eighty, in the nome of this town (πόλις) of Shmoun. And (μέν) thy half-share (ἡμ. μέρ.) in the fields I will sow with my seed, of whatsoever crop (καρπός) I wish, and will pay thee as their rent (φόρος) yearly, namely, 3 gold *solidi* and a *tremis* of 22½ carats (κεράτια), for each of the water-taking (fields). But (δέ) the (desert-) sand, if it should happen (to come), which heaven forbid (τὸ μὴ γένοιτο), whether (κᾶν) I have sown or (κᾶν) have not sown, or if (κᾶν) anything (sent) of God have befallen, I will pay half the tax (φόρος), namely, 3½ gold *solidi* less 22½ carats by the Alexandrian (?) standard. (l. 30) And (οὖν) this rent in coin (χρυσικόν) I will pay thee in the month Mesore, yearly; and my 19 days (ἡμέρα) of at the period (καιρός) of paying the money (rent), I paying wine and expenses (δαπάνη). But (δέ) thy half-share (ἡμ. μ.) of the vineyards and the reeds I will water (?) them with (?) my beasts and my and my herdsman's wage. And (μέν) in winter I will give (them) 2 waterings a month, but (δέ) in summer 10 waterings; whereupon (ἐπὶ τῷ) thou, the lady (κυρά) Sophia, shalt take the half of the produce (γένημα) of wine, and it shall be in thy (l. 35) half-share (ἡμ. μ.) of the vineyards, and the half of every tree that grows therein; while I likewise take the half and the labour, but (δέ) pay according to (λόγος) the custom (συνήθεια) of the vintage, yearly, 1½ carats (κερ.) for and a measure of old wine and one of new (*mustum*) and a well-filled (?) dish (δισκάριον) and 20 cheeses and the needful amount (χρεία) of loaves and the needful amount (χρ.) of oil. I shall not be able to the period (χρ.) of these 10 years, while I (l. 40) , which gives power (ἐξουσία) to every one that lets (μισθοῦν), that if he fulfil the first year and wish to depart, he may depart. I however shall not be able to depart ere I have completed the period (χρ.) of these 10 years. But if (εἰ δέ) I shall wish to depart, and before I shall have completed the period (χρ.) of these 10 years , I am ready (ἔτοιμος) to pay gold *solidi* as fine (πρόστιμον), without judgement, without law (νόμος), without any doubt (ἀμφιβολία), while I am at thy disposal (ὑποκείσθαι) (l. 45) with all that is mine. For thy security then (οὖν), I have drawn up for thee this deed of lease (μίσθωσις) and have set a cross (σταυρός) thereto with my hand; and they have written for me, because I know (νοεῖν) not how. And I have requested (παρακαλεῖν) other freemen (ἐλεύθερος) and they have witnessed it. And I swear by God Almighty (παντοκράτωρ) and the health of our lords that rule over us, that I will observe this deed of lease (μίσθ.) for thee, in accordance with (πρός) its authority. I wrote it (ἔγραψα) on the 1st Phaophi, 11th Indiction.' Here follow the σημείον of the lessee and the signatures of 3 or 4 witnesses.

Lines 1-5 show the lessee's name and a reference to 'all the reeds.' From line 6: '.....] 14th Indiction, and I will the vines (?) and deliver them to thee, until (?) they be gathered. But (μέντοι γε) rent (φόρος). But if (εἰ δέ) thou make of it a vineyard, I shall receive my wage like every husbandman, of every tree that grows thereon, with the full use (χρήσις) of them appertaining (ἀνήκεσθαι) to whole of the half of the husbandman's duty. (l. 10) And I will give them their watering: in winter (+ μέν) I will irrigate (?) them with 15 waters and in summer I will irrigate (?) them with 12 waters and I will sprinkle (them with) 8 waters; and what I sow thereon (shall be) mine. And if Anoup shall wish to depart and not to be husbandman for thee, I am ready (ἔτοιμος) to suffice for the whole property (*lit.* place), (both as) vinedresser and husbandman. And I will perform its husbandman's and vinedresser's service (ὑπουργία) and receive my share as husbandman and my share as vinedresser, in every crop (καρπός) that there shall be, namely, the 4th part for husbandry and the 4th part for vinedressing. And all expenses (ἀνάλωμα) that shall occur upon the property, (l. 15) we will add it (?) to the vat, whether it be (εἴτε) ointment or (εἴτε) any expense (ἀν.). And I will give my customary-presents (συνήθεια) annually, namely, for husbandry and vinedressing: at the vintage, 2 measures of old wine, 50 cheeses, 50 pairs of loaves, 2 dishes (δισκάριον), a sixth (ξέστης) of oil, a at 2 carats (κερ.). And what we shall (?) expend at the vintage, we will add to the vat. And if God will, I will dwell on the estate (κτῆμα), and after the period (χρόνος) of this lease (μίσθ.), I will give over thy property (*lit.* place) to thee, even as it (now) is. And (I undertake) that I will not pass the first year and (then) say, I wish to depart, unless (εἰ μή τι) I have fulfilled the period (χρ.) of this lease (μίσθ.). If I shall wish (l. 20) to depart and have not fulfilled this lease (μίσθ.), I am prepared (ἔτοιμος) to pay 6 *solidi* of proper weight (εὐσταθμος), without judgement, without law (νόμος), without any matter of doubt (ἀμφιβολία). I swear, by God Almighty (παντοκρ.) and the health of our lords the kings, that I shall not be able to transgress (παραβαίνειν) any word written in this lease (μίσθ.). As an assurance for thee, I have drawn thee this lease (μίσθ.). I wrote it (ἔγραψα) on the 29th Epeiph, by God's will (σὺν θεῷ), 14th Indiction.' Here follow the σημεῖον of the lessee and signatures of 3 witnesses, one of whom, the priest Victor, of Tsesiō, had acted as scribe.

See no. 160. 160.—Papyrus. This is the *recto* of no. 120. Script almost ligatureless. Probably by scribe of no. 211. Fibres ↑.

Lease of land. The nature of the cultivation is uncertain; the lessee undertakes to pluck¹, pound², and card³ its product and to deliver its crop (καρπός) to the δημόσιος λόγος⁴.

¹ Cf. ρωωλε in a fragment Brit. Mus. Or. 6201 A &c., πυχρεωστι πακ μπτασε μαρ ελας ταχτι δεπλ[η]ρ[ο]υ πτεγαινα τιαν ξεπαγ πιμ ερεπενιαρε παει εβολ τιει προολου πακ. Hence and from ZOEIA 528 perhaps 'pluck', 'gather.' But *v.* Brit. Mus. no. 171, σνη (i), πατεφγσις ππωμεπε ρωωλε ρπογρωδ ογρωδ δε

πτε παταπασπε μογη εβολ ρμπρωωλε, which, omitted by the Greek (*PG.* lxxxviii. 1953 D), seems parallel to πίπτειν.

² *V. PSBA.* xxvii. 170.

³ Cf. κωκ in Isa. xix. 9, 'carded,' σχιστός, of flax.

⁴ *V.* no. 116.

ἱεροῦ ὑπὸ τῆς ποσὸς ἐπιπατρόφοῦς ἐπιπατρὸς ἀντιπῆ [| ἡροῦς ταροῦς ταροῦς
 τανονῶν ταροῦς π [| ταπαράδωκον ἐπιπατρὸς ἐπιπατρὸς ταροῦς | ε. ἀντὶ παρα
 πτῆς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἀντὶ [| φυλάσσει καὶ προσφ[ο]ρῇ πτῆς ἐπιπατρὸς]

161.—Papyrus; a fragment; 10 × 10 cm. Script: ligatured. *Recto* ↑.

End of a Lease (μίσθωσις) by to Phoebammon, showing the witnesses' signatures.

ῥωῦ ῥωῦ τῆς [| ῥωῦ ἐπεσοῦντ' ἐπιπατρὸς π [| δευτέρα π τὰ ῥωῦ [| ῥωῦ ἐπε[. . . .]
 ἐπερῶ [|] ἀντὶ τῆς ἐπιπατρὸς καὶ ἀ [| ἐ] ἀντὶ καὶ ἐπιπατρὸς ῥωῦ [|] ἐπερῶ
 ἐπιπατρὸς ἐπιπατρὸς τ. . . [|] ^{σημῶν} + ἀντὶ φοιτῶντων π [|] ἐπιπατρὸς ἐπερῶ +
 + ἀντὶ [| ἐ] ἀντὶ φοιτῶντων π [|] ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς

Verso: address, illegible.

162.—Papyrus; a fragment; 15½ × 7½ cm. Script: ligatured. *Recto* ↑.

Lease (μίσθωσις) of 3 arouras from to Christopher.

π [|] ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς

Verso: + ἐπιπατρὸς ἀρῶ π [

163.—Papyrus; a fragment; 12 × 29½ cm. Script: moderately ligatured. *Recto* ↑.

Lease (μίσθωσις) from a monastery to, for 12 years⁶.

ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς
 ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς ἐπιπατρὸς

¹ V. no. 158, l. 32.

² V. KRALL cxc, Brit. Mus. no. 1021. Perhaps
 'whether they be full or lacking' in weight.

³ Cf. KRALL i. 12, κω ῥωῦ also fem.

⁴ The identical phrase in a fragment Br. Mus. Or.
 6201 B & C. V. no. 166.

⁵ Different hand.

⁶ An unusually long lease. V. here no. 158.

⁷ περὶ χρόνος or περὶ χρόνος?

See 120 164.—Papyrus; a fragment; $17\frac{1}{2} \times 6\frac{1}{2}$ cm. Script: small, ligatured. *Recto* ↑.

Lease of land for 4 years (?) from the *δίκαιον* of (the monastery of) St. Severus, through its *φροντιστής*¹, to George (?), son of Philotheus. The yearly rent is to be paid in corn.

παιαν, φιλοθεος πρωμε πει[ογν | ρ]ιτοотн апа пезнү пefpo[иtictnc |]² пак пѣто
 промне псан[| ес]пнү сүн протис і³, пметлаф[ерисе |]е ппееа еуеу[те ероу жепа[|
]песфорос теромне пш[о]мет пр[| ρето]инос тапληροу пееон е[|]⁴рре епаногоу еушл-
 шωλ [|] ⁵епроу пее епwine шан[|] ерос еиорн нппоу[те п[| сеω]р[те пше ппееан,
 фило[θεος |]пше ппееан, пшоурпес[е]е[е]е[|]ентре + [| пш]е ппееан, енна
 птаис[αι ραρ]

Verso: [ε]ρ[ε]με πееос пп[α]и[α]ион | фатисе[^{sic}у]н[р]ос

P. 165.—Papyrus; almost complete; $8\frac{1}{2} \times 30\frac{1}{2}$ cm. Script: clumsy semi-uncials. *Recto* ↑.

Agreement (*ασφάλεια*) between the heirs of Victor and the *φροντιστής* and *ἀποκρισάριος* of a monastery.

† аион пекληροномос пвн[τω]р п[ε]ρнр² ρитнеωх пещнре мнсара тещеере
 мптеу[сена мн]делариа мп[α]т[ι]. .у мп[α]тамане тенеаа[у]те ма[ρ]иа ρпо[α]гемеоу[ο]у³
 енс[α]ι | ппееу[на]стнр[и]он ето[α]α[α] п[α]па хернееωн ρитнапа ρωρ пепфронτισ[т]ис ρитиφ[и]-
 а[α]иоу | п[α]п[ο]врн[с]арн[с] жепшан мп[α]таиоу[ρ]н[ρ]⁴ пееау ппее[ρ]ит п[α]хо пп[α]ни е[ρ]нт а[α]ксен-
 хω[ρ]и | п[α]п жинп[и]ко[ρ] пп[α]ни еп[α]ни⁵ епее[ρ]т ш[α]еп[ρ]и[ρ] а[и]оу[ω]н пп[α]ро епее[ρ]т еп[ρ]и[ρ]
 т[и]поу | т[и]ω п[ρ]ε[α]е[α]иос т[и]ф оу[π]н[и]е[α]нт п[с]о[υ]о п[и]т[и] пш[ο]р п[и]о[υ] е[т]еро[α]с[п]е⁶ жин[и]по[υ]
 е[ρ]ра[ι] е[т]есо[υ]со[υ] п[и]нсо[υ]р[и]те п[ο]ε[п]нат[и]с п[α]и[α], а[υ]ω е[κ]ш[α]по[υ]ωш⁷ е[β]и[τ]т[υ] | п[т]о[ο]т т[ε]т[и]ω
 п[и]п[х]о[ε]и[с] е[т]е[α]и ш[ο]р п[т]о[ο]т[и] е[κ]ш[α]по[υ]ωш ρω[ω]н е[т]е[α]ф ш[ο]р | т[и]о[υ]н[и] п[и]еп[ρ]о е[ρ]нт
 п[и]е[ε]и[τ]т м[и]п[к]о[ρ] м[и]еп[и]и † е[т]ра м[и]нсо[υ]р[и] з о [и]α[υ] | а[υ]ω а[и]он а[и]α[ω]не п[α]п[α]т[υ] п[α]т[υ]-
 аз[и]о[υ] п[и]о[ι] а[и]с[α]и ρ[α]ро[υ] жесеп[и] | п[с]с[α]и а[и] а[υ]ω †ω п[и]ентре + † + + с[ε]и[и]он
 а[υ]ρα[α]и п[α]ш[α]не + ш[α]о[υ]т[ι]. . .]ре

Verso, in semi-Greek script: + ασφαλ/сеноε δ ν, к[υ]ρ/ β[ι]α, φρнр⁸ а[и] о[υ]ο[ι]μο[υ]
 е[т]η[ε]по[υ]ρε[ρ] +

'We, the heirs (*κληρονόμος*) of Victor, the, represented by Enoch, his son, and Sara, his daughter, and Teugenia⁹ and Helaria and Pati..u and Tamane, our mother being Maria, from Waiemow, we write to the holy monastery of Apa Chaeremôn, represented by Apa Hôr, the *φρ.*, and by Phoebammon, the *ἀπ.* Seeing that (*ἐπειδή*) I have not a bare-space (?) on the north of the wall of my house, northward, thou didst give us leave (*συγχωρεῖν*) (of occupation), from the corner of my house, eastward, as far as the street, and

¹ As a monastic official, KRALL cxxvii. 8, clxiii, here no. 165. In Brit. Mus. no. 379 it appears to vary with *διοικητής*.

² A quite unknown word.

³ Unknown.

⁴ V. CRUM, *Ostr.*, no. 81, note.

⁵ Presumably superfluous.

⁶ Possibly *πο βγ*, though *γ* can scarcely be read; nor have I found *πο*, 'part,' thus used.

⁷ *εκ*- altered from *επ*-, or *vice versa*.

⁸ Possibly *φριαρ*.

⁹ 'Their relatives' (for *γενεά*) is less likely, though Greek names with preformative Copt. *τ*- are rare.

P

[αἰντῆ δε ἰστοῖε ἰταπέ¹ πεσῶν τε, εἰ, ἀρ^τ, [|] ποῦων πῖποιτε νεπῖν πεβ[οτ | οἰ] πᾶν
 ἐπῖνκνι ῥῖπυεοῦν[| ῥρρε ἰπᾶποῦοῦ εὔαρεσκε πᾶν[|] ῥ τῖπροθεεμεῖα ἐπὶ τῷ πᾶμα[ρτε |
] ἐπεεπρο οὔν εἰσὶν αἰνπεεῤῥα[αἰον² |] αἰεοῦ πᾶπεεεσεῶι εροῦ π[| π] αἰ εκοῦαῤῥ πῖχι ψῶρ[
 πῖποι]τε πῖπᾶντοκρᾶτορ πῖπῖπῖ[αράβα |] χοῖακ ἰν ἰπᾶ . . $\frac{\text{συμ} \text{ων}}{\text{?} \text{?}} + \text{ἀνοκ} [| + \text{ἀνοκ}$
 π... ᾰς³ πῖπε κλεο[πῖτος | ἀ]νοκ⁴ ἀπῶεμεῖος πῖποταρ, π[| ἀ]νοκ⁵ κοῦθε πῖπε πῖπεακαρῖ[|
] ἐτᾶσεφαῖα +

P

[illegible]

P.

[illegible]

⁶ V. KRALL cxxx and perhaps Br. Mus. no. 1014. Or

? not a name, merely 'garden.'

⁷ V. no. 158, 38 for this verb.

^s V. Br. Mus. no. 1043.

σρ]ατ ηπαλαιον ετογααβ | ρι]τοοτη¹ νεεοφιλεστατος | ει]ωτ λεπαπα ζαχαριас |
]αοογ атнети оусетиωρε |]χοηρ νεεφутегуаа |]ρε αιακ^ο ασλοζη² тарг |]ε ρωωτ
 ριτοοτγ επαιακ^ο |]χιπεοογ εон етес | εε]φутегуаа етенаиε шмо[γ] |]εσεисχн³
 шденρ + еγρ/ μ | ρο]μολογта пεε есσηρ ααεос | ιω]ρανнε прееанти |]ε ααεос + |]φο
 пеентре етиρμολογта |]εнна прееантипоογ |

175.—Papyrus; a fragment; $5\frac{1}{2} \times 15$ cm. Script: *v*. Pl. 1. *Recto* ↑.

Deed relating to a heritable Lease (ἐμφυτευτική ὁμολογία). L. 1 apparently shows the date, which would be A.M. 437 = A.D. 721. L. 2 has an obscure reference to the Thebaid.

τ]ετρακοσιостоγ τριακοστογ εβδομογ εν ερμιογ[ολει |] ι[...].ριστογ⁴ οηβαγος
 + |] εχωογ νεεφутегуаа ρομολογта еγорж [|] шденρ еγсине пмоογ
 αηпегуернγ ρη]

176.—Papyrus; a fragment; 8×14 cm. Script: ligatureless. *Recto* ↑.

From a Deed relating to a heritable Lease (ἐμφύτευμα). One party appears to be the 'master'⁵ George and Hatre. On the *verso* a Greek tax receipt.

]ε χερшанапа βασίλε ρωω[γ | ογω [ε]αρ η. ηι πη. γ [| πτοοτογ ηπсαρ γεωργε
 ηηρзатре [| тегомпе епн тω πтоγ . η . . ηαρι [|] ешарецгаρ γεωρ[ге]
 εβαпараβα ργпокесбай агω α. ηε. [| еγнп⁶ птениаптисγттрафон⁷ пееφε[теγуаа (?) |
 ερμολογетε δε πтоγ апа βασίλε χε . . ж [| ε . ογ (ογ above) ηпетριηηси[η] си[αγ] ηпоγ⁸ η]

Verso, in another hand.

+ οωθ κθ есх 2, ηγρογ αιοσноре . . [| απο αημοσιογ тессарескагденат[ηс] | ηη2
 αρ⁹ εν γγ αρ^θ α + αωροεорс στοι. | blank

177.—Papyrus; a fragment; $15\frac{1}{2} \times 12$ cm. Script: ligatured. *Recto* ↑.

Deed of Authorization (ἐπιτροπή), addressed to a woman. The writer undertakes certain duties as to the reeds and plants and as to 'enclosing their walls.' Two places, Shbēk⁹ and Pma nserge, are mentioned.

¹ One would expect 2nd rather than 1st plur.

² *V.* no. 144.

³ Ἰοχέιν; cf. Br. Mus. no. 1013 and here no. 183.

⁴ Before *p* possibly *χ*. A local name?

⁵ *сαг* 'teacher, master' (= διδάσκαλος in New Test.), so, as here, apparently a title of respect (Br. Mus. nos. 1172, 1183, KRALL xcv &c., an abess тсαг, *Bull. Inst. fr.* v, fasc. 1, pl. xi); or joined with a designation of trade, occupation (Br. Mus. nos. 1037, 1066 carpenters, here nos. 215, 216 corn or fruit-dealers, CLÉDAT, *Baouil* ii. 97 builder, *ib.* 159 ἐξηγητής, Paris 131². 34 goldsmith &c.).

As a church official, =? reader (Br. Mus. no. 144, Leyden MSS. p. 153, cf. CLÉDAT *l.c.* 98, ρεγωш). The *с . ηтпие*, a village official (= νομικός, KRALL cxxxviii), colleague of the headman (Br. Mus. no. 1079), acts as scribe (*ib.* 461, KRALL v); cf. the *сαгχο*, *PSBA.* xxi. 249.

⁶ Refers to the doubling of the rent (or price) in case of default.

⁷ *V.* Br. Mus. no. 1013.

⁸ *V.* CRUM, *Ostr.*, no. 409, note.

⁹ Recurs in Br. Mus. Or. 6201 B &c.

φο]βαλλων προερ[ευσ¹ | πε]χ^λδ² ρησηνη ει[ερα | π]ααν, νοεεε τρεε | ογρε]ω
 χηπεοογ ет[εсоγ |]βαλαετ³, ιη^δ, πε | [.]βηηαα παα ηερεε [| καα αηηηεγυηηηε
 ταχ]ιτ | ταωρϭ ηεγχο ερογη τε | λααγ ηααταφρονηεε η[

Verso: + επιτρο^ω τ^ω εμμ[| . . . [|

178.—Papyrus; a fragment; $5\frac{1}{2} \times 28$ cm. Script: ligatured. *Recto* ↑.

Beginning of a Deed, from the deacon, son of αωροε of Shmoun, to Apa Taurinus, relating to a former lease, **χηπαη ανεγαιη ογαιεωεεε και**. Taurinus is apparently the **αεεοτερεε** (μειζότερος³). The text was cancelled by cross-lines.

RENT RECEIPTS

179.—Papyrus; complete; $22 \times 13\frac{1}{2}$ cm. Script: ligatured. *Verso* →.

Tax Receipt, in very short terms.

+ αηοη αιοση, αηαηολλω | χεαηχι⁴ ηεηηαητωη | αβει ετοοτη ηηετοι^ω + The rest is blank.

Recto: remnants of Greek accounts (earlier).

180.—Papyrus; a fragment; $7\frac{1}{2} \times 13$ cm. Script: sloping uncials. *Verso* →.

Tax Receipt from Eulogia to the 'master'⁵ Phoebammon, for $1\frac{1}{2}$ carats, being the rent (πάκτον) for her share (μέρος) in

+ εγλοτια τεεεραη ηηεαη φοιβαηη[αωη | ηηοοτη ραηηαητωη ραηαηερεε | ετεηαηε
 ογηγραηηη ογσοε ρα | ωρχ ογη αηετοιχαι + εγλοτεια⁶ [| blank

Recto: remains of Greek text (earlier).

181.—Papyrus; complete; $9\frac{1}{2} \times 18\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Receipt (ἀπόδειξις) by the δίκαιον of the 'altar'⁶ of St. George, represented by the priest Shenoute, to Apa Philotheus, for the rent (φόρος) of certain fields, viz. 2 tremisia yearly.

¹ Γερύς; cf. Br. Mus. no. 1031. In a Br. Mus. fragment, Or. 6201 B & c., φιερεγс ηητοογ.

² Σχολαστικός.

³ The Jkōw papyri make it clear that this is the Greek equivalent to λαψαηε.

⁴ χε indicates the elliptic brevity to which the formulae

are reduced.

⁵ V. no. 176.

⁶ So in KRALL lxxvi. Cf. the similar use of τόπος, e.g. here no. 145, of εὐκτήριον, KRALL clx, μοναστήριον, ib. lxxxvi, πέτρα, here no. 124. In Br. Mus. no. 1046 αα and φιλοπόσιον seem identical.

+ παλαιον προϋστασθριον ετογααδ φαιος γεωργε | ριτοот шеноуге пр̑ εισραι
 ανα φιλοθεος χειρι | αγω απληροу πτοотт ενεфорос ραπωρε εκχο α̑ (above εστι
 α̑) [ποу νεγμοου] | ευωρον ραπшenoуc¹ етeпaиe cпaγ етpеиeиcи | enouh ραπpоaиe
 ται εκтнe . . .² η цγ ευωρх πακ δι̑cиeи тiaпoдeиzиc πακ ειcтoι шeнoугe пр̑ cтoι +

Verso: Greek accounts (earlier).

182.—Papyrus; a fragment; 10 × 9½ cm. Script: moderately ligatured. *Recto* ↑.

Receipt by Phoebammon, son of George, for rent (?) paid by All written by one hand.

гeωp]гe пpωaиe шeнoуи eиcρaи [] . χeиpи αγω απληροу πт[оотт] пп[] e пeнoт
 пaкeтaиc пп̑ шacou [] ρoлoтoтт]и пп[о]уγ eγo пxоyтc[иoуc |]κβ̑ εκ̑³ етвeпeкoрх
 ouи [] ap]xει eчoи тaгiφγλacce пaк [] + aпoк φoиδaиeиoи [] пшe ппeαкap,
 шeп[оyтe | и]тaиcρaи ρaφoиδaиeиoи

Verso: φοиδα]иeиoи пшe пгeωpгe [space] пpωaиe

PARTITIONS

183.—Papyrus; a fragment; 13 × 23 cm. Script: ligatureless. *Recto* ↑.

Preliminary phrases to a Deed of Settlement (διάλυσις), addressed by of Shmoun, to, a woman, styled τιμωτάτη⁴. It is to be deposited in the public library⁵.

юyатpгтнeу ex [] тiaиaλγcиc ecopх ρпacφ[αλeиa ппe | ecиc]xγ eстaжpнγ пaтпapaδa-
 cиc пaтпeиe жп̑ [] пc[. . .]c αγω ειρω пaoc eρaи ρптaиeи [] тa]тпoиeи eитaпpоaиpecиc
 пaтλaαγ пpoc [] aп]aтн ρiaпacиh ρпepиcтpaφи ρicγпapпacи aпoк [] пшe] ппeαкap,
 λeoнтиn пpωaиe шeнoуи eиcρaи пп[] ттi]иeиoтaтн тшe ппeαкap, aиeиaиe пптaγшoпe⁶ |
 pωaиe шeнoуи oи тpa]шe] тiρoиoлoтeи aп[o]и[

184.—Papyrus; a fragment; 17 × 15 cm. Script: ligatured. *Recto* ↑.

A Family Settlement (γενική διάλυσις), addressed by (*plur.*) to Apa Prashe.

] aипeиaпpαλ[ωaиa about 11 lett.] | ia ппe ρпeα ппe eγпaдeиφaиzе |]и aпa пpашe
 aипeиkλпp°, шaпeρ aиcии | ρ]ппeтpпeпeкe пaк ппeepcoи cпaγ | т]aγoc epoи пeтпoи

¹ ? A place. Cf. Br. Mus. no. 1055, пeшeипaииc.

² Signs perhaps stenographic; пa, γι can scarcely be read.

³ εκ̑ might be read, not εoт̑.

⁴ Cf. no. 158.

⁵ δημοσία βιβλιοθήκη. Deeds relating to monastic affairs placed in the library of the monastery, REVILLOUT, *Actes* 83, 97.

⁶ V. no. 141.

περαι ρίωον | στα|γρος ερος ετ|στ|χ| ανκωρш ρηκαελεγθερ⁰ / ρομοο|γσιον εμπεγχα|
 ενетарχει εχων || τηρε πτιсенин διαλγсис еретнγ|постасис |] тесεβαгсис χηпенш|хрω
 п|ааγ | ργп|εμανтгг| етсoм| етисенин| διαλγсис |

SALES

185.—Papyrus; a fragment; 14 × 13½ cm. Script: small, moderately ligatured. *Recto* ↑.

Agreement (δμολογία) apparently relating to the Sale (? or lease) of land. Perhaps a place, Hōtr, is mentioned.

[с| εг|отр| е[р|ок¹ ραпкарпос π|εεπтнс п|ακтгг|ос |] п|ατтг|е[п|εε² п|тн| ρ|ар|о|ч|
 ш|ае|не|ρ| е|т|е| [а|п|о|н|] п|εε|γ|λ|η|ρ|о|п|о|с| ш|ае|не|ρ| е|п|ε|а|н| а|ρ|ω|н| п|εε|] п|т|а|т|е|с|ε|п|т|г| н|а|
 е|γ|ω|р|х| п|т|н| а|с|ε|п| т|г|о|μ|о|л|о|γ|и|а| п|п|а|п|т|о|к|р|а|т|о|р| т|а|ф|γ|λ|а|с|с|ε| п|т|н| п|р|о|с| т|ε|с|о|м| |
 п|р|ω|μ|εε| ρ|ω|т|р| п|ε|т|ш|н|р|ε|ρ|а| т|г|т|о|г| е|т|г|о|μ|о|л|о|γ|и|а| п|о|е| с|с|н|ρ| ε|ε|о|с|] ρ|ω|μ|εε| ш|а|о|γ|н|
 п|т|а|с|ρ|а| ρ|а|р|о|ч| +] п|ш|н|р|е| ф|о|и|β|а|μ|ε|μ|о|н| п|р|ω|μ|εε| ш|а|о|γ|н| т|г|о| ε|н|т|р|е| +] ... с| п|ε|п|т|а|с|ш|ω|п|ε|
 п|п|р³| п|р|ω|μ|εε| ш|а|о|γ|н| т|г|о| [ε|ε|ε|п|т|р|е| +

Verso blank.

186.—Papyrus; a fragment; 5½ × 8½ cm. Script: ligatureless. *Recto* ↑.

Presumably from a Deed of Sale (? or of Gift).

[ε|н|б|т|о|о|γ| н|...о|ш|. |] е|т|е| ρ|п|о|γ⁴| п|ρ|о|μ|ε|т|] . ε| е|т|е| ρ|п|о|γ| п|β|λ|х|е| е|т|т|а|н|γ| ш|а|п|ε|т|с|н|ш| |
]. ε|р|о|с| п|р|о|с| н|

Verso: parts of 2 lines in a Greek hand, giving a date, ω^δ.

187.—Papyrus; a fragment; 13 × 6 cm. Script: ligatureless. *Recto* ↑.

Probably from a Deed of, or relating to, Sale. A monastery or church of St. Phoebammon is named⁵.

[н| п|п|н| п|т|а|а|п|а| к|γ|ρ|ι| ш|о|п|ч| е|] [н| п|п|ρ|а|μ|о|с| ф|о|и|β|а|μ|ε|μ|о|н| п|ш|т|]] о|γ|т|н| а|γ|ω| п|ε|ρ|χ|о|ε|с|
 п|п|н| н|]] н|а|п| а|с|х|н|ρ|ε|γ|е| ρ|а|р|о|ч|] н|а|п|]

188.—Papyrus; a fragment; 44 × 37 cm. Script: even, ligatured; hand of nos. 204 and perhaps 173. *Recto*, top *selis* →, rest ↑.

¹ This rare verb appears to imply consent or agreement with. An equally obscure instance in *WZKM*. 1902. 266. α|п|о|к| perhaps, not ε|р|о|к|.

² Note the peculiar form of negative.

³ *V.* no. 141.

⁴ This form in *Br. Mus.* no. 1064.

⁵ *Cf.* no. 125.

P. (L.S.)
 Pen 17/18

Above the text, a 'protocol,' in tall, brown characters like those in Br. Mus. nos. 171, 1077.

Undertaking (*ὁμολογία*) by John, a deacon, of Shmoun, to the *kûris*, Apa Mercurius¹, to whom he had formerly sold certain fields. M. had then agreed to pay 3 carats yearly as their tax (*δημόσιον*), representing both *ἐμβολή* and *χρυσικόν*, since they produced no corn. For this John thanks him and now undertakes not to demand any additional tax payments. Reference is further made to handing the deed of sale (*πράσις*) to M. and to the latter's inheritance in the said land.

- ἀποκ ἰωρᾶννης πετελαχ¹ κατὰ, πῦε ππιαναριος ἡκτωρ πρῶτε ππιογῆ εἰς ραῖ
 ππκγρ,
 ἀνα κερκογῆριος πῦε π...α.πρ² ἀνα ἀσν.γ πρῶτε ππιογῆ οἱ κερπειαν ἀπτι..
 ζω[τ]ε ππωρε κακ εἰοῖ...ι.ελα...ταβτε σέτιωρε.εγ...ἀι σογ εγῆ ππια ετελλε[α]γ
 πε. επβεχ (rest illegible)
 5 [.]ἀκ...ελογῆτε πρὸς τῶτε πτεπρασῆς πταῖσεντε κακ π... πρῶτε[πε]
εἰ ἀπαρακαλεῖ μεν κερπικατελ[εγθε]ρος τερκε.α.....
 [..α]κχι τππαρακλῆσις ἀπτι ππῶτε ππ[ε]ρα[τ]η ρα[α]κκῆσιον ερωγ κα[τα]
 πρῶτε ραεεβὼλῆ ριχρῆσιον επεραν επταγ[σο]γῶ ππιαγ + τεπογ ρραῖ
 [ρη].ε...τι αὔω πτεγχαρίστα κακ κερκχι ταπαρακλῆσις ετοοτ ἀκκ[α]κ-
 10 [αογ]..... πανερ[τ]ια ραρογ κατα πρῶτε[πε] φ...λοπιογ.....
 ... [ππαντο]κратωρ ππ[πογ]κ[α]ι ππ[κ]ισογ
 ογτε εἰοῖλῆ ογτε χρῆσιον ππῶτε^{sic} ογρεπ [rest illegible]
 ππτιπγ ππесωι κππепшпоγκ βελαγ ππκῆσιον ραρον³ πκ[α] [rest illegible]
 πεγκκῆσιον επархаггῶн .. ογτε π[rest illegible]
 15 .κ ογτε εἰοῖλῆ ογτε κερπογтрафеа αλλα πταῖκγγ [сет-]
 ἰωρε πταῖκγγ κακ ρη[π]πια ετελλεγ ρ[γπο]κερεπ ππκκ[α]
 ε.[α]κ[φ]α[λ]εῖα κε κακ ἀκκκκκγ κακ πτεπρασῆς πτε[
 ... πρῶτεππια ππαλλακ⁴ επεραν τογτε πταῖκγγ κακ тар[ε]κκκκκ/ .πτα[
 ρатескккγ αὔω τογτε т...πρασῆς πтестωте⁵ ετβепегωч ογῆ κερκκκκ[
 20 ..α...κκκ πτεπρασῆς τатесотнес κακ⁶ κεργгг ρππепт[α]...α...κκκ ογτε
ап.π λαγ πтасгг[ε...ε]γωρκ ογκκκ κккк т[
 κккккк[α] πтасггκ ттрес αὔω κккк[ш] κк[κ]κккк[εγθε]ρο[с] αγρ[
 өг.....с ππῶτε ογτε ἀποκ ογτε κκκκκκ/ ρακκ.....κкк-
 [εἰοῖλῆ ογτε χρῆσιον πшор[
 25πп[поγ]κ[α]ι επεκκк[ооγ]

Verso blank.

¹ Perhaps the same person as in Br. Mus. no. 1136 and here no. 158.

² Perhaps ππιακγ.

³ Perhaps κκκκ.

⁴ 'The place (? τόπος) of Palladius.' Unknown.

⁵ V. Br. Mus. nos. 1013, 1061 and here no. 158.

⁶ For this phrase v. KRALL no. clvii.

189.—Papyrus; a fragment; 10 × 16 cm. Script: ligatureless. *Recto* ↑.

Deed of Sale (*πρᾶσις*), in the form of a receipt for payment of 1 *solidus* (+?), 'by the city standard,' as the price of a large plank of wood (?), described as in a rough, unworked state² and old. Its size is also given.

]...ic πψε ππιαναριος ιογστα πρωεπε .κλο | .εε εψιρη εεπρε πτιπολις ται
 ψμογν жетиζομολογει жези аγω απληροу πτοотн | εποου етесоу ётооуπε
 επαωне пёбот πτιρο[επε] | ται τριτис πκαптiоnоc πταικαга тiεn πтнос | εποσε ηροι
 πψε πεαβсноо[γс] ηη ε .λε | παφιλοναλнтон παпас ещ | πταптаас пак ёвоλ прос
 οε η | [ε]тепапе оγζολокоттн | [. . .] πψи πτιπολις тi, χρ η α

Verso: + τεπρασις πтносе [space] ηροι παпас аγω η | παφιλοναλн за . . . |

190.—Papyrus; a fragment; 12½ × 25 cm. Script: rarely ligatured. *Recto* ↑.

Deed of Sale (*πρᾶσις*) by, son of Taurinus, son of Apostolus³, of arable land, to Leontius, a subdeacon. The price is 4 *solidi*, already paid. The village Telbont is named⁴.

]ψε πταγrine πψε παποστ[. . . π]ρωεε ψμογн он εισρ[αι] | [πλεονт]η φυποαiaκων
 πψε ππιαναριος θεοαωρε πραι[τι]πολ[ic] |]ροоу . т е πтр[.]т[.]ηη с ерос ката
 εнтхоеic |]таас ёвоλ птаас ηγ[about 8 lett.]ηκωων⁵ ηπενψиρε | π[χοc πτοлес⁶ π[хи
 мсѡ[сic] ет]есоγχοут | εпар]εζотпne пектис π[а, ерет[. . .] . . . ε δε[. τε]λ-
 бонт еср[ε | етоγмо]γте ероу жєархаγ, епрос η[εεε]тпга пархаион еп[теγ]ρο |
 аиα]иωα тнроу ката тєт[ε]лєуcic | η[то]η пєтшоп апа лєонтн | ттiεнт]ε тαι ётооу
 ηζολокоттн[.]ηη тi, χρ η εеср[.] |] тiζομολογει жєзицє [.] ηпaсiт
 εппогн | εар]тγрос еγ . ε . εп[. . .] етє[.]ос ѳ[γ]потрафн епога |]ηη

Verso: + πρασις μαροεζο . ?

DEBTS

191.—Papyrus; complete; 24 × 8½ cm. Script: ligatureless. *Recto* ↑.

Undertaking (*ἀσφάλεια*) by Pebe to repay a debt to Leontius.

ⲑ αποκ πεβε πψε πωανηис πγ^{sic}ε⁷χος⁷ πρωεε ψμογн εисραι | πλεονтн πψε
 ηζатре πρωεε ψμογн он жєтiχреωстєи пак | каθαρως και αποκροτωс⁸ ποутριεнсн
 псаψhe оγсос ηη[ε]р⁹ | πψи пракоте γи, тρη, ζ, ζνγ αλ^ε, + пaи оγн тiо ηζєтoиeос |

¹ ποσε ηροι (*verso*) 'piece of meadow'; but l. 6 recalls the known phrase, = *σавiς* (Ezek. xxvii. 5, Rossi, *Papiri* I, iii. 12), unless here 'wooded meadow.' Cf. no. 213.

² The single instance of *ἀφιλοκάλητος* in Sophocles, *Lex.*, relates to an 'unswept' cell. But *φιλοκαλεῖν* is applied to land; KENYON, *Catal.* ii. 326.

³ Grandparents named, no. 204.

⁴ Θεלבωνθiς. V. KRALL no. cxxxiii. ⁵ For κω он?

⁶ ωλ 'gather crops.' V. ZOEGA 583, here no. 162.

⁷ V. KRALL, p. 28.

⁸ Of thirteen instances, all but two read thus (KRALL vi *ἀποκρίт.*, *ib.* xlviii *ἀποκρίт.*). In Pap. Amh. cli. 14 the editors read *ἀποκρί[ε]тос*.

⁹ *Tremision* of same value as in no. 158.

προσολογεται | ταχι εντατην νητη εροου ον ραπογωω νηπουτε ρατηρ[οαπε πογω]τ πεν-
 τεκαδεκ⁷, ηα^ο, ητετηετι πεεεπε | ητετηεχι τετηεαπο² ερεπετωοον παλ τηρ⁴ ρυποη^ο,
 ηητη ψαντηληρου ηεωτη προσ τσοαη ηταςφαλεια ειωρη | εππουτε ηπαντοκρατωρ
 ταρεπροεε ηητη προσ τσοαη ηταςφαλεια εγωρη ηητη αικενηταςφαλεια ηητη | ηταςραε
 τηρε ηταςιχ αικωρη ρηκαελεγεθερος η[αρεγρηη]τρε ερος + εγ^ρ μ^χ π^κ κε ινδ^ο, α + αποη |
 θεοωρε ηηε ηηααααα, λεοητην τιστο¹ εταςφαλε[α] η[θε εση]ρ αααεος ηταςεραεεε τηρε
 ηταςιχ + |

Verso (cancelled). + ασφαλ^ε, σι⁷ ρ⁷ ξ^ο ιβ^ο η[

‘... of Shmoun, I write to the holy δίκαιον of my lord¹ [,]: I owe (χρεωστῶν) you, clear and (καθαρῶς, ἀποκρότως) [,] me, with (?) my λογάριον² of the 14th Indiction [,] 12 *solidi*, of full weight (εὐσταθμος) of 12 carats, according to (πρός) [,] without fraud, for the 15th Indiction, from him (?), and that ye on your part receive them fully (πληροῦν) [,] receipt (ἀπόδειξις) and that ye receive your receipt (ἀπ.) for the 15th Indiction, that is for (γίνεται) 60 *artabae* of corn at 12½ (?) *solidi*³. These 60 *artabae* then (οὖν) I undertake (ὁμολογεῖν) to deliver to the artichoke-seller⁴ on your behalf, in the month Epēp, of this year in which we are, the 1st Indiction, without any delay (ὑπέρθεσις⁵). And for these 12½ (?) *solidi* I agree (ὁμολ.) also to hand you an acknowledgment (ἐντάγιον), if God will, for this same 15th Indiction; and you shall pay the remainder and shall have your receipt (ἀπόδ.), all that I have being at your disposal (ὑποκεῖσθαι), until I shall fully pay (πληροῦν) you, according to (πρός) the authority of this agreement (ἀσφάλεια).’ Then the usual oath and date of writing, 25th Pachōn, 1st Indiction. ‘And I have requested other freemen (ἐλεύθερος) that they would witness it.’ There are however no signatures.

Also, on *verso*, a list of names, with amounts of grain (σι⁷, α^ρ) or money (α^ρ^θ) opposite each, headed + συν^θ ελ^ο τρι^ο ινδ^ο, θωθ^ι ι. ινδ^ο, δ. Among them are Μαρκου στιππ^ο, Πηρη, Θεοδωρου πρ^ε τ παπας. Several names are followed by the place of residence or origin, απο κ^ε, απο θωτ^ε, απο τερτεμ^θ, απ[ο] .]φεως. Much is illegible.

197.—Papyrus; a fragment; 19½ × 18 cm. Script: ligatureless. *Recto* ↑.

Undertaking (ἀσφάλεια) to repay a debt, addressed by Justa, a merchant, to, a woman. The text was cancelled by cross-lines.

] ρολον[] ηπογη η[] πατλαα[γ] παεφίβολεα ερεπετω[οον]] αικενη ταςφαλεια
 ηε ειστοιχει ερος [] αηητρε ερος ειωρη ηηπουτε ηπαντο[κρατωρ]] οε + ^{σημν}

+	+	+
---	---	---

 + αποη
 ιουστου

¹ Cf. KRALL cxxvii.

² Recurs KRALL cxi. Cf. CRUM, *Ostr.* no. 415.

³ The η (or ? κ) should have the stroke above if a fraction.

⁴ KRALL ccxlv compares κινάρα, while Paris MS. 44, 81 δ has κηαρη ‘lotus.’ Br. Mus. no. 1114 and a letter here (v. Index) mention bundles of it.

⁵ V. Pap. Amh. cli.

⁶ Or η^ς.

⁷ Cf. Θεός (gen.), MITTELS, *Urk.*, no. 15.

⁸ Τερταμώθ, KENYON, *Catal.* iii. 123 (? cf. Τερτεμβόθις). From a fragment, Br. Mus. Or. 6201 B &c., where τερωτ-ραλε=τερτογκι, on *verso*, it appears that Τέρτον, Τερτ- in Greek texts=τερωτ in Coptic.

ιοῦστα πεῦωτ πε[τ]] ἀνοκ¹ ζαχαρίας πῆε πῆεακ² γεωργε πρῶε[| ²π]υοῦρπ³εεγε
 πετροс πρῶεε шεοῦн тιο π[| ρω]εε шεοῦн тιο πентре етасфаλεια ное есн[^{sic}2 | ³π]αλα
 ѣκτωρ πпр⁶ πρῶεε шεοῦн πτατια[сφαλεια | π]ήνοι ἀν + + +

198.—Papyrus; a fragment; $5\frac{1}{2} \times 19$ cm. Script: small, ligatured. *Recto* ↑.

Undertaking (ἐὐχρησθητικὴ ἀσφάλεια) by Damianus, as to the payment (or repayment) of money. The price of a donkey is mentioned. The deed was written by a νομικός.

π[τ]τ[ε]εη π[π]ω π[τ]α[τ]ω[τ] | εἴηκει ἐπὶ οὐκ ἀντινοῦ π[ρ]ω[ε]ε ἐπ[ω]ν[ε] . κερ παντο[|
 τανλ[η]ροῦ π[ε]ον ἐπ[ε]ι π[ρ]ο[λ]οῦ, εἰρ[υ]ποκ⁶, ἀμπετ[ω]οη π[α]ι τ[η]ρ[ε] | εἰωρη π[ι]νοῦτε
 π[π]αντοκ[ρ]α[τ]ω[ρ] τ[α]ροε[ι]с [π[α]ν π[ρ]οс τ[σ]ρ[ε] π[τ]ε[υ]χ[ρ]ιστε[τ]ικ[η]ν ἀсφαλεια | μ⁷ β⁸ ε^δ, β⁹ ^{σημ}
 + ἀνοκ ^χαα[ε]ι[α]νε πετ[ω]ηρ[ε]π[с]ραι т[ε]сто[ι] εἰε[υ]χ[ρ]ιστε[τ]ικ[η]ν ἀсф^{αλ} + + [ἀνοκ | π[ι]νο[ε]и,
 η[τ]η[ο]λι[с] шεοῦн тιο πентре етасфаλεια π[т]асш[ω]не ρ[ι]το[ο]т [α]γ[ω] α[с]ρ[α]ι ρ[α]π[ε]т[т]и
 σταγρος + + ⁵ ἀνοκ κ[ο]с[ε]α πῆε πῆεακ² ἀντωνε [^{дам-}

199.—Papyrus; a fragment; $34\frac{1}{2} \times 21$ cm. Script: thin, moderately ligatured; cf. Brit. Mus. Catal., Pl. 4, Or. 6205, ll. 1-3. *Recto* ↑. The text is cancelled by cross-lines, often obliterating the writing.

Undertaking (ὁμολογία) as to payment (or repayment) of money. The amīr (of Shmoun), Abū Saal⁶, is mentioned; also Hamoi, the νοτάριος.

π[ρ]οε[ι]с αβου саал πεγ[η]λεε, [π[α]ε[ι]ρα | π[η]ше π[π]εακ², шеноῦτε π[ρ]ε[μ]ε[т]ε[п]πο[ι]с ε[φ]ο[λ]
 [хе] |]cia ρ[ε]π[ε]α [ε[т]ε]α[α]γ αγω π[η]н ρ[ε]εο[ι] π[и]δ⁷ ε[υ]н[η] | т[ε]γ[ρ]ε ρ[ε]п[ο]γ[ω]ш αμ[π]νοῦτε
 π[ρ]οῦн π[ε]п[т]и |] п[ε]во[т] π[η]π[ρ]ο[ε]ε т[α]ι п[ε]п[т]е[н]α[и]α[ε]н[α]т[и]с π[и]δ⁸, |]ε[т]и[π]ρ[ο]ε[с]ε[и]α т[η]ρ[ο]ε[ο]λο[ε]и
 т[и]с[ω]н⁷ ρ[α]ρ[ω]ч |]т[и]е[п] ρ[α]ο[υ] [ε.]ρ περ[ω]ч | ⁸ε[υ]λο[τ]η[ε]ε[п]ο[с] [т[и]-
 ρ[ο]ε[ο]λο[τ]иα п[и]т[и] п[ε]то[ι]χ[ε]и е[ρ]ο[с] + [п[и]т[и] π[ρ]οс т[ε]с[с]ο[а]и ε[υ]ρ, μ⁹ αβ¹⁰, κε ε^δ, ιε | ρ[ο]ε[ο]λ[ο]γ[и]α
 ное есн^{sic}2 ε[ε] [οс] + ⁹ ἀνοκ [| ρ[ο]ε[ο]λ[ο]τ[и]α ное есн²2 ε[ε]οс + |] т[и]с[т]ο[ι]χ[ε]и ε[т]иρ[ο]ε[ο]λο[т]иα ное
 есн²2 ε[ε]οс + | ¹⁰ тιο αμ[ε]н[т]ре ε[т]иρ[ο]ε[ο]λο[т]иα [| αε]ε[υ]ε¹¹ κ[ο]λλ[ο]γ[ω]е πρῶεε [|] π[ε]т[т]и
 σταγρος х[и]ѣ[п]οи ἀν

Verso: list of names (none remarkable) and money, in a Greek hand, mostly cancelled.

200.—Papyrus; a fragment; $10\frac{1}{2} \times 19$ cm. Script: ligatureless. *Verso* →.

Agreement (ἀσφάλεια), whereby Anoute¹² undertakes to return a borrowed, when required, or to pay a fine of 1 solidus.

¹ and ² Different hands.

³ Original hand.

⁴ A new word.

⁵ Different hand.

⁶ Recurs in Br. Mus. Or. 6721 (10) (Jême). Probably = Jême. *V. Mith. Rain.* ii. 162. Cf. CLASCA, *Papiri*, no. vi,

πα[ρ]αλ (leg. са[р]αλ).

⁷ V. no. 128.

⁸ This line added between the others.

^{9, 10} and ¹¹ Different hands.

¹² Anoute, KENYON, *Catal.* iii. 255.

ⲫ ⲁⲛⲟⲩ ⲁⲛⲟⲩⲧⲉ ⲛⲟⲩⲟⲩⲓ ⲛⲉⲣⲥⲁⲓ ⲛⲛⲁⲛⲁⲩⲁⲩⲉ ⲛⲩⲉ ⲛⲛⲓ | ⲁⲛⲁ ⲛⲟⲩⲟⲩⲉ ⲛⲉⲣⲛⲁⲛ ⲁⲛⲟⲩⲩⲱ ⲁⲛⲫ
 ⲧⲟⲣⲛⲁ¹ ⲛⲁⲓ ⲉ. | ⲛⲉⲛⲟⲩⲧⲉ ⲛⲁⲩⲱ ⲛⲛⲉ ⲉⲛⲛⲁⲣⲭⲣⲓⲁ ⲛⲉⲛⲟⲩ. | ⲛⲟⲩ ⲧⲁⲁⲥ ⲛⲁⲛ ⲛⲓⲧⲉⲥⲣⲉ ⲁⲩⲱ
 ⲉⲣⲩⲁⲛⲧ. . . | ⲛⲟⲩ ⲧⲁⲫ ⲟⲩⲧⲣⲉⲛⲥⲉⲛⲓ ⲛⲁⲛ ⲉⲁⲣⲟⲥ ⲛⲁⲧ | ⲫ ⲁⲛⲟⲩ ⲁⲛⲟⲩⲧⲉ ⲫⲥⲭⲉⲓⲟⲛ ⲉⲧⲉⲓⲁⲥ-
 ⲫⲁⲗⲉⲓⲁ + | | ⲛⲣⲉⲥⲃⲩⲧⲉⲣⲱ ⲧⲁⲩⲛⲟⲣⲩⲱ ⲁⲓⲥⲣⲁⲓ ⲉⲁⲣⲟⲩ ⲛⲉ. . . | ⲫⲟ ⲛⲉⲛⲧⲣⲉ +

Recto: traces of an earlier text.

201.—Papyrus; a fragment; $9\frac{1}{2} \times 8$ cm. Script: ligatureless, sloping; cf. CRUM, *Ostraca*, 'Hand A.' *Recto* ↑. The text is cancelled by cross-lines.

Undertaking by the δίκαιον of a monastery (or church)² to repay a loan to a woman.

ⲫ ⲛⲁⲓⲛⲁⲓⲟⲩⲛ ⲛⲉⲛ | ⲉⲧⲟⲩⲁⲁⲃ ⲛⲓⲛⲁⲛ ⲟⲩ | ⲓⲟⲩⲧⲉ ⲛⲉⲛⲣⲟⲩⲥⲧⲱⲥ | ⲛⲉⲁⲣⲓⲁ ⲧⲉⲁⲁⲩⲱ |
 ⲧⲓⲭⲣⲱⲟⲥⲧⲉ ⲛⲓⲉ | ⲛⲛⲟⲩⲩⲱ ⲧⲓⲧⲁⲁⲩⲱ ⲛⲉ | | ⲛⲣⲟⲥ ⲛⲩⲁⲁⲣ ⲉⲣⲁⲩⲱⲛⲉ³ | ⲛⲁⲣⲓⲛⲟⲥ ⲛⲧⲉⲥⲥⲁⲣⲉⲥⲛⲁⲓⲁ |
 ⲛⲛⲁ⁴ ⲉⲧⲣⲁⲫⲱ ⲛⲉⲛⲓ | ⲧⲣⲓⲥⲛⲁⲓⲁⲩⲉⲛⲁⲧⲛⲥ | + + + ⲁⲛⲟⲩ ⲛⲓⲁⲛⲓⲁ | ⲛⲉⲧⲣⲁⲫⲉⲩⲥ ⲛⲧⲁⲛⲓⲁⲛⲁ |
 ⲉⲛⲧⲣⲉⲛⲓ ⲛⲁⲓ ⲉⲁⲛⲣⲁⲛ | ⲁⲓⲥⲣⲁⲓ +

Verso: [space] ⲓⲟⲩⲧⲉ +

202.—Papyrus; a fragment; $9\frac{1}{2} \times 12\frac{1}{2}$ cm. Script: ligatureless. *Recto* ↑.

Agreement (ἀσφάλεια) by Nahrow as to the payment (or repayment) of corn⁴.

| ⲧⲉⲛⲁⲛⲟⲩⲛⲓⲛ ⲉⲛⲟⲩⲟⲩⲧ | | ⲉⲣⲟⲩⲟⲩⲟⲩⲧ ⲁⲛⲟⲩ ⲛⲁⲣⲟⲩⲟⲩⲧ ⲛⲉ | ⲓⲧ ⲛⲁⲓ ⲧⲁⲧⲁⲁⲩⲱ ⲛⲣⲟⲥ ⲧⲉⲩⲁⲩ-
 ⲛⲁⲓⲥ | ⲉⲛⲓⲧⲱ ⲧⲁⲣⲩⲛⲟⲩⲥⲟⲩ ⲛⲉⲛⲣⲱⲥⲱ ⲛⲛⲉ | ⲛⲛⲟⲩⲧⲉ ⲛⲛⲁⲛⲧⲟⲩⲛⲣⲁⲧⲱⲣ ⲛⲉⲛⲛⲉⲩⲱⲛⲁⲓ | | ⲛⲩⲉ
 ⲛⲁⲛⲟⲩⲗⲱ ⲧⲓⲧⲟⲩⲭⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ | ⲉⲛⲧⲣⲱⲛⲓ ⲛⲁⲓ ⲁⲓⲥⲣⲁⲓ + ⲁⲛⲟⲩ ⲛⲁⲛⲉ ⲛⲩⲉ ⲛ | ⲉⲓⲧⲁⲛⲟⲩ⁵
 + + +⁶ ⲛⲩⲣⲟⲥ ⲛⲉⲗⲭⲱ ⲛⲁⲓⲁⲛⲟⲩ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ + | ⲛⲉⲛⲧⲣⲉ + ⁷ ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲩⲱⲛⲉ ⲉⲓⲧⲟⲩⲧ +

203.—Papyrus; a fragment; 17×17 cm. Script: clumsy, ligatureless. *Recto* ↑.

Agreement (ἀσφάλεια) by George as to payment due for corn. The place Pekrot⁸ is named.

| ⲧⲓⲟ ⲛⲉⲧⲣⲉ + | ⲧⲓⲛ. . ⲥⲧⲓ⁹ ⲉⲣⲟⲩⲟⲩⲧⲧⲓ ⲥⲛⲁⲩⲱ ⲉⲁⲧⲧⲉⲓⲛⲉ⁹ ⲛⲉⲓⲥⲟⲩⲟⲩ | ⲛⲓⲛⲉ ⲉⲛⲱⲛⲉ ⲉⲛⲟⲥⲟⲛ
 ⲛⲁⲩ ⲩⲁⲛⲧⲉⲛⲉⲟⲩⲩⲱ ⲛⲉⲟⲩⲱ |¹⁰ ⲛⲛⲟⲩⲧⲉ ⲛⲛⲁⲛⲧⲟⲩⲛⲣⲁⲧⲱⲣ ⲧⲁⲣⲉⲓⲣⲟⲩⲥ ⲛⲁⲛ ⲛⲣⲱⲥ | ⲁⲓⲥⲫⲁⲗⲓⲁ +
 ⲉⲓⲧⲣⲁⲫⲓ ⲫⲁⲓⲛ ⲛ ⲥ ⲛⲛⲁⲩⲱ | + + + | ⲧⲉⲩⲱⲣⲧⲉ + ⲁⲛⲟⲩ ⲧⲉⲩⲱⲣⲧⲉ ⲛⲉⲧⲩⲉⲣⲣⲓ ⲥⲣⲁⲓ | ⲧⲓⲁⲥⲫⲁⲗⲓⲁ ⲟⲩ
 ⲉⲥⲥⲛⲉⲩ ⲛⲟⲥ + ⲁⲛⲟⲩ ⲉⲣⲱⲥⲓⲛⲉⲓⲟⲥ | ⲛⲉⲁⲛⲁⲣⲓⲟⲥ ⲛⲁⲩⲱⲗⲟⲥ ⲛⲣⲱⲛⲉⲛⲣⲟⲧ ⲁⲓⲥⲣⲁⲓ ⲉⲁⲣⲟⲩ ⲛⲉⲛ | | ⲧⲓⲟ
 ⲛⲉⲛⲧⲣⲉ + ⲁⲛⲟⲩ ⲛⲉⲛⲓⲁ ⲛⲩⲉ ⲛⲫⲩⲩⲁⲛⲉⲛⲱⲛ | ⲛⲧⲁⲃⲛⲥ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ ⲧⲓⲁⲥⲫⲁⲗⲓⲁ +

Verso: a drawing of a cup or chalice.

¹ The word has been altered.

² Of St. Theodore (v. nos. 153 and 238) or Thomas (v. no. 124).

³ V. no. 210, KRALL xxix and xli. ⲩⲁⲁⲣ apparently 'valuation' here.

⁴ Since ἀποθήκη is used.

⁵ ⲓⲁⲛⲟⲩ could be read.

⁶ and ⁷ Different hands.

⁸ Unknown.

⁹ Corrected.

¹⁰ V. KRALL xxix for the verb.

επω]χ ποῦοις πῦε ππ[ακάρ, ?].....οὔ.....[]...ε πῦε ππ[ακάρ,
[?] κ[αθα]ρ[ω]ς καὶ ἀποκροτῶς [] πλ[η]ροῦ πτεγ[α]νὰ τ[ι]α[ν] ?] το[π]ος ταπλ[η]-
 ροῦ π[ι]ον [π]π[ο]οῦ[] π[α]ρ[ο]ς επ[ω]ωλε π[π]κ[] ?] κ[ε] π[α]°, π[ε] π[α]δοῦς κ[ι]ρ[π] [] π[ε] εἰο
 ποῦοις ε[ρ]ος εὔ[μ]οῦτε ε[ρ]ος κ[ε] ?] κ[α]δοῦς κ[ι]ρ[π] ρ[ι]π[ε]ν[η]α π[η] [π]π[α] π[λε]ον[τ]η κ[ι]ρ[π]
 π[ρ]ρ[ε] επ[α]ποῦ ?] π[α]κ ε[ρ]οοῦ π[α]τω[κ]ε π[ε]βοτ π[τ] [] λω[μ]εν[π]ε π[α]κ[ε]ν[τ]ε¹ ρ[ι]οοῦ
 ε[π]τ[] ?] π[ε]οοῦ τατα[α] π[α]κ κ[ι]ρ[π] επ[α]ποῦ [] π[π]λ[η]ροῦ π[ι]ον π[ι]ρ[π] ?] επ[ι] τῶ
 τατ[ι] β[ο]οῦ π[ρ]ο[λ]οκ[]

Verso: επω]χ ποῦοις πῦε ππ[ακ, [space] [?] illegible.

207.—Papyrus; complete; 11½ × 18 cm. Script: rarely ligatured. *Recto* ↑.

Undertaking (ἀσφάλεια) by John and Athanasius, vinedressers, to repay to the κύρα Eudoxô, daughter of the κόμης Theodoracius², 141 new (?) wine-jars, whereof the former will supply 53, the latter 88.

+ ἀποκ ιω[α]ν[η]ς ἀθανασ[ε] π[ε]ρ[ε]ν[η] π[τε] π[α]οῦν επ[ε]ρ[α]ι π[τε]ν[χ]ο[ε]ς κ[ύ]ρα | εὔ[μ]ο[ζ]οῦ
 π[τε] π[α]κ[α]ρ[ι]ος π[ρο]ε[ι]ς ο[ν]τ[ω]ραν[η] κ[ε]τε[ν]χ[ρ]ε[ω]ς³ | π[η]τ[η] κ[α]θα[ρ]ος καὶ ἀποκροτῶς π[ῦ]ε
 ρ[ε]ε π[ο]υ[ε]ι π[α]ρ[α] π[ρο]υ[φ]ο[ν] | π[η]ρ[ε] ἀποκ π[ε]ν ιω[α]ν[η]ς τ[ι]χ[ρ]ε[ω]στε π[α]οῦ π[ε]π[ο]ε[ι]τ |
 αὔω ἀποκ ἀθανασ[ε] τ[ι]χ[ρ]ε[ω]στα π[ρ]οοῦ κ[α]οῦ[ω]τε π[ε]π[ο]ε[ι]τ | π[ε] ποῦφ· π[ε] ρ[ε]α καὶ
 τεπ[ο]ο[π] ρ[ε]το[μ]ε[ω]ς τεπ[α]αῦ π[η]τ[η] [π]π[α] π[ε] ε[π]ε[ο]υ[α]π[] π[α]τρ[α]π π[α]τ[η]ο[μ]ε[ω]ς | [π]π[α]τ-
 λα[α] π[ρ]ω[κ] π[α]π[ε]φ[ι]βο[λ]ε[ι]α + εὔ[ρ]α⁴ ο[ω]ω γ π[α]// η | ρ ἀποκ ταμ[ε]ιαν[ος] π[α]ιαν[ον] τ[ι]ο
 π[ε]ν[τ]ρε + ἀποκ επ[ω]χ | π[ῦ]ε π[ε]π[ο]υ[τε] π[α]ε[ρ]αι ρ[α]ροοῦ κ[ε]κ[ο]υ[πο]ις α[ν] | αὔω τ[ι]ο
 π[ε]π[ρ] +

Verso: ἀσφαλ^a π^a ρ^a ιω^a [space] (the rest illegible)

208.—Papyrus; a fragment; 11 × 8½ cm. Script: sloping uncials. *Recto* ↑.

Undertaking (? ἀσφάλεια) as to the supply of 40 jars of wine, to be delivered in Mesore. The addressee bears apparently a title⁴.

ρ ἀποκ κολ[ο]ε π[ῦ]ε | επ[ε]ρ[α]ι π[ρ]ω[μ]ε[ρ]το ρ | π[ρ]ω[μ]ε π[α]οῦν ο[ν] κ[ε]τ[] ρ[ε]ε π[α]τοῦς
 κ[ι]ρ[π] [] ρ[ο]ι[τ]ε[μ]ε[ω]ς ταταῦ π[α]κ | [κ]α[τ]η[ς] π[α] π[ε]κ[ο]ρ[] | [π]π[α]π[ε]φ[ι]βο[λ]ε[ι]α . π[π] [] εὔ[ω]ρ[α] π[α]κ
 οὔ[π] α[] π[α]κ ἀποκ κολ[ο]ε π[] λ[ι]α π[α]ε[ρ]αι επ[ε] []

Verso: traces of an earlier text.

¹ Cf. KRALL xxix and VITELLI no. 65, 13.

² Cf. ? no. 129. ³ ? μούσθον; v. KRALL ccxxxiv.

⁴ Cf. KRALL xlviii and a letter here (v. Index). In both the personal follows π[ρ]ω[μ]ε[ρ]το; also in a fragment Br. Mus. Or. 6201 A &c., while in another, Or. 6201 B &c.

π[ρ]οτο alone seems to be a title. Perhaps = *ἱππεύς*. But is the form π[ρ]ω[μ]ε allowable, except with place-names? In Alexandria there was a bath named ὁ Ἴππος (LUMBROSO in Clugnet's *Βίος τοῦ Ἀββᾶ Δανιήλ*, 113). Might this be imitated thence?

209.—Papyrus; a fragment; $19\frac{1}{2} \times 17$ cm. Script: large, few ligatures. *Recto* ↑.

Undertaking (ἀσφάλεια) by Theodore, as to the delivery of 1800 jars of wine, due at the vintage (καρπός) of the ensuing year, to be supplied from his own estate (κτῆμα). Theodore was his own scribe. One witness signs.

] παλαιων . . . [|]ρε πρωμε шмоуи | хетиχреωσται на|к καθαρος | και αποκροτως
 κατ|шени нше | нвадоус ти, каз, аω | και татаау наκ πτερομε таи | есннү нпкарнос
 нногаонс н | татаау наκ ρπακτημεα ριτασι¹ | епапоу еиηπαγпоу наκ ерооу |
 [. ш]ατωθε певот | [пат|аау палефи]βολεиа еиωρη | [шпоуτε пантонρ]ατωρ
 тариφγ|ласе | [наκ прос тσοи н]тисφαλεια | етраф, ^δε θ н^δ ζ + апок θεοαωρε | тисτοιχει
 етисφαλεια аγω апок | асраис тнрс птаси² + + апок пша | пр^ε нше ппеланариос
 колѳе прѳме шмоуи | тιο шнтре +

Verso blank.

210.—Papyrus; a fragment; 11×20 cm. Script: moderately ligatured. *Recto* ↑.

Undertaking (ἀσφάλεια) to supply wine, in its jars, at a valuation (?)².

]апок шпоуте та[. . .] шмоуи ε ннри н | ρинегноуфон пшадар е[ч]αшоне
 [| та|ти петеноуч ннти (above н|αχ[α]ρ) патрап патнои[ос патλ|аау н|αε-
 φιβοлеиа [| тариφγ|λλасе ннти прос тсои нтис[сφαλ]εια + εχρ [| серине прѳме шмоуи
 тисτοιχει етис[сφαλ]εια нѳе ес[снρ] | шше ппеланариос шнтωρ прѳме шмоуи [| ппеланариос
 ιсак прѳме шмоуи тιο шнтре +

211.—Papyrus; a fragment; $12\frac{1}{2} \times 13$ cm. Script: few ligatures. *Recto* ↑.

Undertaking as to supplying a material the nature of which is uncertain: perhaps flax. 'Thy balance' (καμπανός) is mentioned. It is due partly in Thoout, partly in Paope. The village Hwôr³ is named.

нн|ιητιονος ен ере[οу]πολει |] . пр[ωи]птее ροуωρ ρεπτοш ш[моуи | тпolic
 хетиχреωсти наκ καθαρος н|αι | п|olic таи шмоуи ппеккаεпанос еретаро нтаρ⁴
 ρ[|]тнн нтоотк прос ѳе нтапсγαεφωпει ерос пее[α]н α[|]ч еρее [н|ι]тра нлас нρωне⁵
 оуи тιο нρетоиεос ан[он] |] . . тпаше шен ρиоу нѳооут тпапаше де нпаон[ε] |

212.—Papyrus; a fragment; $14\frac{1}{2} \times 8\frac{1}{2}$ cm. Script: various. *Recto* ↑.

Undertaking by Pgol (Pkulis⁶) to supply something to the 'master' Phoebammon, the καρπώνης⁷, who recurs in nos. 215, 216. It is to be delivered in Paōne.

¹ Unintelligible. ρι-, in this and preceding word,
 ? for ρи-.

² V. no. 201.

³ V. here no. 158.

⁴ Cf. ? αροу (fem.), Rossi, *Pap.* i, v. 51, perhaps an
 instrument of torture. Here it is of lead.

⁵ Epithet of flax, 'combed'? Or a noun, beginning a
 new clause?

⁶ The equation has not occurred hitherto. Cf.
 Pegôsh = Pekusis.

⁷ Cf. Br. Mus. no. 1060; also KENYON, *Catal.* iii. 115,
 a καρπ. officially appointed for Hermopolis.

Verso: + ἀσφαλεία πσω[λ

RECEIPTS

F



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P.

monastic official; also in Br. Mus. Or. 6201 B &c.

⁵ A south and a north orchard occur in VITELLI no. 50.

⁶ Corrected.

⁷ The two dates are hard to reconcile. Instead of the cross, perhaps \oplus .

'I, Beliamin (Benjamin), write to my sister, In regard to the matter of the agreement (*ἀσφάλεια*) as to the $2\frac{1}{2}$ *solidi*, the¹ 2 and the half²; lo, a garment has reached me, worth a $\frac{1}{2}$ *solidus*, as regards the agreement (*ἀσφ.*), and a cloak (*παλλίον*) worth 9 carats; *item* (*ὁμοίως*) a monk's cloak (? *ἐπενδύτης*) worth a *tremision*; *item* a $\frac{1}{2}$ *tremision*-worth of palm-branches; *item* 2 *centenaria* of palm-fibre³. I, Beliamin, assent (*στοιχεῖν*) in regard to the matter of the $2\frac{1}{2}$ *solidi*. Lo, they have reached me.'

DOUBTFUL

218.—Papyrus; a fragment; $8\frac{1}{2} \times 9\frac{1}{2}$ cm. Script: ligatureless. *Recto* ↑.

Probably from the beginning of a legal document. The person mentioned is from Sbeht⁴ (Lower Apollinopolis).

ⲛⲡⲓⲉ ⲛⲡⲉⲁⲛⲁⲓ ⲫⲣⲟⲓⲃⲁⲗⲗⲉⲱⲛ | ⲡⲣⲱⲗⲉⲥⲉⲛⲟⲩ ⲧⲣⲟⲗⲓⲥ

219.—Papyrus; a fragment; $9\frac{1}{2} \times 7$ cm. Script: ligatureless. *Recto* ↑.

Beginning of a document by the *κοινόν* of a church or monastery.

ⲫ ⲡⲣⲟⲓⲛⲱⲛ ⲉⲓ | ⲗⲉⲛⲱⲥⲉⲛⲫ | ⲛⲡⲓⲉ ⲛⲃⲓⲕⲧⲱⲣ | ⲗⲉⲛⲡⲁⲛⲣⲱⲧⲓⲉ | (space) ⲫ ⲧⲉⲛⲡⲁⲁⲛ ⲡⲓ | ⲫⲣⲟⲓⲃⲁⲗⲗⲉⲱⲛ |

220.—Papyrus; a fragment; $2\frac{1}{2} \times 13$ cm. Script: moderately ligatured. *Recto* ↑.

Document from the *δίκαιον* of St. Phoebammon's monastery⁵, represented by a deacon.

+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲉⲧⲟⲩⲁⲃⲏ ⲛⲫⲁⲧⲓⲟⲥ ⲫⲣⲟⲓⲃⲁⲗⲗⲉⲱⲛ | . ⲡⲓⲉⲗⲁⲗⲱ ⲡⲁⲓⲁⲛⲉⲓⲣⲁⲓ ⲛⲁⲡⲟⲥⲧⲓ

221.—Papyrus; a fragment; 14×14 cm. Script: of Greek type, ligatured. *Recto* ↑.

The *σημεῖα* of Dionysius and Agenê, authors of a legal document.

ⲥⲱⲙⲓⲟ̅ ⲓⲟⲩⲛⲛⲓⲟ̅ ⲡ̅
ⲉ̅. ⲡⲁⲧⲉⲣⲓⲟⲛ ⲡ̅

ⲥⲱⲙⲓⲟ̅
ⲁⲕⲉⲛⲉⲧⲁ ⲧⲁⲣⲁⲕⲟⲩⲉ ⲡ̅

Beside these, ⲁⲡⲁ ⲡ̅ ⲡⲁⲗⲟⲛⲛⲓⲛⲓⲟ̅ and below this, ⲉⲁⲣⲟⲩⲱⲧ ⲡⲉⲗⲁⲕⲛⲟⲓ ⲁⲕⲱ ⲧⲓⲟ ⲛⲁⲉⲧⲣⲉ +

¹ Or ? ⲛⲡⲉⲥⲡⲁⲩ, '(in payment) for the 2.'

² Greek?

³ Used for monk's clothing (ⲡⲧⲏⲛ ⲛⲡⲓ.), Paris 131⁶, 37. Hence *σεβένιον*.

⁴ Dêr Balaiza, whence a group of documents came (v. CRUM in PETRIE'S *Gizeh and Rifeh*), is there repeatedly called 'the monastery of the ἅγιος Ἀπὸλλο, in the νομός of the πόλις Sbeht,' a town otherwise identified with the

Lower Apollinopolis (AMÉLINEAU, *Géogr.* 463). The site of the latter is thus fixed at the present Kôm Esfah, 8 m. further South. W. MAX MÜLLER had proposed Sbeht = Edfu (*Rec.* xxi. 199).

⁵ V. no. 125.

⁶ V. Br. Mus. no. 1013 and p. 521.

⁷ Untelligible, as Agenê is masculine (v. no. 173). Can ⲧⲁ- here be that which follows the other names?

LISTS AND ACCOUNTS

222.—Papyrus; complete; 30 × 17 cm. Script: small, ligatureless. *Recto* ↑.

