COPTIC MANUSCRIPTS

BROUGHT FROM THE

FAYYUM

BY

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

TOGETHER WITH A PAPYRUS IN THE BODLEIAN LIBRARY

EDITED WITH COMMENTARIES AND INDICES

BY

W. E. CRUM, M.A.

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1893
To

Monsieur Émile Chédieu

In gratitude and affection
GENERAL account of these Manuscripts has already been given by me elsewhere.1

The study of the texts, however, upon which it was based had been but superficial, and many of the statements there made require correction or modification.

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

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

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

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1 In Flinders Petrie's "Medum," p. 48 ff.
2 Mr. Petrie further suggests that the "Find" of a great quantity of fragments together may be due to the custom, prevalent at all events now in the district, of using a ruined building as a depository for all the rubbish of the neighbourhood.
4 Krall in "Führer durch die Ausstellung" (Pap. Rainer), I. Th., s. 26. ɣ
5 Stern loc. cit. I do not know if the above calculations pretend to include all the smaller fragments.
over, it being impossible, as yet, to utilise the few letters legible upon them, deprived as they are of all context.

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

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

Were this a collection of Greek instead of Coptic documents, the absence of all dated texts might not prove an insuperable obstacle to forming a chronological estimate. The palaeographer would often be able, with tolerable assurance, to supply the want; so far, at least, as regards the strictly cursive MSS. But such a, in Coptic, a rarity, very few Fayyum texts being, in this respect, comparable with the Pap. Rainer, 1993.² "Where ligatures are almost or wholly absent, all merely ‘graphic’ dating rests upon a very weak footing."³ It is, however, this practically ligatureless character¹ which these fragments display, and we are therefore forced to depend for chronological conclusions upon an occasional comparison with the dated plates of Hyvernat’s “Album.”⁴ Beyond this, the language in which the texts are written and the materials used can serve, to some extent, as arguments. There is so little paper in the collection, that we may suppose it not to reach much beyond the end of the ninth century; while the comparative frequency of Arabic names, &c., point to about the beginning of the eighth century as a probable terminus a quo.⁵ These circumstances, however, may be accidental. They do not, of course, affect the uncial texts, one of which (No. II) is perhaps the oldest Coptic document from the Fayyum.⁶ The sizes, too, of the papyri point, as Karabacek has noticed, to a period when that material was already scarce. The largest sheet in the collection (No. XXIV), measured originally about 17 × 11 in., the smallest (No. XIX), 3⅓ × 4⅔ in.

¹ Vide “Führer”. Rainer, I. Th., s. 35.
² Ibid. s. 44. With the Djémé Cartulary the case is different.
³ Gardthausen, Grisch. Paläogr., s. 178.
⁴ For this I have, in one or two cases, used the term “semi-uncial”; but have since noticed that Gardthausen already appropriates it otherwise.
⁵ We are here shown an excellent series of texts for the middle and later periods, but could have wished for a larger selection from the earlier MSS. One misses, for instance, examples of the great Turin papyrus and of those of Achmim.
⁶ I am at a loss to draw any conclusion from the curious group here represented by No. XLIII. There are reasons for believing them to belong to the Arabic period. Can they be the work of Greeks, freshly immigrated?
⁷ Yet Maspero has warned us (Compt. Rend. Acad. des Inscr., XVI, 250), cf the uncertainty of the arguments from which even the so-called earliest uncial MSS, are dated.
I have, in the following descriptions, avoided any notice of the direction in which the lines of writing lie relatively to those of the fibre-layers. Wilcken has shown the possibility of determining, in certain cases where a single papyrus bears a separate text upon each face, the relative ages of these. The present Coptic collection offers, however, little material of this kind; the only examples are Nos. IX and XVII, XII and XXIV, XIX (Arabic and Coptic), XXXVII (ditto), and as these consist, in each case of but one σαλιε, Wilcken's rules cannot be applied. Only the two larger papyri, Nos. XI and XLVI, show more than a single σαλιε; and, in both cases, the text is upon that side whose fibres run at right-angles to the joining-line of the σαλιε. Yet it may be noted that, both in the Petrie collection and in that at Berlin, a very large majority of the texts are written, or at all events begun, at right-angles to the fibre-lines.

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

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

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

In explanation of this remarkable variety of dialect, no very satisfactory theory can be advanced. Although, as has been stated, the Petrie collection comes entirely from a district on the immediate borders of the Fayyum, the localities mentioned or implied in the texts are by no means confined to it. No. 11 points to Achetem, while Sahidic literary texts, such as Nos. III, IV, might have had their origin still farther south; and it is not impossible that some of the place-names found in No. XLV refer to the neighbourhood of the Natron Lakes. Still, the geographical data supplied cannot, for the most part, be utilised, since so many of the places named remain unidentified. All means, too, are absent by which to localise the writers of the various documents,—the single exception being No. XXXV,—though their movements and those of their correspondents can sometimes be traced (No. XXII). It is possible that Sahidic was, as Stern has suggested, at one time the universal literary language, at least, above the Delta; or perhaps the Sahidic fragments from the Fayyum may be merely traces of occasional passengers or residents from the south. Proximity of other clearly defined dialects and constant communication will sufficiently account for the heterogeneous and irregular character which marks so many of the Middle Egyptian texts.

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

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

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

LONDON, December 1892.
ABBREVIATIONS

The Abbreviations most frequently employed are:

Sah. . . . . The Sahidic Dialect.
M.E. . . . . The Middle Egyptian Dialect.
Boh. . . . . The Bcehiric Dialect.
Stern. . . . Koptische Grammatik ; Ludwig Stern.
Peyr. . . . Lexicon Lingue Coptae ; A. Peyron.
Hyv., Alb. . . . Album de Palaeographie copte ; H. Hyvernajt.
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BIBLICAL TEXTS.

I. Parchment.

S. Matthew, xi. 27, 28.

xii. 1–3, 6–10, 11, 12.

The fragment is in a mutilated condition, that the readings and restorations proposed are often very doubtful. The MS. is probably of no very early date. It has large, though plain capitals, and uses the colon as a clause-divider. Δ is peculiar and may be archaic; but χ is distinctly young. Its chief peculiarity, however, lies in the form, ἡ, which it has in common only with a few other M.E. parchments. (v. Krall in R.I.,111; also a frag. of S. John's Gospel in the Berlin Museum, P. 5569.) Gerdthen has pointed out (Griech. Paläogr., s. 148) that it and i, found here, occur already in very ancient texts.

Recto:

xi. 27.

εἰ ἔστι ἐπὶ
[ὑλῆι ἄνω πτερ
[ἐν ἕν ὑλῆι ὄν"

28.

[ἐλαιοῦν ἔρωτ]] ἔρωτ
[ὅπι πᾶρ ἄνω]

Verso:

xii. 6.

[πῇ ἐπὶ μὴ]

7.

[ἐ] ἴατεν εἰς

οὐκ ἔστι οὐκ ἐστὶ

Οὐκέτι πετοὺς ἐκ

xiv. 12.

ἐκάθε [νάγιν]

[ἔσται ὡς ἡ ἐκλ]
A title written, as here, in the body of the text, is rare in Coptic M.S.S.
Instances of it have been published by Bousset, p. 150, (likewise M.E.) and
Palaeograph. Soc. Orient. Ser., pl. vi, (Baker.) The example here is com-
pleted from that corresponding in the Boh. prefatory lists of Kephaeon
Noeinein Nnnyt (as e.g. in the Gospels, Br. M. M. S. de la Louche 126,
or Br. 1001.)
The dialect of these verses is similar to that of the Lower-Sah text
published by Bousset. (Méms. de l'Inst. égyp. I, ii); that is, it stands
near to the Sah in its vocabulary, while in its vocalisation, and in the
use of l for p, it is distinctly M.E., and in its use of -1 as the weak
termination, of the Article, ni, ti, ni, and of oc, shows Boh. influence.
The versions of the other dialects will be found as follows;
Sah., Wrede, p. 15. (only ch. xi, 28.)
Boh., Schwinge, p. 38.
M.E., R.I. p. 69. (only ch. xi, 27.)

II. Parchment. (v. pl. i.)

A. Epistle of S. James, IV. 12, 13.
   4 x 3 1/8 in.
B. " S. Jude, 17-20 (paged CTH, CTa.)
   3 1/2 x 3 1/8 in.
C. ?
   1 1/8 x 1 in.

The material and writing of the three fragments are very fine. The text is
in single column, and is the Bremnam, as yet unpublished, of the
I have elsewhere (in Hinders-Patric's Medium, p. 48) suggested the 6th cent.
as a date for these texts; but I now feel clear that they are at least
two centuries older, and would compare their character with that of
the first write of the "Pistis Sophia." The letters a, e, c, o, y, q, e, are
identical in the two M.S.S. The straight back in e, c,—hardly so
marked here as in the "Pistis,"—and the low central stroke in w, w,—separate our frags. from the Berlin (Museum) P. 3259, whose forms of these letters are almost those of Sygkranth. Album, pl. II (Clarendon), but whose grammatical peculiarities (v. εις την Πο. 90, 62) throw it back to a very early age. Is it possible that the above-mentioned palaeographical features are characteristic of Middle Egypt? At any rate, they occur, so far as I know, only in our Achimn frags. and in the "Pistis," whose language has a M.E. tendency. What does the presence of ηι indicate? It appears in the Cod. Sinaiticus, which Garsdthæn (s. 148 and Taf. I) places "circa 400," but is unknown to any of the old Coptic MSS. in question. Seeing, farther, that Harnack (Texte u. Untersuch. VII, p. 94, ff.) assigns the "Pistis" from internal evidence, to the second half of the 3rd cent., I would propose to date these very valuable frags. about A.D. 300-350.*

Fragment A. Recto:

Achimn.

Sah. (Wójda).

Boh. (La Garda).

Cod. Sinaiticus.

Cod. Alex. {variants

Cod. Vatic. } only.

Oυκρίτης. Ουχ έκ πε πινομοβεθες λοι
Oυκρίτης. Ουχ έκ πε πινομοβεθες χυμ
Ουρεντίαπ. Ουχ έκ πε πινομοβεθες οιον
κρήτης. εις ετίν ον πινομοβεθές καὶ

eις ετίν πινομοβεθές

A. πκρίτης
S. πκρίτης
B. ιρεντίαπ
C.S. κρήτης
C.A.
C.V.

A. ϊμο τήρε
S. ϊμαυ τήρ
B. ϊμαυ τήνερ
C.S. τον καὶ
c.A. ενα
C.V. εκεί

* An inspection of the M.S. of the "Pistis" shows that pp. 2-κ8 2, p1 2 and p9 2—κ8 2 and κ8 2, were written by a very different hand from that which produced p. κ8 2, c. 30—p9 2 and κ8 2. The contract is greatest in the letters ς, ι, ο, ε, κ, η, ι, η, (bes p. 11 2 shows both forms.) 2, 6 and the "paragraph 2 mark, to the left of the columns, Schwinge (Coptic text, p. 124.) noted merely a new hand. The Palæogr. Soc., Or. Ser., pl. 421 shows the first, Sygkranth. Album, pl. II, the second scribe.
Fragment B. Recto (wip)

A. ἐνώσετε μιν Ἰκανοὶ καὶ πάντες ὑμεῖς ἐπὶ τύχην ἐνθαρρυνθῆτε ὑμᾶς ἕως ὅντως ἔρχομαι ἐντὸς ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

B. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

C. ὑμᾶς ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι

D. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

E. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

F. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

G. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

H. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

I. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

J. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

K. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

L. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

M. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

N. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

O. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

P. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

Q. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

R. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

S. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

T. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

U. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

V. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

W. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

X. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

Y. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι

Z. ἡ ἕνας ἀγαθός ἡμών ἐπὶ τὴν ἡμέραν ἐπὶ τὴν ἡμέραν ἔρχομαι ἐνθαρρυνθῆτε ὑμᾶς ἕως ἔρχομαι
The language is that of the Achmim Papyri (Misc. aus Cairo, T. I, p. 243) the only additional forms being ζεκήτ = κήτ, ΝΤΩΥΝΕ, and κτωάβε where the papyri use κτωάβε.

It will be remarked that the new texts agree throughout with the Sah. version, but that neither of these follow the Greek so closely as does the Boh. Stern (A.Z. 86, 135) suggests that the two latter versions were made through the medium of the Achmimic.

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**PATRISTIC TEXTS**

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**III. Papyrius.**

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

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

Recto: (cf. S. Matthew, xxxiv, 12 ff.)

---

ΠΟΝΗΡΙΑ ἩΝΟΝ
ταῖ ὀντε θε ἡπέν
ταη αἱ ἡπινόωρ
ἐληφαὶ ἐν πκαὐ
ἀφαράη ἡ ταχαὐσ
τὴ ἡπεμὴ ἐβαλ
[ὙΟΥΟΝ ΝΙΜ· ΝΑΙ]
ὙΤΑΥΕΙΝΕ ἩΠΙΚΕ
[ΤΟΥ ΝΗΒΙΝΟΩΡ ΜΗΝ]
ΠΚΕ[ΚΝΑΥ]

---

ΠΝΑΥ ΤΗΡΟΥ· ΛΥΩ
ΝΥΓΩΝ ΣΠΩ [ὙΟΥΟΝ ΝΙΜ]
ΕΕΓΕ ἐβαλ ἐνπε
ΓΡΗΝΩΛ[Ε] ἩΝΝΑΥ Ἐ
ΤΙΜΑΥ ΣΕ ἘΕΓΑΥ
힙νε ὡν ΛΟΥΝΣ
ΣΜΟΤ· ΕΡΕ ΝΕΥΡΩΡ
ΚΜΟΜ[ΕΥΜΟΚΡ]
Verso:

τοῦ Νῆβαλ Νῆρω
με ἐκ[δ]ενότε ἰη
τοῦ ὑ[µ]κόυν

νατρεκκ[ί]ν ἐκτι

μωρίλλα µπµτο
ἐβολ Νῆκβαλ.

ἐναξπιοκ [κ]ρ[ε]ε

ἀγ[λ]α λαον ἐκµόν

(οφ. Σ. Μαθητα, xxi, 31 ff.)

?δε ὑν οὐκάςε

ἀλλὰ ἐγνάταιοο

µπναύ ετε υάρε

πίρτικες εί δη

πεζεοο ἐν Νη

ἀγέλος · Νῆο

ογ έρνγη Νῆζεθ

ννος θηρούν · πναυ

ετε υαγη[µ]ξ Νηο

ἐβολ ἐν Νη πα

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

Verso: "... in the eyes of men whilst they are in fear. Shall I then
have thee (or not have thee, ὑ[µ]κόυν ὑ?) pay the penalty before
thine eye? For I will revile thee... and..." "... in a corner, but do
bring them forth in the hour when the judge cometh in his glory
with his angels and gathereth together all nations; the hour in
which he parts the one from the other and when he...

IV. Parchment.

Part of the page of a book in very bad condition. The text is in
double column; the top lines of all, as well as the half of every line
in two of the columns, are lost. Margins above col. 6 of Rechts and
below col. a of Verso, indicate the original length of the page.
The character has some resemblance to Zoega's tab. II, n. viii (the
smaller type.)

Rechts:

Γ ουρρη

Ν νεν

ΟΥΟΝΟΥ

ΩΡΝΟΥΡΕ

5. ΝΤΟΥΑΝ

ΟΥΜΚΑΣΕΓ

Γ ουρρη

Ν νεν

ΟΥΟΝΟΥ

ΩΡΝΟΥΡΕ

5. ΝΤΟΥΑΝ

ΟΥΜΚΑΣΕΓ
οτε ὠροθ

ο Μμοκ

κολαζε

UNCTB

ΒΟΛ ΝΟΥ

ΜΑΡΙ ΣΗΒΕ

ΝΤΕΒΕ Ν

ΕΠΑΡΕΙΡΕ

ΟΥΠΩΩΤ

ΤΗΡΕ ΕΝ

ΕΔΕ ΝΜΑΥ

ΣΤΟΡΤΡ

ΣΑΡΟΝΤΕ

Μ ΕΧΩΜ

ΞΑΤΕ ΕΤΒΕ

ΕΒΟ ΝΤΕ ΠΕ

? ΓΕΡΕΛΑΝ

ΘΕ ΖΙΤΝ;

ΝΕΜΛΑΧ;

ΟΝΕ ΤΗ;

ΝΤΕΥΕΝ;

ΝΕΚΟΤ;

ΝΤΕΥΑΙΟ;

ΝΤΕΥΡΕ;

ΕΡΕΜΕΓ;

ΩΤΕ;

ΡΙΟΝ Ν;

ΤΕΜΑΤΕ;

ΕΡΕΜΕΓ;

ΚΑΜΕ ΕΩ;

ΓΡΑΙ ΣΧΑΡΟ;

ΕΥΓΕΝΗΣ;

ΝΡΝΤΕ ΠΕ;

ΤΑ ΕΤΒΕ Ν;

ΠΚΛΑΘΡΟ;

ΟΥΟΙΝΤΗ;

ΩΝΙΩ ΤΗΡ;

ΠΤΕΡΟΚ;

ΤΑΚΠΝΩΤ.
Recto: (col. b) "... If thou (καὶ) ... yet will he not agree with thee. Moreover, henceforth, shouldst thou show thyself as his own yet will he not bear with thee. Also, shouldst thou be humble, yet will he not believe in (πεπιστεύω) thee. Also, shouldst thou show thyself gentle, (μισθος), yet will he not rejoice with thee. Shouldst thou be eloquent, yet will he not listen to that of which thou dost discourse (στοιχεῖα).

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

The translation of these two columns is of considerable difficulty, chiefly, no doubt, because of the absence of all explanatory context. Besides this, not only is the construction here and there obscure, but at Verso, ll. 5, 8, 18, appears an otherwise unknown verbal-prefix, ἐπι-, which one is inclined to regard as of the 2nd Sing. fem. The forms οὐκεῖος, πολέμι, δοῦλοι, the printing e.g. of ἐμοί, ἐπόλ, ἐφε, and the use of ἐ in καὶ, παῖ, οὐκεῖος, seem to deny the purity of language which might be expected to accompany so archaic a script.

The dialect is strictly Scholic.

V. Papyrus.

9½ x 6 in.

Of tough, dark-brown material, upon which the ink shows but faintly. The character is of the class of semi-uncials, illustrated by Hyvernat's Album, pl. 19 and 20, both of which are dated in the beginning of the 11th cent.

There is no proof that the two sides of the fragment bear a continuous text. If they do so, Prof. Harnack's suggestion that the papyrus contained episodes of the Athanasius-Armenius story (v. Nefele, Concilegesch., I, 458, 464.) is probably appropriate. If not, the reference (Recto, l. 16) to Southern Egypt, and soon afterwards, to "Armenius,"
may possibly point to S. Arsenius the Great (c. Act. SS. Bolland, Jul. IV, 595 and Makrygi ed. Wunder, II, 121) though his hermitage in the desert of Schihet (near the Nahr el-Geber) can scarcely be referred to the "South." The final paragraph of the Vespers seems to apostrophize S. Athanasius and to refer also to other prominent bishops. It is impossible to determine which was in reality Recto and which Verso in this frag.; each face shows the termination at least of a sentence. At Recto, c.l. 10–12, the original margin remains.