A List (λόγος) in 30 lines, being the names of those who are to pay the poll-tax¹ *εὔτι ἀντρίκιος*, for the 8th Indiction. All names are double, the second being usually that of the father. Each is followed by *οὐτρίενσιν* (or *τερεινσιν*) and *ἡ γ'*. Remarkable among the names are *ζαροῦ*², *σανα*³, *πεπλάρης*, *πετρα*, *ιωρᾶνης*⁴ *πεππο*⁵ *ρολοκοεύς*, *φωκα*, *περτεῖς*, *εἰκίς* *πποῦτε*, *πανδαλωμα*⁶, *σέτωρ*, *πσαγα*, *ἀπα κίρε πσαχο* *αἰ*^π⁷, *πενπό* *τανινά*, *καλεφορε*. The last 3 lines are *αὔω τερεινσιν σπαγ* *ἔεγε* [about 15 let.] | *αὔτι* *αποῦτε*⁷ *επογα πογα ετραφ* ? | *τι χρ* *ἡ* *ο* *καὶ* *ἡ* *ε*, after which some words have been erased or are in a fainter ink.

Verso. Remains of another List of names, in a different hand. Legible are *ιωρᾶνης* *ψαπτητ*⁸, *πετρα* *πρωμε* *ρο*., *πανδαλωμα*.

223.—Papyrus; a fragment; 15 × 25 cm. Two texts. Script of (a) Greek, of (b) sloping semi-uncials. Fibres on (a) ↑.

(a) Remains of an Account, wherein the following names &c. occur: *ἰαπα ἡλίας*, *ἰαρτοκοπου*, *φιβ* *γναφews* *eis* *τουω*⁹, *πηλῖς*¹⁰ *κ* *πετρο*^υ *απο* *νησου*¹¹, *κερμαεις* *στρατ* *ῶ* *πλucas*, *παυλος* *οικονο* *απο* *νησου*, *ανουφ* *αλισου*, *του* *μαρτυρ*, *των* *πεντη*. Opposite each is a numeral, preceded by *β*¹².

(b) The Coptic consists of pen-trials: *αποκ* *φινδα* several times; Psalm I. 1-3 (incorrectly) *κα καὶ πποῦτε κατὰ περκος* *ππα* *κατὰ* *παψα* *πτεκεεντσανησθη* *εῳτε* *εβολ* *επαποβε* *ιαατ* *εβολ* *επταανομα* *ζετσοῦν* *αποκ* *επαποβε* *αὔω* *τραπομα* *επαετο* *εβολ* *πογροει* *πια*; epistolary formulas [+ *εαον*] *πρωγ* *πια* *ψινε* *απαζε* *επερλος* *πτεκ* &c.

¹ V. no. 120. This view of *ἀνδρισμός* is proposed by H. I. BELL.

² Cf. *Αροου*, Br. Mus. no. 1075.

³ Cf. *καπαρ*, *l. c.*, 386.

⁴ 'The dumb man.' Its recurrence below shows it not to be a name.

⁵ Followed by 'his son', so must be a name. Recurs on *verso*.

⁶ *ἀμπλουργός*.

⁷ Plur. of *αποτ*?

⁸ Reading certain. Appears to be a trade-name.

⁹ Same form in KRALL cxvi. But there it is a nome-capital; here probably cf. the village *Toou*, KENYON, *Catal.* iii. 111, VITELLI no. 50 &c.

¹⁰ Cf. *πελῖς*, Br. Mus. no. 438, *πελεις* *Recueil* xv. 3.

¹¹ Not known in the Hermopolite district.

¹² *ἀρτάβη*.

List of names, apparently of monastic officials. Each occupies a separate line.

225.—Papyrus; complete; 25 × 14 cm. Script: small, Greek type. *Recto* →.

List of names, possibly relating to a tax on goldsmiths⁹.

[. χρ]υσοχοου από^{κ10} ις' ν' ιθς'. Then these names, in 10 lines, with two sums of money opposite each: ικανὸ κοσᾶ, στεφανὸν πρεσβ/, θεοδωρὸν πετροῦ, φοιβὴν πετροῦ, ἀπα κγ/ πετροῦ, α...ε κοσᾶ, γεωργίαν ἀβαστ¹¹, αλλε^ω α/ στεφ/ πρ, zacharī-senoγ, ἀπολλω βικτ/ αβ¹² φιλανειων. Below these, in a Coptic hand, + ἀποκ στεφανε πρ^ε αηθεοδωρε τικτο^χ +

‘List (γνώσις) of the men that have not paid the κλάσμα¹³, from among the¹⁴,’ followed by the names of 5 men. Then, ‘This is (the money) that has been extracted in the year, for the registration (καταγραφή)¹⁵, having been previously fixed as regards Sarapamon.’ The third section seems to relate to money paid¹⁶.

+ тег^ωи ппер^ωш^ωе пп^ωут^ωи кл^ωас^ωеа | з^ωп^ωп^ωе^ωо^ωу^ωи | сар^ωап^ωа^ωе^ωе^ω з^ωор | ю^ωста сар^ωап^ωа^ωе^ωон |
по^ωс сар^ωап^ωа^ωе^ωон | ш^ωе^ωпо^ωут^ωе сар^ωап^ωа^ωе^ωон | ю^ωста ^ωен^ωна | ^ωон^ωи ^ωе |

+ παλ πενταγυπτοϋ εβολ ιτρομεπε | ριτκτασφρην ιταγυγω ευσεπτοϋ | ρασαραπα-
 εων απο $\overset{0}{\nu}$ ας $\overset{0}{\nu}$ ς κουφ $\overset{0}{\nu}$ α |

+ παλ πεπταυταλογ εροου | ρανυριαν ^ο ^ι γ ραεσηου ^ο ^ι γ | ραμνια ^ο ^ι γ γι ^ο α

¹ Recurs here (*v.* Index) and (? ἀγαστορ) REVILLOUT, *Actes* 100. Cf. Αστορ, Br. Mus. no. 1075, and Ἀκῶρις.

² δευτεράριος.

³ Recurs KENYON, *Catal.* ii. 326.

⁴ I cannot identify this.

⁵ θνητὸς.

⁶ νοσοκομείον, v. Br. Mus. no. 1077.

⁷ τέκτων.

⁹ An instance from prechristian times, WILCKEN, *Gr. Ostr.* i. 403.

10 Or $\frac{0}{\alpha\pi} \frac{0}{v}$.

¹¹ Cf. Br. Mus. no. 1075, Αβα ΣΤΕΚΣ.

¹² Ayevis?

¹³ In Br. Mus. no. 605 this occurs in connection with the *ἐμβολή* (*sic*) tax. The Br. Mus. Aphroditê (Jkôw) papyri use *κλίσματα* as 'items' or 'details' of a *καταγραφή*, tax-register (H. I. BELL).

¹⁴ Unknown word, found in KRALL lxxviii, xciv, and in a letter here (*v.* Index). Name of a trade or office. MR. GRIFFITH suggests 'bath-man'; *cf.* c-100γ-η.

15 V. KRALL iii.

¹⁶ The precise meanings of *ταλο* are yet to be distinguished.

P. See 40.

227.—The same MS. as no. 40.

Verso. An earlier text, in a small hand, was an Account containing the following names, several of which are uncommon: $\alpha\epsilon\iota\eta\alpha$ $\zeta\epsilon\rho\eta\varsigma$, $\iota\alpha\zeta\alpha\eta\eta\varsigma$ $\dot{\gamma}$ $\lambda\epsilon\psi\eta\iota^1$, $\alpha\pi[\alpha$ $\kappa\iota\rho\iota$ $\pi\alpha\lambda\alpha\rho\eta\varsigma$ $\zeta\alpha\tau\epsilon\omega\iota\varsigma\iota\rho^2$, $\alpha\pi\theta$ $\varsigma\iota\rho\iota$ $\dot{\gamma}$ $\alpha\epsilon\rho\eta\theta\omega\varsigma$ $\dot{\gamma}$ $\omega\gamma\lambda\omega\zeta\eta\gamma^3$, $\pi\alpha\lambda\epsilon\eta\eta$ $\dot{\gamma}$ $\varsigma\omega\alpha\epsilon\omega\sigma\eta$, $\varsigma\iota\omega\eta$, $\delta\iota\eta\tau\omega\rho$ $\pi\alpha\zeta\alpha\epsilon\iota\omega\sigma\eta\rho^4$, $\pi\psi\omega\alpha\alpha$ $\alpha\pi\theta$ $\tau\alpha\zeta\rho^5$ $\pi\varsigma\alpha\chi\omega^6$ $\zeta\epsilon\beta\alpha\tau\alpha\epsilon\epsilon\eta\epsilon$. . $\rho\epsilon$

P.

228.—Papyrus; a fragment; $4\frac{1}{2} \times 4\frac{1}{2}$ cm. Script: small, some ligatures. *Verso* →.
From a List of names.

\approx $\tau\alpha\iota\omega\varsigma$ $\pi\rho'$ $\alpha\alpha\rho\iota\alpha\eta$ \approx [| $\alpha\delta\iota\gamma\chi\epsilon\rho$ [| $\alpha\alpha\rho\iota\alpha\omega\varsigma$ $\tau\alpha\alpha\omega\tau$ [|

Recto. $\iota\epsilon\tau\epsilon$ $\iota\epsilon\tau\iota\alpha^7$. $\alpha\alpha\rho\iota\alpha\eta\epsilon$ [and traces of an earlier text.

P.

229.—Papyrus; a fragment; $6\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: small, ligatured. *Verso* →.

A List of names, followed each by obscure words.

[$\varsigma\alpha$ $\alpha\sigma$] | $\pi\epsilon\lambda\theta\theta$ α $\alpha\zeta\eta\tau\alpha\eta$ [| $\alpha\pi\omega\gamma\eta$ $\zeta\omega\gamma\alpha\eta\omega\gamma$ $\alpha\zeta\eta$ (*sic*) [| $\beta\alpha\epsilon\eta$ $\alpha\zeta\eta\tau\alpha\eta$ [|
 $\kappa\omega\gamma\lambda\omega\epsilon$ $\tau\epsilon\omega\rho$ $\alpha\zeta\eta\tau\alpha\eta$ $\beta\alpha\alpha\epsilon$ |

P.

230.—Papyrus; a fragment; 15×7 cm. Script: ligatured, irregular. *Recto* →.

From a List of names, in 2 (or more) columns. Among the few legible are $\pi\eta\gamma\lambda\iota\varsigma^8$, $\pi\alpha\alpha\eta\eta$, $\iota\omega\gamma\sigma\tau\epsilon$, $\zeta\alpha\tau\epsilon$.

P. See 20.

231.—Cloth of pink colour⁹; $7 \times 8\frac{1}{2}$ cm. Script: large, clumsy uncials.

Apparently three names: $\alpha\epsilon\alpha\eta\tau\iota\omega\eta^{10}$ | $\alpha\pi\alpha$ $\kappa\omega\lambda\omega\epsilon$ | $\eta\alpha\varsigma\eta^{11}$ | Above l. 1 the cloth is folded once or twice and tacked down.

P.

232.—Papyrus; a fragment; $13\frac{1}{2} \times 12$ cm. Script: ligatureless, except 1st line. *Recto* →. Not from the Ashmunain collection.

An Account relating to taxation.

¹ Cf. ? $\rho\alpha\psi\epsilon$.

² $\alpha\epsilon\rho\eta\varsigma$ seems to be further south than Shmoun; v. Br. Mus. nos. 1153, 1154. With next cf. ? $\tau\epsilon\mu\sigma\iota\upsilon\varsigma$, WESSELY, *Studien* v, no. 9.

³ Cf. ? *Journ. As.*, 1888, 372, $\pi\lambda\iota\gamma\eta\gamma$, *Führ. Rain.* no. 684, Pilheu, assuming a misreading in our text.

⁴ Cf. $\pi\psi\omega\alpha$, Br. Mus. no. 865 n.

⁵ $\alpha\beta\omega$ $\tau\alpha\mu\epsilon$?

⁶ V. no. 129.

⁷ $\iota\epsilon\tau\iota$.

⁸ V. no. 212.

⁹ Cf. the RAINER *Führer*, 1894, p. 12.

¹⁰ Or $\varsigma\iota\rho\eta$.

¹¹ Or $\varsigma\omega$ or $\varsigma\alpha$ (? $\tau\alpha\sigma\mu$).

+ λογ^θ επρ^θ απ^ο δημοσι^ω s ανδρισμον πεμτη[s ιν^δ], followed by names with sums of money opposite each. Among them: ψηηρωρ¹, σαλωα², τεσροαπε³, φωα, πεσωψ, саρε⁴, παφορε.

See 167.

233.—The *verso* of no. 167.

An Account (λόγος).

+ παμε πλοσος πη[η]τικατε εγρα⁵ κωσγ⁶ + | α⁷ τεωρτε | The following names and words have each a sum of money (π) and an amount of corn (στ αρ) opposite them: αοηε απταχαριας, κολθε θαπασα, σηησογσε, φηφ, ερωτε, απανγρε, ραγσα⁷.

234.—Paper; a fragment; 14 × 11½ cm. Script of Zoega's 9th class.

An Account, very obscure in detail. It shows Muslim names, and numerals (? money), with dates, and other words.

ρεπραν εππογτε πωορεп ρωφ⁸ | πωορεп ηροογ: етаωρ не | πογωψ ρηαβε
μασε: | πεπιστε πασоте⁹: саtane¹⁰ | αсоте: α: απογλoγсер¹¹: α: | αεροαεет¹²: ει: | [.]саθε
ογαιнте παсоте | саtane — †: απογλoγсер: — † прасте | [.]пра: η: саtane: αсоте |
[. α]πογλoγсер: α: αεροαεет | [—] †: απογλoγсер |]: саtane | [

235.—Papyrus; a fragment; 12½ × 15 cm. Script: ligatured. *Recto* and *verso* uncertain.

An Account, consisting of names with numerals opposite each. Among them: κολλ^α αρχελλ¹, ωρ κλιας, σιον, χανλ, αοη ψαρθοη¹³, ωαηсе, αερη, ειςακ, πηλειθεос, ρασεε¹⁴, πεσωψ.

236.—Papyrus; a fragment; 13½ × 12 cm. Script: *v.* Pl. 7. *Verso* →.

An Account of 13 names with numerals opposite each. Among them are τελεαηт, θεοαωρ (*sic*), ιογσεγ¹⁵, then 'the total' ταλσοαηε¹⁶, and after this, жорпε ηηιρανη ρκ теерснпте ηηιρανη; ηαηρη¹⁷, αρεηт¹⁸. At bottom of the list, пентаηсеηε¹⁹ αρ α

Recto: remains of an Arabic text (earlier).

¹ 'Son of Horus'? Perhaps in a letter here (*v.* Index, ζωρ); *v.* SPIEGELBERG, *Eigennamen*, p. 33 (7).

² *V.* CRUM, *Ostr.* no. 51.

³ Τεκρομπας, Br. Mus. no. 1077 and Or. 6212.

⁴ *V.* Br. Mus. no. 580.

⁵ *V.* p. 56 n. 6 above.

⁶ Cf. ? Br. Mus. no. 580 for a similar name.

⁷ *Did.*

⁸ *Suppl.* ? ηηα.

⁹ Scarcely αсoλте, as it occurs often.

¹⁰ صدقة ?

¹¹ أبو الوزير ?

¹² محمد.

¹³ 'The cucumber-seller.' *V.* no. 215.

¹⁴ حجاج.

¹⁵ يوسف.

¹⁶ الجملة.

¹⁷ ? αηα ηρη.

¹⁸ احمد.

¹⁹ Not αη- or αη-.

P.

237.—Paper; a fragment; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: rough uncials.

From a List of names with numeral opposite each.

] αια θούνα¹—β |]πτηρχη²—β |]ρκε—α | αια παπορε³—γ | φιλωθε—α |
 ουενο]ερι—β |

Verso: Arabic account.

P. (C.S.)

P. 17/18

238.—Papyrus; complete; $45\frac{1}{2} \times 18\frac{1}{2}$ cm. 3 *selis*-joints, 15 cm. apart. Script: small, regular (cf. CRUM, *Coptic MSS.*, pl. 3, xiv). Recto ↑.Inventory of the movable property of a church of St. Theodore, presumably at Ashmun-
 ain⁴. Its author, Ignatius, perhaps recurs in TURAEF, *Materialie*, no. 7. Several of the
 objects are difficult to identify.

+	επιπορωσ	επιπορτε	παμε	παιβεντον	εφαρι	θεοωρ	
	επικαλαριν	επιτοοτ	επιταγ	ι[τнат]	ε	επι[οογ]	σογ- ⁵
	επιτασεπε	επιπαρεογτε	πεβот	πτεпро[επε ..]	π		
	ογκογι	π[.....]	εεεεε	ππππ			[α]
5	ποτηрин	снаγ	прат				[β]
	шоете	πποχ	λαριν	прат			[γ]
	[ο]γεζаскелон	прат					[α]
	[...]	ш[...]	εεεεε	πππ			[?]
	шоегн	[ππο]	ε	πκαταпетасεε			η
10	согг	ππογ	πκαταпетасεε	πουσаст ^η			[ε]
	χογтсашче	погнлон	про				κζ
	со	πснзωππ	επλογ	εεарп			ε
	оуснзωπп	пантискп					α
	тиог	пстроεε	πкор	πпа			ε
15	оусεεπ[οε]	αλп	επεрсгати				α
	оусанп	εεφ	εεεεε	εεп	εεпокег		α
	статарεα	сп[те]					β
	ετο	εεφп	ε	εεεεε	εεп	εεпоггρεке	
	птарεг						ε
	εтоог	пскеп	εεεεε	пгвос			δ
20	оускеп	εεεεε	εεεεε	εεεεε			α
	оускеп	εεεεε	пггг[αγ]	πпг			α
	погг	пскеп	снаγ	πλεуγ			β
					ογκογι	пскеп	πα[γ] πпεεπω
					ογφасарп	πппс	α

¹ Οг θούνα.² Cf. тсерхог, тселехог, Br. Mus. no. 414. Perhaps contains the name of the goddess Selket. тсеркаг, тшир-
 каг, Br. Mus. Or. 6721 (1) is probably different.³ V. Aeg. Zeitschr. xl. 61. The name is common at

Bawit, v. CLÉDAT ii. 82, 120.

⁴ The same church probably as in Br. Mus. no. 1100. A similar inventory in GRENFELL & HUNT, *Gk. Pap.* ii, p. 161.⁵ Not space for εεпогг εεεεε.

[c]иґе нпос нлевани нварот	β	45	ογ'λεвани он нварот патεεααξε	α
ογ'ποτηροπλιτης ειντεφβαςε	α		ογ'κογ'ι нлевани он нварот	α
25 сште нскафи нроент	β		ογ'κογ'ι нскафи он εινπεсгoвс	α
ογ'κογ'ι ннаβнаβн	α		ογ'κογ'ι нсалазт нроε[и]т	α
шоент нкоγ'и нтγγαν	γ		ογ'сoγ'εαριετ εспoxт	α
ноγ'и нсωεαριετ сште он	β	50	ογ'нос нонааγ нварот	α
тиoγ'и нннргап.	ε		тиoγ'и нтро нварот	ε
30 шоете нсг'ла нварот нпоλγφαν	γ		ογ'χοи нварот нсζαλγχн	α
нелωλ снаγ нроент	β		ογ'κογ'и нсροοεne нварот	α
сашγ нo. o. нварот	ζ		ογ'κογ'тоγ'λε	α
ογ'κογ'и нoγ'εинос	α	55	ογ'καεεпанос патешнте	α
ογ'χαριετιон нсг'εεε	α		ογ'спалис ншωγ	α
35 ογ'шeoγ'и нoγ'ω[ж]ε	α		ογ'паше нсалазт нроент	α
ογ'сг'ла нжωεε	α		ти нтнβε	ε
ογ'εεαпсaλн	α		ογ'κpαβaттн	α
εεпoт сште нтaλo нaεεaсн	β	60	εтоoγ'и нсnaεεпнн	δ
ογ'ογ'εαтнpει	α		шоент ншнλнiλ εεппεγaλнcиc	γ
40 ογ'κpαβaс εεпe[ип]ε	α		ογ'λaзн ннpп	α
ογ'пашεεстнc ннeг	ς		εaсγoγ'ε нжωεεε	λa
шβε нкоγ'и нк[ан]иске нсωp coγ'o εβoλ	o			

+ игнате пегελa/ нaγaγ'и пше нпεααpиoс θεoγ'ωpε пpωεε
шeoγ'и тистoγ'χeи επεεβeнтон нoε εγ'снγ' εεoс +

Verso, near top:]aтч oεδ [

'By the will of God. This is the Inventory (*inventum*) of the (church of) St. (αγιος) Theodore, at the Caesareum, (made) by the deacon Ignatius, the 16th day of the month Parmoute, in this . . . th year of the Indiction.

A small of magnesium (μαγνήσιον¹), 2 silver cups (ποτήριον), 3 silver spoons (κοχλιάριον), a six-legged-vessel (ἐξασκελόν²) of lead, . . . napkins (μάππα³), 8 large curtains (καταπέτασμα⁴), 6 small altar curtains, 27 door hangings (οὐήλον), 6 linen cloths (σινδόνιον) embroidered (πλουμαρικός), a linen cloth for an awning (ἀντίσκιον), 5 curtain-like coverings (στρώμα, κορτίνα), a Persian embroidered garment (ἐμπλουμάριον⁵, περσικατικός), a patchwork⁶ bag (σάκκιον) of white-lead (colour, ψιμύθιον), 2 candlesticks (σταταρεα⁷), 4 of magnesium

¹ V. BERTHELOT, *Introd. à l'ét. de la Chimie*, 221, on the difficulty of identifying various senses of μαγνήσια. *Ib.* 255, it appears to sometimes = hematite. Mr. G. F. HILL refers me to Forcellini, *s. v. magnes*, = lapis Heracleus. In a Jkōw text a xestes of magnesium occurs. *V.* also no. 239 here.

² Cf. ἐξασκελής (SOPHOCLES).

³ BUTLER, *Churches* ii. 109 'dalmatic.' Cf. KIRCHER 118, 121.

⁴ On this curtain *v.* GELZER's *Leont. von Neapolis*, p. 132.

⁵ Cf. ἐμπλουμος. Perhaps 'peach-coloured' instead of 'Persian.' Cf. περσικατικον (*sic*) in a fragment, Berlin P. 5717.

⁶ ποικ = πέταλον, Exod. xxix. 6 (cf. Lev. viii. 9).

⁷ Statarium (stantarium), κονδολύχνος, *Corp. Glossar.* iii. 270.

(φι . . . , μαγνήσιον) and a girdle (?ρέκος), 4 linen coverings (σκέπασμα), a silk (μετάξιον) covering (σκ.), an Isaurian (ἰσαυρικός¹) covering (σκ.), 2 small white coverings (σκ., λευκός), 2 large brass dishes (λεκάνη), a vessel for cup-washing (ποτηροπλύτης) with its stand (βάσις), 2 bronze bowls (σκάφιον), a small water-vessel (καβκάβιον²), 3 small saucepans (τήγανον) and 2 small ladles (?ζωμάρυστρος³), 5 candle-lighters⁴, 3 brass buckets (σίτλα, πολύφανος⁵), 2 bronze pitchers, 7 brass, a small hook (ὄγκινος), a woman's (χαρισήτιον⁶), a peg used in weaving⁷ (?), a bucket (σίτλα) for washing, a hoe (μάκελλα⁸), 2⁹ for weaving (?) shirts (καμάσιον), a censer (θυμιατήριον), an iron¹⁰ staff (ράβδος), half a xestes of oil¹¹, 70 small baskets (καρίσκιον) for distributing corn¹², (col. 2) a small covering (σκέπη) of goatskin (αἰγίος) for bees, a cotton cap (?φακιόλιον¹³), a brass dish (λεκάνη) without handles and a small brass dish (λεκ.) and a small bowl (σκάφιον) with its lid, a small iron caldron, a¹⁴ ladle (?ζωμάρυστρος), a large brass vessel, 5 brass wheels (τροχός), a brass boat¹⁵ with six lights (ἐξάλυχνος), a small brass dove¹⁶, a cup (?κοτύλη¹⁷), a measure (κάμπανος) without, scissors (σπαλίσ) for hair-cutting, an iron half(-measure) caldron, 5 bricks¹⁸, a bier (κραβάτιον), 4 benches (σκάμνιον), 3 bells with their chains (ἀλυσίς), a measure¹⁹ of wine, 31 books²⁰.

Ignatius, the humble deacon, the son of the late Theodore, I assent (στοιχεῖν) to this inventory, as it is written.'

239.—Papyrus; complete; 12×15 cm. Script: ligatureless. Recto ↑.

List of articles stolen from the writer's house.

+καίπερ^{sic}ερεγε πταγῆτογ ρπανι πτιογε | ογρ²¹αε ογκελεβιη περωτ | ογσογαρ-
ρεστη²² ογλαειν²³ περνωρτ | ογσπαλις²⁴ προγε ογσοτ πψαι²⁵ | ογμασε πψιρηνε | .ογ²⁶
снаγ нбарот тт ποπε πσογο | [ογ]φασαρεν περ²⁷αε | ο[γ].. κος λεανησεν²⁷ εψαγῆι ψμοσγн
п|знстис ппнз оγεине προαε | ογκатине лпенине оγхаристιογ²⁸ περ²⁹αε

¹ Or ἱστορικός? 'painted,' *historiatus*.

² ? κανκάλιον. ³ V. no. 239.

⁴ Cf. κηριάπτης. But κηριατε could be read.

⁵ Perhaps *πολύφανος.

⁶ Cf. no. 239 χαριστιογ, also ? CRUM, *Ostr.* no. 459 χαριτσον.

⁷ ογωγε Isa. xxxviii. 12 ἐκτέμειν (of weaving), Paris 131⁶, 47 ερεπεριομε π[α]ωρ περεριομε πσετσαλο ετσοφια μπσρε πσεογωωγε πτεψτηη πεαρηπε; in Br. Mus. no. 171 σρε=χειρουργεῖν, also in ZOEGA 592. V. also CRUM, *Ostr.* nos. 403, Ad. 57.

⁸ Hence the Coptic and Arabic (جذع) forms.

⁹ First word unknown. ταλο related to weaving, Lev. xix. 19, Is. iii. 23, ZOEGA 375, *PSBA.* xxix. 305. Cf. too the weaver's tax, πτεμοσε (δημόσιον) πταλε ψτηη, in 2 receipts from Dêr Balaiza (PETRIE, *Gizeh and Rifeh*).

¹⁰ Scarcely space for πεπηπε.

¹¹ Or 'for oil.'

¹² Does this refer to seed-time? σογο would scarcely be used for the eucharistic elements. But v. no. 253 here. Cf. *Can. Athanas.*, p. 125, note.

¹³ Or φάκελος. Cf. φασαρε in nos. 239, 243, 246, and v. BUTLER, *op. cit.*, ii. 148.

¹⁴ ? For ποσ 'broad.'

¹⁵ Cf. πλούρια in GREENFELL's list, *Gk. Pap.* ii. 161.

¹⁶ V. KRAUS, *RE.* ii. 822.

¹⁷ Cf. κογτογλη no. 240, κογρογλη no. 254.

¹⁸ Scarcely bricks of clay; cf. no. 242.

¹⁹ Or 'for wine.'

²⁰ Books entered last, as in CRUM, *l. c.*

²¹ Cf. ραεε πτωη (*sic*) in Br. Mus. no. 420; and *ib.* no. 395 ογραμετωη εγτοζ εχοε, parallel with ψμογ. The meaning 'peg' would also suit the ραεε which at Abydos marked the river's rise (v. CRUM in M. A. MURRAY'S *Osireion*, p. 42).

²² ? ζωμάρυστρος, v. no. 238.

²³ V. no. 242.

²⁴ V. no. 238 and Br. Mus. no. 699.

²⁵ Assuming this the word applied to cloth in Matt. ix. 16.

²⁶ Not κογ.

²⁷ V. no. 238.

²⁸ V. no. 238. Cf. χαριτωγ campāna, *Corp. Glossar.* iii. 197.

A List of clothes and of articles in metal¹. Many of the names are clearly transcripts from the Arabic and their identification here is but tentative.

> _Λ < πδς ις πεχ ^ς α ω ✕	πρωτες ασαπις
ουεττε η η	αυ ετω παλαιαλας
ουμαχανε	παοуен естнѣ : ау снн-
ουραληκ ποурнте	25 τε ммаптеле ммаорапе
5 εω επασε παппαλαε	αυ шмаете нралсес
ουρβος πατφпас	αυ ουсоуре нпоуу (later ink)
αυ οуаррнте : ау οуκαλλасе	(col. 2) нлау нбарот
πατφпас ау οуαλκατ-	οуаммапарι : ау οуаттас ^{sic} с.
рапоу ^Λ ли οуп ^ω рш πατφпас	30 ау οуαλприн ау шмаете
10 ау неушот шмаете	пассапи ау пладжернн
παλαιαραβε ау οусаβανε	αυ сннте палрасахе
сннте ммааттнле мп ^ω рш	αυ οуει нпоуи ау οулаау
αυ οукаλλасе псорт ау οуπαλ-	нф стои еиграи ау трогте
ли ау алкапа нкωρ ^ε ε	35 ау οуαλхнрнн ау οу-
15 ау шмает нкаλλасе	алаенте снн ^{sic} нпроу мпе-
ουχιαλгарнре ау сооу ουχι	ппе ау сннте нхарле
ш ^{sic} ωнт : ау οуαλмисар	αυ шмает нрн ^ε с нбарот
палкатрапоу ^Λ ли : ф ^ω у	αυ сннте нпоужоу рани ^ε
мфасаре нρωес	40 ау ουκοуи λωκ енбарот
20 коуи сахо : ау снау пал-	αυ ουнос етоунаес
мисар : αλμααλας ^ε βε	αυ сннтте мма ^{sic} αεис пше

'The Lord Jesus Christ. A ω — A set of towels², (worth) 8 *solidi*. A³. An ankle (*lit.* foot) ring. (5) Six of cloaks⁴. A brocaded⁵ garment and⁶ a cloak⁷ and a brocaded cap⁸ and a (garment of) Katrabbul make⁹. A brocaded coverlet¹⁰ (10) and its pillows¹¹. 3 bed-covers¹² and a towel¹³. 2 handkerchiefs for spreading¹⁴ and a woollen cap and a cloak¹⁵ and a veil of¹⁶ (15) and 3 caps worked with silk¹⁷ and 6 woven and

¹ If church property, cf. the مماغ وثياب الدياج امر كثير found in the Cairo churches in the 11th century. MAKRIZI, *Hifaf* ii. 495.

² عده LANE. Why a sum of money here only is not clear.

³ Presumably Arabic.

⁴ ? *Anabalis*, cf. KIRCHER 120 αναλλιν. But perhaps Arabic. For πασε v. no. 213.

⁵ الدياج. V. KARABACEK, *Mittelalt. Gewebe* (1882) 22 ff., A. v. KREMER, *Culturgesch.* ii. 290.

⁶ Note ау always for ауω.

⁷ الرداء. In Paris 44, f. 100 = περιβόλαιον.

⁸ قلنسة, قلاسوة, قلاسوة.

⁹ قطر بولي, named after the district W. of Baghdad (v. LE STRANGE, *Baghdad* 113, M. STRECK, *Alte Landsch. Babyloniens* 232). This stuff appears not to be known

(Mr. G. LE STRANGE), though Baghdad was famous for textiles. V. KARABACEK, *l.c.*, 28, 29, *Führ. Rain.* no. 738, KREMER ii. 286. This should be the etymology of the hitherto unexplained *quadrapolus*, *quadrapulul* (not *quadruplus*, BEISSEL, *Bilder* 268), used in the *Liber Pontif.* (i. 499, ii. 55, DUCHESNE) of costly altar-cloths, curtains. The earliest instance relates to ca. 790.

¹⁰ Sa'id. πωρш not elsewhere. Boh. φωрш also rare: *Mus. Guim.* xvii. 57.

¹¹ But in Rossi i, v. 42 clearly 'bag.'

¹² المحلة.

¹³ σάβανον is transcribed سينية (DOZY).

¹⁴ منديل. Berlin Ostr. P. 4977 μαптнлн. Same as in l. 25? But why the *fem.* ending? Sense of πωрш here obscure.

¹⁵ παλλιον, بلين.

¹⁶ كنة or القناع ?

¹⁷ حريرة. For xi v. no. 244.

a head-cloth¹ of Katrabbul make. 5 turbans of linen (?)² (20) and 2 head-cloths. (A) linen (?) mantle³ (worked with) pearls⁴ and 4 mantles of *stibium*-colour⁵ and (25) 2 square⁶ handkerchiefs and 3 chains⁷ and a gold pin.

The articles of metal: a candlestick⁸ and a cup⁹ (30) and a jug¹⁰ (?) and 3 dishes¹¹ and the¹² and 2¹³ and a small one and a thing for giving forth incense and the cauldron (35) and a hand-basin¹⁴ and a perfume-box¹⁵. 2 iron stoves¹⁶ and 2 ovens¹⁷ and 3 brass lamps and 2 small vessels for oil¹⁸ (40) and a small brass vessel and a large vessel¹⁹ and 2²⁰ of wood.'

Verso, in a different hand: πανοῦ πνοῦς παρα πνοῦς τσοφία παρα πῶνε ~~παν~~²¹. In the other direction, part of an earlier Arabic text.

244.—Papyrus; a fragment; 35 × 19 cm. Script: clear, few ligatures. *Verso* →.

A List of clothes or altar coverings, curtains &c.²² Opposite each item is εἶδ^δ (= εἶδος) α. Many of the descriptive terms used are rare and difficult of appreciation²³. The identifications here are merely suggestions.

] εο . η [η]αἰτιον παγαν πνεβω
[ογπ]αλλιν πλεγρον πατιον πσερπεων
ογσερπεον ππερριον πατιον εφζικογι πωοντ πψεατογ
ογπτη πονιχεον εσζικот εςπαδην
5 ογπτη πωωλ εσζикот εςπαδην

¹ المعبر.

² φακίλιον, v. no. 238. I assume εωθεε to = εἶδος (cf. l. 22); but possibly a verb, 'covering,' with εαχο as object, for which v. no. 129.

³ ملف, but should here be fem. (cf. l. 23).

⁴ السنيمة, or 'Chinese' الصيني.

⁵ V. no. 244. ⁶ مرنة. ⁷ λυσις.

⁸ منارة. ⁹ طاسة. ¹⁰ ابرق ?

¹¹ صينية, سيني, 'ABD AL-LATÎF 571.

¹² Assuming π- the article. χ might be read for α. Possibly for παλχερπην, cf. l. 35.

¹³ Arabic, unidentified.

¹⁴ Altered from -πεν. الكرنيب χέρνιψ, Dozy.

¹⁵ العتيدة. ¹⁶ For ερω.

¹⁷ Cf. ? Boh. χαρνι.

¹⁸ Taking κογ- for κογι. V. CRUM, Ostr. no. 465. κογχογ πτι περ in a Br. Mus. Jkōw papyrus.

¹⁹ ?? δοκάγη.

²⁰ معيص 'a place where wood grows,' not possible here. Perhaps for μαγίς ?

²¹ Not a biblical quotation.

²² Other lists: STERN in Aeg. Z. '85, 41, CRUM, Copt. MSS., no. xlvii. Three words mean 'garment', 'covering' here: πτην, εἶδος, παλλιν. The 1st in the Bible varies with

εοιτε for ἱμάτιον (v. Matt. ix. 20 and Mark v. 27, Matt. xxiv. 18 and Mark xiii. 16 and Acts ix. 39 in WOIDE) or χιτών. The 2nd, here, ZOEGA 316, Br. Mus. no. 1114, KRALL ccxlv, fem. (? distinct from εἶδος, εἶδος masc.), in Lev. xvi. 4, 23 = λινός, Boh. ιαγ; cf. ib. 32, where λινόν is Sa'. ερααγ. In NT. δθόνη, δθόνιον is rendered by Sa'. εἶδος, Boh. εἶδος παγ, πρετω παγ. Instances of 'linen' are Berlin P. 4977, contrasted with σορτ 'wool,' ZOEGA 628 τοεε περ, CRUM, Ostr. no. 368 εοιτε περ. ZOEGA 316 ult. = MIGNÉ, PG. 65. 261 στιχάριον λινόν = PL. 73. 981 tunica linea. But it also acquired, as here, a general meaning, e.g. Br. Mus. no. 480, CRUM, l. c. Ad. 62, Eliasapok. 122 ε. ππης, Pistis 375 ε. περααγ. The παλλιν, besides being the monk's cloak, is a secular head-covering, Can. Eccles. 43 LAGARDE, also a bed-cover, Vita Joh. Eleemos. §§ xxi, xxvii, Mirac. S. Menas no. 5; here perhaps an altar-cloth, as in the Liber Pontif., passim. (Cf. the use of vestis.) On the ballin in Coptic church v. BUTLER, Churches ii. 118.

²³ Comparable, if not identical, names of stuffs and garments, compounded of botanical terms, may be found in KARABACEK, Mittelalterl. Gewebe, pp. 4, 5, 33 &c., and the same in Oesterr. Monatsh. f. d. Orient xi. 253/4; Latin names in the 'Charta Cornutiana' (Liber Pontif. i, cxlvii). Cf. also Br. Mus. Or. 6211 πτην κογιπτ.

- οὐστὴν πῦρεσσιν ἐσχινὸς ῥιπαῶν
 οὐστὴν παγὰν ῥωπερ ἐσχινὸς ῥιπαῶν
 οὐστὴν πλεγκὸν ἐσθοντ. παπαρ
 οὐσερνεον ππαλεενην ἐϋχιθωντ
 10 οὐλοοῦ ππαλεενην πατchon
 οὐπαλλιν παγὰν ἐφασπα
 οὐπαλλιν πῶλ
 οὐπαλλιν ππαγὰν ῥωπερ
 οὐστὴν ππαλαεπ παγὰν ἐβω
 15 οὐεαλλωτ он ἐσθонτ ἐспаөн ρινот
 οὐρ^{sic}εος ἐστροφῆν ἐσχιπώεα ριαπωεε
 οὐρ^hος он ἐсχιπώεε
 οὐρ^hος παπαρ πетнеε
 οὐр^hος παπαρ παγεгаγὰν
 20 οὐр^hος он παπαρ
 οὐр^hος ποττια ἐсχινот
 οὐр^hος παπαρ он
 οὐр^hος ππγλн (altered from ? πγλн)
 οὐр^hος ἐсχιπώεε
 25 οὐр^hος ἐсχιπώεα ριαπωεεε πατс
 οὐр^hος псτροφῆν ἐсχιπώεα παтс
 οὐр^hος он ἐсθонт παπαρ
 οὐр^hος παπωεε
 шоет[. . .]παλλин . . . π . . . ππογс
 30 спаγ πлот[
 шоете пепхерн
 æтспоγсе πραласε ерепκәөεα ριογ

1 of goat's hair (αἰγείος), honey-coloured. A white (λευκός) goat's hair covering (παλλίον) of Smyrna fashion¹ (σμυρνίος). A cypress-coloured (κυπαρίσσινος) Smyrna (covering) of goat's hair, having a little white-lead (ψιμύθιον)-coloured pattern woven therein². An onyx-coloured³ (ὀνύχιος) robe, having wheels⁴ and stripes⁵ (σπάθη). (5) An onion(?) -coloured robe, having wheels and stripes (σπ.). A white-lead (ψιμ.)-coloured robe, having wheels and stripes (σπ.). A robe of apple hue⁶, having wheels and stripes (σπ.). A white (λευκός)

¹ Or 'myrrh-coloured,' though the next occurrence of the word makes this less likely.

² π as here and below recurs in CRUM, *Copt. MSS.* no. xlvii χισταγρος, Berlin P. 4977 ρογте ἐϋχιχερис (χειρίς).

³ Cf. ? the spice 'onycha,' Exod. xxx. 34; also ὀνύχινος, applied to a garment in *Pap. Oxyrh.* cxiv.

⁴ *V. Liber Pontif.* i. 432, 'ornavit in rotis.' Perhaps cf. the angel's στιχάριον whereon were 'great wheels' τροχός,

Mus. Guim. xvii. 131.

⁵ For σπάθη cf. Br. Mus. Or. 6201 A &c., fragment of letter, [ιωαννης, περὶ χγγης шпгтω[р]г паго пπαλλин ππαεканос[|]нос жеентогп(е) пспаөн птапкорогс (? κορεύς) таγ пе σγωш оγп тегпог | [тепажι тегпс]-толн пωλεε пεканос ебол кап пπαλλин етгрен (? птегге) кап пспаөн[.

⁶ Cf. Br. Mus. no. 476, ογλωτгз пхаппег есшогпт (sic).

robe woven with *anah*-signs¹. A Smyrna (cloak), palm-embroidered (πάλμενος²), having a woven pattern. (10) A palm-embroidered (παλ.) garment of goat's hair (αἶγ.). A covering (παλ.) of lentil (? φάκινος)³ hue. An onion-coloured (?) covering (παλ.). An apple-hued covering (παλ.). A robe of honey-colour (15) and a woollen garment (μαλλωτός⁴), woven with stripes (σπ.) and wheels. A dress of (στρόφιον)⁵, having skirts (ποδέα⁶) and shoulder-straps (ἐπωρίς⁷), and a dress with shoulder-straps (ἐπ.). A dress of *stibium*-colour⁸ with *anah*-signs. A dress of variegated colour with *anah*-signs, (20) and a dress with *anah*-signs. A dress of (ὀγγία⁹), having wheels, and a dress with *anah*-signs. A dress of felt (? πῦλος¹⁰). A dress having shoulder-straps (ἐπωρίς). (25) A dress of goat's hair (αἶγ.), having socks (ποδ.) and shoulder-straps (ἐπ.). A goat's hair dress of (στρόφιον), having socks (ποδ.), and a dress woven with *anah*-signs. A dress with shoulder-straps (ἐπ.). 3 . . . of shoes (? καλίγιον) of gold (? colour). (30) 2 coverlets (? λῶδιξ). 3 (? ἐπιχείριον¹¹). 12 chains (ἄλυσις) with the collar (κάθημα) attached thereto.

Recto. The earlier text, a Greek list of names and sums of money in several columns. Among them ἰωαννου καχινα, περσοῦ, μηνυα κουι, περητ, μαρκου σανηρηπ, μηνασιου, σενουθ κουκιρ.

245.—Papyrus; a fragment; $9\frac{1}{2} \times 17$ cm. Script: almost ligatureless. *Verso* →.

List of clothes and the like.

ἰπῶν οὐκαὶ νῆας ἀπογλωττ . . ἀλ^τ. ἡ δ | ἰπῶν οὐκαὶ νῆας οὐγλωττ . . ἀλ^τ. ἡ δ |
 ἰπῶν² / προς σο εφολον, ἐνῳπ³ ἀλλοογ | τε εφολον, σάνηρη¹² ἡ β | ἰπῶν² / προς σο
 ἰπῶν² / ἐνῳπ³ ἀλλοογ . . τσαβ¹³ η | ἰπῶν² / προς σο ἡ δ¹⁴ |
 ἰπῶν² / προς σο ἡ δ¹⁴ |

Recto: remains of a Greek account.

246.—Papyrus; complete; 13×6 cm. Script: ligatureless. *Verso* ↑.

List of clothes and the like. Above l. 1 a cross.

+ οὐστὴν ἀλλῶ¹ | οὐστὴν πατρ² | οὐστὴν πατρ² | οὐστὴν πατρ² | οὐστὴν πατρ² |
 ἀλλῶ¹ | οὐστὴν πατρ² | οὐστὴν πατρ² | οὐστὴν πατρ² | οὐστὴν πατρ² | blank.

¹ Can this be the *crux ansata* $\frac{\text{P}}{\text{P}}$? Phonetically it is possible (SETHE). (Cf. LEIPOLDT, *Schenute* 29.) Very rare on Coptic textiles; v. SWOBODA in *Arch. Ehrengabe f. De Rossi*, 103, 105, Taf. vi; FORRER, *Frühchr. Altert. aus Achn.*, Taff. viii. 4, xii. 1, 2. As an ornament in books: Turin, Saïd. *Eccli.*, fly-leaf, and Pap. Bruce, ed. C. SCHMIDT, p. 38; on stelæ: CRUM, *Copt. Monum.* (Cairo), pll. xxvi–xxx. The only Coptic word ἀλλῶ, αἰλή, is unsuitable. But cf. no. 254.

² Not in the dictionaries. Cf. ? *palmatus*.

³ Recurs in a letter here (v. Index).

⁴ Cf. no. 246. In no. 247 ἀλλῶ. But *Miss. franç.* i. 408 ἀλλῶ πῶρ, probably = *μηλωτή*.

⁵ *στροφείον*, a sort of headdress, *Pap. Oxyrh.* xxxiii, can scarcely be compared.

⁶ Recurs KRALL ccxl.

⁷ KRALL ccxlv ἀπογλωττ. Cf. CRUM, *Copt. MSS.* no. xlvii ἀπογλωττ, KIRCHER ii 17 ἀπογλωττ.

⁸ Recurs in no. 243.

⁹ Recurs in no. 246.

¹⁰ Or 'a door (πίλη) curtain.'

¹¹ No such word in the dictionaries.

¹² I can suggest nothing here. Apparently recurs in next line.

¹³ ? *μῶδιος*. Very rare in the papyri (VITELLI no. 60) and scarcely appropriate in this list.

'A woollen robe¹. A coloured Egyptian cloak². A dress of³. A horse's saddle (*sella*) with its bridle. A pair (? ζεύγη) of head-cloths⁴. A pair of towels. A pair of napkins (?)⁵.'

247.—Papyrus; a fragment; $6\frac{1}{2} \times 9\frac{1}{2}$ cm. Script: rough uncials. *Verso* →.

A List of clothes.

] οὐπαλλιν πογῶβη [| οὐπαλλιν πογῶβη οἱ [*ditto* [| † κρῆθος ηῡοντ ηἱ | οὐαεελ-
λωτ⁶ οη ηῡοντ | † τοογ ηαλακίλλα.⁷ [|] ηφασ⁸

248.—Papyrus; 2 fragments; the larger, $9\frac{1}{2} \times 7$ cm. Script: uncials, early type. *Recto* →.

Account of wine supplied to various persons.

Frag. I. πλοτος ηηρη [Frag. II.]ονη [] λαρη ε. [] ω πρωεπαπλοογ⁹ ογ-
λαρη [] κος ογλαρη . . . [] ηρος λαρη σπ[ε | εαρ]απων παρϋνταρ/¹⁰ ογλαρη
[] ηηη ηταγντογ¹¹ εγραη αη [] καη αητσκοογς ηπο. [] ε[η]εε λεοντηη η []] ηεγσον
ηερ[η]εας []

249.—Papyrus; a fragment; $10 \times 5\frac{1}{2}$ cm. Script: very small, few ligatures. *Verso* →.

Account (λόγος) of oil supplied to various persons, some of them oil or fruit dealers.

εἰς πλοτος ηεηεζ η [] ραηϋορη ησον¹² [] ραροι αποη ητα [] ραεοηε ησανηε[ρ | ραπα
ηγρε [η]σαν[ηεζ | ραηεερο ηταητα [] ραηαηαι¹³ ηκαρπω[ηηε | ραηετρος ησανηεζ [] ραηω-
ραη[ηη]ς παητεχ¹⁴ [] ραηγλοφγλαι εη¹⁵ [] ραηγρογ [] ραηα . . . η καρπω[ηηε |

Recto.] εηαγ ηεηροηε ηε [] η ε ε βς π η μς¹⁶ [] η ης ε ης π η ιας [] η β (illegible).

250.—Papyrus; a fragment; $17\frac{1}{2} \times 7$ cm. Script: small, ligatured. *Recto* →.

List (γνώσις) of oil bought of the persons named, for (?) the 9th and 10th Indictions.

+ τεηνωεἰς ηηεηεζ η[ε]ηεα¹⁷ η[.]σογλε ρα[ρ]εηηαηηε ηεαεαηηε ηη^δ / + ρααβραηαε
ελαη¹⁸ ηε | ραηηλατος ελαη | ραηηανηε ελαη [| ραηωηηε ελαη [| ραηωηηε [| ηρολοη
[| (space) | ραροογ []

¹ V. no. 244.

² καυνάκης. V. no. 245. In Paris 131⁶, 37 σογνασεε
ηλααγ. ³ V. no. 244. ⁴ V. no. 238.

⁵ And in Br. Mus. Or. 6211 (Jkōw). 'Αλλαξιμάριον.
Paris *scala* 44, 86 a has λαξιμαριν جلد, equivalent to
σαδανον.

⁶ V. no. 244.

⁷ καράκαλλον, a hood.

⁸ φασαρε, φακίδιον. V. no. 238.

⁹ V. Br. Mus. no. 1076, also GOODSPEED'S Papyri
(Chicago Dec. Public., vol. v) p. 20 and Cairo no. 10270.

¹⁰ *Argentarius*.

¹¹ Read -πογ.

¹² Cf. this expression in Br. Mus. no. 1086.

¹³ Recurs below. καηαι can hardly be read.

¹⁴ ?? αντιγεοδχος. V. no. 132.

¹⁵ Or read ρα ργλο (for ρλλο) φγλακτ [] .

¹⁶ The 2nd and 3rd abbreviations ? for πλεῖον λίτραι,
though the latter word is not usually so represented.

¹⁷ First αη probably cancelled. An unknown place-
name.

¹⁸ ελαιουργός, though l. 6 might suggest merely ελαιον.

251.—Papyrus; a fragment; 21 × 6 cm. Script: neat, ligatureless. *Recto* and *verso* uncertain.

Remains of Accounts, headed] . πελ^T 1^δ / ψαρ[and relating in part to oil,] μερ πταν-
τααγ εβολ ριτ[η, *var.* η[. The following are legible:—

] πρω^αεε επ^αεον^T / or ρω^αεπ^αεον^T. Another headed α] παρχη επεικαρπος, followed by
ραφακρος¹ ριτ^αεακ[αρε, ρατασε^αποτε² ριτ[η, ραπα^αβολ ριτ[ηζαχαριας, ραν-
ψενογ^ατηλε [, ρατα^αητ^αεβλε ριτ[η, ρα^αθερ^ασωτ³ ριτ[η . . . On *verso* the names πασον
κολλ[ογ^αε], κυρος, κυρια^αη, επ^αη^(sic).

252.—Papyrus; a fragment; 22 × 18 cm. Script: rarely ligatured. *Recto* ↑.

Account of charges by a builder (?). The numerals presumably represent money⁴.

] επι^αη παπα ρα^ασε χι^ατα^α |] τι^αρο^αεπε τ[α^α |] α^α πα^α / above σ[—]⁵, ρα^ατη^ασε⁶ πα^αικ^αοτε
αι^αρογ^αρογ^α ρι^αω^ας / δ⁷ | ρα^ανε^αι^ατη πα^απο^ανκογ^α ε^αβολ αι^αρ^αρογ^α σ^αη^αγ ρι^αω^αογ^α (ε^αη^απ^αω^α
above) / γ⁸ | ρα^απε^ασ^αη^αλα^αον πα^αι^αχ^απογ^α πα^απε^ακ^αω^ατ ε^αη^ατ^αγ / γ^δ | ρα^ατε[about 14 let.] ε^α
| ρα^απρο πα^ασε^αη^ατ^αγ πα^αφα^αε^αη^ασε ρογ^αρογ^α ρι^αω^αγ α⁹ | ρα^ανε^αι^ατ^α πα^αι^απο^απογ^α η^ατε α^αη^α
θε^αο^αω^αρε π^αρ^α / δ⁷ | ρα^ατ^αη^αε⁷ πα^αι^ατα^ας επ^αε^ακ^αλα^αβ^αη^α / α⁹ | ρα^αη^ατω^αε πα^απο^ανκογ^α ρι^απε^αγ-
στα^αβ^αλον επ^αη^απ^αω^α / α⁹ | ρα^ατ^αχο πα^αι^αογ^αα^ας ε^αβολ ρι^αη^αη^αε^αω^αρ⁸ / α⁹ | ρα^ατε^αη^αω^α η^απρο
η^αφ^αη^α / γ

Verso: [+] η^αλο^ας [.] παπα ρα^ασε

‘ . . . for the house of Apa Rashe, since I have this year of the 14th Indiction, as follows (οὕτως): For the which I built, taking a day thereto, $\frac{3}{4}$. For the earth that I removed, taking 2 days thereto, with the donkey, 3. For the cave (σπήλαιον) which I acquired and which the builder set in order, $3\frac{1}{4}$. For the, $5\frac{1}{2}$. For the door which I made and which the carpenter worked a day upon, 1. For the nails I bought of Apa Theodore the priest, $\frac{1}{4}$. For the wood (?) that I put to the couch, 1. For the bricks which I took over to his stable (στάβλον) with my donkey, 1. For the wall which I added (?) to the roof, 1. For the bolt of the street door, $\frac{1}{2}$.’

253.—Papyrus; complete; 20 × 17½ cm. Script: ligatured. *Recto* ↑.

Account of various expenses, apparently supplied by the persons named.

¹ ? ἀγρός as a place-name.

² Possibly η for α. Hardly the place in AMÉLINEAU, *Géogr.* 415.

³ Cf. Αερ^ασογ^ατ, Fargût, Farshût (AMÉLINEAU, *op. cit.* 178), though this lies much further south.

⁴ The preceding stroke elsewhere = γίνεται.

⁵ = οὕτως. V. KENYON, *Catal.* iii. 248 (BELL). V. also Br. Mus. no. 1076.

⁶ V. Br. Mus. no. 329. In a Jême pap. Louvre, E 7986, ηη^α ε^ατε^αρε^αη^αο^ας η^αη^ασε ρι^αω^αγ. Meaning still

uncertain.

⁷ Perhaps for η^απο^ασε η^αη^α. The next word (reading certain) apparently in a letter here as η^αρα^αβ^αη^ατη, but feminine. Cf. GRENFELL & HUNT, *Gk. Pap.* ii. 161, κ^αρα^αβ^ακ^ατιον.

⁸ This verb similarly in Br. Mus. no. 1089 and *ib.* no. 112; also in a letter here (*v.* Index), ERMAN, *Kopt. Volkslitt.* 27, and *Rev. Egypt.* ix. 152, KRALL *civ.* The meaning is not certain.

⁹ V. Br. Mus. no. 259 and Lord AMHERST's Pachomius papyrus: a door with η^αη^αη^α ρι^αη^αλε ρι^αη^αοχ^αλος ρι^αε^αη^α.

ραπτα¹ ἀρσιν δ/ πψε πψοφε² ἡ γ' | ραπη ριτμερεαιας пр/ ριөннннннτε ἡ γ' |
 ραθη. сн ψонте δ/ ιωαη απο· ογῆ³ ἡ γ' | ρανесоγο πτεпросфора ριτμεарнос ἡ γ' |
 ρ[α]... ογ ριτμιακω αντων s αпа τηρ ἡ δ' | ρап.... ταδ ραταλωт δ/ αλλαга⁴ ἡ ε' |
 [ρα].... κη ριτмсено/. ἡ α | traces of 7 more lines.

Verso: remains of a Greek account.

P.

254.—Papyrus; a fragment; 22×18½ cm. Script: ligatured. *Recto* ↑.

An Account, in 17 lines, of various expenses, headed παν⁵/ εψηογῆ, with a sum of money, preceded by κ/⁶, opposite each. Legible are: ραпрр, ραапет⁶, ρατεпшот⁷, ρααпа ιω πριεροψαλ⁸ ἡ α, ρατпоγдоγλη⁹, ρατпен невоγφ/, ρατεγρнеε, ραптофе несог, ρанер, ραογ^{sic}αίωαα, ρααпаρ¹⁰ епестρωαα снаγ еп¹¹

P.

255.—Papyrus; a fragment; 25½×11 cm. Script: seldom ligatured. *Recto* (?) ↑. Not from the Ashmunain collection.

Account of various expenses.

] περωαπορε πψοτε παθαν¹² | απολλω παλβιλ ραпадоог πт | παган/ αωγснс
 псапнрп | περσογ еρεαпа θωααс ραп ραпшог[ε | πптаншог ебоλ епжωαде | | пентап-
 ρωαе соог птаγет еп[ολ¹³

Below this and on *verso*, in different script and ink, a list of names, with sums of money opposite each. Among them βησαμων, σαβουλ¹⁴, απα ρασιος¹⁵, απα ωρ.

P.

256.—Papyrus; a fragment; 9½×7 cm. Script: few ligatures. *Recto* ↑.

Account of various expenses.

] ρасепоγτε απο ... тапω | ραпгаг πтше папа кγр | ρапсо^{sic} ρεωρ απο θαλλ¹⁶ |
 ραρωρ папаа ппш | ρατεκκλнсга ααααпро | ρατεшнн ппаа п. | ρατпен πт..... |
 φαгс^{sic} кн/ [

Verso: remains of Accounts in the same (?) hand.

¹ For ? τωρ.

² Or ψопс.

³ V. no. 119.

⁴ اللبث. Cf. αλλαга, KRALL liv. таλωт presumably not a name.

⁵ κεράτια.

⁶ Or αποт.

⁷ Unknown.

⁸ ιεροψάλλης. Given among church officials, with ψάλλης and ψαλμωδός, in Paris 44, 60b; so too, after the lector, in Br. Mus. no. 514.

⁹ V. no. 238.

¹⁰ V. no. 244. Here too it seems to be an ornament on

a mat or shawl.

¹¹ For ? πсг, an abbreviation?

¹² The place might be πψοτε, KRALL cxviii (but cf. *provenance* of this text), πορε being part of its name. Or perhaps Shôtep, with 'Athanasius' following.

¹³ 'For what the men drank on departing.'

¹⁴ Cf. Boh. ψαθογλ 'ichneumon'. V. probably KRALL lxi. 8.

¹⁵ V. CRUM, Ostr. no. 116.

¹⁶ KRALL cclxii. 23. Cf. θαλλον, VITELLI no. 50.

Account of various expenses.

258.—Papyrus; a fragment; 9 × 14 cm. Script: moderately ligatured. *Verso* →.

Account of various expenses, partly in Greek and often obscure.

Recto: remains of another Account.

The end of an Account of various expenses⁶.

Recto: remains of an Arabic account (earlier).

List of Doves, supplied (?) at different dates.

Recto: part of a letter.

List of Books.

Recto: part of a list or account (earlier).

1 ? Θέων.

² νοτάριος.

³ ἀρτάτης, ἐργάτης; ἐρτ = ἔργον.

⁴ Victor πιστικός Βαβυλώνος. For πιστ. v. Index.

⁵ Despite KRALL's quotation, *Rainer Mitth.* ii. 60, there are cases in which *σύμμαχος* seems something more than

'messenger': KRALL no. CCXXXIII (engaged in tax-collecting), Br. Mus. Gk. Pap. Inv. 1515 (paid for work *ὑπουργία* on a mosque, H. I. BELL).

⁶ $\text{noh} = \text{noyh}$, simply 'money'.

⁷ *V. Synaxarium*, 7th Hather.

262.—Papyrus; 2 disconnected fragments; the larger, $8\frac{1}{2} \times 11\frac{1}{2}$ cm. Script: *recto*, moderately ligatured, of Greek type; *verso*, almost ligatureless, uneven.

Recto ↑. An Account, showing the names of various garments.

οεε¹ πτιακον βικτ[ωρ | οεε/ τι κολλῶε [| lacuna | οεε/ ιωαννα [| οεε/ ταλαυ²
— — η[| οεε/ καειια ζ α³ . ιβ[| οεε/ τι καειια^{sic} ζ α . [| οεε/ πλουεαγια⁴
· · υ [| illegible υ α[| οεε/ πλουεαγια αυ σιε . . . ηαζικ η ες [| οεε/ εαριζαε
η α[|

Verso →. A List (γνώσις) of the articles (σκευή) belonging to the deceased (μακ.)

ταγτεσ^{sic}κωσις ηνεσκει[η πταυ | σογ πτοοτ[ηπιακαρ[| In the remaining lines can
be read ογῆ . . η εμπορε . ε . , ογτοοτε ηεατε⁵ , ογῆχελει ηωρε, ογνογχογ, ογπαλλη
εχωλ επα[, ογρεη εστην εσο . [, ογσεβλει η επηε[ηε

263.—Papyrus; complete (?); $12\frac{1}{2} \times 8$ cm. Script: ligatured, of late type. *Recto* ↑.

An Account of expenses.

. τι⁶ υ β πτ . . . ηκε ηαρε . | υ β ιωαννης | α ραταρραε⁷ | υ α ραλεα⁸ α | ε ραι⁹ α
ρολον | α τπαρενος κογτ τηρο . | β κωεητε | α κωετηε | blank

264.—Papyrus; a fragment; $5\frac{1}{2} \times 5$ cm. Script: sloping uncials. *Recto* ↑.

Account (λόγος) of sheep, wool &c.

+ παπε πλοτος [| ηεσογ εηῆ[ααεπε | ηεορτ κατο[| ηλωχωη . [| ογαλλας⁹ |
ηκαγνηη¹⁰ |

265.—This is the *verso* of no. 108.

List of months, with numerals opposite each. The forms are οοογτ, παπε, ραθωρ,
χιαχ, τωῆ, εεχιρ, παρεροτ, παρειογῆ, απυοο, παωπε εηπηη.

266.—This is the later text of the palimpsest no. 88, *q. v.*

From a Word-list, in single column, showing Greek and Coptic words¹¹ beginning with ζ and ο, but classed here merely on phonetic, not grammatical, principles¹². They are

¹ ὁμοίως.

² A name? Cf. ταλογ, Ταλούς.

³ Presumably ζεύγη; cf. CRUM, *Ostraca*, Ad. 36, KENYON, *Catal.* ii. 314, Br. Mus. no. 1103.

⁴ πλουμάκιον, *plumatium*.

⁵ τοοτε obscure. That it should = δέφρος (Bshar) seems due to confusion with τοσε; v. Job xxix. 17, Prov. ix. 14, Rossi I. iii. 47. In Paris *Scala* 44, 122a is the phrase αχρσε αχσκοτεγε ηαντεπερσωμα ερκαχιγ ετεντραρτ εηπτωηε تعب وداع حتى ان جسده تنمل بضربة المكدة KIRCHER 432 gives تسير, which might be suitable here.

⁶ Possibly ατι or + τι (imperat.). The sign following = κεράτια; cf. preceding no. and Br. Mus. nos. 1090, 1131.

⁷ If this is ραδ, cf. the use in Br. Mus. no. 459, where the coin seems likewise unsuitable.

⁸ Or παλεα.

⁹ Arabic is improbable with this script. ¹⁰ καννάκης.

¹¹ V. KRALL in *Mith. Rainer* iv. 132 and no. 113 here, next to which the present text ought to have been placed.

¹² Note that ζ, in the Coptic words = κς, while in the Greek it sometimes = ξξ.

separated into groups according to the vowel following the initial letter. A considerable space in the MS. divides the first from the second syllables, and the incompleting words show that the latter were added after all the first syllables had been written down.

заѣтис, зате, зато, запа, запе, запі, за (size), за.

зенос, зестис, зепар, зесѣ¹, зетоу, зе, зе.

зирон, зирон, зитир, зирѣ, зн, зн.

зирн, зи (6 times).

зоше, зомесу, зорѣс, зоррне, зооун, (*verso*) зоріет, зотн.

зѣ (7 times).

зѡ (7 times).

оа (6 times).

он, он.

опе, оеин, оше, оі (4 times).

¹ зѣсѣти.

LETTERS

267.—Paper; 2 fragments; the larger, 19 × 17 cm. Script of ZOEGA's 9th class. 26 lines. The leaf was folded while the ink was wet; an impression therefore of other lines often crosses and obscures the text. Parts of ll. 1-4 are given from this impression on the *verso*.

Official Letter from the bishop of Shmoun to his flock, relating to a theft. One exactly similar is published by STEINDORFF, in *Aeg. Zeitschr.* xxx. 37, fragments of others are among MSS. in Mr. DE RICCI's hands¹ and, apparently, in *Mitth. Rainer* v. 33. Cf. also Br. Mus. no. 633 and the Arabic letter, *ed.* REINHARDT, in the Ebers *Festschrift*, p. 89.

[illegible]

‘With God(’s help)!, by the mercy of God, the humble (ἐλάχιστος) bishop of this Christ-loving city (πόλις) Shmoun and its whole nome. My beloved, whom I love in the Lord, greeting (χαίρετε). The Lord bless you, with every spiritual and heavenly (πνευματικός, ἐπουράνιος) blessing, and your sons and your daughters and everything that is yours. Amen. Thereafter (ἔπειτα): the matter hath reached us, that they have entered the house of the mother of Sawep and have taken an *artaba* of corn and 6 *quarts* of flax (σίππιον) and 2(?) chickens and a cock (ἀλέκτωρ); now (λοιπόν) whether (εἴτε) it be man or (εἴτε) woman or stranger or native that hath taken them and doth not make them known, he shall be under the curse of the law (νόμος) and the prophets. And by the mouth of my humility (-ἐλάχ.) He shall be wroth with them, even as He was wroth with

¹ Mr. De Ricci generously allowed me the use of his copies.

² As in the parallel texts. τηροῦ presumably for τηρε.

³ اما بعد. Cf. Br. Mus. nos. 549, 633. May not the frequent *ἐπειδή* be sometimes for *ἐπειτα*?

⁴ شعیب. V. Br. Mus. no. 658. Gk. Pap. Inv. 1514 has Σζωειπ. Or? صعب. What is 'Du'eib', *Führer Rainer*, no. 551?

⁵ *name*=? *nam*; cf. no. 368. Yet here we have *am* frequently.

⁶ V. p. 56 above.

⁷ **CHITE**, as **παπος** is fem.; *v. Mitth. Rain.* iv, 128.

⁸ V. SPIEGELBERG in *Sphinx* v. 200.

9 EINE.

¹⁰ Seems displaced here; *c/f.* STEINDORFF.

Sodom and Gomorrah, and He shall bring upon them the curses of the Apocalypse and the plagues (πληγή) of the book of Job and the curses of the 108th Psalm. And these curses shall be as it were oil in their bones. "They have loved cursing: it shall be theirs. They desired not blessing: it shall depart far from them." I mean any one that shall have taken the corn and the flax and the chickens and shall not display them unto such as have known them, he And the blameless tongue shall go free. For an assurance (πληροφορία).²

268.—Papyrus; almost complete; 19 × 14 cm. Script: heavy, uncials of early type¹.
V. Plate 2. *Recto* ↑.

Letter from Apa Shoi to 'his dear brother, Apa John'.

This, the following 6 numbers, and no. 276 are addressed to John, whom, judging by the relative antiquity of script in all of them and by certain incidental names and phrases, I take to be the same person. He was presumably a monastic dignitary. Several more of our papyri, apparently of a like age, may also belong here, although no John is named in them. And cf. perhaps Br. Mus. Greek Catal. iii, Pap. 981 ('4th cent.', *provenance* unknown)².

ἀπα ^{sic} σοῖ πεπρεσβύτερος ἀπτοού ἀπνοῦτ³ πετράι ἀπεσφαιερίτ | πσον ἀπα ἰωαννῆς
 ραῶν | δε κρῶν ^{sic} πνε ψῆνε ερον | αὔω πεσινύ τιροῦ κατὰ | πεῦραν ^{sic} πεπετῆσσε | καρπε
 ετρενεῖ ψαρον ἀλλὰ | ερψανπχοεῖς ρῶναῖ τῆναεῖ | τεποῦσε ^{sic} φσαι πὰν ετβεπεν/κοῦεῖ
 πῆνρε παπνοῦτε | ετρεντενσῶν ^{sic} πειλαῖ | κατὰ πνοῦτε κσοοῦν ^{sic} ἀπρῖσε ερεῖ⁴ εχωῖ αὔω
 τῆρ/αεντρε ραροῖ εἰπε πεν/ειωτ ἀπα πανσε περα/ατεχαῖ ^{sic} ἀπρῶν⁵ αῖρεῖσε⁶ | εἶολ ρη.
 [... ἀππῆνπερ/να ἀπρῶν⁷ τεπ/οῦσε π/τοῖνε πεν[...]⁷ ἀππῆσα/πνοῦτε [οῖ]χαῖ ραπχοεῖς |
 πσον [αααερίτ

Verso blank.

'Apa Shoi, the priest (πρεσβ.) of the mount of Pnomt, writeth to his dear brother, Apa John. Before all things I greet thee and all the brethren by (κατά) their names. For (γάρ) we ought to have come to thee, yet (ἀλλά) if it please God, we will come. So now I write to thee concerning our young son, Papnoute, that thou mayst exert thyself with him according to (κατά) God's grace. Thou knowest the trouble that is upon him, and we do testify thereto. Seeing that (ἐπειδή) our father Apa Paese . . . ' The rest is obscure.

269.—Papyrus; 3 disconnected fragments, the largest 13 × 9½ cm. Script: uneven, tolerably early uncials. V. Plate 3. *Recto* →.

Letter from Apa Shoi to 'his dear father, Apa John's', greeting others also and 'all the brethren that are with thee'. St. Paul is quoted⁹.

¹ Possibly written more carefully by the scribe of no. 269. But cf. the difference in terms of salutation.

² WILCKEN would make this John a bishop, *Arch. f. Pap.* iv. 558.

³ An unknown place. 'Mount' here presumably = monastery.

⁴ Above εἰ a letter, perhaps τ.

⁵ Alternatives are περαατερχαμτρωῖ. All very uncertain.

⁶ Or εἰσε.

⁷ Does not look like χοεῖς.

⁸ Shoi perhaps the writer of no. 268. V. also no. 301.

⁹ φρην suggests 1 Cor. xiii. 3, but it hardly seems suitable.

апа шог петс[ра]и ппе[ф]мерит пшот апа іωρα[н]с ρεπχο[с] χα[ι]ρεт[е]/ ρατε[ρ]и [ε]ε[н]
 н[ρ]ω[б] | н[и]ε ф[ш]не ер[он] п[а]ε[р]ит пшот аγω апа ѳе[от]ре ε[н]апа ω[н]οφρ[е]¹ ε[н]апа
 ѳеоф[ι]λε | ε[н]песн[у] т[н]роу е[т]п[а]ек/ ф[ра]шесе | εε[α]те жет[ε]нт[ε]ε[н]поуте етп[о]нтн |
 [.] н[ρ]а[ρ] н[с]он ет[р]еп[ε]ете/[х]ε] н[и]а та[ι] етере[.] т[с]/
 оу ε[н]онон а[н]он | [.] т[н]роу н[а]та п[ε]т[ε] | [.] ε[н]п[н]ε[ρ]н[ε] ε[н] . . .
] п[ε] ф[ε]ε[ε]ε[ε] | [.] п[ε]п[т]а[ρ]α[γ]λос | [.] ρω[χ]
 н] α[α]α[т] | [.] н[α]ф[ρ]н[у] ε[п]ε[.] ? | [.] е[ρ]ос ж[ε]] т[он]] |
 [.] п[а]ε[р]ит н[ε]шот ф[ра]ше ε[α]α[т]ε[.] ε[н] | [.] ε[п]т[α]т[ε]к[ε]нт[ε]ш[α]п[ε]ρ[т]н[у] п[α]ρ² | [ε]β[ο]λ
 ρ[н]п[ε]у[ρ]с[ε] т[н]р[ο]у н[ε]п[ε]н[т]о о[н] | [.] н[ε]п[ε]ν[ρ]нт о н[ε]т[он] ет[ε]п[ε]ε[ε] | [.] ε[п]т[α]т[н]α[у] н[α]ν
 ет[н]т[ο]у ет[р]εк[.] н[α]та п[ε]т[ε]ρ[н]α[н] blank

270.—Papyrus; a fragment; 29 × 11 cm. Script: *v*. Plate 4. Cf. that of nos. 313, 399, and of the Psalter, *Führer Rainer*, Taf. vii. *Recto* →.

Letter from Porphyra³ to Apa John, whom he addresses as 'thou man of God', and whose help he entreats once again. He then narrates his interrogation at the βήμα of the prefect (ἡγεμῶν), and ends with salutations to Theodore, Petosiris⁴ and 'all those with thee'.

The idiom is remarkable, showing several Aḥmīmic forms⁵.