Recto:

Verse:

5. ΝΝΟΣ ΕΜΑΪΙΝ· ΕΓΤΕΝΤΟΝ ΕΝ
ΟΣ ΠΕΤΡΟΣ ΜΝ ΙΩ· ΝΤΕΡΕΦΞΙ
ΧΗ· ΑΚΕΙΠΕ ΝΡΕΝΝΟΣ ΝΣΟ[Σ]
Ε ΝΙΑ ΝΛΕΨΥΞΕ ΕΠΕΚΤΑΙ
Ε ΝΑΓΡΕΛΙΚΟΝ· ΑΚΕΙΜΕ ΕΤΕ

10. ΜΠΝΟΥΤΕ· ΑΚΕΙΜΕ ΕΤΑ ΝΚΕΡΩ
ΔΥΣΤΗ ΕΙ ΕΥΝΠΑΡΕ ΜΝΟΚΝΟΥΞ
ΕΩΑΙΝΕ ΝΧΑ ΟΥΜΕΝΤΝΑΙ ΝΤΟΟ[Σ]
ΝΤΕΡΕ ΝΕΚΡΙΤΕ ΕΜΩ ΕΝΕΦΟΥΞ
ΧΠΙΝΕ ΕΥΞΕ ΝΠΕΚΩΥΞΕ ΕΝΕΞ

15. ΟΚΡΑΙΝ ΝΝ ΝΤΕΚΕΓΙΣΤΩΡ
ΤΕΚΩΝΒΩΚ ΕΠΑΡΚΗΕ ΕΚΗΜ
ΖΕ ΑΚΑΝΤΑ ΕΥΡΩΜΕ ΝΕΩ
ΟΡΑΝ ΠΕ ΑΡΧΝΙΟΣ· ΝΤΕΡΕΚΠΗ'
ΣΟΙΛΙ ΕΡΟΟ· ΑΝΝΟΥΤΕ ΑΜΟΥΕ ΕΡΟΟ'

20. (SPACE) ΜΝ ΠΕΝΗ Χ (SPACE)

Recto: "— while he was young, his father[5] being — his mother placed him in — became Christian. — while he was [in Steen, § 361], Reader — great signs like to — [Apostol?], Peter and John. After he had — he did great deeds of power — every man shall be able to speak of thy glory — angelic. Thou knowest the of God. Thou knowest what the men[6] too — there came a cripple, introducing thee[5] — seeking comfor-

*The Eunian. Deacon, Arsenius, expelled from the Church by the partisans of Alt-

anarius (Zoege, 272) may perhaps be the same person as the notorious Melitian bishop.
— thou hast met a man—named Arsenius. After thou hast dwelt with him—God blessed him(?)—and his house.

Verse: "—father, he... (not ραπε) —two men(?) follow him, he—temple, serving idols—after he had come, touching the —overthrown, he(?) fell down. —us(?) this great marvel also—its... Attianarius being(?)—hearing the children—certain deacons, some few(?) other—presbyters. He said that which each(?)—place him while he was young(?). He doth inherit—before he dies.

— the (episcopal) throne of the world (οἰκουμένη) —they behold thee, the true(?) shepherd —Attianarius of Alexandria —the (throne) of Alexandria, that of Rome, that of —chiae(?) They tell thine honours that—he being like(?) to them."

The dialect here is a somewhat faulty Scholastic; cf. e.g., Recto, 5, 8, ἐ = μ; 12, ἔμεν = μνεῖ; Verse, 14, ἐ = μ. But there are possibly signs of ME. influence. The pointing is sometimes irregular; e.g. τύνη, ἄραναςιος, ἔρος, ἄρει.

VI. Papryrus.

Fragt. A, 5 x 4 in.
Fragt. B, 6½ x 5 in.
Fragt. C, 1¾ x 8½ in.

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

Recto: Fragt. A.

ΕἸΣΑΓΕΩΡΓΟΥ,  
ΧΕ ΠΩΤ ΕΠΕΣΧΗ ΣΩ  
ΔΡΕΞ ΕΡΑ ΔΙΝΩΤΕΥΕ  
ΩΝ ΠΟΥΕ ΕΝΑΜΕΈΤ  
5. ΡΑΣΟΓ ΝΤΑ ΠΕΘΡΙΩΝ ΠΩ  
ΚΛΑΤΤΙΩΝ ΠΑΜΕΡΗΤ ΝΟΛΩΝ  
ΑΥΜΕΤΑΤΩΜ ΑΣΟΥΠΙ ΜΑΚ

Fragt. B.

ΕΡΕ ΟΥΡΩΜΕ ΑΓΙΡΑῖ ΕΡΑΙ  
ΔΑΙΝ ΕΡΕ ΠΕΘΡΙΩΝ  
ΤΕΜΤΑΜ ΕΡΑ ΑΠΕ ΠΕΘΡΙ  
ΠΕΟΥΗΧΕΙΗ ΝΤΛΑΝΕΥ ΕΤ  
ΕΙΤ ΜΝΕ ΝΕΚΡΕΙΑΙ ΠΑΣ ΝΑΒΕΛ  
5. ΩΝ ΠΟΥΠΟΛΙΟΣ ΤΟΥΟΥΝ ΕΒΩΚ  
ΤΟΥ ΕΡΑ ΕΒΕΤΑΜΧ ΕΠΕΚΧΑ
ΜΠΝΕΥ ΕΥΣΩΝΙ ΕΣΡΗΜΑΗΕ
ΕΓΟΥΝ ΕΝΕΣΤΕΚΑΛ / ΞΕΩ ΛΡΗΑ
10. ? ? ΤΑΧΤΕ ΞΕ ΜΠΟΥΣΑ
ΟΥΝΑΙ ΝΕΜΗΒ / ? ? ?
ΜΝ ΟΥΣΩΝΙ
ΈΝΩ ΚΟΥΙ ΑΥ

ΝΙ ΚΛΑΥΤΙΩΣ ΜΠΝΕΥ ΤΑΣΙ
ΕΛΑΝ ΩΕΠΕΡΟΥΖ ΧΝΑ?
ΧΑΙ ΓΙ ΠΕΓΛΑΣ ΕΡΕ ΠΣΩΡ
10. ΜΕΣΙ ΝΟΥΣΑΝ
ΩΕ ΑΥΕΜΤΑΝ ΜΑΣ?
ΒΩΚ ΕΠΩΛΕ?
ΟΥΝΑΙ ΝΕΜΗΒ
ΟΥΠΙΤΑΚ ΕΓΟΥΝ
ΣΕΥΝΡΕΝΗ ΕΠΑΒΗ
15. ΞΟΤ ΕΡΟΚ ΜΠΕΡ

"ΦΡΑΓΜ A.
ΔΑΓ ΑΜΑΓΤΙ? ΝΧ ΜΕΝ ΙΣΑΚ ΠΕΓΜΗΡΗ ΕΓΟΥΝ
Χ ? ΨΙΝΤΝΒΕΒΕΛ ΕΛΑΒ ΑΥΣΩΤΕΝ ΕΝΚΑ Ν Ι?
ΝΕΜΧ ΤΒΕΤΕΥ ΠΙΣΤΕΣ ΕΓΟΥΝ ΕΡΑΚ: ΑΠΟΣ ΝΟΥΓΕΜΑΒ

ΝΕΜΟ: "ΦΡΑΓΜ B.
ΘΕΩΣ ΤΙΟΥΝ ΕΡΑΛΙ
ΔΓΚΕΚΣΩΙ ΤΑΙΑΚ ΕΒΑΛ
ΣΟΥΝΤ ΝΗΚ ΕΙΜΗ ΝΑΚ
ΤΩΚΕΝΙΔΑ ΕΚΤΑΧΡΑ ΠΗΝΣ
5. ΣΕΙΜΗ ΝΙΜ ΕΤΩΪΖΕΝ ΠΙΚ
ΕΤΑΖΗ ΟΥΣΗΡΙ ΕΝΟΥΣΤ ΑΙΜ
ΛΥΣΤΑΥΡΟΥ ΜΑΒΣ ΕΝΤΟΒ
ΕΣΑ ΠΕΤΜΑΝΟΥΒ Ν

(νο ουρά ιν οινιοφοι)
10. ΧΙΝΑΝ ? ΕΡΑΙΥ
ΙΟΝΗΨΙ ΕΦΑΡΧ[Ω]
ΙΑΜΗΝ ΠΑΚΟΥ[Γ]
ΕΓΕΤΕ ΤΑΝ
ΟΥΘΗΡΙΩ
15. ΕΝΙΟΥΤΑΙ Γ
ΕΝΤΑΒΤ

"ΦΡΑΓΜ C. 5 ΛΙΝΕΣ, ΟΙ οι ο ο ο ο
1. ΤΜΑΝΗΜΗΚ? ΕΡΑΚΕ ΚΕΣΑΠ
5. ΝΕΚΥΝΛ ΕΡΝΑΥΤ Τ ΩΙΜΑΝΗΜΕΠΝΝΤΕ ΤΗΝ

From such debris one can only gather vague notions as to the original contents of the text. The dividing lines seem sometimes to separate disconnected paragraphs.
On the Recto, the 1st section has the story of a dream, (related apparently to a second person by a woman, cp. 63, 692) in which the narrator had been bidden to encounter a monster. Among other intelligible words and phrases, are mentioned; "Claudius, my beloved brother," a war, and in the 2nd sect. a sister weeping, a prison, the name Areia (cp. Apia s.f., Pope, p. 121), and the phrase, "the Saviour (V) show mercy to him." This last occurs also in the 3rd sect, which is otherwise unintelligible. In the 4th sect. occurs the Greek ξυπρᾶπτε ἐν αὐτῷ (=? ξυπρᾶπτε αὐτῷ). Frakt C seems to contain a separate section, dealing with Abraham and "his son, Isaac."

The 1st section of the Verso seems to contrast in some way Orthodoxy and Heerov and to give the name of the person now addressed as Yaaia (cf. Eρ. 192, 8p. no. XI, Ταίαα μαρ). The 2nd sect. has some general statement as to women who have but one son, and then refers, perhaps, to the eagerness of the Jews for Christ's crucifixion, who had done no wrong, but had come "for the Salvation of Adam." The 3rd sect relates to Joseph and Benjamin, "my youngest son." In the 4th sect, the Jews are again mentioned. From the Verso of Fragl C nothing can be learned.

The language of this Papyrus is very irregular, the vowels especially being treated with great freedom. Its M.E. character is evident. Punctuation (above letters) is wholly absent.Clauses or paragraphs are occasionally divided by peculiar marks (Recto, A.6, Verso, A., B.7.) The text can not properly be called "patristic," yet it seems even less suited to appear in either of the other groups into which the present collection divides itself.

LITURGICAL TEXTS

VII. Papyrus.

<table>
<thead>
<tr>
<th>Fragment</th>
<th>Dimensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4 x 7 in.</td>
</tr>
<tr>
<td>B</td>
<td>5 1/2 x 2 1/2 in.</td>
</tr>
<tr>
<td>C</td>
<td>5 1/2 x 5 in.</td>
</tr>
<tr>
<td>D</td>
<td>4 1/2 x 4 1/2 in.</td>
</tr>
</tbody>
</table>

These fragments (put together from several smaller pieces) are brown in colour and somewhat coarse in texture. The two texts which they
Γενέτευρα του νεανίκου είναι το έργο ενός μοναδικού σημειογράφου και αντικείμενο πλούσιο σε κλασικά χαρακτήρα, πιθανόν να διασώστηκε τον 10ο ή 11ο αιώνα.

Τον χρόνο, δύο επιγραφές του ονόματος "Οδηρος" - παραλαμβάνοντας την "Σάνγκ Μωσή" και τον τόμο των "Τριών Φυλακέων" - παραλαμβάνοντας την "Σάνγκ των Μακεδονίων", όπου η μελέτη τους είναι επίσης συνεχής.

Το ογκόλογο περιγράφεται από τον Μεσσιανό στο Ρέκτο και τον Μεγάλο στο νομωδό.

**Recto: Φάγκτ. Α.**

(margin)

---

v. 1  
[Τότε] λεγόμενο νόει τον ουγακος νεμ η
[ωμ]ρι απέλευθεν τον σουναμένο εκς[ν]

v. 2  
[γ]ραφος λαχερβρως γεν φιοιμ/ουβον

---

**Fragt. B.**

---

v. 5  
[σ]ελα ζερβρωςους ερθ ηδον[E] ηαντοπτ
[λαναλαθεις ηανταταθεις] αδρολκου

v. 6  
[ε]ξω δοιμος νεμ ηε πιμως ημως ηερενα
[επετωνικ] γεροντ ηλιως αν

v. 7  
[νηιανα ρημα ηε κακως ηη ουραμ] 
[παξοις ιτε κακως ηη ροξεμ]

---

**Fragt. C.**

---

v. 8  
[α]λα ουμομοι γερνοντ ηη παξοις ου]

v. 9  
[ε]βολαλλητικα ιτε πεκμ] ηαν ηογι
[ερωτή το ηε πιμως ημως ηεξ] ηη ηνια ηορ\[η]
[ηοφοτι ηηο\[ηη] ηεξ ηε ηε λος γεν ο\[ηηηη]

v. 10  
[παξοις ιτε κακως ηη ροξεμ]
[α]λα ουμομοι γερνοντ ηη ηογι  
[ε]ρωτή το αιτημα ηη ηορ\[ηηηηηη]

v. 11  
[ηομ εκηνιμ ηηηηηη ηη ηοσι ιτε]
The dialect of this text is of considerable interest. Its basis is Boh., i.e., its vocabulary is substantially that of Legarde's version (Dea Pentateuch, p. 162), showing, as well as the characteristic use of aspirated letters, such distinguishing forms as БЕРЕБОТСЕ,[M]БОЯ, ΩΟΥ, ΟΥΙΝΑΜ, ΝΕΜ, ΝΙΚΕ. Yet the guttural Й is absent, and the employment of Χ-Ι follows the Sah. law, while M.E. influence also is visible in ΚΟΤ, ΠΑΝ, ΠΕΝΝ, ΠΑ[ΜΕΙΜ], ΟΜ, ΔΙΑ. I cannot recall any other text in which the three dialects are combined in these proportions,—the counterpart of the frequent Sah. texts with a northern tendency.

The new forms ΣΤΕΡΤΕΡ (40) and ΔΙΑ (22) are to be noted; also 1.2, ΕΥΧΑ[Σ]ΜΕΙΟΙ, ΝΔΙΟΙ, for Boh. ΌΥΟΙ, ΛΥΞΟΙ, ΕΠΟΥΞΟΙ.

**Verse:*** A fresh line is begun with every verse (as in Bardelli's edition.)

There is just space, to the left of the fragments preserved, for the formula ΣΜΟΥ (or ΣΜΟΟ) ΕΠΟΣ. The opening verses are lost.

**Fragt. D.***

[ΣΜΟΥ ΕΠΟΣ ΝΙΜΟΥΝΤΟ]ΟΥ ΝΕ]Μ ΝΙΓΩμ+ //
[ΣΜΟΥ ΕΠΟΣ ΝΙΘΝΠΝ ΝΕΜ ΝΙΘΝΟμ] //
[ΣΜΟΥ ΕΠΟΣ ΠΙΤΝΑ]ΣΗΡΟΥ //
[ΣΜΟΥ ΕΠΟΣ ΠΙΝΧΕΓΝ]ΝΕΜ ΠΙΚΑΥΣΩΝ //

*The lack of Sah. correspondents for ΕΥΚΟ (22) and ΔΙΑ (22), causes uncertainty as to the forms to be here supplied. If the former had its origin in the hieroglyphic ΕΥΚΟ, the form here should be ΕΥΚΟ.
5. [μοΥ επις ΝΝις ΝΗΜ ΝΗΝις //
   [μοΥ επις ΝΗΣ ΝΗΓέρος ΝΗΜ ΝΗΓερού ///
   [μοΥ επις ΠΙΟΥ ΝΗΠις //
   [μοΥ επις ΠΙΧΑΣ ΝΗΜ ΝΙΑΠις ///

*Fragment C.*

10. [μοΥ επις ΠΙΝΑΧΗ ΝΗΜ ΝΙΧΕΚις ///
   [μοΥ επις ΠΙΓΕ ΝΗΜ ΝΗΓΗΠις ///
   [μοΥ επις ΠΙΚας ///
   [μοΥ επις ΠΗΓε ΝΗΜ ΝΗΓαλαμφ ///
   [μοΥ επις ΠΗΩ ΝΗΜ ΝΗΓαλαμφ ///
   [μοΥ επις ΠΗΩ ΝΗΜ ΝΗΓαλαμφ ///

15. [μοΥ επις ΠΗΓε ΝΗΜ ΝΗΓαλαμφ ///
   [μοΥ επις ΠΗΓε ΝΗΜ ΝΗΓαλαμφ ///
   [μοΥ επις ΠΗΓε ΝΗΜ ΝΗΓαλαμφ ///

20. [μοΥ επις ΠΗΓε ΝΗΜ ΝΗΓαλαμφ ///

(*lacuna*)

*Fragment B.*

[μοΥ επις ΝΗΠις ΝΗΜ ΝΗΡε ΝΗΠ //

(space for 2 lines)

[μοΥ επις ΑΝΑΙΑΣ ΔΑΡΑΙΑΣ ΜΗΗΑλ //

[ΚΕΔΑΗΑ //

25. [ΠΗΓε ΝΗΩ ΓΟΠ //

[ΠΗΓε ΡΗΠΗΓ //

( traces of letters here )

*Fragment A.*

[NΕΝΗΩ //

[ΜΑΚΑΡ (about 6 letters) ΝΕΝΗΩ ΓΗΠ //

30. [ΝΗΜ ΠΗΓε ΝΗΩ ΓΟΠ //

[ΝΗΩ ΓΗΠ ΝΗΓερού ///

[NΗΓερού ///

[margin]

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

ll. 3-6: follow the order of the LXX. Otherwise the sequence is that of Tatt. and Band., differing both from Theod. and the LXX. The opening verses of the ode, (lost here) are shown in Sah. by Ciasca (Sacr. Bibl. Frag. I, 1, 17) and follow the order of Theod., with which the Boh. version—so far—
agrees.

l.24: This line appears to represent two verses of the other Boh. versions (vv. 42, 43 of Tatt., 66, 67 of Bard.), and to correspond to the μυχός καὶ καυσών of Theod. (H. and P.) but Tischendorf, ἠνυκος καὶ καυσών.

l.25: οὐκοθάρηξ is uncertain. The space would allow of -έρῳς.

l.26: There is space here for a line, and the absence of // after Micaah suggests the name of Daniel, which stands thus in some Boh. liturgical versions.

l.27, 28: I cannot fill these lacunae. The words remaining plainly are no part of the verse, σμοῦ επος ης επερεβεβος ποτε ἄφαντα οὐκ ενε- 10ναι εἰς το πάσον, which follows l. 22 in other M.S.S. (e.g. Bodl., M.S. Hunt. 605, M.S. Copt. e. l.), or terminates the Ode in others (ed. Tatt., Bard.)

l.29: Perhaps some amplified form of the verse which stands after l. 21 in the Horologium, Eul. Puer. Eproule προσευχης καὶ μεταρθὴς κυρios.

l.30: These words are very uncertain. They seem to be connected with the lines following.

It chances that there are, in this text, none of those text-words preserved which displayed the dialectical peculiarities of the foregoing Ode. The only form distinctly diverging from the Boh. is NEYSMOY (Tat., or M.E., pace Stern, Gr. § 252, q. Qualsemere, Rech., 242, NEYSALNOY; 234, ΤΕΥΗ; 237, ΝΕΥΜΙΟΥ.) One may be tempted to find in this and in the significant, though not decisive AND, an indication of the native dialect of the scribe.

---

VIII. Parchment. 8\(\frac{1}{2}\) x 14 in.

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

I give the sections side-by-side, separated as by the dividing-lines. Scribe a wrote on "Recto"

<table>
<thead>
<tr>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΠΡΟΕ</td>
<td>ΚΑΤΑΧΙ</td>
<td>ΠΑΓΕΤΕ</td>
<td>ΕΠΑΚ</td>
</tr>
<tr>
<td>φΒΑΣΑΝ</td>
<td>ΟΝΟΝΟΚ</td>
<td>ΠΡΟΚΚ</td>
<td>ΟΟΝ</td>
</tr>
<tr>
<td>ΥΡΙΕ</td>
<td>ΗΝΟΚΟΜ</td>
<td>ΗΜΟΝ</td>
<td>EN</td>
</tr>
</tbody>
</table>
The distribution of these sections upon the original is as follows:

```
<table>
<thead>
<tr>
<th>Recto</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verso</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
</tbody>
</table>
```

The Greek portions of the text (1-5, 7, 8, 9, 10, 11) seem intended for:

Пресветай кана́лиота к drawers upon κυρί่อ κυρίо
Debe proskynétov én synkousov ómion
ον τη ἐνεστιν περατών της τής
Εξερέσθη και φωτος
κυρία ἵδω και εἰσοδέτες τῆν κυρίον
Debe proskynétovn στὴ τής κυρίών

Since I have found 7 (above), as ὑπὸ τοῦ ἑλκίσμοντος τῆς τῆς, at the beginning of the opening hymn of the Midnight Office in various Books, it is perhaps more likely that the lector was ignorant than myself, and that the lector of the "Invitatorium"

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

Ντελες ποιε κατή Ντεμελαζία (διαμαλαζία) Ἐνετκον Ντενθο διέτο πιεν
(το εσό) Ἐνταγ σιζων, "Ἀποτέλεσθαι ἀνατολήν γῆς 
On the captivity of them that trust in the Lord, before the hill of Sion.
I do not know the value here of the indication (9), "Those of (for) the Evening." The marks at the commencement of 3 and 10 are perhaps initial signs, similar to those used in Syn. Alb., XXVII, 22 and XXVIII, 19, 30.

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

* E.g. Bodl., M.S. Hunt. 603, 60, Marc. 49 and 100.
amulet.

IX. Papyrus. 5 x 5 1/4 in.
Upon one side of their leaf is a Coptic Letter (No XVII below) and upon the other, the following Greek Benediction, which differs considerably from any of those in the published Oriental Liturgies. Similar forms are found in the Liturgies of S. Gregory (Renandet, Lit. Or. Collect I, 96) and S. Mark (ib. 164.)

+ Η ἈΓΑΠΗ ΤΟΥ ΘΥ ΚΑΙ ΠΑΤΡΟΣ
ΚΑΙ Η ΧΑΡΙΣ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΥΙΟΥ
ΤΟΥ ΜΕΓΑΛΟΥ ΘΥ ΚΑΙ ΣΩΤΗΡΟΣ
ΗΜΩΝ ΊΣῚ ΨΥ ΚΑΙ Η ΚΟΙΝΩΝΙΑ
ΤΟΥ ΑΡΙΘΜΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΤΟΥ ΑΓΙΟΥ
ΟΥ ΠΝΑΙΤΟΣ Ν(η) ΜΕΤΑ ΠΑΝΤΩΝ ΗΜῶΝ

The only peculiarity of the Greek here is Η for Ιη.
This text and the letter which accompanies it (No XVII), are possibly by the same hand. Both are clearly written.
The Address of the letter, which is also upon this face, will be found under No XVII.

X. Papyrus (from Hawara.) 3 1/2 x 2 1/4 in.
A fragment similar in appearance to No VII (above). It contains parts of a narrative (?) and of a doxology, neither of which I have succeeded in identifying.

Recto: Αὐχεὶ Νοῦ
ΚΕ ΜΗΝ ΤΕΒ
Χ // ΑΙΝΥΨΨΕΙ
ΝΕΙΨΨΕΙ ΕΡΕ ΤΕ
ΙΜ ΠΕ ΠΕΚ[Ρ]ΑΝ/

Verso: Υ ΕΣΟΤΜ ΝΕΙΨΕ
ἌΘΒΙΤΗΝ ΠΕΒΟΥ
ΚΩΜΗΝ ΑΒΕΛ
ΝΕΡ?[Δ]ΜΝΕΥ
The dialect is clearly M.E.

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**LETTERS**

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

*8 5/8 x 13 7/8 in.*

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

**Recto:**

1. Ἰμίσινεογαῖ ἑτετμαντωυμιε μαίνουτε αὐῳ αἴνιε ενετήγχτου ετε

2. ητέταριπικον προκριματίζε μον γαθε βω ἄπατετζικατι λαγα

3. ημι ερώτη οισγαί ηντίν κακος εἰς ἡλεπιστολὴν ἑτετευτη ἁμαῖρε

4. ημι ερώτη οισγαί ηντίν κακος εἰς ἡλεπιστολὴν ἑτετευτη ἁμαῖρε

5. ημι ερώτη οισγαί ηντίν κακος εἰς ἡλεπιστολὴν ἑτετευτη ἁμαῖρε

6. ημι ερώτη οισγαί ηντίν κακος εἰς ἡλεπιστολὴν ἑτετευτη ἁμαῖρε

7. ημι ερώτη οισγαί ηντίν κακος εἰς ἡλεπιστολὴν ἑτετευτη ἁμαῖρε

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

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

Xicari, "receive a letter"; v. Α.Ζ, 85, 32; also Berl. P.5555, ἅτε τὸν ἐν ταξιδίῳ οὗτοι κατὰ σπάνια ἐν τοῖς ταξιδίοις ταξιδίοις επών αὐτῷ; and R. V.37, 46.

προκριματίζε = προκριματίζεται, "prejudicate" (Du Faucon.)

Γάρ ἐστι γὰρ ἀδίκον, ὑπὲρ ἀμαθοῦ, v. Stern, §.621.

Ἄνθην, because the substantive has no article; v. Stern, §.299,1.

Xicari is written over an erasure.

εἰς ταξιδίοις ἅτε τὸν ἐν ταξιδίῳ οὗτοι κατὰ σπάνια ἐν τοῖς ταξιδίοις ταξιδίοις. "See, here is my letter to you." Yet one would expect ἅτε τὸν ἐν ταξιδίῳ or a prepositional equivalent, and eie is

*The epithet ἐξικτικός, applied by a writer to himself, is no indication of position. It is used as here by bishops, Α.Ζ. 72, 38, R. V. 34.
perhaps a better reading.

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

πλήν ταῖς ἐν τοῖς πλήν ταῖς.

εκ τοῦ εὐκρεῖα, a M.E. form of εὐκρεῖα; v. Steinn, §267. It is followed by the participle, probably negative; though, if instead of εὐκρεῖα, we read εὐκρεῖα, the following an might = Sah. On:

Ρωμ. "Servant" v. R. T. 42 (Μεγάλος ἤρως τῆς ἁγίας.)

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

2θεν = θεν with ὑπάρχει is noticeable.

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

τοῦτον ὑμᾶς. I take ὑμᾶς here as = Sah. On. If it be the negative, ἄναμ must stand for ἄναμ.

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

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

ἐφορνηθή is corrected from ἐπορήθη(?)

ἐλαστὴρι = Ἐλατὴρ (Sinada = Οὐκαυτήρις), a word apparently well known to the Copts; v. Juki, Rud. 37, "مَوضع الإفراح" (place of pardon), and Kircher, Stact., 245, مَلَأُ "altar." I do not know if it has here any narrower, technical meaning.

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

μοσχαρί = *Μοσχαρί (or Μωσχαρί), rather than *Μωσχαρί, a fem. form. v. Pope, xxi, xxii.

κακή ἂν, I suppose, (κακό = κακόν ποιήσαν, and ΝΝΕΚΧΑΛτ an imitation of ἥπερ ἔχασαν.

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

ΑΝΑΚΑΕΣ I take as Imperat. of ἀνακάειν, and
NEVAIE for (NEVIAIE =) Sah. NOYOEIE. (cf. ? Riv. Egypt., V, pl. 21, ΝΟΥΟΛΕΙ, Berl., Vol. 5883, POMOYAI.)

ΕΠΩΕ. Perhaps ε- = m-? The group might be read ΝΟΥΟΕ (for ΕΙΝΟΕ), but of the form of π in ΠΟΚΡΗΜΑΤΙΣΕ, (γ) ΠΕΡΓΑΒ, (h) ΝΩΡΠ.

ΜΗΝ. "From us"; v. Stern, 8.298.2.

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

ευρόνωμεν reminds of verbal formations like ευρισκεῖ, εὑρίσκει, εὐρισκομένη in the δίομενος. But here the second element is a noun.


11.15. "Ten asses" and, apparently, their "harness" are here spoken of.

There was nothing between מני and ass.

MNEMAN = Sah. HMIN HMON.

11.16. Schmuck seems to be mentioned, but the letters are half erased.

Further on, "they go to the Monastery."

"The Lord shall keep you, one and all, sound in body, soul and spirit." A similar formula terminates Brit. 3172, Kosch. 5804, ΤΝΟΥΟΧ [גו]ΜΑ ΥΨΧΝ ΠΙΝΑ +, and No X: XXIII; v. also RV, 27, ἐκούοξ.

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

ΜΗΣΗΡΕ = ΑΝΘΡΗΡΗ.

The M.E. element predominates over the Sah. in this text; but the usage is, in many cases, inconsequent; cf. NAI (4.11) NAQ (9.10) with NHK (8) NHQ (9), ΜΑΛΕΥ (10) ΤΑΛΕΥ (12) with ΤΑΡΕΥ (16). The weak ending is throughout -ε (excepting, of course, εὑρίσκει). The forms ΤΕΜ (1), ΤΕΤ (7), ΙΔ (12), Ἰ verb (12, 16), ΚΑΤΑΦΟΡΝ (13) may be noted.

XII. Papyrus. (v. No XXIV.)

A thin papyrus, of dark-brown colour, which, owing to its having been folded throughout (width) at intervals of ½ in., is in a very fragile condition. It is an epitaph, the original text being No XXIV, as is evident at ll. 26-28 here and from the present condition of the text of No XXIV.

The character on this face (which might be classed with ΙΩΟ, Alb. X, dated AD 1002) is large and clear. ΑΙ is the only real ligature.

In the reverse direction from this following
"(For) Master Rhēw, most eminent Archon,
and -? (from) Gabriel."

"In God’s Name! I greet and embrace
the welfare of my God-loving, rever-
erend Lord Brother in the Spirit,
and I greet thy whole congregation,
that is, the foremost (members).
Repose thy holy
Spirit in the Lord Jesus Christ.
Peace (be) to thee from God!
And now (lit., thereafter) my Lord
Brother, so, I have sent the Deacon,
Apa Kyros, to thee. Give the vinegar
with which thou art used
to flavour me; to the Deacon, Apa Kyros,
that he place them with Apa
Jakob, until the Deacon
Piosynthinos go and take them,
 together with my greeting for thee (I?)
If thou desiredst an answer
in return and they write to
me, I will give it. I am obliged
for the manner in which thou
hast answered me, so that I too
might be informed. I am obliged.
I greet my Lord Brother fairly, ac-
according to the will of God. Farewell
in the Lord! And -? (because) I have not been able to
find a clean papyrus, worthy of
thine honour."

Of the two addresses, the first (ll. 1-2) is that belonging to the above
text. The name of the scribe, Gabriel, occurs in No. XXIV 24, possibly as that
of the bearer of the letter. Yet it cannot be proved that the same person
is meant; we do not even know if the two texts are contemporaneous.

For the second address (c. 29), v. *N* 24.

1.12. *κυρ* = κύριος. v. also *Verso* (Addressed) of *N* 22 X, XXII, and XXIII.

ΠΙΝχΥ. This name occurs *R* 5, 27, 31; *A2* 54, 159.

*εν* *αν* = ενδοχσιας ἐρων, or ἐρωμανδρίτης. The first is the more likely, since this epithet usually is found with civil titles (v. *R* 3, 6, 14; 5, 31; *A2* 91, 5) and that of ἐρων can be quite definite, e.g.

Revil, *A2* 54, 159. Yet *πινχυρ* for ἐρωμανδρίτης, is a reading

assured by variants (A2 85, 157).

What follows 8, "and," must be another title. — not mant[rithc].

NOE. The T scripture has, throughout this text, the form L.

*ΕΠ* = ΕΠΑΝΗΟΥΣ. The same abbreviation, *N* 22 X, XXIII.


1.6. ἐκαστόρ. For this phrase, v. the variants *R* 5, 25, 26, 27, 31, and *N* 23 X.

1.7. *νοήματε* ΝΕ. V. *N* 22 X, XXIII and, presumably, *XX* of *Boh.* *go* + (*Pep* 368.)

ΤΙΜΤΑΝ 46. V. *N* 22 X and XXIII.

1.10. ΤΑΡΝΗ. One only of the missing letters was prolonged below and 1 is certain. cf. *Berl* 552 9, ΤΙΡΗΝΗ ΝΑΚ ΕΒΟΛ ΓΙΤΝ ΠΝΟΥΤΕ, and *R* 5, 31; variants, *R* 2, 56; *V* 26, 25, 35, and *N* 22 X.

1.12. *κει*. This ME. interjection occurs Isaiah, XXX, 27 (Mem. de l'Instit. Egypt. II), corresponding to Boh. ομήκει 15; also in *N* 23 X, XXIII. It has the forms *κει* *R* 2, 47, 52, 54 *N* 23 X, 24.

*κυρ* = *κυρος*. V. *Berl* 525, *Ab* 68, 65. A fem. form, *κυρά*, R 7, 26, seems, at *A2* 78, 26, to be a title, not a name, as is the case sometimes.

ΟΥΑΤΕΡ expect *A2* 85, 32; R 7, 52; *N* 23 X, XXIII, XXIV, XXVI. Of *Sah.* ουατερ, ουωτε, ουωτε, *Cia* 8, *Civ* 8, 10.

1.13. *ομήκη*, more probable than *ομήκε* (vāloy) X[s] *ΕΝΔΑΚ* 46.


1.15. *ΤΑΟΥ* = *Sah.* *TAAY*.


*ΑΘΑΝ ΑΝΑ = ΑΘΑΝ ΝΑΝΑ 46.

1.18. *δαν* = *Sah.* *δαν*, the usual word in these letters for "receive, take over."

The same form *A2* 85, 39; R 7, 60, 25, *N* 23 X and *Berl.* 552 9, MAPE ΤΕΡΜΣΤΑΙΝΟΥΣ ΚΕΛΕΥ βΟΛ ΝΕΙ ΚΟΥΤΑΡΝΗ ΕΠΛΟΓΟΣ ΝΣΩΑΠΗ.

1.19. My translation here is unsatisfactory, for it implies, I think, μν rather than ΔΥΩ and ΝΑΚ than ΕΡΑΚ. I have supposed an idea like that of *B* ΠΕΡΙ ΝΑΚΗ ΝΗ, *R* 542.

1.20. I do not know if Conjunct. *TAAC (= ΝΤΑΑΔΚ)* for *TAAD* is admissible.
To regard τοῦτο as ruled by genagary is still more to increase the difficulty of translation. For examples of ἀφιενόμενος, v. R.V. 47 and a.d. 35, 36.

1.21. genagary = ἁδ. ἀφιεμένος. (M.E. also ἀφιεμένος, Rec.)

1.22. eγνηριστὸς = εὐχαριστοῦσιν. The translation is again uncertain.

1.23. ιππ = εἰρε. Μάλαποκρίτικον για τὰ νάποκρίτικα.

1.24. έρπω? A small lacuna here, with remnants of Κ rather than ι.

1.25. μπεράπικε = ? μπεράπικε.

ομέγωμε could be read οι (not ομ). For ομ, v. Quatrem., Rech., 245, 266, and Stern, 566. For οι, v. Ν. ΧΙ. Τ. XION, the form, "roll", rather than the material, xaratha. (cf. Ν. ΧΙ. Τ. ΧΙ.) The word recurs in Fayyum M.S.S., R. 114, 48, V. 24; a.d. 35, 35.

1.29. v. Ν. ΧΙ. Τ. ΧΙ.

XIII. Papyrus.

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

The text is written in a small, very neat hand, greatly resembling that of the colophon, Ν. ΧΙ. Τ. ΧΙ.

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

All lines, except 1.8, are broken off at the end. Lost letters are represented by a corresponding number of dots.

Recto: + sic

1. ἄγεναι ἄφοριμον τυινι ἄγον τησπασιενοῦν [Μ. Μ. Μ. Μ. Μ.]
2. ναίκις ὑμνεν παντὸς παναμίπρος πανττοτ παπαλπιῶν[ΝΝΚΝ] πανττοτ
3. ναίκις βικτωρ παντοτ παπαλπί
5. ναμενεν οἰσευμενοῦς ιερωτεῖν τουινι ερωτεῖν καλοκ ιερωτεῖν ερωτεῖν καλοκ παπαλπιῶν[ΝΝΚΝ]
6. πενεμενεν γεννητευλαδενευωτεῖν τετεκοχεῖν τεκεῖν εβολ[ΚΑΛΟΣ]

* Sch., Guidi, Scam., 22, Amwini. -- NTOYCONC. Revill, A. et C., 36, NTOYXNOYI.
7. Ἀδικῶν ἡμῖν...ἐ....μὴν ἑαυτὸν ἐκεῖνον ἐν ἑαυτῷ ὑπὲρ ὑμᾶς...οὐκ ἔχει φαβορίστικαν...

8. σάλῳ ἔκβολον...ἐν节日 ἑαυτῶν ἐκεῖνον ἐκεῖνον ἐκεῖνον ἐκεῖνον...

9. οὐρανοῦ τελετήν ἡμῶν ὅπως ἐν τῇ ἑαυτῆς ἑαυτῶν ἐκεῖνον ἐκεῖνον ἐκεῖνον...

10. πατέρας ὑπὲρ ὑμῶν ἑαυτῶν ἐκεῖνον ἐκεῖνον...

Vertically, along the left side;

11. Αὐτῶ πλήθος παπαθάνων ὑπὸ ἐρωτόν

12. καλοκανέας ἡμῶν τῆς ἡμῶν τῆς ἡμῶν τῆς ἡμῶν τῆς...