порф[у]ра петс[ра]и п[а]па | іωρα[н]с ф[р]п[α]ρα[н]αλ[ι] ε[ε]ε[н] | ф[с]ап[с] ε[ε]ε[н] ф[с]о[о]у[н]ε |
 ж[ε]α[н]на[ε] п[α]и н[ρ]ε[н]] | п[а]ε п[α]и о[н] ε[п]п[ε]с[с]он [ε]ε[.] п[р]ф[ω]п п[ε]ε[α]и н[α]т[α] н] ж[ε]п[т]α[ρ]ω[α]ε
 та] с[с]о[н] ε[п]ε[ф] ω[п] п[ε]ε[α]и ρ[н]β[ο]λ н[п]α[ρ]ε[α]т[α]у] ε[α]α е[ρ]он | ф[с]ап[с] ε[ε]ε[н] п[р]ω[ε]ε
 ε[п]п[ο]уте ф[ο]уωш е[ф]εу[ρ]εк⁶ ε[ε]εε ж[ε]п[т]α[ι]ж[ос] ж[ε]ε[ο]у | ρ[ε]п[н]н[ε]α . ε[ι]] т[α]ф[н]к[ε]ε[α]ω[н] ж[п]оу[ι]
 ж[ε]п[т]р[ο]уε[ο]у | п[ε]ж[α]и ж[ε]α[н]н[ο]у] γ[ο] а[п] | п[ε]ж[ε]у ж[ε]] с[с]о[у]н[ε] | п[ε]ж[α]и ж[ε]α[.] п[ε]
 α[ι]ж[ο]у ρ[ε]п[ρ]] п[α]р[α]п[α]λ[ι] ε[ε]ε[н] ф[с]ап[с] ε[ε]ε[н]] ρ[α]ρ[ρ] ж[ε]ε[ε] п[α]п[α]и] ε[α]α[у] п[α]и ж[ε]ф[ο]н[ο]и
 ε[α]] н[ос] с[ρ]α[ι] о[у]ε[п]т[ο]λ[и]] | ж[ε]γ[α]и[α]ω[н]п[ε]⁷ ф[α]т[р] | ф[ш]н[ε]ε ρ[α]р[ο]т[н]и | ε[α]па
 ѳео[α]ω[ρ]ε ф[ш]н[ε] ε[α]па | п[ε]т[ο]с[ι]р[ι]с п[ε]п[и]ω[т] ф[ш]н[ε] | ε[п]ε[т]п[ε]ε[ε]к т[н]р[ο]у | blank

271.—Papyrus; a fragment; 11 × 17½ cm. Script: early, upright uncials, of a type unusual in private documents. *V*. Plate 4. *Recto* →.

Letter from to 'his brother' John, greeting several persons, requesting the recipients' prayers, and asking that the πραιπόσιτος should send Palō⁸, (to remain) till he recover from his illness.

[с]ρ[α]и ε[п]ε[с]с[он] аγω п[ε]у | [и]ωα[н]н[с] ф[ш]н[ε] е[ρ]он т[ο]н[ε] | [ρ]п[т]α[ι]γ[γ]χ[и] т[н]р[с] [ε]ε[н]п[и]α
 аγω ф[ш]λ[и]λ | ε[п]п[ο]ут[ε] ет[р]ε[κ]о[у]ж[α]и п[α]и аγω н[ε]ш[и]λ ε[ж]ω[ε]и аγω ф[ш]н[ε] ѳео[α]ω[ρ]ос |

¹ Not space for ωρпп[ο]уте, which no. 271 suggests. Perhaps ωρпп[ο]уте. Onnophris is rarely if ever found with ω.

² Possibly п[α]ρ[α]и; *v*. end of preceding line.

³ Porphyra masc. apparently unknown. Only Πορφύριος is found. Forms Justa, Petra therefore not analogous.

⁴ Πετοσίρις, a name practically extinct after the 3rd or

4th century.

⁵ Cf. the usage of the *Acta Pauli*, and here nos. 292, 352, 396.

⁶ Altered. One expects a verb, 'relate to thee.'

⁷ ж[ε]у added later.

⁸ Recurs in a Jkōw (Aphroditō) fragment. Cf. ? п[α]λ[ο]у, п[α]λ[α]у.

απαροπνοῦτε¹ ααερίτ ραπχοεис | φνοῦσε εεисραϊ [η]αν ηκρα . . οὔη αα|πεπρεποσιτος
ηφχοοῦ σαπαλω πση|ρε ησατρωνηλε² ααητη³ επηαα шан|[т]εφλο εφшоне αон ηεχαу
ηαει | [

272.—Papyrus; 2 fragments; the larger, 10×9 cm. Script: early type; v. Pl. 4. *Recto* →.

Letter to 'the beloved in the Lord' Apa John (v. no. 268). It contains a request as to an old man who had been put in custody⁴. Reference is made to his daughter, long deceased, to his son-in-law and to the magistrate.

a. |εραϊ παπα ιωρδανηс | α|ερίτ ραпхоеис χαίρε |] ηηα φшне епекουχαї |

b.] εῡητaкeφ. хетaї | ηη|οῦτε τοшс αпeφсoнт | et]ηeпaї φaзiоуce ααон |]ε οὔρaλλо
εφηλ εροῦη | ηη|αααααααα παρχων η |] εηηφαї ηтeφшepe | ρaλλ]o αε εic οὔпoc η | тe]φ-
шepe αоу eη | η|caпη etpεφпoт | т]aρoφ ηφχοоῦ η[

273.—Papyrus; almost complete; 25½×15½ cm. Script: of early type. V. Pl. 10. *Recto* →.

Letter from Kelbaule⁵, his 'servant', to Apa John.

[.] πετсραї ηпeφaεpит | [ηeиoт ιωa]ηηс ηeиηпηe ηηη шарон | [.]
ηeрoу.сoк aγω φшнe | αηηшe[ι] шарон кaтa тcῡηηaη|cic⁶ αeпe[. . . .]тн тeпoу
шлηλ eжweї | ηтeпη|oῦтe φσ]αe пaї φηпoу шарон | тeпoуce ic пeкcон φeптeαпic⁷
ae|тппoоῦφ шарон (ηeαпapxων xoc пaї above) ηeφpηш et]ηeоῦ|пpaηeα oγaпaттeopη
пpωαeпe | кaтa тcῡηηтeсic αλλα oγσaη кa|тa φωαa тeпoуce пeпpaтeαa ηгeп | (above
ηeapг oῦcпoῦaη ηтcpaї ηa|ηa ιωaηηс ηпpεc⁸) | eиoгeпe eαпeαoῦ φтoу eпaфa⁹ |
пeкcaнтopηe aγнaу ρωoῦ epωaη | ηeφσaηe aγxoc пaφ ηeсaηeη | ηφηтeαoн et]ηeгeп-
кooуe αapεφηaау пaк eбoλ eшapeпapxων | шпгтнoу ρapoφ eφηλ epoῦη ηce|φ
oῦкoуeї eпoγa ρapoφ тeпoуce aпe|xε ααoφ ηφтaуe oе epoк ηeφpηш aγaθoн ηηe
et]eпηaшaау ηe|αaφ apicoῦ ηeтeicoоῦηe¹⁰ αпeφ|ρωш φшнe eпecпнoῦ тпpoу et]pa|тнk
кaтa ηeῡpαη oῡηaї ρпηxoεic | пaeиoт^{stc} αepит φшнe epoк пaeиoт | [αe]pит [. . .]ηeкpαeρaλ
кeλбaулe | [about 10 let.] пaeиoт αepит

' writeth to his dear father, John. I had decided to go to thee, and I was sick and unable [to go?] to thee, according to the information (? συνείδησις) of So now pray for me, that God may give me strength to come to thee. And now here is

¹ Does this form one name? Cf. ? *Pap. Tebtunis* 81, 'Αρπνοδρις. If not, ηпoῡтe is difficult. With apo cf. apoῡ.

² Σατορνείλος. ³ Possibly a letter before ααφ.

⁴ Cf. nos. 273, 311 and ωλ epoῡη in Rossi I, v. 26.

⁵ Recurs in a Jkōw pap. Cf. Καλαβέλις, Καλάβαις, BGU.; ? Κελλαβαίς, KENYON, *Catal.* i. 193; also καλα-μαγλε, CRUM, *Ostr.* no. 345.

⁶ It is difficult to give this the same meaning here and

below. Cf. the use in *Pap. Oxyrh.* cxiii.

⁷ An unknown name. For тeαпic Sir H. THOMPSON suggests an abbreviated form of *dd h'p ef 'nh* (comparing *Teōs=dd hr*).

⁸ This insertion inevitably disturbs the construction.

⁹ For ? caρ. Or cf. no. 320.

¹⁰ Supposing an old-Sa'idic form, as e.g. in the *Elia Apokalypse*.

Verso: ταας παπα ιωαννης[ς

Letter from to (his) 'lord and master', John.

Verso : traces of an account.

Letter from (?) Theodore (*or* Theodosius) to (?) John, whose charity he appears to be praising, while making a request.

Verso: [Κ⁴ ΙΩΝΗC ΘΕΟΔΩ]

Letter from Germanus Γερμανός, πταλάμ[ωρος], to ἀπα ἰωάννης, greeting also those with him ἀν[ε]στ[η]ν[υ] ἐτ[η]ν[ε]σ[α]ν δ[ε]λ[τ]οχ[ο]ις χ[α]ιρε. The writer is evidently making an appeal on behalf of πειρώμε ἐνταφει π[α]ν] ζελευαρί. A woman and her son, something given in pledge]τασ[α]ν περὶ, and poverty [μ]ητρικ[η] are referred to.

Verso: some words, apparently not the address.

3 ? πάρορος.

⁴ Half of a cross X.

277.—Papyrus; a fragment; $37\frac{1}{2} \times 18$ cm. (height and width complete). Script: v. Pl. II. Recto ↑.

Letter from a high official to the person (2nd sing.) responsible for the 'strangers' resident in or passing through the pagarchy. The affairs of such strangers (*φυγάδες*) are a conspicuous element in the Jkōw (Aphroditō) documents¹, whence it is indeed probable that the present letter is from the governor himself. The opening words, 'the men of Peiom (Fayyūm) and those of [Hnēs?] and those of Shmoun and those of Kōs²,' presumably indicate the districts whence the 'strangers' had come.

ἡμεῖς περὶ τοῦτο λέγομεν ἡμεῖς | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 5. | αὐτὸς εὐτὼς καὶ | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 | τὸν οὗτον οὗτον ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 εἰς τὸν οὗτον οὗτον ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 15. | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 20. | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 25. | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 30. | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 35. | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |
 ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν | ἡμεῖς περὶ τοῦτο λέγομεν |

¹ V. BECKER in *Z. f. Assy.* xx. 96 and H. I. BELL's article in *Journ. Hell. St.*, 1908.

² The context makes it very improbable that this is the Kōs (Κῦς) between Keft and Luksor. The alternative is that which the legend of Christ's sojourn in Egypt identifies with Koskam (Paris 131⁵, 102, Sermon of Timothy of Alex., πτοοῦ πκωσ=Br. Mus., Or. 604, 32 a col. 1 *fenōta dabra Quesquām*, and again later), placed by the Arabic versions of this legend (Br. Mus. *Arab. Cat.*, *Suppl.* p. 820), by Abū Ṣāliḥ 78 a and the *Synaxarium* (6th Hâtir) at or close to Al-Muḥarrak, i.e. a little S.W. of Al-Ḳūssīyah, some texts indeed identifying Koskam and Ḳūssīyah (BUDGE, *Mirac. of Virgin, Meux MS.*, 1900, pp. 67 and 125, AMÉLINEAU, *Géogr.* 555). This Kōs-Koskam-Ḳūssīyah then = *Cusa*, other forms of which name (as H. I. BELL points out) closely resemble it: Geo. Cypr. Κοῦσος, Hierocl. Ἀκούσα, *Byz. Zeitschr.* ii. 25 Κοῦσος. AMÉLINEAU has seen (*Géogr.* 494) that this is the Kōs S. of Terôt, reached

by the travellers from Bawit (ZORGA 366). The Kūs, named with Shmoun and 'the low land' (اسفل الأرض) as Dr. WESSELY informs me) as an administrative district in *Führer Rainer* no. 725, is presumably the same. Hence the form Al-Ḳūssīyah, originally applied to such a district, subsequently (like Al-Ahnassīyah) restricted to its chief town.

³ About 12 letters are missing from ll. 1 to 5.

⁴ Altered. Perhaps only one α. The word should be αὐθεντικόν, presumably not the present document. Cf. Br. Mus. no. 1211.

⁵ Or οὐωτ.

⁶ Or in some technical sense? Cf. no. 323.

⁷ εἰς may belong to κα.

⁸ Cf. ? πταρκ-, Br. Mus. no. 1102.

⁹ Cf. Br. Mus. Pap. *Inv.* 1341 (Aphroditō), ἐπετρέψαμε[ν] γὰρ τῷ ἀποστόλῳ ἡμῶν μὴ ἀποκινήθῃαι ἐκ σοῦ ἄχρις ἂν κτλ. (BELL's copy).

¹⁰ 'In danger' of punishment? The precise meaning of these phrases is obscure.

In the other direction, the address: + επιστο^λ ^υ/_τ [

(l. 6) '] which thou hast written and sent me,] no man among them,] this year, or (ἢ) since the water¹,] to me. But (λοιπόν) I am decided that the matter,] thee (and) thou hast drawn me up this list (καταγραφῇ),] send one of those (of whom) thou hast written to me. Indeed (ὅντως) I know (νοεῖν) not what hath hindered (κωλύειν) thee from sending them hitherto which thou didst write me concerning them. And I (desire that ?) thou consent (πείθειν) to remove the strangers from thy pagarchy (παγαρχία) these strangers until a 's delay (προθεσμία). And (?) I swear to thee by God that of a truth, excepting for the sake of God, I will surely excuse not one stranger of those from these pagarchies whose names² I have shown thee, whether (εἴτε) he have spent time (χρόνος) there, or whether (εἴτε) he have not, but (εἰ μὴ τι) I will produce (παριστάναι) him³. And (λοι.) when thou shalt receive my letters, see to each such stranger, dwelling in thy pagarchy, whose names I have written unto thee, of such of them as have fled away, from 15 years and under⁴, that thou send them to me carefully, by my man, who will give thee my letters. Lo, too, I have charged (παραγγέλειν) my man that he quit thee not ere he shall have received the aforesaid strangers of thee and thou send me them with him. And verily (ὅντως) if thou hast not taken knowledge of them till to-day—Read on the back—(verso) and know the place where they are, and prepared them for sending, then art thou a man in danger and neglectful (-καταφρονεῖν), liable to be ensnared, that valueth his own life (ψυχῇ) not at all (ὅλως). But (λοι.) when thou shalt receive my epistle (ἐπιστ.), send me these strangers carefully send it me, with the names of their fathers and the names of their villages the village whence thou hast taken them in thy pagarchy. And send (the names of) their children and their wives with them and the money that thou hast taken.'

278.—Papyrus; 2 unconnected fragments; the larger, 9 × 8½ cm. Script: small, ligatured. Recto →.

Letter from Flavius Mercurius, a pagarch, through Severus⁵, to the headmen of the villages and the priests (ιερείς)⁶ of the homesteads (ἐποίκιον), that are (?) rated in his σιγίλλιον. It relates to certain workmen (ἐργάτης) to be supplied. Details are not clear. It is to be noted that for the smaller local subdivisions, the clergy are the responsible officials.

+ φλ μερ[κουρε⁷ σ^θ] παγα^χ δι εμ^ο σενηρ^ο | περσερα [ηπαη]ηγε ηπετιαε ηηπεριερεγ^ς | ηηποικειον [εττ]αρεε επασιβελληι εχερον⁸ | ηπραδε κω[υ] ηη]αρεα ηπετμετποογ⁹ ηερ-

¹ I.e. the inundation.

² I.e. of the strangers.

³ 'Except I have him produced' would seem more logical.

⁴ Cf. Br. Mus. no. 1079, where the returnable age is 14 and upwards, ερηαι. The reference here to the wives and children of the strangers would rather require 'upwards'. But Matt. ii. 16 shows that επεστη must have its usual meaning.

⁵ Cf. no. 319.

⁶ V. no. 177. It should be read in Br. Mus. no. 1180, l. 1. CL. GANNEAU, *Rec. d'Arch.* v. 389, gives an instance from mediaeval Palestine.

⁷ Probably not space for the full name.

⁸ Σχεδόν would seem merely to add emphasis.

⁹ 'Do not stay (spend time) reading my letter and not sending.'

γατης | ευτασε η[...] παλιωνη παρ^xσυ^xειη ιτκογι | αλλατι¹ α[...]ιπριкот επιναυ
схезон | еиентти ιт[εги]етноοусου наυ аγω | ιпperит[...]е . поу . е . иπε[

279.—Papyrus; complete; $9 \times 6\frac{1}{2}$ cm. Script: *v.* Pl. I. *Recto* →.

Letter requesting Apa Cyrus, son of Colluthus, to supply 3 camels (2 on the 7th, 1 on the 8th), for water-drawing at the amir's house. Dated 7th Phamenoth, 5th Indiction². Cf. Br. Mus. nos. 1167-1169.

οὔωψ πτοκ ἀπὰ κῆρι | κολλοῦθε πρὶ ψοετ | εἰσαεὺλ επεα πιαρ|μοογ επνι
 επεν² παειρα | εναγ πκογσαψγ ογα | πκογψεογν ^θμ φαμ ζ ε ι^δ / | Below the text, a clay
 seal without engraving, which, when the papyrus was folded, lay inside.

280.—Papyrus; complete; $9\frac{1}{2} \times 18$ cm. Script: seldom ligatured. *Recto* ↑.

Letter from Zacharias, 'his servant', to his lord, the *comes*.

+ ԽՅՐՈՐ ԵԵՆ ԽԶՈՂ ՈՒԷ ԽԻՐՈՏԿՆԵԼ ՄԵԹՆԵԱՄԽՈԷԻՍ | ԱԶԻ ՈՒՆԵՐԱԴԻ ՄԵԹՆԵԱՄԽՈԷԻՍ
 ԱՄՆ ՄԵԹՆԵՅԱՐՈՆ ԱՍՈՒԾՈՒ ԵՆՄԵԱԶ ԽԻԿՏՈՐ ՈՒՍՈՒՆ³ ԱՄՍԻՆԵ ՕՒՆ ՉԵՆԴԱՄԵՏԿԱՆԴԱՆ
 ՄՈՒՍԵ ԶՈՒԷ ԱԶԵ [ԵՐՈՏ] ՉԵՆԴԱՄՈՒՍԵ ԶԻՅԵԷ ԵԱԿԱՐԵ | ԱՄԻՏ ԱՄԵՐԱԵԱԿԻՏԵ⁴ [Ե]ԵՕՏ ԱԶ[Ի]
 ԴԵՏԵԿՄՈՆ ՉԵՆՆԵՍԵԱԿԷ ՈԵԶ | ԱՄՈՒ ԵԻՏ ՄԵՐՈՒՆ ՈՒՍՈՒՍԵԱ⁵ ՈՒՍԷ ԱԻ[ԽՈ]ՐՈՍՈՒ ՄԵԹՆԵԱՄԽՈԷԻՍ
 ՈՒԱԶԵ ՈԵՌՈԱԶ ԵՐԵՐՈՒ⁶ ՈՒԵՄՄՈՒՍԵՐՈՒՍ ԱՏՐՈՐՈՒ ԱՄՈՒՍՈՒՍՈՒ ՈՒՆԻ | ԱՄՈՒ ԽԻՐՈՒՍ
 ՈՒԱԿՈԷԻՍ ՈՒՄԵՆԱ ԴԱՐՈՒ ՄԵԹՆԵԴԻ ՓՐԻԶԱԵԱԵԱՆ | ՓՐԻԴ (above ԵՆԽԵՈՒ) ՄԵԹՆԵՅԱՐՈՆ
 ՈՒՐՈՒԱԶ ԴԱԿԵ ՈԱԴ⁷ ՈՒՍՄԻՍՈՒ ՄՈՒՍԵ ՈՒՅԱԿԵ ՈԱԴ | ԱՄՈՒ ԵԻՏ ՈՒՍՈՒՍՈՒՍ ԱՄՈՒՍՈՒՍ ՄԵԹՆԵԱՄ-
 ԽՈԷԻՍ ԵՆՄԵՐՈՒՍՐ⁸ + ԶԵՍՈՒ

Verso. + τὰς πλῆθεις προίος [space] ῥιτίζαχαρίας περσάρον +

‘Before everything, I salute (προσκυνεῖν) your lordship. I have received your lordship’s letters and have brought your servants and caused them to agree with the ‘master’ Victor, the I enquired, therefore (οὖν), on whose account the disturbance (σκάνδαλον) had happened, and I found that it had happened on account of the wife of Macarius. Her I brought and bastinadoed (πελματίζειν), and I took her surety (ἐγγύη) that she would not again (*lit.* ever) quarrel (μάχεσθαι). And here are eight pieces (κόμμα) of wood which I have sent unto thy lordship. I found these bits remaining over (? λείπειν) : they will not (?) be of use (χρησιμεύειν), and I cut them (up? off?) and have sent them unto you. And I beseech my lord, that your kindness reach me, and that you give Phoebammon, the guardian, and

¹ V. no. 342.

² I had hesitated to read $\epsilon \delta$; but Messrs. KENYON & GRENFELL both read so. ³ *V.* no. 226.

⁴ Of πελματίζω I find only one instance (*Etymol. Magn.*). Cf. ὑμν ἰπελμα as a punishment, CRUM, *Copt. MSS.*, no. xi.

^f In KRALL ccxlii, ROSSI, *Nuov. Cod.* 64, Br. Mus. no. 1202

of wood, as here. In Leont. Neapol. xix, GELZER, of marble.

⁶ Altered. The π following is superlined and so, the scribe being elsewhere consequent, should not end a word. But with $\pi\pi\epsilon\gamma$ - cf. $\pi\pi\epsilon\varsigma$ - above.

⁷ Or τὰκ ἐναί? τὰκε for τῶςε seems improbable.

⁸ Cf. CRUM, *Ostr.*, Ad. 48 n. For the ring-key, v. GAYET, *l'Art Copte* 58, STRZYGOWSKI's Cairo Catal., p. 337.

the ass unto thy servant (? i. e. me), so that he continue to bake (?) for me, and that I may have a few loaves baked. And here is the bolt (μοχλός); I have sent it to your lordship, with its key. (I salute) thee, master (δεσπότα).'

281.—Papyrus; almost complete; 10 × 32 cm. Script: clear, seldom ligatured. *Recto* ↑. Note that ρ has the form of ρ.

Letter from the headmen of Pouan¹, his 'servants', who 'venture (τολμᾶν) to write to their lord, Apa Victor'. He had written to them, but his messenger could not be found, and they now request him to represent them before the *comes* and arrange the despatch of certain business.

+ πετησαοῦον παπρυε απογανне ευτολμα ευςραι απευχοεις απα βιντωρ ραον ηρωβ | πνε τιπροςκυνει πτεκνενтχοεις ρεπχοεις Χ/ επειαν ατεκνενтχοεις ραι παп ριτη[. . .] νοστανтне παμβάλαι² προῦριτ ανηне ηωω απенρε ροϋ ρεπтнеε μαρε-тер[ενтχοεις] | επенπροςωпон³ απμα απκομεε πβтнооу πρωεε παп ебсеε⁴ ероϋ αποп παπολ[σοϋ⁵ απнеϋ]ерноу тентепρωеε⁶ тпооу тегхариста птти жепωλс και παρ тенθαρзе⁷ мее[.] | απκομεε αγω етфефолокотти ммакаре етнесραι παп етннтб епшанеи есραι те[п.] | пмерисеос⁸ еушанталоϋ παϋ епмерисеос шанге ροϋ εεпоϋталоϋ ηтоϋ пшавта[.] | + оϋχαι ρεпχοεις +

Verso. таас απенχοεις пенпр[ост]а[т]и[с] [space] пкүріс απα βιντωρ + ριτηнеϋσαοῦον | παпρυе απ[οϋ]ап +

282.—Papyrus; a fragment; 9 × 31 cm. Script: ligatureless. *Recto* ↑.

Letter from to his 'God-guarded master and brother, the lord Theodore, the great *comes*'⁹. It treats of various matters, giving instructions as to payment for certain clothes and the purchase of provisions. The bishop and *dux* are mentioned; also Antinoe.

шарепалаκων σιον ει εтпoλic таρм пкүр/ απα күрі патеплатеа¹⁰ мпапа аоапасе мпкүріс απα күрі пше ηλατον¹¹ |]пепископос де прого шатпаракалеи ммоϋ¹² пүжиноу пдоуζ ρарои аγω мпрти лаау мпапан⁹/ аоапасе шантеϋ |]коте епег еϋβни .пепис-нопос¹³ аγω ешопе мпеана аоапасе бн пастроени епечни битоϋ епωк етоп мнρωϋ |]оме шантепхоεις жи моеит ρити қнит епани аγω кω пеннрт мпни тттоρβеб ежωпро аγω кω антпнооϋ | т]римнсин пп[.]сωне^{sic} трoсic таϋ και ρаоуρβoс аγω мнпote¹⁴ пшхоос жeaтi оүкepaтин паϋ ρiωωϋ¹⁵ | е]шанхоос он жeaтoуωжe¹⁶ псабанин¹⁷ паϋ житоϋ ει

¹ V. no. 158.

² ?? *Balnea*. No such place-name is found.

³ V. no. 321.

⁴ мме.

⁵ Read петпа- от тenna-. ⁶ Read тентре-.

⁷ *θαρρύν*. For the inserted *h*, cf. Br. Mus. no. 1123.

⁸ Should refer to partition of property. But cf. phrases in Krall lxiv, lxv.

⁹ So the Greek address. But the Coptic line accompanying it has simply 'My brother, Apa Th.'

¹⁰ *πλατεία* as a place-name is unknown.

¹¹ Cf. ? *Δάκων*, *Pap. Amh.* cxviii.

¹² Altered.

¹³ First letters not мн nor пси.

¹⁴ Altered from мнпожe.

¹⁵ Altered.

¹⁶ V. no. 238.

¹⁷ V. no. 246.

δε μεπε χι πτριενσι |]ε χι ουκєратин нсарсїкн ρїтапπ¹ ρїφασїна тпооусου нαι ουκє-
ратин сар |]... αγω εψωπε α... ουс тпооу ουωε нлаαу ουωε нαι αγω сраї ρωϥ ние |
]сооун ан χιτатн... ουсу αγω тρобоу +

Verso. + τω θεοφυλ^α, μ^υ δεσπ^ο/ αδελφω κυρω [space] θεοδωρος τω μεγαλ^ο κομ^τ, π[| ο αδελφ[|
+ παсон αпа θεοδωρε [space] тпєпїстолн лпкγρ[| па[т]платеа +

283.—Papyrus; 2 fragments; the larger, 12 × 23 cm. Script: irregular; *cf.* Br. Mus. *Catal.*, Pl. 14, no. 1024. *Recto* ↑.

Letter to a *comes*, to whom, the writer says, he has sent the fishermen.

с]ραї нпєϥχоеїс нпоеїс χєραθн н[|]тїтаααο нтетпєαєт[|]ααє[| ? lines lost |]αтпєαєє
[|]ар єпυροοу єγтї αοοу єβολ [|]єαα нпєпταγтаαу нαι οє єтпєкєлєує αєс |]пτωш
αтпноοуϥ нтпн єтβєпєοуωρє δε єїс ρннтє αтпноοусοу нтє |]уєт єтβєαпαпїαс δε лєпβн-
тωρ єїс ρнтє αγλο єγρнпοуρтї єψωпє тєт |]кєлєує тωш оγα нαι αєсн лєпшпωλс²
лєппαпокрїсїс єтєζωсїα лєппοутн |]αтϥ оγχαї ρлєпχоеїс +

Verso blank.

284.—Papyrus; a fragment; 11½ × 21 cm. Script: ligatureless. *Recto* ↑.

Letter from to 'his lord, the *comes*'. The dyke (χωμα) is often mentioned, and the cattle to be pastured (?) there.

]нпєϥχоеїс нпоеїс χєαпшωп нαρїсє тпροу ρнпєс |]ωροϥ αγсολнпϥ αїχοοу єρραї
αпшαχє пєααοу |]тннρє сοαα єρон ρнпнтєϥпοοує єнптοу єпєχωαα]пєсθρωс³ αγω
αїωραпннс пαпє нсγнтρωϥ⁴ нαι |]ρωαααєтїαє тпροу χєαнтї λοтос нαι ακсωп пєп |
п]ακα нпρωαє нαι єβολ ан пкγсєпє пαпωρнн єβολ |] χєппєпєптї λοтос нαι пєχαу
нαι χєαρρα⁵ артї |]шонтє єїс ρнтє єїс пλос αїχοοуϥ нтпнн |]пфωб αγω бωїєн⁶ χοοу
ннпοуϥ нαι нпєχωαα |]єα нαι ан єβολ єρρωϥ αγω пєтпнχοοу αпο |]αγпωт

Verso.]сοпοу єγρωρт нρнρонтє нαι пєу |]пκαγлєуοує⁷ χє οє нαι ρїοпοуϥ
αїρє |]γακω пєαα нαι αпολλω αїαρнт⁸ арнс пкγοуα |]οу таχοοусοу нтпнн αγω єψωпє
тєтпннαι |]лєппαпοунρшє нαι єβολ таχοοу нαι нтпнн єρραї |]ткρїсїс нпєχωαα

In other direction: ϣ ϣ^{sic} ϣ [ϣ, the round mark having been crossed by the ribbon.

285.—Papyrus; almost complete; 34 × 13 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Zacharias to 'his sincere friend (γνήσιος φίλος) Rashid, the most glorious (ἐνδ.) amir'⁹, referring to the taxes of certain villagers.

¹ An unknown noun.

² This verb, with лпн-, refers usually to a person.

V. no. 280.

³ Here and in l. 1 perhaps for пєк-.

⁴ Or -тρωϥн. Apparently the village in ΚΕΝΥОН,

Catal. iii. 225.

⁵ *Cf.* ? the interjection αρε.

⁶ *V.* no. 320 &c.

⁷ κєлєуєт.

⁸ Or шгаρнт.

⁹ *V.* nos. 280, 319.

[+] ρεπραν επ[νογτε] ζαχαριας περσαι πρεσβυτερος φιλος¹ ρασηα πεν² τειρ[νη]η
 παν μενεσσαι | [. ρ]ειρωα[π]τι[αε] πιαρπε. αοα² ευενταγρπωαε ρηπεαοιτ ησαιο[γν]
 λοπον κελεγε | [...]κιν κσογπολσογ εβολ επ[ε]γατατραφον αγω ε[σ]ωπ[ε] αγ[σ]ατογ
 πογλααγ (nothing ?) | [.]αγ αγω τειρνηη πτηκ[αο]ζ [ηχοε]ις + εγρ/μ
 φ[αμ]^θ κε ι^δ, η +

Verso. ρασζιδ εν^δ αμιρ τα.ρ. ζ[α]χ[α]ρ . . . + . . . ρ^υ απο ?

286.—Papyrus; a fragment; $7\frac{1}{2} \times 12$ cm. Script: ligatured. *Recto* ↑.

Letter to an amir, named Abou Pilal³, [πενχο]εις πε[ωτ] αβογ πιαλ πεγνα/ παε[ιρα].
 Beyond the mention of πρωαε παωροε[ε], there is nothing to note.

287.—Papyrus; a fragment; 17×16 cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter to a high official⁴, addressed as 'dear brother', regarding the affairs of 'the young deacon Mone'. Above the text, a cross.

θεοφ[γ]λαν^τ, πεν² μεριτ κσον γεαγτααον |]αση εππολις απογωσ εσσαι επι | επ-
 βεκγογι αια^ο, αοπε ετнесоογн γεанти |] παγ ηγ(τααγ εβολ above) λοπον κελεγε⁵
 тетнесооγпетнай^ο |] αγω κελεγε[ε] πпершопн ρρε⁶ παν |]πентаπнешопч сеппетпелос
 с]επε πтатпешитч епогч етнесωпе |]отч егшаншопе еρωтн⁷ тетпети παγ |]εοφγλ
 πεν² μεριτ κσον ριτппесгаи +

Verso: remnants of the address.

288.—Papyrus; a fragment; $14\frac{1}{2} \times 11$ cm. Script: curved uncials. Not from the Ashmunain collection.

Letter from to Taurinus, a bishop. Besides complimentary phrases, 'the monastery' and 'wool' are referred to⁸.

]τηρч мпaρнт мпта[γ]χн | ηργποп[ο]αион ппегосерпте мпа |] αγω ρσοпπ он тетп |
]пегογοиш ппетппросегχн |]етшопн пмаи птениог |] ρεπχοεиς χερεте |]тптнγтн
 еθeneete |]φαγεогσое птетп |]αχι κсорт птпн |]αμοтноγ παν αγω |]тагпн пмаи |
]п κсорт пгтааγ |]εαοтноγ παν⁹ |]ωн ηροογш ρапен | εβολ ριτοτηγ^{sic}н егпнγ |

¹ Cf. *Pap. Amh.* cliv, KENYON, *Cat.* iii. 244. Misunderstanding γήσιος in Br. Mus. no. 1011, I added a needless *sic*.

² Cf. such names as πιαρσο, *Pap. Amh.*, *l. c.*, and several with initial Πια-.

³ ابو پلال. ειωτ seems unlikely referring to an amir.

⁴ Θεοφύλακτος, ἐνδοξότατος apply to a *comes* (here no. 282,

Br. Mus. no. 1114), or pagarch (Br. Mus. no. 1156) or 'headman' (here no. 339).

⁵ *V.* no. 308.

⁶ *V.* no. 346.

⁷ Cf. Br. Mus. nos. 1031, 1103, where this verb is equally obscure.

⁸ The unusual forms σοпπ and αοтн- (transit.) may be noted.

⁹ Cf. nos. 343, 387.

(verso, in other direction):]ει χαλπαχε |] χειρησολη πιετη |] πιε ετωουη εχωη |]
 ηνουχρο αηιε |]ωη παλ ητε ηνουτε |]τηηηαλβης αγω |]ε ουχαλ παλ

In the original direction: + ταας αηετφορι αηεχς ρ[ηογαε¹ | ταυριη πεπισκο[πος

289.—Papyrus; 2 disconnected fragments; the larger, 11½ × 21½ cm. Script: sloping uncials; cf. CRUM, *Ostraca*, Pl. I, no. 71. Recto ↑.

Letter from Sarapamon, head (?) of the community of the 'rock' of Apa Thomas², to, archimandrite³ of another monastery. Gaps and many illegible letters make details obscure. His humility (ἐλάχιστος) does obeisance (προσκυνεῖν) and (greet by this letter), till such time as God shall make him worthy to do so in person (κατὰ πρόσωπον), and so fulfil his joy. He relates that certain youths have fled from the monastery (μοναστ.) and gone south, to the τόπος of There they had induced (πείθειν) certain sailors (?) trading in grain, to take them north. The writer has therefore sent his son, the deacon Germanus, to seek the fugitives, and begs his 'most saintly (δσιώτατος) father' to authorize (προτρέπειν) that undertaking (λόγος) be given them in his name (that they shall suffer) nothing beyond (παρά) their strength and that no man shall (παρέρχεσθαι) them in any wise (and that they shall be readmitted) as before, in peace (εἰρήνη). 'For thy most saintly (δσ.) fatherhood knoweth (νοεῖν) the storms of youth (and how such) as these are not of experience for going abroad, neither know they what it is seduceth (?) them.' He begs therefore that the archimandrite will persuade (πείθειν) and despatch them, that he may continue (to be grateful) also in this respect (μέρος). He asks that he may be worthy to have news of his correspondent's health by letter (ἐπ.), that his joy may be full.

ⲫ ⲡⲱⲟⲣⲏ ⲙⲉⲛ ⲙⲡⲱⲁⲭⲉ ⲡⲧⲁⲙⲉⲧⲉⲗⲁⲭⲧⲱ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲓⲱ ⲧⲓⲁⲥⲡⲁⲗⲉ ?] | ⲱⲁⲡⲧⲉ-
 ⲡⲡⲱⲧⲉ ⲁⲁⲧ ⲡⲙⲡⲱⲁ ⲡⲣⲡⲁⲓ ⲛⲁⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ ⲡⲧⲉⲡⲁⲣⲁⲱⲉ ⲱⲱⲛ ⲉⲃⲱⲗ ?] | ⲕⲟⲩⲓ ⲡⲱⲛⲣⲉ
 ⲡⲱⲧ ρⲙⲡⲟⲛⲁⲥⲧⲣⲓⲟⲛ ⲁⲓⲉⲓ ⲉⲣⲏⲥ ⲉⲡⲧⲟⲡⲟⲥ ⲡⲁⲡⲓⲁ ?] ⲉⲡⲁⲥ. . . | ⲡⲉⲉⲩ ⲡⲏⲛ ⲉⲡⲥⲁⲕ ⲥⲟⲩⲟ⁴
 ⲁⲓⲡⲡⲟⲉ ⲙⲙⲟⲩ ⲉⲧⲣⲉⲧⲓⲧⲟⲩ⁵ ⲉⲣⲏⲧ ⲡⲙⲙⲁⲩ [?] ⲡⲁⲣⲁⲓⲛⲁⲗⲉⲓ ⲡⲧⲉⲧⲓⲣⲟⲥⲱⲧⲁⲧⲟⲥ ⲡⲉⲓⲱⲧ
 ⲉⲓⲥ ⲡⲉⲛⲱⲛⲣⲉ ⲡⲁⲗⲁⲕⲱⲛ ⲧⲉⲣⲙⲁⲛⲉ ⲁⲓⲧⲏⲡⲡⲟⲩⲩ ?] ⲡⲱⲛⲣⲉ ⲡⲥⲱⲟⲩ ⲡⲧⲉⲧⲏⲡⲣⲟⲧⲣⲉⲡⲉ
 ⲱⲱⲥ . . . ⲧⲉⲧⲏⲧⲓ ⲗⲟⲥⲟⲥ⁶ ⲡⲁⲩ ρⲙⲁⲣⲓⲁⲛ ?] ⲗⲁⲗⲁⲩ ⲡⲣⲱⲃ ⲡⲁⲣⲁ | ⲧⲉⲩⲱⲟⲙ ⲟⲩⲗⲉ ⲱⲉⲛⲡⲉ-
 ⲣⲱⲙⲉ ⲡⲁⲣⲉⲗⲟⲉ⁷ ⲙⲙⲟⲩ ⲛⲁⲧⲁ ⲗⲁⲁⲩ ⲡⲥⲁⲟⲧ . . [?] ⲱⲛ ⲡⲧⲉⲩⲱⲉ ρⲏⲧⲣⲏⲛⲓ ⲱⲉⲧⲉⲧⲏ-
 ⲣⲟⲥⲱⲧⲁⲧⲟⲥ ⲡⲉⲓⲱⲧ ⲡⲟⲓ ⲡⲏⲣⲟⲉⲙ ⲡⲧⲉⲛⲧⲱⲛⲣⲉ . [?] ⲁⲧⲉⲙⲙⲏⲉ ⲱⲉⲛⲥⲉⲱⲟⲛⲧ ⲁⲛ ⲉⲃⲱⲛ
 ⲉⲡⲱⲙⲟ ⲟⲩⲗⲉ ⲡⲥⲉⲥⲟⲩⲏ ⲁⲓⲛ ⲙⲉⲧⲉⲧⲓ ⲙⲙⲟⲩ ⲡⲓⲉ ?] ⲡⲁⲣⲁⲛⲁⲗⲉⲓ ⲡⲧⲉⲧⲏⲙⲉⲧⲓⲱⲧ
 ⲧⲁⲣⲉⲧⲏⲡⲡⲟⲉ ⲙⲙⲟⲩ ⲡⲧⲉⲧⲏⲧⲏⲡⲡⲟⲩⲟⲩ ⲡⲁⲛ ⲧⲁⲣⲏⲙⲟⲩⲛ ⲉⲃⲱⲗ ⲉⲛ ?] ⲧⲉⲧⲏⲙⲉⲧⲓⲱⲧ

¹ The same style of address in *Rev. Egypt.* ix. 137, 139, 142 &c. and CRUM, *Ostr.* no. 50. Contrast Br. Mus. no. 1121. All these are to bishops.

² V. nos. 124, 294.

³ δσιώτατος usually a bishop's epithet: *Rev. Egypt.* ix. 143, 145 &c., Br. Mus. nos. 449, 514. Here δσιώτης (as in a frag. Br. Mus. Or. 6201 B) was intended, or a form with αητ-; v. the gender. Cf. θεοφιλία in no. 339.

⁴ Or? ne εϋήνη, or εϋήνη (here). The sense of

σακ is uncertain. 'Corn-grinding' (σιρε) seems unlikely. Cf. in a Balaiza (PETRIE) fragm. σακῆντ, an obscure noun, and Br. Mus. no. 487, τσακῆντ.

⁵ All but illegible; τ above quite uncertain.

⁶ Cf. the formula, 'Here is God's word to thee,' CRUM, *Ostr.* nos. 107 &c., and especially GUIDI in *Rendic.* 1906, 15.

⁷ Exact meaning doubtful, as in CRUM, *l. c.*, no. 111. Cf. the obscure use in *Pap. Amh.* clv.

ρῆπει|νεμερος¹ πετκοῦχαί δε ετκаноуχ μάρτεπша κειμε εροу ρι[τη ? ἐπι]στολῇ
πτεπεп|раше жон εβoλ ϛ οὔχαί ρηтoεε птетpиас ετοуаb нрoмoоуc[тoс ? |

Verso.] ? αρχιμeαnα/ [space] cαpαnαμeωn птпeт|pα nαnα θωmαc

290.—Paper; complete; 19 × 14 cm. Script: upright, of ZOECA's 9th class. 28 lines. The leaf was folded six times in width, once in height. Phrases and words are often separated by a colon.

Letter addressed in adulatory terms to a superior, whom the writer begs to accompany him to 'Apa Antonius', presumably the famous monastery in the eastern desert, mentioned also in a Cairo papyrus (8025).

ϛ cυη² αποκ πpεcεpнoвe μeιxαnλ πeπω ϛшne αῤω ϛεpρoγo πpocκiнe αῤω ϛπαρτ
ρiμeпaρo εioγωшт пнeоуepнтe μпaжoεic пeиoт nαnα (5) θeωaop³ πшoγтaтoу ρиtμппoутe
μппpωeε пeтcεaдaт ρeпeчнioc αῤω εтoуaб ρeпeчpнт пшoγшoу птaψγxи αῤω
пcoλceλ μпaρнт epεпoс iс пeχc тaμoи epεpзo ρпoγpα(10)шe epεpзн εic ρaρ нpooγ
εжптaεи εтaиaн[он]ia⁴ εишne нcaбoн epoγн aпa aнтoни μпeпaλpαи⁵ εшbнт epoγн
εтbεпaλpεcoc⁶ εγρптwoγ⁷ oγдe μпeтpote нaт тaεи тa(15)бep пeншne λoтпoи εic
тпeтaтпa⁸ εтbεппoγтe тeкeи тeпbоn epoγн εaпa aнтoни тeпoγep пeпpзo ρиxппeпepнγ⁹
apнγ шaпepпeμпшa¹⁰ тeпoγep пeпкeεc ρeпeμa εтaμeay (20) ϛμeεγe жeшaγepзoб
εтappeчнi¹¹ ρитaεpзo пγγpиaн тeпbоn epoγн ρeпoγωш μппoγтe ρитaεpзaшbε
шaнcон пaλeαpμeλ¹² тeпaλн epoγн aпoк пeснaγ ϛшne epoк нaλoc (25) αῤω ϛ пaшne
μпaжoεic пeиoт нpγкoγμeнoc πп cтeфeн μппaεиoт aпoγλioγμeнн¹³ μппicннγ тпpoγ
oγχαί ρeпoс aμeнн πп cαγoλ шne epoк нaλoc

'With God's help)! I, the sinner Michael, the dumb man, greet and greatly reverence (προσκυνεῖν) and cast myself upon my face, worshipping the feet of my lord father, Papa Theodore, honorable before God and man, who is blessed in his life and holy in his heart, the pride of my soul (ψυ.) and solace of my heart. The Lord Jesus Christ show me thy face in gladness! Now (ἐπειδή) it is many days since I came to the service (διακονία) and sought means to go to Apa Antonius; and the have not been able to bring me (thither), because of the that are on the desert, nor (οὐδέ) did fear suffer me to go and visit thee. But (λοιπόν) I humbly beg (-μετάνοια), for God's sake, that thou come and that we go to Apa Antonius and lay our faces one to another: perhaps we shall be held worthy to lay our bones there. I think that they will be preparing the caravan (?) on the 6th Sunday (κυριακή) and we (will) go thither, if it be God's will, on the 7th: we will take the litter (?)

¹ Cf. ἐν τῷ μέρει τούτῳ, 2 Cor. ix. 3 &c.

² Some 'service' connected with monastic life. V. Br. Mus. no. 463. ³ Arabic. αλραεμ less likely.

⁴ Arabic. ⁵ 'Desert' rather than 'monastery'.

⁶ V. Br. Mus. no. 547, note.

⁷ A locution unknown to me. Scarcely = 'embrace' here.

⁸ apнγ шape- in KRALL ccxviii. 19, 22, ERMAN, *Kopt. Volkslitt.* 6.

⁹ الرفقة ?

¹⁰ محمل. The sacred litter, sent since 1272 (Lane, *Mod. Eg.*, ch. xi) to Mekka, cannot be here in question.

¹¹ Doubtless ابو اليمن, a name common among Christians; several are mentioned by Abū Sālih in Fatimite and Aiyubite times. Cf. Cairo 8025, απογλιογμελ and here no. 309 verso.

and mount thereon, both together. I greet thee much (*καλῶς*). And give my greeting to my lord father the *hegumenus*, Papa Stephen, and my father Apoulioumên and all the brethren. Farewell in the Lord. Amen. Papa Saul greets thee much (*καλῶς*).'

Verso blank.

291.—Papyrus; complete; $6\frac{1}{2} \times 36$ cm. Script: even, sloping uncials; cf. CRUM, *Ostraca*, Pl. I, no. 71. *Recto* ↑. Not from the Ashmunain collection.

Letter to an ecclesiastical superior.

✠ εἰς πενιέντ πῶωλρ πνοῦι πνκρ¹ αἰτηνοῦσοῦ εἰσπιοῦνε εἰσαίρε πρῆς αἰω
οῦεαίρε | περ^{sic}ῆν² εἰσπιοῦλ σπαῦ πωϋ ερεεπτασε πῆω³ ριωῦ αἰω σαϋϋ οὔτος κλῆτ^{sic}
πστ⁴εοῦ⁴ εἰσαπ⁵ρ⁵ εἰσαρκοσνε πετσоти δε ερωῖ πῆε τῆασπαζε εἰσερ⁶λος πτεκεπταεαίποῦτε
εταεπῶα πταῖο πῆε | εἰσπενεερατε ετῆεεακ κατὰ ραν εἰσαοῦχαῖ ρππ⁶ετιπῶλκλ ετοῦααῖ
κ ατῆα τριὰς ✠

'Here have I sent these 10 sprigs of small artichokes and 8 bundles of straw and a bundle of papyrus and 2 bunches of lettuce, having 16 leaves on each (?), and $7\frac{1}{2}$ liters of *stibium* (?), belonging to the priest Mark. Yet (δε) what is above all valuable: we greet (ἀσπάζειν) the sweetness of thy piety, that is worthy of all honour, and our beloved that are with thee, by name. May we keep health through thy saintly prayers. The Holy Trinity.'

292.—Papyrus; 2 disconnected fragments; the larger, $10 \times 19\frac{1}{2}$ cm. Script: early uncials. *V.* Pl. 5. *Recto* →.

Letter to a superior, whom the writer entreats to remember him and no longer to regard him as a stranger, citing Matt. ix. 12. He professes his devotion and asks for a letter, while referring to one previously written to 'my brother Comodus'. The idiom is peculiar, e.g. εἰ=ι, πῶωε, εἰπ=εἰπ^{sic}-, εἰεῦ, καὰς, πταρ, πτε⁶.

κ. τααϋ ρωῶε εἰεπ^{sic}λα | κρ⁴ εἰε εἰεοῦαση εἰεος εἰεσε ετῆεποῦωπ εφο ε | πωῖε
εῶωπ εἰεατε πετεπῶεεπε ετρεκ^{sic}ρ^{sic}εεεῦ πρεϋ | ετεκεεεε αἰω ετῆεε^{sic}νῦ ρεεπ^{sic}νοῦτε πτερε
κπ εἰα καῦ |] πετοῦοκ πταρ εῶωε εἰεε^{sic}χ^{sic}ι πσεεπ εροϋ κατὰ θε | τε]ποῦσε παεῖωτ
ετῆεε^{sic}νῦ φπαρακαλεῖ εἰεον καὰς εκερ |] εροεἰ πῶε ππῶεεε φτῆε ραρ ερον ρεεπαρ^{sic}ντ
παρα πετ | κ εἰεον ρεεπ^{sic}ωεα παρ^{sic}ντ πτε εονρ εἰεατε κεπ^{sic}ωπ ε | κ οὔτε ρππετοῦ^{sic}νῦ
εἰεον κπταεο ραρ απ εροεἰ ερ^{sic}εεε^{sic}εῦ |] εῶωπε ερ^{sic}εακ παεῖωτ ετῆεε^{sic}νῦ ερεεἰ ποῦ-
επιστολῆ ε | ✠ εἰεεοεἰ ετοοτῦ πῶε πταερεεε επασον κοεερε εκεῦν | ε καεἰ κεεερεεε
καϋ ετῆε^{sic}νῦ κπτεε^{sic}ωπ^{sic}τ εταεε^{sic}λααῦ | ο κα. κατὰ κ]ερε^{sic}νοῦ[ε | a line lost here |]ε

¹ *V. Br. Mus.* no. 1114.

² Cf. *ερῆν* كورى KIRCHER 198 (PEYRON's reference, p. 41, is incomplete), LABIB, *Dict.*, كولان.

³ Possibly 'stalk' rather than 'leaf'.

⁴ ? Variant of ετῆεε.

⁵ Perhaps recurs in VITELLI no. 64. Κομμοδος seems improbable.

⁶ For the last *v.* nos. 6 and 314.

нѣтеоуо.он.ітс насѣ зноу[]н есепсѡпѣ анок нтар апишсн | п]асіѡт еттаєінѣ аѣѡ
 †шлнл | [хс нтеушн апиерооу нѣ |]ноунос по[го]єш аѣѡ нѣнто аенн |]нѣтрекло
 нѣѡшт ероєт нѡє нпишлелл |]ѡ нѡє по[га] нпекл[е]рате [

Verso blank.

293.—Papyrus; a fragment; $6\frac{1}{2} \times 25$ cm. Script: *v.* Pl. 5. Cf. no. 352 and Brit. Mus. *Catal.*, Pl. 1, no. 395. *Recto* ↑.

Letter from to his 'dear father, Apa Hagor¹'.

[тажосѣ [н]аі [апаєі]ѡт пѣаѣѡн жеката панаѣ етоу^{sic}тн апиенернѣ |]не зитиенте
 апиенерис апа ѡнтѡр фаранитис² †ноу анок аен шѣ†ноу палѡтос |]аѡлєт аен
 еѣѡпє пток коуѡш еѡл пѡтос еѡл ко апенхоєс³ пноутє на |]апаѡш аѣѡ
 етѣпєлл ппаноуѣ екшанєт ернє коуѡш нѡ |]шанпатнаѣ нѣлл плнн апртєтєнѣ⁴тѣхн⁴
 олѣѡрєт ероєт зпѣлѣє є | нєпєрнѣ † оуѣаі зѣпхоєс +

Verso. † таєс апаєєрєт нѡт апа зѣ [space] ѡр зити[

294.—Papyrus; a fragment; $6\frac{1}{2} \times 30$ cm. Script: sloping, ligatureless. *Recto* ↑.

Letter from to 'the pious and reverend Apa Amoun, father of the 'rock'⁵ of Apa Thomas', referring to a deed of gift (*δωρεά*) of a garden, and ending, 'And believe me, that nothing that I can do for you will I conceal from you.'

[+]аіѣтєпѣтѡлн нтєкѣнтѣлнѡутє аѣѡ єс знтє аєрѣаі етѣаср⁶ єаіѣѡн етоѡтѣ |
 [about 16 let.]ѣтѡс жєѡутєт еѡл зѣпєіѣѡн єпєіѣн аіѡш тѣѡрєѣ птєшнн | [about 12 let.]
 таєс ннтн єрѡуѣ етпєтра аѣѡ[]пѣтєт[є н]аі жєрѡн нѣє є†наѣѡѣѡє |]єа[ѣ] ннтн
 †наѣѡнѣ ерѡтн ан оуѣаі зѣпхоєс †

Verso. [+ та]єс апаєлнѡутє аѣѡ етѣлнѣ [space] апа аѣѡуѣ пѣѡт птєтра
 нѣлл ѡѡѣѣс [?]

295.—Papyrus; a fragment; 14×22 cm. Script: ligatureless; cf. CRUM, *Ostraca*, Pl. 1, no. 71, though the type is different. *Recto* ↑. Note the breathing here on н (*ñ*), as in Sinuthian and other parchment MSS.

Letter to an ecclesiastical (?) superior, regarding a dispute as to the management (*διοίκησις*) of certain commemorative offerings (*προσφορά*)⁷.

[аіѣѡс ероѡ[γ] †[є] . . . по]шѣ пѣѣѣѣ нѣл жєѣпо[γ] . .] |] †пѣрѣѣлєт нтєкѣнтєіѡт
 єтрєкѣртѣѣ |]н нсєѣтѣѣ нѣѣ тѣрѣ єпєі єпѣѣлнѣѣѣ нтєіѣ |]лѣѣѣ †ѣѣѣѣс нѣтѣѣ

¹ V. no. 224.

² I.e. 'of Pharan' in Sinai. (The ref. TATTAM, *Lex.* 872, appears to be wrong; ZOEGLI does not show the word.)

³ A similar locution, *Mission franç.* iv. 824.

⁴ Read апртє-.

⁵ V. nos. 124, 289.

⁶ A line over *cp* supports this reading. Person or place?

⁷ V. CRUM, *Ostr.* no. 135, Br. Mus. nos. 398, 399, 445.

αὐτὸ ἀνεσπνῆς ὅσον εἶναι | αἰ]ππαράτε αἰαοῦ ^{sic} χιναπχωλε οὐδε πκε(ρωαα cancelled) |
 αἰο]νιητис¹ αἰπναῦ ερος χιναπχωλε οὐδε |]λαῦ πρῶς εἰς ρνιτε αἰτααα τεκαιπτεῖωτ |
]νο εὐψαπποψῆ ταρ ποῦα ποῦα πασι ροοῦψ ρα |]просфора птєкєаααpia пєααῦ σω
 εσєαпп е |]тєкєαптєῖωт жєпфпαααῦ αп єхι λ[α]αῦ α | απο]н ρωот пфпачи αп ђ псєцѣтῆ
 тнрῆ птє | просфо]ра λο ριχωι ђ псєпощῆ птархоєис єпа |]αρι тагапн птшλнλ єхωп
 птєпхоєис пαρ² |] нαι пєпєєpт пєῖωт + н аτα т[р]iас + + +

296.—Papyrus; a fragment; 11 × 21½ cm. Script: ligatureless. *Recto* ↑.

Letter from 'the humble' , 'who ventures to write to his lady mother,' whose feet he kisses. He, from the mention of his 'son, Apa Mena', is perhaps an abbot; she an abbess. He has a request to her: 'I know (that everything that thou dost ask) of the Lord befalleth.' 'If I should do all, yet could not I repay (thee for all) thou hast done for me.'

]ελαχιςτος πτολєα цєраг ератῆ^{sic} птῆхоєис ααααῦ |] πρῶς пєα тiаспазе єпнєт
 єпоуоῦрпте αὐτὸ тiшпє | н]ата пєῦрап αὐτὸ єпєгап апасон αиоскорос єг єгпт ачхоос |
 т]ппнєαα [...]ш єῶ пптпт]пє]єпє єрхωλн³ αєрωαє |]єῦшпє [тпа]рапалєг о[γп] ααо
 тарєтаῦо паран |]спаρ[. . .]п. є. . . єр[є п]αєос птаῦшωпє тисо[оγп] |]оῦ птоотῆ αпхоєис
 [є]βашωпє αὐτὸ ρωῆ пєα |]н ψααєарєῦс⁴ сраг пай тажєтῆ пє αєпєр[. . .] |]є αὐτὸ єψапєр-
 ρωῆ пєα αиасєаρє⁵ ап [. . .] |] . араῦ пай αὐτὸ шпє єтасωпє тагапн топоῦ |]тiшпє
 єтахоєис ααααῦ топоῦ αὐτὸ ташωєтє п]ашпє апа α[н]па шпє єро топоῦ αὐτὸ про[. . .] |
 ш]пє єро топоῦ αὐτὸ тiшпє єтагапн тасωп[є] | о]γхαι ρєлпхоєис н аτα тpиас ф ф.

Verso. ф таас птахоєис α [space] αα[αῦ

297.—Papyrus; a fragment; 8½ × 22 cm. Script: sloping, ligatureless. *Recto* ↑.

Letter to a superior, wherein reference is made to 'the father of orphans and judge of widows'.

Above l. 1 a cross.

ф прос тетпкєлєῦсєс αиχοоῦ εἶναι αἰпє | αиχοоῦῆ пптп єпєгап оγп апвоῦг |] αἰпєῖωт
 ппорфанос αἰпєкpтис н[пє]х[н]p[α | птфєῦтпшωєп пай табптоῦ тапаαῦ εἶναι +

Verso.] [central space] хαα

298.—Papyrus; complete; 15 × 12 cm. Script: ligatured. *Verso* →.

Letter to a superior regarding the measurement of certain land and money transactions.

¹ Here presumably the administrator of private property, not a magistrate. Cf. nos. 354, 369.

² παρєєп.

³ χολῆ. Cf. CRUM, *Ostr.*, no. 325, here no. 305.

⁴ Apparently Σαμареῦс as a name. Cf. perhaps CLÉDAT, *Baouit*, pl. xxix, αпа ψααєpтис, and CRUM, *l.c.*, p. xviii, note 3.

⁵ For φαшмаρє (fem.).

сн̄ φ̄просн̄, нт[ε]κ[α]ετ[χο]ε̄ς̄ ες̄ πακαρ̄ ᾱῑσῑτοϋ | ες̄ περ̄πονε¹ ᾱῑχοϋ̄ πᾱν̄ ε̄ρ̄ραῑ | ᾱγ̄ω̄
 ες̄ περ̄ο̄με̄ τᾱλκᾱλε² | ᾱῑᾱπαντ̄³ ε̄ροϋ̄ ρᾱπ̄[ω]αϋ⁴ ᾱγ̄ᾱᾱρε⁵ ᾱῑοῑ · ς̄ | ᾱῑεντϋ̄ ε̄χοτ̄ῑ π̄τερ̄ρ̄ᾱῑ |
 λο̄πο̄ν̄ с̄ρ̄ᾱῑ πε̄κ̄πο̄ῑε̄ῑ⁶ | πᾱῑ та̄ω̄п̄ ε̄χοϋ̄ т̄п̄ρο̄с̄н̄, η̄ε̄ | blank

Recto: remains of an earlier Arabic text and of a still earlier account in Greek numerals.

299.—Papyrus; a fragment; 16½ × 15 cm. Script: ligatureless. *Verso* →.

Letter to a superior, of obscure purport.

т̄п̄[ρ]ο̄с̄к̄н̄ӣ ᾱγ̄ω̄ т̄ῑᾱс̄п̄ᾱζε̄ ᾱπᾱ |]ᾱπᾱχο̄ε̄ῑс̄ ж̄ӣ не̄п̄ӣс̄т̄ο̄λ̄ο̄οϋ̄ε̄ |]ε̄ρ̄н̄ε̄ ρ̄ῑт̄ο̄ο̄т̄н̄ ε̄п̄ᾱγ̄λ̄ο̄с̄
 п̄ӣε̄ε̄в̄ |]ε̄ е̄п̄п̄ε̄γ̄ο̄γ̄ᾱε̄ӣ ε̄γ̄χ̄ε̄ρ̄ω̄ |]γ̄ε̄ ж̄ε̄ᾱᾱн̄σ̄т̄ӣε̄ т̄п̄п̄ᾱρ̄οϋ̄ |]ε̄ᾱᾱп̄ ρ̄ᾱп̄ξ̄ω̄н̄ |
]οϋ̄ε̄ та̄н̄ω̄ ρ̄οϋ̄п̄ е̄п̄ε̄γ̄ε̄ш̄ο̄ῑ |]н̄н̄к̄ е̄ӣε̄ с̄ρ̄а̄ӣ е̄п̄ᾱп̄н̄γ̄ε̄ |]ᾱπᾱχο̄ε̄ῑс̄ ш̄ω̄п̄ε̄ е̄т̄н̄ε̄ |]т̄ω̄ρ̄ ε̄ε̄ᾱ
 ᾱλ̄λ̄ᾱ с̄ᾱт̄ᾱа̄γ̄ |]с̄а̄н̄ ш̄а̄т̄ӣ е̄п̄οϋ̄н̄р̄ |]с̄а̄т̄ε̄т̄а̄с̄ε̄ ᾱᾱᾱн̄ п̄а̄ӣε̄ |]к̄ ж̄е̄ӣ ᾱᾱοϋ̄ ε̄ρ̄ε̄ρ̄ ε̄т̄ε̄н̄ε̄ |
]а̄к̄ а̄ж̄п̄п̄ᾱт̄ω̄х̄ο̄с̄ + т̄п̄ρ̄ο̄с̄ |]

Recto. + [п̄ᾱ]χο̄ε̄ῑс̄ п̄п̄ᾱῑ⁶ [space] [

Also traces of an earlier text, the address of which is visible:

+ [та̄ас̄] п̄φ̄ο̄ῑβ̄ᾱᾱᾱᾱω̄н̄ [space] п̄κ̄ᾱρ̄п̄ω̄[н̄ӣс̄]⁷ ρ̄ῑт̄ӣ[ζ̄ᾱ]χ̄ᾱρ̄ῑᾱс̄ [

300.—Papyrus; a fragment; 10 × 10 cm. Script: ligatureless. *Recto* ↑.

Letter to a superior, apparently from an absent member of his household ('our honorable house'). Antinoe is mentioned.

п̄[ρ̄ω̄ϋ̄] п̄ӣε̄ р̄к̄ . . . ε̄к̄ | οϋ̄]ε̄ρ̄н̄т̄ε̄ ᾱῑп̄т̄ε̄н̄ᾱӣт̄ӣ⁸ |]п̄п̄ε̄н̄ӣ т̄ӣρ̄ϋ̄ п̄ε̄γ̄λ̄ο̄т̄[ᾱᾱε̄п̄ο̄с̄ |
]н̄ε̄ ᾱӣс̄ο̄н̄ш̄ӣε̄⁹ п̄ӣε̄ε̄[ϋ̄ |] в̄[ο̄]ᾱλ̄ᾱᾱο̄н̄ ε̄γ̄ρ̄η̄ᾱп̄т̄ӣп̄ο̄ρ̄[ϋ̄ |]ε̄т̄ο̄οϋ̄ п̄ш̄ο̄п̄ а̄ |]та̄п̄ο̄ο̄н̄[н̄ӣ |
]ρ̄н̄н̄ε̄ |

Verso. т̄]ᾱас̄ п̄п̄ᾱᾱε̄ρ̄ӣт̄ п̄χο̄ε̄ῑс̄ п̄ε̄ӣω̄т̄ [

301.—Papyrus; a fragment; 13 × 10½ cm. Script: moderately ligatured, early type. *Recto* →.

Letter to a superior, containing a request. The script and the mention of Apa Shoi suggest a connection with nos. 268, 269.

] ᾱπᾱοϋ̄ω̄ш̄ ᾱλ̄λ̄ᾱ |]п̄ас̄ ж̄ε̄ᾱᾱ[. . .] п̄т̄ӣж̄ε̄ӣ |]ε̄ᾱп̄ᾱ ш̄ο̄ε̄ӣ ᾱῑт̄п̄ο̄οϋ̄ϋ̄ |] хо̄ε̄ῑс̄ [п̄]ᾱε̄ӣω̄т̄
 ε̄ε̄ᾱζ̄ӣοϋ̄ |]ᾱᾱρ̄ε̄ε̄ρ̄ω̄ ε̄ρ̄ο̄ε̄ӣ ε̄ |] ж̄ε̄ᾱᾱп̄λ̄ᾱа̄γ̄ п̄ᾱᾱп̄т̄ӣ⁹ |]οϋ̄ε̄ρ̄с̄ᾱρ̄ӣ[ε̄] п̄а̄ӣ ᾱӣт̄ӣс̄ε̄¹⁰ |]с̄ρ̄а̄ӣ
 п̄а̄ε̄ӣ е̄т̄н̄ε̄ ш̄ο̄ӣ а̄т̄ᾱᾱο̄ | а̄]ᾱп̄ᾱт̄κ̄ᾱζε̄ ε̄ӣοϋ̄ е̄т̄н̄ӣт̄к̄ | ᾱ]п̄ρ̄т̄ε̄ο̄ та̄ᾱζ̄ӣω̄ε̄ӣс̄ ε̄β̄ο̄λ̄ |]ρ̄ρ̄ω̄н̄[. . .]
 ᾱп̄ᾱρ̄ε̄λ̄ с̄ᾱρ̄ а̄п̄ |]ε̄ζ̄ᾱт̄ω̄т̄ӣ[. . .]с̄ |

¹ From ? πωωνε 'transfer'.

² ?? αλκαλ. Cf. no. 374.

³ ἀπαντᾶν.

⁴ V. no. 158.

⁵ 'They took of me.' This seems to be the meaning in no. 324 &c.

⁶ Recurs in Br. Mus. no. 1116. Perhaps نعيم 'thy

pleasure'. But a fragment in Br. Mus. Or. 6201 v has αγω πεκποεиμα ογποε̄п̄ε̄.

⁷ V. no. 212.

⁸ This name as сонхн̄ӣ, с̄ᾱρ̄η̄ӣ in Br. Mus. no. 386.

⁹ ? ἀντιλέγειν.

¹⁰ Sic. Read here т̄ε̄т̄ε̄ and below т̄ε̄т̄ε̄.

302.—Papyrus; a fragment; $13 \times 13\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter from Paul of Simou¹, a servant, giving news and saying that he is sending certain things.

† περσαυον παυλε πρωεσιμου [| ραον ειπ ηρωη ημε τιπρσν[γνει | αιτηουγ
 παν εγραι εφτι πα[| αγεμενε μελας ητρομε. x.² [| ες ταπολουτζε παρ[| αγω εις
 εραυ³ εναυ η. [| αγω υπηπουτε ρεπαρε. [| blank

Verso. ρι[τιπερσαυον παυλε ηρ⁴

303.—Papyrus; a fragment; $8 \times 9\frac{1}{2}$ cm. Script: moderately ligatured. Possibly the same as no. 302. *Recto* ↑.

Letter from Paul the βοηθός, of Parow⁵, his servant, to Theodoracius the χαρτουλάριος⁶, mentioning Easter (ἀνάστασις)⁷.

+ πετπεσαυον [π]αυλε πβων[ος | οευωρακε [π]εχαρτολαρη[ς | ραταναστα[σι]ς
 απεχ[ς εις. [| κελεγε ημε[τ]η[ς]αυον ησο[γ | μελαν τα[με [| ηην ερνε αυ[| παλ γευμε[τ]
 ηρωη αχτητη[ς]

Verso. ρι[τιπερσαυον παυλε πβων[ο ηπαροου

304.—Papyrus; a fragment; $8 \times 10\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter to (?) Phoebammon. It contains the phrase [η]ψα ηταναστασις ηπεχ[ς.

305.—Papyrus; a fragment; $10\frac{1}{2} \times 14$ cm. Script: ligatured. *Recto* ↑.

Letter, probably from a servant (σαυον) to his master. Shmoun is mentioned.

πε[γ]τολμα εφγραι ηπεχ[οεις | τ]ηπρσν[γν]η ητετμεαν[τ]οεις | [ειρ]χολη ηεαυ ετ[η] |
 [εν ρυ[μ]ο[υ]η α[με] ηερω[γ]ο[χ] |] ηεω[ρ]αν[η]ς ηεαυ ητιμε⁸ |] ηε περ[ω]μα α[μ]ηι πε[γ]εν-
 τα[μ]η [|] ηαντετμερε ε[σ]ο[λ] ηεω[ν] [|] ηημε[ι]ζοτερος⁹ ταρ[μ]ω ερον [|] ηχοεις ηεπ +

Verso. [ε]ψ [space] χ[ε]τ [ε]φ [

306.—Paper; a fragment; $8\frac{1}{2} \times 10$ cm. Script: sloping, ligatureless. η is ν.

Letter from a servant (ν. address), referring to financial transactions with flax and barley, and mentioning Apourrôshet (Abû 'l-Rashid).

[| τι[μ]η τε[μ]αν[τ]α[λ]. [|]. η[ο]ς ραρε[ρ] επε[μ]ων¹⁰ ε[φ]χ[α] [|] ηε παρ[η] ηη παρ[η] ηεαυ
 πε[μ]ρα[μ]ε . [|] ηαλ ερε[μ]ος ηααη αλο[γ]ρ[ω]ση[τ] [|] ηη ηεε[μ]ε πε[μ]ση[μ]ην αγω α[μ]ηα. [|] η[μ]η[ε]τε

¹ V. no. 401.

² Not ραμε.

³ V. Br. Mus. no. 1102.

⁴ I cannot read σιμου here.

⁵ Cf. in Br. Mus. Or. 6201A, φοι ηταπαροου. Another παροη is an ἐποίκιον in a Jkdw fragment.

⁶ Scarcely the high official in nos. 129, 207.

⁷ Not generally so designated. V. next no. and CRUM,

Ostr. no. 60 n.

⁸ He recurs in no. 329.

⁹ V. no. 178.

¹⁰ V. nos. 309, 317, 337.

αγοῦαντι¹ εἰς τοῦ τεβί εἰς. |]τιρανι τεψτ² εἰς τοῦ δ εἰς ὁλο | αἰω τεψτ² εἰς τοῦ δ παρ
 εἰς παρ. |]πενσιπτε παρ εἰς περπαποκрасиς †. |]οῦαντι εἰς εἰς τοῦ εἰς ὁλοκ³ ηῖε |]ε
 αἰταῦ εἰς πορρωσῆτ | (*verso*)]πενσιπτε εἰς τοῦ εἰς περπαποκрасиς. |]γ δ εἰς τοῦ εἰς πορρωσῆτ
 εἰς τοῦ εἰς περπαποκрасиς | εἰς τοῦ εἰς παρ αἰω περπαποκрасиς |]ε. α. χη εἰς ὁλο πορρωσῆτ
 παρ . . . |

In the other direction, the address: περπαποκрасиς |] αἰω |

307.—Papyrus. The *recto* of no. 260. Script: semi-uncials.

Letter from his 'servant', Philip², to 'his lord', beginning περπαποκрасиς φιλιππος
 περπαποκрасиς εἰς περπαποκрасиς παρ τ. | 6 more lines containing the words] παρσιρ αἰς αἰς
 αἰς ὁλο εἰς πορρωσῆτ, and ending [οἰς] αἰς εἰς περπαποκрасиς τες πορρωσῆτ /

308.—Papyrus; a fragment; 9 × 18½ cm. Script: large, rarely ligatured. *Recto* ↑.

Letter from his 'servant', John, to a superior. He is venturing (τολμᾶν) to send
 some fish and other things.

+ περπαποκрасиς ἰωαννης πρω[εἰ | εἰς πορρωσῆτ εἰς περπαποκрасиς | εἰς περπαποκрасиς
 περπαποκрасиς αἰς | εἰς πορρωσῆτ εἰς περπαποκрасиς | εἰς πορρωσῆτ εἰς περπαποκрасиς
 παρ αἰς | ταρπι περπαποκрасиς + εἰς πορρωσῆτ |

Verso: (different hand?) χμυ υθ

309.—Paper; a fragment; 10½ × 7 cm. Script: cf. CRUM, *Coptic MSS.*, Pl. 3, xv.

Letter from a servant to his master.

† . . . περπαποκрасиς |] προσκνιπαι³ εἰς |
 εἰς πορρωσῆτ εἰς | εἰς πορρωσῆτ εἰς πορρωσῆτ | εἰς πορρωσῆτ
 εἰς | εἰς πορρωσῆτ εἰς | εἰς πορρωσῆτ εἰς πορρωσῆτ |

Verso. An Arabic Receipt (later). 'Abd al-Masih⁶, brother of Abū 'I-Yumīn, has paid
 اناى, for A.H. 388 = A.D. 998, ½ + ½ *dinār* and
 ½ + ½ *ḳirāt*, towards the taxes جريدة of Ashmu-
 nain. Scribe: ? Bishai بيشاى, son of Shanu-
 dah⁷.

310.—Papyrus; a fragment; 17 × 12 cm. Script: fine, of ZOEGLER'S 1st class, but for εἰς, which is rounded. *V. Pl. I. Recto* →.

Letter from a widow. The script, the very high figures involved and the reckoning
 in 'talents'⁸ point to the 4th century.

¹ Unknown verb.

² *V. Br. Mus. no. 1107 &c.*

³ *εἰς* varies with *εἰς* in the alchimistic texts.

⁴ ? λαβίς. *V. Br. Mus. no. 1114.*

⁵ Same use of this in no. 287. Cf. *κελευσον* (*v. Br. Mus. no. 613*).

⁶ Does Χριστόδουλος occur so early? For the next name, *v. no. 290.*

⁷ For this tentative reading I depend wholly on KARABACEK, *Mith. Rain.* ii, Taf. III (esp. no. 5) and pp. 160 ff. The Berlin *Arab. Urkunden* no. 7 is a similar receipt.

⁸ *V. KENYON, Catal. iii. 237.*

brothers Joseph the deacon and Ammoniôn the reader', concerning whom Isaac had gone to law¹. The idiom is archaic².

Remnants of 5 lines, beginning πα[.

L. 5 ends ρα|ον ηρ[ω]ϣ [α]ι^{sic} | ψημε еρον | топоу ката | οε птаисαα [ε]ι³ | εβολ
εθμε|сноу ιωσηφ | πτιακοнос | αпаααααωπiωп | πανακωσтнс [п] | οε птаτεν⁴ [т] | χρнс-
тос πωρ η|ψαοуон η[ι]α α[α]|респωρ пша[п]|еспноу ρωоу ει|ωσηφ αпаααααω|пiωп φω[ϣ]
ηгар | птаира[ζι]оу αон | εθμεс[пноу] же|каас ен[ε...]|аро|η⁴ . γαρε...[ε] | Traces
of 5 more lines.