Verso;

Ἀκολουθεῖ τῷ ἄνδρι τῷ ἀγνῷ τῷ ἄγνῳ τῷ ἀγνῷ...

Recto; “With God! Firstly, I greet and embrace many times my brothers and my father, the Deacon M用心, my father, the Deacon Georgios, my father, the Deacon Apa John, my father, Apa Victor, my father, Apa Demetrios, my father, Apa Petros my father, Apa Attalios, my father, the Deacon Petros, my father, the Deacon Thomas, my father, Apa Petros (52), my father, Apa Poimen. I greet the congregation of all my brethren, each according to his name, from great to small. I greet you fairly, until we see each other in the other age. Our memory in your holy prayers, (and) God complete prosperously our end-of-life! The grace of God be with us! God hath given rest to us? — and our heart is turned toward the welfare of our soul — above? of the Lord, my saintly fathers? dogmatical? I have sent it (him) to the Church. Peace be to you through this letter! I, Eustathios, the most humble, I pray you, my Lords Fathers, have mind of me in your holy prayers. And my father, Apa Charal, greets you fairly, and all the brethren.”

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

Recto;

A cross above 1.1 is found in No. XXIII, XXV, and is comparable with the ornamented crosses, similarly placed, in uncial codices; e.g. Ημάλλην, XLII.

1.4. παλαιότερος ἑρωτέον; v. ad No. XII.

1.5. The form ἐν, Berl., P. 82, 86, 86, 86, = exin, exen, No. XX, R. 11, 11, V. 27, = xin, xen, R. V. 25, 27, 22, Berl., P. 5523, = 8167-73v (exen),
R. 11, 56. Of these, the first and second are in M.E., the third in Sab., and the last in Boh. contexts. The same ćin occurs also R. 1, 20 (M.E.) The prothetic e- in these variants (and A.E. 52, 41) speaks against Stern’s (§ 567) condemnation of such forms. An example of ćin e- (M.E.) is found Quatrem. op. cit. 231. If the etymology; ćin e- (Steindorff) be accepted, it follows that ćin is the regular Boh. form, borrowed in M.E., and that ćin has some different origin.

1.6. [EP]PENMEYE -- TE Φ+ ve. There is not space for ϗπ. Similar exhortations with Conjunctive, Hyn., Alb. XXIV, XXVII, XXVIII (no conjunction), XXX, XXXI, XXXII (with 20111111, 20111111.)

XOK = either XERKANAIH EBOL or XOK NTEK.


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

FORMATION? for FORMATION.

[ ] 1.9. QITE NIEQAI. For this phrase see R. V, 35. ῥ ι o = ῥ ι o.

Verso; The chrymon (twice) seems to replace qiten here and in N. 20111111, XVII, XIX, XX, XXII, XXIV, XXVIII, XXXII; likewise TAC in N. 20111111, XIV, XVII.

Φοιλος occurs R. 11, 262 (verso). Cf. ΦΟΙΒΑΜΜΩΝ, ΦΙΒΑΜΜΩΝ ῶρ.

Note that the name is not Eustathios, as would be expected (1.9). Was Philotheos the bearer, Eustathios the writer of the letter?

The titles of the 12 persons named (2.1. 2-4, 11) have no sequence of rank. Of the proper names, MWONE alone is uncommon. It is found R. 11, 64, MONE. Cf. Zoega, 116, MONA mate.

The dialect of this text is of special interest. It is one of those, so rare in the Fayyum collections, which show the letter 5 (once only in Vienna, and that on paper; R. V, 41.) The other examples here are N. 20111111, XXIX.* The Boh. element is the strongest and gives the forms ΚΑΙ, Φ+, ΕΟΥΑΒ, ΟΝΤ, ΟΥΡΑ-, ΟΥΔΕ-, ΓΑΝΑΓΙ, ΝΩΤΕΝ, as well as a tendency to insert the helping vowel. To the Sab. belong CΩΙ, ΣΩΟΥΑΓ, ΜΗΟΙ, ΝΟΣ, ΚΟΥΙ, ΣΕΝ; while ΝΟΥΕ-Φ+, ΜΕΥΕ-ΜΕΤΙ, ΣΙΝΕ-ΣΙΝΙ, ΕΟΥΑΒ-ΕΟΥΑΒ show both influences.

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

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

S x 10 in.

The forms (traced) are; N. 20111111, XXXI, XXXII, XXXIX. 5.
light, warm brown. The character is not far removed from that of the preceding MS. Yet it is more cursive and shows the ligatures
λυ (L2 29), ετ, ει (L7), αι, επ (L10), η (passim.) A comma-like mark is
placed above an initial η and the ends of several words. The use
of initial η, for +, is the common fashion of the Fayyum texts.

This letter too observes an inconsistent word-division, which is
ignored in the following transcript.

Missing letters are represented (approximately) by dots.

Reco;

1. + συν ἡμωρπ Μην τιμίνε ου χαὶ τισπάζε μπούξαι μπακια
   μνώτ ετ, Αγω τιμίνε
2. [επά]κων βικτώρ Ζω τιμίνε εροκ πουμνήσε νεαν Αγω σπεκ-
   ουτε πεκ
3. [ούξαι] πούμαν αγω πακιαιον πε ηκογάτε πεκουινε ηπι ταε-
   ηε ερογ
4. λοιπον άναγε ἐτβε φωβ νεβωσε ἐτηθικη. Μαφαδου εσμπε
   ηπεκκδτο
5. Νταττ... ζητε[α]ς Νταλτκτ τετου Ντους κανετρεμαζ Μαι
   ολινε
6. Αγεναγεντογ Αγια ικουπλαδ μαρους καβ αα μαρκατηκε
   καβ καβ γατι
7. πεμιςιε έτοπω Αγω Μπερσω ηκογατε ηεκουινε ηπι ταεμε
   ερογ Μα Νεην
8. ...ξεξ. Χαοκ Νκεκ ξαινε εφιρ μπεγαδ ηαποστολος Αγω τιμι-
   νε εροκ
9. καλος τιμινε επαικα Χαμιαν Μην Πακον Στεφαν Μην Πακο
   Θεωδρος
10. Μην Πομποτε Νεκνυη Τηρου Κατα Νεγραν Ουξαι Πακιαιον
     Νιω 

Vero:

Πακιαιον Νικοεις Νινετ ετ+ Α, [ ] παινετ ετ+ (sic) Πεωπ[φιος]

Reco;

11.1-3. "With God! Firstly I greet and embrace the well-being of my
beloved, reverend father, and I greet my brother Victor, and
then I greet many times. And thou hast not sent me news
of thy health once. But (and) it is right that thou send
thy greeting to me, so that I may know it."

ετ, for έττανθη, is found R.V.49 and N.ο. XXII, XXVI, XXX VIII.
Ouξαι, suggested by the tail of the letter preceding. N. Cf. R.V.37, σαν
Πεκουχει ηπι ταεμι Λαρ.
Oυξαε. N. αδ. Nο. XII 13
Πακιαιον Πε. Cf. this expression Revill., A. et C., οζ.
6.4. "For the rest, see to the matter of the __? that are by thee __?"

ανάω is uncertain. ανώι is possible, though less probable.

νεμώνω, perhaps plur. of νεμό (for βιωνι = σαχ' χούογε.) Camel's and
goat's hair were presumably articles of commerce.

5.4.5. "If thou hast not received them from him(?), receive them
from him(attend) and give them to (? place them in) __?"

But few letters of 5.5 are sufficiently certain to justify discussion. A second
ξίτων ινα ιτωβ is perhaps a scribal error, for the Imperative
τείτων seems sufficient. Following this, one might read ιντω
as 3rd pl. Conjunctive (v. ad No X111).

5.5-7. "Some they have (already) brought. And let them __? the __?,
and do not withhold it(?) from us until the approaching __?"
κούπλα. I can suggest nothing here. The word is probably Greek.
κούπλα cannot be read.

οιν ? The same word as in the preceding line. It is obviously a verb.
κατεχε = κατέχεσθα; similarly used in No XXVI and R.V.43.

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

νατούχε. A somewhat curious use of ἄρτ. Cf. also R.V.42, (N)ΑΤΠΕΚ-
-βιογς, Ιε. 47, ΝΑΤΕΩΒ.

6.8. __? any__? I go to the street of the Apostle daily or, "to the
street on the day of the Apostle" (for ΝΠΝΩΣΤΟΛΟΣ), i.e., of
S.S. Peter and Paul, June 29 (v. Ludolf, Ad Hist. Ath. Com., and
Malan, Calendar). Perhaps είπ has a restricted, local meaning
of R.V.54, (M.E.) ται εφιλ.

6.8-10. "And I greet thee fairly. I greet the Deacon, Damianos and
my brother, Stephanos and my brother, Theodosos and the rest
of the brethren, according to their names. Farewell, my beloved
father, in the Lord!"

Δαμιάν, στέφανος. An unusual mode of abbreviation.

Verso: "For my beloved, reverend Lord Father, my reverend Father __?;
from Georgios."

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

The Sah. and M.E. appear here mixed, the former preponderating.
Both xoεiс and ια are employed, as, e.g., R.V.49.
XV. Paper. (c. pl. 3.)

With the exception of two or three Arabic and Syriac fragments, this is the only paper M.S. in the collection. For its character, cf. Huy. Alb., XV (A.D. 614), XXVIII (A.D. 982), and XXX (colophon A.D. 1025). The use of the double colon is quite unsystematic. The letter has had two folds in height, five in width. On the back are remnants of a few lines in Arabic*, but there is no address.

\[ \text{Σύν ήμ πραν ἐπνου质量和: ἄνακ ἵππ αἵλ} \]
\[ \text{MN: ἰωπίς ἰπί μάρκογρι: ἐνγυίνι[ή]} \]
\[ \text{ἐπούχαι ὁπελμερί: ἐκαῖ: κιρω} \]
\[ \text{παί ρμίλι: ποῦ καθα: ἐφα[χρί} \]

5. Νακ 21 παρρεσία: ύπνιτα ἐβαλ
\[ \text{ἐπνου质量和: MN ἔνεκαντόλοσ: ἐττομέ} \]
\[ \text{ἀλβ: μήμ εἰς πεκαν λογικας} \]
\[ \text{ἀβεί: μαρκα γεις εἰς νακ} \]
\[ \text{ὑπα: ὦπλεκωτσί: ὁπρι: παν} \]

10. Νεχαὶ: καταρακ ὁπρι: ναλεψ
\[ \text{νεκλεκελωφ: ἐπενίῳ ποτὲ κ} \]
\[ \text{αλχ: μήμ εἰς [ή]τταρί: νεγ} \]
\[ \text{ἀκοὐαχρι: μμαγω ἥουιε ναρ} \]
\[ \text{καλως: οὐκαί: ἐμ ποῦς} \]

6.1–7.* With God! In God’s name! I, Apa Nābīl and Johannes, the son of Apa Mercurius, we enquire after the health of our beloved brother, Master Deacon Remiel,—may the Lord be gracious to him! giving thee (sic) grace and freedom (παρασφής) in the presence of God and his holy angels.

CΣYNο and ƎΜ ΤΑ ΡΑΝ 96. are rarely found together; e.g., N° XXXII. ΝΠ = ΝΠ = ΠΑΝΑ. Cf. Huy. Alb. XXVII, XXVIII with ib. IXIII, XXV, also Berl., P. 3265.

Titles similarly abbreviated are N° XI 29, ΠΠ, Reuill., A. et C. ηα, ἤτταρ.

οἵλ. The name, I suppose, as Salir. Cf. Ρ 1, 3; 11, 171 ΚΙΛ, with the usual

όιλ. Very indistinct. I incline to ι, for ι; although the article would then be exceptional.

Mαρκογρι. v. Ρ 5, 55; Μερκογριε, ib. 11, 171 and the note below, Μερκογριε. Κιρω, standing where it does, can hardly be but the title, wējisos.

* From a tracing of these very faded lines P61. Karabacek has recognised a note as to the taxation (land), in the month Burmoocheh, of Ἐκκοβόοος, presumably the joint author of the above letter.
PNIHL. An angel has the name PNIHL (Syr., Ramiel; Mem. de la Mis. 1262
of Stern, A.Z. 86, 118.)

ΠΟΣ ΚΑΙ ΔΩ π; also in R. V, 28, 46.

II. 7-12. "For the rest, se, our brother Lucas has gone to thee. Take a
blessing for thyself (and) buy a soldierr's worth of good (?) wine
for us, according to thy (judgment ?), white wine, such as they
are used to give to the Lord be gracious!"

ΔΙΚΜΟΥ. v. A.Z. 85, 68. Here the verb can hardly be final, since ("take a blessing
from thee") would require rather ΝΠΑΛΑΤ.

ΛΕΚΩΤΟΣ. The only example I have seen with e. oY must be the article.
These M.S. show also No XVlll (M.E.) λονκτ, No XXV (M.E. 9ολοκωτος,
No XXXV (Sah.) 9ολοκοττινος.

"For (eup =) πανομοιολεκωτος. The same form as Imperative, R. V, 32.
ΝΟΣΑΝ. "Good" in a similar context (cheese), R. V, 32, is πανομοιο. Yet cf.
A.Z. 85, 106, πανομοιο νοσαν, and perhaps Denkschr. (Wien) XXXVII, 246,
οιον καλονοιτου), 88, 203, ευπαξιτορ.

ΝΟΥΛΟΓΕΛΟΣ. apparently a verb, 3rd plur. activ. Otherwise, noulogy a 2d
epitexit of χρη and εγελος, a verb (Stern's Cl. VIII), with prepon. e.


I greet thee fairly. Farewell in the Lord!"

ΟΥΧΗΡ. A noun, xhp masc., seems to occur A.Z. 78, 14. The first element
may be the verb ουχ.

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

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

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

Recto: €=Y τιτανι επούχει ιντε
ΚΜΕΤΑΝΟΥΤΙ ΕΤΑΕΙ
ΟΥΤ ΤΙΤΑΝΙ ΜΑΧ ΞΕ
ΝΗΧΗ ΝΩΣΕΝΑΝ
ΠΑΡΟΛ ΑΝ ΕΙ ΝΙΧΕ
ΝΤΗ ΑΙΟΤΟΥ ΝΕΚ
ΟΠ ΕΥ ΝΕΡΚΛΑΜ
ΝΤΑΟΥ ΣΙΤΟΥ ΜΠΑΡ
CNEY ΤΑΟΥΔΟΥ ΝΕΤ ΝΟΥ
10. ἔριει ἀμα ταχρία
λαγ ἄγανασίδον
πώινι ντεκυkh
καλάν καλῶς
οὐχεὶ ρὲ ποτὲ +

**Verso:**

πτεὶς; Νοι (space) ρίτεν εἰκακ

**Recto:**

καλάν οἱ Ν. 7 passim.

κατάρθης, pl.; Beal., P. 55,9; Sah.-M.E.
κακακη, sg. m., Brit. M., ostr. 5854; Sah.
(ελ) καυνυχία, verb, R. V. 49; M.E. (cf. ἔμπο, 60, ἠκοίν

κος, pl., N°. XVII; Sah.-M.E.

κακαπε, pl., N°. XVI; M.E.

κανκαμφλα, sg. m., ἔτ. 86, 28; M.E.
κακαμ, pl., ib., 28; M.E.
κακαμα, sg. m., ib., ib.; M.E.
κακαμα, sg. m., R. V. 52; M.E.
κακαμα, pl., N°. XX; M.E.

The last of these would make Steris proposed derivation from ὄνωμ to impossible. Perhaps N°. XLIV, 5-6, πκαταμφε, ib. 23, πκαταμε are to be included here. N°. XLIV, 5-6, πκαταμφε, πκαταμε would thus be a reduplication.

**I. 5-11.** "See, I have sent thee my own—?, and take them 6 ½ drachmas—worth of them (?) Receive them as—?"

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

κακαμα seems to occur Appell, P. Boll., καλακαik, which shows it to be a liquid.*

*In the Greek, gives λιπυκδουμεν τον νουσ μουν νυ βυνων = Forsk., Mater. Med. 160, υδρακαν να μουν; but a comparison of the two words is hazardous.
The Dialect here is purely M.E.

**XVII. Papyrus. (v. No. IX.)**

Written upon the same leaf as the Benediction, p. 18, and possibly by the same scribe, though in a character slightly smaller, belonging to the class of No. XIV (pl. 9) and R.v., Alf. XX.

Recto:  
*ΣΥΝΟἔΤΕΙΜΕΝ ΜΝΗΜΗΡΑ ΜΝΗΜΕΤΙΚΗ ΜΝΗΜΗΚΑ ΝΑΙ ΤΑΟΥΑ ΝΕΙΜΟΝΟΧΩΤ ΞΕ ΠΑΣΟΝ ΙΩΝ ΠΑΣΑΝΟΥΧΩΤ ΕΡΕΣ ΤΕΒ. ΤΟΝ ΟΝΚΟΝΚΑΦΙ ΕΝΕΙ *

5. ΤΕΧΝΟΟΥΣ ΝΙΤΗΝ ΕΜ ΠΟΥΩΥ ΕΠΝΟΥ ΔΥΝΑ ΤΑΟΥΑ ΝΕΙΚΑΚΑΛ ΝΕΚΩ ΝΤΕΚΕ ΤΕΥΚΑΤ ΝΕΙΚΑΝΑΟΙ ΝΤΕ ΝΕΤΕΝΑΚΕ ΕΜΠΟΥ ΥΨ ΕΠΝΟΥ ΕΙΧΩ ΕΜ ΠΟΤ +

Verso:  
*ΠΕΝΜΑΝΟΥΣ ΝΑΥΡΑ ΠΝΙΤΚ (space) ΠΕΤΡΟΤ ΠΕ ΠΕΝΑΝ ΕΝΕΚΩ*

Recto: "With God! In the first place, I greet thy God-loving Sonship in the Spirit. Next, send this (the) monk, my brother Channel, the mason (5), to —?, that he may —? some —? for the —? cattle of ours, ac- cording to God's will. And send this —?, the builder of thine (5), that he —? the stables for the cattle, according to God's will. Farewell in the Lord!"

Verso: "For thy god-loving son, in the Spirit, Peter, presbyter; (from) Mena, in the Lord."
1. CYNTHO, a form associated usually with Boh. texts, but found also in these letters, e.g., No. XII, XIV.

2. PNTK. v. ad No. XVI.

TAOD, "send," frequently in Targum texts (v. Stern, §4, 25, 29.) Also R. 16, 31, 57, Berl., 3558, 3558, 5567 and No. XV.

3. NEI and NEI (below) are perhaps for the Ark., NEI, denoting persons or things of which the writer expects his correspondent already to have knowledge. (v. Stern, §2, 228 and of No. XVIII, NICOL., also No. XI, Reo., 17.) This is the more probable from the use of NTE, 17 (v. Stern, §2, 29.)

CANDYWT. A new combination, but presumably connected with the verb GYWT. If our form (for GYWT) be correct, we should expect an introactive sense (as in Stern's "Class VII"). Yet in Peg. son's two instances, GYWT cannot be a Qualitative. The radical meaning appears to be "to work upon a hard material, metal or stone."

4. EPEI-E; the name of the place where or of the object upon which Johannes is to be employed. It seems to have the directive e- prefixed.

TEB? XP. The missing letter may be M. A space between P and G may indicate that the words divide there.

KONCEPT. For KEN, v. ad No. X. But it should be noted that here both KEN- and KAN- occur together.

5. TEKNOYNE. Whether this and also 1.7 TEKNOYNE (cf. Lemm, Apokr. Apostelacten, 560, TEKNOYNE) can, in the same text, = Sah. TBNOYNE, seems questionable.

N-THN for NTEN; and, 1.6, NTEK for NTEN. Cf. Berl., 5558, NEILWMI NTEK.

6. CAXA. Cf. P. V, 52, (ME) NCNACAXA, and perhaps LXX, VI, 103, 36, NXXO which are likewise titles or non-noun agents.


KANAGI. For KAN, v. ad No. XV. 131 is probably that word which stands for Boh. 250, 146, in Isaiah XXXIV, 13 (Chaps. de l'Ést. Egypt II, ii.). Perhaps LXX, 24, 146, Sah. 1401 is plur. of this (for 22, 21).

VERSO: ENKDW = in kdw, as in Greek N.T. MESS. (e.g., Cod. Sinait., Philipp. I, 13, Col. IV, 7.) It recurs in the addresses of No. XXIV and XXVII, in each case after the writer's name.

The text has a Sah. basis and comparatively few M.E. forms.
This sheet has been cut from a larger, traces of whose artificially erased text are discernable upon the verso. The letters H, M are of very ambiguous forms which impede certainty of reading.

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

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

1. πισγαὶ. v. ad N. XVII.
2. ΝΟΥΤ. The _ has the form Χ.
3. ΠΑΛΚΗΝΩΥ. The 6th letter could be N. v. ad N. XXIII.a.
4. ΛΟΥΚΤ. v. ad N. XV.
5. ΚΡΑΜΜΑ = γράμμα. New, I think, in Coptic texts, at least as a coin. Its value seems to be ½ dinar or 200kotzci; v. Du Fresne and Stephanus, s.v., and Hultsch, Metrol. 12, 134. Its use here may be compared with that of orpia; v. ΑΣ. 84, 150.

5. ΩΥΑΤΟΥ. The suffix was altered from -εκ.
6. ΣΙΧΟΣ lacks a suffix, as R.V. 49, 211, Belz, P. 3267, 616, and N. XXIII. 9.
7. ΤΕΡΡΑΜ; always feminine; v. ΑΣ. 70, 134, R.V. 29, 53.

The reading is doubtful.

The Dialect is ME., with the exception of the forms γνω, ΝΑΝ, ΝΑΚ.
XIX. Papysous.

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

Recto:

\[ \text{Cyn} \text{ Tiphnh Nek Mn} \]
\[ \text{Nec} \text{ Nei Gei Peti Aita} \]
\[ \text{Oyab Nbctet Nehrp Ergyn} \]
\[ \text{Ne Taqre Taper Yn Tn} \]
\[ \text{5. Tec Etogyn Aga Mak} \]
\[ \text{Cog Toqogyn Amoy Nei} \]
\[ \text{Meneb Ge Pouwou Eppa} \]
\[ \text{Oyxai Qm Poc} + \]
\[ \text{Petros} \text{ Af} \]

Verso:

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

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

l. 2, 3. "See, (here is) he whom (?) I have sent that he may deposit (?) the wine." Peti Nt-; neither this (for Pen TAx- or PeT-), nor Peti, for Pedai[akwn], are satisfactory. Cdt ergyn, in both Peyroni e.g., "to throw something at someone"; while if Cdt be the St. cons. of cuTo, I cannot explain ergyn.

l. 4, 5. "No? explicative. The missing letters might be read co or go. Adopting the former of these and supposing the second NT to be superfluous, I would translate:" (As to my provisions, we are sending them(??) at Tochou". There is a town, in MiD. Egypt, Toxy, Toxy, v. Quatem., Mem. I, 367.

Cce, for coxy, R. ii, 48, v. 52.

l. 5, 6. Makco (e) Toqoy, "of them dost not write to T." But what of the following N? Or, Makco eToqoy (e) Ergyn, as in l. 3, but with an erroneous e.

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

Meneb for (Nemeh =) NIMMKq. Cf. R. V, 34, Menhi, N° XX", XXII, Rec. 9, Ver. 15°.

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

A, for DIAKWN, R. V, 33.

"The Dialect is M.E.

* Prof. Karabach dates this in the 9th cent. and notes the name Zekria = Zekri, and the title Sheikh, Reacon.
XX. Papyrus. (from Hawara)

Coarse fibre and rough penmanship, which has some resemblance to that of A.Z. 35, tap. 1, No. 1, and R.V. 57. There was a line below 1.6.

Recto: ἐκ τοῖς ἀληθέσις ἔρχονται ἐν τῇ ἑρμήνευσιν ἡμῶν.

5. Ἑλληνικά, ἐν τοῖς ἀληθέσις ἐπὶ τοῖς ἑρμήνευσιν.

VERSOS: ὄρα τὴν ἱλικίαν τῆς τῆς θεοῦ ἑκάστης.

8. ὁ Ἐλληνικός ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

9. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

10. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

12. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

13. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

14. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

15. Ἑλληνικά ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

Vertically, at the side of the above; ὁ Ἐλληνικός ὑπὸ τῆς ἑρμήνευσιν ἀληθέσις.

XXI. Papyrus. (v. No. XLVII.)

Thin papyrus, of light yellow-brown colour. The character is bold and clear and to be classified with that of No. XIV (pl. 3.) That of No. XLVII (which occupies the bottom of this and fills the other side of the leaf) is finer, but probably by the same hand. Indeed the present text, contain-
ing merely formula, was perhaps to serve as a preamble to the list which follows it:


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

“I greet and embrace ye. The Lord shall bless you with all spiritual blessings and shall keep you from all ill, and shall bless you in receiving (= your receiving) and in giving(?). He shall keep these Fathers for me(?), he shall — before the powers that be over us(?)

and a similar one R. V. 27.

The blank contained, it seems, ε, probably from confusion with ΔΙΚΑΙΟΝ.

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

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

7. Begins either with the Dat. 2 pl.; for (ΝΟΤΕΝ =) ΝΟΤΕΝ, or with the dative 2 pl. of a causative, with final -ά for -ο.

NAΓΠΑΝ, “before, with us” is less probable than (NAΓΠΑΝ =) ΝΑΓΠΝ(Ν)Ε.

What is still visible after Η is either Μ or Ν.

The Dialect is Sah., met = MINT being the only M.E. form.

XXII. Papyrus.

This letter is in a very mutilated condition. ll. 1-16 are connected merely by a band of 1 ⅓ in. wide, with the lower part of the sheet, upon which illegible remnants of some 2 lines can be discerned. It is on the verso of this lower portion — which was originally longer — that the latter lines of the text are written, i.e. in the reverse direction to those upon the recto; while the address is again in the same direction as ll. 1-16. The space between the text of the Verso and the Address was occupied (vertically) by Arabic accounts. The material is thin; the colour, a light brown-yellow; the character, that of R. V. 51.
Διαβάστε την έννοια της Βυζαντινής γλώσσας.

**Reto:**

* Ἐγὼ πλὴν ἐπηνοεῖ τενωμὶνι ἀγὼ τενάς
  Πάντα Νπούχειτε Τεκμετσαν Επανοϋσε
  Ἀγὼ τιμῶνιν ἅπαιστι πάπα φίλῳ καλῷς
  Ἀγὼ ὑποψίνιν ὑπάνα πιμὴν γαλαὶ καλῷς
  5. Ἀγὼ ὑποψίνιν πιαίσις ἔγωρ πατανγεῖς
     γαλαὶ ἀγὼ λεί εὐχαρίς πεθανὴ τμάζη
     ἔσοιτι κυρίακη ἁντίονιν ? ?
  Ντηνί εὐαγγελικής ἄνας ἡ ὄμη καταγόντο
  ἀκιά τινὰ πιτήν λεβάνις τὴν οὐνάι μενήν ἐμὲ

**Verso:**

? εὐλαβεῖ τηλεβε ηὐτίτων μενήν ἐμὲ
  ἄγειονιτς . . . . πεισίκικος ἄπικσι
  ἀνανεγράντε νευμίνιοις ἀνεόγεια
  παλη ἐνεκφόρτε ῶτελεκτίκα άβτίτων
  5. μενὴπ πεβκεῖα λοίπον πάκαν αὐ
     γοῦς λάκ ωσον πέκυλη γίγωι ἐς τει
     Γαρία μπαρθονικ τεσσαμεν ἐτούκες χοῖρον
     μενὴπ ἀγὼ στίττατε κενὴν βλέυ

**Address:**

ἔγειρε τε σάντεισιν πεπελεισάν ἐπὶτ. Ἐγὼ σαμούσιλ παπαγεῖν

**Repto:**

16:1-6. “In God's Name! I greet *ε* the good Brothership, and I greet my Father, *Απα Φιλοθεος* fairly; and enquire *ε*re for *Απα Ροιμέν* and for the deacon *Γεωργιος* of *Σαμαρεία*, fairly, on my behalf.”

Απαίστι. *ε* for ε is, in M.E., very unusual. v. ad N° XLIII”.

Παναγιον. v. ad N° XVI”.

Τανγείς, mentioned in N° XLV, Rec. 39, and Appendix, P. Boho, Rec. “10. Dr. H. Petrie suggests ("Medium", p. 59) that it is identical with *Λουκ* of which name the Arabic "Reconciliation" gives 5 examples in the district of Benisuel.

16:37. "And I went to *Σαμαρεια* - ? the second Sunday in Lent." *Ευρα. *This is perhaps but part of the name; cf. R° 11, 66, *Ευραπαν Βαλτι.*
I am not sure that No XLV, Ver. 5, 53, εὔπαρε is a place-name (v. ad No. XVI 4) Cf. No. XLV, Ver 7 and App., Bem., &c., 33, εὔπαρ.

NTΩΜΗ is certain. NTΩΠΗΔ or ΟΠΩΜΗ would be expected.

1.9 Probably given εὐπλάσιον. The word = Ἡσα. ἐγγύτος (Petr.), and is found No. XXVI, εὐπλάσιον, and No. XLV, Ver. "εὐπλασιακὴν.

1.9, 10. Perhaps, "Take compassion on me and come to the Monastery" (ἀποτέλεσμα) for Ἡσα. ὁ ἤνωμα ὅνων (v. ad No. XII, XIX 7). Yet I know no other instance of ὅνως. The final ε could also be read εἰ.

1.10, 11. "I have sought for thee, having written (CEI = εὐπλ., P. 1. 38) of thee that I intended to (ἐπιθυμώ) that it is my habit to (καλέω) enquire for thee."

1.11-14. "For the rest, the old man, the sackcloth-weaver, told me that those went to Babylon. Moreover, I have ___ ? and went to the ___ ? Ἡσα. ἀποτέλεσμα and enquired after him. And he further told me that those went to the (πλ.) ___ ?"

2.1. I can but compare this with γελάσιον (Petr.)

κακόλαινον probably =้อεις, 306, κακολάδονυμεν, the τ being lost before (palatalised) 6. δούνυμεν, ὅσκον, was dark-coloured hair-cloth; v. Sirach, XXV, 19, ἡ κακὸς ἐνοῦνυμεν, ἀλλὰ 76, 117, κομάτος ἐνοῦνυμεν, ὅσκον, in Assinab. Selling εὐσεβία τρείχεται, occurs in Wien. Stud. 36. 114. The form δανυήν, Θεος. de l'Inst. Egypt., L, and Bal. P. 1667; δανυή, in No. XLVII.

χνυήν. I do not know whether, in the Rhimā texts, this could be rendered "tell, inform" (Revill. 1. 6 et C. NA, 38). Here "ask" seems improbable.

πειρατεῖα; v. ad No. XVII 3.

Verso:

1.12. "Where ___ ? all the ___ ? containing with me that they were able to take us ___ ? (Π) the Bishop."

1.2-5. I cannot divide the words here with certainty.

πεκκεβ ? for Ἡσα. ἤπειρκαλλη (cf. No. XXVI, ΠΕΛΚΑΤΕΧΕΙ = ΠΕΙΡΑΤΕΙ). The form πεκκεβ, P. V. 47.

1.5-8. "Furthermore, my brother, I beseech thee (Π) let thy prayers be for me with the saintly Virgin, (that) her holy power be with us."

κῶς εἰς, I suppose, the simpler form of κοῦς εἰς "constraining," its object following with εἰς, like τῇς, κωρεγ. The present tense seems obvious.

τεσσάμ for (Ν)ΤΕΣΣΑΜ; or simply without prefix, τεσσάμ εἰς.

Address: The writer, Samuel, the recipient, Shemute. Note that the letter was commenced with the 1 pers. pl. v. ad No. XXVII.

The Dialect is purely M.E.
This frag, and N° XXIV, are remnants of the most extensive letters in the collection. The papyrus is strong and somewhat coarse-grained, but well prepared. The color is light brown. From its character, which is large and without ligatures (cf. Igr., 2ff., XII, 3) I should assign it to the latter years of the 10th cent. About ⅔ of all the lines is lost (v. ad l.1,2) and l. 16-18 are much blurred.

Reco: 

Verso: 

For the cross above l.1, v. N° XIII.

Might be completed thus: 1, [νούερνετε μπάκτε νιώ], 2, [αυω τιεγινε επιτολαβ]

μπάκτε for μπάκτε μπάκτε νιώ (ιππασιωτίων). The preceding Preposition varies; R.v. 27, 29, exn; Berl., P. 3260, M (= Göttingen, Cod. M.S. 6r, 25v, M, R.V, 36, e.)

If the formula in N° XXV.

Et² and πνικ, v. ad N° XII.

ετσάκε εβαί. This epittet Α. 28, 73.

Αρέθη. Cf. R.V, 25; Κατά νεαρεθνού θηραύο μπνούτ με νελομί.

Mπακτε = Μπακτε.

L. 3. ίω. This ἱερ has the form ιερ throughout.
Ngoxate. v. ad Nο. XII and XX. "The Congregation of all my Lords Fathers that are with thee, the foremost of them, namely,) my Lord Father, [NN]."

1.5. Epita de + tama. This formula in Nο. XXVII.
1.6. [Θε][ΝΝ]x[θ], intransitive, as Ρ. v. 29, 46, 47.

κεκαυάλε = κλεισία.

1.7. Ouqate. v. ad Nο. XII and here, c. 11, of y/o.

ε, "i solidi (?)") Does precede in the same thus throughout, e.g., Ρ. 3227; and Nο. XVIII, XXIV, XXXVI.

πωλεις, as c. 11, 52, 62; v. 47, 48, Α, 76, 75, 33, 33; Nο. XXIV 3. Probably Asinece, though it might be the metropolis of another Nome (C. Wilken, Observatio

κιλες = Celestius (Pape, 548).

1.8. Θαον [N], v. c. 10 and Nο. XII, Ρ. v. 57.

ε, also Α, 72, 25; here = can, not con; v. ad c. 13. Cf. likewise c. 5, 7, 12 and c. 18, ταμα.

ε[θ] ευχαρη πρωμη αι[ας]?, or, η πρωμε αυχαρη εμ'. η for xe is frequent, e.g., Ρ. v. 29, 42, 44; Ρεβ, 3251, 3355.

εγκη, "he went down" (? = northwards; v. Stern, 5, 576), rather than before him, εγκη[θ]η η; for an imperative, κεκεγη, seems, in this narrative, improbable.

κεκεγη = סח. קאץ, is found Ρ. v. 17. For ητοη (ήτοη), v. ad Nο. XII 21.

1.9. Θηναντ. ομ. Pape, 445; Θοφαντους, and ιδ., 502 ff., initial, Θοφ- for Θοφ.

1.10. Δελεμη, τελεμη; probably the same. Cf. the name Δελεμη, Ρ. v. 62.

1.11. Μουχ = Μος.

1.12. Μπεν. v. for Μπενοκο[π]ο. Μ εμ. The Bishop's name. It recurs in the address, apparently as the name of the recipient, thus making the explanation, Μεμ. unlikely.

παινεως. cf. Nο. XVIII, παινεως, παλαινεως, XXVI, παλαινεως, XLV, (Νεραινεως) παινεως. If there are forms of but one word (with doubled Article), I suppose them to transcribe, παλαινεως, (yet per-
vрастently for παλαινεως is strange,) and to mean rather "Military Official" than "Soldier", collecting the imposed contributions, (cf. Nο. XLV.,) illustrated by Arabic M.S.5, from Midegypt (v. Fuehrer-Rainer, 1. Th., Nο. 503, 504, 504 a, 507, 508, 510, 544. Ν. 634 shows a modern garrison in Asinece.) No Copte word for "Soldier" in these texts. The Djeni papyri show ραμπλαας (Brit, M., Nο. XL*), the Memphitic

* See, twice; not Πμιλαας as Goodwin, Α, 79, 74. Still, it might be a place-

name; cf. Revill, A., et C. 75, πτοου Πμιλαα (so Cia).
Passports, Matto, (Pevill, C. et C., Pa.)

EI KAN KEYO ABI, FOR SAB. H KAN (KAP) KEYOA AYEI (V. A.Z. '84, 150) "Even though another have gone, I (it is that) will go surely for (him)

utwpi; also in the Memph. Passports; v. A.Z. '85, 148, 150.

2.78. GET; v. ad N° XII.

SAHNEME. Perhaps for a Sah.*AP* (from W. W.; v. Sterne, 9. 173.)

For the census in the Arabic period v. "Fischer," Rainer, l. X.,
N° 539. If so, were Vocative, the Art. possess. would be required.

ENTEQ ends the sentence; or, ATAPACAN K°, for ETPACAN K°.

L. 14. KAPA UC, "According to the news that have reached us, 6, — ."

L. 15. MPYOKE, "They had not left — ? in the South of Egypt." Krasse kyme
= Fostat (R. 11, 57) is here, at least, impossible.

L. 17. ACCESSWIP seems to be Arabic; ? [W.]

POYPRE MP YAY. A Biruric EMPTOW NAYMOYN is mentioned R. 11, 64.

THAT, like POLIC, would have a special meaning for our correspon-
dents, which they had no need further to define.

L. 19. "The Lord] lead thee and shield thee, and set thee in [a place of rest,

aptart from] all evil."

XIMOIGT NAK, according to Boh. usage; v. Sterne, 9. 565. The phrase is
found Berl., P. 265; R. 11, 58, 58, 59, 59.

SKEPTOT; v. R. 11, 57; Berl., P. 1839, both with MMOK. Possibly NMAK = NMAW,
but probably it is an error.

91ew; v. ad N° XIX.

W. 20. KEYOA UC; v. ad N° XIX.

The line might be continued; [††††††] +[+ NAI,[++AMEEY ENA,].

L. 21. ERX = ëôrx. The Greek word (instead of OY LNL) is unusual.

Verso: I can make very little of the Address. The recipient's name is
apparently :BBI (v. ad T. 11) and 2 titles, joined by S. follow it.
After the Chryso mon one looks for the name of the writer.