315.—Papyrus; a fragment; 8 × 18 cm. Script: rarely ligatured. *Recto* ↑.

Letter to a superior, asking charity and mentioning the 'place of Apa Macarius' and the 'lord bishop'.

απαρηт | ατον топоу жететнеире ппалеуе |]тетпртацапн лнфнте прωее και |
α|αϣη παισηтн ρραι ппееα папа αααаре |]αωп αγω εις теπιστολн αιχите αιχαϣс |]αос
ψпроскϣнei пнтн топоу αγω αон | αο]εις пенископос шанψαпша паз еρωтн

Verso: + таас ппααοεις πiωт αпа ш[

316.—Papyrus; a fragment; 7 × 18½ cm. Script: ligatureless. *Recto* ↑. Not from the Ashmunain collection.

Letter from 'his son' John to Apa Daniel, asking for help.

пoжт αροуи α[| ηρωϣ таиее роϣ ααλλон же он жепенско|пос жецо паш ααиηе
тппаракаλι αпаαοεις | пeiωт тареϣнатараке пеееоуе тпроу η|петшаже пееаϣ ψηиηе
ρεпаρωϣ жеиηта|]ρωее еϣпашиηе ρεпаρωϣ^{sic} сарωтн⁵ αγω ειτα|хрноу еρραι ежапноуτε
пнeиηтн епн еϣпашпаш | ерои ρεпетшооп ααиои паштoс κпашиηе | (*verso*) ρεпаρωϣ
αппон αарепенкoс ппа | αиηтeпкoс пακαпe етoш ероуи ерои пeϣ. | пeсннλαос⁶ пкн
ернс αипасон кади|пeϣе тпшаже пееаϣ тптн пролов⁷ | спаш паз тоути⁷ ептавеон [

Above l. 1 of *verso* the address: + таас αпаαοεις пeiωт αпа тапнλ ιωραпнс пeϣηиηе

'cast me in to matter, that I may know it; but more still (μᾶλλον δέ) what thy intention (σκοπός) is. I beg (παρακαλεῖν) my lord father that he bring to nought (? καταργεῖν) all the thoughts of them that talk with him, while he enquireth into my affair⁸. For I have none that will enquire into my affair save you, and I confide in God and you. For (ἐπεὶ) if thou shouldst see me in the state wherein I am, thou wouldest certainly (πάντως) enquire into my affair. But (λοιπόν) let thy great pity and thy great

¹ Taking εἰ εἶολ in the sense (=ἐνάγειν) frequent in the Jême deeds.

² Cf. the forms ηψα-, ηгар (v. no. 292).

³ Above the line. Perhaps ι only.

⁴ Perhaps ο belongs to the next line.

⁵ The normal form should be псаλλωтн.

⁶ ? пeϣ пeск. Cf. CRUM, *Ostr.* no. 61 and αωк пeск.

in Leyden MSS. p. 486 (*sic*) and TURATIEF in *Bull. Ac. Imp.* 1899, 440.

⁷ One expects coϣтн, though птоϣ-, тоϣ- is to be met with in Sa'idic.

⁸ Or ? 'prying into my affair', in spite of the false concord.

love (ἀγάπη) that are so great toward me, make endeavour (σκυλμός) to come southward with my brother Callinicus, that we may talk with them and give them the 2 *solidi* and that they give a receipt (ἐντάγιον) . . .

317.—Paper; complete; $17\frac{1}{2} \times 5$ cm. Script: much faded; cf. ZOEGA's 9th class.

Letter to a superior, whom the writer, *inter alia*, asks for some vinegar.

+ εἴ αἰ | ἡ προσκ̄, αἰω | τιαπαζε αἰ|οὔχαι πτεκεἰ|πτεκεἰτ π|con εἰτάνῃ^{sic} |
ερεπχοεἰς ρα|ρερ επεκωρ¹ | ρη τίταμοκ | κεαπεν . . | 7 lines, almost wholly illegible |
αἰτcon πο|οὔ οὔλακον | ερνεεε εἰ|χνη² παἰ τα|εὐχαριστοῦ | πακ |

Verso: remains of an Arabic text (earlier).

318.—Papyrus; a fragment; $8 \times 9\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Letter to an ecclesiastical (?) superior, mentioning an application to the amir on behalf of an old man. Bousiris is named.

η, πτεκεἰτ πχο|εις ? | προσ|ελεε πεν³ παεἰρα εἰθερῶλλο | τωσ οὔεεεε⁴ χ
παῦ ταρεγῆ. ρ [] ταμοἰ κεπρωεποῦερε [] ἔωκ αἰσπτοῦ [] αἰ εἰογωσ σω . . [

Verso. + τω [ο]εοφῶλ ? [

319.—Papyrus; complete; $34\frac{1}{2} \times 16$ cm. Script: *v.* Pl. II. *Verso* →.

Letter (called σιγίλλιον) from a pagarch, through his son³, to certain villages and⁴ to the inhabitants of Psoi-Ptolemais. It relates to the collection of taxes. KRALL's nos. iii and iv are documents of the same class.

[. . .] φλ, σενοῦ⁵ συν⁶ παγα⁷ δι, εμ⁸ ζαχαρια ν⁹ αῦ περσαι ηκαπῆγε | ηπεεα εττασε⁵
ετεκνωεἰς πταῖταας ηπασον | ἀπα αφοῦ χετετнесооуη κεαπαεἰωτ шηρппараτσεἰλε | ηητη
εἰθεнесооуη ητεεβολη αἰπταγοрасα⁶ αἰ|тесп[ер]μoυῶλῖα ητεтнесооуη εἰς ρηнте οὔη |
αἰτη[οο]γῆ ἀπαρарτσεἰλε καῖ ταρεγῆне псатетнесее|βολη αἰπтетнеспер[μoυ]ῶλῖα αἰπтет-
неасорасα | εспληροῦ αἰω ἀπαρартσεἰλε καῖ ταρεγῶтп | ρηπρεα^{sic} ηεγпорос ρηпет-
нетее ηсоуηηпоα[εχε] | 10. ηεооу αἰω ἀπαρартσεἰλε καῖ тароуηпoуη^{sic} ηпоуηтос | εβολ⁷
ката тее ηсоутошч екаηεα αἰω | ἀπαρартσεἰλε καῖ он κεпoутп oуертoу ηсоуη η |
μoтaρ⁸ ητωαρ ηρωεε εγρῖχппкаρ шантоῦ|ηλ[ηроῦ η]тееβολη αἰптесперμoυῶλῖα

¹ V. nos. 306, 337.

² V. no. 348.

³ The *waly* represented by his son, *Führ. Rain.* nos. 554, 558.

⁴ Assuming that δέ in l. 22 implies contrast, these villages should be near Psoi, 150 miles south of Shmoun. Can the writer then be pagarch of Shmoun? Yet in no. 215 Hanepioor and in KRALL ccxlii Pbôah seem near the latter; so too Φβύ, *Arch. f. Pap.* iv. 452 and (? same) Bôv, *ib.* 429.

⁵ Or merely 'are entered, reported'. V. Br. Mus. nos. 1079, 1131, KRALL iii, here no. 278.

⁶ Apparently a tax in WILCKEN, *Ostr.* i. 132.

⁷ The difference between *сoтп* and *пoуη εβολ* is not clear.

⁸ Cf. Br. Mus. no. 1055. Greek perhaps μῶιον, *Pap. Hibeh* 49, 8 n, Eg. Expl. Fund, *Arch. Rep.* 1905-6, 14.

σσιγ. fragm
136.

αι|τατοραςια αιηγεγανειος^{sic} ραπλωσ ηπερτρεγ|ον ριωωττηγτη τι προφασις κατα
 τηψυχην¹ | αιπαρσσεγλε παγ ρεερσσανογοοιε επαογ|τιεεπε τι ογσ[...²] ησογο η ογβιρ
 ητωαδ | επογρωειε χωρις ρεαγ επωπε η ογον επαπαειωτ|20.-πε ηςοναδγ ηςτηοογγ και
 ταργτι ρεω η|ρωειε εσαγρσεωττε ρεπειτοσ ητωτη | δε ηερεαιφοι ογωσ τητητωσ
 τραειεε σπαγ | ευτησ ηνεγπορος ησογργποδεχε ηπесоγο | ηπβωαδ αιηεανηποορ
 αιηηεποικη ηηηηηηηη^{sic} | αιηφθαλε αιβουλλιζε ηπειρελλιη⁴ ηπαζογρ + |

+ εγρ/ μ π κη ιδ/ αρ α +

L.S.

'... Flavius Senouthius, by God's will pagarch, through me, Zacharia his son, writeth unto the headmen of the places that are indicated (τάσσειν) on the list (γνώσις) which I have given to my brother Apa Aphou. Ye know that my father hath already charged (παραγγέλειν) you concerning the corn of the corn-tax (ἐμβολή) and the purchase-money (ἀγορασία) and the seed-corn (σπερμολία), that ye should gather them in. Here, then (οὖν), I have sent him and have charged (παρ.) him that he require your corn-tax (ἐμβ.) and your seed-corn and your purchase-money (ἀγ.) in full (πληροῦν). And I have charged (παρ.) him to choose well-to-do scribes (γραμματεῖς, εὐπορος) from your villages, that they may receive (ὑποδέχεται) them; and I have charged (παρ.) them that they appoint a representative (ὑπουργός) for each (κατά) village and set him over another place. And I have further charged (παρ.) them that they give (or sell) not an *artaba* of corn nor a bundle (?) of straw to any man upon earth, ere he have fulfilled the corn-tax (ἐμβ.) and the seed-corn (σπερ.) and the purchase-money (ἀγορ.) and their general tax (δημόσιον); in short (ἀπλῶς), let none among you give occasion against himself (πρόφασις, κατά, ψυχή). I have charged (παρ.) him that, should an husbandman belonging unto a village sell (?) unto any man a of corn or (ἢ) a basket of straw, without (χωρίς) a writing of mine or (ἢ) one of my father's, he shall bind him and send him unto me, that he may teach the men, if they be disobedient in this nome. But (δέ) ye, men of Psoi, I desire that ye set up two scribes (γρ.), being of authority and well-to-do (εὖπ.), that they may receive (ὑποδέχ.) the corn of Pbōah and Hanepioor and its homesteads (ἐποίκιον), so that ye fail (ἀμφίβαλλειν) not. I have sealed (βουλλίζειν) this order (σигίλλιον) with my ring.' Then the date and the clay seal, the design (not inscription) on which is no longer recognizable.

Recto. Protocol (fibres →) in 4 lines of tall, brown characters, 1 and 3 of which begin with a sign or letter resembling φ. The end of an Arabic line can perhaps be discerned.

320.—Papyrus; complete; 30½ × 13 cm. Script: *v.* Pl. 10. *Recto* →.

Letter relating to the assessment and collection of taxes from certain localities. Though complete, the text is unusually difficult of exact interpretation.

¹ Or 'to the detriment of his soul'.

² ? σιγ (v. Br. Mus. no. 1066) or ελω, though neither have been found used of grain; or σον δλίγα, Revel. iii. 4.

³ Altered from (*sic*) ρεν-.

⁴ KRALL iii and iv are thus named.

Above l. 1, *χαιτ*.

✠ κυρακος πετсгаи нпсаг аионусн | жєгаон мєн нгωб нпє фшнє | еρωтн аγω
 επαν αιβωн ααпака|ζε нєнєєтє нпєа напа банє | 5 етβєпκωιηнаоннєс¹ аγт² есгаи |
 нпсаг петра ацжоу тепстоаи | наг евоа жєпржажє³ мєпρωмє | пєа аделфн⁴ пєжаγου
 жєшарє|пєа аделфн ф шє жоутн бωиє | 10 бωк нпєа псаг петра наγ жєшарєпκωιη-
 наоннєс еи тωп е|мєон прωс⁵ пєа аделфн прωс пєа | напа банє шарєшє сє мєпоγа |
 еи мєаγου⁶ ерєпаγо нєисγ тωп | 15 екатон⁷ тааγου ежωου⁸ ектос | θγмє фпоγ
 ешωпє коγωш лаха | ерооγ еи жажє мєпсаг петра (жє above) есγωш | коγфнєн
 нпшє жоутн мєптерγмє | аγω пєγаγо нєисγ тωп екатон | 20 ешωпє сγωш коγфнєн
 наг гапєа | паделфн тншнє сагаγ епєа | напа бєнє⁹ (жєпаγ above) еиє⁹ тωп еиат
 евоа | мєон тацсгаи наг жєпржажє | мєпєа аделфн пγсгаи етβєпєа | 25 напа банє
 фпоγ еиєе жєшачна | на пєкатон езнкон¹⁰ мєа¹⁰ гпєа | паделфн мєптерγнєе жє
 (verso) жєнємєон ешωпє шачна фн|катон еикоспєнтє мєптерγн|30-мє еи сгаи наг евоа
 жєшнє | сапсєєпє нпєа напа банє | ешωпє он есγωш шажє | мєпогон мєооγ ан¹¹
 еиє сгаи наг | жєафнкатон езнконта мєа | 35 мєптерγнєе еи етоот татє|жажє мємєаγου
 гаѳа¹² нпκωιηнаоннєс оγжаи гмєпжоеис | епєгає пєжаγου жєшарєпєа аделфн ф шє
 жоутн¹³ пєа апа банє | 40 . . наф¹³ ψєєпє аγω θнмє мпоγа | поγа ффф

'Cyriacus (Kyrakos) writeth unto the 'master' Dionysius, saying: Before all things I greet you. And because that (*ἐπειδή*) I went and constrained (*ἀναγκάζειν*) the monastery of the place of Apa Bane regarding the village (*κωμηκαθηκης*), they have gone to the 'master' Petra and he hath despatched the letter (*ἐπιστολή*) to me, saying, 'Be not at enmity with the men of the place of Adelphius.' They said, the place of Ad. payeth 125. Give us thy help (*βοηθεῖν*) and go to the place of the 'master' Petra; see whither the village (*κωμ.*) belongeth, whether (?) to (*πρός*) the place of Ad. (or *ἢ*?) to (*πρός*) that of Apa B. The 161 will be their part, the 2½ of the hundred (*δύο ἡμισυ τῶν ἑκατόν*) being imposed on them, besides (*ἐκτός*) the freight-charge. If now thou desire to share (? *λαχεῖν*) therein, so contend with the 'master' Petra, for he would remit (*κουφίζειν*) the 125 with their freight-charge and the 2½ of the hundred. If he desire to remit (*κου.*) these for the place of Ad. and that we should seek to impose them on the place of Apa B., then see thou and inform me. For he hath written to me, saying, 'Be not at enmity with the place of Ad.'; he wrote not concerning the place of Apa B. So now, learn whether he will excuse (?) the 161 upon the place of Ad. with their freight-charge, or no. If he should excuse (?) the 125 with their freight-charge, so write to me to require the remainder from the place of Apa B. Further, if he desire not to speak with one among them, so write to me, saying, 'I have received the 161,' that I may not contend with them as to the share (?)

¹ Perhaps an official, so not the *κωμηκάτοικος* 'villager' of MITTEIS, *Urk.* 99. Neither *κωμηκαθηγητής* nor *-οικητής* is known. Such a word as **κωμηκαθηγησις* is excluded by the gender. A compound of *χωμα* is scarcely possible.

² Altered from *αγεί*.

³ Unknown as a verb, that in Br. Mus. no. 169 being presumably different. Possibly = *ржажє*.

⁴ ? *Ἀδέλφιος*. Cf. *αионусн* above.

⁵ A clause crucial for the sense, but obscure. *ει* ? 'appertain to', 'regard', if *κωιηн.* were an impost or the

like, and if *тωп = етωп.* *πρός* as merely directive is unlikely. The use of *εα[α]он* too is doubtful.

⁶ Lit. 'go with them', possibly in some technical sense, 'is their assessment'?

⁷ Presumably the name of a tax.

⁸ V. no. 323.

⁹ *ειε* is difficult here, but 3rd fut. would be more so.

¹⁰ Why are the same numbers now expressed in Greek?

¹¹ *ан* for *он* would be improbable here.

¹² Has been altered. Cf. no. 273. ¹³ Half effaced.

of the village- (κωμ.). Farewell in the Lord. For (ἐπειδὴ) they said, 'The place of Ad. doth pay 125; the place of Apa B. shall (?) pay the rest and the freight-charge of each.'

P. (12. s.) 321.—Papyrus; complete; 19 × 40 cm. Script: ligatured, uneven. Recto ↑.

Letter from Prashe, probably at Babylon, to the amir, regarding tax-collection.

- Press 17/18
1. ὁ ὑμῶν πῖπῳτε πρᾶσε πετρεσδορον εἴσρατ π[περ]ηλ¹ παμῖρα τῖρην παρ εἰὼλ
ὑμῖπῳτε μῖπσανατ τᾶρετεμῖπῳτε
 2. εἰμῖ² εἰθεπερῳμῖ εὔραστῖκ π τεπαχοεῖς κατ περεζατ³ πτεπνεπῳοῦτ πατ εἰπῖ επεῖ
σοῦτῖ ἀνατκε ερ[οῖ] εἰβῖπῖτοῦ αὔω σοῦτῖ ρῖα⁴ π-
 3. πῖααμῖεα πετνεπρῳ^π π ἀρῖ⁵ εὔτῖ ἀνατκε ερῳ εἰθεπεζατῖ πᾶρατ επῖοῦ αὔω
αὔβῖπῖ εἰο[τ]ῖπῖε^{sic} ἀτῖ πεμπε⁷ ερῳ ραπερῳτ
 4. αὔω [τ]αρ[ι]ταεο τεμῖπῳτε εἰθεπερῳμῖ πταπνεσρατ πατ εἰπῖ κατᾶλοοῦ πατ ερῖς
ἀπενδοζοτατ^{sic} ῳεῖς πεγῖνῳγῳ⁸ κῖελεγε
 5. τᾶροῦσρατ περῳμῖαβῳγῳ^ω τῖροῦ κατνεπῳοῦτ πᾶπ[π]ῳς επεῖ εἰθεπερῳτῖ πατ πῖπῖπῖτα-
λοοῦ ερῖς πῖπῖ αὔω εἰπῖπῖ παχοεῖς
 6. κῖελεγε ῳῳωπ [π]εζατῖ⁹ τᾶπῳοῦτῖ πῖπῖ ερῖς αὔ[ω] εἰ σο. περῳατ εἰπῖ
επῖπῖ πεγῖνῳγῳ πᾶπῖαφᾶλῖτε
 7. πῖοῦτῖ τᾶπῳοῦσρατ πῖπῖ ερῖς επεῖ ερεῖποῦε^ω οῦτῖ επᾶχοεῖς επεῖρῳτῖ πατ ἀπῖε κατῖε
πταπαχοεῖς εἰρατ πατ εἰπῖ
 8. πᾶπῖαφᾶλῖτε πῖοῦτῖ τᾶπῳοῦσρατ πῖπῖ [rest illegible]
 9. [all illegible till end,] ρῖτοοτῖ
 10. τῖπρῳε⁷ πᾶχοεῖς ρῖτῖπῖεσρατ μ⁷ φαρμῳ^θ ῖπῖ ω^δ δ

'In the name of God! Prashe, your servant, writeth to the most renowned (ἐκλε-
έστατος) amir. Peace unto thee from God. Thereafter: (I write) that thy lordship may
know concerning those men that are with thee, or else (? ἢ) that my lord take their ἐξάγιον
and send it northward to me. For (ἐπεὶ) I am in difficulty (ἀνάγκη) because of them and
Mohammed, thy representative (πρόσωπον), is perturbed, I being in the utmost dif-
ficulty¹⁰ as to the ἐξάγιον; and we were brought in and put in irons on this account. And
(I would) inform thy lordship as to the men of whom thou didst write northward to me,
saying, Send them south to me. The most glorious (ἐνδοξότατος) governor (σύμβουλος) hath
commanded to inscribe all the men of Babylon, from small to great; so (ἐπεὶ) for this cause
have we not been able to send them south unto you. And if my lord bid and desire the
ἐξάγιον, that I should bring it southward to you and and he write northward to

¹ The gap might hold more than this.

² For this form v. no. 322.

³ From Br. Mus. no. 444 and *Pap. Rhind* ii (Edin-
burgh), where 1st, 2nd and 3rd ἐξάγια of the year occur, it
should be a sort of tax.

⁴ περῖ ρῖα 'excitable', GIRON, *Légendes* 63.

⁵ Cf. Br. Mus. Or. 6721 (3) (Jême), where 'the πρ. of the
most glorious amir' is mentioned; and Or. 6218 (Jkōw)
the πρ. of the pagarch; also no. 281 here.

⁶ The last letters might be ερῳ (? παρῳ).

⁷ Σιδηροῦν. The Aphroditê letter, Br. Mus. no. 1358,
tells how the pagarch's agent (at Babylon) had been im-
prisoned for failure to pay certain taxes (H. I. BELL).

⁸ Title of the Muslim governor. V. C. H. BECKER,
Papyri Schott-Reinhardt i. 35. Occurs too in Rossi, *Papiri*
I. i, Tav. 4 a, and in VOLLERS-LEIPOLDT, *Katal. d. islam. . . .*
Hss. zu Leipzig, p. 410.

⁹ Or [περ].

¹⁰ Lit. 'constrained unto death'.

εβολ ριτοοτη ριπτρερπαση προογτη εγνηγ ερνε αψειν | ουενιστολη και εφο ηνογ
 ηγγυχ¹ χεισωπε μεναδερατη μεμεα² | τιν μειωρε εβολ ριτωγ μεαφωκ ερογ
 επρτιμε ηγχο ογχιε³ | μειωρε λοπον εψανε και ερνε αδερατη μεμεα⁴ ην ογχο⁵ |
 μεερος μειωρε εβολ ριτωγ πταλογ⁶ εμπερωμεμεα ηπερογορ | ηταπασαζε μεοογ
 ησογχοογ πεεπε εμεανση οε ηαιοκει μεογ | αδερατη μεμεα⁷ οη ψανταει ερνε ερσαν-
 τεχρεα σωπε | τηκογφιζε πογσηη ηανειοσιον ηαγ ραροογ ψαπααε. αλλα παντωε |
 σω ριμηιγρωη ηαιοκει μεογ ητι παραγγυχ⁸ ηαγ | ψανταει ερνε τιαπαζε ητεκ-
 θεοφιλεα ριτηκειρα +

'After that I had drawn up the first letter (επ.) unto thee, (sent) by the hand of Lukas of Pma npehwor, and he had left us; when he had done half the journey, going southward, he drew up a letter (επ.) to me, being disheartened, (and saying) that if we stay not by him and relieve him of (the burden of) these fields, he will not enter his village and (will not) sow a of land. But (λοιπόν) when he cometh south to thee, stay by him and relieve him of a large portion (μέρος) of fields and impose it on the men of Pma npehwor and compel (αναγκάζειν) them to send the remainder which thou canst not find means to manage (διοικεῖν). And stay by him till I come south. If need (χρεία) arise that we remit (κουφίζειν) for him a little of the tax (δημόσιον) on their account, we will do so. But by all means (ἀλλὰ πάντως) continue (to attend) to his affair and manage (διοικ.) it, and give him heart (παραψυχή), till I come south. I greet (ἀσπ.) thy piety (θεοφίλεια) by these letters.'

Verso. τω τα π θεοφιλ^ε / τι^ωα^ω, ααελφ^ω [space] ελιεαω ααη^ο, s π^ο + ηερε^ειαε π^ο +

324.—Papyrus; complete; 13 × 21 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Mohammed, son of, perhaps to Victor.

≈ βικ⁷ | αολλογθε ταμοι ηαηα ηεγρ⁸αηε⁹ ηενταηαπε ογω¹⁰ | ογω¹¹ ηεαν-
 εοσιων ηηγτιμε εσωη ηεηατι ηασρα και | εογωη ααγ ηαηε ηεωατ¹² επε[η]ταγ-
 ο[γ]ωη ραηηηεηεα¹³ | επαρογ εσωπε αητωγ¹⁴ εε ηηρεαρε¹⁵ ηεογ ελααγ | ραπαρογ
 τι εατη επετешαηατ¹⁶ εμογ ερογ ηεηηη | αλλα εηψαητωγ¹⁷ ηηηεηεα εον ψαηηηηε |
 ηαηαηεοσιων ετοοτ¹⁸ ≈ μ¹⁹ θ^ω κβ /

Verso. ≈ εγ²⁰ ηε[α]αηεα γ²¹ α [space] ηη[η] ρα²² η[ο]λλογ ≈ | αηεαε . .

'Colluthus (he of Pma neurashei) hath informed me that its headman hath devoured the tax-money (δημόσιον) of his village. When thou receivest him that shall give thee my

¹ Cf. μικροψυχεῖν.

² Or 'support him'. An instance with ηη-?, Crum, *Ostr.* no. 314. Neither this nor the next verb is clear in meaning.

³ V. Br. Mus. no. 1013 &c.

⁴ V. no. 320.

⁵ Preceding the name is a sign somewhat resembling δ. If Victor is the addressee, δα would be out of place.

⁶ η altered from εγ. The name has neither a Coptic,

Greek nor Arabic appearance. Rashîd (v. Krall cxvi. 19) is, on all grounds, unlikely.

⁷ V. Br. Mus. no. 1054 and no. 144 here for the preposition.

⁸ For τωη thus v. no. 136. But perhaps 'If thou so decide', and similarly below (v. Zoega 342).

⁹ V. Br. Mus. nos. 1107, 1158, Krall civ, TURAEF, *Materials* no. 6, here nos. 148, 298, 370, assuming this = ααρε. Cf. αεγ in Krall cxl, cxlvii, Br. Mus. no. 582

letter, if thou wilt, make him headman and require of him what he¹ hath squandered, from this time (*hiz* place) backward. If thou appoint him, then take not aught of him for the past. Keep an eye upon that which thou dost require of him, in thy house. But (*ἀλλά*) if thou wilt appoint him, so shalt thou, from this time onward, demand of him the tax-money.

The 22nd of Thoth.²

325.—Papyrus; a fragment; 13 × 26 cm. Script: sloping, rarely ligatured. *Recto* ↑.

Letter from Mark of Plētm³, his 'servant', to 'the most glorious amir'. It relates to the taxes (*διάγραφον*) payable by the districts north and south of Shmoun. The amir (?) is begged to provide a pass (*σιγίλλιον*⁴) for some one.

+ ρητραν ημνουτε μαρκος πετρεβαουον παλντηε περερα εφρο[σκυνη | χετιρηνη
ημνουτε εσεωπε και ημνσαναι εις κομεις πεατο[| [.] η μαχοεις
εττανου ταρεπετνα ωπε ητε[| [.] ημακραφον περωεε πεερετ ημνου ημνρις
ημνουη [| ημν ουσιελεη ημνωεε επωηε εφρηταδρουχ⁴ [χ]εφιλοθεος | φον και
αγ[ω τι] παρακαλει η[η] μαχοεις παταθος ε[|

Verso. ημνυηλ, [space] καμια πετρεβαουον μαρκος παλντηε +

326.—Papyrus; a fragment; 7½ × 7½ cm. Script: moderately ligatured. *Recto* ↑.

Letter from Isaac to the κῆρυς Christodorus⁵ (*or* Christophorus), beginning, 'I desire that, so soon as ye receive this letter. . .'. It relates to a payment (*καταβολή*) of taxes⁶. Antinoe is mentioned.

[+ ου]ωψ τεγνου ετναχι⁷ τιεπιστο[λη |]οι εγρα εσοουτη αμνηταβ[ολη | α]ητινοου
εμψαατ ευφολλ[ις⁸ |]πετηρωψ ψαγσαν[ε⁹ |]ατε ηταλνοου περω[|]τη[οου] ητη
ταρευτι ηη ε η[|]η χηεωαηαυ επη[|]καραβηη¹⁰ + και ταρ ψαρε[|]ωψ] ρπαρου |
(*verso*) η[νου]τε δε πετσοουη ηγρι χρι[|]μαρ τεκκαταβολη ηλ[ηη] (in other direction)
]. εσηνυ¹¹ + ριηηακ[

327.—Papyrus; a fragment; 8½ × 21 cm. Script: seldom ligatured. *Recto* ↑.

Letter from Bane, a village scribe¹², to Apa Victor¹³, his superior, referring to certain payments.

¹ Presumably the peculating headman.

² Πληθμς, WESSELY, *Studien* v. 73.

³ V. KRALL CXX and KENYON, *Catal.* i. 231.

⁴ Cf. *دعوى* 'Abd al-Latif 689, Abū Ṣāliḥ 55 b, or possibly *دعوى*, though *دعوى* = *دعوى* would be abnormal.

⁵ A κῆρυς Christodorus in KRALL XXIX, Br. Mus. no. 1145.

⁶ V. CRUM, *Ostr.* no. 409.

⁷ For ετνηα-.

⁸ Cf. Leont. Neap. (GELZER) 77, δέκα (φόλλεις), εστιν δὲ ὅτε καὶ κεράτιν, misunderstood by me, *Ostr.* Ad. 15, note. CLUGNET'S 'Αββὰ Δανιήλ, pp. 12, 32, show φόλλεις = κεράτιον as a labourer's day-wage. The Coptic version (*ib.* 84) gives φ. = ἀρκιον (ἀργύριον).

⁹ Σαίνω, 'disturb, trouble.' Cf. Br. Mus. nos. 1131, 1269.

¹⁰ Καράβιον.

¹¹ Apparently not ησηνυ.

¹² V. Br. Mus. no. 1079 &c.

¹³ V. ? nos. 281, 293.

+ πετρεῖανον βαλε πσαρ πτιεε περε[ραι | ἀπα ληννα χερσὸν λην πρῶς πτεε τιπρος-
κ[υνη | ταίς τενεπτοχόεῖς ἐβόλ' αὐτῷ τι λόπος [| εἰατποῦ πῆ 2 κ¹ ἰθὺν πακ ἐρραι
αὐτῷ εἰς δόσις αἰτ[| φοῦχα² ρεπτοχόεῖς λον ππατῆχῖτ ἐπρωεε πτω[| παχοῦσοῦ
πῆτη ἐρραι ππεροῦ ἐτεεαῦ ληνπῖω[| ψαίτοῦ ψαίτοῦ +

Verso.] [space] ἀπα ληντωρ + ριτῖβανε πσαρ πτιεε

328.—Papyrus; a fragment; $9\frac{1}{2} \times 7$ cm. Script: small, ligatured. *Verso* →.

Letter giving instructions as to the taxes required of the villages under the recipient's charge. The phrases 'a tremis of each (κατά) village,' 'I will require of thee 10 solidi,' occur.

]. Α' πετῆατῖ παςραι πακ | κ[ρωεπεντιεε ἀνααῦ | ο[υτρεπενσι πατα τιεε ρη |
ρ[υπ]οῦρρεῖ ἐρον αὐτῷ ὅαρρεῖ |]ε ψαίψατῖ πῆντ πρὸλον³ | ἀβ[ε]λλα ἐπεῖ ππατεκσοῦω |
]αρε ππαῖ ἐπεγ[α]τρ⁴ |]τερῖν ἐσσηῦ π[ρκδ |]γ =

Recto: the address, = συν⁵ ομαρ υἱ ἀβδερ⁶ [space], and, in the other direction, remains of an Arabic letter in semi-Cufic script (earlier), relating likewise to taxation⁷.

329.—Papyrus; a fragment; $8\frac{1}{2} \times 11\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter relating to taxation and mentioning a village scribe found also in no. 305.

] . εἰρηρε ἰωραπνε ψαρ πτιεε κ[| ραθῖν λην πρῶς πτεε τιπρ[ος]κ[υνη | π[νοῦτε
ἐβαιοεῖς ἐρωτῖ ἐπε[|]εῖ . . . αατ⁵ ἐπεῖ ἐρραι πῆτη [| κα[τα]βολῇ ρηποῦω [λην]πο[ῦτε |]
παεῖωτ ληνανα σολλομωκ π[|]αας ἐτβεφωῦ ἐπτιεε αὐτῷ [| ἑ]οῖε⁶ τποῦ πακ λον
ψ[λ]ηλ [|

Verso.] μυ 40,⁷ [

330.—Papyrus; 3 fragments, the distances between which cannot be determined; the largest, 8×11 cm. Script: moderately ligatured. *Recto* →.

Letter (since the 2nd person is used), difficult of interpretation. It is divided into paragraphs, each beginning elliptically with ωσδε (ὥστε)⁸. The writer seems to complain that, when sent south, the pagarch had not assisted him, but had paid greater respect to (him who bore) 'the false name, archimandrite'. The sum of 1263 solidi is in question, also a tax instalment (διάγραφον); further 'the house of the nuns' and something stolen and given to 'another monastery'.

¹ κεράτια.

² Perhaps + instead of †.

³ Presumably the author, though standing first.

⁴ The words من طبول (v. no. 401) and رسول occur.

⁵ I cannot read αατ.

⁶ V. nos. 284, 320 &c.

⁷ No trace of χ. Presumably it stood on the left of the space.

⁸ A fragment of a letter in Br. Mus. Or. 6201 A is similarly divided thrice by ὥστε, introducing in each case a request; while another letter, *ib.*, begins + ὥστε ταρεκκω πῆα . . . Here however it does not appear to serve that purpose.

ⲙⲉⲡⲓⲡⲁⲑⲁⲡⲟⲕⲣⲏⲥⲓ¹ | [ω]ⲥⲁⲉ ϣⲡⲧⲣⲉⲕⲥⲣⲁⲓ ⲧⲁⲃⲱⲕ | ⲉⲣⲏⲥ ⲙⲉⲡⲓⲡⲁⲧⲁⲃ² ⲧⲓ ⲧⲟⲟⲧ | ⲁⲗⲗⲁ
ⲁϣⲧⲓ ⲧⲉⲡⲣⲟⲧⲓⲁ³ ⲙⲉⲡⲣⲁⲡ⁴ ⲡⲓⲟⲩⲭ ⲭⲉⲁⲣⲙⲁⲛ⁵ | [ω]ⲥⲁⲉ . . . [ε] . . .] ⲡⲓⲟⲩⲭⲁⲗⲉ ⲡⲱⲟⲣⲱⲣ | [.] ⲁⲣ
[⁴ ?] |

ⲥⲁⲭ[ⲟ] ⲡⲟⲩⲧⲓ | ⲱⲛⲙ ⲡⲓⲟⲩⲧⲓ ⲟⲛ ⲉⲡⲉⲁ | ⲙⲉⲡⲓ ⲁⲟⲩⲩⲱ | [ω]ⲥⲁⲉ (ⲟⲛ above) ⲭⲡⲉⲩⲧⲓ
ⲗⲁⲁⲩⲱ ⲉⲁ[. . .] |

[. . .] ⲉⲩⲟⲩⲱⲙ ⲉⲩⲱ ⲉⲩⲱⲣⲉⲓ | ⲡⲧⲁⲩ.⁵ ⲁⲩⲱ ⲡⲁⲧⲁⲓⲁⲧⲣⲁⲫⲟⲛ | ωⲥⲁⲉ ⲧⲁⲣⲉⲧⲉⲧⲡⲉⲛⲧⲟⲩ ⲡⲁⲓ
ⲉⲩⲟⲩⲧⲓ | ⲟⲩⲁ ⲟⲩⲁ ϣⲓⲧⲟⲟⲧ ⲥⲉⲭⲓ ⲧⲉⲩⲁⲛⲁⲧⲱⲛ ⲭⲉⲣⲛⲁⲱ ⲙⲙⲓⲡⲉⲛⲉ | ωⲥⲁⲉ ⲭⲉⲡⲉⲩⲱⲓⲁⲧⲣⲁⲫⲟⲛ
ⲡⲁⲣⲭⲁⲓⲟⲛⲡⲉ ⲛ ⲭ |

(*verso*) | ωⲥⲁⲉ ⲉⲧⲙⲉⲡⲓⲧⲓ ⲡⲓⲡⲓⲙⲟⲛⲁⲭⲏ | ωⲥⲁⲉ ⲉⲧⲙⲉⲡⲉⲕⲥⲟⲛ ⲁ[ⲩⲱ] | ωⲥⲁⲉ ⲉⲧⲙⲉⲡⲉⲕⲉⲓⲱⲧ
ⲁ[ⲩⲱ] | ⲡⲉⲕⲥⲏⲛⲱ ⲡⲧⲁⲩⲱⲕ[ⲛ . . .] | ⲉⲡⲭⲱ[.] |

ⲉⲩⲣⲱⲃⲧ ⲙⲙⲟⲟⲩ ⲉⲩ[. . .] ⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲛⲙⲟⲛⲁⲥⲧⲓⲣ⁶ | blank

P.

331.—Papyrus; almost complete; 10 × 21 cm. Script: irregular, some ligatures. *Recto* ↑.

Letter wherein the writer tells his 'dear lord brother' that he has sent Apa Zacharias's man, 'that thy pity may attain us to (the extent of) 5 *solidi*. For I have been taken to the place of payment (*-καταβάλλειν*) and they have . . .⁶

+ ⲁⲓⲣⲁⲱⲉ ⲡⲧⲁⲓⲛ ⲧ. . ⲉⲧⲡⲣⲟⲩⲩⲉⲓⲥ ⲁⲓⲥⲣⲁⲓ ⲉⲓⲱⲛⲉ | ⲉⲧⲉⲣⲗⲉⲛⲧⲉⲣⲓⲧ ⲡⲭⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲧⲉⲡⲣⲟ-
ⲩⲩⲉⲓⲥ ⲧⲉ [ⲧ]ⲁⲓ⁷ ⲉⲓⲥ | ⲡⲣⲱⲙⲉ ⲡⲛⲩⲣ/ⲫⲁⲭⲁⲣⲓⲁⲥ ⲁⲓⲭⲟⲟⲩⲩⲱ ⲡⲁⲩ ⲧⲉⲡⲉⲣⲛⲁ ⲧⲁⲣⲟⲛ ⲉⲡⲧⲟⲩ
ⲡⲣⲟⲗⲟⲣ⁸ ⲉⲡⲓ ⲥⲁⲩⲱⲃⲧ ⲉⲡⲉⲁ ⲛⲗⲁⲧⲁⲃⲗⲗⲓ ⲥⲟⲩⲧⲓ ⲧⲓⲱⲛⲉ ⲧⲉⲣⲗⲉⲛⲧⲉⲣⲓⲧ | ⲡⲭⲟⲉⲓⲥ ⲛⲥⲟⲛ
ϣⲓⲧⲡⲉⲓⲥⲣⲁⲓ +

Below the text, a clay seal bearing a figure difficult to recognize.

Verso: the address, illegible.

P.

332.—Papyrus; a fragment; 10½ × 31 cm. Script: ligatureless. *Recto* ↑.

Letter from Colluthus to his 'saintly lord father', begging the loan of 2 *solidi*, to be repaid as in the preceding year, so as not to anger him⁸. He has had no opportunity to buy⁹ the wine (? as instructed).

Above l. 1, ⲭⲙⲱ.

ⲫ ⲉⲁⲟⲛ ⲙⲉⲡⲱⲭⲉ ⲡⲧⲙⲉⲉⲧⲉⲗⲁⲭⲓⲥⲟⲥ ⲧⲡⲓⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲉⲡ[ϣⲱⲡⲟⲡⲟⲗⲓⲟⲛ] | ⲡⲧⲉⲧⲡⲙⲉⲧⲭⲟⲉⲓⲥ
ⲓⲱⲧ ⲉⲧⲟⲩⲱⲁⲃ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲱⲧ ⲉⲧⲟⲩ[ⲱⲁⲃ ⲧⲡⲁⲣⲁⲛⲁⲗⲉⲓ] | ⲡⲧⲉⲧⲡⲙⲉⲧⲭⲟⲉⲓⲥ ⲓⲱⲧ ⲉⲧⲟⲩⲱⲁⲃ ⲡⲁⲓⲱⲧⲉ
ⲭⲉⲕⲁⲁⲥ ⲉⲣⲉⲧ[ⲉⲧⲡⲙⲉⲧⲭⲟⲉⲓⲥ] | ⲓⲱⲧ ⲉⲧⲟⲩⲱⲁⲃ ⲡⲁⲃⲟⲛⲟⲓ ⲉⲣⲟⲓ ⲉⲣⲟⲗⲟⲩⲟⲧⲥⲉ ⲥⲡⲁⲩ ⲧⲁⲧⲁⲁⲩ [ⲛ]ⲧⲉⲧⲡ-

¹ Is ⲉ for ⲧ?

² ? *πρότιμη* as substantive.

³ Possibly a letter before ⲡ.

⁴ Uncertain whether there was more in this line. Possibly it precedes immediately the second fragment.

⁵ ⲛ perhaps erased. Perhaps nothing after ⲛ.

⁶ The phrase is apparently incomplete, ⲧⲓ being without an object.

⁷ V. Br. Mus. no. 1137.

⁸ *λυπέω*, as in Rossi, *Nouv. Cod.* 37, 38. ⲡⲁ- apparently for ⲡⲫⲡⲁ-.

⁹ The rare verb *τοῦγ*.

метхоис ιωτ | ετογααβ ησογο ηεε σπογγ αγω ершанпхоис тош тн. е¹ метишлнл |
 ετογααβ ηεε мпλγпн мееωтн ηсноγγ тпалγпн ап ητροεпε αγω тппаравалеи | ηтетн-
 метиωт ετογααβ εтθεογγρολοτοτсе ηпрп жететнметхоис ιωт | ετογααβ соογп жеепепсн
 ое ηтоογ епаравалеи ηт[етнметхоис ιωт] | ετογααβ жекаас ететнметхоис ιωт ηαβонοι
 еροι + ογχαг ρεпхоис ηα|хоис ιωте ετογααβ + η асга тpас +

Verso: [+ таас ηπαχο]εис ιωт ετογ[space]ααβ + ριτпкоλλογθос ηελαχ,

333.—Papyrus; a fragment; $4\frac{1}{2} \times 34\frac{1}{2}$ cm. Script: few ligatures. *Recto* ↑.

Letter to a 'brother', with a request for clothes.

παρ]καλε ητεμντсон таректн шомте | [ηштнп about 28 letters] αιτααγ ριωογ мон
 ηпоγте соογп мплааγ | ηштнп ηпмма еγшанеи тати оγει ογα² ριωογ μαρεпекна тарои
 ηετι тшомте ηштнп ηаγ | еγпнγ εгнт αγω тпоογ ηεпоγω етпаноγγ η[αг] тарיעен
 епеноγχαг ηтепаргнт еетон | + ογχαг ρεпхоис ηαμαιно[γт]е ηсон +

'I entreat thy brotherhood that thou wouldest give [me] three robes God knoweth, there are here no robes, that, when they come, I might give one to each of them. Let thy kindness reach me and give them the three robes, when they come northward. And send thy good news to me, that I may know of thy health and my heart be at rest. Farewell in the Lord, my pious brother.'

334.—Papyrus; a fragment; 16×19 cm. Script: uneven, seldom ligatured. *Recto* ↑.
 Above l. 1 a cross.

Letter, the writer of which begs for (the loan of?) an ox for (use as far as?) the ferry. He offers to make and deliver various articles of clothing, perhaps in payment of a debt.

+ тппаравалеи ηтетнметхоис [.]ε[. .]ε[.] | ογтβпн ηαг шапεγιοор м[. . .]. . ш
 . . . хреюстеи ηογγροлон/ тетнеерта[ап]η ηтетнmetaаγ ηαг ет[η]ε[ο]γωш оγγγгн³ |
 ηсаβανпн епаноγс епταεεпте татп[ο]ογс ηп[тн] ет[ет]η[п]ογωш шомнт ηепиηифарп⁴
 шатпноογс[ογ] η | спаγ ραογγροлон/⁵ етнеο[γ]εш вт[οογ] ρε | . . етпаноω
 аптпноογ шатпноογг ηп[тн] | тн мпохтон е. ωγ [| αтнеертаβανп η [| [ρ]ιβολ δεσπ⁶ +

335.—Papyrus; complete; 10×14 cm. Script: ligatured. *Recto* ↑.

Letter from ⁶ Titoue to the presbyter Peter, referring to certain sailors who had been sent to the latter, claiming of him 2 *solidi*.

¹ Altered.

² For ? εογα.

³ ? επικεφάλαιον. Not found in the sense of headdress.

⁴ Cf. Br. Mus. no. 1103. Frag. in Br. Mus. Or. 6201 B,
 τσο ηγγгн ηсппωшпн.

⁵ 'Two for a *solidus*.'

⁶ Assuming the abbreviations to = [π]ρ[ός] and π[α]ρ[ά].

ρ πετρ/ πρ/ τιτουε | αпетрос ταμοι ζηταχταλε πνεεφ ρарон. | ευταρο пнаγ
 προλογ⁷, ерор ешопе тееете | [пр]ос^{sic} се птаχταμοι сто [.]εγ он аγω | ρ[. . . .]ερ[. . . .]
 . . .]εφ[.]ιτατη[.] | ηφρωμε ηп[. . .]εшаχтанок ραπειρωε. | $\mu^x \iota \varsigma \iota^{\delta}$

At the lower edge of the leaf, a clay seal with traces of a Cufic inscription.

336.—Papyrus; a fragment; $8 \times 17\frac{1}{2}$ cm. Script: rarely ligatured. *Recto* ↑.

Letter containing various requests and referring to a loan on security.

εε η ουνλααγ παβανι επαпноуτε περ πткante¹ се етер | εει επешапоγας лааγ
 пеору пчхи шнт пролог⁷, птпоуγсγ | тааγ пан шанаполоуше ммооу енеухаристеи
 пач | мсфоруш он ρεпоуωш ппноуτε панпоуελλε ан | ρнт ефзооу енеελλε λοпон
 арι апатоотн птере. |

337.—Paper; a fragment; 8×13 cm. Script: irregular, almost ligatureless. π is ν and γ ς.

Letter to a woman, perhaps asking for money.

+ сн φпросκ/ мпоуχαг птоуμ|εταιε⁷ πωне^{sic} εστ[αι]ηγ еρεпос ρареε επ[ο]υωπε²
 мпоушпρε мпесц⁷ ерепос кааγ пн аγω ес терпоеин³ еρωω^h пие жееиρομмет етоотн
 ес[12 letters]πετερпαι пе[]

338.—Papyrus; complete; $20\frac{1}{2} \times 32\frac{1}{2}$ cm. Script: small, ligatured. *Recto* ↑.

Letter to a high official, regarding 2 shiploads of acacia wood⁴. *Lacunae* make details obscure.

[+] εικ пεихοι [сн]аγ [α]ιотпоу пшопте аи[α]аγ εβ[ο]λ п[с]οупαι аθ/ β^{sic} ριτοотч пнеу-
 пстпнос⁵ ευταλнγ | εхωоу аγω εικ^{sic} пран ппехнγ мпнран ппепстпнос ευταλнγ εхωоу
 мпнкататпее птаχταλроу | ρиооу ас[с]иηтγ птетпееγкλ⁶ пхоε[с . . .] εтта[и]γ сапес[иτ]
 птпепстолн [аγ]ω εικ [.]α. апо[. . .]γε. | [. . . .]ηптоу (ερνт above⁶) ηпγ ρпαροу пппекραι
 ηп[. . .] аиотп катоспте гар п[α]п[α]п[ο]ηп⁷ асρ[α] ηкγ[. . .] | ριτοотч пнеупстпнос ευταλнγ
 εхωоу соγ[. . . .] п[п]ооу тарεпαχоеик еиеε асραι тппроскγ | аγω т[α]спазе εхпфγп[ο]п[ο]ион
 птетпееγкλ⁶ пхо[ε]с еттаиγγ аθ/ β

¹ Or επαпноутене ρηтп-. ² V. nos. 306, 317.

³ V. no. 344. For тер- cf. тера- of the future; also the Boh. forms in *Bessarione* vii. 19 (GUDI).

⁴ Cf. KENYON, *Catal.* iii. 186, where it is used in making agricultural implements. On acacias as taxable church property, v. KRALL iii (read п[α]п[ε]ε[κ]κ[λ]η[σ]ια).

⁵ So used in Justinian (SOPHOCLES) and Leont. Neap. (GELZER 55, 60). In KRALL lxiv, lxv (cf. Br. Mus. no. 675) the meaning is obscure. Cf. BECKER, *Pap. Schott-R.* i. 47, 49, where the ship's رئيس and امين are clearly distinct.

⁶ The insertion stands almost above ρпαροуγ.

⁷ V. KENYON, *Catal.* i. 223, *Pap. Amh.* cliv.

In a different hand (?) and ink.

ειτ/ λιβ^ε 1 παχουι² ναυ³ απο παγ^χ λυκ^ω 3 δ/ πιλατο^υ πιτ⁴ απο ρουβ^βεες . . . αμηρ^υ ακ^θ 4 |
χωρι^ο θμουμηρ^ε 5 ακ^θ 5 ν χωρι^ο πνομφ^ε ακ^θ 6 λβ χωρι^ο ψ^ε ακ^θ 7 η |
ειτ/ λιβ^ε 8 μηνα ναυ³ απο παγ^χ ερμουπολ^ε ειτ/ 9 χ^ω μουναι^ε 6 δ/ πιλατο^υ πιτ⁴ απο ρουβ^βεες εν χωρι^ο
αραβων ακ^θ 10 μ[.] |

Verso. 11 εγρ/ [] blank | + [ιδι^ω αγ^θ θεοφύλο^υ δεσπ^ο μων ευερ^γ [space] τω 12 τα^ο
.. ψας νμας . . . 13

Also (fibres ↑), in a different hand.

+ πλοσ^α/ ηθγποστασις [α]πιακαρ/ ε[α]νε | ραππακ⁷ 8 ετλακ [. . .] ηη | ραππακ⁷
ειφοι⁹ 9 σι αρ^τ . . . μ | ραπ[α]α ηπρατ^ιος κολλ^α 10 | ρατσετιωρε η[κα]ρ . . . ροαεις | ραππακ⁷
επερρηαρ . . . 11 | ραπρ^ο β ηηροι . . . | ρααπα ηηκ^τ [. . .] | ραπεφορος η . . . ηη φαακ. ρ^ο
γεγα. Each item has a figure opposite it, preceded by /¹¹. Their total concludes the
column: γγ^υ 12 γ / . γγ

Then a second account, headed 13: ραπαηη^ο επε. λασγ^η ας α υγ | ραπαηη^ο
ειφοι | ραπεζεστης ηηρ | ραποι ηη^δ ιζ, with the total below: γγ^υ 13 γ / ε

'Lo, I have loaded the 2 ships with acacia (wood) and have despatched them this day, the 2nd of Hathor, in charge of their supercargos (πιστικός) that are aboard them. And here are the names of the ships and the names of the supercargos that are aboard them and the list of (κατά) villages where they were loaded¹³; I have drawn it up for your renowned (εὐκλεια), honored lordship, at the bottom of this epistle (ἐπ.). And see, the that have been brought north come on the back of this letter for I have loaded 2 jars (κάδος) for distribution (διανομή). I have written the at the hand of their supercargos (πισ.) that are aboard them, that my lord may know. I have written and do worship (προσκυνεῖν) and kiss the footstool (ἀσπάζειν, ὑποπόδιον) of your renowned (εὐκλ.), honored lordship. (Written?) on the 2nd of Hathor.'

The accounts on the *verso*—'The list of the property (λόγος, ὑπόστασις) of the late Bane'—have no connection with the foregoing.

339.—Papyrus; almost complete; 12 × 21 cm. Script: moderately ligatured. *Recto* ↑.
Letter from Apa Cyrus to the headman, Phib.

+ ραση αση ηρωγ ηηη τισηηη ητερεοφγλ⁷ 14 ηηερη ηχοεις ηιωτ | 15 παρακαλει
ηηον ητσηηη η[α]φωγ ηηεωρε εγνηοοτγ | η[ηη]ος ηρωαη 16 ητσηηη ηαφωγ . . . 17

¹ H. I. BELL suggests Εἰς τὸ λίβερον (λίβυρον), a kind of large ship (Suidas). The expected names of the ships appear wanting.

² Cf. πακογ^ι, in Jkōw texts, e.g. Br. Mus. Or. 6205.

³ The pagarchy of Lycopolis. Below, that of Her-mopolis. Παγαρχία and νόμος seem identical.

⁴ Πιστικός.

⁵ Cf. ταιογ^ηηηη in the Antinoite nome, PETRIE, *Gizeh and Rifeh* 41.

⁶ Cf. ? Br. Mus. no. 1171, ταιογ^ηηηη.

⁷ Cf. addresses of Br. Mus. nos. 1115, 1156.

⁸ Pactum.

⁹ It will be noticed that Psoi-Ptolemais, far south of Shmoun, occurs here twice. Cf. no. 319.

¹⁰ Riparius. *V. Pap. Amh.* cxlvi.

¹¹ κεράτιον. *V. KENYON, Catal. iii.* 276.

¹² *V. Br. Mus.* no. 1076.

¹³ For ταλο ρι- *v. Br. Mus.* no. 1119.

¹⁴ θεοφιλία (*v. Br. Mus.* nos. 481, 1151) or θεοφιλέστα-τος? For the gender cf. δσιώτατος in no. 289.

¹⁵ *V. CRUM, Ostr.* no. 119.

¹⁶ Not ρωστε, possibly αγω.

ταρεν¹εε θεανον ου²βαγανιουσιον¹ τερ³χρεα π⁴σε . π⁵α² εροι εποου αγω η⁶π⁷νοει³
 ηπατεποου | ω⁸πε ⁹χερε¹⁰αιωρε ρι⁴ τ¹¹ω¹²πε αλλα ε¹³σω¹⁴π ¹⁵λοι¹⁶σε ¹⁷χε¹⁸ο¹⁹γω²⁰ω²¹ | ²²χα²³ρ²⁴ ²⁵ε²⁶ρο²⁷ο²⁸υ²⁹
 επι ε³⁰ ³¹πα³²χα³³ρ³⁴ ³⁵η³⁶π³⁷το³⁸ο³⁹τ ⁴⁰ε⁴¹ψ⁴²α⁴³πο⁴⁴γω⁴⁵ω⁴⁶ ⁴⁷π⁴⁸ει ⁴⁹ε⁵⁰φο⁵¹ο⁵²υ⁵³τη⁵⁴ . ε⁵⁵ . | [. . .] ⁵⁶ε⁵⁷τα ⁵⁸κα⁵⁹λο⁶⁰υ⁶¹ ⁶²ε⁶³π⁶⁴πε ⁶⁵ε⁶⁶ει⁶⁷
⁶⁸ω⁶⁹ρο⁷⁰υ⁷¹ ⁷²ω⁷³α⁷⁴π⁷⁵τε⁷⁶π⁷⁷ε⁷⁸ν⁷⁹χο⁸⁰ει⁸¹ς ⁸²π⁸³ε⁸⁴υ⁸⁵η⁸⁶λ⁸⁷τ⁸⁸ | [. . .] ⁸⁹πα⁹⁰χα⁹¹ρ⁹² ⁹³τα⁹⁴π⁹⁵ρο⁹⁶σα⁹⁷ρ⁹⁸ο⁹⁹ε¹⁰⁰ ¹⁰¹ε¹⁰²ρο¹⁰³υ¹⁰⁴ ¹⁰⁵ρ¹⁰⁶α¹⁰⁷ρ¹⁰⁸ . ε¹⁰⁹ ¹¹⁰ω¹¹¹α¹¹² ¹¹³κα¹¹⁴α¹¹⁵τ¹¹⁶
 ε¹¹⁷βο¹¹⁸λ¹¹⁹ | [.] ¹²⁰ε¹²¹ ¹²²υ¹²³ ¹²⁴κα¹²⁵ι ¹²⁶α¹²⁷α¹²⁸ς ¹²⁹λο¹³⁰π¹³¹ον ¹³²τ¹³³η¹³⁴ρα¹³⁵κα¹³⁶λει ¹³⁷ε¹³⁸ε¹³⁹ον ¹⁴⁰π¹⁴¹ω¹⁴²α¹⁴³ζε ¹⁴⁴π¹⁴⁵ε¹⁴⁶ε¹⁴⁷α¹⁴⁸υ¹⁴⁹ | [¹⁵⁰χε¹⁵¹ι¹⁵²] ¹⁵³ς ¹⁵⁴ε¹⁵⁵το ¹⁵⁶π¹⁵⁷ρο¹⁵⁸ε¹⁵⁹π¹⁶⁰ε¹⁶¹
¹⁶²η¹⁶³π¹⁶⁴ε¹⁶⁵υ¹⁶⁶τι ¹⁶⁷λα¹⁶⁸α¹⁶⁹υ¹⁷⁰ ¹⁷¹κα¹⁷²ι ¹⁷³α¹⁷⁴γω ¹⁷⁵τ¹⁷⁶ρο¹⁷⁷ε¹⁷⁸π¹⁷⁹ε ¹⁸⁰τα¹⁸¹ψ¹⁸²ω¹⁸³ [¹⁸⁴η¹⁸⁵] | ¹⁸⁶πα¹⁸⁷υ¹⁸⁸ ¹⁸⁹α¹⁹⁰υ¹⁹¹τι ¹⁹²πα¹⁹³π¹⁹⁴ρω¹⁹⁵ε¹⁹⁶ε¹⁹⁷ ¹⁹⁸κα¹⁹⁹υ²⁰⁰ ²⁰¹τ²⁰²η²⁰³ρο²⁰⁴υ²⁰⁵ ²⁰⁶η²⁰⁷π²⁰⁸ε²⁰⁹υ²¹⁰τι ²¹¹κα²¹²ι
 α²¹³νο²¹⁴ν ²¹⁵π²¹⁶λη²¹⁷ν | ²¹⁸ρ²¹⁹ε ²²⁰π²²¹ε²²² ²²³ε²²⁴φο²²⁵γω²²⁶ω²²⁷ ²²⁸τι ²²⁹κα²³⁰ι ²³¹π²³²ρο²³³ς ²³⁴τ²³⁵ρο²³⁶ε²³⁷π²³⁸ε ²³⁹ε²⁴⁰α²⁴¹ρε²⁴²υ²⁴³τι ²⁴⁴α²⁴⁵γω ²⁴⁶ε²⁴⁷ψ²⁴⁸ω²⁴⁹πε | [.] ²⁵⁰υ²⁵¹ρο²⁵²γω²⁵³ω²⁵⁴ ²⁵⁵φο²⁵⁶
 κα²⁵⁷ιω²⁵⁸ρε ²⁵⁹ε²⁶⁰ον ²⁶¹ε²⁶²α²⁶³ρε²⁶⁴υ²⁶⁵ε²⁶⁶π²⁶⁷ ²⁶⁸χα²⁶⁹ρ²⁷⁰ ²⁷¹κα²⁷²ι ²⁷³ε²⁷⁴ρο²⁷⁵ο²⁷⁶υ²⁷⁷ ²⁷⁸ε²⁷⁹ψ²⁸⁰ω²⁸¹πε ²⁸²π²⁸³ε²⁸⁴ον | [²⁸⁵ε²⁸⁶α²⁸⁷] ²⁸⁸ρε²⁸⁹υ²⁹⁰κα ²⁹¹κα²⁹²ιω²⁹³ρε ²⁹⁴κα²⁹⁵ι ²⁹⁶ε²⁹⁷βο²⁹⁸λ²⁹⁹
 ρ³⁰⁰ι³⁰¹κα³⁰²α³⁰³ρ³⁰⁴ ³⁰⁵π³⁰⁶ε³⁰⁷ ³⁰⁸ε³⁰⁹φο³¹⁰γω³¹¹ω³¹² ³¹³ρ³¹⁴ι³¹⁵τ³¹⁶η³¹⁷ε³¹⁸ι³¹⁹ς [³²⁰ρ³²¹α³²²] ³²³τι³²⁴ψ³²⁵η³²⁶πε | ³²⁷ε³²⁸ρο³²⁹ν +

'Before all things, I greet thy God-favoured (*θεοφιλία*?), beloved lord and fatherhood. I beg (*παρακαλεῖν*) thee to enquire into the matter of the fields that the 'great man' holds; and to enquire into the matter, that thou mayest know that I am a tax (*δημόσιον*)-payer (*lit.* bearer): I have need (*χρεία*) of pity for myself, this day; and that thou mayest be aware (*νοεῖν*), ere to-day pass, that my fields are very But (*ἀλλά*) he maketh pretence, saying, 'I wish for a deed (*χάρτης*) regarding them.' For (*ἐπεὶ*) see, I hold my deed (*χάρ.*). If he wish to come to the road, rightly (*μετὰ καλοῦ*); nay, I will not go to him, till our lord, the renowned (*εὐκλεέστατος*) my deed (*χάρ.*) and I approach (*προσελθεῖν*) him on account of (?) and he let me go free And (*λοιπόν*) I beg (*παρακ.*) thee to speak with him, for it is 4 years that he hath paid me nothing; and the year that he departed, he paid all the men their (money), but me he paid not. But (*πλήν*) let him pay me yearly, in what soever way he will. And if he wish to sow my fields henceforth, let him draw up for me a deed (*χάρ.*) regarding them; if not, so let him deliver unto me my fields, with any land he will. I greet thee by these letters.'

Verso. [+ τ] ³²⁹α³³⁰ς ³³¹η³³²πα³³³πε + [space] ³³⁴ψ³³⁵η³³⁶ + ³³⁷ρ³³⁸ι³³⁹τ³⁴⁰η³⁴¹α³⁴² ³⁴³κ³⁴⁴υ³⁴⁵ρε +

340.—Papyrus; complete; 19 × 17 cm. Script: clumsy, ligatureless; resembles that of no. 393. *Verso* →. The *recto* is palimpsest, but both texts were perhaps by the same scribe. The earlier was insufficiently erased, and it is difficult to say to which text ll. 1–3 *recto* belong.

Letter from his servant, Agathonicus, to Apa Phoebammon. He recounts his dealings with the husbandmen of Pathethnoube and Pepōgm¹⁰, whom he has employed in certain agricultural processes¹¹. He tells of his difficulties (or experiments) with a water-wheel (?), as to which he requests instructions. There is also a question as to reed gathering; but little of the whole can be confidently interpreted.

¹ *ε* perhaps implying oppression.

² 'A hundred mercies' seems improbable.

³ Altered. ⁴ A qualitative? or *ριτ* *ω*πε?

⁵ *V. CRUM*, *Ostr.* no. 107.

⁶ For *αε* *ει*.

⁷ Possibly 2 or 3 letters at end. One expects 'amir', *dux* or *comes*.

⁸ *Cf.* no. 318.

⁹ Was *ε*ρο³.

¹⁰ For the 1st, *cf.* *Πετοχνοῦβις* (*Τοχνοῦβις*), *BGU*. 552, *P. Amb.* lxxi; the 2nd occurs perhaps in *Krall* cxlv.

¹¹ The verb **πογρῆ* is difficult: neither 'yoke' nor *coire facere* (*Lev. xix. 19*) seems suitable to a meadow.

† ΤΙΤΑΛΟ ΠΤΕΝΕΝΤΧΟΕΙΣ ΧΕ[ΕΙΣ] ΠΕΟΥΟΙΕ | ΑΠΑΤΘΕΟΠΟΥΘΕ ΔΙΡΕΥΝΑΘΗ ΦΟΙ ΑΠΟΟΥ
 ΕΤΕΤ|ΚΟΥΙ ΝΕΣΤΙΑΤΕ¹ ΠΤΑΙΝΑ ΠΑΟΟΥ ΕΡΟΥΗ ΕΠ|ΣΟΟΛΛ ΑΟΝ ΑΝΑΠΕΠΩΘΕ ΖΩΟΥ ΤΣΟ ΤΕΥΧΟ |
 5. ΘΗ ΠΤΑΙΠΩΛΣ ΟΥΗ ΑΠΟΥΣΝΑΧΟΣ² | ΑΙΤΡΕΝ[....]ΑΤΘΕΟΠΟΥΘΕ ΠΑΘΗ ΦΟΙ | ΑΟΗ
 ΠΕ[about 15 let.] | ΑΥΩ ΔΙΧ[ΟΟΥ ΠΤΙ]ΕΠΙΣΤΟΛΗ ΠΗΤΗ Π...ΣΡΑΙ...ΠΑΙ ΠΟΟΥ Σ...ΠΤΕΦΙΛΟΘΕ |
 10. ΕΤΨΑΠΟΥΣ ΨΑΤΕΙΛΛΕ ΕΤΕΣΘΟΛΛ ΑΥΩ | ΠΙΟΥΔΕ ΤΕΠΙΣΤΟΛΗ ΕΤΑΛΛΑΥ ΑΠ ΑΥΩ | ΕΙΣ ΨΟΕΝΤ
 ΠΡΟΟΥ ΧΗΤΑΙΝΑΘΗ ΦΟΙ ΠΤ|ΑΟΥ ΑΥΩ ΚΑΤΑ ΤΘΗ ΠΤΑΙΧΟΟΣ ΕΡΩΤΗ | ΧΕΑΙΧΙ ΨΑΛΟΟΥ³ ΕΠΕΨΣΟΡ
 ΑΠΙΧΙΤΣ | 15. ΑΙΕΝ ΨΑΛΟΟΥ ΕΡΡΑΙ ΑΙΕΑΘΣ ΠΙΒΤ | ΑΙΤΑΑΣ ΕΠΕΣΗΤ ΤΑΝΑΥ ΧΕΨΑΣ† ΤΕΙ|ΡΑΛΟΟΥ⁴
 ΤΑΙ ΕΨΩΠΕ ΨΑΤΠΕΡΕ ΟΥΕΙ ΖΑ|ΤΗΤ[Π] ΧΙΤΣ ΕΨΩΠΕ ΑΟΝ ΣΡΑΙ ΠΤΩΨ | ΠΑΙ ΤΑ†ΗΗ ΠΟΥΕΙ⁵ ΖΑΤΗ
 ΑΟΝ ΠΣΑΤΕΙ | 20.-ΖΑΛΟΟΥ ΤΑΙ ΑΕΣ† ΑΥΩ...ΑΗ.† ΠΑΙ | ΧΕΠΟΥΨ ΚΩΩΡΕ ΚΑΨ Χ.ΠΕΠΦΑ
 ΕΨΩΠΕ | ΑΠΨΥΚΩΩΡΕ ΠΑΤΕΤΩ ΠΤΧΑΙΕ ΩΨ ΖΠΑΡΟΥ | (recto) ΑΑΛΛΟΝ Τ(rest illegible) |
 (illegible) ΑΥΧΟΟ|C ΧΕ [about 12 let.] ΝΕΣΤΑΒΛΟΝ ΕΙΣ | ΠΕΥΡΩΛΛΕ ΑΥΕΙ ΤΑΑΒ ΠΑΥ ΕΨΩΠΕ
 ΕΥΧΙ ΣΟΛ | 5. ΨΗΝΕ ΠΣΑΠΕΥΡΩΥ ΣΟΥΤΑΑΒ ΠΑΒ ΑΟΝ | ΕΙΣ ΣΟΥ ΠΡΟΟΥ ΉΠΤΟΟΥΤΥ ΘΟΝΘΙΑ⁶ ΟΥΗ |
 ΤΕΤΠΕΣΡΑΙ ΠΑΙ ΕΤΒΕΦΩΗ ΠΤΨΑΛΟΟΥ | ΑΟΝ ΠΚΟΥΤΕ ΣΟΟΥΗ ΦΑΛΨΕ ΠΗΥ ΕΡΟΥ⁷ Α|ΑΕΝΠΕ⁸
 ΕΨΩΠΕ ΑΠΟΚΠΕ ΕΨΑΤΠΗΝΕ ΑΟΣ | 10. ΠΒΟΛ ΤΑΤΙ[.....]Ε ΑΟΣ ΟΥΧΑΙ ΖΕΠ|ΧΟΕΙΣ ΔΕ[СПО]ТА +

In the other direction: + ТААС ΑΠΑΧΟΕΙΣ ΑΠΑ [space] ΦΟΙΒΑΛΛΩΗ ΖΙΤΠΕΤΠΕΣΑΥΟΝ
 ΑΛΑΘΟΠΗΚΕ+. Beyond this, traces of 2 lines, in the hand of the earlier text, with witnesses'
 signatures.

341.—Papyrus; almost complete; 11 × 18 cm. Script: almost ligatureless. *Recto* ↑.

Letter giving instructions regarding the treatment of certain vineyards. Above the text, a cross.

+ ΠΤΑΠΕΙΟΥΟΙΕ ΕΠΟΠΕ ΕΙ ΕΒΤΑΛΟ ΑΑ[Ο]Ι | ΧΕΕΑΝΑΠΚΑΖΕ ΑΑ[Ο]Υ ΤΑΡΥΚΩΤΕ⁹ ΕΠΕΨΩΛ |
 ΕΠΛΑ ΑΠΠΙΛΛΗΣ⁹ Α[Ι]ΘΑΥΜΑΖΕ ΟΥΩΨ ΟΥ[Π] | ΑΠΕΡ[ΠΑ]ΡΑΚΕ¹⁰ ΑΑΟΥ ΑΠΙ ΠΕΠΟΥΥ ΤΕΛ-
 ΠΑ.ΡΕΟ¹¹ | ΠΕΠΤΑΖΟΙ ΕΡΡΑΙ ΠΣΟΟΥΤΗ +

'Seeing (ἐπειδὴ) this husbandman of mine hath come and told me that thou dost compel (ἀναγκάζειν) him to water (?) the vineyards at Pma mpnillēs, I was surprised (θαυμάζειν). (My) desire therefore (οὖν) is: pass him not by (παράγειν) and bring the money, so that properly.'

Verso: the address .ΕΥ|ΔΟΝΙΩΤ [space] (illegible).

342.—Papyrus; a fragment; 17 × 33 cm. Script: ligatureless. *Recto* ↑. Above l. 1, a cross.

¹ Cf. no. 342. 'The Little Fast' appears to commence the Pascha: assuming *νηστία* and *μοῦρ* *ερούη* identical, v. Oxford MS. Hunt. 3, p. 10, where the 3rd Sat. in Mechir is headed *εχελικγυρίνα* (v. CRUM, *Ostr.*, no. 18 n.) *ετέπ-κοῦι* *αμοῦρ* *ερούη*, while p. 2, the next Sat., is headed *πποσ* *αα*. *ερούη* = السبت الثاني من الصوم. V. also CRUM, *l.c.*, no. 60 n. and LEIPOLDT in K. VOLLERS'S Leipzig Catalogue (1906), 421.

² σύμμαχος.

³ V. no. 241.

⁴ V. no. 159.

⁵ Presumably *δοικεῖν*, as in *ro.* 9.

⁶ V. no. 320.

⁷ ? 'The carpenter is expected daily.'

⁸ V. no. 158, 16, and KRALL cxii.

⁹ A place?

¹⁰ V. CRUM, *Ostr.*, no. 61 n., Br. Mus. no. 462; but the meanings suggested scarcely suit here.

¹¹ Quite uncertain. Perhaps *Δεμπεφμο*.

Letter from the headmen of Tôhe¹ to a superior, regarding 20 workmen engaged upon his dyke (χωμα).

[+] πω[ο]ρη [ε]ε[η] πωαχε т[ен]проскүней п[те]мент[е]рит п[хо]еис п[сон] а[н]хи п[ес]раг [п]т[е]н... | а[γ]ω [ε]т[е]п[ε]и[χ]о[γ]ωт пр[с]...² е[η]. п[е]ν[χ]ω[α]α е[п]п[α]ρακαλει п[те]мент[е]рит п[сон] п.ω...³... | пр[ас]те ететкоу[и] пест[и]ате³ п[те]п[е]н а[п]окр[и]е[с] п[α]ν ш[α]п[т]ωш п[и]ρ[ω]ч т[и]т[и]поу[и] пер[с]ат[и]с п[α]н | а[γ]ω п[и]о[γ]те п[е]т[с]оо[γ]и п[е]п[и]на п[е]ν[χ]ω[α]α п[χ]ар⁴ т[α]ρον т[α]λλ[α]т[и]н⁵ п[т]ас[е]и е[ρ]раг п[т]ос п[и]щ[α]н т[и]поу[с] е[п]ес[и]т + о[γ]χ[α]и ρ[и]п[χ]ω[α]α +

Verso. та[ас] ?] ρ[и]т[и]на[и]п[и]ч[е] | е[п]т[ω]ρε +

343.—Papyrus; 2 disconnected fragments; 10 × 11½, 13½ × 14 cm. Script: sloping uncials. Recto ↑.

Letter to a superior (perhaps an advocate), regarding dykes and canals, and the work to be done on them.

ρ[и]т[и]ωρ⁶ т[и]роу[и] а[γ]ω[ι] | е[ι]ω[ι]т ιωснф⁷ п[α]ρχ[ι] |]о[γ] п[и]оо[γ] со[γ] | бон[и]е е[ρ]он а[н]кар | [п]αρχ[и]н[ι] ?] . т[ε]μ[ο]т[и]о[γ]и н[α]λ[ω]с т[α]χ[ρ]оо[γ] | а[ρ]и⁸ а[υ]α[π]и...]енш[ι] ?]α[т]с п[и]ент[с] т[и]т[ас]тако п[е]н[χ]ω[α]α м[он] в[т]αχρη[ι] к[α]т[α] ?]ρ[и]т ж[ε]ρ[ω]с а[п]ио[γ]те т[и] т[и]ко[с] | п[с]οφ[ι]α п[и]т[и] а[т]ет[и]е[ι] ?]п[и]о[γ]и е[ι]м[е] а[ρ]и т[α]с[α]п[и] м[α]ре[γ]μ[ο]υт[и] ф[ο]л[ε]т¹⁰ п[т]α[ι]п[ω] ?]п[и]о[γ]те е[γ]ναас е[ρ]ο[ι]д п[и]т[α]и[ρ]ο[ι]е[ι]е | п[α]т[и]т[и]роу[и] м[ο]υт[и] ф[ο]л[ε]т [?] а е[т]иеш[α]п[ρ]т[α]с[α]п[и] т[ε]т[и]е[ι]ш[и]е | с[α]ф[ω]ч п[ε]ш[α]ч[и]п п[и]от[и] ?]γ[ι] п[т]енш[и]ре п[и]ε[ρ]ω[α]α с[ι]м[е] | а[γ]ω е[п]е[ι]α[и] а[т]и[ε]к[ε]л[ε]γ[ι]е ?]γ[ι] о[γ]и[ρ] п[ρ]ω[α]а ρ[ε]ω[ι] е[т]х[α]т[с]¹¹ | п[и]αβ[т]ас[е] п[ρ]ω[α]а ρ[ε]ω[ι] ?] п[α]χ[ω]е[ι]с +

344.—Paper; a fragment; 8 × 11 cm. Script: sloping, ligatureless.

Letter relating to the building of a wall. Much is obscure. The writer complains that, of the 5 workmen (ἐργάτης) sent him, '3 are sick and not one hath done me proper¹² work.' Later he says 'I was at pains to write unto thee and thou hast not sent me any reply' (ἀπόκρισις).

ε[ι]μ[ε]ο[ι] ρ[α]п[ρ]ω[ι] п[χ]о | а[γ]ω п[ε]п[т]ακο[γ]ορ[ε]ч¹³ | п[α]и п[ε]ф[ω]ч п[α]р[и]к[α]т[ε]с | а[ш]о[и]ет ш[ω]п[е] ρ[и]ω[ι]ч | а[γ]ω п[ε]о[γ] е[ρ]ο[γ]ρ[ω]ч е[ι]ш[и]ш | п[α]и а[γ]ω е[ρ]εп[φ]ι[λ]ο¹⁴ е[т]ο[ε]н[χ]о п[и]о[γ]те м[е]п[α]к ρ[и]к[от] | п[и]χ[о] а[γ]ω е[с] т[ε]κ[и]п[о]е[и]¹⁵ ж[ε]α[п]α[λ]ο[γ]α[и] т[α]ко а[γ]ω м[и]и | λ[ο]с ε[ι]μ[ε]α[γ] ш[ω]п т[ε]κ[и]п[о]е[и] | (verso) о[γ] ρ[ε]р[и]с п[ε]ρ[о]иет . п[α]и | м[он] а[ι]ρ[о]с[е] е[с]раг п[α]н | п[е]к[ε]р о[γ]αп[ο]κ[ρ]ο[с] п[α]и | а[γ]ω

¹ V. no. 92, note, adding from Br. Mus. Or. 6201 A & c., τωρε απαλογλογ.

² Assuming this an abbreviation for ἐργάτης. There is not space for the full word.

³ V. no. 340.

⁴ χαρτουλάριος.

⁵ 'Discount.' V. Pap. Amh. xxxi, note, also here no. 278.

⁶ A ῥήτωρ in Pap. Oxyrh. cli, perhaps in Br. Mus. no. 1023 (reading there correct).

⁷ φ corrected from π.

⁸ First ι perhaps erased. It has 2 dots, 2nd ι has not.

⁹ ? διοικεῖν.

¹⁰ V. nos. 288, 387, where μоти- seems to mean 'pay', 'deliver to.' In ZOEGA 299 εμότηε[ι] simply = ποιῆσαι, PG. 65, 372 D.

¹¹ етхатс.

¹² I do not know whether шшш can be interpreted thus.

¹³ V. no. 368, Br. Mus. no. 1143 and probably KRALL ccxxviii. 11.

¹⁴ Did the text show a Mid. Eg. tendency, one might read ερεпφιλ (εip) λo.

¹⁵ νοεῖν. V. no. 337.

^{stc}αιρῶν ταῖς πρῶταις ἐχόν ἀγῶ πον | ^{stc}κεκογὸς κῶρῳαι καὶ | ^{stc}κεπαρρα. γλ¹ πον ^{stc}α[ε]β[ε]ρ[ε]γ
οὐρῳαι οὐγὸς ^{stc}κῶρῳαι[ετ] Along margin of *recto* | ^{stc}αα καὶ ἀγῶν αα, and of *verso*
πῶναι καὶ φῶν[ε]

345.—Papyrus; a fragment; 10 × 8 cm. Script: seldom ligatured. *Recto* ↑.

Letter containing nothing noteworthy except ἀγῶ πῶααρ ἐπεφῶ[τ] and [ἀγ]ῶ πῶααρ ἐπιωπτε ἀρ^τ κ[], referring to the value² of barley.

Verso: part of a legal document.

346.—Papyrus; complete; 18½ × 23½ cm. Script: moderately ligatured. *Recto* ↑.
Folded about 11 times in height and width.

Letter from Iszem (إسزم), son of Bēlal (بلال)³, to Severus, son of Bane⁴. It relates to the fodder to be supplied by a certain village. The letters ϣ and γ (sing. and plur.) are indistinguishable.

+ ἀγκογῖ ρηπερῶν εἰ ψαροὶ ἡπεντακάδ ἀγῶ ἀπαγ ἡπειρῶν παὶ | ἀιρῶτε
ἡπτερῶν⁵ ἐχῶπρῳαι εὐψῶν ρρε⁶ εἰς ἀλλῶναι πηοταρ⁷ | ἀιτῶογῖ καὶ ἁοιπῶν
αἱ[α]γ ἐπρῶν π[α]γῖ⁸ ἀνογῖ ἐρογ ἐπταγῶν | ρ[ρ]ε εὐρητ πσῖα ⁸αεσῖα⁸ ραῖα [. . .]⁹ ἀγῶ
ρῶα ρ[. . .]⁹ αἱ⁹ ἐκῆπρῳαι⁹ π[ι]αιε ραπερρε εἶολ ἡπρῳαι πταγῶν πσῖα ⁹αεσῖα⁹ ἀγῶ | πετῶααρ
ἐρογ πταγῶ οὐκαρ τῶογῖ καὶ ἀγῶ οὐκαρ πρῶν καὶ | εἶολ ἡπταγῶ οὐογῖ ἡοογῖ
οὐγῖ πῶτ οὐγῖ ἡορε ἡ ἡπταγῶ | ἐπῶαε ἡ ἡ[π]ταγῶν πκαρ ἀγῶ ρῶα καὶ τῖρ
ρῶα ἡπταγῶ ρῶα | καὶ ἀγῶ ἡπρῳαγ ἡρῳαι [π]ταγῶν πσῖα ⁹αεσῖα⁹ ἐτεῖα¹⁰
πεγῶρε | καὶ εἶολ τ⁹ ρ⁹ α⁹

'Somewhat of thy matter hath reached me, of what thou hast done; and I have seen this thing and have been afraid lest thou art hard upon the men that are buying fodder. See here, I have sent unto thee **Ammonius, the notary** (νοτάριος). Now (λοιπόν) see to the matter as to which I enquired of thee, (namely,) that fodder hath been bought (while still) standing, and directly. Write it and write against the villagers for fodder, on account of (?) that man who bought directly. And him thou shalt find to have sown land, send me; and set forth for me the matter, as to how much corn, how much barley, how much fodder he hath sown, or (ἤ) whether he hath sown up to the half, or (ἤ) whether he hath bought the land and hath sown it. Write down all this for thyself, ere thou write it to me. And hinder (κωλύειν) not such men as have bought directly, whose fodder we (?) do excuse them. 9th Tubi, 4th Indiction.'

Verso. = συν⁶ ισζεμ νῖ βηλαλ [space] σεγηρω βανου =

¹ After α a ligature or abbreviation. Arabic?

² V. no. 201, also KRALL in *WZKM.* xiv. 234.

³ Cf. no. 286.

⁴ Severus (dat.) is apparently the recipient, though he, as a rule, is named first. S. perhaps recurs elsewhere; v. nos. 117, 214.

⁵ An elliptical subjunctive?

⁶ V. no. 287.

⁷ These 2 words inserted in a blank, in different ink. V. perhaps no. 150.

⁸ *Lit.* 'hand and or with hand'. The phrase is unknown to me; it may refer to private dealing, regardless of the due contribution or of official inspection.

⁹ Perhaps 3 letters missing; ραροι or ρραι?

¹⁰ ετεῖα might be read.

347.—Papyrus; complete; 6 × 21 cm. Script: clumsy, ligatureless. *Verso* →. Not from the Ashmunain collection.

Letter from George to his 'father', Apa Kolthē (Colluthus), to whom he is sending beans. Heracleopolis Magna is mentioned.

+ таас епαιωт па колѠн зитенѡрѡе | еис жоуот пертоѡ поурѡ алаγ¹ аитеноу-
соу | пак птапасон ѡѡγснс прѡернс таау на | аγѡ оуѡте таревѡте пак ѡне псоу
зитенпа^{sic} / кааа аγѡ еис томе аитеноуѡс пак | пташитоу ѡс аγѡ † оуѡте² ннрп
ненеѡ | зароу оуѡа зѡпѡе

Recto. + таас епαι[space]ωт па колѠн | зитенѡрѡе

Parts of an earlier protocol, in large, brown characters, are visible on *recto*.

'Here are 20 *artabae* of white beans which I have sent thee, of what my brother Moses from Hnis gave to me. And an *oipe* (thereof I wish) that thou take for thyself. Ask for them from the *papa* (?) Isaak. And lo, I have sent thee the *oipe*, having measured them therewith³. And give a *hots*-worth of wine to the sailors as their wage. Farewell in the Lord.'

348.—Papyrus; a fragment; 13½ × 21 cm. Script: of the same type as nos. 341, 360. *V.* Pl. 8. *Recto* ↑. Through the first lines, part of the Arabic protocol,] اء.

Letter from Simeon, his son, to Silōn⁴. He informs him that, thanks to God, who had guided him, Amrous⁵ had reached them safely. Among the subjects of the letter are certain transactions in flax; but the script is difficult and details remain obscure.

+ сѡн тирннн нппоу[†] пак ѡпекѡуѡз ерѡн тнрѡ ттаѡѡ ѡе пѡѡн жепѡ | псѡа
пак аппоуте жѡ ѡеит еѡроуѡс аѡ пак еѡпаѡе елааѡ епѡ⁶ перѡ[о]т [еппоуте] | ѡнп⁷
аγѡ аѡи птесѡа аѡѡс⁸ ѡ аѡѡѡ епетепѡнте еретѡѡѡра [| ѡнн апснпо⁹ тѡѡ зѡнн
аѡѡѡн пак ѡѡа ѡѡа¹⁰ пак еѡѡн еѡ | аѡѡѡн пак зѡѡѡѡе зѡн¹¹ аѡ аѡѡѡѡ еѡѡн¹²
аѡѡѡ пак [| зѡн¹³ аѡ кѡ птаѡѡѡра тѡѡ пѡѡѡѡ пак ан оѡѡ птнѡѡ еѡѡ ѡ. т |
ѡѡѡ пак зѡѡѡѡѡѡ еѡнн фѡр еѡѡѡн жѡѡѡн аѡѡѡѡ зѡѡѡ | аѡѡ ѡѡѡѡ зѡѡѡ еѡнн птаѡѡѡ-
ѡѡѡѡѡѡ пак кѡнн ан аѡѡѡн пѡѡн | ѡѡ аѡѡѡ пак жѡѡѡн не зѡ псѡпн пѡѡѡ¹² пѡѡн
ѡѡѡн [| рѡѡѡѡ еѡнн пѡѡѡѡ пѡѡѡѡѡ¹³ аѡѡ аѡѡѡ пак жѡѡѡнн (above пѡѡѡѡѡѡ)
аѡѡ | теѡѡѡѡѡѡ зѡн¹⁴ аѡ аѡѡ...н жѡн жѡѡѡн не зѡѡѡѡѡ [| жѡѡѡ.

¹ V. KRALL viii. алаγ often in the alchimistic texts (STERN, *Agg. Z.* 1885, the Bodleian papyri &c.).

² V. CRUM, *Ostr.* no. 348.

³ As in Matt. vii. 2 &c. Cf. KRALL ix.

⁴ An unknown name.

⁵ ܥܪܘܣ, elsewhere ܥܡܪܘܣ, ܥܡܪܘܣ.

⁶ ܡܡܥܘܣ. Cf. the phrase in KRALL ccxxviii. 3.

⁷ V. 2 Cor. ix. 15.

⁸ Fem. ? because confused with ܥܡܘܣܐ.

⁹ The letter above is for оу; in ll. 9, 10 apparently

different.

¹⁰ Recurs *Ann. du Service* viii. 84.

¹¹ Cf. Br. Mus. no. 1103, ܓܝܢܢܡܐ ܥܪܘܣܐ. The word is also applied to vinegar, *ib.* 161, Bodl. Pap. Copt. a 1, here no. 317, Berl. *Kopt. Urh.* 21 (2), 7, to nitre. In these instances 'acid, sour' (cf. PEYRON, ܫܪܝܐ) is more fitting than 'hot'.

¹² ܥܝܠܠܐ or ܥܝܠܠܐ. Cf. ܥܝܠܠܐ 'corn-stalks', LANE.

¹³ Altered.

The address is + ταας επααερι πτω σλων [space] ριτησυμεων πευσηρ

Letter from Apa Kire (Cyrus) to his 'dear father', Mena. So little has been read with certainty, that the sense remains obscure. It relates to business transactions, sums of money¹ and *litraë* of flax (*συμπρον* = *στίππρον*) being mentioned. Arabic words occur.

+ ґеґрап еппоуте пшорп ^{sic} 2wб mee [...]. есґа[г] ешине пале[ерит] | пшот лнна
 лппамерит нсон 2ахариас [about 14 let.] аґ лнф. е лппаге [...] | лпоуповер лппоуґа
 наппни тирґ 2мепкоуи шалипоф титамо мло[к] пайот 2ершанппоуте 2и моеит² еханл
 пшот есоушине³ тоотґ нсаоу ... | 5 .. ере : η 2иωс ншареппоуте 2и моеит [н]аґ
 тнеи тоотк сґаи пег ... | наг пеглсга⁴ аґω пайот шеппоуте а[.]шадарат шат ... 2еп
 ... | птауптоу аґω патпег2он2к⁵ млон шеппоуте пш .. не 2иґаи оуа | апиеине воґ
 2иоґ 2аснаґ ... 2е ептаґеи ероуи ехωи аґω пайот ш[п]е аппоуте 2и моеит епирґу
 патлоне апки : η еи тоотк . н сґаи | 10 наг аґω пайот пта $\bar{\lambda}$ κθς сппон сеепе 2атни
 млон аг | наг оуаг сон алла ереппоуте † харис ероґ шайхоусоу наг аґω
 пайот атитωпоу 2ершанппоуте п2е⁶ тоуно воґ н2е [н]таааґ | ната $\bar{\lambda}$ ιβς 2а : α
 2налоуасат .. ершанппоуте п2е т[оу]но воґ | н2е птпаґ п2елааґ нωхоу шаре-
 ппоуте нн : α еґраг 2иωґ | 15 наґхалне⁷ пнти еуґно воґ . алла тиоуш павике
 2иωб | текоуш н ткδ/ 2атни 2аксппон птагнааґ евоґ 2атниероуап⁸ | аґω ппоуте
 петсооуи 2иппхп : κδ/ оуала теу : μή аґнос евоґ | тишине ерон оуґаг 2ипхоегс⁹ |
 (verso) оуала аґитс сха2е аюгоуес аґω асґаг наг 2а2атек | 20 нґал2еес¹⁰ лоппон пайот
 ппеп2оґ ти еетон наг аксґаг наг алла | пайот тсооуи ап епаеиґу апон 2атни алла
 шопе п2оґ ти еи^{sic} тонаґ текхоуґ наг н2е есоуи2 2атни шоп^ε шакп2е 2ат : 3 еи¹¹
 шадтаас наг шопе текп2е тирнин наг¹² аґω пайот . н ... шине п2ωме тироу 2атни
 наґωс аґω пайот еiakоп 2иноуи 2и[...] 2ер|25-шанппоуте 2и моеит ерениа шине
 тоотґ нса : ке н2олон, етоотґ | аґω аґхоос 2ешине тпханл он нсаг $\bar{\lambda}$ ιе аґω пайот
 [...] | ерон аґω мезну¹³ 2ешоп псенаґ наґлиен¹⁴ наг аґω пайот шеппоуте

8 مروان.

⁹ *Verso* continues the text, notwithstanding this final salutation.

¹⁰ Perhaps -see only.

¹¹ For *cre.* V. no. 353.

¹² Presumably = 'it is well'.

13 V. no. 352.

14 καλίστιον.

104, 118.

Verso. + τὰς ἐπαγγελίαις [

353.—Papyrus. This is the *verso* of no. 125. Script: ligatureless. Fibres →.

Җ җау мен нрѡѣ нѣ тишине ерок н[| аентерѣе аепневшнре аен[| пна⁶ епѣн
 апѡрѣх немая та[| бѣне аепноутрименсн җапент [| епрѡѣ пѣне аѣе еѡѡт кѡта
 п[| аенсн аѡн пноуте петапнроѣ [| ег⁷ хѣ ѡхѣ петрименсн ехѡѡѡ⁸ н[| ааѣ
 шапепѣноѡѣ аѣ[а]ааде аѡг [| прѡѣ нѡѡѡ җарѡѣ тѡѡѡ пѡѡ[| тѣ җѣе җарѡѣ еѡѡпѣ
 җѡѡѡ[н | аѣѡ нѣтѣ җѣе җарѡѣ ег тѡѡѡг т[| шапепѣҗѡѣ ѡѡн шаѡѡн прѡѣ
 нѣѡѡѡ | петѡхѣтѣ етепетѡп⁹ ѡѡн шѡѡ[ѣн | [. . .] җ ерок аепектѣ н[| аѡн шепноуте
 ѡѡѡ | ехѡег җантеѡѡѡѡн а[| аен[| тѣ паѡп[| җѡтнѣ а[

On recto: $\frac{p}{q}$ τὰς μν[

Verso. Letter from the priest (ἱερεὺς) Enoch of Tesh...¹⁰, his 'servant', to Apa Shenoute, a διοικητής¹¹. Corn is the subject dealt with. But the text is palimpsest and often hard to read.

ⲫ ⲡⲉⲧⲓⲃⲁⲩⲟⲛ ⲉⲛⲱϭ ⲫⲓⲣⲉⲣⲥ ¹² ⲛⲧⲉⲩⲓ | ⲁⲡⲁ ⲩⲉⲛⲟⲩⲧⲉ ⲡⲁⲓⲛⲁⲓⲧⲏⲥ ⲉⲁⲟⲛ ⲙⲉⲛ | | ⲡⲟⲩⲟⲉⲩⲩ
ⲛⲓⲙ ⲉⲥ ⲁⲉ ⲧⲓⲧⲁⲙⲟ ⲙⲙⲟⲛ ⲭⲉ | | ⲉⲧⲓⲙⲁⲛⲁⲃⲟⲩ . ⲁⲛ ¹³ ⲁⲛϭⲟⲥ ⲭⲉⲁ | | ⲙⲡⲉⲛⲓ ⲛⲉⲁⲥⲟⲩⲟ ⲉⲓⲥ ⲡⲁⲓⲱⲧ
ⲉⲓ | | ⲩⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲉⲁⲥⲟⲩⲟⲡⲉ ⲡⲟⲩ | | ⲛⲁⲃ ⲉⲃⲩⲱ ⲙⲙⲟⲥ ⲉⲣⲉⲡⲉϥ | | ⲩⲱⲟⲛ ⲛⲁⲛ ⲁⲛ | | ⲧⲁⲛⲛⲁⲩ ⲭⲉⲛ | |

Recto. The address:] ΠΑΙΔΙΤΗΣ ΣΙΤΗΝΕΥΣΑΥΟΝ ΕΝΩΧ and traces of an earlier text (perhaps not that visible on *verso*).

¹ Plur. of ἀποχή. V. no. 311.

² ? Contains the verb κωλύειν. Cf. no. 277.

3 ? γράμμα.

⁴ These high figures recall no. 310.

^b This presumably relates to the preceding text, but is suddenly broken off.

⁶ ? For **μπαπερνι**.

⁷ For ειε? Cf. Br. Mus. no. 1116, here no. 349.

 ω altered.

⁹ The τ in $\tau\omega\pi$ and in L. 6 $\tau\alpha$ is almost identical with σ .

¹⁰ Cf. *теуны*, perhaps a place, KRALL cxxx.

¹¹ V. no. 369.

¹² Priest as 'servant' in no. 355.

¹³ Or χ for λ . Perhaps contains $\alpha\iota\tau\eta\mu\alpha$.

P.

355.—Papyrus; a fragment; $7\frac{1}{2} \times 21\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter from 'your servant Apollo' the *ἱερεύς*¹, to a superior, mentioning 40,000 reeds, 4 workmen and a measure² of honey.

[+ πε]τ[πε]δαοуон απολλ[ω] πρι]ερεος περτολλεα εφсгαι εε[| [ε]αөн εен ρωн ние
типроскнне εεπεооу птетнеεε[т]хоеис | хоеис хееис περтооу птѣа нкаш апερтооу
пратис [| εβαροεис еρωти εεпκαп енеѣω шоон ρати[

Verso.]εε [space] хεε εε fff

P.

356.—Papyrus; a fragment; $6\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: very small, ligatured. *Recto* ↑.

Letter to a superior, mentioning the places Dêlke and . . . ndôg³, and speaking of gathering fodder in the meadow.

]ι επρωскнне палерит пхоеис ιωт[|] ерооу егору еанлне есаб аγω пе[|]пнаωс
ерасте аγω перка наб[| е]боλ ан ρολос аγω тпоу несаεиоуλ[|]аб асωλ ρрееоу пфои
аγω[|]т φοιβαεων εεппагак, таурине[|] blank

Verso.]т етаиγ^{sic}

P.

357.—Papyrus; a fragment; $15\frac{1}{2} \times 16$ cm. Script: ligatured. *Recto* ↑.

Letter from John to (Apa) Severus, a merchant (*πραγματευτής*). It seems to contain a request or instructions as to certain buildings or land.

[+ н]шорн εен пгωу ние тпроскннег аγω [| т]нрч εентεεεаау εеншеноуте петн-
шнр[ε |]ε птагхноутнγтн ерос псгга пшн п[|]γ ρολос хпееε птагсатн εбоλ λоп[он |
]γε гитоотч ппρωεε εвати пасгга пак хеооу [|]εснау ппооε εεεа εερεчпооноу εбоλ
ггхн[|] аγω тг ггх пгч ρароι птетптагхноуγ ероу ш[|]нκωρш εεиоу етнеперо εени
пантос псоу[|] птеεεнтхоеис псон εεппоуχга εεпenni тнрч [

Verso.]а сеγнро⁷ пратеε + ιωραпнне пер . . . пени[

P.

358.—Papyrus; a fragment; 13×22 cm. Script: small, ligatured. *Recto* ↑.
13 + lines.

Letter, mostly illegible. It relates to money matters and wine (?): *τι ετο ηκολαθε.*

The last 6 lines are . . . ραгтнγ еγсωп | λοιεε апор рω . . . ε ηαγλεε пак ρολωс
рω [п]етпапоуγ εгс гинте асгга п[ρ]εроуоx етнннтоу попкоу εбоλ ρагтнγ кан актаау

¹ V. no. 354.

² καп a corn measure, *Aeg. Z.* xxx. 39. Cf. Br. Mus. nos. 1135, 1205. In the alchimistic pap., Bodl. Copt. (P) a 1, a mixture is to be put into a cloth εγтоεис εскаρεε and tied to (or in) a καп.

³ The first is тнлke in KRALL lviii. Cf. in Br. Mus. Or.

6201 B, a fragment, пεпогкнон ппоу птнлke галтош [пшмоуи ере птоп]ос пфатнос апа απολλω гинεи-тош [поγωт]. Now 213, AMÉLINEAU, *Géogr.* 175. The τόπος referred to would therefore be that at Bawit, some 7 miles further south. For the second name, cf. formations like εεа птωс.

καὶ ἐπερταὰ γὰρ τὰς | ὅς τ[α].]χ. παρὶναλον ἐτοοτοῦ ἐπεὶ προῦ ἐσανεραὶ καὶ ραοῦρωβ
 περλερ¹ ριζωὶ | ρηοεῖνε κραρτῆν ἀγὼ ἀτὶ πκαῖν ἡ ππше πρωρ ἀγὼ πῆ γ πпше πпраше
 επζωκ | επῆ κ πτακθοοῦσοῦ καὶ ριτοοτῆ εαπα τῆρ πεκοῦχαι δε ετῆανοῦτῆ βω εκεραὶ |
 εε[ο]τῆ καὶ ἀππετεροῦασητῆ ταδῆ ἐπεὶ καλῶ² τῆπμε ετεκαιнтсон ριτῆπειςραὶ +

359.—Papyrus; a fragment; 11 × 10 cm. Script: seldom ligatured. *Recto* ↑.

Letter from Theodore to Apa Enoch, an ἀρχισυμμαχός. Wine in the cellar (κελλάριον), the tower (πύργος³) and a cell are mentioned.

+ οὔωη τεῦποῦ εκαχι | | πενρη ετρηπκελλαρ[ιν | επιγρτοε ἀππατρι εε | οὔωη
 εεοο[γ | τεφτααγ | | απρκαα | κсаπεφ | αἰ |

Verso. α]πα [space] επωχ παρχисγ^χαα | + ριτῆ[εοαω]ρε . .

360.—Papyrus; a fragment; 5½ × 18 cm. Script: rarely ligatured. *Recto* ↑.

Letter asking that 2 σκεύη of wine may be sent, 'because of this soldier (that is come?) to us.'

] ααρετεκεαιπτεαιποῦτε ησον επρζωτ⁴ πυτῆοῦ |]εκαγ πεκεγε ππρη παπ πσοῦτῆ
 ετῆεπεεατοι |]ε ριζωη +

Verso. + πααποῦτε η[] αη^ω.[

361.—Papyrus; a fragment; 37 × 31 cm. 2 *selis*-joints visible. Script irregular, often ligatured. *Recto* ↑.

Letter from to a superior ('thy fathership'). The writer relates first that he ('we') had caused the son of Anastasius to swear regarding a money matter and had disputed with him to the uttermost ('unto death'⁵), with the result, apparently, that payment was promised by the 3rd day of the Feast⁶. The affairs of 2 βοηθοί, Παρ⁷ and Phoebammon, are then dealt with, and it is suggested that letters should be written them; for 'thy word is different from⁸ that of other men'. A guarantee, cancelled in compliance with the addressee's instructions, is referred to.

The writer's idiom is faulty and peculiar (somewhat Middle Egyptian), and frequent corrections make the reading uncertain.

ⲡ αηχι ππεπестολῆ πτεκεαιπτειωτ αηαωγ αηασαε εεοογ τηταεο πτεκεαιπτειωτ |
 χεαποрк επше⁹ παηασαε ετῆεφολонтсе αηωχε¹⁰ ηεααγ шадεграи επшоγ ηε|χεφ

¹ Can this be the ἀπαξ λεγόμενον in Job xi. 18, μέριμνα?

² ? ἐπὶ καλῶ.

³ V. CRUM, *Ostr.* no. 310 n.; also ZOEGA, p. 95 *infra*, 'the village tower.'

⁴ Cf. ρηπος ηρωφ, Br. Mus. nos. 1131, 1207.

⁵ Recurs in no. 321. Cf. biblical εως θανάτου.

⁶ Berlin *Ostr.*, P. 1076, ηηωαηт απшα. Cf. here

no. 385. Presumably the Paschal festival.

⁷ Cf. παπο, Br. Mus. no. 1086.

⁸ Assuming οὔωτ=οὔετ. Otherwise one must translate 'the same as', which gives less sense.

⁹ 'Adjure' (*Mitth. Rain.* v. 120, Br. Mus. nos. 1007, 1008).

¹⁰ For ? шωχε.

364.—Paper; a fragment; 10 × 6½ cm. Script: *cf.* ZOEGA, Tab. vi, n. xxxviii and Br. Mus. *Catal.*, Pl. 7, no. 190 for the type.

Letter referring to money ροϋλοϋκοττη and showing the word παλλακραπι, *i.e.* an Arabic form of μαγκλάβιον¹. One line is παπροεπρωθεν, [, a place-name found elsewhere². The form πο̄ occurs.

365.—Papyrus; a fragment; 14 × 22 cm. Script: rounded, clumsy uncials. *Recto* ↑. Note the peculiar superlineation. Not from the Ashmunain collection³.

Letter from Pahôm to the *papa* Victor. Apparently there is inconsistency in the pronominal suffixes.

† ραον μεν απωαχε^(sic) εροτῆ επιαε αἰε[ι] | ερντ ακ† τῆλακῆ πῶε παῖ ακχοος παῖ
[χε] | πρωαε ογωω πῶαε απινπε αγω τ | απαρρε · ρασορετ †νογ εἰς πρωα[ε] | εσωπε
νογωω ετααγ παγ εἰς τα[αγ] | ταωαχε πῶακ εἰς απτρα⁴ αἰεεπτογ [| ετθεῖσ' λσιζ⁵
απεσαρ απωωγ'ςнс жее[πн] | σεεπτογ παῖ ωα · †νογ · ρτακαπн πσεκελα αο[н] | πсхитс παγ
жапроа⁶ · εἰ πακ ερντ αсхоос [χε] | αἰεεπτογ αἰρκοτ' спаγ⁷ ерос' αἰρε ер[⁸ | πεсѣεπτογ
тῆноγ ααρπεсаρ^(sic) αωγ'ςнс · сраῖ | απραε ῥσεεπτογ таратрооγω · таеἰ пак ερντ |
ογχαῖ ρεεπχοεἰс

'Before speaking, I (greet) you. Seeing that (ἐπειδὴ) I went north and thou didst give me the piece of wood and didst say to me that the men wish for the small iron (tool?) and the colour for wool; here then is the man. If thou wouldest give them him, do so (?), and I will speak with thee (on the matter). See, I have made the caps (μίτρα) . . . As for the of the 'master' Moses, in as much as thou (?) hast not yet made them for me, be so kind (-ἀγάπη) as to bestir thyself (σκύλλειν) and take them (?) to him. For the workman went north to thee and said that he had made them and had set two 'wheels' thereon. (But) I found that he had not made them. So now let the 'master' Moses write to the workman, that he may (?) make them and that I be freed from care and come north to thee. Farewell in the Lord.'

Verso. † таас αππαпа εἰнт [space] ωρ ρῑтῑπαρω[αε]

366.—Papyrus; a fragment; 8 × 15 cm. Script: almost ligatureless. *Recto* ↑.

Letter, probably from a superior, since no salutations are used and instructions are given. The 'place' of Peter is mentioned.

+ αογρωαε εἰ εспросελθε παῖ [| ρннрп птаγρне παπεα πпетрос [πтеγ- |
поγ ετпаα^(sic)хι πтепстоλн тнооγ | шантγпаργ⁹ ππετε ? | πперпааγ ектογ
? | [т]етпееαφῑβολ[ε] αἰγπογ^(sic)ραφε ерос + | +¹⁰ βασιλιос υπεγρ¹¹ × ×

Verso: address, illegible.

¹ V. no. 322.

² A fragment in Br. Mus. Or. 6201 A, πρωα[тпγλн] ηροβн ραπτοω πεαριγ (*cf.* VITELLI no. 75, βορρωνή μερῑς) ηтпολῑс таῖ шмоγн, and петрос папе ηтпγλн ηροβн.

³ On the frame is the name 'A. Pettersen'.

⁴ V. KIRCHER 119.

⁵ ? Gloves.

⁶ *Cf.* праа below, though the name Paham (never found in Shmoun texts) might be intended.

⁷ A kind of ornament; v. no. 244.

⁸ To judge by the other lines, there should not be space for [ос α].

⁹ *Cf.* πογρ εβολ in no. 319.

¹⁰ Different hand and ink.

¹¹ *Cf.* KRALL cxlv. 19.

367.—Paper; a fragment; $5\frac{1}{2} \times 12$ cm. Script: Brit. Mus. *Catal.*, Pl. 6, no. 465.

Letter with instructions. Unusually obscure.

] αὖ ἐποη ἀβρααμ σαὶ ριχοὺ πελεῶρααλ¹ | μεκνῃ τέκτοη ὀλααγ²: ἀποη |
 ἀρτορ μοὺ ψινε τεψῶψ πευροὺ³ αὖ αλεῶ καὶ ἐπεαὶ πεψωλ | ὄχαὶ ρεποῶς +

368.—Parchment; complete; 20 x 14 cm. Script: slightly sloping, of ZOEGA's 9th class. 29 lines.

Letter from Joseph to his 'dear and honoured brother', Phoebammon. Such is the irregularity of the idiom, that little is intelligible. The urgent affairs of Joseph's daughter are in question and Peter is bearer of this letter relating thereto, George having previously been sent, but in vain. Two witnesses, provided apparently by the recipient at the writer's instance, sign below.

с҃и҃и ^ѿг҃а пран епноуте пшореп ерѡѣ нѣе анок еіснѣ еісѡаі еішпне рок пашерит
нсон еѣтану фѣале ерепѡс кааѣ⁴ ѣѣ харіс наѣ г҃парѡуѣа⁵ (5) ѣѣа пекраше наі
шапанѣе прѣте мепенсанаі ерепѡс наѣ еіс пасон петрос аѡѡѡрѣѣ⁶ наѣ пашепасѡаі⁷
лнпон етѣепѡс етѣерѡмее ан пешапѡс⁸ ераналн ммоѣ г҃пата(10)шѣр тааѣ епетрос
пешактаѣ наѣ аѣѣі тоот ммон аѡѡѡрѣ етѡрѣе пѡі аласн пшн ппалѡамѡорі⁹
мепектааѣ наѣ лнпон етѣепѡс ппекѡаѣѣ¹⁰ ммоі ан таѣ рнс аѣ анок оѣрѡ(15)мее
мееѣѡ пѡі аѣѡ еѡаѣ наѣ еѡаіе сѡіе ммон еімпе¹¹ еіс ѣаѣе мпѣташѣр аѣѡ проѡѣ еѡаіѣ
пѣѡмее наѣ мееѡаѣ ѡѡѣ ерок аѣ анок епар¹² пѡс аѣѡ шѡпе екерѡте ѡаѡі меешѡмее
(20) таѡаалѣѣѣ ѡѡн ѡаѡѡѣ ѡп пасѡаі теѡѡаѡѣ ѡатн аѣѡ теѣѣ ѣѡѡѣ ерѡмее
мпестѡс еѡѡѣ аѣѡ шѡпе оѣрѡмее патешѡѡпѣ¹³ ѡатн тааѣ ментре еѡѡѣ теѣтааѣ наѣ
теѣепѡѣ наі (25) еіс пран епноуте рок¹⁴ шѡѣѣ пѡт наі ернс ѡанѡѡмее анок¹⁵ папа
кѡаѣте еіѡ мментре анок¹⁶ пѡаѣ саѣѡс пѣ пѡалнл еіѡ ммент епсѡаіеѡіснѣ сѡаіесѣ.

Verso blank.

369.—Papyrus; complete; 8 x 17 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Taurinus to Stephanacius, a *διοικητής*¹⁷. Very obscure.

Above the text, a cross. + тѣ оупаше проловѣ, ѿѡпапот ѿсеице на[.]¹⁸ | маа¹⁹
монок мареуеицеу напороу[.] | аѡо кан ипееи наи он марион некрѡнѣе | аааау

¹ Arabic.

² 'Thou canst not take some.' But ordinary grammar forbids this. Or *мекни* for *мешак*?

³ 'But urge him (and) enquire if (?) he is desirous of their matter.'

⁴ Cf. Br. Mus. no. 582 &c.

⁵ *V. Mitth. Rain.* v. 28 for this and following phrase.

⁶ For ? ογορησ. V. no. 344.

⁷ ? $\mu\epsilon\mu$ = $\mu\epsilon\mu\sigma\rho\alpha\tau$; v. no. 267.

⁸ This form of relative below and KRAIL ccxxviii. 23, ccxxxvi, ERMAN, *Kopt. Volkstlitt.* 27.

⁹ ? A *nisbeh* from the place Hamîûr; v. no. 227.

¹⁰ 'Hinder, prevent' perhaps suitable; but what is the verb? ¹¹ ? ~~none~~, 'Indeed no.'

¹¹ ? ~~ame~~, 'Indeed no.'

¹² *шпара*; v. Br. Mus. no. 1132.

¹³ دشلوط, W. of Deirout.

¹⁴ ? Cf. the frequent εἰς πλοῦτος, no. 154 above.

15 Different hand.

¹⁶ Original hand.

¹⁷ Either the writer is a person of very exalted position (note the tone employed, the absence of all salutations), or *διοικητής* is not here the local magistrate, but a private servant; cf. no. 295.

¹⁸ TENT[ε] cannot be read.

¹⁹ V. Job xli. 22, = ἐξάλειπτρον, μυρηψήτριον.

[illegible]

‘Give half a *solidus* to the jar-seller, that he may therewith make for me (?) perfume-pots. Only (μόνον) let him make them good. And even if (καὶν) thou come not to me again, let me find that thou hast done thy work. For (ἐπεὶ) God is witness thou shalt not be able to bear with me. For indeed (πάντως γάρ) if I spend (more) time (σχολάζειν) here, I shall go eastwards.—And see and compel (ἀνάγκάζειν) his apprentices; take sureties (ἐγγύη) of them that they will work for him, especially (ἐξαιρέτως) while he is at Touhō.’

Verso. [+] таас и стефанаре [space] παλιον⁷ + ριπταγρινη + .

370.—Paper; a fragment; 22 × 9 cm. Script: 2 hands, both of ZOEGA's 9th class.

Letter of obscure purport. The writer mentions his children who are hungry, money and loaves which the recipient has. *Verso*: over 21 lines.

[illegible]

Recto: the earlier text. Only small parts of the lines remain. The name [a]hoyccwɔp, [a]huccwɔp¹⁰ occurs.

371.—Papyrus; a fragment; $16\frac{1}{2} \times 10\frac{1}{2}$ cm. Script: small, ligatureless. *Recto* ↑.

Letter, perhaps mentioning Fustât.

L. 3] агтааг аятагте н | есфһотс евоӡ . . пеегит |] те аурзһаг аур[х]оос ха |
] соуржоутасгте нт[ω]һ[е] |] ератг аепоуржиграг ерог |] пеефсатон¹¹ тһрч аеишине |
 гло]плен пара пшг асωтӡ |] тшгине палеерит пшнре |] шнре оурхаг геллжвеис |] аур
 тисраг палоск/ жепалевгω¹² |] с аеппенспнур

¹ In MS. CURZON 110, $\epsilon\lambda\zeta$, $\epsilon\lambda\eta$, $\tau\omega\sigma\tau\epsilon$ $\rho\alpha$ - appears to mean 'depart from'.

² Note Yāqūt's variants, iii. 516, الدحو، الطحو، 'in the northern Ša'īd, on west bank.' Apparently the form طحا has since replaced this. The dialect of KRALL's cxvi implies for his ٧٠٧٧ proximity to the Fayyūm. If this be Ṭahā al-'Amudain, then Ṭahā al-Madinah (the nome-capital) must be different. For the latter was in the prov. of Ashmunain (Abū Ṣāliḥ 74 a) and was probably the Ṭahā SE. of Ṭūḥ al-Hail (AMÉLINEAU, *Géogr.* 524), i. e. ٧٢٤٧ ٧٢٤٧١١ (v. no. 92 above). 'Pergoush (read برجوش Abū Ṣāliḥ 86a, cf. Paris 302 f. 27 برجواش) in the name of Touhδ' (ZOEGA 367) hardly helps to locate it, for the speaker is residing S. of Kōs

{Kūssiyah). Nor can we draw conclusions from Cairo stele 8329. ⲙⲟⲩⲁⲛⲉⲓⲛⲟⲩⲟ on a stele from S. of Siût (F. PETRIE, 1907) and ? in KRALL xcviij may be different again.

² [ɛw]R or [ɛho]A. Note Boh. ɣokɛr.

⁴ Or ептар- or н (η) тар-.

⁵ Read ? اللبنانة البابنة 'bread crumbs', ALMKVIST in 8th Or. Congr. ii. 394.

⁶ V. no. 324. ⁷ Perhaps the town; v. no. 147.

^s This verb in Br. Mus. no. 1152.

⁹ h added above. ¹⁰ ابو السور.

¹¹ Φορσάτων. The preceding *ne* perhaps the article.

Cf. A. J. BUTLER, *Arab Conquest* 340.

¹² па altered from ка.

372.—Papyrus; a fragment; 32 x 10 cm. Script: much ligatured; *v.* Pl. 7. *Verso* ↑.

Letter from to his 'dear and honoured brother Phoebammon, son of Basil'. Beyond the fact that previous letters and money are in question, I can, owing to the difficulty of reading, say little as to the contents.

+ ρεπραν επρωγτε πωρη | шне епоуѡαι епаверит нсон етта̄т н̄ . [| асраі пссраі
 наκ αποοу παі сω ιζ [| αεσαναі асраі κισνιτε¹ ηсраі наκ [| 5 псгѣωоу аѡ оусраі
 папек [| пе габринл таκсраіεб̄ аӣ [| анаас ιεгсгатиη аӣтпооу [| ρωαе снз сооу
 нпѣшопи п̄ [| β εροлен, нас егсгатапѣγγхн н̄ [| 10 асраі ѡ κ εροлен, шснотте аѡ
 [| аіерпоуѣ ѡ κβ εροлен, гіоу § аӣн п̄ [| шан сѣ наснті наκ тіас̄ . [| αон аηгисе епті
 осе шанеп [| гароу κηεαі аѡ асраі наκ ηεі [| 15 паб гати татаіоуѣ аѡ аѣс [|
 наκ аѡ етѣоу ρωпе еіс κігн [| сѣнѣ ебоі аλλα пгнѣ паі [| перті осе есооу §
 аіхоуісоу наκ [| ηεταісопоу аηтааѣ галекшнр̄е [| 20 σι тссраі наі сѣ тггш аи
 ш̄а [| тсгсопоу тсгтааѣ гіоіη пг [| гωб̄ ероі аѡ асраі ηκірі оγнр [| ωᾱ ѡ 15 пгнт
 пазон аѡ поу [| оупе аѣншпоεп̄е г̄а . . тнроу [| 25 арωпе αоу сѣ шωпе аηер . п̄ [|
 пекнш шоп . п̄ [| т̄ηᾱос̄ f

Above the text, the address: + таас епаверит нсон етта̄т [space] [| φοῑб̄ ѡ̄ ηасіλε
 ерепхоіс [space] [нааѣ

Recto: part of an Arabic text (earlier); *v.* Pl. 9. This Prof. C. H. BECKER reads tentatively: ²(?) ³الحکم الیک والخمل علیه إن شاء الله | أطل الله بقاءک وأعزک واکرمک بالمدينة (?) : فی المحرم سنة تسع عشرة وثلاثمائة He does not venture to read the difficult words, in another hand, beyond l. 1. Of the date, Muharram, A. H. 319 = Jan.-Feb. A. D. 931, he says there is no doubt. This gives a *terminus a quo* for dating the Coptic text.

373.—Paper; a fragment; 16½ x 12 cm. Script: sloping, ligatureless, but often ambiguous.

Letter dealing with various matters.

The opening lines, mostly illegible, contain greetings, αηαпа ? , πωт епаріе [,
 αηп̄ᾱ ? , αηсгн̄л̄ αηп̄п̄ гн̄ [αηп̄ωт егаврн̄л̄ αηп̄сепе пеп̄л̄ [ереп̄с гарег
 епсѣωоуаг εгоуη [| а]ηп̄хрон: аѡ αηсанаі . псгюαе [| αηп̄αχан̄л̄ тас̄ωп̄е . αηп̄л̄ [|
 . . . аѣ . αηп̄ααηна̄ αη̄ε [| пгн̄ . . γφн̄н̄⁴ αηп̄гсшср̄ε [| ереп̄с сαоу ерооу . псαоу нн̄ε [|
 ната ѳе тас̄сαоу . нас̄ггараαе [| аѡ αηсанаі . жас̄ ебоі г [| ссраі . аіхоуісоу пн̄тн̄ .
 н̄ [| апагнт̄ б̄ωл̄ ебоі . ᾱ [| аѡ етѣѣаном̄с̄ . ех̄с̄ [| (*verso*) аѡ еш̄ωп̄е . аарнатн̄с̄ .
 ε [| αсгн̄татс̄п̄ат̄н̄с̄ . т̄ε [| аѡ ηс̄санаб̄от̄ . сс̄ fш̄н̄ε г [| ала еранатоот̄⁵ . тн̄γтн̄ т [|
 наі . еі таті оγтергααе г̄а [| оγ . еренсан̄ӣ ѳн̄ гіωс̄: ᾱε [| пг̄аі етс̄енс̄аγгаре⁶ . наі
 . [| ппс̄ω натоγорн̄г̄ . псгш̄γ [| еγсн̄ . пеп̄ш̄ас̄н̄ӣ пссраі ерн̄с̄ [| г̄ӣαα п̄с̄αоγон̄ .

¹ Perhaps κεі- and in l. 16. A similar ligature in l. 11, here read as S.

² 'Vielleicht ein Kaufmannzeichen علامة', BECKER.

³ Or σιγλ̄.

⁴ Or αηφн̄н̄.

⁵ جويرة. One would expect the article αλ-.

шачеснл¹ ерог [| оуеп · епаллара² · нсоуоует ес [| есауоаре · шачеснл ерог [| тетһон ·
тетһн пшине · лпа [| лпекира · ерепос [| пшоте лот [

Along margin of *recto*, a line containing өотер поушнре.

374.—Papyrus; a fragment; 28 × 25 cm. Script: ligatured; cf. Pl. 7, no. 362. *Recto* →.

Letter dealing with various matters. 'The amīrs' are often mentioned. Its interest however lies in the reference to Hnēs (Heracleopolis) as being further south³. It was therefore written presumably at Babylon. γ and ч are generally indistinguishable.

лм лп . . . л аоулеи аҫω глн [] . . . лопон ерзωб пөе евоуωш [] ч нап тноуесч
ернс лан [] таеи нап лпшлалноу⁴ рпде [] те сооун т . . . нптоу нап таау [] . . . евол ерзωч
рптеутиен пөе е[воу]ωш [.] ерзωч [] пшачнппша наасч ексеннтч рпани лппбл
епани епел [] шеппоуте жепарнт тажрнү те . н аҫω пернаи ппелсаат шантеп-
лооу солп⁵ ал аҫω алрашн ежωппа птач[сеннтч] налωс аҫω пшлппоуте [. . .] нн
епюроу ет[роелп]е таи шлксенн рзωч пил р[. . .] п[екс]и аҫω [] аҫωω перахалл⁶
епаллера аҫтωш сн [. . .] аллера ерон еш [] таллалла⁷ [] аҫω патепрзωч епаллера [. . .]
пешепөлелл⁸ [] лппечернү шωш евол шлптоуоло ппоуч [] епалладе пмооу ероу аҫω
аҫωр пωоне [] перωелл еҫрзжωталде . аҫω ннү ернт [] аллера еҫнн ернс
ерннс [] нач еҫашн прωелл пҫстоуу ернт [] жешанау т [

Verso. Scarcely two consecutive words are legible, but the closing words are] петрос
шине ерон налωс [аҫω раллаан⁹ шине ерон.

375.—Papyrus; a fragment; 9 × 24 cm. Script: small, almost ligatureless. *Recto* ↑.

Letter to a superior, consisting, so far as preserved, of declarations of the writer's devotion and desire—like that of the blind for light—to see the recipient, whose wife, Cyra¹⁰, and her children he also salutes.

+ пшорп лпн рзωч пил типроскүнеи ежнфүппопазон поуернте ппаллерит пж[е]с [|
нсон ппросч¹¹ лпнталлерит пжоеис псωне күра лпнпесшнре лппетнени тнрч ппоут[е] [|
петсооун жепарнт лтон тоноу еталсωтл петнеоужал етлалпоуч жеп[н]ерп [. . .] [. . .]
ппо[уте] п[ч]напл[нр]офореи ллелл¹²тн ж[ет]шине псалпетнеоужал рптноуон п[л] [| чн . .
етаде ллелл елои еөе ппбеле чоуωш е[нау] епоу[оелп] тарете таи евоуωш [| енау
епаллерит пжое[с] пп[росч] ппоуте пчна [|] ппчшн тааланта епалл[ерит] [|

Verso. + т[аа]с ппаллерит пж[е]с

¹ Can this be a Coptic verb? It recurs below.

² The amīr.

³ 'To the south of Hnēs' would require епрнс or прнс.

⁴ шалооу cannot be read. An uncatalogued fragment in a similar script in this collection has the phrase елжω лмоос жпталшлдоу еро [(perhaps еҫаг), while a letter in Br. Mus. Or. 6201 a has тт ар⁷ кү паршн пөанлоуе тлωпажн рал а пталшлдоу еҫаг нал жетаау пас. And the word occurs in 2 Balaiza fragments, but without

instructive context.

⁵ 'Not with my consent shalt thou depart ere the (inundation) water hath been apportioned.' Cf. сωлп in Br. Mus. nos. 1116, 1146. Yet one might here read солс.

⁶ Perhaps a derivate of حکم. ⁷ Cf. ? рале in no. 298.

⁸ ثامة is a common name, ثام less so. ⁹ رمضان.

¹⁰ Cf. ? the lady in Br. Mus. nos. 1105, 1106. In KRALL no. cxlix. 6 read кҫрасеи; cf. Br. Mus. no. 530 note.

¹¹ προστάτης.

376.—Papyrus; a fragment; $14\frac{1}{2} \times 11$ cm. Script: ligatured; cf. Pl. 7, no. 236 for the type. *Recto* ↑.

Letter of obscure purport, from 'his brother', Severus, son of Agēnah (?).

ⲓⲧⲉⲧⲛⲉⲉⲣⲛⲁⲗ, ⲙⲉⲣⲓ ⲛⲁⲟⲓⲥ ⲛⲥⲟⲛ | ⲙⲉⲣⲓ ⲛⲁⲟⲓⲥ ⲛⲥⲟⲛ ⲉⲛⲛⲁⲟⲩⲉ ⲛⲉⲣⲁⲟⲧ | ⲉⲛⲛⲟⲩⲧⲉ
ⲱⲛⲓ¹ ⲓⲧⲉⲧⲙⲉⲧⲙⲉⲣⲓ ⲛⲥⲟⲛ ⲛⲉⲧⲛⲁⲩⲧⲁⲙⲉⲟⲓ | ⲓⲣⲉⲱⲩⲥ ⲉⲃⲟⲗ ⲟⲛⲣⲱⲙⲉ ⲛⲉⲧⲙⲉⲟⲓ | ⲓⲗⲉⲛⲉ²
ⲉⲣⲁⲓ ⲧⲁⲩⲧⲁⲩⲥ ⲗⲟⲓ ⲛⲁⲥⲟⲛ | ⲓⲱⲟⲩⲥ ⲧⲉⲩⲱⲓ ⲟⲩⲥⲁⲓ ⲛⲁⲓ ⲛⲛⲉⲩⲛⲁ | ⲓⲛⲉⲛⲛⲉⲛⲧⲓ ⲗⲁⲁⲩⲧ ⲛⲁⲣⲉ ⲛ³ ⲗⲁ
ⲛⲉⲱ | ⲓⲥ ⲉⲛⲣⲱⲩⲥ ⲟⲛ ⲛⲉⲁⲧⲉⲓ ⲗⲉ ⲉⲣⲁⲓ | ⲓⲟⲗⲟⲥ ⲱⲓ ⲟⲩⲥⲁⲓ ⲛⲁⲓ ⲉⲛⲉⲩⲣⲱⲙⲉ | ⲓⲉⲛ ⲛⲣⲁⲛ ⲉⲃⲟⲗ
ⲉⲛⲉⲥⲟⲛ + ⲉⲩⲩ |

Verso: the address in Arabic, ^{sic} من اخه سويرس بن اعانه [

377.—Papyrus; a fragment; 14×13 cm. Script: ligatured; cf. Pl. 7, nos. 236, 362 for the type. *Verso* →.

Letter of obscure purport.

ⲛⲉⲣⲁⲟⲧ ⲉⲛⲛⲟⲩⲧⲉ ⲱⲛⲓ⁴ ⲛⲛⲓⲛⲁⲩⲥ ⲉⲥⲁⲓ ⲉⲛⲱⲧⲙⲉ | ⲓⲗⲉ ⲉⲓⲉⲛⲧⲓ ⲟⲩⲁ ⲛⲧⲁⲗⲱⲣⲟⲩⲉ | ⲓ. ⲁⲱ⁵
ⲉⲛⲧⲁⲓⲉⲙⲉ ⲉⲛⲉⲧⲛⲉⲉⲣⲱⲓ ⲉⲧⲛⲁⲛⲓⲟⲩⲥ ⲉⲩⲩ⁶ ⲧⲓ ⲧⲟⲟⲧⲛⲩⲧⲛⲓ ⲧⲓⲧⲁⲙⲉ ⲛⲧⲉⲧ | ⲓⲛⲧⲁⲣⲟⲗⲗⲱ
ⲛⲁⲧⲉⲗⲓⲗⲉ⁷ ⲧⲓ ⲛⲉⲟⲓ ⲉⲧⲣⲁⲥⲁⲓ | ⲓ. ⲉ ⲁⲃⲱⲱ ⲙⲉⲟⲥ ⲱⲉⲩⲣⲓⲱⲛⲉⲃⲣⲁⲛ | ⲓⲗⲱ ⲙⲉⲛⲁⲣⲟⲗⲗⲱ ⲧⲉⲧⲛⲉ
ⲛⲉⲗⲉⲩⲉ ⲧⲉⲧⲛⲉⲧⲛⲟⲩⲥ ⲥⲱⲥ | ⲓⲛ ⲟⲩⲧⲉⲥ ⲉⲛⲛⲁⲓⲧⲱⲣⲛⲓ ⲛⲥⲱⲥ ⲙⲉⲁⲣ ⲛⲉⲃⲣⲁⲛ | ⲓⲟⲩ ⲱⲓⲧⲁⲗⲛⲁⲣⲁ ⲛⲁⲃ
ⲁⲩⲱ ⲛⲉⲥⲁⲓ ⲉⲛⲁⲗⲉⲱⲟⲩ | blank

Recto. End of an unpointed Arabic text (earlier). Legible: ^{في اسفل كتابنا هذا} [فامركم] [يقضو] له ان شا الله [وتم نعمه عليكم]

378.—Papyrus; a fragment; $6\frac{1}{2} \times 15\frac{1}{2}$ cm. Script: ligatured. *Recto* ↑.

Letter from Yezid, son of 'Abd er-Rahman, to Athanasius George, son of Colluthus⁸, from Great Mjêw⁹, on the north of Shmoun. The subject is obscure.

ⲉⲩⲩ ⲓⲉⲩⲉⲓⲁ ⲩ ⲁⲩⲣⲉⲣⲁⲙⲁⲛ ⲛⲉⲥⲁⲓ ⲛⲁⲟⲁⲛ ⲧⲉⲱⲣⲉ ⲛⲟⲗⲟ | ⲛⲣⲱⲙⲉⲛⲓⲟⲥ ⲛⲉⲛⲛⲩⲩⲩ ⲛⲛⲟⲩⲧ
ⲱⲙⲟⲩⲛⲓ ⲱⲉⲛⲁⲛⲉ ⲧⲁⲧⲛⲓ ⲟⲩⲛⲛⲉⲟⲩ ⲁⲩ ⲟⲩⲛⲉⲁⲓⲁⲥⲧⲟⲗ ⲟⲩⲛⲉⲃⲟⲗ | ⲓⲟⲩⲛⲁⲱⲉ | Parts of 2 more
lines show figures.

379.—Papyrus; a dilapidated fragment; about 21×16 cm. Script: ligatured; cf. Pl. 7, no. 362 for the type. *Recto* (?) ↑.

Letter noticed here on account of the following phrase on *verso*: ⲱⲉⲥⲁⲓ ⲛⲱⲛⲉ ⲛⲁⲓ
ⲙⲉⲛⲉⲩⲥⲁⲓ ⲛⲗⲛⲓ ⲟⲩⲉ ⲛⲟⲩⲱ¹⁰ ⲙⲉⲛⲉⲃⲣⲱⲙⲉ ⲟⲩⲁⲣⲟⲓ ⲛⲁⲗⲱⲥ ⲁⲩⲱⲱ ⲱⲓⲛⲟⲩⲧⲉ ⲱⲁⲓⲱⲓ | ⲧⲁⲛⲁ
ⲛⲁⲃ ⲛⲉⲣⲟⲗⲭⲥⲱⲛⲓ | ⲁⲩⲱⲱ ⲟⲩⲗⲓ The Coptic appears to be a direct continuation (its first

¹ Cf. no. 348.

² Altered.

⁷ Not ⲧⲉⲗⲟⲗⲉ. Apparently a place.

³ Perhaps ⲭ for ⲧ. A coin or measure which I do not recognize.

⁸ Or Colluthus perhaps the grandfather. But the reading is uncertain.

⁴ Perhaps اغانة agene; v. no. 173.

⁹ A place ⲧⲁⲛⲁⲩⲩ in a fragment, Br. Mus. Or. 6201 v.

⁵ V. nos. 348, 376.

⁶ Not ⲛⲁⲱⲉ.

¹⁰ V. Br. Mus. no. 1150.

word is $\alpha\gamma\omega$) of 3 Arabic lines immediately preceding it and beginning, after the *basmala*, أكرمك الله . Above them is the writer's name: $\text{من داود بن ابراهيم}$.

The cryptogram in the 4th line does not yield to the usual keys¹.

380.—Papyrus; a fragment; $18\frac{1}{2} \times 9$ cm. Script: ligatured; cf. Pl. 8, no. 348 for the type. *Recto* ↑.

Letter, wherein the following phrases are legible: παροεις τιταει[ο] , $\text{ειοδε p[α]τη επαβελων}$ 'while I await thee at Babylon', $[\text{μερ}]ομετ παλροшшар^2$ πнγ πα , αρεнт^3 παλ , $\alpha\gamma\omega$ он н^4 φιν^5 μην $\chi\alpha\eta\lambda$, (*verso*) шайω βαβελων 'I will stay at B.', $\alphaρεнт \alpha\gamma\omega$ $\alpha\pi\rho\alpha\rho\eta\eta^5$. Further, ππογτε shows the ligature noticed in no. 390.

381.—Papyrus; a fragment; 14×10 cm. Script: sloping, ligatureless. *Verso* →.

Letter referring to the *dux* and the amir and their journeys. Shmoun is mentioned.

+ $\alpha\iota\chi\iota$ несга птеμ[нт] ογ[α] $[\alpha]\iota\alpha\gamma\mu\alpha\zeta\epsilon$. [πнγ ερηт μπεκαπε [шμογн μπρμ[нт]] χοεις ππαογζ нγωш ϵ [$\alpha\gamma\omega$ пентаφγ αδανасε про [птаφρε ογшнμ пωρε εγнн [$\alpha\phi\beta\alpha\eta$ лесе^6 μογ $\alpha\phi\epsilon\mu\gamma\rho$ нт [εнтн шантенишхо пωρε εис [παμμεрас πнγ ερнс ειφοογтн [ερηт εис пегинγ птиχала [пгоογ шантоγпарасε ερнс [ншγ-таγ ερογн несγμоти ε [εпшω εγшωγ шантетннγ [$\alpha\gamma\omega$ шепноγте птеμερροτε $\alpha\eta$ [μμшσομ μμμοι ογωμ пεиβα [εγнн пшω εγтоγμογтн псе [$\alpha\gamma\omega$ пεгоογ птапαογζ μпπαμειрас [μане εтнениωде απпоγте $\alpha\varsigma$ μпоγ]

Recto (same hand). + μоме птаде ερογ проγρε εтμ .

(A Greek hand, earlier) $\text{[απο χειρος σου,] δοκιμησει.}$

382.—Papyrus; a fragment; $13\frac{1}{2} \times 12$ cm. Script: much ligatured and ambiguous. Cf. Pl. 7, no. 362. *Recto* ↑.

Letter treating of various matters. The writer's 'dear mother' is several times mentioned.

[. . $\kappa\omega$ βολ επροι шантнн $\mu\epsilon$ [$\text{п}ογωш$ μппоγте $\alpha\gamma\omega$ παμμερ^7 несн [[тн пшн нн^8 ρ εпπαμμοσιон α [εεμне^7 εпатоγтанен теφει ερογн [пπαμμεр^7 нχοεις несн εга пач тφ [[петнерχриа $\alpha\gamma\omega$ ειογнρ εβολ εпнн [εппоγте тн пнтωш εпαгг^8 αпон $\alpha\epsilon$ пε [εшпωлес прос εε птансга пал [пшпне птаμμεр^7 пμααγ жесшооп [[εгшос μнне εгшω εпггоογ пгоογ [[εрос каλως пнеφна ογα птаλн εрос [т εгнω рнс тпо ппоар^9 жентон [$\text{εгтнenaλσογнe}^{10}$ птаχοογсоγ н [$\text{ε}αροι$ каλως μην ста^{11} μннλ]

¹ Its last letter possibly β . V. CRUM, *Ostraca*, no. 488.

² Mohammed rarely thus; v. no. 234. The next word perhaps الحشار , a kind of tax-collector (Dozy).

³ احمد.

⁴ κῆρις.

⁵ ابراهيم.

⁶ Cf. леси , CRUM, *Copt. MSS.* p. 78. In Br. Mus.

no. 580, 17 read? εγлес (= $\lambda\alpha\varsigma$) εпшеег .

⁷ Possibly ϵ after 2nd ς . ⁸ пαπογ cannot be read.

⁹ ? $\theta\acute{\alpha}\rho\pi\omicron\varsigma$. Cf. the frequent use of $\theta\alpha\rho\rho\epsilon\acute{\iota}\nu$.

¹⁰ Cf. *Mith. Rain.* v. 55 ταλσογнe الجب .

¹¹ V. Br. Mus. no. 1142.

Verso. Letter from Shenoute to and Silas, relating to vine-cultivation. The condition of the fields is dealt with and ploughing referred to. The vine-dressers, he learns, have fled: he will neither pursue them nor make them promises (λόγος). The recipients are instructed to seek out others to replace them, taking a due of half a *solidus* of each. This is apparently to go towards the expense of reeds (?) and of ploughing. Isaac had sued the writer for a *tremis* (as rent? tax?) for the vineyards: this is apparently to be settled; but the phrases are obscure, as indeed are many details, though the reading is usually certain.

[+ α]χι περσσαι εκσαι παλ ετ[he]νωρε жад[. . . .]ο ππουτε σοοуи тιο пещняре¹
п[ααон . . .] | [. . . .] ρατηη тах . α . . . ραι же[. . .]нр ш . е[.] | [. . . .] пскаеи па[. . .
.] п[λ]ηη тисооуи | [же]нр пер[ω]н ο[ε] птаκσαι παλ | [ε]т[he]неб[α]н[γ]оу жад[γ]и[ω]т
протон ααη | ααп[ω]т εσωоу о[γ]αе он ααт[и] λотос παу а[γ]ω т[ε]εεу | жп[α]т[ε]α[α]ο[γ]α²
нрат[α]αе апау о[γ]и ερη[α]н[γ]оу епапоуоу таау ерооу а[γ]ω апау жекаш[и] о[γ]паше
п[ρ]ο[λ]οκотт[и] етоот[и] епо[γ]а по[γ]а ρ[и]не[α]н[γ]оу екатаау е[ρ]о[γ]и е[ο]γ[ω]ρ таау³ п[и]ε[α]α⁴ |
со[γ]с[и]каеи п[ω]ре а[γ]ω еп[α]н а[α]сак еи [h]ολ п[ε]αα[и] | е[γ]т[р]и[α]н[с]и ρан[α]ооα епажр[α]⁵ ж[и]т[и]
шоп[и] | е[ρ]ре а[γ]ω п[и]ε[α]таау ж[и]т[и] етешо[и]⁶ таа[и] еп[ε]β[α]α ραп[λ]ωс [ε] еко[γ]ωш м[α]ρεп[и]каα
мо[γ]р | п[и]каα αон зоо[γ]и же[.] а[γ]ω π[ρ]о[γ]те | соо[γ]и жек . . . γααε п[ρ]οαα ρ . ρ . а[γ]
р[и]н[γ] | роααп[и] . . . са[ρ]с[и] п[и] . е[ρ]εп[α]к ε[ρ]ο[. . . .]

The address is on the other side, above the text: [.]ωтн α[α]н[α]ι[α]с + ρ[и]т[и]-
ш[е]по[γ]т[и]

386.—Papyrus; a fragment; $4 \times 30\frac{1}{2}$ cm. Script: ligatureless. *Recto* ↑.

Letter from Cosma to Victor, 'his brother,' giving various information and instructions.

[+] ншорп ααη п[ρ]ωн п[и]ε т[и]ш[и]не п[т]εк[α]н[т]с[о]н ραп[α]хоε[и]с χ^ε, т[и]таααо п[т]εк[α]н[т]с[о]н |
]ж[ε]к[α]та [ε]е п[т]α[и]ε[и] ε[β]ολ ρ[и]тоот[и] а[α]х[α]оос жеша[и]β[ω]н та[и]ж т[и]аше п[ρ]ο[λ]οκотт[и] п[с]о[γ]о |
]ε[ρ]иш[.] [h]ωн [α]ρ та[α]п[α]е ж[и]н[γ] п[ε]ш[и]не⁷ с[и]ау па[и] а[γ]ω а[ρ]и та[α]п[α]е т[и] ρ[и]т[и]а [] а[γ]ω
т[и]ш[и]не еп[ε]и[ε]γ[и] ш[и]ре а[γ]ω ж[и]н[γ] п[ε]к[] ραп[α]хоε[и]с []

Verso. + таас α[α]п[α]с[о]н [и]т[ω]р [space] ρ[и]т[и]н[α]с[α]α п[ε]и[с] [он]

387.—Papyrus; a fragment; $10 \times 8\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Letter, giving various instructions.

т[и]ο ншп[и]ре п[α]αон еп[и]но[с] еп[] | а[γ]ε[и] еп[и]α[γ] е[ρ]εп[и]о[γ]те по[и] [] | а[α]н[α] ρ[α]т[р]е ε[β]ολ а[α]λ[ο]
ε[и] [] | т[и]ε[и] п[т]α[и]αот[и]о[γ] па[и]⁸ [] | о[ε]и[α] е[γ]т[р]и[α]н[т]с[и]н[т]е п[α]α [] | н[] а[α]н[α] ф[ο]и ε[β]ολ⁹ е[ρ]ε[] | а[и]

¹ V. no. 398.

² Corrupt? Sense could be made by omitting ααα.

³ 'That they may be again (or in addition) paid (or may continue to pay).'

⁴ ?=καα below. Scarcely for αωα, as its plural occurs below.

⁵ A new word? χρ[ο]α for ε[ρ]ο[с] would be abnormal in this idiom.

⁶ One is tempted to take ι for a disjunctive particle.

⁷ ? 'Send 2 half-measures of oil.'

⁸ Cf. no. 343.

⁹ Cf. no. 382, l. 1.

παπλω¹ χαρτερατη εφω² |]ρατ μενπασον αγω αποκ α[|]απειρωδ αιχοος χαεεσερ[|
π]ειρωδ αγω τισηνε πασον α[|

Verso.]ηχοεис ηιωτ απα [

388.—Papyrus; a fragment; 14 × 8 cm. Script: uneven, rarely ligatured. *Verso* →.

Letter, giving instructions as to the purchase of various articles.

~ сγн³ α[.].ε³ σιωρτε [| ~ сγн³ еншанш⁴ пнаср⁵α[| τι снпте ποпте ηιω[τ | εαβρα-
ραε αγω [| шп шеепт еш⁶лаε[η⁴ | αγω ογпаш⁷ ηше⁸ απ[| εс⁹αε αγω αεογ ρη[с | пе
пекарηγ⁵ таχη ~ [| αγω ш¹⁰ πογ¹¹αп¹²он¹³ те¹⁴ч¹⁵α[| екас ερογп παг blank

Recto: remains of an Arabic text (earlier), naming Derūt, الى دروط....

389.—Papyrus; a fragment; 13½ × 11½ cm. Script: late, ligatured. *Recto* ↑.

Apparently two texts, since the *recto*, mostly illegible, ends with тпроск¹ αγω τι[

Verso: probably same hand. Its writer gives certain instructions and threatens his displeasure.

] ρωεε тпооγ επ[....] | шпне ηсωγ εс² соη[...³] | ηпeneεεε χε⁴θεογ λογ⁵ | таεοι
ептωш επρωγ | αγω с⁶ерωше ер⁷ос епεβρωγ | επεг ηсοογп η⁸еη ηтасаатη | ε⁹ηολ ριχωс
αγω еншан[ηα ογш¹⁰аже ηш¹¹опе ρтеβ[ρωγ μεεешт¹²ωογп ρα¹³α[α¹⁴р¹⁵ηε λογ¹⁶ с¹⁷ραη παг χεβ[шпне
ηсωγ ет¹⁸θεογ ηε¹⁹α²⁰α²¹ | тпроск²² +

390.—Papyrus; a fragment; 11 × 11 cm. Script: ligatured; *v.* Pl. 6. The ligature in πογτε, l. 2, recurs in a papyrus dated A.D. 827⁸. *Verso* →.

Letter of invitation.

~ тнрппηη ηακ εβ¹ολ | ριτпппоγте т²таεο | αεοηη χε³пш⁴α | ποογ λοп⁵он | αεογ ερ⁶ραη
ш⁷αη[сω ρα⁸ρтпηη α⁹ποογ | [...] α¹⁰περсω ηα¹¹т. |

'Peace unto thee from God. I (would) inform thee that to-day is the festival. Come up then (λοιπόν) and stay to-day with me.... Be not....'

Recto: an Arabic text (earlier), showing the name Naṣr, كتاب الى نصر....

391.—Papyrus; a fragment; 7½ × 9½ cm. Script: some ligatures. *Recto* ↑.

From a letter.]п...ε ηεε¹αω[λ⁹ | ρα²θ³η⁴ απ ηρωγ ηεε⁵ τι[|] τε⁶ηεχ⁷η ηε⁸ηογ[ι |
τω]ραппηс φ¹⁰ιερεγ[с¹⁰ | ρα¹¹λ¹²ωεε ογ¹³ρααρ¹⁴ ο[γ

¹ ? Apollo.

² *V.* KRALL ccxxviii. 6, ccxl.

³ Not αποκ.

⁴ 'Nasturtium.'

⁵ ? αρη⁶.

⁶ Space for с⁷αγ; but could this be thus used?

⁷ αἰρία.

⁸ The Rainer *Führer*, 1894, Taf. viii. *V.* also nos. 380, 405.

⁹ *V.* no. 158.

¹⁰ 'Ιερ¹¹εύς. *V.* nos. 177, 278.

¹¹ *V.* no. 158.

Letter treating of various matters.

Recto: part of an Arabic account (earlier), mentioning Fustât, بالفسطاط

Letter from to his 'brother'.

394.—Papyrus; a fragment; 11 × 12 cm. Script: almost ligatureless. *Recto* ↑.

+ папе фал птаппоуте таа[у | атазоп⁶ тсаѳоі езнхартис еі | аѳω аѳзоос
 жеауаηλ [| пескеуе птасоне паі еѳ | птире еге шасаас ппе | тесриме пт | шауеіре
 пр'ос | blank

A writing exercise, in form of a letter.

Lower down + [c]γⁿ ^{sic}тпгорγne n(sic) Verso. Arabic pen-trials.

4 ? EIE.

⁵ Is this comparable with the formula, 'Lo, here is God's word' &c. (v. CRUM, *Ostr.* no. 107, Br. Mus. no. 1024)?

⁶ V. KRALL clxvii, Cairo 8409 (clearly fem.).

396.—Papyrus; a fragment; 16 × 11½ cm. Script: of early type, *v.* Pl. 4. By the scribe of no. 275. Note the careful superlineation. *Recto* →.

Letter, whereof a woman is the subject, a conversation with her being reported. The dialect is fully Achmimic, but as differing in degree only from other of our texts, in which Saidic preponderates, it is placed among them.

οϣωϣ εδεϣ ϣναεϣ αϣω αν οε |]αταρ[.] μεμεε ρ. . ρ¹ ραφορ² |]σε μεμεε ϣεαρμεε
 ϣεϊϣε |]τναεε ηττηϣετωτε μεε ηη |]εορε ετθεοϣ ατεμεε ϣετε |]ωμε ρε³ ϣναϣ εν εκωϣτ |
]τρεϣ μεε αναη αρεμεε⁴ |]εβαμεεϣτε μεε⁵ ϣεταεωμε |] ϣνακωτ⁶ εν οϣτε ϣναϣ |]αοϣ
 ερεαϣμε ρων ϣε |]οϣεμεε οϣη ρηαλ |]σαϣε⁷ μεμεε μεηηα |]ϣ ρωτ μεηρ(above κο)τε⁸
 ητε⁹ |] μεμεε ημεμεερε αραϊ |]ηρ ηηη ηοϣηαε |]ηοϣαϣ

397.—Papyrus; a fragment; 12½ × 13½ cm. Script: uneven, moderately ligatured. *Verso* →.