M.E. forms are in the majority, though the text has Sah. GINE, CQAI,
CNHY, OYALB, NIM, UC, Boh. GYAR (OYRIP), GYTIP and, l. 19, NAK;
nor is X substituted for P.

XXIV Papyrus (v. N° XII.)

This was the original letter upon the sheet. (v. ad N° XII 96-98) and far
the longest in the collection. About one half of the papyrus has disappeared (v. ad 1.1.). The character much resembled that of No XIV (pl. 3), although twice as large. The text runs in the reverse direction with that of No XII. A colon frequently, a double-colon rarely, divides the words.

1. may be completed thus; [NCAN(?)] ETTAHY(?) THRHYI NAK. v. ad No XII.
2. TPOULIC; v. ad No XXIII.
3. ELTAGAPH; v. AZ 25, 29; Biol., P542, and often upon tomb-stones.
4. ARAPW; cf. ZOEGA, 136, ARAPOLON, ARAPOLLON.
5. WNC.?; cf. AZ 29, 39, EITHHE, EITHHE, EITOC, where it stands alone; likewise in Recueil A. et C., while ib., EIDOC UNENENE, Lagarde, Augustt, 230, EIDOC NEIAHY (= “Can. Apostel,” Seiweis’ Sibys) it has closer definition.

1.7. This recalls No XV.
1.11. = Sah. xe ΝΗΤΟΥ ΗΜΩΝ ΚΗΝ, “bring them to us (and) it suffices.”
1.15.6. NENOYQ = Sah. ΝΝΟΥΒ, rather than NANOYQ (cf. 1.29.)
1.18. AE PEK, perhaps for Sah. AE PATE; cf. P 11, 44, EBEAGI PEB, No VI, RE’AD,
2.0. PIKEGI TIIWYI PA

Below l.40 is a wide margin.
Before all things, I greet and kiss the dust of the feet of my Patron, Lord and Father and all the people that are orthodox. According as thou didst sayest to me in Fayyum (?) concerning the cloak, that it is good and is (could be) of use to thee; to — ? I sent the seer to thee with my servant, namely Baur (?) Take it — ? Send it to me and give — ? to me for two days. For the rest, if thy Fathership command any answer, so command it of thy son and slave. I am ready — ? welfare — ?"

Address: * For my Patron (and) Father, Apa Georgios, the Archimandrite;
(from) Kosma.

For the cross above l.1, v. N. XIV.

1.1. ἐν τῇ ἀν. variants R. V. 24. The genitive Ἐντωμάς coincides regularly with the final N. of Nέον.

Περιπλέω. Cf. R. V. 39; A. Z. 35, 29; Quadr. , Rech. 5, 24, 8; and, for a similar expression, Cfr. Prof. Sayce, Πρως τόν ἱπποφόρον (τινος) λόγον Απολλωνίτης ἐν Ἱεροθεοσέβειον ΝΙΩΤ, Rel. P. 324, 6, εἰς Ἱπποφόρον Νόον ἐν Ἱπποφόρον Ἰπποφόρον Ἰπποφόρον, Cfr. Goodwin, Brit. M. N. M. A. 31, 32, 91, + προς Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἰπποφόρον Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐντωμάς Ἐ

1.2. Πρόσταξις; also R. V. 34, 31, 32 and (perhaps) A. Z. 35, 37. 

Oρθοδοξος; merely opposed to heresy in general, or perhaps refers here to the divisions in the Egyptian Church. In 512, a Fayy. M. S. speaks of a monk as ἱστος μετ' Μελτίνας ὑπὸ Ορθοδόξων (Rev. de l. É. 8, 90, 134), and about 740, the Jacobite Patriarch, Chal. is made to speak of the "fides orthodoxa" of Dioscorus, and of his followers as "orthodoci" (Renard, Hist. Patr. Alex., 214.)

1.3. NTAA; v. Stamp, 8. 374, and A. Z. 85, 97.

1.4. JAIAM; possibly 91 (or 5) PIAM, for GE πτ. Cf. 91 = ἸΜ R. I, 61, N. XIV. 26, or GE cannot be read here.

1.5. ΚΑΜΑΟ; probably, because of καμάτος, Du Fresne.

1.6. GEITEC; cf. with this the former GEIT, R. V. 14, and ? A. Z. 85, 35.

1.7. TMA; as R. V. 48, ΝΙΜΝΑΤΥΤ.".

1.8. ΠΡΑY; if indeed a name, cf. ΤΩΓΑ, 53 (Rob.) ΠΑΡΩΤΟY.

1.9. A possible reading is ἩΡΠ; but what follows it?

1.10. KELAYE, or R. V. 1, 24.

11. ΜΗΚΑΥ ΜΑΝΕ, i.e. ΛΑΥ.".


Address: ρεος or ρεοφ. The latter would imply that Kosma was Archimandrite. But the servile tone of his letter makes this less probable. For the triple Chrysemon, v. R. V. 26, and cf. R., 40.

The text displays the most marked M. E. characteristics; e.g., λ for π, -t for -ε, Perf. -ΔΑ- for -Α-, NN. (8) for N.

XXVI Papyrius (from Hawara.)

5 3/4 x 6 in.

A leaf of thin but coarsely-ribbed material, of yellow-brown colour. Its character is distinguished by (traced): 5 = B, Λ = Λ, Λ = Λ, 9 = 0, Ρ = Τ.
superscript. It may be placed beside that of No. XX. Below and to the left of the text, the margin remains. There is no address (cf. No. XVIII.)


5. ἀγα σνευ ναννούγ μαν γει πλω[υ]ει σνει 
πιασατερ ἀγα πικνευ ναννογ αγα π 
γενναρες η[εί] ἀγα πιασατερ ἀγα πνε[ν]ε[γ]...? 
ἀγα πελ κατεξ[ι] παλεβλαιει γινου 
γει πεταβ[ε]τειβ αιταμακ ελαβ ε[ε]λε νανε[ε]ιε...? 
tenξαις εβαλ 21 πουω[υ] επνουτ[ι] δυ[ει] 21 ποτε +

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

1.2. Note the elision of liquids here and in 1.10, αλειας[β] ιωντ, 1.3, τηρν[ι] 

[μ]πνουτ, 1.7, [μ]πελιατεξι, 

εττί. What formula is this? I am certain.

1.3. ναβ-κοιν; v. ad No. XIII°.

θηρνι κεν; v. ad No. XII°.

1.4. παλκεεου; v. ad No. XXIII°.

νεκ. The middle letter has been altered.

γενναρες[ν]... seems to recur in 1.7. Cf. perhaps No. XVIII.

11.5. αννογ; "Rope-maker" (for Sah. *qan-re, like qanνογ). But this is a mere guess.

1.5. πλωι; cf. Toegä, 561, πετρωσε, "The Overseer" (of a bakery).

1.6.7. ασατερ; ? Arabic, with the Article. Yet one would expect ἀσατερ.

1.8. κατεξι; v. ad No. XIV°.

παλεβλαιει = ἄρχα, ἀρχαραροει; σμε, No. XLV, καη, ρεβλαιει.

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

dιαταμακ ελαβ; v. Stern, §. 810 (p. 334).

1.10. κελεγε. The final -ε has lapsed, owing to the following Ν. Cf. No. XXVIII,

κελεγε κελαι.

1.11. 21 = εσ = 20. v. ad No. XXV°.

The Dialect is purely M.E.
A yellow-brown papyrus, bearing also No. XXVIII. This face has been cleaned of a former to receive the present text—the blank margins retain their darker tint. The sheet was afterwards folded (in both directions), so as to bring the address line to the outside. The character is a poor example of the class of Ἰουν., Λβ., XX.

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

Address; "Annophrios, presbyter, and Semeuthios, deacon; Simeon, in the Lord."

1. ἑπεκούξαι. Cf. R. 11, φ. 61, εἰς γεὶ.
2. ἐπί μὲν; v. ad No. XXVIII.α.
3. ἅγιον. v. R. 29, ΝΕΤΝΕΔΑΡΑΝ. ἐπεκούξαι for ἐξεσσείν. Cf. R. 11, φ. 61, ἀναψείν· ἐνοχείν. τοῦ for τὸ is remarkable; v. Stern, §. 16.
4. ἐπεκούξαι for ἐγκέλαιν. With υ as guide to the word-division, no other reading suggests itself.
5. ἀναπήν, for ἀνάσειν. These words could be variously divided; e. g., ἀναπήν [κω] τὰ Τῖκας, when Τῖκας (fem.) would be a new word. As it stands, I take the first + (for ἐν++) as the last fem.,—the second may be the imperative, "give,"—and ἐν+: for the Nomen ag-ents of Τῖκα. But the explanation is unlikely and unsatisfactory.
6. ἐκεὶ: uncertain, owing to the blank space between θ and π.
7. The first ΝΑI is conjectural. ΝΕΙ (but not ΝΗΙ) were possible; but the word-sequence is against this.
8. The Φ is very angular.
Address: One expects this to begin with the recipient's name. The use of 'ing.' and 'plur. in this letter would imply the reverse. Yet other letters are equally inconsequent; v. N⁴¹ XI, XXI, XXIV. For ENK[YP]ω, v. ad N° XVII, Ver.

The text has a notable Boh. tendency, conspicuous in φ+, ΜΜΩΝ, ΝΗ ητ., ΕΤΑΚ:, and in the Greek verbs with επ.

XXVIII. Papyrus. (v. pl. 1.)

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

† TITAMA ΜΠΑΧΑΛΕΙΣ ΞΕ ΑΥΓΑΝ ΚΑΤ ΧΕΑ ΤΗΝ? ΑΒΤΑΜΑΝ ΧΕΡΕΕ ΥΕΣΩΒ ΕΝ ΛΕΜΤΟΒΕ ΕΑΣΤΗ ΝΟΥ; ΥΩΣ ΕΠΑΦΡΧΤΕ ΠΗ ΖΙΤΟΥΛ Χ ΑΕ ΣΚΙΟΥ Α ΤΕΧΝΔΙΑΚ ΚΕΛΕΥ ΕΣΩΑΙ ΟΥΡΑ ΝΑΡΤΡΕ ΒΟΙΝΕ ΜΜΑΒ.

5. ΣΕΙΡΗΝΤΥΧΕ ΟΥΡΑΔΙΟΝ ΕΥΣΦΙΠΕ ΕΠΑΙ ΝΥ ΝΟΥ ΕΚΟΥΩΣ ΝΤΕΝΤΟΛΑΜ ΠΛΗΤΣ ΜΑΝ ΟΥΡΩΝ ΝΤΑΒΜΟΥ ΛΕΩ ΑΥΧΑΛΣ ΕΡΕ ΣΚΥ ΠΡΩΜΕ Μ ΗΡΕ ΜΠΑΤΕΒΜΟΥ ΞΟΕΙΣ ΤΕΥ ΧΑΣΤΗΒ ΝΤΕΝΤΒ ΜΠΛΥΩΣ (finis)

11.1-3. Perhaps, "I inform my Lord that a brother has slept with us, and has told us that there are seven 'planters' by a (?) shepherd —? ΑΥΓΑΝ ΝΙΚΑΤ rather than Α ΟΥΓΑΝ ΚΑΤ, "mason," for the needful verb is wanting.

ΛΕΜΤΟΣΕ; if ΠΕΥΤ, Σαβ. ΠΕΥΤΙΣΟΒΕ.

ΓΙΓΩΣ must have the Art. indef. if the following ε- is correct. v. Stern, § 407. ΠΑΓΡΙΤΡΕ may = "who is my twin-brother," or, more probably, be the name, "my (son, brother, ?) Nahi;" (v. l. 4.) However I do not know if the Pron. πόλε can be thus used.

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

10. ΚΕΛΕΥ[Ε] ΕΣΩΛΩ, as in N° XXVI.

15. ΣΤΥΧΕ for οΥΣΙΧΣΩ. No object with ε- (ΕΟΥΚΑΔΩΝ), as in the Byzé texts.
The Dialect is purely M.E., with the exception of pume, cem, eywine.

XXIX Papyrus.

A strip of (now) extremely thin papyrus, the transverse layer having entirely disappeared. The colossi is of the lightest; the character, of medium size, slender and comparable both with E. X. 25, Daf. I, vi, and R. v, vi.

[?ΩΑΘΗ ΜΕΝ ΖΩΗ ΝΙΜ ΤΙΣΝΙΝΙ ΡΕ.]
  1. ΩΤΗ ΕΤΤΑΙΝΟΥΣΤ
  2. ΙΑΒ
  3. ΜΕ ΖΕΝΕΝ
  4. ΝΝΕΝΩΣ ΝΙΩΤ
  5. ΡΑΒΡΑΜ ΈΝΑΙ
  6. ΤΙΤΑΜΑ ΝΝΙΩΣ ΝΙΩΤ
  7. ΤΕΝ ΜΕΝ ΤΑΚΩΝΙ Χ
  8. ΤΕΣΚΟΥΝΓΗΝΗΛΙ ΝΕΙ С
  10. ΚΣΑΟΥΝ ΣΝΟΤΟΙΚ ΡΑΥ
  11. ΕΤΒΗΝΕ ΝΚΕΛΑΠ ΧΕ ΤΕ
  12. ΕΛΠΑΡΑΘΟΝ ΣΕΕΙ ΝΝΙΝΗΧ
  13. ΝΒΚΥΝΓΑΓΕ ΝΜΑΥ ΥΑ

The margin remains above l.1 and to the left of ll.17-19.
It can be gathered that the writer addresses a superior (ll.2,7) whose sister and her daughter he also greets (ll.3,9) and whom he begs to write to "Apa —?" (ll.12) Greetings are sent to "Apa Mela and the rest of the brethren" (ll.17, 18) and "(peace or a blessing) from (God to thee)" (ll.19; cf. ad N° XII.2) ll.21-26 may be a post-script.

l.9. ΚΟΥΝΓΗΝΗΛΙ; v. ad N° XVI.

l.10. K may be KI; both equally unintelligible to me.
l.18. ΜΕΛΑ? = Mela.

The Dialect is M.E.
XXX Papyrus.
Thin material and very light colour. The character shows frequent ligatures, very similar to those of R. V. 31. The margins remain at top, bottom, and upon the left side.

1. έν ΜΕΝ ΠΛΕΝ ΠΝΟΥΣ ΝΩ [ΑΡΕΠ ιό].
2. ΧΕΙ ΤΕΚΜΕΤΣΑΕΙΝ ΝΙΚΛ ΕΤΤΑΙΝΟΥ
3. ΕΠΑΡΒΕΝΒΩΣ ΤΕΛΕΒ ΕΧΙΝ ΟΥΚΟΥ[Σ ΔΑ ΟΥΝΑΣ ΜΕΝΕ]
4. ΣΑ ΝΕΙ ΤΙΤΑΜΑ ΜΑΚ ΧΕ Α ΝΑΣ
5. ΡΙΑ ΚΕΕΥ ΕΟΥΝ ΤΕΚΛΕΙΣΙΑ ΝΓΕ
6. ΤΙΟΥ ΜΕΝΗΥ ΤΟΥΚΑΓΙ ΛΕΒ ΜΕ ΤΕ
7. ΑΥΩ ΓΕΙ ΛΦ Σ ΕΓΕΟΥ ΝΕΡΠ ΛΟΥΕΙΝ
8. ΤΕΚΛΕΙΣΙΑ ΒΕΠΟΥΙΝΙ ΤΕΚ
9. ΑΠΕΡΚΗΣ ΤΑΙΤΟΥ ΤΙΡΗΝΗΝ ΝΕΚ ιό.

1.2. [ΟΥ]ΧΕΙ, WITH THE LIGATURE (TRACED) ΝΓΕ (ALSO LL. 4, 7.)

1.2.3. Perhaps [ΜΕ ΠΝΟΥΑΓ ΕΟΥΝ ΝΝΙΕΠΑΡΒΕΝΒΩΣ, ΚΡ, ΠΕΚΣΙΩΥΑΓ...ΕΓΕ]

ΠΑΡΒΕΝΒΩΣ. SOME SUCH MASS WORD IS REQUIRED BY ΤΕΛΕΒ. WHETHER
THE REFERENCE IS TO A CONGREGATION OF NUNS CANNOT BE DECIDED.

ΕΧΙΝ, V. AD ΝῪ ΧΙΛΟΣ.
ΚΕΕΥ, V. AD ΝῪ ΧΙΛΟΙ, ΒΕΡ.,
ΕΚΛΕΙΣΙΑ, PROBABLY FOR ΕΚΚΛΗΣΙΑ, AS IN BEBL. P 3267, ΝΓΟΥΝ ΤΕΚΛΕΙΣΙΑ,
AND ΝῪ ΧΙΛΟΙ.

1.6. ΜΕΝΗΥ, V. AD ΝῪ ΧΙΛΟ.
ΤΟΥΚΑ ΤΕΙ ΛΕΒ = ΣΑΗ. ΝΤΟΥΚΑ ΤΕΙ ΕΡΟΥ. BUT THIS DOES NOT ASSIST TRANSLATION.

1.7. “And here are four double-kerameion (v. Wickein in ΝῪ ΧΙΛΟΙ, Rec.) jars of wine.” For SI, V. A.Z. 76, 70, ΤΙΠΛΗ = ΣΙΠΗΗ, A WINE MEASURE (STEIN)
ALSO IT, 75, ΔΙΑΙΛΚΑ.
ΕΓΕΟΥ ? FOR ΣΑΗ. ΔΗΝΑΗΥ. Cf. R. V. 32, 3 NΕΥ.
ΛΟΥΕΙΝ, FOR ΣΙ, SOMETHING MUST BE SUPPLIED BEFORE IT; PERHAPS A
SECOND Π.

1.8. ΒΕΠΟΥΙΝΙ, V. AD ΝῪ ΧΙΛΟ.

1.9. ΑΠΕΡΚΗΣ COULD BE READ ΑΠΕΡΚΗΣ. Cf. R. 1, 24, V. 58, ΑΠΕΡΚΗΣ = ΑΠΕΡΚΗΣ.
ΤΑΙΤΟΥ; USUALLY ΤΑΙΤΟΥ = ΣΑΗ. ΤΑΗΥ.

ΤΕΡΩ; ΤΟΥΚΑΓΙ...?; IN A DIFFERENT HAND AND IN THE REVERSE DIRECTION.

The dialect is M.E.

XXI Papyrus.
The bottom corner of a letter, written upon thin, light-coloured papyrus, in a
clear character, free from ligatures. K is (traced) K and X. M and N are very ambiguous. For γ, v. p. 27. There are traces of lines above l.1.

τάμοι ἥθεν πε πέσσοι
κοσταντῖνος τέχνης
κελεβί σφήν πέκ
ταβορόν ϊας ως

5. ἱκα νος ούν μᾶς
καὶ ἢμ κινε
t


The last letter is not E.

κελεβί; for κελεβίν.

σῆμα; ? for the Qualit. σήμοντ. The ρ has the form κ.


The interest of this frag. lies in its use of γ. There are no M.E. forms; γομτ might be held Boheiric.