Letter from John and his mother to his 'dear lord brother. . . .'

]ηρωη μεε ανοκ επω μεμεεμεεαϣ | μεε]επε μεηρωηη τηροϣ τεηϣημε ερον |] τιταμεε
 μεον παεον ϣεοντε |] .ε ηα τααϣ τρεμε ετημεη |]ϣε ει ητηϣι οϣεμε¹⁰ εερε |
 ε]ραεοϣ μεοοϣ ηαν ϣεοϣεμε |] με ϣεαμερεαε ει |]ηατα. . με |

Recto: + ταεε ηπαμερη ηχοεε μεον [; also remains of an earlier Arabic text.

398.—Papyrus; a fragment; 16 × 10 cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter of uncertain purport.

ο ϣηπραη επνοϣτε τηϣημε | τιο ητεηϣημε¹¹ ηναϣ ηϣα |]ϣημε εωι οϣε μεεκτο[οϣ |
 εεημε αν ερηαηημεε |] αϣω ειε ρωριον αιητο[οϣϣ |]ηαι ϣηαηερεη ηαι εραη |] ποηρεεε
 ραητη αϣω ε |] πετροε μεηηεκοϣη ϣημε |]αηητοϣ ϣερεημε ηηα |] ε. ϣηαιε εραη περσω
 η |] ποϣωϣ επνοϣτε ϣ. |

399.—Papyrus; a fragment, complete in height and width; 30 × 8½ cm. Script: early type, almost ligatureless; *cf.* that of no. 270. *Recto* →.

Letter to a woman¹², referring to legal affairs.

ϣ επεραη |] μεαπαϣλοε αϣ |] αϣεηηαεη¹³ ε |] επραη ανοκ ρε μεοϣηηη λααϣ ηϣα]ϣε
 επ[. .] |] μεηηηη[. .] αν κα. .] επραη |] τα. . οε ϣ. |] αϣω. πα |] αρχοεε ϣ. . |] μεηρη. ρ.

¹ After ρ was ε or ω.

² 1st ρ was altered.

³ ρ was ϣ.

⁴ α was ρ.

⁵ ? μεεα fem. But μεεϣτε, if = μεοϣτε, should have αρα.

⁶ τ was η.

⁷ ϣεϣ altered, former perhaps erased.

⁸ ρ was ω.

⁹ η was τ.

¹⁰ ? αϣαηηη.

¹¹ Usually ϣο ηηηη. μεον or ϣηηηη. μεον.

¹² Assuming l. 6 to be a quotation.

¹³ In literary texts συνιδουεσθαι usually = ρων; but *v.* CRUM, *Ostr.* nos. 356, Ad. 49. Sometimes it is 'bid farewell', ϣηηαηε, Rossi, *Nuov. Cod.* 30, GIRON, *Légendes* 64, Bodleian MS. copt. g. 3 (a fragment apparently from Br. Mus. no. 359).

[.....] | пшаже еу... пжн[...] | ероссе такω еке[...] | оуаат запатуу.... | мном
тазмо[о]к... | шанфенн ж[.....] | зиттоу кал тар[.....] | мнтре жненрн ар[.....] |
аорн нно[.] | за[.] | зал пал | е | еу | нω | п | blank.

400.—Papyrus; a fragment; 13 × 26½ cm. Script: clumsy, ligatureless. *Recto* ↑.

Letter from to 'our dear son' John, the purport of which is obscure. It opens with greetings to several persons.

маваре есга |]тне мнмакре | с]таурωу мнпержа | [.....]оу ебо[λ]...
епноуте жнтамака[р]е[.....] екоу..... соуне жооу задо[ко]т]не
ау..... ешнре тасан нω¹ | жеп... панихе ... ерне есо [н]тирн ауге ерне етбе
пн[оу]те еп е. епнпоуи ш[н]ре анне шатетас | ωмо... знтетн[ан]те нроиня. тини²
ауω етшаншине | [.....] шнре ти нр... сос паз ауω мапоурне |

Verso. [пеммер]ит шнре ιω [space] а[нне] ?

401.—Papyrus; a fragment; 13½ × 12 cm. Script: small, ligatured. *Verso* →.

Letter, mentioning the place Tsesiō³ and concluding, 'But go if thou wilt or stay if thou wilt.'

жнтакег ероун евинт шапооу | ..]ег ероун етсесω лопон тωрн |]
ег ероун ерос | ..] нтнпооу есωн еттабла⁴ | лопон екоуωш ег екоуωш | сω
+ [μ].....^δ / ια +

Recto. Remains of an earlier Arabic text, in unpointed semi-Cufic character⁵. It is a list, probably relating to taxation, and consisting of names of Copts, followed by those of their domiciles, several of which remain to be identified. The two last lines show Muslim witnesses.

« сун нун⁶ γ λар. [

[سم] [ابى قير بن افلوا⁷ من اهل سموا الصغرى⁸
[ن] [بطرة بن متوس⁹ من اهل سموا
[نما بطرة من اهل سموا¹⁰ قلبي
[بقطر بن دسا¹¹ من اهل دلطس¹²
شهاد على ذلك عمر بن ابي نعيم العدا
عبد الله بن سهان¹³ الحضرمي¹⁴]

¹ Difficult to read otherwise. Dots above ι.

² Not петни.

³ V. no. 159.

⁴ V. no. 322, whence it appears to relate to taxation. Cf. таблн, *Aeg. Z.* 1885, 34, and تبل in *Mith. Rain.* ii. 163. In LAGARDE, *Aeg.* 223 табла (табла)=κύβους.

⁵ Cf. B. MORITZ, *Ar. Palæogr.* pl. 106 (A.D. 731) or C. H. BECKER, *P. Schott-Reinh.* i, no. 1 (A.D. 710).

⁶ ايوب. Presumably the writer of the Arabic text. Cf. no. 328.

⁷ Neither *f* nor *w* are elsewhere formed as here; but the reading 'Apollo' is irresistible.

⁸ Cf. смωγ in no. 302 and Br. Mus. no. 1130.

⁹ For متاوس. But *m* is uncertain.

¹⁰ Cf. DE SACY, *Abd al-Latif* 693 آدمو.

¹¹ Possibly بكا. Bīsa is usually بيسا and is a very rare name.

¹² May end with *n*.

¹³ I cannot read شهاب. 1st letter ? *m*.

¹⁴ الحاضر ?

402.—Papyrus; a fragment; $8 \times 6\frac{1}{2}$ cm. Script: rarely ligatured. *Verso* →.

Letter containing the description of a man's features, referring to 'heavy eyebrows', 'the hair of his beard' and a 'strap (*μαγκλάβιον*²) on his back'.

].ε οὐρῶε εἴτηπτε | π]ερεεεεεε ρητ |]ηῶ εἴτερεορετ | ε]ακλαβιν εἴτερεοι |

Recto: traces of an Arabic text in semi-Cufic script (earlier).

403.—Papyrus; a fragment; $4\frac{1}{2} \times 14$ cm. Script: early type; *v.* Pl. 4. *Recto* ↑.

Letter of uncertain purport.

ⲡ ραον εεπ εεππαε εἴπτε ε | εερεε εεορεε ε εἴπτε | εἴπτε πα εε
εἴπ³ εορε | εἴπ εεε εεεε εεεε εεεε εεεε | εἴπ εεεε εεεε εεεε εἴπ | εεεε
εεεεεε εεεε εεεεεε |

Verso: traces of the address.

404.—Papyrus; a fragment; $7\frac{1}{2} \times 13$ cm. Script: moderately ligatured. *Recto* ↑.

Letter, the language of which is particularly obscure. In l. 1 the Nile seems to be mentioned⁴.

]κατω π]λοε εεεεεεεε εεε εεε[. .] | εἴπτε εἴπ εεε εεεε εεεε | εεεε
εεεεεε εεεε εεε εεε[. .] | εεεε εἴπ εεε εεε εεε εεε | εεεε]εεεε εεεε
εε εεεεεε |]τι εε εεεεεε εεεεεεε | εἴπ. εεεεεε εεεε εεεε |

405.—Papyrus; a fragment; $4 \times 13\frac{1}{2}$ cm. Script: late, ligatured. *Verso* →.

Letter (?) containing the words, 'for a remembrance of the beginning of our holy fasts of Our Lord Jesus Christ, Our God.'

]η εε εεεε[]] εεεεεεεε εεεε εεεεεεεε | εἴπ^{sic}εεεε εεεεεεεε εε εεεε
εεεεεε⁵ [] εεεεεεεε |

Recto: traces of an account.

406.—Papyrus; a fragment; $6\frac{1}{2} \times 12\frac{1}{2}$ cm. Script: clumsy, ligatureless. *Recto* ↑.

Letter mentioning—possibly addressed to—a tribune.

ε]εε εεεε εεεεεεεε |]εεε εεε εεε εεεε |]εε εεεε εεεε . . . εεεε |

¹ Cf. *Mus. Guimet* xxv. 62 ερεεεε ρητ.

² Occurs in *Mith. Rain.* v. 48. Possibly here refers to marks of punishment. In Br. Mus. no. 1113 read εεεεεεεε *μαγκλαβίεον. Cf. *Rev. Egyptol.* ix. 170 ('200 strokes').

³ Note this early form.

⁴ Νείλου? Nilopolis is unlikely. κάτω is difficult: 'the lower part of the river'?

⁵ Ligature as in no. 390.

407.—Papyrus; a fragment; $27\frac{1}{2} \times 10$ cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter beginning > $\tau\iota\pi\rho\sigma\epsilon\eta$, $\eta\tau\epsilon\kappa\epsilon\iota\tau\epsilon$ [ερίτ, and containing the phrases $\rho\omega\alpha\epsilon$] $\eta\tau\alpha$ -
 $\lambda\alpha\mu\omega\rho\sigma$ $\eta\sigma\alpha\varsigma$ $\tau\epsilon$ [ωρτε, $\eta\tau\omega\lambda\epsilon\iota\rho\alpha\tau\kappa$ $\epsilon\psi\theta\epsilon\iota\psi$, $\alpha\psi$] $\tau\epsilon$ $\tau\alpha\kappa\omega\lambda\alpha\varsigma\iota\varsigma$ $\epsilon\iota\varsigma\iota\omega\omega\varsigma$, $\eta\tau\epsilon\iota$
 $\psi\alpha\rho\sigma\iota$ $\epsilon\sigma\theta\sigma\upsilon\tau\eta$

408.—Papyrus; a fragment; 9×12 cm. Script: sloping uncials resembling ZOEGA's 9th class. *Verso* →.

Letter of uncertain purport.

ⲫ ρⲁⲛⲣⲁⲛ ⲁⲛⲛⲟⲩⲧⲉ ⲛⲩⲟⲩⲣⲛ | ρⲁⲁⲁ ⲉⲥⲟⲗ ⲉⲛⲩⲛⲉ ⲁⲩⲱ ⲁⲁ | ⲧⲛ ⲁⲩⲱ ⲭⲁⲛⲃⲱⲛ ⲛⲁⲛ
ⲩⲱ | ⲥⲁⲩⲧⲉ ⲉⲩⲣⲓⲧⲁⲩⲛⲭⲛ ⲭⲉⲛ | ρⲟ ⲁⲛⲉⲥⲁⲁⲧ ⲁⲓⲥⲓ ⲁⲁⲟⲩ ⲁⲟⲛ | ⲧⲉⲁⲣⲟⲥ ⲧⲓ ⲥⲱⲩ ⲛⲁⲓ ρⲓⲛⲁⲓⲉ
ⲧⲛⲣⲩ | ⲧⲁⲉⲓ ⲁⲩⲱ ⲉⲥⲣⲓⲉ ⲉⲛⲉⲥⲩⲛⲣⲉ ⲛⲧ | ⲁⲗⲁ¹ ρⲁⲛⲉⲥⲩⲧⲓ ⲁⲗⲁ ρⲁⲛⲩⲧⲓ ⲛⲧⲉ | ⲛⲧⲁⲛⲉⲣⲁⲧⲩⲱⲭⲉ ⲛⲉⲁ
[. . .] ⲁⲩⲩ

On the *recto*, the beginning of a Greek legal text, mentioning the $\chi\omega\rho\acute{\iota}\omicron\nu$ Pouanp-
digeos².

ⲓⲟⲩ ⲕⲁⲓ ⲗⲱⲟⲛⲁⲓⲟⲩ ⲟⲩⲩ ⲛⲛⲁⲙⲁⲧ |] ⲛⲃ ⲑ // ⲧⲛⲥ ⲛⲁⲣⲟⲩⲩⲥ ⲛⲃⲓⲕⲧⲓⲱⲛⲟⲥ |] ⲛⲧⲱ ⲁⲛⲧⲱⲣⲓⲟ
ⲛⲟⲩⲁⲛⲛⲃⲓⲕⲉⲟⲥ |] ⲗⲁⲙⲛⲣⲟⲧⲱⲧ + ⲉⲃⲁⲓⲱⲃⲛⲥ + |

409.—Papyrus; a fragment; 15×17 cm. Script: clumsy uncials. *Recto* ↑.

Letter from Claudius 'his servant' to the $\kappa\upsilon\rho\iota\varsigma$ Apa Cyrus³, presumably an official superior.

+ ρⲁⲟⲛ ⲁⲛ ⲛⲉⲣⲱⲩ ⲛⲉⲁ ⲧⲓⲛⲣⲱⲥⲛⲛⲉ | [ⲛ]ⲧⲉⲕⲉⲓⲧⲭⲟⲉⲓⲥ ⲉⲛⲧⲉ ⲁⲛⲉⲓ ⲉⲣⲁⲓ ⲁⲛⲛⲁ | [ⲣ]ⲁⲛⲁⲗⲉ
ⲁⲟⲥ ⲉⲉⲧⲃⲉⲧⲉⲥⲣⲓⲁⲉ ⲧⲁⲣⲉⲛ | [ⲁ]ⲥ ⲛⲁⲛ ⲉⲃⲟⲗ ⲁⲕⲱⲣⲛⲓ ⲭⲉⲁⲓⲛⲁⲥ | [ⲉ]ⲃⲟⲗ ⲁⲛⲉⲧⲧⲛⲭⲱⲗⲁⲣ⁴ ⲛⲉⲟⲩⲩ
ⲉⲃⲟⲗ | [ⲗ]ⲉⲛⲱⲛ⁵ ⲁⲓⲥⲛⲟⲩⲧⲁⲥⲥⲉ ⲁⲓⲧⲛⲣⲉⲃⲓⲛⲧⲟⲣ | [ⲉ]ⲛⲉ⁶ ⲉⲣⲱⲁⲉ ⲉⲁⲩⲭⲟⲗⲁⲩ⁷ ⲉⲃⲟⲗ ⲉⲗⲉⲛⲱⲛ ⲁⲓ | [ⲥ]ⲣⲁⲓ
ⲉⲛⲁⲣⲁⲛⲁⲗⲉ ⲛⲉⲟⲩ ⲧⲁⲣⲉⲕⲁⲥ ⲛⲁⲩ | [ⲉ]ⲃⲟⲗ ⲭⲉⲣⲱⲩ ⲛⲉⲁ ⲉⲧⲉⲣⲧⲉⲕⲉⲓⲧⲭⲟⲉⲓⲥ | ⲛⲁⲧⲛⲟⲩⲥⲟⲩ ⲛⲁⲓ
ⲣⲓⲧⲛⲉⲕⲥⲁⲟⲛ ⲧⲓⲛⲁ | [ⲁ]ⲩⲧ ⲧⲁⲭⲛ (different hand) ⲗⲓⲛⲟⲛ ⲧⲓⲛⲁⲣⲁⲛⲁⲗⲓ ⲛⲉⲱⲧⲛ | [about 14 let.]
ⲛⲉⲕⲁⲥ ⲛⲁⲛ ⲉⲃⲟⲗ

Verso (by the 2nd hand). [+ ⲧⲁⲁⲥ] ⲛⲧⲁⲭⲉⲓⲥ ⲛⲛⲓⲣⲉⲥ ⲁⲛⲁ | ^{sic} ⲕⲓⲣⲉ ⲛⲉⲩⲥⲁⲟⲩⲟⲛ ⲛⲗⲁⲩⲧⲉ +

'Before all things I do obeisance ($\pi\rho\sigma\kappa\nu\epsilon\acute{\iota}\nu$) to thy lordship. Since ($\epsilon\pi\epsilon\iota\delta\eta$) we came up and requested ($\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\acute{\iota}\nu$) thee concerning the woman, that thou wouldst release her unto us and thou didst swear, saying, 'I will not release her ere ye have drawn the water;' then ($\lambda\omicron\iota\pi\acute{\omicron}\nu$) I was diligent ($\sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\epsilon\iota\nu$) and had Victor bring (?) the man that had drawn it. And ($\lambda\omicron\iota\pi.$) I have written begging ($\pi\alpha\rho\alpha\kappa.$) thee that thou wouldst release her unto him. For everything which thy lordship shall send me by thy servant, I will

¹ ἀλλά . . . ἀλλά, expressing alternatives?

² Cf. the forms in nos. 153 note, 281.

³ V. no. 282.

⁴ Cf. Br. Mus. nos. 1036, 1130. Boh. ⲥⲱⲗⲁ in *Mus.*

Guimet xvii. 264, elsewhere = ⲫⲱⲛⲁ.

⁵ Not space for ⲉⲗⲉⲛⲱⲛ as below.

⁶ Or ⲩⲛⲉ or ⲥⲛⲉ or possibly ⲭⲓ.

⁷ Or ⲭⲟⲗⲁⲩⲩ.

speedily (ταχὺ) perform. And (λοιπ.) I¹ beg (παρακ.) you would release her unto us

410.—Papyrus; a fragment; $7\frac{1}{2} \times 16$ cm. *V.* Pl. 9. *Recto* (?) ↑.

Text written in some system of cryptogram or stenography, representing probably a Greek text. Some signs resemble those in the Rainer *Führer*, Taf. xiii. 444. Letters of the ordinary alphabet are frequently used. Above this is a line of tall characters similar to those in CRUM, *Ostraca*, p. 85 (facsim.), Ad. 6.

Verso (?): the text continued.

¹ This is a different person.

MIDDLE EGYPTIAN MANUSCRIPTS

411.—Papyrus; a fragment; 8 × 11 cm. Text in one column. Script: heavy uncials, differing much on *recto* and *verso*. V. Pl. 1 for *recto*¹. On the *verso* there is an undeniable resemblance to the 10th century type of Bohairic hand from Nitria.

Dioscorus of Alexandria, narrative relating to. The text corresponds to pp. 59, 60, 275, 276 of NAU's Syriac version².

→ [ΔΙΟΣΚΟ]ΡΟΣ ΠΝΑΨ
] ΠΧΕ ΟΥΕΙ
[ϚΑΠΠΑΛΛΑ]ΠΤΙΟΝ³· ΤΑ
]ΠΟΥ ΕΒΑΛ
[ΠΧΕ ΠΟΛΧ]ΥΡΙΑ· ΑΨ
ΕΡ]ΛΗ ΠΕΧΕΨ
[ΧΕ] ΔΙΟΣΚΟΡΟΣ
ΨΟΟ]Π ΠΧΛΑΠ.

↑ ΠΩΤ ΕΒΑΛ Ϛ[ΠΠΗ ΛΕΠΕΒ-]
ΙΩΤ ΠΣΑΒΗ[Λ ΧΕΑΨΧΑΣ]
ΠΧΕ ΕΣΑΥ⁴ Ψ[ΕΕΑΛΟΥΡΩΠ]
ΕΡΟΥΠ ΠΧΕ Π[ΕΡΑΟΥ ΕΕ-]
ΠΕΟΥ ΕΠΑ[ΙΩΤ ΠΤΑΡΩ-]
ΤΕΒ ΕΠΑC[ΑΠ ΓΑΥΩΨ·]
ΕΠΕΙΩCΗΨ [ΕΛΡΕΕΡΕΛ]
ΠΣΑΒΗΛ ΧΕ[ΠΤΑΠΕΨCΗΠ-]
ΟΥ ΤΕΨ ΕΒΑ[Λ· ΕΠΕ

412.—Paper; a fragment; 7½ × 10 cm. Script: uneven, of ZOECA's 9th class, = Br Mus. *Catal.*, no. 527, to which MS. this appears to belong⁵.

From a medical work, showing portions of 3 recipes. The second mentions 'raven's gall', 'camphor' and refers to a wine shop. It may be a preventive of intoxication.

]ΤΟΥΒ[
ΠΑΛΕΠΕΨΛΟΥΟΥC⁶· ΕΕ[
ΕΟΥΡ[. . .]ΑΠΑΠ Ε[
——[]——[
CΑΠ ΠΕΨΠ ΕΠΑΒΩΠ⁷ ΕΝΑΕΠ[
ΕΙ CΕΠ. ΠΑΛΧΑΒΩΠ⁸ ΟΥΟ[
ΩΕΕ ΕΛΨΕΛ. . . ΡΙΛ ΕΠΡΙ ΠΕ[

¹ Cf. also the Leyden papyrus book (*MSS.*, p. 471).

² *Journ. As.*, 1903.

³ A not impossible form. The first visible letter is not α. The text here appears to differ from the Syriac.

⁴ Cf. Gen. xxvii. 41.

⁵ A difference in dialect alone prevents me connecting it also with Berlin, *Kopt. Urk.*, No. 26 (P. 8116, 8117), which is identical in script and measurements (Dr. SCHUBART

kindly sent a photograph). There may be a difficulty too in reconciling the *provenance* of the Br. Mus. and Berlin MSS. with ours.

⁶ ? المفلج 'paralytic'.

⁷ Bile of various animals was used (*v. indices* to BERTHELOT's *Chimie au Moyen Age*), but I do not find the raven's.

⁸ الكافور. So in the above Berlin MS., 8116a, 8.

ⲙⲁ ⲛⲥⲟ ⲉⲣⲛ ⲉⲁⲛ ⲛⲁⲙⲉⲧ ⲉⲗⲉⲣⲛ
ⲗⲁⲥ ⲙⲁⲛⲥⲱ ⲙⲉⲗⲉⲧⲉⲓ¹ [

[ⲛ]ⲥⲛⲁⲥ ⲉⲛⲁ]

Verso: Arabic.

413.—Papyrus; a fragment; $11\frac{1}{2} \times 15$ cm. Script: early; *v.* Pl. 3. *Recto* ↑.

Letter from Phoebammon to Justus, giving certain information relating to agriculture, and making requests.

ⲁⲓⲛⲁⲛ ⲫⲟⲓⲃⲁⲙⲙⲟⲛ: ⲛⲉⲧⲥⲉⲓ [|]ⲥⲁⲛ: ⲉⲙⲡⲁⲣⲏⲧ ⲧⲏⲗⲥ: ⲙⲛ [|]ⲛⲱⲛ: ⲙⲉⲛⲉⲭⲉⲙⲁⲧ:
ⲙⲛⲛ [|]ⲫⲧⲧ ⲛⲉⲧⲓ ⲛⲉⲛⲃⲉⲛⲏ ⲛⲉⲛ: ⲁⲓⲱ [|]ⲧⲁⲣⲁⲛ: ⲙⲉⲗⲉⲛⲉⲟⲩ ⲉⲓⲱⲥⲓ ⲛ [|]ⲛⲁⲧⲉⲛⲙⲁⲟⲩ: ⲛⲱⲧⲓ:
ⲉⲛⲣⲱ [|]ⲧⲉⲃⲏⲁⲟⲩ: ⲉⲧⲃⲁⲗⲉⲓ: ⲁⲓⲱ [|]ⲓ: ⲙⲉⲛⲉⲛⲱⲧⲁⲟⲩⲁⲥ: ⲛⲉ [|]ⲛⲓ: ⲛⲉⲉⲓ: ⲁⲓⲱ ⲁⲗⲓ
ⲧⲁⲛⲁⲛ [|]ⲁⲓⲱ ⲁⲗⲓ ⲧⲁⲛⲁⲛ: ⲉⲓ ⲛⲓⲫⲁⲙⲟⲩ [|]ⲛⲧⲁⲥ ⲫⲧⲧ: ⲁⲓⲱ ⲧⲁⲁⲛ: ⲙⲉⲧⲉⲗⲉ [|]ⲉⲓⲟⲩ
ⲉⲗⲁⲟⲩ: ⲁⲓⲱ ⲉⲛⲁⲁⲭⲟⲩ ⲉⲃⲁ [|]

Verso. ⲧⲉⲓⲥ ⲓⲟⲩⲥⲧⲉ [space] ⲉⲓⲧⲉⲫⲟⲓⲃⲁⲙⲙⲟⲛ

414.—Papyrus; a fragment; $11\frac{1}{2} \times 9$ cm. Script: sloping, ligatureless. *Recto* ↑.

Letter addressing the recipient as 'my brother' and referring to transactions in corn².

: ⲓⲃ ⲁⲣⲁ ⲛⲁⲥⲁⲛ ⲫⲁ [|]ⲧⲓ ⲉⲃⲁⲗ ⲧⲉⲓⲣⲏ [|]ⲛⲉⲧⲥⲉⲛⲓ ⲛⲉⲥⲓ ⲁⲣⲁ ⲉⲃⲁ [|]ⲛⲁⲓ ⲁⲣⲁ ⲛⲁⲥⲁⲛ
ⲉⲓⲱⲛⲉ [|]ⲛⲁⲛ ⲥⲟⲩⲁ ⲉⲗⲁⲗⲓ ⲙⲉ [|]ⲛⲁⲃⲧⲏⲁⲩⲥⲉⲧ ⲉⲓⲱ [|]ⲧⲓ : ⲁ ⲥⲟⲩⲁ ⲛⲉⲥⲁⲓⲛ [|]ⲥⲱⲙⲉ [. .]ⲧ ⲛⲁⲥ
ⲥⲱⲙⲉ [. .]ⲧⲓ [. .]ⲟⲩ ⲛⲉⲥⲓ ⲛⲉ [|] small parts of 5 more lines.

Verso (↑): Arabic.

415.—Papyrus; a fragment; $4\frac{1}{2} \times 25$ cm. Script: rarely ligatured. *Recto* (?) →.

Letter of obscure purport. 'Thy soul,' the writer says, 'will contend with mine.'

ⲓⲛⲉⲛⲉⲓ ⲛⲁⲛ ⲟⲛ ⲉⲗⲓⲧⲓ³ ⲛⲟⲩ [|]ⲟⲩ ⲗⲁⲓ ⲛⲁⲗⲉⲧⲉⲛⲓⲩⲭⲏ ⲭⲓ ⲉⲛ ⲙⲉⲧⲱⲓ ⲁⲓⲱ ⲗⲁ
ⲉⲗⲓⲧⲓ [|]ⲧⲉⲧⲱⲧⲓ ⲛⲛⲟⲩⲧ ⲛⲁⲓⲛⲗⲓ ⲗⲉⲗⲃⲁⲱⲧⲁⲛ ⲙⲁⲓ ⲧⲁⲙⲟⲩ [|]ⲙⲁ ⲛⲁⲧⲏⲁⲛ ⲟⲛ ⲉⲗⲓⲧⲓ ⲁⲓⲱ
ⲛⲱⲟⲛ ⲛⲥⲓⲛ. ⲛⲁⲣⲁⲛ [|]

The fragment has been used in a binding (?), and the other side is covered with brown glue.

¹ Perhaps ⲙⲉⲛⲉⲧⲉⲓ.

² The : preceding the numerals presumably = 2.

³ This seems to recur in l. 4. Can ⲛⲁⲛ = ⲁⲛⲁⲛ and

ⲉⲗⲓ- be the perfect prefix (*cf.* the *Acta Pauli* and *Aeg. Z.*, 1898, 139)? Otherwise the dialect appears Fayyumic.

BOHAIRIC MANUSCRIPTS

BIBLICAL

416 [9].—Paper; a volume in modern binding; 110 foll.; 28 × 20 cm. 1 col. of about 20 lines, with Arabic opposite it as far as p. 41 *b*. Script: 2 modern hands, the second starting at p. 42 *a* and showing a good example of contemporary calligraphy. On the fly-leaf, the usual elaborately-coloured (red, yellow, green) cross.

Job, complete. Of this MS., TATTAM, to whom it belonged (fly-leaf 'Tatt. 373'), says¹ that it was copied, while he was in Egypt, 'from an ancient one in the patriarch's library,' and then collated² with a MS. 'belonging to the Rev. Mr. SCHLEINITZ'.

417 [8].—Paper; a volume in modern binding; 206 foll.; the page 17½ × 13 cm. Script: a heavy 14th century hand. Initials and stops, up to fol. 60, in red. 1 col., 15 lines. Paged incompletely. In each quire, of 5 double leaves (qu. 7, renovated, is of 3 leaves), omitting qu. 1, the paging is upon the *rectos* of its first half only; thus in qu. 2, only pp. 18 *a* to 18 *e* are paged. This shows that the paging (which seems to be in the original scribe's hand) was done before the leaves had been folded or written upon. Foll. 61–65 are renewed by a somewhat later, foll. 126, 133–135 by a quite modern scribe.

I. Foll. 1 *a*–60 *b*, Proverbs i. 1–xiv. 26 (the end of a quire). The other MSS. of this book likewise end here (*v.* Br. Mus. no. 724) and, being all of younger date than ours, may be but copies of it. The text is divided into paragraphs, but not into larger sections. Once or twice there is an orthographic correction بيمان in the margin. For editions of the book, *v.* Br. Mus. *Catal.*, *l. c.*

II. Foll. 61 *b*–206 *b*, Job, complete. This text was used by TATTAM for his edition (1846), as is evident from the final computation 'found in only one of the three copies' he used (*v.* his p. 181) and to be read on fol. 206 *b* of the present MS.³ The main divisions of the text are at chh. iv. 1, vi. 1, ix. 1, xi. 1, xii. 1, xv. 1, xvi. 1, xviii. 1, xix. 1, xx. 1, xxi. 1, xxii. 1, xxiii. 1, xxv. 1, xxvi. 1, xxvii. 1, xxix. 1, xxxii. 1, *ib.* 17, xxxiv. 1, xxxv. 1, xxxvi. 1, xxxviii. 1, xxxix. 33, xl. 1, xlii. 1, *ib.* 7. Orthographic corrections are indicated by بيمان, doubtful (? faulty) places as تحرر 'collated' (or 'to be collated'), a blank on fol. 65 *b* as سهو, preferable readings as صح or, on the authority of the oldest copy, في الأصل⁴.

¹ *Job*, preface. The fly-leaf shows too the price he paid for it: '200 peasters.'

² In 1839, says a note on p. 109 *a*. *V.* the companion volume, Br. Mus. no. 725.

³ This computation however is also in Br. Mus. no. 724,

fol. 49 *b*, and there too breaks off with πρὸς.

⁴ On fol. 204 *b*, this refers to the numeral c (200), which the older MS. wrote على هذا المثال, thus indicating a considerable age.

Press
4 f.

Press
4 f.

The final note (fol. 206 *b*) states that the book was the property (علقة) of 'the poor servant of (الى) Almighty God', Michael, deacon of the church of Atrib, who hopes for His pardon, mercy and grace.

Fol. 61 *a*, an Arabic note (probably not much later than the Coptic script), detailing the 36 times that the various limbs and features of a newly-baptized boy are to be signed with the holy oil¹:
 عدة الرسم بالدهن المقدس بعد صعود الطفل من المعمودية المقدسة ستة
 وثلاثون رسماً تفصيله اليافوخ والكبيرة العينان المنخران الغم الانبان مفاصل
 اليدين داخلياً وخارجياً المرفقان (sic) المنكبان داخلياً وخارجياً الافخاذ داخلياً وخارجياً
 الركبتان مفاصل الرجلين (sic) القلب داخلياً وخارجياً ومن الابط الايمن الى الخصر
 ومن الابط الشمال الى الخصر ثم ذلك وكمل

The MS. belonged to TATTAM²; *v.* first fly-leaf, bearing the note 'Tatt. 372'. Chapters too and verses are throughout marked in his hand.

418 [12].—Paper; 258 foll., in modern native binding; paged on *versos*; 30½ × 22 cm. Script: (1) foll. 5 *a*–93 *a*, a regular, if somewhat sprawling 18th century hand; (2) foll. 93 *b* to end, a stiffer, more compact hand. Initials, stops, the letters ϣ, ϥ, ϧ in red. 1 col. of (1) 20–24 and (2) 25 lines, with Arabic opposite it.

Foll. 5 *a*–214 *b*. Jeremiah.

Foll. 215 *a*–232 *b*. Lamentations, with the Prayer of Jeremiah.

Foll. 232 *b*–249 *b*. Baruch, beginning (as a sequel to Jeremiah) with ch. liii.

Foll. 249 *b*–258 *b*. The Epistle of Jeremiah.

An Arabic colophon by the scribe, on fol. 258 *b*, states that the work was ended on the 29th Abib, A.M. 1512 = A.D. 1796.

The MS. belonged to TATTAM, as a note of contents at the beginning and the marking of chapters and verses in his hand throughout indicate³.

419 [10].—Paper; 147 foll. (first 2 and last 6 blank), in modern native binding; paged on *versos*; 31 × 22½ cm. Script: a regular, 18th century hand. Head-lines, initials, stops, the letters ϣ, ϥ, ϧ in red. 1 col. of 18–22 lines, with Arabic opposite it.

Daniel, opening with the History of Susanna. The apocryphal 14th vision is on p. *præ* *b*.

The text is preceded by 4 pp. of Arabic, giving a sketch of contemporary biblical history, a summary of the prophecies and 6 ethical reasons for their revelation (the

¹ V. VANSLEB, *Histoire* 203, TUKI, *Rituale* 32.

² Presumably that given him by Lord Prudhoe; *v. Job*, preface.

³ Presumably it is that given him by the Duke of Northumberland; *v. Proph. Maj.* I, *Præfatio*.

Pres 4f.

Pres 4f.

display of divine might, confounding of idolatry, humiliation of Babylon &c.). It is headed *مقدمة قبل كتاب دانيال النبي فيها شرح امور واختصار غرض نبوته بارض بابل*. It begins *ينبغي ان نعلم ان دانيال سبق ورودا الى بابل من خرقيا (sic) باحدى عشرة سنة* and ends *والسادس ان يكون ذلك تايسة ومثالا لما يكون من انبساط دين الله في جميع البلدان عند ظهور مسيحه بالجسد واشتمال مواهب روح قدسه على المؤمنين به امين*

A note by the scribe, on p. 141 *a*, states that the work was finished on the 29th Misra, 'the end of the year' *غاية سنة* A. M. 1511 = A. D. 1795. The scribe was Claudius, *hegumenus*, 'serving' *خادم* the great martyr Apa Tir *ابا دير* in Siût².

The MS. belonged to TATTAM, as numerous marginal variants (in ink) and the chapter and verse notation (in pencil) in his hand show³.

420 [11].—Paper; 119 foll.; paged on *versos*; European binding; 23 × 15.3 cm. Script: quite modern. Initials, stops &c. in red; cross on fly-leaf, head-piece and largest initials in red, green and yellow. 1 col. of 20 lines, with Arabic opposite it.

Daniel, beginning with the History of Susanna and terminating with that of Bel (13th vision).

The MS. belonged to TATTAM, as the chapter and verse notation and an occasional variant in his hand show⁴.

421.—Papyrus; 6 fragments; the largest, 8 × 6 cm. Script: a heavy, Bohairic hand of the 10th century, similar to those of the Vatican MSS. or the CURZON *Catena*; v. Brit. Mus. *Catal.*, Pl. 11, no. 739.

A Gospel MS., unique hitherto in being in the Bohairic dialect though upon papyrus. Other fragments of the volume are Brit. Mus. no. 739.

The largest fragment here shows St. Matthew xxi. 14-16, 23-25, as follows:

14.] <i>nsa</i> l[	<i>Verso.</i> 23.] <i>en</i> tp[
]p <i>as</i>[	]n <i>ri</i> n[
] [	]o <i>z</i> n <i>ue</i> n[
15.] <i>ere</i> re n[	24.]poyw n[
]a <i>q</i> aroy·[	] <i>†</i>nashen[
] eho ^l sen ⁿ[	]ywn apet[
16.] <i>xew</i> anna [	]non <i>z</i> w <i>†</i> n[
]x ^{re} uree [	]ai senay [
]kewte [	25.] <i>w</i> ue nte[

¹ V. Br. Mus. no. 729, note.

² Not in Abû Sâlih or Makrizi, but now one of the two churches in Siût; v. list appended to اللؤلؤ البهية في التراثيل الروحية, Cairo, 1896.

³ V. *Proph. Maj.*, Præfatio viii, 'Copto-Arabicus in folio.'

⁴ V. *Proph. Maj.*, Præfatio viii, 'Copto-Arabicus in quarto et recenter transcriptus.'

Press
4 p.

P.

422 [15].—Paper; 287 (*sic*) foll., in oriental binding (wooden boards with coarse leather back); paged on *versos*; 35 × 26 cm.; 1 col. of 25 lines. Script: a regular, 14th century hand, excepting foll. 1-39, 269-285 (286, 287 blank), which are by a much later scribe, foll. 74, 126, 215 being also in a later, though again different, hand. These last 3 foll. replace coloured and gilded¹ initial pages, which have been cut out. Most initials, head-lines, stops &c., the letters ϣ, ϣ are in red; larger initials with marginal scrolls in red, green and yellow.

The MS. is described at length as M, in HORNER's Bohairic New Testament i, p. cxii.

The Four Gospels. St. Mark begins on fol. 74 *a*, St. Luke on 126 *a*, St. John on 215 *a*.

The words, fol. 74 *a*, ἀπεργασε σεπταχονη πτε ϣϣ πεπππεονανεν πτε περηναναν ανσε &c. are intended to translate the familiar دبتى بقوة الله وحسن توفيقه بكتب الخ.

The scribe's name is on fol. 214 *a*: ἀρι παμεντι εοθεφϣ ανον μελαχιςτος σιωνι πρεμεταμενϣ² πιατεπσα εμεοϣϣ εροϣ ξεδιαν³, κε καλιτραφος.

Fol. 214 *b*, this Arabic note of dedication⁴ by Ibrahim of Shubra, dated A.M. 1230 = A.D. 1514:

المجد لله دائماً ابدياً الخلاص للرب يا الله الخلاص
انهار الحياة وقفة وحبسه وابده الولد المبارك الذين الارتدكسى الشماس المكرم الشيخ الاسعد ابراهيم
الشبراوى بارك الله عليه على دير القديس العظيم ادبا بيشاى المعروف بالدير الابيض بواى
الاطرون ليقروا فيه الرهبان ويدكروه وليس لاحي من الرهبان ولا من العلمانيين سلطاناً من قبل
الرب سبحانه يخرجهم عن وقفة الدير المذكور لوجه من وجوه التلاف ما دام عامراً بالرهبان
عمرة الله بذكره على الدوام وجعل الكثرة والنما فيمن يحويه من الرهبان والكنهه والخدام
وسلام الرب يحل على الابنا السامعين الطايعين المتواضعين المتقيين امين والشكر لله دائماً ابدياً
لخ شهر طوبة المبارك سنة ١٠٥٨ كتبه الحقيقير يوحنا الخادم بنعمة الله من (?) الرتب المرقسية شاكراً
للرب على نعمه

The MS. belonged to TATTAM⁵, as a pencil note, 'Tattam 400,' on the inside of the binding (beginning) and the chapter and verse notation in his hand testify.

423 [14].—Paper; 150 foll. (last blank) in a fine native binding, partly renewed; paged on *versos*; 17.7 × 26½ cm.; 1 col., 19 lines, with Arabic opposite it. Script: a regular, 14th century hand. Initials, stops, the letters ϣ, ϣ in red; head-lines, quire-

¹ Fol. 214 *b* retains plain traces of this.

² V. Br. Mus. no. 1132. *Mission* iv. 607 shows it to be in the nome of Oxyrhynchus. دبتى is almost opposite Maghâgha.

³ Translated by HORNER. Pointed here as in MS.

⁴ There were several Shubras; v. AMÉLINEAU, *Géogr.*, s. v.

⁵ I cannot find the monastery thus named elsewhere. In the later note, fol. 285 *a*, the name is spelt بيشوى.

⁶ HORNER takes this apparently for تاريخ.

⁷ HORNER takes the writer of this note for John, 93rd (94th) Patriarch, doubtless he who also wrote the note, HORNER, *l. c.*, lxiv *infra*.

⁸ Presumably no. 3 in the list, *ZDMG*. vii. 94.

Foll. 2*a*—99*b*. The Revelation of St. John. The margins are full of Arabic glosses, in a contemporary(?) hand and red ink, giving closer versions of the Coptic (sometimes headed **ق**) or, in black, a divergent Arabic (headed **ع**). Rarely the reading of another copy (**نسخة الأصل** or **نسخة**) is given, or the Coptic emended.

The liturgical rubrics, indicating the hymns and antiphons proper to the lessons from the Apocalypse, whereof HORNER (iii, p. lxxvi) has given a translation, are, in this MS., as follows¹. Certain of them are found in the liturgical books.

- Ch. i. 10—^ω η γ̃ οὐρανὸς καὶ ἡ ἐκκλησία ἐρωτοῦ
ἐταίηκεν.
 ii. 1—^ω η̃ τ̃ ρωβ̃² καὶ ἡ ἐκκλησία ἐρωτοῦ ἡρὶ πατρ̃.
 ii. 18—^ω η̃ ἰωσὴφ̃ ἡρὶ πατρ̃ ἐρωτοῦ
ἡρὶ πατρ̃.
 iii. 7—^ω η̃ ὁωστ̃³ ἡρὶ πατρ̃ ἐρωτοῦ
ἡρὶ πατρ̃.
 iii. 14—^ω η̃ ἡρὶ πατρ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.
 iv. 1—^ω η̃ ἰωβ̃⁴ ἀναγ̃ ἀνὸν ἰωαννῆν
ἡρὶ πατρ̃.
 v. 1—^ω η̃ ἡρὶ πατρ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.
 vi. 1—^ω η̃ οὐρανὸς ἀναγ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.
 vii. 9—^ω η̃ φραστ̃ ἀναγ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.
 viii. 1—^ω η̃ ἡρὶ πατρ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.
 ix. 6—^ω η̃ ἡρὶ πατρ̃ ἐρωτοῦ ἡρὶ πατρ̃
ἡρὶ πατρ̃.

⁸ *Aeg. Z.*, l.c.

- x. 1—^ωΥ τεπω ἀναγ εἰσαγγελος
^χН аггелл писноу.
- xi. 1—^ωΥ πῖζ παζιωμεα καπε πῖω πχωιτ
ῥωρεε ката πχωρος.
- xii. 1—^ωΥ ραεοι οὔρσειε εсχολε εφρη
ῥο ποῦτροεппшл.
- xiii. 1—^ωΥ παωτ¹ παρ^χ ἀναγ εοῦνιψ[†] επολιε
ῥωρεε παсаз.
- xiii. 11—^ωΥ апез пѣ фанте фееа птргупоεο
ῥωρεε фантент².
- xiv. 1—^ωΥ ἀναγ εοῦρηνῆ ἀναγ εοῦρηνῆ
ῥωρεε οὔνεεεεε.
- xiv. 12—^ωΥ †χωρα ω οὔνιατοῦ
ῥωρεε пѡтєп дє³.
- xiv. 17—^ωΥ апне пай ἀναγ εοῦνιψ[†] пшфнр^ι
^χН ппоуῆ.
- xv. 5—^ωΥ αῤρεεεεαο пн етапθεολотос
ῥωρεε тєпѡшт.
- xvi. 12—^ωΥ εῤφране αῤερφεγ^ι⁴
ῥωρεε азале афел.
- xvii. 1—^ωΥ αῖωκ εβολ ἀνατ εοῦρσειε
^χН пролотор⁵.
- xviii. 1—^ωΥ εῖθεοῦρσειε⁶ †σειε етannaγ ерос
ῥωρεε παсаз.
- xix. 11—^χН терωмапта ἀναγ εοῦρθεο ποῦωψ
^χН ῥ⁷.
- xx. 6—^ωΥ εεптагωρον οὔмакаριос
^χН тєтосє еп^ι.
- xxi. 1—^ωΥ ἀναγ εῤ[†] ἀναγ εοῦβαν^ι εῡнесωс
^χН ἀναγ εῤ[†] пх^λоεε.
- xxi. 21—^χН ешωп пѡк ѡβани εεппиш[†] ποῦро
^χН ешωп пѡкпє пасωтнр.

¹ *Aeg. Z.*, l. c.² Br. Mus. no. 893.³ *L. c.*⁴ ? φεεγ^ι.⁵ A liturgical term?⁶ *Aeg. Z.*, l. c., Br. Mus. no. 972.⁷ The 2nd 'authentic' mode.

On fol. 99 *b*, after the end of ch. xxii, is the following, by the original scribe:

ελα s καλιωτραφο̃ πετρο̃ x̃ ρη̃ ρετα	كامل مصحف جليان يوحنا بسلام من الرب
هو برحمته يصنع رحمة مع المهتم والقانى	والقارى والمسكين الخاطى ناقله وله المجد الى
الابد ادهور وعلينا رحمته	

сѣмѣу ерої к сѣетаноїа хѡ ннї ебѡл наснпоу пеепащнрї тѡѣз ежѡї зпа
 птепаѡс ѿнс † пнкатї ннї птаѡщ септепноѡс птаарез енецентѡлн пта† ѡѡу
 ѡпесрпал ѿ ѡѡѡ птажѡ нѡтен нѣпаѡѡагуѡѡїс пте птаѡс ѡѡанннс пегаттѣлїстнс
 ѡѡѡ (100 b) пппарѡенѡс ппѡепрїт пте ф† сепѡуѡѡѡнн ерепесѣмѡу ѡѡѡѡѡ шѡпн
 пееѡп пеепїсѣмѡу пте нн ѡѡѡѡѡ тнроу етсептфе нѡѡѡ ѡе нѡѡѡ пїсѣмѡу пте
 тенѡс тнрен †ѡеѡтѡѡс ѡѡѡѡѡ †атїа ѡарїа †реѡѡѡфѡ† сепѡуѡѡѡнн. The blessings
 are then asked of нреѡерѡѡѡнн (الانوار) Michael, Gabriel, (101 a) Raphael and Souriel;
 of the 4 bodiless (الغیر متجسدين) Beasts and 24 Elders; of John, πρόδρομος, βαπτιστής
 (السائق والصابع), the priest, son of the priest, kinsman (دو جنس) of Emmanuel³;
 of the 144 virgin children (اطفال); of the Apostles; (101 b) of the 3 holy children (فتية);
 of the archdeacon and protomartyr Stephen; of the victorious martyr, the morning
 star, my lord king George; of SS. Theodore Stratelates and Theodore the Eastern
 and his (Ar. their) 2 companions; (102 a) of St. Mercurius φιλοπατήρ and St. Apa
 Mena; of St. Apa Victor and κύρι Claudius, his fellow; and of all the martyrs; and
 of our righteous father the great Abba Antonius and the just Abba Paul; (102 b) of the
 3 SS. Macarius and Abba John and Abba Pishoi (بيشای); of the Romans Maximus
 and Dometius; of Abba Moses and Abba John the Black; of Abba Pachom and
 Theodore, his disciple; of Abba Shenouti the archimandrite (103 a) and his cross-bearing
 children; of Benipi (حدی) and his disciple, the presbyter John; of the great Abba
 Parsōma the Naked; of the whole choir of the cross-bearers &c.; (103 b) of St. Mark,
 evangelist and apostle, light of the land of Egypt; of our father archbishop NN. and
 of our fathers the orthodox bishops; and above all нѡѡѡ ѡе нѡѡѡ, of the all-holy
 Trinity. (104 a) нсѡѡпн нхѡѡѡ пѡѡу ѡухѡѡѡ нхѡ пѡѡї ебѡл нсѣї ѡѡрнї ежентѡфе
 ѡпїлаѡс тнреѡ етѡѡѡ† септаїатїа пекнѡлнїа пнш† пеепнѡѡѡжї пїѡѡлѡї пее-
 пѡѡѡѡї нїѡѡѡт пеепнїѡѡѡ пеепнѡрхѡп етѡѡнт сеппѡѡѡ †нѡу нн етѡї пеепн
 етѡѡѡї пеепн етѡѡѡс пѡп ѡѡнѡѡѡ ѡѡрї пѡѡѡї (104 b) сеппнн ѡѡѡс ѡѡѡ ††ѡѡ
 ерѡтен ѡ пѡщнрї пеепѡщерї етѡѡнт епѡѡ †нѡу зпа птетенѡѡѡ сѡрѡї сеппѡѡѡт ѡѡѡ
 птетенѡѡп ерѡтен птажнсажї ебѡл ѡѡфн е†ѡ ѡѡѡѡ пѡтен фѡї ѡпнѡ ѡѡѡѡ фѡф†
 етѡнѡпн. The writer goes on to ask indulgence for his shortcomings, to exhort to

³ So in the Sinuthian liturgy, Paris MS. 68 Π_5 , and

TUKI'S *Theotokia* cje.

watchfulness $\psi\rho\omega\iota\epsilon$ and, God being prone to mercy, to repentance. He speaks thus from love toward his hearers; silence would be blameworthy $\pi\tau\alpha\psi\omega\pi\iota\ \epsilon\iota\chi\eta\iota\ \epsilon\alpha\pi\epsilon\tau\epsilon\pi\pi\omega\iota\iota$. He desires that they may be all (106a) saved together and his sadness turned to joy. Finally he addresses Christ on behalf of those whose names he had already given, that they and he be remembered in the heavenly Jerusalem, $\epsilon\pi\omicron\rho\upsilon\sigma\ \delta\epsilon\pi\tau\psi\gamma\chi\eta\ \pi\epsilon\pi\iota\sigma\omega\mu\epsilon\alpha$; that the peace of God may encompass them on all sides. 'Say with me, my children and my brethren together, Amen.'

Fol. 106b has the scribe's colophon, referring to the preceding بركة, and dated A.M. 1091 = A.H. 777 (= A.D. 1375). After the date, it continues $\text{ونلك من اهتمام الشيخ الاجل المحترم الشماس المكرم الامجد رفاييل ابن الشيخ الارخن ميخايل ادام الله اهتمامه صنع هذا التذكار الحسن ليكد به رحمة امام منبر سيدنا يسوع المسيح هو برحمته يبلغه العلم والعمل ويوصله بما يعيه الى ملكوت السماء بعد التملل بطول الاجل ويمنحه الله العمر الطويل والعقل النبيل والايمان الصحيح برينا يسوع المسيح ويكرسه بملأ نكته المقربين من الان والى الابد امين * والمسكين ناقله يسال كل من يطالعه ان يصفح عن غلظه ويسد خلله ويدكره بمغفرة خطايه وزلله والله مجازيه عوض الواحد ثلثين وستين ومائة وفي الاخرة حياة الابدى$

Along the margin, $\pi\rho\alpha\gamma\iota\ \pi\iota\kappa\epsilon\rho\epsilon\iota\ \pi\epsilon\lambda\alpha\chi\iota\sigma\tau\omicron\varsigma\ \mu\epsilon\omicron\pi\alpha\ \varsigma\ \pi\rho\epsilon\sigma\beta\gamma\ \pi\epsilon\tau\rho\varsigma\ \pi\alpha\text{-}\tau\rho\upsilon\chi\eta\ \neq\ \pi\alpha\iota\ \pi\alpha\varsigma\ \alpha\epsilon\iota\omega\iota\iota$. The scribe came therefore from Dronkah, S. of Siût¹.

Also, in a later hand, a note of dedication to the church of the Virgin in Hārat Zuwailah (Cairo), $\text{هذا الكتاب المقدس وقف على بيعة الست السيدة بكارة زويلة}$,²

The latter portion of the volume, foll. 109-149, is in Arabic.

Foll. 149-142. An Introduction to the Revelation, in rhymed prose, addressing readers or hearers as 'beloved brethren', 'O my masters (السادة) present here.' In the MS. CURZON 15 of the Revelation³, p. pe, this is attributed to the AWLĀD AL-'ASSĀL $\text{وضعتها اولاد العسال}$ and is to be read 'before the reading of the Revelation in Arabic'. The piece does not appear to be noticed in lists of their works⁴. It begins $\text{بسم الاب القدوس الازلي السابق وجوده وجون الازمان والابن الرحوم الذى اشترى نفوسنا بانفس الاتمان الاله الواحد الدات . المثلث الاقاديم والصفات . المصفى الانهان الذى قدانا بدمه . وخلصنا بصلبه . وعثف نفس كل امرء منا من عبودية دنه . وكسر الابواب الحديدية بصوارم قيامته وطعنات جنبه . وقطع اعناق الشك بجعد ادبهاقة (?) وعزته .}$ The writer quotes Ps. cxx(cxxi). 4 and (147a) refers to the day for which he writes as 'the day which the Lord hath made, the time that He hath prepared for mercy and made ready. This is the day the greatest of the week, whereon appeared the living Light, the day whereon He opened the broad road to paradise, whereon types were made clear in a plain tongue (واعلنت الرموز باللسان القصح) Gabriel dons a white robe (جلباب), the token of joy (146b), Michael arrays him in a garment (حلة) of gladness,

¹ Cf. *Journ. Theol. Stud.* v, 558, 563. The scribe of MS. Hunt. 256 (A.D. 1388) was Senouthius $\pi\tau\epsilon\ \mu\epsilon\omicron\varsigma\lambda\omicron\varsigma$ (مخلص) ... $\alpha\pi\alpha\ (\delta\pi\acute{o})\ \chi\rho\iota\sigma\tau\omicron\varsigma\ (\chi\omega\rho\iota\acute{o}\nu)\ \alpha\gamma\rho\alpha\pi\chi\ \varsigma\alpha\phi\rho\iota\varsigma\ \pi\alpha\tau\epsilon\rho\alpha\ \lambda\epsilon\gamma\omicron\upsilon\varsigma\ (\Delta\acute{\iota}\kappa\omicron\upsilon\varsigma)$ (pp. p97, c35).

² This explains the fragment let in to the fly-leaf; *v.* HORNER iii, p. lxii.

³ V. HORNER's Boh. NT. iii, p. lxiv.

⁴ V. MALLON in *Journ. As.* 1906 (ii), 521.

brightly glittering (بارقة النور). Further quotations are from Ps. xcix(c). 4, Jer. ix. 23, James (cited, 146 *a*, as 'Peter, chief of the apostles') i. 9, 10, Matt. v. 3, xxiii. 27, 26. Finally the intercession of the Virgin, 4 Beasts, 24 Elders, saints, apostles, is recommended. On 143 *a* is a rubric, introducing John, the Apostle and Evangelist, and sketching his history. On 142 *b*, *a* the writer concludes with a wordy profession of his inadequacy and a prayer for indulgence.

It is evident therefore that the book was intended for use in the Easter service¹. The following rubric, from the above CURZON MS., gives the ritual of procession and hymn to follow the reading of the Revelation.

ثم بعد ذلك تقرأ الرويا عربيا على المنجلىة² لنا حيث الشرق وبعد تمام الرويا العربي يقال
 لكن الله يقول امين كيريايصون ثلاث مرات بالكبير والنواقيس³ ويطوفوا الهيكل ثلاثة
 صورات وهم حاملين كتاب السفر ولله الاعادة وبعد فراغ ذلك جميعه يبتدوا بالشواعي⁴ حكم ترتيب
 نظام سبت الفرح المدون بكتاب الترتيب ويكمله القداس كعادة سبت الفرح وينصرفوا بسلام
 الرب امين

On 140 *b* begins an Arabic version of the Revelation. It appears to be that whence the variants in red ink in the first part of this MS. are drawn (*v. above*). A later hand has added the Coptic sections in the margin.

¹ A rubric in no. 16, fol. 311, refers to its being read on Easter Eve. *V.* also the *Gauharah an-nafisah* of Ibn Sabbā' (Cairo, 1902), p. 170.

² In the Cairo *Euchologion* 105, written الانجليه. Mr. EVERTS suggests ἀναλόγιον. The etymology given (? by the editor) in Ibn Sabbā', p. 96, is fantastic.

³ MARCUS BEY SIMAIKA informs me that بالكبير is 'at length', the notes being each long sustained by many repetitions of the syllables sung to them. It is contrasted with دمج (TUKI, *Missale* 151), which implies reading, instead of singing. The ناقوس is (now) a metal cymbal.

⁴ Presumably for سواعية *Horologion*.

LECTIONARIES

424 [16].—European paper; 344 foll., paged on *versos*, in a restored native binding; 51 × 34½ cm.; 27 lines with Arabic opposite. Script: a large, regular hand. Head-lines, stops and the usual letters in red; large initials, sectional divisions in red, green and yellow. On the fly-leaf an elaborately ornamented cross. Dated, fol. 343 *a*, A.M. 1477 = A.D. 1761.

Lectionary for the Paschal season (Palm Sunday $\text{✠}\kappa\upsilon\rho\iota\alpha\rho\eta\ \eta\mu\epsilon\rho\varsigma\ \pi\epsilon\rho\gamma\lambda\omicron\tau\iota\sigma\mu\epsilon\kappa\omicron\varsigma$ till Easter Day $\text{✠}\kappa\upsilon\rho\iota\alpha\rho\eta\ \eta\mu\iota\psi\text{✠}\ \epsilon\tau\epsilon\text{✠}\alpha\nu\alpha\sigma\tau\alpha\varsigma\iota\varsigma\ \eta\mu\epsilon\rho\varsigma\ \pi\epsilon\nu\omicron\varsigma$)¹. In the final subscriptions it is entitled *هذه البصخة المقدسة*. Lessons (from the Old and New Testaments) are given for the 5 canonical hours of each day, interspersed with 12 Homilies. The lessons for each day are preceded by those for the foregoing night; the 1st hour of the former being termed 'First hour of the night $\epsilon\chi\omega\rho\epsilon$ ليلة of —', the 1st of the latter being 'Early morn, $\psi\omega\rho\eta$ باكر, of —'. The opening lessons, for Palm Sunday morning, are Ps. cxxi. 1, John xii. 1, Ps. lxvii, Luke xix. 1². Those for the night of Monday (*i. e.* Sunday night) begin on fol. 21 *a*, those for Monday on 32 *a*, for the night of Tuesday on 57 *b*, for Tuesday on 69 *a*, for the night of Wednesday on 105 *b*, for Wednesday on 117 *a*, for the night of Thursday on 139 *a*, for Thursday on 150 *b* (here ritual, lessons and prayers for the service of the Basin $\text{القان}\ \lambda\alpha\kappa\acute{\alpha}\nu\eta$, 168 *a*), for the night of Friday παρασκευή on 201 *b*, for Friday on 242 *a* (with ritual for the Exaltation of the Cross, 258 *a* ³), special lessons of the 11th and 12th hours of Friday on 291 *a*, for the Saturday of Joy (*sic*) on 301 *b*, for the $\sigma\acute{\upsilon}\nu\alpha\gamma\iota\varsigma$ on 314 *a*, for Easter Sunday on 332 *b* and evening, $\rho\omicron\gamma\epsilon\tau\iota$ عشية, on 342 *b*.

Among the lessons are the passages from Ecclesiasticus, Wisdom, and Joshua, printed by BOURIANT from a similar book⁴, and practically identical in extent with ours. He has also printed the incidental Homilies⁵ by Shenoute (foll. 38 *b*, 55 *b*, 74 *a*, 120 *a*, 182 *b*), Severus⁶ (137 *a*), Athanasius (289 *b*, 303 *a*). Those of Chrysostom on 152 *b*, $\omicron\upsilon\tau\omicron\eta\ \rho\alpha\eta\epsilon\lambda\eta\omicron\upsilon\tau\iota\ \epsilon\pi\iota\mu\epsilon\upsilon\iota\ \epsilon\rho\omega\omicron\upsilon$ and 194 *b*, $\text{✠}\eta\mu\alpha\gamma\ \tau\alpha\rho\ \epsilon\omicron\upsilon\gamma\mu\eta\psi\ \lambda\epsilon\iota\sigma\tau\omicron\varsigma$, are not printed; only those on 80 *b*, $\text{✠}\omicron\gamma\omega\psi\ \alpha\epsilon\ \omicron\upsilon\eta$ and 251 *a*, $\omicron\gamma\ \pi\epsilon\tau\epsilon\eta\eta\alpha\psi\chi\omega\epsilon\iota$.

Two hymns occur among the lessons: fol. 306 *a*, on Saturday morning, $\alpha\gamma\alpha\psi\ \pi\epsilon\nu\omicron\varsigma\ \epsilon\pi\psi\epsilon\ \eta\mu\epsilon\rho\varsigma\ \pi\iota\sigma\tau\alpha\gamma\rho\omicron\varsigma$, containing a narrative of the Crucifixion; and fol. 341 *a*, on Sunday morning, $\sigma\iota\omicron\gamma\omega\eta\ \sigma\iota\omicron\gamma\omega\eta\ \omega\ \pi\iota\tau\omega\omicron\upsilon\ \eta\mu\epsilon\rho\varsigma\ \pi\iota\chi\omega\iota\tau$, 'Be thou illumined, O Mount of Olives.' The lesson from 1 Corinthians for Saturday's $\sigma\acute{\upsilon}\nu\alpha\gamma\iota\varsigma$ is also to be sung بلحن التمجيز .

¹ Cf. Br. Mus. no. 1247.

² As in LAGARDE, *Orientalia* p. 7.

³ Cf. Br. Mus. no. 774.

⁴ *Recueil de Trav.* vii. 82.

⁵ V. Br. Mus. no. 774, Codd. Vatic. Copt. xxxi and xxxiv.

⁶ 'Severian' in BOURIANT and in Ethiopic (WRIGHT's *Cat.* ccvii). But the passage is not in MIGNÉ; it might recall the homily in ZOEGA p. 120.

On foll. 68 *b*, 116 *b* the sections end with the verses

اطلب العلم يا فتى ♦ ادع العلم بالطلب
رحم الله الذى قرى ♦ ودعا الذى كتب

A reader's or owner's note on fol. 116 *b* and subscriptions by the scribe, on 343 *a*, *b*, state that the MS. was dedicated to the church of St. George, above the great church of the Virgin of Hārat Zuwailah¹ (بعلنا بيعة الست الحج or زويلة), in Dair al-Habash, by جاح الله ابو تادرس. The scribe was Colluthus قلنثا, priest of the church of the Virgin at the Steps² in Babylon ببابلون الدرج in Old Cairo, and the date A.M. 1477 = A.D. 1761. Above this subscription is the name (in Coptic) and seal of Mark, the 106th patriarch.

The MS. belonged to TATTAM, as a note on the fly-leaf in his hand shows.

Fol. 344 does not belong to this MS. It is an episcopal letter. *V.* no. 461.

425 [6, 7].—Paper; 4 foll. in a modern binding; now 25 × 17½ cm. Foll. 1, 3 are from the same MS., in one col. of 21 lines; fol. 2, from another MS., has 20 lines; fol. 4, from a third, has 21. Scripts: all may be of the 14th century, fol. 4 being probably the earliest. Red initials, stops &c. are used in all.

I. Foll. 1, 3 (the last and first leaves of quire $\overline{\text{re}}$). The Psalter. Fol. 3 has Pss. cxliii. 13-15, cxliv. 1-8; fol. 1 has the Ode of Moses (Exod. xv. 1-10), with an ornamental heading, indicating a new section of the volume.

II. Fol. 2, p. $\overline{\text{c}22}$. A Lectionary, showing 1 Cor. ix. 7 (end of a lesson), 1 John v. 14-19. *Incipits* and *explicit*s in Arabic (later) in the margins.

III. Fol. 4. A Lectionary, showing Mark ix. 43-50, and, for Morning Prayer of the 3rd day of the Forty Days' (fast, Ar. $\text{اليوم الثالث من الجمعة الاولى من الصوم المقدس}$), Ps. xxiv. 11, 12, and Matt. ix. 9 (beginning of a lesson); *incipit* in Arabic.

¹ *V.* BUTLER, *Churches* i. 271.

² This church in Mai iv. 194. *V.* Abû Sâlih, foll. 41 *b*, 43 *b*.

Pres
4 p.

LITURGICAL

Press 4 h. 426 [59].—Paper; 284 foll.¹, paged on *versos*; 14.4 × 12 cm., with modern blank leaves at beginning and end, foll. 1–3 being also relatively modern additions; in European binding. 16 lines with Arabic opposite. Script: heavy, regular; γ rests upon a horizontal stroke. Subordinate parts (the deacon's) are in a neat, sloping hand (e.g. foll. 79–85). Initials, stops, head-lines, the letters ϥ, Ϸ in red; quire-ornaments, larger initials and scrolls in red, green and yellow; so too occasional birds and animals in the margins (foll. 159, 223, 251 &c.). But the first lines of the principal prayers &c. are gilt², while facing the beginning of each Anaphora (foll. 115 b, 182 b) is a beautifully illuminated page, in red, blue and gold arabesques, ornaments in similar style and colours heading the subsequent texts.

The Anaphoras of SS. Basil, Gregory and Cyril, mainly for the priest's use, though giving the deacon's part with tolerable fullness. The initial text=p. ϣϣ of the Cairo *Euchologion*. The Anaphora proper of Basil begins on fol. 57 b, the diptychs on fol. 76 containing only the names of Mark, Severus, Cyril, Gregory, Basil, Anthony, Paul and Macarius. This is followed by the list of patriarchs, which ends with Cyril b. Laklak (ob. A.D. 1243), so dating the MS., or its original³. The Anaphora of Gregory begins on fol. 116 a, that of Cyril on 183 a, with the prayer of John Βοστρινος on 186 a⁴, and, after it, one attributed elsewhere to Severus⁵. One or two prayers found here appear to be lacking from the printed editions (on foll. 258 εανϥ παν επιρωμοτ, 261 πωοκ πος φη εταυρινη). The Anaphoras are followed by 6 prayers: before and after food (= *op. cit.*, pp. Ψ32, Ψ32), at private offerings ουσια ποται (beg. τεκϥ20 ερωκ πχς πεμποϥϥ σι ππαλουσια), after the diptychs (*op. cit.*, τον); then, added in a later hand (perhaps belonging to another MS.) at the ασπασμος⁶ (*op. cit.*, γ32) and, in yet another hand, one at Morning Incense (*op. cit.*, λη). On fol. 278 b is a note, possibly by the original scribe, ending thus καλιοιραφος σιωων |]ϥϥ πεεϥαταπη |] Ϸ2, and therefore written in A.D. 1288.

The MS. has been studied, constantly annotated (with cross and biblical references and with translations of words) and paged throughout by a 17th or 18th century hand⁷. In 1835 it was the property of J. ENSCHEDÉ of Haarlem, for whom C. LEEMANS examined it. Subsequently (as his writing on foll. 269, 270 shows) it became TATTAM'S.

¹ Foll. 70, 101 are bound upside down.

² Fol. 175 b has such letters simply painted yellow, showing inadvertently the stage preliminary to gilding.

³ After Cyril, Severus of Antioch is added; in the Cairo edit. and Br. Mus. no. 817 he stands after Benjamin (ob. 1331). May this indicate that the types of those texts are of this later date?

⁴ In the Arabic يوحنا الغاضل, in the Cairo ed., τα, φ30

يوحنا المثلث الطوبى 'the thrice blessed'. Presumably both refer to Chrysostom, who sometimes replaces John of Bostra; v. RENAUDOT (1847) i. 203, 282. (Bostra and Basora are clearly confused; for Paris 129²⁰, f. 122 has the prayer REN. ii. 421 *infra* as by J. bishop πϣαστρινοϥ.)

⁵ V. Cairo ed., φ37; cf. RENAUDOT 296.

⁶ صلاة الصلح.

⁷ Much like PETRÆUS's hand in MS. Bodleian. Or. 325.

427 [19].—European paper; 192+22 blank foll., paged on *versos*; 15.8×10.5 cm., in native binding; 13 lines, with Arabic opposite. Script: a regular, 18th century hand. Initials, stops &c. red; larger initials, quire and some sectional ornaments and the cross on the 1st fly-leaf, red, yellow and black. Dated, fol. 190 *b*, A.M. 1465 = A.D. 1749.

The Euchologion, *خولاجيون*, containing (1) foll. 1-3, the ceremonial *ترتيب* as to the 36 'crossings' *رشومات*, occurring in the liturgy: 18 made upon the sacramental elements, 18 upon the clergy and people, also *منه واليه 6*, i.e. upon the bread after touching the wine and conversely; and instructions *علم* as to the 'indications' or 'pointings' (i.e. with the finger) *اشارات*, occurring in the anaphoral service¹; (2) foll. 4-127, the Anaphora of St. Basil, giving mainly the priest's part and corresponding pretty closely with the Cairo edition²; (3) the priest's part in the Prayer of Morning Incense³; (4) 8 of the prayers *قسمة* appended in the printed text to the Anaphoras⁴.

The long Arabic subscription, foll. 190-192, shows that the MS. was written by Sa'd, the scribe of no. 431, who sold it in A.M. 1480 to Faḍl-Allah Abū 'Abd al-Masih, for 367 *riyāls*⁵ (about £8 10s.), the binding *تجليد* having cost 25 (? *riyāls*, 11s. 6d.). Ṣalīb, deacon *خادم* of the Virgin's Church at *العدوية*⁶, is likewise prayed for. On fol. 192 *b* a note gives the climax *وفا* of the Inundation⁷ and the proclamation thereof *خبروه* as having occurred on the 3rd of Misra in A.H. 1178 = A.D. 1764, and is followed by a short prayer.

This MS. was in TATTAM's collection.

428 [51], foll. 111-122.—Paper; 12 foll., paged on *versos*; 18×13 cm.; 1 col., 15 lines, with Arabic opposite. Script: characterized by *ae* of the form *u* and *γ* resting on a horizontal stroke. A few initials, head-lines and stops (not the letters *ϥ*, *ς*) in red.

The Anaphora of Cyril. The sequence of the leaves is 111-116, 121, 117, 118, 119, 120, 122; the first corresponding to p. *ϥσϥ* of the Cairo *Euchologion*.

429 [52].—Paper; 205 foll., from various MSS., in a restored native binding; the leaves here described, 15.7×10 cm.; not paged. Script: an uneven, modern hand (but the text is principally Arabic). Title and rubrics in red.

Foll. (counting from end) 2-17. The Service of the Holy Lamp⁸, *كتاب صلات ترتيب*, *القندیل المقدس*. 'First let him gather 7 priests *كهنة*, and let them fill a lamp with olive oil and put therein 7 wicks *فتائل*, then set it aside *ويغرونه*; then let him say the Thanksgiving *شبهت* (*σπερμαστος*). The liturgy following corresponds to some extent with TUKI's print (*Rituale*, pp. *ρλθ* ff.). The 1st prayer is that on T. p. *ρμζ*. The

¹ All this is on pp. *γλζ* ff. of the Cairo *Euchologion* (1902).

² *Op. cit.*, p. *ρϣη*.

³ *Op. cit.*, pp. *κ* and *λα*.

⁴ *Op. cit.*, pp. *χπ* ff. The first is a Greek piece = RENAUDOT (ed. 1847) i. 73.

⁵ V. LANE, *Mod. Eg.* (1837) ii. 380.

⁶ A former suburb of Cairo. V. Abū Ṣalīb, fol. 44a, Makrizi, *Churches*, no. 18.

⁷ V. LANE ii. 259.

⁸ I.e. Extreme Unction. V. VANSLEB, *Hist.* 213 and cf. LEGRAIN in *Ann. du Serv. des Ant.* viii. 253.

Arabic lessons (fol. 6) are: James v. 10-20, Ps. vi. 2, 1 (*sic*), John v. 1-7 (this is not complete), Eph. vi. 12-18 (not in TUKI). Coptic lessons (fol. 8b): Ps. xxiv. 17, 18, Matthew vi. 14-18 (with Arabic). The Arabic prayers which follow these (fol. 10a) are apparently neither in TUKI nor in Br. Mus. no. 438. The 1st begins: 'We pray Thee, O Lord, God of might (=sabaoth), Merciful, mighty in all things, to look upon Thy servant, NN...' The 2nd: 'O Lord, pitiful and of great mercy, who desirest not the death of the sinner...' The 3rd: 'O Lord of peace صلح, physician of bodies and spirits...' The 4th: 'O ye Saints, unto whom belongeth healing...' This last is by far the longest.

This MS. was TATTAM's: it bears his name on the fly-leaf.

For the final portion of the volume v. no. 458.

For the Arabic portions v. Addenda.

430 [17].—European paper; 420 foll., paged on *versos*, in European binding; 28½ × 22 cm. 17 lines, with Arabic opposite it. Script: a good 19th century hand. Smaller initials, head-lines, stops &c. in red; larger initials in red and yellow. Dated, on p. ππδ b, A.M. 1549 = A.D. 1833.

The Psalmodia (ابصليونية), elsewhere Theotokia), for the service (تخدم) of the month of Kihak, containing the 7 Theotokias, 4 Odes and Hymns (تسبيحة) for that month¹.

The arrangement of this copy differs widely from that of TUKI's print: it contains many more pieces² and much resembles Br. Mus. no. 863. The preliminary sections however, up to p. λε, correspond generally to the first 23 pp. of TUKI. The following table shows the disposition of the successive groups of hymns and their corresponding places in TUKI's edition, the pages of the latter being given in figures. Where these are absent, the piece is not found in TUKI.