XXXII Parchment. (v. N° XXXVIII.) 2 ½ x 2 ½ in.

Very mutilated and brittle. The disconnected letters above the text and the nature of the text itself give the impression of a mere writing-exercise. The other face bears N° XXXIX. The character is uncial and similar to that of Cicero, Sac. Bibl. Frag. 1, p.l. X, XI, XVII, Hygr. Bk. IX (Br. M. 1/6). l.

εγεῖρε νομίμως
ἐφότιον προνήμου
τι ημερομηνίαν
καὶ οὖν οὔνομαν

4. κυν μπάν πραν; v. ad N° XIV. A rare formula in these letters. It occurs (without κυν) in Boh. texts; e.g. N° XXXIX, Hygr. ABB. XXI.

* Two of these are dated; Hygr. ABB. IX, where the colophon (only!) gives A.D. 1006, and iv. X = Ciar. XI, where C. reads A.D. 803, Hygr. (whose facsimile justifies him) A.D. 1003.
L.3. Πάρος [?] hardly seems appropriate; but I see no alternative.

The presence of Τ, even among the letters of less common use, is remarkable where the text is clearly Sah. Its form (r.p. 27) may be compared with that in Syr., Abb. XXIX (7-8 script) A.D. 962.

XXXIII Parchment.

The same leaf as N.2911. The character is almost identical.

f cyn ἡποφρὴν νεόβη
nim τίγραι αὐτῷ
γινεὶ ἐπούχα αἰνᾶ
ἐρεῖτε νεωτὲ 

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

f. 5. Perhaps there was nothing before τ. For this phrase, v. ad N.5911.

The Dialect is Sahidic.

XXXIV Papyrus.

Coarse papyrus of grey-brown colour. The character is regular and much like that of N.5414 (pl.3). There are margins at the top and on the right.

Recto:

γαμω[?]... πωμε πε ἄμαστροφος Νηκνοῦ ἔν
ἐβε η... ὑστερ Ρίκε νακ ἄμογ επιμο
ἐκ κν [ἐρα] ἀληθεί ἀληθεί ἀληθεί ἀληθεί

Verso:

f ταξ νπενενον [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ] [κ]
not how to?" This seems to refer to a Carpenter.

1.2. "Give thyself the trouble to come to the monastery?" lit.,
"trouble thyself, come."

1.3. Possibly [πελαὶ] [περ], for which read N. XLIV, Ver. 25. In that text the two fol-
lowing places likewise occur.

λεγωνε, μακροτ; cf. R. II, 58, λεγωνε; Α. Z. 85, 30, λεγωνε (N. III, 9, sic original)
N. XLIV, Ver. 15, Appendix, P. Bodl. Rec. 11, λεγωνε.

τακωσθεν is found N. XLV, Rec. 1, N. XLVI (perhaps), also Greek in Denkočor
(Wien) xxxv, 103, d'voy. I have no identification to suggest.

θε; for θεε, "like, therefore, as I have_."

1.4. διηλι, Rept, "Water-wheel."

"He knows not what he is doing. For thou knowest_.

1.5. _? there except him. And bring the jar (κάδος) of_."

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

—

XXXV Papyrus.

A very fine, light-coloured frag. The character has few ligatures,
except in 1.5. M inclines to the Greek form. There are margins at the
top and on the right side. Some fibres remaining below, show traces
of writing. There has been also a line (?) address) on the back.

εις ὑπον ὁν πολεμετ ὑν πτοος ἡ
[γα]γαμενος ὁμομοιοτητισμον
ἐγασικτοστινος ἐργον
ἐιδυ… ἔπετεμετισνυν
καὶ ἐκ ἐνυ

1.1. "(I, NN.) dwelling at Pabnet, in the Nome of_."

πολεμετ; "The Wall." (Isaiah xxxi, 9; Memo. de l'Inst. égypt, II, ii.) It recurs
N. XLIV, Ver. XLVI. I take it to be the "Safet," so frequent in Mid. Egypt.
With "Nebia Safet" (Al Rudwan in Quatrem., Memo., 1, 393) cf.
Ἠὖ λευσ (Abdellatif, ed. de Poez, 675.) "El Safet" (Descrip. de l'Ég.) is
8 kil. S.W. of Feshn. Perhaps the varying orthography points to an
Egyptian word; cf. Abdellatif, λευσ, Descript., λευσ; Recencies, καί.
πτωκς ἡ. Among the Mid. Egyptian Names our alternatives—owing to the
μ (from μ)—are πεμμε, πηαμ and μεςι (v. the list in Champol., l'Ég.
sous les Phares, 1, 372.)
1.3. The sum ended probably with $\frac{\pi}{\text{Golokottinoc}}$ is a Sah. (or Greek) form.

The payment is to be made into εγόρνη, some place (as, e.g., ΧΣ. Ψιλαλευτής). For the person paid has rather Νι; e.g., ΧΣ. 91, 14, ΤΙ.-ΝΙΑΡΧΟΝ; Τ. 25, 26.

1.4. Ends with a Greek word which I cannot identify. It seems like ἀνεμοψις ("?" of "debt"). Its Prefix may be ητε τιν, or η τετεντι.

1.5. This and Ν. Χ.Χ.ΙΙΙ are the only dated frags. in this collection. Here it can be gathered merely that the year was the 13th, 14th, or 15th of an Indiction.

The Dialect is purely Sahidic.

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XXXVI. Papyrus. 3 x 5 3/4 in.

Very fine, brown material. The character is not unlike that of Ν. Χ.Χ.ΙΙΙ (pl. 3). All lines, except l. 4, are incomplete. l. 5 was not the last.

RECTOR: [ΕΙ ΝΕ ΠΙΛΟΤΟΝ ΝΕ ΠΙΛΟΤΟΝ ΝΕ ΠΙΛΟΤΟΝ ΝΕ ΠΙΛΟΤΟΝ ΝΕ ΠΙΛΟΤΟΝ]

ΕΙΡΩΝΗ ΚΑΤΑ ΙΕΡΟΝ ΕΤΙΤΙΝΩ ΕΙ ΡΙΤΩ ΜΝΗΜΟΥΝ ΤΑΙΤΩΤΩΤ ΜΕ

(space) 5 ΙΑΙΑ (space)

5. ΝΗ ΝΗ ΝΗ ΝΗ ΝΗ

VERSO: (in the reverse direction; very faint)

+ ΤΑΙΤΩΤΩΤ

1.1. ΠΙΛΟΤΟΝ. The preceding τε is quite certain and is either an error, for πε, which the formula requires, or πιλοτον is fem. Cf. Parthey, Φιλούστος (genit.) fem.; but Ζέγα, 64, πιλοτος m., and (perhaps) B. Ρ. 3248, ΠΕΛΟΤΟΣ m. Besides, I do not know that bios can, in such cases, = "daughter."

CICINN[ ]; C. Pap. 1450, Σεισβάρας, Σεισβάρας υ. С., B. 1, 216, 216, Σεισβάρας. The ending is uncertain.

1.2. ΚΑΤΑ 40. "to the amount of (?) 5 1/2 solidi (?) for the cow's field. They have been paid to me."

BIPOMAT = Sah. 601, 611, 611, "come to hand." v. ΧΣ. 84, 157; Χ8, 35, 37; Werthr, Ρ. 35 641. The Prefix is masc. sing. presumably on account of υποκλίτιντος of Η. Χ.Χ.ΙΙΙ.

1.3. ΜΝΗΜΟΥΝ = ΜΝΗΜΟΥΝ. It occurs Ρ. 1, 16, 68; V, 53.

ΤΑΙΤΩΤΩΤ ΜΕ; also in Ν. Χ.Χ.ΙΙΙ and ΧΣ. 91, 4. It seems to be Perp. 1 sing.
and to mean, "I have agreed with him," or it may be the Relat. Ptep. In l.5, "we are agreed."


The Dialect is M.E.

XXXVII. Papyrus

The material is thin and light coloured; the character, irregular and resembling both No. XXVIII (pl. 1) and P. Z. 35, Tab. I, 1. On the back are remnants of an Arabic text. Above l. 1 is a margin, 4 in. wide. There are traces of lines below l. 9.

Recto:

[gesture plen] ἡμοίοις ναί, ἐπιτελήται
[NIM ἄναμ] ἦταν περὶ ταῖς ἡμέρα
προποστάτῃ ταῦτα μεν
ἐν γνώμῃ ἐν γυναικί πεισόν

5. ἔλα ὑπ' ἐναγωγήν ἐκεῖνος
Ἀπαγορευόμενον ταῦτα
ρέειν ἐν θαυμάσιον ἑαυτοῦ
πάντα πεποιημένα
ΜΕΩΣ οὖς ἐν κατούχο
πίπτας πολαρά

Verso:

Recto: l. 3 may have begun with ταὐγάνη.

Ταὐγάνη μέν; v. No. XXIV.

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

Verso: Πίπτει χάσσος οὐ Πίπτει χάσσος, rather than Πίπτει χάσσος, "note."

Yet of Recueil VI. 6, where the Verso of a Contract bears ΠΕΧΡΑΤΗ ΙΣΙΑ (i.e., the writer).


The Dialect is M.E.

XXXVIII. Papyrus

2½ x 3½ in.

Fragment of light-brown colour. The character—cf. that of No. XVI (pl. 4)—is clear; it
The Dialect is M.E.

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

Recto: το ην πραν ἡπενος [ὑπερ πος πεναλυσι] [νος]

Verso: ὅγγωμι ἐπεμπαν πν

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

The introductory phrase may be compared with those of Hyk., Alb. XXI and Mémo. de la Més. I, 395.

The Dialect is Bochevic.
Papyrus.

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

\[
\begin{align*}
\text{M:} & \quad \text{N} + \text{θυινι} \\
& \quad ? \quad \text{ΜΠΙΝΙΚ} \\
& \quad \text{ομ ποτ τιρινι} \\
\text{ΕΝΙΑΟΥ ΤΗΡΟΥ} & \quad 5. \quad \text{ΚΑ· ΜΠΑΛΑΙ Α} \\
& \quad \text{Κ· ΒΙΝΩΥΗΝΙ Μ} \\
& \quad 10. \quad \text{ΝΑΚ ΑΜΟΥ ΤΕΝ} \\
& \quad \text{ΣΙΧ· ΑΥΟ ΟΥΑΝ} \\
& \quad ΑΛΟΣ ΑΥΩ
\end{align*}
\]

1.4. ΕΝΙΑΟΥ ΤΗΡΟΥ may belong to the formula P.V,45, ἐπε πεινει ἐπερ ἐπερ. ΕΝΙΑΟΥ ΤΗΡΟΥ ΕΝΕΚΩΝΩΣ.

1.6. ΒΙΝΩΥΗΝΙ; "make enquiries after me." Probably the dot is of no value. For the phrase, v. ad NoXVI".

The Dialect is M.E.

---

Papyrus.

Very mutilated; the gap in ll.1,2 seems due to burning. The character is large and irregular, not unlike that of No.XXIII (pl.1.).

Upon the back of a rectangular figure (? of No.XIV, Verso, pl.3.) now faded, and, perhaps, traces of some large Arabic letters— all being burned, as it seems, upon the papyrus. There are remnants of at least two lines above l.1. Dots represent the missing letters.

ΕΠΝΟΥΤΙ . . . . . . . . . . . \( \text{Β. ΣΑΓΤ} \) ΕΠ\( \text{ΑΓ} \)

ΛΟΥ ΝΙΩΤ . . . . . . . . . \( \text{ΝΕΒΟΥΝΕΥ ΠΕ ΠΑΥ} \)

? \( \text{ΤΕΒ ΠΕΤΑΒΙ ΠΕΚΣΙ ΝΕΙ} \)

ΛΙΩΗΝΙ ΕΤΒΗ ΑΜΟΥ ΙΑΙΕ ΛΥΧΕΝΟΥΙ ΧΕ ΑΒΙ ΜΑΡΙΑ ΝΙ

5. \( ? \text{ΜΑΒΗ ΝΕΚ ΒΕΠΟΒΥΝΗΙ ΓΑΛΑΙ ΚΑΛΩΣ} \)

? \( \text{ΝΕΚΣΧΑΝ ΚΑΛΩΣ ΠΟΥΧ} . \text{ΕΝ} . \text{ΑΡΧ} \)

1.3. \( \text{ΣΑΙ = ΣΟΛΗ} \) . \( \text{Ο. P.V,38, 361.} \)

1.4. ΑΜΟΥ ΙΑΙΕ = \( \text{ΑΜΟΥ ΙΑΙΕ} \) . \( \text{ΙΑΙΕ} \) occurs P.V,43, 61.

ΧΕΝΟΥΙ; v. ad No.XXIIIa. Perhaps here; "they told me that he had found Maria."

5. \( \text{ΒΕΠΟΒΥΝΗΙ} ; \) v. ad No.XVI".

6. \( \text{ΟΥΧ} \) [ΣΑΙ] can hardly be read. I can not complete the second gap.

This line ends the text.
The orthography of this text is remarkably irregular. The Dialect is M.E.

XLII Papyrus. 1 5/8 x 5 7/8 in.
A strip of yellow-gray papyrus. In the back (i.e., the Recto) there are vestiges of writing:

"Τεικ Πενεκαν μαϊνούτε (space) γιετήν ξανά?
Κιρ Τιακόγ ξανά

To be noted are (1) the elision of (ē =) ē before ΠΕΝ-, of ē before ΜΑΙ-;
(2) the ligature ücken, in ΠΕΙΤΗΞ;
(3) the form ΤΙΑΚΟΓ, for ΔΙΑΚΩΝ, which recurs in Nos. XLIV and L.
The Dialect is M.E.

XLIII Papyrus. 3 7/8 x 4 1/2 in.
The nature of this fragm. is such as to separate it from the other letters. It is one of those rare texts which employ the Greek instead of the Coptic character. The peculiar Coptic sounds are represented by combinations of the Greek letters. For the similar fragm., v. P. II 36, 37. V. 41. The character shows some resemblance to the curious colophon, Syr. 416. XXI, (written not before A.D. 884), but also to the Greek numerals in Denk. (Wien) XXXIII, Taf. 1 (about A.D. 725). 1.1 was the first, but 6.8 was not the last.

Recto: [written by hand]

("tracing") ιερά προσκυνητη

5: ἐκαθέν τοις ἐτης
πιεί ζειν 
σημεία τύτιτοι
αρχη μεττητη απ
The occurrence of $\varepsilon$, $\lambda$, and of $\xi = \chi\nu\varepsilon$, places our fragment beside that in P. 11, 57; while, like P. 11, 56 and the cursive colophon, Hyp. XII, XXXII, it employs the $\chi$ also. The former letter represents presumably Sch. Boh. 8, the letter, Boh. 11, as in the R. fragm. As in these, $\xi = \gamma$, and $\xi = \varepsilon$. As to $\tau \varepsilon = \kappa$ (so Krall in his fragm.) I am not clear. The t elsewhere has a quite different appearance. Final $\varepsilon$ after a vowel, is here -e, not -se, as in P. 11, 56.

The Dialect, as in the other fragm., is Boh., though pesep is a Sah. form.

LISTS and ACCOUNTS.

XLIV Papyrus. 12 3/4 x 8 1/2 in. Tough material, of yellow-gray colour. The character is large and bold, without any ligatures. The numerals have Greek forms. The colon separates—not always consistently—the various items.
Missing letters, where calculable, are represented by dots.

5. Neouenin, ovtreayaggelion, mpetallon,  

10. Neran, mpdaiakou, petros, el., tohoy, ekw.

15. ?xwomi, fantay ney. . . . . . . . . . .  

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

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

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

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

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

Homilies (?l. 13): Works (?) of Syrius, 5.

Of these, 1 Belter, 5 copies of S. Matthew, 2 of the Catt. Epistles, and the "Mysticon" are in Greek.

41. "The list of the books which we have furnished with ouypan".

G = ouypan, interposing, to add diacritical marks to a M.S. One of the examples given by Sophocles refers to clause-division, the other to metrical punctuation.
ΤΡΕΥΑΓΓΕΛΙΟΝ, L.5, ΤΡΕΥΣ, L.6, ΤΡΕΥΤ, for ΤΡΕΥΣ.
L.2-5. ΠΕΤΑΛΟΝ, L.4,5, ΑΠΠΕΤΑΛΟΝ. Πέταλον is properly a plant's leaf.

Blef. Wilcken suggests that the two words may here distinguish the Codex and the Volumen; in no instance have we any indication of material. The word, as here used, is of no small interest.

1.3. ΑΠΟΣΤΟΛΟΣ, i.e., S. Paul. (Correct Bouriant, No 18, 19, 20) His Epistles usually form but a single book.

1.5. ΟΥΕΝΙΝ, for Sah. ΟΥΕΝΙΝ, ΟΥΕΓΙΝ. 

1.6. ΞΩΜΙ ΝΑΥΓ. This term designates three patriarch works—narratives and anecdotes—in Hyg. All. XXIV, XXVII, XXVIII. Lectionaries are, in B's list, called ΚΑΤΑΜΕΡΟΣ.

ΜΕΓΡΩΝ = μεγάλανον. In B's list the word is ΜΕΒΡ, ΜΕΒΡΑΝΟΝ. The m has fallen out as in ΜΗΜΙ, ΜΕΒΕ, ΜΣΙΨΚΕ, ΚΩΤΩΝΤΙ- 

ΡΑΤΩΡ (Rev. 21, 9, 10; 12, 7, 12). ΠΑΤΩΚΡΑΤΟΡ, etc.

ΑΠΕΣ = Sah. ΑΠΑΣ. It occurs four times (L. 8, 11, 13, 14). Here it is opposed, as in No XLVII, to ΒΕΡΙ. Both terms are used of parchment, as well as of papyrus, and ΒΕΡΙ therefore cannot be the (قطراس, جدید) by which Prof. Karabacek understands "paper" (R. IV, 82). 

1.10. The papyrus is very imperfect here. The lacuna could hold three letters. The T suggests ποθ, but it hardly fits the requirements. The last letter of the group was taller than n.

1.12. ΞΩΜΙ ΝΙΓΡΑΦ; probably copies of the Old Testament.

ΚΑΝΚΟΥΙ; v. ad No XVI.

1.14. ΜΙΧΤΙΚΩΝ; cf. τὰ μυστικά = μυστήρια, the sacraments (Sophocles).

The lacuna might contain [ΟΥΕΝΕ ΕΒ], "Apocalypse;" yet there is hardly sufficient space.

ΑΝΤΦΑΝΑΡΙ = Αντοφανάριον (Lagarde, Orientalia I, 48, 147, 148.)

1.15. ΝΕΟΥΡΙΑΝ. As it stands, this recalls the Neo-Platonist, Syrius

(+ circ. A.D. 400). But it is, I think, more probably a mistake for ΖΕΥΠΙΑΝΟΚ of Gabala, whose sermons were in use in Egypt (v. 

Toega, 120, Wrede, Appendix, 23; and cf. Migne, Patrologia Graeca, 62).

Wetstein (Synax., 18) transcribes his name "Syrianus," but 

Mahan (Calendar, Sept. 4) "Severianus." (v. also Lietzef, Ad Hist.