P. α = TUKI p. 1, Σεμφραν.

ι = 7, τωσγνογ.

ιζ = 5, Ps. 1.

ιζ = 20, *Madih*³ on the Resurrection, to be said only between Easter (العين) and the end of Hatûr.

κδ = 10 (the Psalter extracts are in a different sequence).

λδ = 264 b⁴, *Absâliyah* on 1st Ode.

λς = 23, 1st Ode (Moses).

λλ = 27, λωβγ, *Madih*.

¹ An analysis and description of the Theotokia by MALLON in *Rev. Or. Chrét.* 1904, 17.

² But these often much resemble the hymns printed for the corresponding occasion; they may indeed open with

identical phrases.

³ Written indifferently مديح or مديحة throughout.

⁴ 261-270 are numbers erroneously given twice over in TUKI.

Res 47

- αβ = 268 *b*, *Abṣāliyah* on Theot. for 2nd Day.
 αα, another, αααα επι εφοι . . . ααπαρμαεφ.
 αζ = 81, Theotokia for 2nd Day.
 ηα = 87, λωδω.
 ηα, *Tarh*¹ on preceding Theot., αααα πιωρη.
 ηε = 271, *Abṣāliyah* on Theot. for 3rd Day.
 ηζ, another, αφ† εωτη.
 ζ = 90, Theotokia for 3rd Day.
 ζε = 95, λωδω.
 ζς, *Tarh* on preceding Theot., πιχλωα.
 ζζ = 274, *Abṣāliyah* on 2nd Ode.
 ο, another, ααωιηι μαρενηωα.
 οα = 28, 2nd Ode (David).
 ος = 32, *Madih*, μαρενογωηα.
 οη, *Tarh* on preceding Ode, μαρενηρφαλιν.
 οη = 277, *Abṣāliyah* on Theot. for 4th Day.
 ηβ, another, ααωιηι τηρογ ηπιστοα.
 ης, another, αρεσιςι ηε(leg. εχεν)ηηαεγι.
 ςα = 99, Theotokia for 4th Day.
 ςς = 105, λωδω, ιεζερηηλ.
 ςη, *Tarh* on preceding Theot., ηηαααα.
 ςθ = 280, *Abṣāliyah* on Theot. for 5th Day.
 ςβ, another, αποα φ†.
 ςζ = 108, Theotokia for 5th Day.
 ςς, *Madih* before φ† φη αηηηαγ.
 ςηη = 118, λωδω, φ† φη αηηηαγ εροφ.
 ςθ, *Tarh* on preceding Theot., αωγςης ααρ.
 ςη = 284, *Abṣāliyah* on 3rd Ode.
 ςηα, another, αρι ραοτ.
 ςης², an alternative (مختيار), απαρηη.
 ςηζ *b* = 33, 3rd Ode (Three Children).
 ςηλ = 286, *Abṣāliyah* on preceding Ode.
 ςηλ = 189, on same.
 ςηε = 38, Doxology on same.
 ςης, *Tarh* on preceding Ode, ααααα.
 ςηζ, *Abṣāliyah* on the Virgin, Angels, Apostles &c., ααωιηι μαρενογωηη.
 ςηα, another, ααωιηι τηρογ σενογθαλιν.
 ςηα = 38 *b*, Litany (الطبعات).
 ςηζ = 266, Doxology to be said here and at the Incense (رفع البخور).
 ςηα = 269, Doxology to Gabriel.

¹ The ط is given in Arabic, except for the opening phrases.

² Pp. ςης, ςηζ are by error repeated, but in the first

pair the figures are erased.

³ MS. محير.

⁴ = ηηαααα.

- pnø *Rubric*: after $\psi\omega\pi\iota$ nø (46) and *tarh* to the proper saint¹ (صاحب النهار), sing the *tarh* $\chi\epsilon\rho\epsilon$ ne ω \dagger παρθενος.
- pza, *Absāliyah* on $\pi\epsilon\pi\eta\alpha\iota$, $\alpha\pi\alpha\epsilon\rho\gamma\eta\tau\epsilon$.
- pzs, Doxology on the Great Fast, for the nights of Sundays (حدود) in Kihak, $\pi\epsilon\pi\eta\alpha\iota$ ω $\pi\alpha\delta\bar{\omega}\varsigma$.
- pze, *Tarh* on preceding, $\tau\epsilon\pi\ddagger\gamma\omega$ $\epsilon\rho\alpha\kappa$.
- po, *Absāliyah* for Friday, $\alpha\epsilon\rho\epsilon\tau\iota\pi$.
- poz = 290, another, $\alpha\pi\alpha\kappa$ $\delta\alpha\pi\iota\chi\omega\epsilon$.
- pos, another, $\alpha\pi\bar{\omega}\varsigma$ $\Phi\ddagger$.
- pp, *Madih* for the same, $\text{أبدى باسم الله القدوس}$.
- pph = 121, Theotokia for Friday.
- ppe, *Madih* on preceding Theot., before the لبش , in rhymed Arabic, $\text{أبدى باسم الرب يسوع * وأطلب من فضله بخشوع}$.
- ppz = 125, $\alpha\pi\alpha\mu\omega\gamma\ddagger$.
- pph², *Tarh* on preceding Theot., $\tau\epsilon\mu\alpha\rho\omega\gamma\tau$ nø.
- pno = 293, *Absāliyah* on Theot. for Saturday.
- pqt, another, $\alpha\pi\bar{\omega}\varsigma$ $\Phi\ddagger$ $\epsilon\omega\pi\iota$.
- pqn = 130, Theotokia for Saturday.
- ch, *Tarh* on preceding Theot., $\dagger\alpha\tau\omega\lambda\epsilon\epsilon$.
- ch, *Absāliyah* to Gabriel before the 1st شارات , $\alpha\pi\alpha\epsilon\rho\gamma\eta\tau\epsilon$.
- c5 = 135, 1st شارات .
- cn, *Tarh* after the foregoing, $\chi\epsilon\rho\epsilon$ ne ω \dagger παρθενος.
- cn, *Absāliyah* to Gabriel at the 2nd شارات , $\alpha\epsilon\omega\pi\iota$ $\tau\eta\rho\gamma$ $\delta\epsilon\pi\omega\gamma\tau\alpha\pi\iota$.
- csh, 2nd شارات , $\chi\epsilon\rho\epsilon$ $\dagger\epsilon\kappa\gamma\eta\pi\iota$.
- cza, *Tarh* on foregoing, to Gabriel, $\chi\epsilon\rho\epsilon$ $\pi\iota\pi\psi\ddagger$ $\pi\epsilon\alpha\beta\rho\eta\lambda$.
- cse = 296, *Absāliyah* on next following, $\alpha\pi\alpha\kappa$ $\delta\alpha\pi\iota\chi\omega\epsilon$.
- cin, Doxology on Theot. (*sic*), ω $\pi\epsilon\pi\bar{\omega}\varsigma$ $\bar{\iota}\eta\varsigma$.
- cv, *Tarh* after preceding, $\pi\chi\epsilon$ $\pi\lambda\omega\sigma\alpha\varsigma$.
- cna = 299, *Absāliyah* on 4th Ode.
- cna, another, a mixture (موشع) of Greek and Coptic⁴, $\alpha\gamma\psi\eta\pi\iota\delta\iota\varsigma$ $\pi\epsilon\mu\epsilon\pi\iota$.
- cnz, another, $\alpha\epsilon\omega\pi\iota$ $\mu\epsilon\alpha\rho\epsilon\pi\omega\gamma\psi\tau$.
- cλ = 46, 4th Ode (David).
- cλa, *Tarh* on preceding, $\alpha\sigma\iota$ $\delta\epsilon\pi\eta\epsilon\tau\eta\chi\iota\chi$.
- cλε = 303, *Absāliyah* on Theot. for Sunday.
- cλη, *Madih* by Abū 's-Sa'd of Abūtīg (الابوتيجي), to precede $\alpha\iota\kappa\omega\ddagger$, أمدح عدري ويتول ⁵.
- cλε, *Absāliyah* on same Theot., $\alpha\iota\kappa\omega\ddagger$ $\pi\epsilon\omega\kappa$.
- cμv = 51, another to Our Lord and throughout the year.
- cμe = 54, $\lambda\omega\epsilon\psi$, $\lambda\omicron\pi\omicron\eta$.

¹ Presumably this refers to the Antiphonary.

² Practically = 122.

³ Plur. of (?) $\chi\epsilon\rho\epsilon$ (شاي misread in Br. Mus. no. 864).

⁴ A number of Greek words are introduced into the Coptic sentences.

⁵ Hymns by this author are printed on pp. 24-29, 94, 183 of اللؤلؤة البهية of Yubannâ Girgis and Gubrân Efendi Nîmat Allah (Cairo, 1892); but not the present piece. V. below.

- сѡѡ, *Absâliyah* on same Theot., αἰωτέα η̅νε σῶν.
 сѡѡ, another, on ساموى (сѡѡуѡѡ), αἰωῶνι πῆλαος.
 снѡ = 54 ff. and 305 ff., Theotokia for Sunday including lections from St. Luke, interspersed with passages from this Theotokia and their 7 paraphrases تفاسير (cf. p. тѡе).
 сѡѡ = 63, *Tarh* on foregoing, at the 1st сѡѡуѡѡ.
 сѡѡ, *Absâliyah* at 2nd сѡѡуѡѡ, αἰῶνι πῆλαος.
 сѡн, another, αἰωῶνι πῆλαος ἑποχῶν.
 снѡ, from Theotokia, сѡѡуѡѡ.
 —, *Tarh* to Virgin, on 2nd сѡѡуѡѡ, ω οὐνιαѡ.
 снѡ, *Absâliyah* on 7th تفسير, ἀναερῶντε.
 снѡ, *Madîh* on the Seven (sc. Theotokias¹); Arabic couplets, each with a Coptic refrain beginning μαρια.
 снѡ, 7th تفسير, сѡлсѡл нпнєнклєнє.
 сѡѡ, 7 неон сѡѡннн.
 сѡѡ, Greek *Troparion* (قطعة) to Virgin, χερε не μαρια (Coptic throughout).
 сѡѡ, *Tarh* after 7 неон, αἰωῶνι πῆλαος.
 сѡѡ, *Absâliyah* على الاوتار to a stringed instrument, αὔσαν.
 т, сѡтєє ω пѡєєнрѡѡѡ.
 тѡ, *Madâih* to Virgin for the تسبحة in Kihak, ىم رىم يا ست.
 тѡ, *Madîh* before αὔμεуѡѡ (begins as last).
 тѡ = 68, αὔμεуѡѡ.
 — = 307, *Tarh* after foregoing.
 тн, *Absâliyah* on following.
 тѡ = 68, final تفسير on сѡѡуѡѡ, теѡи нрѡнєнє.
 тн = 75, between Easter and end of Hatûr.
 тѡ, *Tarh* on the spiritual labourers² الفعلة الروحانيين, to the melody (بطريقة) of σι οὐωῶνι, αὔμεуѡѡ η̅νε πο̅с.
 тѡ = 315, *Absâliyah* on нєннѡл.
 тѡѡ, *Tarh*, нєннѡл ω пѡнѡуѡѡ, by priest only, to same طريقة as before.
 тнн = 152, Angelic Hymn, followed by a *Tarh*.
 тѡ, *Subscription*: The end of what must be read in the Seven and the Four, on the Sundays (حدود) in Kihak.
 тѡ, What must be read at Evening Prayer in Kihak, on Sunday nights.
 — = 235, *Absâliyah* on Theot. of Saturday.
 тѡѡ, *Madîh* to Virgin, Arabic and acrostical, ىم رىم فى عدوى وبتول.
 тѡѡ = 130, Theotokia for Saturday (as above). This section consists of the 9 successive 3-strophe divisions of this Theotokia (v. TUKI), after each of which come 6 paraphrases⁴ (تفاسير). In the 1st of these, the 'Greek' (رومى), the 4 lines of the strophe rhyme alternately; in the 2nd, 'the Replacer' (معقب), the lines (all but the last) generally rhyme in pairs, while the last

¹ على 7, or on the 7th تفسير, as before. V. the next.

² Refers to Matt. xx. 8.

³ Printed on p. 20 of the above hymn-book.

⁴ Given by TUKI, 240 ff., without any headings.

of one strophe serves again as the first of the next; in the 3rd, 'the Bohairic' (بكميري), the 4 lines again rhyme alternately. The 4th series is the composition of the above Abû 's-Sa'd¹; the 5th, that of the *mo'allim* Gabriel of Kâu² (القاي); this series is regularly followed by a blank, as if for the insertion of another; the 6th is that of the patriarch Mark³. The 4th, 5th and 6th series are in Arabic only⁴. The 8 remaining divisions of the Theotokia are upon pp. ταε, ταεε, τη, τηα, τηθ, τζηε, τζηη, τοθ.

τος, *Tarûhât* for Sundays in Kihak:

—, 1st Sunday, αςϣωππ ςεννιεϩοογ (= Luke i. 5-23, but with constant divergence from the biblical text), followed by another (وله ايضاً), a paraphrase, in Arabic, of the same story (to i. 25).

τον, 2nd Sunday, ςενπιαθот ααααϩε (= *ib.* i. 26-38), with a highly apocryphal paraphrase, in Arabic.

τοθ, 3rd Sunday, αςτωκε αε (= *ib.* 39-56), with an Arabic paraphrase as before.

τηα, 4th Sunday, απςηογ αε ααοϩ (= *ib.* 57-80), with paraphrase as before.

τηε = 141, What must be read at Morning Prayer, after the Psalms.

τqh = 152, Angelic Hymn (تسبيحة).

τqh = 160, Doxologies to the Saints. Not so numerous nor in the same sequence as TUKI's. Severus of Antioch is included (γικ). The last is to the reigning (الحاظر *sid*) patriarch.

γικ, *Madîh* on the Doxology κε ταρ (above p. πηζ), composed by Al-Bardanûthy⁵; Arabic, acrostical.

γικ = 205, final Doxology.

γικ, Preface (تقدمة) to Creed, τενςιςι αααα οαααγ.

γικ, The Creed (قانون الإيمان المقدسة التي رتبها المجامع المقدسة), ςεπογμεςωμνι τενπαϩε.

The MS. is adorned with full-page paintings, in *gouache* and gold, overlaid with varnish. They are either by a European hand, or imitated from western modals. On the fly-leaf is a Crucifixion, on p. κα a picture of David, on ααζ, ααη Adam and Eve in Paradise, on ε the 7 Archangels (?), on πς the burning bush (Moses wearing a modern bishop's mitre), on πςς the 3 Children, on ςκθ the Cross &c., on ςκθ the Virgin and Child. On πκθ are marginal ornaments in the same style, including a double-eagle.

This volume was in TATTAM's collection, as various notes in his hand testify.

431 [20].—European paper; 370 foll.⁶, paged on *versos*; 21.5 × 30.5 cm., in a European binding, wherein the outer sides of a previous native binding are preserved. 19 lines,

¹ Printed *op. cit.*, p. 24.

² This, I presume, is the meaning of the *misbah*.

³ I cannot ascertain which of the 7 Marks is intended.

⁴ These hymns and their sequence are different in no. 431. In Cambridge Univ. Libr., Add. 3064, their titles and sequence are 'Greek', Abû 's-Sa'd, the Patriarch,

Al-Bardanûthy (*v.* below), 'Arabic.'

⁵ From the village بردنة, between Al-Kaïs and Qolosna. Some of his hymns are printed in the above book, pp. 51, 140; but there this is ascribed (p. 58) to Gâdd Allah, an author represented on pp. 156, 202.

⁶ Fol. 322 is misplaced; it should follow 189.

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with (usually) Arabic opposite, in a regular 18th century script, probably all by one hand. Initials, stops, head-lines &c. are in red. Dated, fol. 369 *a*, A.M. 1478 = A.D. 1762.

The Psalmidia or Theotokia, here simply *ما يتضمنه في شهر كيهك المبارك*. The arrangement, in the first portion of the volume, is practically identical with that of no. 430; but later on the sequence of the pieces differs considerably from that. The 1st Ode is on fol. 25, the 2nd Theotokia on 33, 3rd Theot. on 41, 2nd Ode 50, 4th Theot. 57, 5th Theot. 67, 3rd Ode 81, 6th Theot. 116, 7th Theot. 125, 4th Ode 151, 1st Theot. (Sunday) 160. Fol. 224 *b* = no. 430, p. ππϵ; fol. 243 = TUKI 160¹. On fol. 268 are the Doxologies for the chief festivals, to precede those on 'The Seven and the Four'. On 287 *b* is the Deacon's Office, *κ πατηρ*. Fol. 319 *b* gives the series of paraphrases on Sunday's Theotokia, = no. 430, p. τλε. But though these same texts are, so far as they go, found there too, they are here designated (and in this sequence) 'Greek', 'Little' (الصغير)², 'the Replacer' (المعقب), 'Arabic,' the last being the compositions of Abū 's-Sa'd. On fol. 343 *b* begin other hymns (الحن), each with its *برلکس*³, among them, on fol. 345, one relating to Thomas (John xx). On 359 *b* is the Creed. On 366 *a* part of the Deacon's Office again, *ααηηη ααηηη κ πατηρ* ε[ς]ωπ ηεεεακ . . . The last piece is a *قطعة رومی*, to follow the Pauline lesson.

Fol. 369 *a, b* has a wordy colophon, giving the scribe's name as Sa'd سعد⁴, deacon of the church of *كوم اجفين*, near Kalyūb⁵, who wrote it for the 'archon' and deacon, Luṭf Allah, called b. aṣ-Ṣabbāg, of Al-Kais, but resident in Miṣr.

The MS. was in TATTAM's collection.

432 [18].—European paper; 201 foll., paged on *versos*, in native binding; 15.7 × 10.6 cm. Some 15 lines, without parallel Arabic. Script: an uneven 18th century hand. Stops, head-lines, initials &c. red, sectional ornaments red, yellow and green. On the 1st fly-leaf an elaborately coloured cross by a later hand. Dated, on fol. 201, A.M. 1467 = A.D. 1751.

The Psalmidia or Theotokia. The quires, as far as fol. 157, and perhaps after 183, are in confusion. A native hand has, subsequently to their present disordering, frequently adapted the guiding catch-words to this erroneous arrangement; so increasing the confusion. The proper order of the leaves is as follows: 14-28, 2-13, 29-87⁶, 148-157, 138-147, 128-137, 118-127, 108-117, 98-107, 88-97, 158-183, [gap of ? foll.], 184-201.

The text, like that of no. 430, shows the two series of Odes and Theotokias combined. On p. κζ is the hymn preceding the 1st Ode, on p. λς that preceding the 3rd Theotokia, on p. μα that preceding the 4th, and so on. These hymns, 'due to be read in the month Kihak,' and on p. πε. Next follow Doxologies for use between New Year

¹ On 262 *b* is a hymn to *الغبور ابو شنودة*, not the same as that printed by LEIPOLDT, *Aeg. Z.* xliii. 152.

² Can this and the title of the same series in no. 430, 'Bohairic,' be the same word, misread in one case?

³ Cf. Br. Mus. no. 906. But *v.* the explanation

(παράλλαξις) of P. PEETERS, *Byz. Z.* 1907, 302, which is indeed supported by Br. Mus. no. 894.

⁴ V. no. 427. On fol. 57 *a*, his father was 'Atṭiyah عطية.

⁵ Now written Ishfīn.

⁶ One fol., between 74 and 75, has been cut out.

(عيد النبروز) and the Festival of the Cross, on p. p7 others for that festival, p. p1 for Christmas (τοτε ρων); then those for Baptism (Epiphany), Lent, the Saturday of Lazarus, several for Palm Sunday, for Easter (τοτε ρων again), Ascension; then *Abṣāliyat* for Lent, Pentecost, the Apostles, one for general use (سنوى) αἰωτεε ενικαδ (TUKI 228), a *troparion* for alternate chanting (فى التوزيع) in Lent. On p. pπc are the 9 Arabic paraphrases (تفاسير) for Kihak by Abū 's-Sa'd (v. no. 430, p. τλε ff.), here without author's name. Then follow two *Madāih*, after which begins (fol. 182) the Deacon's Office from the Anaphora¹: αἰηνι αἰηνι, ιε πατηρ αἰιος. On fol. 185 is the list of Patriarchs, ending with John the 105th (1727). The 12 virtues of the Holy Spirit, *troparia* for the Dominical festivals, for Christmas and for the تطقيس of the (newly) married², and a *Madih* for Kihak, to the melody of (بطريقة) και ςαρ (TUKI 266), end the volume.

On the last leaf is the scribe's note: he was the قصص Colluthus قلته, schoolmaster (خادم الاطفال) at Siūt, and wrote this مجموع at the behest of the deacon George, son of the mo'allim Gabriel, resident in (القاطن) the neighbourhood (ناحية) of the same town.

This volume is from TATTAM's collection.

433 [69].—Paper; 217 foll., paged on *versos*, in a restored native binding; 21 × 14.7 cm. 15 lines. Script: an even, 18th century hand. Initials, stops, Arabic headings &c. in red. Hymns ابصاليات. All are acrostical; a few only are found in TUKI's *Theotokia*.

- (1) To the melodies *Watos* (βάτος) and *Adam* alternately, for certain festivals of the calendar, beginning with New Year's Day يوم النبروز, αἰωινι τηροϋ πτεπ† ωοϋ αποϋρο. Those following are to John the Baptist (2nd Thoth), αἰαερϋητε and αἰσικι αἰνωε; the Cross (7th Thoth⁴), αἰϋαλιν ω νηιστοε and αἰνωε τεππαρ†; the Virgin (21st Thoth), αἰωινι τηροϋ σενοϋεληλ and αἰαρ† = TUKI cλα, the latter being also for the 21st of each month and for the eve of all Sundays; the Virgin again, αἰωτεε = T. cκη; George (7th Hatūr), αἰνωε αϋϋαι παν and αἰνωε τεππαρ† ερον; the Four Beasts (8th), αἰωινι τηροϋ ω νηλαος and αἰοϋ шароι αφοοϋ; Michael (12th), αρεϋ ερον ω εεεεαποϋηλ and αἰτωε εεεок; Menas (15th), αϋραϋι шωи and αἰαρ† ερον πανοϋ†; the Twenty-four Elders (24th), αερϋελιc ερον and αρεϋ εροι; Mercurius (25th), αἰωινι εαρεп† ωοϋ and αἰωινι τηροϋ αφοοϋ; Sergius and Bacchus (10th Babeh), αἰωινι τηροϋ ω νηιστοε and αἰωινι πτεп† ωοϋ; Theophanius, called also தெயி, فريج and رويس⁵ (21st Babeh), αερϋελιc ερον and αἰτωε εεεок.

- (2) Fol. 101 a. ابصاليات for the month Kihak: to Shenoute, رئيس المتوحدين (1st Kihak, sic⁶), αρεϋ ερον ω πχc and αἰτωε εεεок παδc; Entry of the Virgin into the Temple and Martyrdom of 'the new martyr' Pistauros πηϋc صليب (3rd), αἰωινι

¹ V. no. 431 and Br. Mus. no. 890.

² V. Br. Mus. no. 889.

³ His name is found also on p. 35 a.

⁴ This should be the 17th.

⁵ V. PSBA. xxix. 135 n. These 2 hymns tell nothing of him. He lived, according to Makrizi (*Churches*, no. 1), after A. D. 1398.

⁶ Not thus in the calendars.

⁷ V. no. 435.

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πτενοῦωστ and αἰωνί πρεσβεί; Isi (Paësi) and Thecla (8th), ἀναερῶντε and ἀλλήως τετραῶτ; Barbara¹ (*do.*), ἀναερῶντε ω ππιστος and ἀτῶνρ αἰων πανοῦτ.

- (3) Fol. 130 *b*. ابصاليات, *Watos* and *Adam*, for the Sundays in Kihak, on the Theotokias, preceded by one at Evening Prayer صلاة المساء = ΤΥΚΙ ελε. The succeeding hymns are given by ΤΥΚΙ on pp. εζη *b*, σοα, σογ, επ (here one not in T., αιερετιν ανοκ πικεραι), εφε, τε, τιε, εφε (here 2 to Gabriel, for 22nd Kihak), επε.
- (4) Fol. 176 *a*. ابصاليات for the Vigil παραμονή برمون of Christmas, *i.e.* the 28th Kihak, on the successive Theotokias, according to the week-day upon which that date falls. That for Monday is δογγρασι ὡνι εφοογ; the others are respectively ἀπηγ-επορτος ὡνρητ δαεαααα, ἀρηαλιν ω ππιστος, αφτ сахи αἰωνογснс, ἀναερῶντε ω ππιστος, αἰωνι ω πхρηстiанос, ἀρηαλιν καλος. Similarly on Christmas (29th Kihak) the 7 appropriate hymns are αριετιν πтот, аггггс пан εφοογ, αἰωνι тнроу πтeнρωс, αφτ (as at the Vigil), αἰωνι (as at the Vigil). In the middle of this last the volume ends. It is impossible to say how much is lost.

A large number of the hymns have, as a last strophe, a petition on behalf of 'Nicodemus', ανοκ πικεραι н., possibly their composer²; others end with a similar but anonymous prayer.

A note on fol. 179 *a* states that the MS. was dedicated perpetually to the church of SS. Cyrus and John in Old Cairo³ مصر القديمة; while one on fol. 208 *b* tells that the cost was borne by the deacon بشار, son of Michael, overseer ناظر of that church.

This MS. belonged to Prof. H. MIDDLETON, who acquired it at Dair Marī Tadrus.

434 [62].—Paper; 97 foll., several being blank, in native binding of plain red velvet. Paging, beginning at the end⁴, on *versos* ροα-снγ. 21-25 lines; 20½ × 15 cm. Script: regular but cramped. Head-lines, stops, initials &c. and the usual letters in red. Dated (fol. 94 *b*) A.M. 1325 = A.D. 1609.

A Collection of Hymns to the tone *Adam*, for various festivals throughout the year, entitled (fol. 9 *a*) بتمدى ينسخ بعض ابصاليات ادا م لمن يذكر فيه من الملائكة الخ (v. also the colophon). The collection is similar to that of no. 69; cf. also Br. Mus. Catal., no. 890.

Foll. 3, 4, a hymn to the Virgin for general use, سنوى, followed by 4 blank leaves and perhaps not properly belonging to the rest of the book.

The saints honored (besides various festivals of Christ, the Virgin and Archangels) are Abraham, Isaac and Jacob, Anthony, Barsauma the Naked, Bifam (Phoebammon)

¹ The text mentions her festival in the church of ταραβια ππρομμεос حارة الروم, presumably that destroyed in A.D. 1318 (Makrizi, *Churches*, no. 3). Yet the proximity here of hymns to Paësi and Thecla may indicate the other ch. of B. (v. BUTLER, *Churches* i. 235, Makrizi, *l.c.*, no. 9).

² The name Nicodemus is not in use among the Copts.

³ V. AMÉLINEAU, *Géogr.* 577.

⁴ Presumably with a view to an Arabic text and, perhaps, since 171 is the lowest figure, as a second volume.

of Wasim, Claudius, George the Great, George of Alexandria (7th Hatûr), John Baptist, Marina¹, Mercurius, Mena, Peter and Paul, Shenoute, Theodore the Eastern, Theodore Stratelates, Victor. The dates of their commemoration are those usual in the calendar. The hymns to the Virgin on the 2nd, 3rd and 1st Theotokias (fol. 18 ff.) are in TUKI, pp. 268 b, 271, 303.

Fol. 85 b has a hymn for a martyr 'who has no *psali*'; his name is to be inserted at the end of each strophe ربع. On 87 a is one for 2 saints falling upon the same day; on 88 a, one for all saints.

All hymns (excepting one to Christ at New Year, fol. 82 b) are acrostical; hence perhaps the poverty of invention which they display.

The colophon, fol. 94 b, names Girgis², son of the deceased *mo'allim* Barsûm, as provider of the book, in the following terms: تم وكل هذا المجموع المبارك الذي هو الابصاليات الادام خاصة وبعض مفردة من الواطس على اسم من يذكر فيه من الاعيان على قدر ما وجد وكان الفراغ الخ وكان المهتم بذلك من ماله وكده وتعبه الاخ الكبير المحب المحبوب المولا الرئيس الدين الارثوذكسى الشيخ المكين سيدى جرجس نجل المتنيح فى الاحضان الابراهيمية المعلم برسوم نقل ذلك وكتبه لنفسه ليتفع ببركته ويتعزى فيه الرب الاله صاحب كنوز التحنن والرحمة والناسخ المسكين يضرب المطاينة الخ

435 [22 and 21].—European paper; 142 and 155 foll. respectively, paged on *versos*, several being blank at each end; in modern native binding of red leather; 30 × 21.3 cm.; 1 col. of some 25 lines, with Arabic opposite. Script: a coarse but regular 18th century hand. Initials, head-lines, stops &c. in red; quire and other ornaments in red, green, yellow and black; so too an elaborate cross on the fly-leaf of each volume. The subscription to each volume bears its date: the first, 19th Kihak, A.M. 1515 = A.D. 1799; the second, 4th Amshîr of the same year.

The Antiphonary, *Difnâr*³, for the months of Tût and Bâbeh, Hatûr and Kihak. Title: (22) دبتدى دفنار (21) دبتدى بشرح كتاب دفنار يومى يكوى شهر فوت وبابة (22) دبتدى دبتدى شهر هاتور وكدهك.

The work consists of Hymns appropriate to the saints and festivals of the calendar⁴. For each day there are 2 hymns; but if more than one commemoration is inscribed for the same day, each has usually but a single hymn. The praise of more saints than one may be combined in a single hymn. The hymns are called *مديح* *ψαλμοι*, rarely

¹ Date (23rd Hatûr) omitted.

² Assuming the preceding *al-makîn* to be but a title (as ? in Abû Sâlih, f. 39 a &c.). In HORNER's Boh. N. Test. i, p. xcix, it is apparently a name.

³ I notice but one to this tone: the last (fol. 92), on the Ascension.

⁴ May we hence assume, the scribe being given no name, that in reality Girgis himself wrote the book?

⁵ The Göttingen MS. (LAGARDE, *Orient.* 43) has in full اندفنارى. اندفنارى Abû 'l-Barakât, Paris 203, f. 108 b; cf. Br. Mus. no. 920, *†*φωναρι. Elsewhere دفنار.

⁶ Cf. this verb in MS. Curzon 134, καταμερος εγερεω *δεσπικυρια* &c.

⁷ Perhaps a reference to its use on p. pno of no. 430. Its place is at Evening Prayer, after the Psalms and Theotokia, before the Incense (Cairo *Euchologion*, pp. 2, 11).

(towards the beginning of the month) طرح¹. They are in the usual 4-verse strophe and of varying length; some have but 6 strophes, others 16 or 20. The first of the two hymns is to the tone (ἦχος لحن) *Adam*, the second to that of *Watos*; rarely (towards the beginning of the month) this order is inverted. Each of the *Adam* hymns closes with the words εὐγεννήτης προσευχῇ τε ΝΝ., the *Watos* hymns with τῶδε ἐποῶ εὐρη εὐων ἡ τεύχῃ πεπνοῖ παπ εὐολ; or where these are inapplicable, with others, e.g. (17th *Hatūr*) the Cross: εὐγεννητοῦ ἐσθου ἡ τε πιστῆ πῶς ἀρὶ εὐοτ παπ ἐπυχῶ εὐολ ἡ τε πεπνοῖ and θεοσεβασμῶν ἡ τε πῶς ἡς πεπνευστῆς περὶ τῶν &c. Few hymns are throughout acrostical, i.e. with initials of successive strophes following the letters of the alphabet (7th, 9th, 12th *Hatūr*); sometimes this system is maintained through part of the hymn (22nd *Hatūr*) or in alternate strophes only (3rd *Kihak*); often the same letter or word is used as initial for every strophe (7th *Tūt*, 21st *Bābeh*, 21 *Kihak*). The first hymn is now and then interrupted midway by the rubric من هاهنا يقال قدام قوتة فلان, indicating that the remainder is to be sung before the picture (εἰκὼν) of the saint². Sometimes the hymns apostrophize the saint to whom they refer, at other times his story is told in narrative form.

The basis of the work, so far as the narrative hymns are concerned, is clearly the Synaxarium. This would not apply to the many pieces which consist merely of pious meditations upon the subject under commemoration³. But the stories in the Synax. are of course never fully narrated: only selected incidents and features are alluded to. Where the Synax. gives no story, the Antiphonary alludes to none. Not infrequently however materials appear to have been used beyond what the Synax.—at any rate in its usual recensions forms—offers; the following are instances. At the festival of Chrysostom (16th Tût and 17th Hatûr) Theophilus and Epiphanius are mentioned, 'Jezebel' is alluded to and 'Theognostus' is the deceased owner of the coveted vineyard; the people of the isle 'Atrâkis'⁴ are converted by his preaching. The notice of Severus of Antioch (2nd Bâbeh) makes reference to his exile in Egypt; how, on attending a church there and finding none to whom he might give the ἀσπασμός, he kisses the picture of the Virgin and Child, whereupon his lips cleave thereto and he is thus recognized by the congregation⁵. Of Paul of Tamma (7th Bâbeh) we are told how he brought to life, baptized and again sent to rest certain dead pagans; and we learn there that the name πῦροι (пѣ) ієрμιαῖος was commemorative of the prophet's visit to Pshoi⁶. On the 11th Hatûr the martyrdom of Michael of Damietta is added. Once a monk in Shihêt, he had removed to Cairo⁷, married a Muslim⁸ wife and become apostate, yet only to repent 8 days later, make public profession of his faith and, despite the 'king of Misr's' efforts

¹ In Bâbeh and Hatûr. But in the Borgian copy (*Copto* 60) this word regularly replaces مَدَح. The verb مَدَح is in these texts rendered by εϣφωμιν (εὐφημεῖν). Cf. εϣφωμια, *Theotokia* ١٦٤.

² Pictures are mentioned in these volumes of the following: the Baptist, Stephen, the Virgin, Sergius and Bacchus, Matthew, the Apostles, George, the 4 Beasts, Michael, Gabriel, Mena, Onnofrius, Cosmas and Damianus, the 24 Elders, Mercurius, Paese and Thecla, Behnam,

Christmas. Cf. the lists in BUTLER, *Churches* i. 50 ff.,
101 ff. &c.

^s There is no question of direct translation, especially impossible in hymns acrostical and the like.

⁴ V. Br. Mus. nos. 308, 983.

⁵ The little said in the *Lives of Severus* as to his sojourn in Egypt does not refer to this (GOODSPEED'S *Ethiop. Conflict*, p. 713; but the 2nd hymn appears to refer to that work).

⁶ V. BASSET's *Synax.*, 25th Kîhak, and *Aeg. Z.* xl. 61.

⁷ πολις + φρεσπο المدينة القاهرة.

8 Ἁγαπήνός.

to persuade him, suffer death by fire. The 'new' martyr Ṣalīb πισταγρος too (3rd Kihak), 'who came at the eleventh hour, yet received the whole day's wage,' is unknown to the Synax. Evidence of the later introduction of this piece may be seen in the absence of the usual Arabic parallel to the short Coptic text, the version تفسير being added, and at greater length, subsequently¹. As a consequence of his public profession, he was sent in chains to Cairo. There he was tortured and paraded through the city, bound to a crosslike frame and mounted on a tall camel, while a herald cried his accusation before him. After execution, his body was to be burnt; but the flames refused to devour it and, having been secured by the faithful, it was deposited by the patriarch in a church². Again the martyrs Behnām and Sarah (14th Kihak) have, we are told, no place in the Synax., but are found in the Antiphonary³. This must apply however to the particular recension used, for others show even two versions of their story⁴. Various lesser divergencies from the available texts of the Synax. are observable: the hymns to Macarius of Tkōw (27th Bābeh) are evidently compiled with the help of the narrative of Dioscorus; the name of the priest is given who baptized Eustathius Placidus (27th Tūt); Cleophas (1st Hatūr) was one of the disciples who journeyed to Emmaus; the number of the Nicene fathers (9th Hatūr) was foreshadowed by that of Abraham's servants⁵; the number of pieces into which James the Persian (27th Hatūr) was cut is 32; the place of martyrdom of Cosmas and Damianus (22nd Hatūr) is Aegae (εγεαε ἀπολιε⁶; Sarapamon (or Sarapion) foretells the conversion and martyrdom of Arian (28th Hatūr). 'The Book of Testimonies' (i.e. the Πληροφορίαι) of Peter the Iberian (1st Kihak) is cited with the works of Timothy and Severus.

Confusions are not infrequent: e.g. 24th Tūt, Gregory the monk and Gregory Theologus; 21st Hatūr, the last named and Gregory Thaumaturgus. On the 23rd Hatūr we read that, in place of Dionysius of Corinth, 'The Book of Hymns' كتاب الطارح has D. the Areopagite⁷.

That the author, though a poor Coptic scholar, was familiar with the literature is evident from the quantity of Greek words employed, many of them of but rare occurrence in ordinary texts⁸. It might even seem, here and there, that he had drawn upon Greek texts; cf. the phrases: archbishop of ἡρωμανια τω οπογμεα αγτης رومية وما (9th Bābeh); εεπαφογωε πογωιν . . . αλλα ογφαδα κατα πογρι (30th Bābeh); σεπι-

¹ As in the fragment Br. Mus. no. 888.

² It appears from the expressions used (اولاد هذه الكنيسة) that this is the church to which the present MS. belonged. From the history of Ṣalīb in Paris MS. arabe 152, f. 92, we learn that he came from ايشادة (πρωτε, Krall *Rechtsurk.* cxviii) near Ashmunain, that he was brought in custody to Cairo, tortured and executed (as above), in موضع ان يضربوا فيه الازقاب, (f. 100 b), on the 3rd Kihak, A.M. 1129=A.D. 1413. Not to be confused with his namesake of 28th Miyazya, also martyred by the Muslims. He was from the town Maksur (مقصور) and was buried beside the blessed John of Harikāl (or Herkalē), i.e. Heracleia in Pontus (cf. Br. Mus. no. 865 n., *Synax.* 4th Sanē).

³ فانه لم يوجد في السنكسار لكن في كتاب الدفتار.

⁴ V. FORGET'S *Synax.*, pp. 158 and 288. Our hymn seems to resemble the 2nd of these texts. V. also WÜSTENFELD 181. Cf. G. HOFFMANN, *Auszüge* 17.

⁵ Gen. xiv. 14.

⁶ V. PSBA. xxx. 132.

⁷ V. PSBA. xxix. 293.

⁸ E.g. ἀντίχριστος, ἀπάνθρωπος, αυκινον (Paris 44, 81 a αγκροπ, αγκη 'ebony', cf. KIRCHER 175 εγκληων الشمار 'plum', ΑΙΜΚΙΝΙΣΤ), βούνευρον, γενεαλογείν, διαβάλλειν, έξουσιαστής, ζωγράφος, θεραπευτής, ιστόρειν, κατόρθωμα, μιτάτωρ (رسول), νυμφαγωγός, όπασία, σκάφος, σπείρα, φάβα, χηρονογία (احتیار, χειραγωγία).

ⲉⲟⲟϥ ⲙⲉⲡⲓⲡⲁⲛⲁⲥ ⲉⲓⲕⲧⲟⲣⲟⲥ (11th Hatûr). Possibly however these mean no more here than the frequent Greek locutions to be found throughout the Theotokia and other liturgical books.

It is abundantly clear, from the strange forms of many proper names; that the Coptic text of the narrative hymns is mainly a version from the Arabic; witness the following examples: ⲁⲉⲗⲁⲣⲓⲟⲛ ⲁⲃⲗⲁⲣⲓⲟⲛ, ⲁⲡⲁ ⲧⲟⲗⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ¹, ⲁⲡⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ², ⲁⲓⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ³, ⲁⲓⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ⁴, ⲁⲓⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ⁵, ⲁⲓⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ⁶, ⲁⲓⲣⲁⲕⲟⲥ ⲁⲃⲗⲁⲣⲓⲟⲛ for ⲁⲃⲗⲁⲣⲓⲟⲛ⁷. On the other hand, ⲁⲓⲣⲁⲕⲟⲥ, ⲁⲓⲣⲁⲕⲟⲥ, ⲁⲓⲣⲁⲕⲟⲥ &c. may be reminiscent of the genitives in the diptych lists⁷.

As to the authorship and date of the Antiphonary, VANSLEB states⁸ that it was the work of the patriarch Gabriel b. Turaik (1131-1146). But the words in Abû 'I-Barakât's list, on which he presumably relies, are⁹ كتاب البسخة المصرية وتنسب إلى البطرك اديا غبريال بن تريك وكتاب الدفنارى ومعناه (space¹⁰) وهو يشتمل على تماجييد الاعياد واداشيد القديسين والاشهاد, whence it appears that for the *Difnârî* no author is named. Further, on the 9th Tût the eclipse is commemorated which occurred in A.D. 1242, showing that the source here drawn upon (a recension of the Synax.) was compiled after the time of Gabriel¹¹. Seeing that it is unknown at what period the earliest recension of the Synax. arose—the reputed authors, Peter al-Jamil of Malig and Michael of Atrib, lived respectively before 1363 and ca. 1425¹²—we cannot rely upon the relationship of the two works as a guide in dating.

A book bearing the name Ἀντιφωνάριον was in use about the 8th century. That is roughly the date of the Fayyûm papyrus in which, among other books, the name occurs¹³. None of the known copies of the present work is older than the 18th century¹⁴. Their texts appear to correspond with ours.

The present copy belonged to TATTAM, as his handwriting (with date 1840) on the fly-leaf of each volume and often in the margins, shows. He paid '210 piastres' for it.

The following may serve as specimens of the hymns. The line-division within the strophes here follows the metre, not the fortuitous divisions by the scribe.

¹ Abû 'I-Barakât's calendar (Paris 203, f. 257 b) has ⲁⲃⲗⲁⲣⲓⲟⲛ Ptolemaus.

² V. Br. Mus. no. 986, though no Hierax appears in the Synaxarium.

³ Cf. Hypatius and Andreas, (*Synax.* 20th Sept.)

⁴ Perhaps George, the friend of Abraham (v. 9th Tâbah, 18th Bashans, *PSBA.* xxix. 289). FORGET 202, BASSET 266 give this variant. Ethiop. (Or. 658. 171 a) too *Dârâdt*, but that is inconclusive. Or cf. the name ⲧⲟⲩⲣⲟⲁⲁ, BALESTRI-HYVERNAT, *Acta* i. 202.

⁵ Abû 'I-Barakât مالىديا.

⁶ As in Acts xii. 11, where cf. the Coptic.

⁷ *PSBA.* xxx. 259.

⁸ *Histoire* 62.

⁹ Paris 203, f. 108 b.

¹⁰ Showing that the meaning of the name was no longer known.

¹¹ RENAUDOT, *Hist.* 513, even supposes that a later Gabriel is intended.

¹² Works of Peter described by Abû 'I-Barakât; v. RIEDEL in *Götting. Nachr.* 1902, 688; Michael's date (on what authority?) by ASSEMANI in *MAI* iv. 93.

¹³ CRUM, *Copt. MSS.*, p. 61.

¹⁴ The Göttingen MS. 1788 (LAGARDE, *Orient.* 43), the Vatican (Borgian) MS. 1738. I have procured specimens of both by the kindness of Prof. PIETSCHMANN and Mgr. EHRLE.

Vol. 1, p. $\overline{\text{ка}} b$. Moses. اليوم الثامن من شهر ثوت موسى النبي وذكرياء الكاهن
 مديح بلكن اظام $\Psi\alpha\lambda\iota$ нхос $\alpha\alpha\alpha\alpha$

1. $\Delta\epsilon\omicron\upsilon$ шарон $\Phi\omicron\omicron\gamma$
 ω пхрнсостомос
 $\omega\psi$ ево λ ерон
 $\delta\epsilon\pi\omicron\lambda\epsilon\eta\tau$ п τ о ω у $\tau\epsilon$

2. $\Sigma\iota\eta\alpha$ птентамон
 епта $\iota\omicron$ $\lambda\epsilon\pi\alpha\iota\rho\omega\lambda\epsilon\iota$
 ета ς са $\chi\iota$ пее Φ τ
 $\rho\iota\chi\epsilon\pi\tau\omega\omicron\upsilon$ нсна

3. $\Delta\phi$ τ $\Phi\iota\omega\tau$
 са $\chi\iota$ пее ω у ς нс
 $\chi\epsilon\alpha\kappa\chi\epsilon\lambda\chi\alpha\rho\iota\varsigma\epsilon\alpha$
 $\lambda\epsilon\pi\alpha\lambda\epsilon\omicron\omicron$ ево λ

4. $\Delta\epsilon\eta\alpha\gamma$ еп ι в $\alpha\tau\omicron\varsigma$
 е ς е $\omicron\omicron\varsigma$ $\delta\epsilon\pi\pi\iota\chi\rho\omega\lambda\epsilon$
 ево λ $\rho\tau\psi\alpha\varsigma\epsilon$
 $\omicron\gamma\omicron\varsigma$ $\rho\omega\eta\varsigma$ ап

5. Σ оу η ат ι п $\omicron\omicron\omicron$
 ω $\lambda\epsilon\omega\upsilon\varsigma$ нс п π профит $\eta\varsigma$
 $\chi\epsilon\alpha\kappa\epsilon\pi\psi\alpha$ $\lambda\epsilon\pi\alpha\pi\psi\tau$
 $\lambda\epsilon\lambda\gamma\sigma\tau\eta\rho\iota\omicron\eta$

6. $\chi\epsilon\alpha\kappa\epsilon\rho\iota$ п ϵ роо υ
 пее ι п ϵ ж ω р ς
 е $\nu\chi\eta$ $\delta\epsilon\pi\pi\iota\tau\eta\omicron\phi\omicron\varsigma$
 е ν са $\chi\iota$ пее Φ τ

7. Оу ψ в $\omega\tau$ тар п $\psi\epsilon$
 $\alpha\varsigma\varsigma\iota\omega\tau\varsigma$ п $\chi\epsilon$ $\lambda\epsilon\omega\upsilon\varsigma$ нс

е δ р $\eta\iota$ е Φ и $\omicron\epsilon$ п ψ ар ι
 $\alpha\gamma\Phi\omega\rho\chi$ п $\chi\epsilon$ п $\lambda\epsilon\omega\omicron\upsilon$

8. $\Theta\epsilon\rho\epsilon\varsigma\gamma\epsilon\lambda\epsilon\eta\eta\eta$ п $\alpha\lambda$
 $\lambda\epsilon\pi\psi\epsilon$ $\lambda\epsilon\pi\epsilon\varsigma\varsigma$
 ета γ аш п $\omicron\varsigma$ е $\chi\omega\varsigma$
 п $\lambda\epsilon\alpha\rho\eta$ п $\alpha\alpha\alpha\epsilon$

9. Оу ψ ф η р ι а λ н $\omicron\omega\varsigma$
 п ϵ п χ и η е ϵ н ρ
 п η н ψ и η р ι $\lambda\epsilon\pi\iota\varsigma\lambda$
 $\delta\epsilon\pi\Phi$ и $\omicron\epsilon$ п ψ ар ι

10. П ω у ς нс п π профит $\eta\varsigma$
 па $\varsigma\tau$ п $\omicron\epsilon\tau$ п $\omega\omicron\upsilon$
 $\tau\chi\omicron\epsilon$ $\lambda\epsilon\pi\iota\varsigma\varsigma$
 е ς еро $\gamma\omega\eta\iota$ е $\rho\omega\omicron\upsilon$

11. Θ т η п ψ в $\omega\tau$ $\epsilon\theta\gamma$
 п ρ е ς ц η р ι п π п ψ ф η р ι
 ета ς ф ω р χ $\lambda\epsilon\Phi$ и $\omicron\epsilon$
 $\delta\epsilon\eta\tau$ ж $\omicron\epsilon$ п $\tau\epsilon$ Φ τ

12. П ω у ς нс п π профит $\eta\varsigma$
 п ϵ п λ а $\omicron\varsigma$ т η р ς
 па γ τ $\omega\omicron\upsilon$ $\lambda\epsilon\pi\omicron\varsigma$
 $\chi\epsilon\delta\epsilon\pi\omicron\gamma\omega\omicron\upsilon$ тар а ς т ι $\omega\omicron\upsilon$

13. Σ т η н ψ е $\gamma\chi\eta$

Vol. 2, p. $\overline{\text{аа}} b$. Onnophrius (2nd hymn).

п $\omicron\omicron\omicron$ он нхос батос له ايضا بلكن واطس

1. П ι сноу тар $\lambda\epsilon\pi\eta\alpha\tau\iota\omega\eta$
 е $\tau\omega$ р $\epsilon\epsilon$ п η н ψ у $\chi\eta$
 ап ψ а $\eta\chi\omega$ п α р ϵ п ι сноу п ι в $\epsilon\eta$
 $\lambda\epsilon\pi\chi\eta\omega\eta\delta$ п η н ι о τ $\epsilon\theta\gamma$

2. П $\alpha\iota$ ета γ т ι с п $\rho\omicron\omicron$
 па $\rho\alpha$ т Φ у ς с п τ е τ р $\omega\lambda\epsilon\iota$
 е \omicron в ϵ т ς поу $\alpha\eta$ е τ соу $\tau\omega\eta$
 п $\tau\epsilon$ тоу ρ о ρ ерес $\iota\varsigma$

3. Θ т ι тар п ϵ та γ ф $\omega\eta\varsigma$ ап
 са $\nu\omicron\lambda$ п η н ϵ о $\omega\psi$ п τ ф $\upsilon\varsigma$ с
 а $\lambda\lambda\alpha$ а ς п ι в τ п $\chi\epsilon$ тоу τ и $\omega\epsilon\eta$
 $\delta\epsilon\pi\omicron\gamma\alpha\kappa\rho\iota\varsigma\epsilon$ $\lambda\epsilon\epsilon\eta\eta$

4. Оу ρ в η п ψ оу ϵ р ψ ф η р ι $\lambda\epsilon\lambda\omicron\upsilon$
 п ϵ ф η и $\omicron\varsigma$ $\lambda\epsilon\pi\alpha\iota\rho\omega\lambda\epsilon\iota$ п $\omicron\lambda\epsilon\eta\eta$
 п π и ψ τ п $\varsigma\omega\tau\eta$ п $\tau\epsilon$ п $\chi\varsigma$
 п $\theta\epsilon\omicron$ форос а $\eta\eta\alpha$ оу η о ϕ ер

5. Ғаг етаҗбауҗ җеноуҗон
 апауу тирҗ нте паикосаос
 еѡеѡҗанҗи нте фѣ
 ѡаг етшоп саѡуи аау
6. Аҗсоти наҗ еершфяр
 нпѡнрион җишасе
 ероте нтеҗме
 җепирѡуш аѡитикон
7. Наг етѡес апирѡаг еѡри
 епѡѣ еѡа неиптако
 еҗри апиаѣ аеѡде
 еѡа җапееи ааи
8. Еѡеѡаг еҗси нтеҗсеи
 апрофитикон еҗѡ ааос
 аеѡеѡаг аюҗе^{sic} фнт
 оуоҗ ашѡи җишасе
9. Еҗоушт еѡа җатҗи афн
 етаҗпаҗмет җаоусараѡноу
 етшѡерѡр нте фюа
 нте паиѡос етшоп фноу
10. Паҗриѣ җеноуноуҗ еҗрис
 неаунаѣ апаѡитикон

- аҗѡреҗшѡи җеноуасгаг
 нҗе пѡсвеҗос нпонтон
11. Еҗѡро аау сапшѡи нпирѡаг
 нте фҗаҗа апѡнпос
 наг етѡес ааон епеснт
 епкатаҗаисаос еппаѡос
12. Паҗриѣ еҗшѡи патрѡоуш
 еѡа җафҗрисе нфнеҗи
 аҗшанш аау җеппентнх
 неаҗапѡтани патрион
13. Пѡте нтеҗсарҗ
 епапапѡропон еҗрѡти ааос
 еѡресѡнеҗѡс апиѡа
 еѡу җеноуҗирни
14. Хеаҗерҗеаҗис җеппиѡа
 оуоҗ наҗаеҗи җеппѡҗнт
 аҗпаѡиҗ җеноуѡиҗ
 нте фҗаҗи патсаҗи аау
15. Тѡѡз апаѡс еҗри еҗѡи

HOMILIES

436 [41].—Parchment; a complete leaf; $33\frac{1}{2} \times 22\frac{1}{2}$ cm.; pp. —, $\overline{\text{ra}}$, the last of quire $\overline{\text{ie}}$.
I col., 37 lines, in paragraphs. Script: cf. HYVERNAT, *Album* xxii or xl. 2.

Homily treating here of Christ's burial and the visit of the women to the tomb. The *quotations* are from St. Mark. Salome is here called a rich woman who brought ointments to the tomb¹, and the angel is said to have taken the form of a youth in order that the women, and especially Salome, who was not used to the sight of angels, might not be terrified.

[illegible]

¹ Note this confusion of Salome *μυροφόρος* with the rich harlot converted by Simeon. *V. Acad. des Inscr., CR.* 1903, 249, *Journ. Theol. St.* vi. 582.

How.
Box I.

ѡа҃те ꙗ҃кати҃ща еѣи еѣоу҃н ени етшоп ѡендрантрѹф[н] ерѡбш ммоу҃ епоусиноу
етшони оуор еомонг.

NARRATIVES, ACTS, MARTYRDOMS

2a.

438 [26].—Parchment; complete but for the outer edge; $31 \times 19\frac{1}{2}$ cm.; 1 col., 30 lines. Script: a heavy, square hand, of the Nitrian type.

Elijah the Prophet. The text is merely a paraphrase of 1 Kings xix—xx. 4. Elijah is however spoken of almost as a Christian saint ($\delta \tilde{\alpha}\gamma\iota\omicron\varsigma \text{ H.}$), to whom, before his translation, God promises powers similar to those granted to dying martyrs and saints. His help shall be especially efficacious to travellers by sea and land¹ and in times of famine. The text may be from an Encomium.

ШОУ НАН ШЕНПАГОСЕОС Ф[НОУ] ЖЕ МАШЕ НАН ОВОРС НЕЛІСЕ[ОС] ПШІРІ МІОСАФЕТ
 АПРОФ[Н]ТІС ПТЕПШЕВІО АНОК ТАР ФНАОУОӨБЕН ЕВОЛ Е[Н]ТЕЕНАУ ЕФМОУ ШАФСУП[ТЕ]ЛІА
 ПТЕ ПАГЕОН АЛЛА ФНАОУОРП НРАНЗАРІА НХРМІ П[ТОУ]ОЛН ЕП[О]ІСІ ЕПІІА ПЕЕТОП
 [Е]ТАІСЕВТΩΤΥ НАН ФНАТРЕПЕКРАП СІ ОУОУ ЗІЖЕН[ПНА]ЗІ АФРН[Ф] ЕТАІ[Ф] ОУОУ АПАВ[ΩН]
 АУУСНС ОУОН ПІВЕН ЕТШЕНРОХРЕХ [П]ІВЕН АУШАПТΩВЗ МММІ ЕУ[ХΩ] МММІОС ЖЕФ[Ф] АПА-
 ЧІОС Н[ЛІА]С НАІ ПНІ ФНАСΩТЕМ ЕРΩОУ ЕУЗНШ ШЕНФІОМ ІЕ ПНАРΩ[ОУ] ІЕ ПІМΩІТ МММІШІ
 ІЕ ШЕНО[УРЕ]ВΩП ФНАНАІ ПΩОУ ПХΩЛ[ЕМ] ФН ЕТНАЧІ ФРΩОУШ АПЕКВ[ІОС] ПЕЕТЕППОЛІА
 ПТЕЧСН[ТΥ] ЕОУХΩМ ФНАСΩЛЖ ППЕЧН[ΩН] ПТАӨРЕЧШΩП ПЕМАН ШЕН[ТХΩ]РА ПТЕ ПН
 [Е]Т[ОН]Ш АЧТΩНЧ ПЖЕ ПНАЧІОС НЛІАС АЕ[ПЕН]САНАІ АЧІРІ КАТА ПСАЖІ АПО[С] АЧ[ЖІ]МІ
 НЕЛІСЕОС ПШІРІ ПΩСАФ[ЕТ] ЕЧСХАІ ПІВ ПРЕВІ ПЕРЕ АЧХΩ[ЛЕ] АЧΩЛІ ПТЕЧМΕΛΩΤН
 АЧСАТ[С] (*verso*) ЕЗ[РН]І ЕЖΩЧ ШЕНФОУНОУ АЧНА ПРЕВІ ПСΩЧ АЧСОЖІ [Н]САПАЧІОС НЛІАС
 ЕЧХΩ МММІОС [Н]АЧ ЖЕФНАМΩШІ ПСΩН ПА[І]ΩТ [П]ЕЖЕ ПНАЧІОС НЛІАС НАЧ ЖЕЖЕМНОМ[Ф] О
 ПШІРІ ЖЕАПОС ІРІ ПОУНАІ ПЕМАН АЧТАСӨО ПЖЕ [Е]ЛІСЕОС АЧШΩТ АПІВ ПРЕ[В]І ПЕРЕ
 АЧФАСОУ АЧТНІТОУ [Н]ПІЕМШ АУОУОММОУ АЧМΩШІ [Н]САПАЧІОС НЛІАС АЧШΩП НАЧ
 [М]МММӨНТІС [.]ТОПІЕ ЕТАЧШΩПІ МЕНЕНСАНАІ ПЕОУОН ОУТОЗАЛОЛІ ПТЕ НАВОУ[О]УӨЕ ПІСРА-
 НЛІТІС ЕЧШЕНТ ЕФНОРЕ НАХААВ ПОУРО ПЕЖЕ [А]ХААВ ПНАВОУОУӨЕ ЖЕМОІ ПНІ [Н]ПЕКНОЗ-
 АЛОЛІ ЖЕЧШЕНТ ЕФΩІ [А]ПОН ФНА[Ф] НАН ПТЕЧШЕВІО [Ш]ЕНПЕММ АЧСОПІ ЕРОТ ЕРОЧ [П]ЕЖЕ
 НАВОУОУӨЕ НАЧ ЖЕНПЕСШΩПІ ПНІ СӨРІ[Ф] ПТІЛНРОНО[М]ІА ПНАЛО[Ф] НАН ОУОН ПТАН
 П[О]УЕМШ ПАГАӨОН МАРΟΥРΩШІ [Е]РОК [А]ЧШЕ НАЧ ПЖЕ АХААВ ЕЗОУП ЕПЕЧНІ АЧЕНКОТ
 ЕЖЕНПЕЧ[Ω]ЛОЖ АЧРΩВ[С] АПЕЧРО АПЕЧОУΩМ ОУАЕ АПЕЧΩ ЕЧОІ ПХΩЛІ СӨВЕ[

439 [47 b].—Parchment; a complete leaf, 26×18 cm. Pp. —, 1. Script: cf. HYVERNAT, *Album* xxxviii or xli. 2. 1 column, in paragraphs, 29 or 30 lines. No colours.

Michael the Archangel, Miracles of. We have here the beginning of a story of Elias, a rich citizen of Pemje (Oxyrhynchus), who gave alms at the monthly festivals²

¹ So in Mohammedan legend; v. LANE, *Arab. Nights*, Intro., note 2.

² On the 12th of each month, that in Hathor being specially important.

Box II.
 Red velvet
 -Chival
 Samuel

Lit.
 Box II

of the archangel, and of John, a thief. Possibly from the Homily by Peter of Alexandria, *Cod. Vatic. Copt. lxi*, which treats of Michael¹.

Р. —. ерри ефноуи нте амент асмонг амау афѣ ѣ ершиши ппачнос еороуоро ероу поушо проепи · ѿ миханл пархнаттелос еоугааб нок оушоуменприти тирѣ оуор оушии ммон сенаташон нбен · нокпе етафѣ ен пѣлаос нте пеншири мписл ерри епенхи · еуѣ [ммон] ммонуеис жериппе ис фнаоуорп мпааттелос [за]жон сотеи нсѣ жеоуи[и] парампе етхи гижѣ² · чериеоре жарон он нже табринл пархнаттелос еусахи ммадинл пѣефорос еуѣ ммон жамон еухи сенпполемос нте пархон ниперсис³ · аѣ нже миханл пархон нт . . тѣн оуор пархон те шорп асербонѣн ерог асѣнпч ммау · жептата[мо ммон] епенгор[ас]ис (р. л) атетепнау ѿ палераѣ ептаго мпархнаттелос еоугааб миханл жеоуишѣнпн цнѣреи поуон нбен ереероу⁴ · хн ероу фпатамѣтѣн де он еоугааб еаѣшѣн сенпаероу · неоуон оурам де сенпполис ммеже епепрампе нлас еоугамеопе ммашѣ еуѣ мпишл мпархнаттелос миханл ката абѣт · наѣт пѣл нжестес епирп мми нжестес мнез ката абѣт мми пвунанарѣн⁵ епѣн неоуон оурам де гѣн пепрампе мѣаннис еушѣн саѣл мпепро еѣи нсон · ешѣн птенлас ѣ мпишл мпаѣеѣѣ еѣаннис еѣѣн енез жееѣѣѣ ммоу еѣенееѣѣѣ · асѣнп де етанлас ен пѣѣл ешѣн сенпеп- алѣи аѣшѣ пѣл нжестес нирп нѣри аѣтнѣѣѣ

Acta 440 [39].—Parchment; 2 leaves; 32½ × 24½ cm. Script: *v.* HYVERNAT, *Album* xxxiii, which may be by the same scribe. Described by FORBES ROBINSON, *Apocr. Gosp.* p. xxviii.

Bar I. Joseph the Carpenter, Death of. The text corresponds (fol. 1 bound in wrong order) to LAGARDE, *Aegyptiaca* p. 3, оуор асхѣ — 4, еѣѣн епепн; (fol. 2) to *ib.* 7, [сенѣ-мет]сеλλо епанес — 8, етеѣѣн[ѣѣѣн]. F. ROBINSON, *l.c.*, 221 ff. gives the variants from LAGARDE and on pp. 131, 134 translates the text.

Acta 441 [46].—Parchment; 2 complete leaves; 28 × 19 cm. Pp. — пѣ, — пн. 1 column, 28 lines. Script: *cf.* HYVERNAT, *Album* xxxii and xlii. 4. No colours.

Bar I. Mary the Virgin, Falling asleep of. The MS. is described by FORBES ROBINSON, *Apocryphal Gospels*, p. xxvi. The text is that of *Cod. Vatic. lxi* (ZOEGL p. 94) = ROBINSON p. 110, l. 13—116, l. 6, who on p. 219 gives the variants.

The Leipzig University, Vol. xxvi, fol. 1 (pp. — пѣ) is a leaf of the same MS. and relates the attempt of the Jews to carry off and burn the Virgin's body so as to secure its miraculous benefits.

¹ The mention of Oxyrhynchus recalls the Pseudo-petrine text, *ed.* C. SCHMIDT, pp. 7, 31 (*Texte u. Unt.*, N. F. v).

² *Cf.* Exod. xxiii. 20, 21.

³ *Cf.* Dan. x. 20.

⁴ This prosthetic e also in еѣѣнѣ below. Other texts with this feature, *e.g.* AMÉLINEAU, *Rec. de Trav.* vi. 166, Rossi, *Cinq. MSS.*, p. 83 ff.

⁵ Κεντηνάριον.

Lit.

442 [47a].—Parchment; the lower part of a leaf; 18 × 16 cm. 1 column, in paragraphs. Script: cf. HYVERNAT, *Album* xviii, though the resemblance is but partial.

Box II.

Basilides, Martyrdom of. The passage corresponds to p. 23, cap. vii of the Ethiopic version ed. PEREIRA (*Corp. Scr. Chr. Or.*, Acta Mart. i, *Versio*). Cf. also AMÉLINEAU, *Les Actes* 163 ff., HYVERNAT, *Les Actes* 1 ff., *Synaxarium*, 11th Thoth. Leipzig University, Vols. xxiv. 14, 15 and xxvi. 23¹ are perhaps from the same MS.

Fol. a.] $\text{ᲚᲉᲛᲟᲩᲟ ᲉᲕᲁᲉᲣ ᲛᲣᲱᲥ ᲛᲉᲕᲁᲕ ᲛᲁᲕ ᲗᲉᲕᲉᲣᲉ ᲃᲁᲥᲓᲗ᲏Ქ ᲛᲉᲥᲣᲁᲗᲓᲗ᲏Ქ ᲛᲉ ᲛᲕᲥ ᲕᲉᲣᲉ Ბ᲏ ᲉᲗᲁᲛᲕᲥ ᲥᲃᲁᲓ ᲙᲉᲛᲉᲕᲣᲁᲛ ᲛᲣ᲏Დ ᲗᲉᲕᲥᲟᲛ ᲛᲉᲙᲓᲗ᲏Ქ ᲙᲉᲃᲣᲓ ᲕᲉᲣᲉ Ბ᲏ ᲉᲗᲁᲛᲉᲕᲙᲉᲥᲛᲁ᲏Ქ ᲑᲣᲟ ᲗᲁᲛᲉᲣᲟᲛᲟᲥ ᲛᲉ Ბ᲏ ᲕᲉᲣᲉ Ბ᲏ ᲉᲗᲁᲗᲟᲛᲓ ᲛᲁᲣᲕᲩᲥᲣᲁᲗᲓᲕᲟᲥ ᲗᲉᲛ᲏ᲓᲑ᲏ᲟᲩ ᲙᲉᲑ᲏᲏Ქ [$

Fol. b.] $\text{ᲙᲉᲛᲓᲗ᲏Ქ ᲓᲥ8 ᲟᲣ 9 ᲓᲉᲗ᲏Ქ ᲕᲉᲣᲉ Ბ᲏ ᲉᲗᲁᲗᲥᲁᲥ ᲛᲉᲑᲛᲁᲗᲓᲗ᲏Ქ ᲛᲉᲙᲉᲑᲟᲩᲟᲥ ᲛᲉᲙᲉᲑᲁᲕᲥᲓᲃ᲏ᲟᲥ ᲙᲉᲑ᲏᲏Ქ ᲙᲉᲑᲁᲗᲁᲗᲓ ᲕᲉᲣᲉ Ბ᲏ ᲉᲗᲁᲗᲟᲛ᲏Ქ ᲙᲉᲛᲉᲕᲕᲓᲗᲟᲙ ᲗᲉᲛ᲏ᲟᲛᲓ ᲙᲉᲙᲁᲣᲥᲁᲣ᲏Ქ ᲛᲉ Თ᲏ᲟᲓᲥ ᲙᲉᲛᲓᲗ᲏Ქ ᲗᲉᲙᲉᲛᲟᲙᲥ ᲙᲉᲑᲣᲉᲣᲣᲟᲥ ᲁᲛᲟᲕ ᲑᲗᲟᲛ ᲛᲉᲙᲁᲕ ᲁᲛᲟᲛᲉ ᲙᲓᲕᲁᲗ ᲛᲁᲣᲕ᲏ᲁᲥᲥᲉᲗᲟᲥ Ბ᲏ ᲉᲗᲟᲛ [$

Press 4h

443 [61].—Paper; 148 foll., paged on *versos*², in modern binding; 21.3 × 14.5 cm.; 1 col., 15 lines. Script: a regular hand, slightly resembling HYVERNAT i or liii. 2. Initials, head-lines, stops, the letters Ბ , Ქ in red. Described by BUDGE, *Martyrdom and Miracles of St. G.*, 1888, p. xii.

St. George, texts relating to.

I. Fol. 1 (p. 16), his Martyrdom. *Beg.* $\text{ᲛᲁᲗ᲏ᲟᲥ ᲥᲉᲟᲣᲥᲟᲥ ᲉᲕ᲏ᲛᲓᲃ᲏Ქ}$, = BUDGE, *l.c.*, p. 13, l. 14.

II. Fol. 59a, Encomium by Theodosius, bishop of Jerusalem, on his Miracles, the building of his ᲥᲟᲛᲟᲥ at Diospolis and the deposition there of his body, on the 7th of Hathor, = BUDGE, p. 38 ff.

The 1st Miracle begins on fol. 73a, the 2nd on fol. 82b, the 3rd on 91b, the 4th on 101b, the 5th on 105b, the 6th on 112a, the 7th on 120a, the 8th on 126b. The concluding leaves of the book are, as now bound, in disorder. After fol. 138 should follow foll. 145, 146; after them, foll. 139–144 (p. 138). Here a *lacuna* of 6 foll. is followed by foll. 147, 148 (p. 139). The last words are $\text{Მ᲏ ᲉᲣᲉᲕᲁᲛᲟᲩᲥ ᲛᲟᲱᲟᲩ}$.

Dr. BUDGE gives the variants from this MS. on p. 214 ff. of his work.

The MS. belonged to TATTAM.

444 [51], fol. 126.—Paper; 15½ × 10½ cm. P. 126. 1 col. of some 15 lines. Script: relatively modern.

St. George, probably from an Encomium on. His name does not occur, but the

¹ V. LEIPOLDT in K. VOLLERS's *Katal.*, p. 391 &c.

² From fol. 39 onwards the paging, originally erroneous, was subsequently corrected.

Press 4g

mention of the widow's crippled son, the queen's conversion and martyrdom, and the servants who secured the saint's body¹, make the ascription certain.

զիւոյ Տէրաբաւ ետեարօտ • քիֆրի լեւնանի • ետալտօյ ի յէ քի եօդա՛ն •
 քոյօ ձէ քիւրա լեւնի • օն ետալի լեւնաւ • չալիս ալտա՛ն լեւնի • լեւնա՛ն
 օրօք լեւնա • ալտօնօք եօ՛ն Տէրա ետալի • ին ետալնալ եղբայր • (verso) օրօք
 ալտա՛ն լեւնի • քիւրա լեւնի • ալտօնօք եօ՛ն Տէրա ետալի • լեւնա՛ն
 եղբայր լեւնա • Տէրա ետալի • լեւնա • օրօք ալտօնօք լեւնի • Տէրա ետալի
 օրօք լեւնի • քոյօ ձէ լեւնա • ալ ի յէ լեւնա • ալ լեւնա լեւնա

Acta 445 [38].—Parchment; a single leaf; $32\frac{1}{2} \times 21\frac{1}{2}$ cm.; 1 column, 30 lines. Script: identical with HYVERNAT, *Album* xxxiii. No colours.

Box I Pijimi, Life of². Published by AMÉLINEAU, *Méms. de la Miss.* iv. 247, and again by LEIPOLDT, *Sinuthii Vita* &c., i. 77 (*Corp. Scr. Chr. Or.*). Leipzig University, Vols. xxiv. 9 and xxv. 1 are probably from the same MS.³

Hom 446 [49].—Parchment; a complete leaf; 32×24 cm. Pp. —, $\overline{22}$, the last of quire $\overline{2}$; 1 column, 32 lines, divided into paragraphs. Script: v. HYVERNAT, *Album* xli. 3, probably by the same scribe. Stops in red.

Box I Gregory of Nyssa; from the Oration on Gregory Thaumaturgus. The text corresponds to MIGNE, *Patr. Gr.* 46, 925 B from ἡ δὲ συγκινηθεῖσα to ἰβ. C, καὶ ὅσα εἰκὸς ἦν.

Other leaves from the same MS. are Leipzig University, Vol. xxiv, foll. 6, 28, 29, 34, 41, Vol. xxv, foll. 14, 17, 24⁴. Six foll. of a Sa'idic version are MS. Clarendon Press (WOIDE), fragm. 54.

Acta 447 [40, 43 a].—Parchment; 2 leaves and a fragment; $30\frac{1}{2} \times 19\frac{1}{2}$ cm.; 1 col., 35 or 36 lines. Script: cf. HYVERNAT, *Album* xli. 1 and 2. No. 40, fol. 1 b is paged \overline{H} ⁵.

Box I Sergius of Athribis, Martyrdom of. Cf. Synaxarium, 19th Mechir, and ZOEGA, p. 30. The proper order of the leaves seems to be no. 43, f. 1 b, a, no. 40, f. 1 a, b, f. 2 b, a. Leipzig University, Vol. xxiv. 13 is from the same MS.⁶ and probably precedes (though not immediately) no. 43. The Leipzig leaf relates first the prayer of Sergius and

¹ These incidents are narrated on pp. 305, 313, 324 of BUDGE'S *St. George* and on pp. 197, 202 of AMÉLINEAU'S *Contes* ii.

² Rather than of Shenoute, who only appears incidentally in the story. The recurrence of this incident in the Synaxarium (v. WÜSTENFELD, p. 172) merely shows

that that work drew upon the Life. The Leipzig leaves do not refer to Shenoute.

³ V. LEIPOLDT, *l.c.*, pp. 390, 400.

⁴ V. *l.c.*, p. 389 &c.

⁵ Possibly a letter precedes \overline{H} .

⁶ V. LEIPOLDT, *l.c.*, p. 391.

Theodore his father¹ for all who commemorate or honour them, then the appearance of Christ promising to entrust their bodies and memorial chapel to Julius of $\chi\theta\epsilon\varsigma\varsigma$.

No. 43 tells how Julius undertook to write [Sergius's] history and to preserve his and his companions' bodies. It also relates a miraculous cure worked by Sergius in prison and the summons, on the 13th Mechir, to trial before the magistrates, sitting on the $\pi\rho\acute{o}\beta\lambda\eta\mu\alpha$ on the river bank, east of the town.

No. 40. The people cry out that they are Christians. Thereat Cyprian the magistrate² is wroth and questions Sergius, who, confessing Christ, is reminded of the many who have suffered death for that name. Euius³, the general, bribes and threatens in vain, and Sergius is placed upon the $\epsilon\rho\mu\eta\tau\acute{\alpha}\rho\iota\omicron\nu$. Here Christ again appears to comfort and encourage him, promising him fame like that of Victor, son of Romanus, and hailing him father of many martyrs. Then Menesôn $\alpha\pi\alpha \alpha\epsilon\pi\epsilon\varsigma\omega\pi$ ⁴ the priest, hearing of Sergius's trial, goes with two deacons to the $\beta\eta\mu\alpha$. There being invited to sacrifice, he sends to the church for baptismal water and oil, wherewith he anoints the crowd, who again confess their faith. The heathen $\alpha\nu\omicron\mu\omicron\varsigma$, further enraged, accuse him of enchanting their city. Menesôn replies (*sic expl.*).

448 [43 v].—Parchment; the bottom of a leaf; $15 \times 19\frac{1}{2}$ cm.; 1 col., 33 lines. Script appears identical with HYVERNAT, *Album* xxxvi. Stops &c. in red.

Thomas (of Shentelet), Martyrdom of (v. Synaxarium, 27th Payni and AMÉLINEAU, *Les Actes* 105)⁵. Other fragments of the same MS. are Leipzig University, Vol. xxiv, foll. 43, 45-48. The present leaf would come between foll. 46 and 47. They relate how Thomas caused a statue of Apollo first to fall and crush those of other gods, then to pursue and almost strangle Culcian⁶, the $\eta\gamma\epsilon\mu\acute{\omega}\nu$, whereat the people declare for Thomas's god. The saint is then imprisoned, and there twice refuses to do sacrifice When in the boiling caldron $\chi\alpha\lambda\kappa\acute{\iota}\omicron\nu$ he throws some of its contents and blinds the $\eta\gamma\epsilon\mu\acute{\omega}\nu$, yet takes pity on him at Arian's entreaty and heals him. Thereafter he is brought forth from prison and, as he leaves, is asked to heal one possessed He is placed upon the $\epsilon\rho\mu\eta\tau\acute{\alpha}\rho\iota\omicron\nu$ and stretched till his bones separate. Michael appears and cuts his chains. Our present dilapidated leaf tells how, when brought out of prison and thrown to wild beasts, a she-lion licks⁷ his feet and in a human voice sings his praises.

449 [48].—Parchment; a single leaf; 28×19 cm.; 1 column, 27-29 lines, in paragraphs. Script: cf. HYVERNAT, *Album* xlii. 1, also xli. 1, though that of our leaf is less even than either, its γ and α being especially clumsy, while $\alpha\alpha$ has the form μ .

¹ Theodore is called the $\sigma\chi\omicron\lambda\alpha\sigma\tau\iota\kappa\acute{o}\varsigma$ in ZOEGA, *l. c.*

² Cyprian is Theodore's brother and $\eta\gamma\epsilon\mu\acute{\omega}\nu$ of Athribis; v. ZOEGA.

³ $[\epsilon]\gamma\gamma\iota\omicron\varsigma$. V. VON LEMM, *Kl. Kopt. St.*, no. viii.

⁴ Mentioned in ZOEGA, *l. c.* The name is presumably Μνάσων (Acts xxi. 16, which the Boh. appears persistently to misread).

⁵ The Ethiopic Synaxarium gives the story; the Coptic

generally appears to omit it. Thomas of Tanphôt (HYVERNAT, *Actes* 100) is presumably a different person.

⁶ AMÉLINEAU has here Armenius, the governor of Alexandria; in the Ethiopic he is nameless. Arian is in both Thomas's final executioner.

⁷ $\lambda\omega\alpha\alpha\gamma$, not Boh. in PEYRON. V. BALESTRI-HYVERNAT, *Acta* i. 30, 106.

Acta
Boh I.

Hom.
Boh I.

Fol. a. җеис пєвпoуѣ пїсѧ п[н] е[т]ауе[н]е[н] ебoл җєпп[н]агї п[н]хнї[і]]ωиѣ
н[н]етєн[н]іoѣ ппoуарєз епєц[н]o]мoс апoс ωш пп[н]хрї[с]тїанoс ґωoу аѣѣ пoωу ппєц[н]ωмє
пєпєцєпo[ѣ] ппєаннa ет[н]п еуoг . . .¹ пoушo пpоєп[н] кє тaр пєпoѣ епaпoстoлoс
аутсабoн епaмєаннa ебoуaѣ фaг ґнпшє aпoн aпшoп[н] пaрєз епoупoмoс шaєбoуп
єфoоу oуoг [.]ѧ ппaр[. . .]п[ѣ] ш[aє]пєз aпєпoѣ oуωмє ппєаннa а[г]мoу aпєпoѣ
ґωoу oуωмє ппєаннa а[г]ωп[ѣ] шaєпєз пєжє пoу[г]aг җєпoс к[ѣ]ω пфaг пн[і] єн
п[н]хрїстїанoс мoωyт пoωoу aп пєжє пaрх[н]єпїскoпoс җєф[н]eoу єнп[н] птє пaмoсmоc
oуωтєѣ ебoлпє ф[н] пoоѣ ебaгєг ппєп[н]х[н] пaмєнѣ фaпє ппєoу пєпєз (fol. b) [пєжє
п[н]oу[г]aг җ[є]ѣѣ]нoут [. . . .] җє[.] епє[. . . .]aмєнѣ [пєж]є пaрх[н]єпїскoпoс җє[пѣ-
oупo]у е[т]aу[єн]ѣ фшoп[н] [п]тє іωснф пaкoѣ пєц[н]oт] a[ѣ]рї[є] [і] епєснт ґ[н]жoс oуoг
aпєцшнрїѣ ѣ пoмѣ пaѣ еуoуωш єсєлєωлєѣ пoоѣ aє мєпєцoуωш єсoлєсѧ aллa пaѣжo
mоc җєф[н]aшє пн[і] епєснт є[aмєнѣ] about 12 let.]ѣ пaшнрї пaлп[н] oн етaѣoуoрп
ппєцшнрї е[х]нн[і] єшєп coуo етaѣпaу ерωoу п[жє] іωснф aѣcoуωпoу oуoг [aѣ] . 12єл²
ерωoу еѣжo mоc җєпoωтєп ґaп[н]р етaрєтєп[н] мoушт мп[н]aгї пoωoу aє а[г]oуωшт
mоc е[г]жo mоc җєω пєпoс пєкєѣлп[н] ґaпpωм[н] aппє ппaрнѣѣ

The Jew said, 'How (πῶς) sayest thou this to me? Do Christians then not die?'

The Jew said, 'It is written Hell (*Amenti*).'

¹ Not space for πορρο, Rev. xx. 4.

² Possibly σιρελ.

³ Cf. Exod. xxxii. 4.

⁴ Rev. ii. 17.

⁶ Cf. Gen. xxxvii. 33-35.

⁵ Cf. John vi. 58.

⁷ Cf. Gen. xlii. 8.

PHILOLOGICAL WORKS

450 [50].—Paper; 257 foll., paged on *versos*, in native binding. Script: tolerably regular. Dated on last fol., A.M. 1487 = A.D. 1771. The MS. is incomplete and the quires in confusion: their proper sequence is 141(111a)–149, 1–9, 91–110, 40–49, 20–29, 60–69, 30–39, 10–19, 50–59, 70–89, 111–140, (*lacuna*), 90, 250–257 (110).

Grammars and Vocabularies.

- I. P. 111a b. Ibn Katib Kaiṣar, التبصرة. *Beg.* *عقراخي قد يقول* (= KIRCHER¹ 28 a, v. MALLON² 125).
- II. P. 111a. Abū 'l-Faraj b. al-'Assāl, المقدمة (v. MALLON 122).
- III. P. 111a. Al-Wajih al-Ḳalyūbī, الكفاية (l.c. 126).
- IV. P. 111a. At-Tiḳah (*sic*) b. ad-Duhairī, المقدمة (l.c. 129).
- V. P. 111b. Index to the Vocabulary following (but the index begins on 111b), which is divided into 32 فصول. The *Scala* (= KIRCHER 42) begins on 111b; its 2nd chapter باب is on 111a, its 3rd on 111a, 4th on 111b, 5th on 111a, 6th on 111b, 7th on 111b (= K. 215), 8th on 111a (= K. 221), 9th on 111b (= K. 238). After p. 111b (= K. 245) is a *lacuna*. P. 111 = K. 261.

P. 111a has the scribe's name: *إمام الشافعي* *إمام الشافعي*.

From TATTAM's collection.

451 [58].—Paper; 163 foll. and 8 blank, in European binding; 30 × 22 cm. Script: a modern hand. Dated, fol. 9b, A.M. 1555 = A.D. 1839.

Grammars and Vocabularies. The corresponding pages of 'The Baramous MS.' are noted in the margins, fol. 1 being p. 111a of that copy (which the sequel shows to have been in confusion).

- I. Fol. 1b. As-Samannūdī, مقدمة (= KIRCHER 2 a, v. MALLON 117).
- II. Fol. 9b. Ibn Katib Kaiṣar (fol. 12 = Baramous 5).
- III. Fol. 16a. Abū 'l-Faraj b. al-'Assāl (= B. p. 111a).
- IV. Fol. 21b. Al-Wajih al-Ḳalyūbī (= B. 111a).
- V. Fol. 29a. At-Tiḳā b. ad-Duhairī (= B. 111b).
- VI. Fol. 46a. The *Scala Magna* كتاب السلم (= B. 111b). KIRCHER's chap. xxiv (p. 225) is on fol. 81a. After *πυροκρυσσενον* (K. 236) follows *ψαλμορ* &c. (K. 253), then *μπατ* &c. (K. 250). The sequence often differs subsequently from KIRCHER's. Fol. 86b = K. 239, fol. 87b = K. 243.

¹ *Lingua Aegyptiaca Restituta*.

² In *Mélanges de la Faculté Orientale*, Beyrout, vols. i, ii, 1906, 1907.

- VII. Fol. 89 *b*. The Vocabulary of Ibn al-'Assāl (= K. 275).
 VIII. Fol. 136 *b*. That of As-Samannūdī¹, comprising words from the Psalter, N. Test. and Liturgical books.

This MS. was in TATTAM's collection.

452 [57].—Paper; 218 foll., in a modern binding like that of no. 451; 28 × 20 cm. Script: a modern hand. Dated, p. *cin b*, A.M. 1556 = A.D. 1840.

Grammars and Vocabularies.

- I. Fol. 4 *a*. Ibn Kātib Ḳaiṣar.
 II. Fol. 11 *a*. Al-Wajih.
 III. Fol. 21 *a*. Al-Mu'taman b. al-'Assāl, المقدمة.²
 IV. Fol. 29 *a*. Ibn ad-Duhairi.
 V. Fol. 51 *b*. As-Samannūdī, المقدمة, beginning with the text MALLON 120 *infra*.
 VI. Fol. 66 *b*. Paradigms, headed فى الاسماء ثلاثة and beginning παῶς, πεπῶς, πεφῶς.
 VII. Fol. 69 *a*. *Scala Magna* السلم الكبير, = KIRCHER 42 (*v.* MALLON 260). The 10 chapters ابواب begin successively on foll. 69 *a*, 77 *b*, 101 *b*, 104 *b*, 111 *b*, 113 *a*, 115 *b*, 117 *a*, 121 *a*, 125 *a*.
 VIII. Fol. 131 *a*. Abū Ishāḳ b. al-'Assāl, Rhymed Vocabulary (= K. 275). There is an omission at the end corresponding with K. 476, πογῆοϣ to 479, † ριωτϣ.

On the last fol. is the scribe's colophon, which states that the MS. was copied from an old one كتاب قديم at Dair al-Baramūs³ and corrected واتضاها by another at Dair Abū 's-Saifain, in Cairo. The scribe was Takla Haimānōt⁴, one of the clergy خادم of the 'Marcian Church' in the Azbakīyah. TATTAM has noted the correspondence of pages with the original (which appears to have been in confusion), *viz.* that p. 6 of this copy = 11 of that, p. 21 = 51, p. 29 = 29, p. 52 = 1, p. 69 = 46. Thence it appears to follow its model regularly to p. 218 = 132.

From p. 69 TATTAM has likewise noted the correspondence with the 'Sahidic Lexicon': p. 69 = Sah. *pxx*, and so consecutively till p. 125, which = Sah. *pxh*. This Sa'idic vocabulary is sometimes termed 'No. 3'.

453 [53].—Paper; 337 foll., in European binding; 22 × 16 cm. Script: a modern hand. Dated, fol. 297 *a*, A.M. 1559 = A.D. 1843.

Grammars and Vocabularies.

- I. Fol. 4 *a*. An introductory dissertation. Beg. هذه الاحرف القبطية فهي اثنا وثلاثون حرفاً. On 4 *b*, a chapter entitled حروف يحتاج الى معرفت تصريفها. This ends with the words καταχθονιον, πισωρ, † αρηλε, πινενϣι.

¹ Cf. MALLON, *l.c.* 119 *infra*.

² For this variant of his name *v.* MALLON, *Journ. As.* 1905 (ii), 516.

³ On the present binding is *Turiani MS.*, presumably

intended for As-Suryānī.

⁴ Who also wrote no. 453 and Br. Mus. no. 922 (MALLON).

- II. Fol. 8 *a*. Abū 'l-Faraj b. al-'Assāl, مقدمة.
- III. Fol. 13 *b*. Ibn Kātib Kaīṣar.
- IV. Fol. 19 *b*. Al-Wajih.
- V. Fol. 27 *a*. As-Samannūdī.
- VI. Fol. 36 *b*. Ibn ad-Duhairī.
- VII. Fol. 55 *a*. Abū Shakir b. ar-Rāhib, مقدمة, printed by MALLON, p. 232. It enumerates the books whence it was drawn¹ and ends with the date of completion of the original = A.D. 1270², and of the present copy (as above), by the scribe Taklā Haimānōt تكلان هيمانوت³. Then follows the author's Grammar, the sources of all quotations being given in the margin up to fol. 59 *a*. On fol. 80 *a*, a section (? of the same) beginning⁴ في اعلم ايها الناظر في هذه الحروف الخ. On 83 *b*, a chapter⁵ في اقسام الكلام القبطي الخ.
- VIII. Fol. 90 *a*. A grammar entitled كتاب مختصر في قواعد اللغة المصرية ونظامها والفرق فيما بين الكبير والصغير. It opens with the alphabet and with lists of words, e.g. βασιλεως, βασιλεως, ἀπολλεως, εἶς. The Sa'idic consists in frequent equivalents (in red ink) for the Bohairic examples. A comparison with Tuki's *Rudimenta* shows that our MS. is either a mere copy of that publication (issued in 1778) or that both are drawn from a common source. The former appears the most probable inference, Tuki's work having been done at Rome, presumably from a MS. already there⁷.
- It will be seen that the MS. bears a close resemblance to Br. Mus. no. 920, though the latter omits this final section. MS. Paris no. 53 is also of this type⁸.
- IX. Fol. 183 *a*. The *Scala Magna*.
- X. Fol. 230 *b*. The *Scala* of Abū Ishāk b. al-'Assāl.
- XI. Fol. 276 *b*. The *Scala* of As-Samannūdī (cf. Br. Mus. no. 920, f. 196 ff.).
- XII. Fol. 323 *a*. List of Bishoprics, published by AMÉLINEAU, *La Géogr.* 574⁹.
- XIII. Fol. 325 *b*. List of Churches in Egypt, published l.c. 579.
- XIV. Fol. 328 *b*. Lists of words from the Pentateuch, Antiphonarium, and Encomiums on St. Michael. Final words: μηερχωου, μεθεμων, αλωναι, ηλ.

454 [54].—Paper; 192 foll. in native binding; 21 × 17 cm. Script: a modern hand. Dated, fol. 178 *b*, A.M. 1514 = A.D. 1798.

Grammars and Vocabularies.

- I. Fol. 4 *a*. Abū 'l-Faraj b. al-'Assāl, مقدمة.
- II. Fol. 9 *a*. Ibn Kātib Kaīṣar.
- III. Fol. 15 *a*. Al-Wajih.

¹ Among them the puzzling اجبية, for which MALLON (236) suggests the plausible etymology, *axn* in the plural.

² Cf. no. 454.

³ Scribe also of no. 452.

⁴ V. MALLON 259.

⁵ L. c. 260.

⁶ The title likewise of LORD AMHERST'S grammar; v. MALLON 263.

⁷ According to HYVERNAT, *Etude sur le Versions* (Rev. Bibl. 1896-97), p. 18, Tuki's MS. was recently in the Borgian Museum.

⁸ This I owe to Father MALLON.

⁹ The foliation there given is incorrect.

Press 49

- IV. Fol. 25 *a*. Ibn ad-Duhairī, and, fol. 41 *a*, an introduction to his work, partly printed by MALLON 130.
- V. Fol. 41 *b*. Abū Shākir (=no. 453, fol. 55 *a*). The date at which the original of this was completed was A.M. 980=A.D. 1264¹; its (?) scribe was Hannā Abū Sulaimān, attached to the northern church of St. Michael, in the lower Handak², السفلى.
- VI. Fol. 42 *b*. His grammar. The sources of the examples are given in the margins (*cf.* no. 453).
- VII. Fol. 66 *a*. *Scala* of Abū Ishāq b. al-'Assāl, with references for all the examples (a list of the abbreviations تفسير علائم, indicating these sources, is given on fol. 65 *a*).
- VIII. Fol. 102 *b*. As-Samannūdi, مقدمة.
- IX. Fol. 108 *b*. His *Scala*.
- X. Fol. 136 *a*. The short Preface=no. 453, fol. 80 *a*.
- XI. Fol. 139 *a*. The *Scala Magna*, ending on fol. 171 *b*.
- XII. Fol. 172 *a*. The *Scala* on fol. 307 *a* of no. 453.
- XIII. Fol. 176 *a*. List of Bishoprics (unfinished).
- XIV. Fol. 178 *a*. Certain *formulae* used in the Ordination of a bishop (ελαχιστος ο ταμινος επισκοπος . . .).
- XV. Fol. 178 *b*. εθνεπεωψη πφραζοφγλαριον . . ., ending with the scribe's (?) date, as above.
- XVI. Fol. 179 *a*. Index to *Scala Magna*.
- XVII. Fol. 180 *a*. Words from the Consecration of Lector, Sub-deacon &c.
- XVIII. Fol. 189 *a*. List of Churches, as in AMÉLINEAU, *Géogr.* 577.
- XIX. Fol. 190 *b*. List of Bishoprics, *beg.* αλεξανδρια, παροφ, οβαψου, φραψιτ, μελεξ, αρθαο. Not identical with any of those printed by AMÉLINEAU, *op. cit.* 558 ff.
- XX. Fol. 191 *b*. Greek proper names, used في التكرير, =no. 453, fol. 327 *a* and Br. Mus. no. 920, 261 *a*.

This MS. belonged to TATTAM.

455 [68].—Paper; 268 foll.; 22½ × 16 cm. Script: a modern hand.

Grammars and Vocabularies. On the fly-leaf is a note: 'Copy of the Coptic-Arabic dictionary in the possession of the Coptic patriarch at Cairo, of which he has allowed the transcription, I believe for the first time—John Bournely³.'

- I. Fol. 2 *a*. Ibn ad-Duhairī.
- II. Fol. 29 *b*. Abū Shākir; *beg.* وبعد فاننا لما قصدنا, published by MALLON 233.

¹ MALLON points out that in no. 453 the year is A.D. 1270, while in Br. Mus. no. 922 it is, as here, 1264. Does this indicate a difference in the works copied?

² V. AMÉLINEAU, *Géogr.* 577 (*cf.* 220).

³ I cannot be certain of the reading of this name. Perhaps Bowring.

- 456 [55].—Paper; 57 foll., in native binding; $22\frac{1}{2} \times 16$ cm. Script: the Coptic is in TATTAM's hand, the Arabic by a native.

I. Fol. 1 *a*. As-Samannūdī.
 II. Fol. 20 *b*. Ibn Kâtib Kaīşar.
 II. Fol. 33 *a*. Abû 'l-Faraj b. al-'Assâl.
 V. Fol. 44 *b*. Al-Wajih.

457 [56].—Paper; 139 foll.; 20 × 13½ cm. Script: as in no. 456.

The *Scala Magna* of Shams ar-Riāsah, followed, fol. 133 *b*, by a list of words from the Consecrations of *hegoumenos*, priest and deacon. *Beg.* ἀπαβα† σεμπικελεον σεμβαϋλον πχνημ πεϋσεβιος¹. The last 5 foll. of the volume are copied, by TATTAM, from a vocabulary.

458 [52]. Foll. 204-172.—Paper; 16×11 cm. Script: a regular 18th or 19th century hand. The leaves are in confusion.

The *Scala Magna*. The leaves correspond as follows to KIRCHER's print.

Fol. 204	=	K. p. 193 <i>infra</i> .	Fol. 183, 182	=	K. 254-257.
203		198 <i>supra</i> .	181		251.
202		264.	180		253.
201-192 (?)		57-70.	179		257.
191		114.	178		258 <i>infra</i> .
190-188		116-120.	177		207.
187-184		124-131.	176-172		208-214.

459 [51].—Paper; 126 foll. The volume is made up of parts of 11 MSS.; the largest, 18½ x 13 cm. Script: all the hands are tolerably early (13th or 14th cent.).

¹ Cf. terms in the list of Cairo churches, AMÉLINEAU, *Géogr.* 577.

The Vocabulary of As-Samannūdi. With the exception of foll. 35 &c. (*v.* no. 114 above), 111 &c. (*v.* no. 428), the volume appears to consist of this *Scala*. The following is the proper sequence of the leaves of the different MSS., so far as indicated by visible pagination. An asterisk = sequence not ascertained.

MS. α , Foll. 89, 1, 105, 106, 2*.

MS. β , Foll. 9, 92, 26, 40, 3*, 7*, 8*, 123*.

MS. γ , Foll. 41, 48, 4*.

MS. δ , Foll. 52, 67, 95-98, 5*, 24*, 46*, 68*, 99-101*.

MS. ϵ , Foll. 14, 10-13, 15, 90, 16-18*.

MS. ζ , Foll. 29, 30, 28, 27, 26, 22, 23, 21, 20, 31-34, 39, 42, 43, 47, 91, 102-104, 108, 107, 110.

MS. η , Foll. 57-66, 71-88.

MS. θ , Foll. 69, 70.

MS. ι , Foll. 124, 125.

LETTERS

460.—Papyrus; complete but dilapidated; $26\frac{1}{2} \times 21$ cm. Script: much ligatured.
Verso ↑.

Letter from Apa Mena, Theodore, Co....(?) and Bounophêr (Onnophrius). It relates to Zôleman, son of Saeit (سعيد) and to the purchase of certain 'large vessels' (σκευη). More than this it is difficult to ascertain, owing to the peculiarity both of idiom and script. The former, although the MS. belongs to the Ashmunain collection, is an almost pure Bohairic, but written with the help of Greek letters to express certain of the Coptic sounds¹. The tail of the π projects far to the left and then is looped back to the right. The initial of the name Zôleman can hardly be ς (which elsewhere has the normal form): it is a mere curve, \mathfrak{z} , presumably derived from ζ and scarcely distinguishable from ς 'and'. Very puzzling is the sign in ll. 2, 7, 12. Since \mathfrak{z} does not occur, this might be taken to represent it; yet it is difficult to account for an \mathfrak{z} in these 3 places. It might be taken for ligatured $\alpha\lambda$; indeed in ll. 12, 13 the doubtful letters $\alpha\lambda$ might well be read thus. But in the former 3 cases, α cannot be so precisely disconnected from the rest of the ligature. Boh. \mathfrak{s} appears to be represented by χ . Final γ (in internal syllables as well as words) is merely a curve above the preceding letter.

+ $\chi\epsilon\pi\pi\rho\alpha\eta$ $\overline{\phi\tau}$ $\alpha\pi\omicron\kappa$ $\mathfrak{z}\epsilon\alpha\lambda\alpha$ $\mathfrak{z}\epsilon\eta$ ς $\theta\epsilon\omicron\alpha\omega\rho\omicron\varsigma$ ς $\eta\delta$ ² | ς $\beta\omicron\gamma\mu\omicron\phi\eta\rho$ $\epsilon\pi\varsigma\chi\alpha\epsilon\iota$ $\epsilon\pi\psi[\eta]$ |
 ς ... $\epsilon\omega\overline{\tau}$ $\tau\eta\delta$ \mathfrak{z} . [$\zeta\omega$] $\lambda\epsilon\epsilon\alpha\pi$ $\pi\psi\eta\rho\iota$ $\varsigma\eta\epsilon\iota\tau$ $\pi\mathfrak{z}$... ψ . $\phi\eta\epsilon[\eta]$ $\psi\tau$ | $\epsilon\varsigma\eta\eta\beta\iota$ $\tau\alpha\phi\psi\omicron\pi\phi$
 $\psi\alpha\omicron$. $\chi\alpha\varsigma$ $\mathfrak{z}\epsilon$ $\eta\alpha\psi\omicron\pi\phi$ $\mathfrak{z}\epsilon\eta\eta$ | 5- $\mathfrak{z}\epsilon\eta\eta\eta$. ς \mathfrak{z} ... $\epsilon\rho\omicron\kappa$ $\psi\epsilon\epsilon\epsilon\phi\tau\alpha\lambda\omicron\kappa$ $\pi\eta\eta\psi\tau$ $\epsilon\varsigma\eta\eta\beta\iota$ | $\tau\epsilon\phi\tau\iota$ $\eta\alpha\kappa$
 $\chi\epsilon\pi\eta\eta$ $\epsilon\rho\epsilon\eta\psi$. ϵ ... $\varsigma\alpha\kappa\alpha\omega\delta$ $\epsilon\chi\omicron$. ϵ | $\pi\omicron\omicron\gamma$ $\zeta\omega\lambda\epsilon\epsilon\alpha\pi$ $\mathfrak{z}\epsilon\eta\eta\varsigma\alpha\phi$. $\pi\eta\kappa\alpha\mathfrak{z}\epsilon\epsilon\iota\phi$ $\epsilon\pi\psi\tau$ |
 $\tau\omicron\tau\delta$ $\psi\omicron\pi\phi$... $\tau\phi\psi\omicron\pi$ $\varsigma\eta[\eta\beta\iota]$ $\eta\alpha\rho\kappa\omicron\pi$ $\alpha\eta$ $\omicron\gamma\tau\eta\eta$. | $\mathfrak{z}\eta\phi\omega\eta\epsilon\iota$ $\psi\alpha\eta\mathfrak{z}\epsilon\epsilon\iota$. $\pi\epsilon\alpha\rho\mu\omicron\tau\iota$... |
 $\epsilon\psi\omicron\epsilon\tau\iota$ | 10 $\eta\mathfrak{z}\eta\psi\omicron\pi$ $\eta\eta$ $\psi\epsilon\pi\omicron\mathfrak{z}\iota$ $\psi\alpha\eta\mathfrak{z}\epsilon\epsilon\iota$ $\eta\alpha\eta\eta\phi$ $\psi\alpha\varsigma$ | $\mathfrak{z}\epsilon\alpha\tau\iota\alpha\kappa\omicron\gamma$ $\rho\alpha\omicron\epsilon\iota\rho\alpha\tau\alpha\mathfrak{z}\epsilon\epsilon\rho$ $\psi\omicron\pi\alpha\eta$ -
 $\varsigma\omega$ $\varsigma\eta\eta\beta\iota$ | $\eta\alpha\eta\eta\phi$ ς $\mathfrak{z}\eta\chi\eta\epsilon\chi\alpha\iota$ $\chi\alpha\beta\epsilon\epsilon\omicron\epsilon\tau\epsilon\eta$. $\varsigma\omega\tau\epsilon\epsilon\eta$ | $\mathfrak{z}\epsilon\beta\omicron\pi$ $\varsigma\eta\eta\beta\iota$ $\eta\alpha\eta\eta\phi$ $\epsilon\varsigma\epsilon\alpha\tau$. $\tau\alpha\iota$.
 $\eta\alpha\lambda\alpha\eta\alpha\eta$ | $\epsilon\rho\omega\delta$ $\psi\alpha\eta\mathfrak{z}\epsilon\epsilon\delta$ $\eta\alpha\eta\eta\delta$ $\psi\alpha\eta\delta$ ς $\pi\delta\eta\alpha\phi\eta\rho$ | 15 $\tau\alpha\epsilon\iota$ $\epsilon\rho\eta\varsigma$ $\psi\omicron\gamma\overline{\phi\tau}$ $\omicron\gamma\psi$
 $\beta\omicron\gamma\mu\omicron\phi\eta\rho$ $\tau\alpha\epsilon\iota$ $\epsilon\rho\eta\varsigma$ $\epsilon\iota\mathfrak{z}\epsilon$. | $\tau\eta\alpha\tau\omicron$ $\zeta\omega\lambda\epsilon\epsilon\alpha\pi$ $\pi\psi\eta\rho\iota$ $\varsigma\eta\epsilon\iota\tau$ $\tau\alpha\chi\eta$ $\mathfrak{z}\epsilon\alpha\kappa\omicron\varsigma\epsilon\alpha$ | $\varsigma\epsilon\pi\eta\kappa\omicron\mathfrak{z}\iota$
 $\epsilon\iota$ $\epsilon\rho\eta\varsigma$ $\tau\epsilon\phi\omicron\lambda\omicron\mathfrak{z}\eta\eta$ $\delta\mathfrak{z}\alpha\epsilon\iota$ $\chi\epsilon\pi\pi\delta\varsigma$ $\mathfrak{z}\epsilon\eta\eta\eta$ +

Recto. $\mathfrak{z}\epsilon\iota\varsigma\chi\eta\tau$ $\tau\alpha\epsilon\iota\epsilon\pi\iota\sigma\tau\omicron\lambda\omicron\iota$ $\eta\alpha\kappa$ $\varsigma\omega$ $\mathfrak{z}\epsilon\eta\eta\mathfrak{z}\epsilon\eta\eta$ $\eta\epsilon\pi\eta[\eta]$ and, at the other end of the leaf, the address, whereof only $\chi\epsilon\tau\epsilon\eta\alpha\eta\alpha$ $\mathfrak{z}\epsilon\eta$ ς $\pi\omicron\gamma\mu\omicron\phi\eta\rho$ is legible. Also remains of an earlier text, apparently in the same idiom, since $\tau\omicron\theta\tau\phi$ can be discerned.

¹ Cf. *Mith. Rainer* ii. 57, v. 41, CRUM, *Copt. MSS.* xliii.

² 1st letter ? \mathfrak{z} ; instead of α ? a stroke.

Press
34 d

⁷ *L.c.* lxxxii. Elsewhere Peter. Their names and dates are uncertain; *cf.* lists in STERN (Ersch and Gruber) and Mrs. BUTCHER's *Story of the Church*.

Joseph, and his brethren, and the Servant of the Holy One (ἅγιος)¹, the(ir) lordships' scribe, and his brethren and the son of his father's brother, George. Greet 'master' George the dyer, and his sons and his son's son, little George, and those related unto them. Greet my son (35) Christodulus of (the household of?)² the bishop, and Joseph of (the household of?) the presbyter, and his brother and Michael the overseer³, and Theodore the weighing officer⁴, and Michael the architect (ἀρχιτέκτων) and little Michael. Greet Theodore and Solomon the⁵, and tell them that the wax hath reached us. Greet Mark the scribe of the treasury⁶ and his son. Greet 'master' Joseph, son of Jacob, (40) and his sons. Greet our son Senouthius, son of Dôrea⁷, and the servant, son of Piphamôn. Greet on our behalf all our sons the lay (λαϊκός) priests⁸ and all the monastic (μοναχός) priests and all such as do greet us. Further (πάλιν) all they that are with us will greet you.

And his scribe, the poor cinder, your brother George, son of Cosma⁹, would greet you and all them that are mentioned in this epistle (ἐπ.).

And (δέ) if thou shouldest ask concerning the plague in (45) the southern country, (we would inform you) that it is in the diocese (θρόνος) of the Two Shmouns¹⁰ and Koskam alone.

And (δέ) may the peace (εἰρήνη) of the Lord be upon you. And (δέ) thanks are (due) to God unto all ages. Amen.'

¹ This should be the translation of عبد القدوس; the preceding of عبد الملاك. MARCUS BEY SIMAIKA informs me that both are common among the Copts of to-day. The fashion thus to translate seems not unusual; v. LAGARDE, *Aeg.* 238, *PSBA.* xxix. 201, 202. Of names now in use a large number are given on p. 355 ff. of the work cited on p. 204, note.

² I know not if φα- can have this meaning.

³ ناظر.

⁴ وزان.

⁵ πεπαι- should imply a place-name. So here scarcely 'masons', 'sculptors' (the verb has a variety of meanings).

⁶ *Lit.* 'of money' (drachmas).

⁷ Probably intended for an Arabic name; perhaps دج, though SIMAIKA tells me that this is rare.

⁸ Presumably the secular clergy. Cf. Cairo *Euchol.* ٢٢, πεπιστοὶ μοναχοὶ καὶ πεπιστοὶ πλαιοί.

⁹ This is the translator of the Bohairic Apostolical Canons in A.D. 1804 (LAGARDE, *Aeg.* 238, cf. p. iv *infra*).

¹⁰ Ashmunain.

ADDENDA

P.

Justa (Justus). The only will hitherto found among Ashmunain papyri.

а[но]и поуроуш апархонтia | [кад апеншире юуста етаа[ч ебоа] |] аептоге де
ансалево[γ] а[е п]архон[itia γ... пржег пейфорос |] нас проун шал[....]с | ар-
хонtia . аерепт тедоиноскеун [п]а[ч п[.] | т...а...н... етапсеинте а[по]и поуроуш
апархонtia а[.] | жинецдоите нти гивоу^{sic} аннинсалевоу де пержоеис нтиситводе |
нтапширпсаде псег ераг ероу мене . [| тенеш . тиноу моуэ ементантаа[ч |

Verso blank.

P

Guarantee (ἐγγύη) by Theodore to the κῆρυς Taurinus, regarding a working tenant, for whom he goes surety and whom he will himself replace in case of failure, provided Taurinus retain him (the tenant) until the covenanted term. Cf. no. 134.

]eno[| ɪæ nɪʦrøe eɾeɲɪe[. | ...].. eɲi tɔ tɪo nɾe|toɪæwɔs nɪeʦɟæ nɪʦɪti | nɾoæɪe
 næn tæxwɪte² | næn ænoʁ æɟw nɪʦɾwæɪe | kɔtɛ ɟæroɪ eɲi tɔ tæti | æææɟ nɾoɪonoʁti
 næn ɟæpɛwɔæ æɲɲɛk|ʦoɾos nætɟæn nætnoæ | nætɪææɟ næɪʦɪboɪeɪa | æɟw nɪtoʁ ɟwæʁ
 nɪɟɾɟ | tæɟɾɪnɛ næ.tɛk[ʦo]ʁɟ | boɪ ɟænɲɛɟwæʁ nɛɟɾoæɪe | ..e.nɟænɔɟwɟ eʦoʁɟ |
 [ɛ]boɪ |

[illegible]

T.

A Tax-receipt⁶, obscure but interesting, as being dated, 'in this year 397.' The

¹ V. Br. Mus., p. 449.

² V. nos. 158, 159, KRALL cxii.

* The text here is in the reverse direction and, there being traces of a line above that first preserved, the $\frac{1}{2}$ is difficult to account for.

⁴ Different hand.

⁵ Different hand.

⁶ Before I had recognized the nature of this text, the Plates had been arranged. I was however still able to withdraw the description from its erroneous context and relegate it to this place.

corresponding Arabic (*verso*, end of l. 3) has 398. This is doubtless the Muslim era, in which 397=A.D. 1006-7.

ἡ̅ ς ριφροεπε ται τ̅τ̅ζ | η̅ποδ̅ α̅ι̅ ςογ̅ η̅ζ̅ ετ̅ω̅η̅: | ριζωνσιζ² εεωπεωρ | ς η̅α̅α̅ρ: α̅η̅ ς α̅η̅ λ̅η̅ | η̅η̅η̅η̅ α̅πογ̅λ̅η̅α̅α̅α̅α̅ |

Mansur and Naser have paid a sum which, according to l. 1 of the Arabic, should be 7 νομίματα. Yet the sign following ἡ̅ is more like 'half', that for 7, in the dates, being differently formed. The meaning of ll. 4, 5 is obscure: possibly a transcript of Arabic words. Is Abū 'I-Kāsim another payer? His name appears to terminate the last line of Arabic, which begins دفع على يد منصور ونسر³

465.—Papyrus; complete; 6 × 8½ cm. Script: seldom ligatured. *Verso* →. Not from the Ashmunain collection.

Account (λόγος) for half a ξέστης⁴ (?) of oil, paid to the boys who guard the vineyard-meadow.

+ ραθωρ ιθ επλοκος ηερογι | η̅η̅η̅η̅ ε̅τ̅ρ̅ε̅ι̅ς̅ α̅η̅ρ̅ο̅ι̅ α̅η̅π̅ς̅|ω̅α̅ ο̅γ̅η̅α̅η̅ ζ̅ε̅ς̅|τ̅ρ̅^e η̅η̅η̅η̅
α̅ω̅ρ̅τ̅ε̅ σ̅τ̅η̅χ̅ε̅ +

Recto. A Greek Account.

466.—Another fragment having been subsequently joined to that given on p. 107 as no. 219, the text now reads

ϛ̅ η̅ρ̅ο̅ι̅η̅ω̅η̅ ε̅π̅τ̅ι̅ε̅ε̅ [| α̅η̅ι̅ω̅σ̅η̅φ̅ η̅α̅η̅η̅γ̅ε̅ | η̅η̅ε̅ η̅η̅ι̅κ̅τ̅ω̅ρ̅ α̅η̅ [| α̅η̅η̅α̅η̅η̅ο̅γ̅τ̅ε̅ η̅η̅ε̅
η̅. [| space | ϛ̅ α̅η̅η̅α̅α̅η̅ α̅η̅η̅α̅α̅α̅α̅α̅ [| φ̅ο̅ι̅β̅α̅α̅α̅α̅α̅α̅α̅ ο̅ ρ̅ο̅κ̅ο̅ς̅ [|] α̅ο̅α̅η̅η̅ η̅ [|] τ̅ο̅η̅
ε̅τ̅ς̅ [| η̅] η̅η̅ε̅ [η̅

The authors are the κοινόν and headmen of a village.

¹ The second ο was corrected to η, for ηαλ.

² The form of ριζη- usual e.g. in the alchemistic texts.

³ نسر can scarcely be read in the Arabic.

⁴ Rather ξέστριξ or another diminutive form.

467 [52].—The Arabic Texts bound together in no. 429 fill foll. 2-171 (counting from the end). The 3 hands in which they are written all appear tolerably modern.

A. Foll. 2-17. The Service of the Holy Lamp, described as no. 429 above.

B. Foll. 18-48, in a different hand. Four Prayers طلبات. 1. 'Prayer for general use' تَقْرَى كُلُّ الْاَوْقَاتِ. *Beg.* اسالك يا سيدى يسوع المسيح ارحمنى يا سيدى يسوع المسيح. 2. 'Prayer to be said each day and may God accept the sayer.' (each petition ends thus). 3. 'Prayer for absolution, from the Gospel of Luke.' *Beg.* سبحانك لا اله الا انت يا رب كل شىء. 4. 'Prayer composed from the Scriptures,' by بعض المجاذين الخطاة. *Beg.* يا نفسى سبحي (each phrase, for half the prayer, begins with سبحي).

C. Foll. 49-145. Prayers طلبات, 50 in number; by 'the virtuous and pious priest قس, Anbā Peter of Sedment' السندمتي or السندمتي¹. The 1st begins اللهم انا دعوتك استجيب لي. Several are modelled closely upon the phraseology of the Psalter.

D. Foll. 147-162. 'The Ritual of the Service of Abû Tarabô, for him whom a mad dog hath bitten' *الكلب الكلب (sic) عظه ابو ترابو لمن عظه*. This curious magical service has been edited, in a rather more condensed form, by E. GALTIER². Other copies of it are in the Vatican³ and one, incomplete, in the Aberdeen University Library⁴.

The sequence of the ritual differs in the MSS., those of GALTIER (G) and Aberdeen (A) resembling each other as against ours (R). The rubric, with which all open, is in R. ياخذ الكاهن سبع خبزات من دقيق يعمل فطير خبز يومه وقد يعجن بلا ملح وسبع جبنات طرية بلا ملح وقليل زيت طيب⁵ ويسير من خمر ويوقد سراج جديده بزيت طيب ويجمع سبع صغار مومنين ذكور وخاصة وهم صيام ويجلس المريض الذى عضه الكلب الكلب فى الوسط ويعلق على كتفه خرج او مكلاة ويترك فيها الخبز والجبن وانه الخمر كلمن منهم بمفرده ثم يملأ اناء فخار جديده ماء خلوا ويكشف الكاهن راسه ويصلى معه الشماس هكذا يقول الشبهوت ويرفع البخور وهم يرنلوا فى ⁶ τεροϋωшт ⁷ ευλογησον αμην ten(ou)ωшт αμην ε πχς⁸ الى اخره يقال اوشية المرض ثم يقول البولس ⁹ باللحن السنوى. Here follow the Lessons in Coptic and Arabic⁸: Eph. iii. 13-15 (Ar. -17), Ps. vi. 1, 2, Matt. xv. 21-28, followed by the 'Response' ⁹ مره of the Gospel⁹, the 3 Prayers (for fathers, peace and congregation) and this Blessing, **Ἐποϋεσμενι ερεπισμεοϋ πτε**

¹ In the Fayyûm. V. Maḳṣizi, *Monasteries* no. 32, Aṣ-Ṣafādī, *Tārīḥ* p. 22₁₉. Other works of Peter 'the Armenian': RIEDEL, *Katal.* . . . *Abū 'l-Barakāt* p. 698, MAI iv. pp. 248, 250, ZOTENBERG'S *Ethiop. Cat.* p. 73. His date, according to MAI'S MS., should be A.D. 1260, not 1062.

² *Bulletin de l'Inst. franc.* iv. 105. The identification with $\Theta\rho\acute{\alpha}\pi\omega\nu$ has been questioned (P. PEETERS in *Anal. Boll.* xiv. 341). CL. GANNEAU proposes $\Theta\rho\alpha\pi\epsilon\upsilon\omega\nu$ (*Rec. d'Arch. Or.* vii. 369). Were it not that a different transcription (prosthetic λ and υ for ω) seems needed, I would suggest $\tau\rho\acute{\iota}\omega = \text{Trífw}(v)$, a saint of many transformations (*v. H. GÜNTER, Legenden-Studien* 66), to whom the demon appears in form of a fiery-eyed dog (MIGNE, *P. G.* 114, 1316 C).

³ MAI iv. 187, v. 146. I have not consulted these MSS.

⁴ The MS. belonged to DR. GRANT BEY and is dated A. D. 1795. ⁵ Olive-oil. *V.* p. 58 n.

⁶ Presumably the melody proper to the hymn in *Theotokia* p. 141; cf. Cairo *Euchologion* p. 30. The following *κρίσις* &c. are doubtless from the Service of Morning Incense, but I cannot precisely identify each.

⁷ *V. Eucholog.* pp. 19, 46 &c.

^s The lessons, and their sequence in the service, differ in the other MSS.: in G, Rom. xv. 1-4, Ps. vi. 3, 2, Joh. v. 1-18; in A, Rom. vi. 12, 13, Ps. lxiv. 4, 2, Joh. v. 1-18.

⁹ ? The Doxology, οὐὸς πρὸς κλη εἰς εὐαγγεῖον πᾶν,
Cairo *Eucholog.* 103.

πασκῦτης ἄββα θάρπου πσιολογίτης ἀρεῖ χος (sic) τηροῦ χαλεπῆν ἀσεύωνι. Then comes the History سيرة of Abba Tarabō. *Beg.* كان في زمان الاضطهاد¹ في أيام الملك الكافر. It relates how this pious and charitable person, zealous for martyrdom, suffered at the hands of the pagans and lay in prison until released by the edict of Constantine; and how thereafter he chanced to encounter at midday a mad dog, 'the water dripping from his mouth, fierce and walking awry, as one lame, turning this way and that, his eyes being as yellow gold and he like unto one drunken with wine,' والماء سايل من فاه² شجاعا يمشي على جنبه مثل الاعرج³ يميل على هذه الناحية وهذه الناحية وعيناه كالذهب الاصفر وهو كالسكران من الخمر. Seeing him thus possessed, Abba T. prays and Michael, forthwith coming to his aid, slays the dog with his wand عصا. The evil spirit promises never more to enter where the names of God and Abba T. may be; while the angel announces that God has given the saint power over 'this foul spirit', both in life and after death, so that when either man or beast be bitten and the victim cry on the God of Abba T., 'straightway, by the will of God, I (sc. Michael) will take forth from him its poison and he shall not be shaken يتزعزع, nor upset, nor terrified, neither shall aught of ill befall him, nor the mad dog's poison harm him. . . . Make their sign in God's name and thine.' A widow's only son, being bitten, is sent by his mother to Abba T., bearing a present of 7 unsalted loaves, 7 fresh, unsalted cheeses جببات بلا ملح طريين and 7 bunches of grapes تمرات and a little olive-oil and wine, all wrapped in a white cloth ازار. On learning his need, Abba T. summons 7 pure boys مباركين بغير خطية and, bidding them follow him and respond to each word he shall say, he sets the widow's son with his gifts before him, placing in front of him the oil and wine and a jar وعاء of fresh water. Then he turns 7 times round the bitten boy, followed by the 7 children, to whom he says, 'Welcome children مرحبا بكم ايها الاطفال; peace unto you,' while they reply, 'And unto thee peace, O master.' He: 'What seek ye?' They: 'Healing we seek, for this unhappy one, that the mad dog hath bitten.' He: 'Depart in peace. The Lord shall cure and heal him, for His trusty promise unto me, His servant, that do confess His name.' Here follows a long prayer by Abba T., including Ps. xc. The ceremony concludes with further ritual. The first of the 7 boys approaches the priest, the whole congregation meanwhile joining hands, and says, 'Peace unto thee, O teacher of teachers⁴.' The priest replies, questioning him as before; but here healing is sought for all such as may have been bitten. Then, as each time they repeat their circuits round the suppliant, 7 to right and 7 to left, they say, πισοενε πισοε⁵. Then the priest takes the first boy's hand and all bark يعوي like dogs and bite at the unleavened bread الفطير, until it is consumed, the victim standing in their midst the while and saying, 'By the prayers of the saintly Abba T., may the Lord accept your prayers and grant me healing speedily,' after which the priest dismisses them with his blessing⁶. To this ritual is appended the following charm, 'useful

¹ G الاطهار. ² G والريال يخرج من فمه A om.

³ G A المقطوع.

⁴ Reading معلم المعلمين for معلم المعلم.

⁵ MS. A, πισοε. Perhaps meant for some form of πιστεύειν.

⁶ MS. A has lost some leaves here, but its last words show that the results of the ritual were to be ensured by

more material means. '... and he (sc. the victim) shall eat the piece of unleavened cake that has been placed in the oil and taken from the boys' (plur.) mouths and shall be anointed with the oil and shall drink of the water and wash therewith; so shall he be made whole by the blessing of the saintly Abba T. Thereafter the priest shall say the blessing &c.'

against trembling¹ فائدة للخروج. 'Let him write (this) upon two leaves of paper ورقتين and he shall be healed by God Almighty's leave. And this is what he shall write: In the name of God, the Compassionate, the Merciful. Let the trembling خلع die out from the body of NN., the son of NN.' Here 3 magical signs², ١ ١ ١ ١ ١, ١ ١ ١ ١ ١, ١ ١ ١ ١ ١, the 1st 6, the 2nd 3, the 3rd 6 times. 'O plant, sprouting in the body! he that dieth, doth die, die, die, by the power of Him that liveth and dieth not' يموت من يموت في جسم من يموت ايها النبات المنبوت في جسم من يموت موت موت بقوت الحكى الذى لا يموت.

E. Fol. 163 a, b. A Charm against the Evil Eye. This text, similar in several features to Syriac³ and Greek charms⁴, is found in identical form in Ethiopic⁵.

بسم الله الخالق الحكى الناطق بقوات العين والنظرة لما كان سيدنا يسوع المسيح له المجد يمشى على سجرة طبرية وهو وتلاميذه [ه] الاطهار وانا هو امرأة عجوز ولها مشاهيب نار تخرج من فاهها الى برأ طولها ستون ذراعاً ولها اذنيان ومخالب كمخالب الاسد وعيناه [ه] تشعل كالذهب وهى مفزعة جداً اجاب سيدنا يسوع المسيح له المجد وقال لتلاميذه ما هـ [ه] وليس امرها كان عنه مكفى لى حتى صارت باصرة بما يفعلوا ايها فقالوا له سيدنا هذه هى العيون [ه] الشريرة الردية الذى اذا نظرة مركب في البحر [ه] سائرة [sic] اقلبتها بمن فيها وانا نظرة الى فرسة [ه] فى مشوارها قنطرتها براكيها وانا نظرة [ه] تحلب قطعت لبنها وانا نظرة الى امرأة واولادها [ه] (163b) حداها بادرت فى هلاكهم فاجاب سيدنا يسوع المسيح وقال لتلاميذه ان كان هذه فعال هذه العين الملعونة الردية فخذوها واحرقوها بالنار ونروها على الاربعة ارجاح الشرقى والغربى والقبلى والبحرى فتخرج هذه العين الملعونة الردية من عبدة حامل هذه الصلاة بقوت اهيلشرا هيا ادوناي الرب الصاباوت الشداى [sic] وبشفاعة الست السيدة مريم العذرى وبقوة مارى مرقس الانجيلى وجميع الشهداء والقديسين والابا والانبيا والرسل الاطهار والابرار الان وكل اوان والى دهر الدهرين امين تم وكمل صلات العين النظرة بعون الله تعالى امين

'In the name of God, the Creator; the Living! Pronouncing of the charms of the Eye and the Glance':—When Our Master Jesus Christ (unto whom glory) was walking by the Lake of Tiberias, He and His pure disciples, lo, an old woman, forth from whose mouth went flames of fire⁷ to a length of 60 ells; and she had tusks and claws, like to the claws of a lion; and her eyes gleamed like gold; and she was very frightful to behold. Our Master Jesus Christ (unto whom glory) answered and said unto His disciples, 'Who is this?' And her being was not hid from Him, but in order that what they would do unto her⁸. And they said unto Him, 'O Our Master, this is the wicked Evil Eye,

¹ A symptom of hydrophobia.

² Of a type not unlike those common in Muslim magic, e.g. *Z. f. Assy.* xx. 409, line 14.

³ Cf. those published by H. GOLLANCZ, *11th Or. Congr.*, Pt. iv, esp. pp. 92, 93.

⁴ Cf. REITZENSTEIN, *Poimandres* 297, 298.

⁵ Two versions exist among the charms collected by Prof. LITTMANN. Dr. W. H. WORRELL (Michigan University), who is editing these (*Stud. z. abessin. Zauberwesen*), has kindly supplied me with versions.

⁶ Ethiop., 'Prayer concerning Nadarâ.' WORRELL hesitates, on phonetic grounds, to identify this with Arab. نظرة.

⁷ The Ethiop. confirms this, though the form appears unknown.

⁸ The question in the Eth. is the disciples', the reply Christ's. But the following explanatory words are there wanting.

⁹ Reading لكن. I do not understand the following words. Perhaps يامره. Eth. has no parallel.

which, when¹ she looketh upon a ship sailing in the sea, overturneth it with those therein; and when she looketh upon a horse in its course, upsetteth it with its rider; and when she looketh upon a cow about to be milked, cutteth off its milk; and when she looketh upon a woman and her children (163 b) before her², they go speedily to destruction.' And Our Master Jesus Christ answered and said to His disciples, 'If these be the deeds of this accursed, wicked Eye, take ye her and burn her with fire and scatter her unto the 4 winds, the east and west and south and north.' And the accursed, wicked Eye shall go forth from Thy servant that beareth this prayer, by the might of 'I am that I am'³, Adonai, the Lord of Hosts, El Shaddai, and by the mediation of the Lady and Mistress Mary, the Virgin, and by the might of Mārī Marcus the Evangelist, and all the martyrs and saints and the fathers and the prophets and the pure and holy apostles, now and evermore and for ever and ever. Amen. Finished and completed is the prayer of the Eye and the Glance, by the help of God Almighty. Amen.'

F. Foll. 164-166. The Letter of Abgar to Christ, رسالة القديس ارغاد يوس⁴ الذي هو, and Christ's reply, الجواب من سيدنا الخ, and the text is the same as that edited by HYVERNAT in TIXERONT's *Origines de l'Église d'Édesse*, pp. 98, 200, ending with the names of the 7 seals affixed to the second Letter.

G. Foll. 167-171, in a different hand. Extracts from the Gospels: Luke i. 26-38, *ib.* x. 38-42, Matthew xii. 35-50, Luke i. 39-56. Each ends with والمجد لله.

¹ The same enumeration in Eth. as here.

² حذاء?

³ V. Exod. iii. 14. For this name, thus transcribed, and the following, v. GOLDZIEHER in *ZDMG.* xlviii. 359 and

Z. f. Assy. xx. 244; also the above Syriac charms, pp. 79, 90, and L. BLAU, *Altjüd. Zauberwesen* 103.

⁴ Sic for اوغار يوس.

Addenda.

468-71 (Shep 2nd 70-73) ——— Press 4 h.
472-78 (Shep 1st 74-80) ——— Press 4 h.

ADDITIONS AND CORRECTIONS

n. = note.

Page 3, line 10. Read $\overline{p\lambda\epsilon}$.

„ 7, l. 15. Read $\rho\iota\kappa\epsilon\alpha\gamma\Lambda\eta$.

„ II, *result.* Read $\eta\pi\epsilon\rho\mu\mu\eta\kappa\omicron\upsilon\varsigma\iota\eta$ ($\eta\pi\epsilon\rho\mu\mu\eta\kappa\omicron\upsilon\varsigma\iota\eta$).

14, note 5. Cf. Cod. Vatic. Arab. clxxii, 99 *b* صاحب
الصوت العظيم في الانبياء ... اشعيا

” 15, l. 14. JUNKER (in *Oriens Christ.* vi. 332) points out that this is identical with part of Brit. Mus. no. 161.

16, l. 4 *from below*, παῖς. The devil *log.*

” 17, n. 2. Cf. BALESTRI-HYVERNAT, *Acta (CSCO)*.
i. 194, ΦΙΩΤ ΜΠΑΛΙΟΝΑΣΤΗΡΙΟΥ, *Mission franç.*
iv. 175, ΦΙΩΤ ΜΠΑΓΓΟΠΟΣ, *Hist. Patr.* (EVETTS)
510, ابا هذا الجبل (of Macarius in Scete).

„ 19, n. 4. Read ἀρχαιελεος.

„ 24, l. 21. Read ἀσκεῖν.

29, l. 19. I may here mention a fragment in the collection of the Patriarch, at Cairo, which shows the following colophon: $\text{ἰα} \omega \chi \alpha \dots \text{με εὐὸλ μενεῖνος πρὶ πιακαριος ἀπα ἰωραπ-} \\ \text{πης παλαχῳρτῆς πσοῦχοῦτοῦ μενεῖος} \\ \text{εὐὸρ πετешармоуτε ероу εῳωε [εпоу]-} \\ \text{суптамаа χ[ε]π[α]ρ[α]χ[ε]ι[ς]ος εἰποῦεριν[η] \\ \&c. This fragment is from the MS. of ΖΩΓΑ} \\ \text{no. clxv, Brit. Mus. no. 333. Another, from the} \\ \text{same MS. and in the same collection, shows a} \\ \text{decided relationship with the chapter on John} \\ \text{of Lycopolis in the } *Hist. Monach.* The title} \\ \text{'Paradise', applied thus to a Life of John, is} \\ \text{noteworthy. (Cancel reference in note 6 to Brit.} \\ \text{Mus. 333.)}$

„ 38, l. 5. For ἡμῖντε, read ἡν ἐν τῷ [π]ῤῥῖ | ἡα.
This is perhaps, like no. 81 ff., a Festal Letter.
The Greek text was upon one side only.

„ 39, n. 1. Add: the long 8th century Letter, lately acquired for Berlin.

„ 46, l. 9. For Tôhe, *v.* p. 173, n. 2.

„ „ l. 15. The full text in BASSET'S *Synaxarium*
(*Patrol. Or.*), 11th Kîhak.

„ *penult.* On the Greek texts relating to these martyrs
v. now KRUMBACHER, in Munich Academy, *Abh.*
xxiv. Bd. (iii), 78.

47, l. 20. Read: about 13 letters.

n. 3. In BALESTRI-HYVERNAT, *op. cit.*, 13, a wooden wheel, $\pi\alpha\lambda\lambda\iota\lambda$, is used to saw the martyr's body in two; *cf. ib.* 72 ἀστήριον, 113 τροχός.

54, n. 5. **CIR** occurs in **HYVERNAT**, *Actes* 313, *infra*.

59, n. 3. ἀμφεφολος is merely ἐγκέφαλος. The form ἀμφεφολος also in BALESTRY-HYVERNAT, II, 144 &c.

" 61, l. 18. The formula should be ΤΕΚΛΗΝΑ ΠΤΟΛΙΣ
ΜΕΛΕΧς, though there is hardly space for
all that.

„ 63. A photograph of no. 115 appears in CAETANI'S *Annali*, ii (I), 696.

68, l. 20. For *poæ*, read *poæne*.

69, l. 15. For *cōn*, read *cūn*.

" " *penult.* Ψαχο is here rather a name; as such it is frequently found in the Jkôw (Aphroditê) papyri.

Page 70, l. 13. Read $\rho\alpha\mu\epsilon\psi\pi\rho[\omicron]\sigma\omega\pi\omicron\pi$.

22 23 n. 4. PREISIGKE's publication (*Griech. Pap.*
zu Strassburg, i (II), 1908, nos. 46 ff.) of a series
of 6th century deeds of surety suggests an ex-
planation of these *formulae*. Δόγος would be
'excuse', στανρός and σχήμα μοναχοῦ (?) would
refer to exemption or asylum, claimed on the
ground of proximity to sacred objects (cf. P.'s
θεῖων χαρακτήρων) or of monastic vows; while
'Sunday' and 'festival' would correspond to
P.'s ἁγίας κυριακῆς . . . νε ἀπράκτου ἡμέρας (KENYON
suggests ἐν ἐμπράκτῳ ἡμέρᾳ). Cf. also *Pap.*
Oxyrh., cxxxv, cited by WENGER, *Rechtshist.*
Papyrusstud. 59.

„ 71, l. 15. Traces of the protocol are visible, above the text, on the *verso*.

„ 78, l. 5 *from below*. Read **ⲁⲉⲣ**[ⲟⲥ]. Cf. REVILLOUT,
Actes ⲕⲉ.

„ 82, l. 3. For εχοογ, read ερσογ.

" " 1. 16. For con, read can.

„ „ n. 5. A Balaiza fragment (now in the Bodleian),
with a list of utensils, has $\pi\eta\eta\alpha\zeta$ $\pi\epsilon\omega\pi\epsilon\varsigma$.

.. 86, n. 1. For 32, read 33.

87, l. 24. The occurrence of **Λαγανε** is to be noted (cf. Brit. Mus. Catal., p. 522, *infra*). But there is no evidence whence the present MS. came.

88, no. 166. For *recto*, read *verso*, and conversely.

90, l. 3. The following small piece has since been added above l. 1:] τῆς πρῶτης ὑπ[

n. 4. This name in Arabic: AMÉLINEAU, *Géogr.*
399, 403, the *Synaxarium* having اغانى. *Ib.*,
123, one might read اغانى (*cf.* HALL, *l.c.*), did
not Ethiopic 'Agâbiyos' confirm 'Agapit'.

„ 92, nos. 179, 180. These are not tax, but rent receipts.

96, n. 1. The picture kissed by Severus (v. p. 211, l. 28) is painted upon a $\phi\omega\alpha\iota \mu\eta\epsilon \tau\eta$.

„ 98, n. 3. Cancel reference to KRALL. πατωζω there is a man's name.

„ 107, no. 219. V. no. 466.

III, n. II. Or ابو الوصل?

116, n. 9. Discussed at length in *ZDMG*. lxii. 552.

124, n. 9. This needs modification. The script may well be of the 8th century.

165, ult. мехнү. Cf. Brit. Mus. no. 1118, мехау.

193, n. 1. On $\sigma\gamma\omega\zeta\epsilon\upsilon$ and related questions, *v.*
JUNKER in *Oriens Christianus* vi (1906), 343.

209, l. 15. I have since noticed that this 'Nicodemus' occurs similarly in no. 431, foll. 67a (=TUKI 284 *supra*, though the name is omitted) and 115b (*Absaliyah* for Friday), which correspond respectively to foll. 43a, 59a of no. 432. Further, no. 431, fol. 86b similarly names 'Sergius' *сѣргіѣ*=nos. 432, fol. 52a and 433, 177b=TUKI 289 *supra* (omitting name). These hymns are all acrostical; so too are those naming 'Nicodemus' (24 in all) in no. 433.

APPROXIMATE DATES OF THE MANUSCRIPTS

a = first half of century, b = second half.

Number	Century or year	Number	Century or year	Number	Century or year	Number	Century or year
1	? 6-7	42	10-11	82	10-11	123	8 a
2	11-12	43	"	83	? "	124	8
3	? 6-7	44	"	84	? 6-7	125	8-10
4	9-11	45	"	85	10-11	126	8 a
5	? 6-7	46	"	86	7-8	127	8
6	4-5	47	"	87	11	128	8, 8-9
7	? 6-7	48	"	88 (a)	"	129	7-8
8	10-11	49	"	— (b)	11-12	130	8 a
9 (b)	ca. A.D. 1050	50	"	89	10-11	131	"
10	6, 6-7	51	? 7	90	"	132	7, 7-8
11	11 a	52	?	91	11	133	7-8
12	? 7-8	53	10-11	92	10-11	134	"
13	11 a	54	"	93	11 a	135	"
14	10-11	55	"	94	10-11	136	7-8, 8
15	? 6-8	56	"	95	"	137	ca. A.D. 600
16	4-5	57	"	96	9-11	138	9
17	10-11	58	"	97	A.D. 1006	139	6-7
18	? 6-8	59	"	98	9-11	140	7-8
19	? 11	60	"	99	11	141	8
20 (b)	"	61	"	100	8, 8-9	142	"
21	"	62 (a)	10-12	101	6	143	6-7
22 (a)	6-7	— (b)	10-11	102	11	144	7 a
— (b)	10-11	63	"	103	? 9	145	7
23	5-6, 6	64	"	104	11	146	8
24	10-11	65	"	105	? 7-8	147	7-8
25	"	66	19 a	106	11-12	148	"
26	"	67	10-11	107 (b)	11	149	8 a
27	"	68	"	108 (b)	10-11	150	8
28	"	69	"	109	? 6-7	151	8 a
29	"	70	"	110	11	152	8
30	"	71	"	111	? 6-7	153	6-7
31	"	72	"	112 (b)	11-12	154	8
32	"	73	? 11-12	113	11	155	8, 8-9
33	"	74	7	114	13-14	156	? 8 a
34	"	75	10-11	115	7-8	157	8
35	"	76	"	116	8 a	158	? 7
36	"	77	"	117	8	159	6-7, 7
37	"	78 (a)	6	118	8 a	160	7-8
38	"	— (b)	7-8	119	"	161	8
39	"	79	10-11	120	7-8	162	"
40	"	80	8-9, 9	121	8	163	"
41	"	81	? 10	122	6-7	164	6-7

APPROXIMATE DATES OF THE MANUSCRIPTS

Number	Century or year	Number	Century or year	Number	Century or year	Number	Century or year
165	6-7	217	? 6-7	270	4	323	8
166	8 a	218	7-8	271	4-5	324	8-9, 9
167	9, 8-9	219	6-7	272	"	325	7-8
168	8 a	220	8	273	"	326	7, 7-8
169	7-8	221	8 a	274	"	327	7 a
170	"	222	? 7-8	275	4, 4-5	328	8 a
171	"	223	7	276	4-5	329	6-7
172	"	224	6, 6-7	277	8 a	330	8 a
173	7	225	8, 8-9	278	8	331	8-9
174	8, 8-9	226	8-9, 9	279	"	332	ca. A.D. 600
175	A.D. 721	227	10-11	280	7-8	333	7
176	8 a	228	8-9	281	6, 6-7	334	8
177	"	229	9-10	282	8 a	335	"
178	7-8	230	6-7	283	7-9	336	"
179	8-9	231	? 7-8	284	6-8	337	10-11
180	8 a	232	? 8	285	8 a	338	7-8
181	8, 8-9	233	8-9	286	"	339	8
182	7-8	234	11	287	8-9	340	6
183	"	235	9	288	? 6-7	341	8
184	8	236	9-10	289	7, 7-8	342	7, 7-8
185	7-8	237	"	290	11-12	343	6-7, 7
186	8	238	8	291	7-8	344	11
187	7-8	239	8 a	292	4-5	345	8
188	7 a	240	8	293	6 b	346	8-9
189	8	241	7-8	294	7-8	347	7, 7-8
190	7, 7-8	242	10-11	295	6-7	348	10
191	7-8	243	11-12	296	6, 6-7	349	"
192	7	244	7-8	297	6-7, 7	350	8-9
193	6-8	245	7 a	298	9	351	9-10
194	7, 7-8	246	8 a	299	? 8	352	6 a
195	8	247	? 8	300	7-8	353	9-10
196 (a)	8 a	248	5-6	301	4-6	354	7-8
— (b)	8-9	249	8	302	6-7, 7	355	7
197	7	250	8 a	303	"	356	8 a
198	7-8	251	"	304	7, 7-8	357	8
199	8 a	252	"	305	6-7, 7	358	8, 8-9
200	8	253	? 8	306	11	359	8
201	7, 7-8	254	8	307	8	360	7-8
202	7 a	255	7-8	308	6-7	361	? 6-7
203	? 7 a	256	8	309	10	362	9-10, 10
204	6-7	257	"	310	5, 5-6	363	7
205	9, 9-10	258	8 a	311	4	364	11
206	8	259	7-8	312	5-6	365	? 6-7
207	7	260	8	313	4-5	366	7 a
208	6-8	261	? 7	314	5-6	367	11
209	7-8	262	ro, 8 a, vo. 8	315	6, 6-7	368	10-11
210	7	263	9	316	7-8	369	7-8
211	7-8	264	8	317	9-10	370	? 9-11
212	8	265	10-11	318	8	371	6-8
213	8 a	266	11-12	319	7-8, 8	372	after A.D. 931
214	"	267	10-11	320	7 a	373	10-11
215	"	268	4-5	321	8	374	9-10
216	"	269	"	322	"	375	8 a

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ii 2.

CONCORDANCE BETWEEN OLD AND NEW NUMBERS

Crawford numbers	New numbers	Crawford numbers	New numbers	Crawford numbers	New numbers	Crawford numbers	New numbers
1	13	19	427	33	94	49	446
2	2	20	431	34	69	50	450
2 b	438	20 a	53	35	96	51	114, 428, 444, 459
3	11	21	435	36	72	52	429, 458, 467
4	14	22	435	37	97	53	453
5	12	23	68	38	445	54	454
6	425	23 a	69	39	440	55	456
7	"	24 a	70	40	447	56	457
8	417	24 b	67	41	436	57	452
9	416	24 c	63	42	437	58	451
10	419	25	62, 85, 89, 90	43 a	447	59	426
11	420	26	91	43 b	448	60	66
12	418	27	92	44	92	61	443
14	423	28	69	45	94	62	434
15	422	29	87	46	441	66	63
16	424, 461	30	71	47 a	442	68	455
17	430	31	8	47 b	439	69	433
18	432	32	65	48	449		

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I. NAMES OF PERSONS

numbers=pages. n. = note. * = more than once on this page.

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12

The image shows a single page from the Voynich manuscript, featuring approximately 12 lines of text. The script is a complex, undeciphered system of symbols. The first line begins with a large, ornate initial that resembles a stylized 'C' or 'G'. The text is written in a cursive, flowing style. The paper is aged and shows some staining and wear. The overall appearance is that of a historical document from the early 20th century.

No. 348

The image shows a single page from an old manuscript, possibly a letter or a page from a book. The text is written in a dark, cursive script, which is difficult to decipher due to the age and damage. The parchment is heavily stained and discolored, with large, irregular white patches and holes that obscure much of the original text. The handwriting is dense and fills most of the page, with some lines appearing more legible than others. The overall appearance is that of a well-preserved but significantly worn historical document.

No. 349

Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and the fragment is irregularly shaped.

No. 410

Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and the fragment is irregularly shaped.

No. 214

Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and the fragment is irregularly shaped.

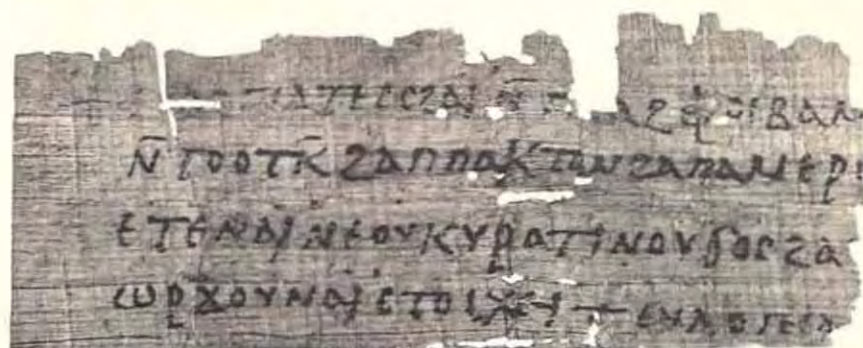
No. 372 verso



No. 142 recto



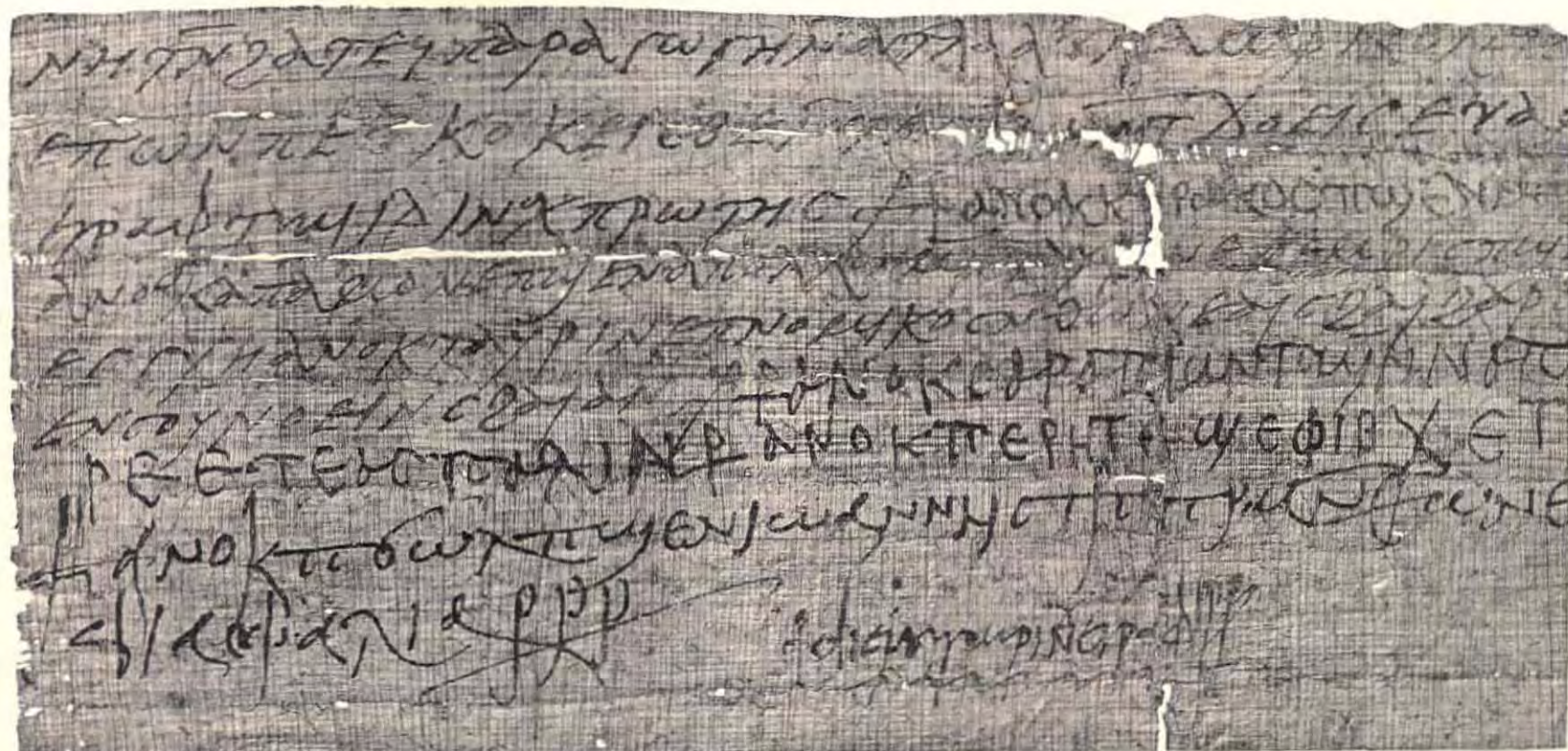
No. 142 *verso*



No. 180 *verso*



No. 180 *recto*



No. 137