Auct. Conv., 390.)

The dialect is M.E. No note the Art. plur. NE (L. 1, 4, 8, 12). Cf. L. 5, ΟΥΕΝΙΝ, 1. 8, ΝΕΒΕΡΙ.

* قطرس سجلت may be the ΧΑΡΤΗΣ ΡΕΟΥΘΡΣ, which, in Bouriant's list, is opposed to ΧΑΡΤΗΣ ΠΑΛΛΑΙΟΝ or to ΧΑΡΤΗΣ alone.
Papyrus.
Thick but brittle papyrus, of dark yellow-brown colour. The character is not large and has similarity in some features, with that of No. XIX (p. 3). M has a tendency toward the tailed, Greek form; B may be compared with that of No. XXVI (v. p. 46); λι is a ligature. Dates and numerals are in the Greek script. For the latter, v. "Führer." Rainer, I. Th., "Taf. V. The margin at the top remains, but the bottom and lower half of the text on one side are lost. I designate the four columns as Ρα., Ρβ., Βα and Ββ.

Recto

(2) [σο]ναβερ πεσμὴς ΝΤΑΝΩΡΗ ∆27 a

α [κ]ε κελετα πολειαδα \textsuperscript{27} a

α νεκλαυει εποικί \textsuperscript{27} a

α φαμ a παπα πετρος πεσμή a

τ φλ μθνενς πεσμὴ a

β χαλ κεραμεος \textsuperscript{5} a

β ώςον πετρος πεσμής a

Βασιλε παλει \textsuperscript{8} a

β pelvic ρς κος ΝΕΚΛΑΥΕΙ \textsuperscript{8} a

β αβαζαμ πα \textsuperscript{5} a

ε κοσμα καμρν \textsuperscript{10} a

δ τ παλακον γεωργι φιακ a

δ ερου χακ.. e a

δ παλικον [απ]ια λουλ a

17 [νερ]σμα πεσμή a

τ [νερ]σμα πεσμή a

γ [νερ]σμα πεσμή a

δ [νερ]σμα πεσμή a

20. [νερ]σμα πεσμή a

Απ. πος.. ρε a

ε.. \textsuperscript{2} a

ε.. \textsuperscript{2} a

α νερμαμγι πεσμὴς a

α καρε α \textsuperscript{2} a

α κο σμα παληναρω a

α νεκλαμουλ a

α νεκλαμουλ a

(σιc)
Α' φράτη:  

The measure at the head of the numerical columns is 8° (so Wilcken, “Richer” from a tracing), i.e. 8° χρυσόπατον (c. N° XXX). The text appears therefore to be a wine-merchant’s register of sales; though, if so, the amounts entered to the wine palkēgo, who, with “Pov Asem.” (c. Ob. 13), were presumably Christians, are remarkable. In a list R. V. 45, Kall reads the measure as 9°, i.e. λιθ = kph. 9° or 9°, modius. The register covers a period of six months; from January till June. The relative amount of business done in the different months cannot be ascertained, owing to the lacunae. It will be observed that the quantities supplied vary continually, even when to the same individuals. Among the persons named are the following:

Gardners; Ra 1, RB 3, 4, 8, Va 11, 12, 14, 27.
Husbandmen; RB 19, Va 7, 17, Ob 3, 17.
Herders; Ra 2, 9, Va 20.
Cavek herd; RB 21.
Lion herd? (v. below); Va 16, 26, Ob 1, 8, 9, 12, 14.
Carpenters; Ra 1, 7, RB 11, 18, Va 9, 19, Ob 5.

Besides these various amounts are repeatedly supplied to the palkēgo (Ra 4, 9, 13, 19, 24, RB 14, 22, Va 4, 18, 22, Ob 23; c. N° XXIii 12). At RB 15, two measures are entered to “The shearer who sheared the sheep.” (Similar, probably, RB 12). At RB 19, 12 measures to “The peasant while they cut the grass.” (Similar RB 25). “The outlay for the festival of Tannekh” amounts to five measures (Ob 10).

Recto: col. a.

1. TÀΝΩΓΗ; v. N° XXX IV.
2. CIMA XI; c. R. II, 60, 62, CYMIX, ib. V, 48, CYMMXI, and Recueil XI, 148, CYNMAXI.
4. OYI = ὕποτος, C. N° L, Ofi, Recueil VII, 144, 0IV, ib. XI, 133, 134, omyI, omyY.
5. P ΡΝΕ. Obviously a place-name; “The Rock.” It may be the native name for the ὑπα which Quatremère, Mémoires 1, 470, 473, places in the neighbourhood of the Tiber Lake. The (c. c) of the genit. has been absorbed in the preceding vowel, as in c. Ra 15, RB 1, 18, 20, Va 13, 17, 25, Ob 10, 17. (But of c. Ra 1, RB 15, Va 14.)
6. CIMICTΟΥC; a Greek place-name, as its preformative shows.
7. TΟΥΤΟΥC, vrier, a town in the south of the Fayyum. (v. Schwein-
...further map, Zch. d. Geb. f. Bld., XV; but the Recension gives two.) This explains the words, hitherto unclear, which end the M.E. text Reutem. Roeh., 249; for the writer signs himself "Son of the late Deacon, Apollos NTOUTWN ΝΠΙΑΜ."

1.14. ΚΛΟΥΘ = ? ΠΛΟΥΣΙΟΣ; but unlikely. Nor is ἘΦΙΝΗΣ for ἘΦΙΝΗΣ, which occurs Rd. 4, Va. 14, probably. ἘΓΕΙ might be "on behalf of," or we might read ΚΛΟΥΘ ἘΓΕΙ ἘΦΙΝΗΣ.

1.24. ὈΠΟΥΔΑΝ; cf. Va. 15.

Recto: col. 1.

1.1, and Va. 10, λεγετε = Sch. *παρεμε, the proper representative of M. Breton.


ΠΟΥΔΕΙΑ; also Appendix. P. B., Rec. 21, ΠΟΥΔΕΙΑ. It may be compared with several names in M. Egypt. Zoega 24, ΠΟΥΔΕΙΑ in none of these. Abdellel, 699, ΠΟΥΔΕΙΑ = Recens. Descript. ΠΟΥΔΕΙΑ, ΠΟΥΔΕΙΑ, and ΠΟΥΔΕΙΑ.


ΠΟΥΔΕΙΑ: towns of this name occur N° VII, X, VI. Appendix, P. B. Rec. 9, 41, and P. B. 94, 44, 43.

1.4. φλ.; whether this is προσ, "the slave" (cf. N° XV), or the abbreviation for Φλαοιρος, frequent in the Greek Papuiri, I can not determine.

1.7. ΠΟΥΔΟΝΙ, v. N° XXIV.

1.8. ΚΟΣΜΙ, cf. the abbreviations in N° XXIV.

1.12. ΠΟΥΔΕΙΑ = ὈΠΟΥΔΑΝ, cf. Appendix, P. B.

1.13. Ὄφει, "Sheared," = Sch. Ὄφει, Ὄφει, Ὄφει; but the agent seems always expressed in Sch. by the Relat. et Ὄφει.

1.16. Ὄφος, v. ad N° XXII. The localities in Va. 2, 22 are presumably not identical with this.

1.18. ΠΟΥΔΩΝ; an abbreviated place-name. I can not identify it.

1.19. and Va. 17, ὈΠΟΥΔΑ is, I suppose, identical with Va. 7, 6, 17, ὈΠΟΥΔΑ. The latter would be the legitimate M.E. plus. for Sch. ὈΠΟΥΔΕΙΑ, ὈΠΟΥΔΕΙΑ (cf. Stern, § 221.)

ΚΑΙΡΟΣ; probably St. Kant. of ΚΑΙΡΟΣ (cf. Stern, § 337), and Cim "grass, hay," as e.g. Ps. XXXVIII. 2. Yet I can find no example of this verb except applied to cutting down trees or branches. Possibly Cim is the Jerusalem plant, which grows to a few feet in height, and is cultivated for its oil (v. Bulauere, Journ. 36, 43, 448)

1.22. rec. v. 32 (pragt.). The reading is certain; the mark above ν (the same as Va. 15, 18) need not imply abbreviation.

1.27 ᾿ΑΜΗΝΑΡΘΑ rec. Va. 2. Cf. Zoega 24, ΑΜΗΝΑΡΘΑ (? in name of NEME), Abdellel. and Descript., ΚΕΝΙΑ (in Fayyum). Recens. ΚΕΝΙΑ, ΚΕΝΙΑ...
\text{Verse: col. a.}

1.2. κανονάρης; cf. 1.28, κοινογραφησ. These are probably the name (v. No. XVI), and appear to be place-names.

1.8. συμτελή. I cannot explain this. An error for συμτελή is improbable, δια-requiring rather a noun to follow it.

1.14. επιφ; a place-name. The reading is doubtful.

1.15. περιλαίκας; v. No. XXVI.

1.16. and 1.28, Vb 8, 9, 12, 14, μονεί can not here mean "live." If it could be shown to mean "wild beast, large game" in general, I would cf. Recueil XI, 148, where (Greek) ιππογόρδες are mentioned at Achmim. Prof. Paye (Rev. des St. gr. 91, 52) suggests that these huntmen were employed in stockig a local ιππογόρδες.

1.17. πολεμούστης; a place-name; cf. Vb 17. άς "festival" is improbable, owing to Vb 10, κεφεί; nor is άς, for Sah. αςιν "Sentio," very suggestive.

1.24. άχαί; this name recurs No. XLIX. Cf. the frequent πανού.


In P. Bouglé II, p. 4, 38 8--9 is a locality in the Fayum whence Brugsch (Dict. gération, 197) derives, (v. Abdellat, 686, in Bah-

1.28. for Neh. παο ἐπλα ἡτακεννά; For the Prefet, cf. v. Acts, XX, 24. In Tzega 540, takinna is a hill with a monastery, in or near the Fayum.
The Dialect here is not wholly M.E. The interchange of ρ and λ is not uniform, neither is that of the vowels α - o, e - η. The genit. η is often represented by a vowel only.

XLVI. Papyrius.

A. 3 3/4 x 6 3/4 in.
B. 12 1/4 x 6 1/2 in.
C. 7 1/4 x 2 3/8 in.

 Fragments B, C were certainly parts of one document; fragment A probably belonged to them. I can not fit them together, though they must have held, relatively, the positions here given them. The material is of light colour and thick, but soft; the character without ligatures (except ιτ in κούρ). λ is angular, as in N. XXV; ι has the small projection above, as in H. Α. 11 (both M.S.S.). On the back are traces of a line of large Cufic (?) characters in brown ink. The papyrus was composed of several oblongs; three remain. Fragment A shows an upper margin; fragment B, the complete width. §§ 7-11 and 29-33 are very illegible.

Fragment A:

† NAPAY PAYHNAYPAAM (space.)
[ΩΥΕΝΑΥΕΛ ΨΩΗΛΝΑΡΒΩΥ ΨΩΗΝΤΚΟΥΝΓΩ]
[ΤΕΡΗΜΙΑΣ ΑΠΟΛΛΩ ΠΕΤΡΕ] (space.)
EMNAY' A... ΤΣΙΝΙΝΟΥΑ ΤΑΛΤΟΥ

Fragment B:

ΩΨΝ ???ΕΠΝΤ
ΜΩΝ τ ? ΝΤΜ
? ΠΕ (space.)

Fragment C:

ΝΑ
ΜΑ
ΙΚ
(space.)
ΚΑΙ ΜΝ [ΤΕΡΗΜΙΑΣ : ΔΙ]
ΠΑΙΚΟΝ ΑΙΟΥΛΙ : ΜΝ Α
ΠΚΑΡΠΑΣ : ΜΝ ΠΚΕΧΟΥΛΙ [Ι]
ΤΕΡΗΜΙΑΣ ΣΝΝ ΑΠΑ ΣΘΝ
ΝΙ Κ ΚΟΥΡ Β

Section 13. Cf. Descriptio (in Attick.)
We have here— at least in fragile B, C— various accounts, apparently as to the sale of wine (or oil). The paragraphs, with their initial ρ, showed the names of the customers and the amounts supplied in each case. The total supplied to a whole group is twice given (ll. 15, 33). ll. 1, 2. οινον = Σακ. οινον, οίνον. v. Steindorf, Α.Ζ. 70, 61; Stern, s. 72. Άφραμ; cf. l. 20, Άφραμ.

οιναγελ; v. Burk., P. 556, οιναγελ; R. 1, 65, οιναβελ. The following names may be those of his father and grandfather.

τκούνσα; a new name.

l. 5. οιδε Κάναν. If this could be read, it would imply that the writer spoke on behalf of the above-named persons.

l. 12. άγολλί = Φουλίος.

κάρπακ; apparently a proper name.

κούρ; v. ad Ν. 11

l. 14. οινόν = οίνος; v. Stern, s. 72.

1.17. and 1.27, παρεγ. Their name recurs π. v. 33. One might read, πιλαμμων (cf. πιλαμος π. 1.55) παρεγ.
1.19. v. l. 34; both are very indirect.
1.22. ταξινωρι; v. N. 4.44.

Qiten designates either the consignee, the supplier for ταξινωρι τυ, being addressed "to the care of" N.N. (v. l. 31), or the person from whom the orders were received. In the former case, cf. QITN, QITTOQ, in the contracts, e.g. Revill, Ἀ. et C., ΝΔ, QΔ τυ.
1.24. Kepler, v. A.T. 33, 112, Denckers. (K. 33, 112, 105, Keplerixow Ópος. 1.27. Κηρώματι, κηρώματι. This measure, with Bittina, is twice added, after the sum of the ἄρχη has been given.
1.28. Bittina: possibly = πτινη, πτινη, a flask covered with plaited work (Stephanus).
1.31. Πιάλω. If this is a locality, more probably a person, it may be a survival of the ἄρχη and κατω, designating certain subdivisions of the name (v. Wilken, Observations, 25.)

The Dialect is M.E. The resemblance between the proper names here and in the Memphitic Papyri (v. A.T. 33, 145) is, no doubt, accidental.

XLVII Papyrus. (v. N. 4.44.) 4¼ x 5¼ in.
The character of the two texts is very similar, though this is the smaller. The present text follows N. 4.44 immediately, and is continued upon the verso in the reverse direction. Some lines between ll. 2, 3 are lost. l. 12 was the last.

Recto: ΔΑΥΣΕ ἡγε (space) ΑΛΜΕΥΜΕΛΑΙ ἦ ΟΥΣΙΑΡ ΜΗΚΡΡ ἦ ΟΥΡΒΩΣ ΑΘΡΙΣΤΑΥΡΟΣ ΚΩ ΟΥΡΒΩΝ ΕΡΙΣΤΑΥΡΟΣ Α ὈΥΜΑΠΠΑ ΓΑΛΛΑΙ ΝΝΟΣ ἦ ΩΥΑΗΤΗΝ ΝΡΟΚΡΙΟΣ Η ὈΥΠΑΛΛΙΝ ΕΜΕΝ ἦ ΕΡΙΣΤΑΥΡΟΣ ἦ ΚΑΙΚΩΓΗ ΜΑΠΠΑ ΓΑΛΛΑΙΝ ξῆ ΚΑΤΑΠΝΗΤΗΣ ΟΥΒΡΟΙ ΚΑΙ ΑΠΕΣ ἦ ΛΡ ΟΥΤΗΝ ΝΚΛΗΡΙΚΟΣ ξΗ ΚΑΙ ΠΑΛΛΗΝ ΟΥΑΝΠΟΥΜΙΚ ἦ ΩΥΗΕΛΕ ΕΡΕΥΕΕΕΕΝΕΛΑ ἦ
This is a list of clothing, or rather, of ecclesiastical vestments etc.
1. = ἐστικόλη; v. N.² XXII 129, but here it is probably the sleeveless vestment, described by Du Fieux, s.v.
2. = ἐστίγμα, a mantle, or Doby, Suppl. 1, 788, carpet. The absence of the Coptic article is noticeable.

Ὑρ [Μ]ΝΗ, "a skin of parchment," or "a dress[ of skin]" (v. Doby, sup.).
3. "A covering having the cross (upon it)." The phrase ἑφικτησθύρος is perhaps of similar meaning to σαλούτασθορ (v. Du Fieux, s.v.)
4. "A large blue-green coverlet or shawl." ΜΑΝΩΛΕ = ὑπό, which John, Epist. II, VII, explains by ἄνω. v. also Kircher, Sc. 118, 121.

κάλλαει, probably = l. 6, κάλλανι. Cf. R.V., 141, where κάλλανι, καλλαίνος is similarly used.

5. ΓΑΝΑΡΙ = κέκκοκος.
6. "A? pallium with the cross (upon it)." ΠΑΛΛΙΝ = παλλίνων = Kircher, Sc. 120, "παλλήνιος, εἰς τεκεναίεi.
7. ΚΟΥΙ: either for ΚΟΟΥΙ or ΚΑΙΚΟΥ = Steph., s. 270, ἐπεκαυεί.
8. = ΚΑΤΑΛΗΘΥΡΟΣ, the covering for the altar, sacrament, etc. Du Fieux, Beir, Anes; c. ad N.² XLIV 2.
9. ΑΠΟΠΥΜΝΙC; v. Kircher, Sc. 117, ΑΠΟΠΥΜΝΙC = ἐπεκαύει, shoulder cloth, or stole, Du Fieux.
10. I cannot divide the words here.

The dialect can scarcely be determined. ἹΑΥΝΕ and ἈΝΕΚ are M.E., not Schedic.

XLVIII Papyrus.
A much injured fragment of light colour. The character is large and has features in common with that of N.² XIV (pl. 3) and of A.Z. 85, Taf. I, 1. Margins remain at the top, bottom and left side.
L. 3, 4 are very illegible.

"ου ὁμον ὑπὸ τοῦ γλυκοῦντος ὅμοιον ἐν τῷ ὑπὸ τῆς ὑπομείνας τῆς
νέρτας τῷ μακρότυμῳ σταυροῦμα
ταλαγύλῳ ἐπετο παράστασι (space)
μήτηρ νέρτας παραλείπωσιν μακρότυμῳ 
νέρτας"

A note of quantities of wine; cf. N.² XLIX. I can make little of it.
XLIX. Papyrus.

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

+ πλογγς νπεκογο
 άγαγι ραμή ... οπι ... △
 παυλι μαναμα"κι ?
 γορμίκι μ ... νεκάκι [1] △
 5. παγκαπακακ [c] △
 πασοκα ... ικρ ... △

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

1.2. άγαγι; cf. ad No. XLV, Ver. 24. The end of the line is quite illegible.
1.3. "Paulos, the self-herd." Cf. Stein, § 173, Manepip, Maneblampe.
   Note the absence of the Article.

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

L. Papyrus.

Fine material, medium colour. The character is free from ligature.
The numerals have Greek forms. The question of "Recto" and "Verso"
is decided on the supposition that, above Sec. 1.1, the name of some
measure is lost which should account for the quavers.
It cannot be ascertained to what material this account refers. It was, at all events, dealt with in large quantities.

Recto: ll. 3.5: I suppose the 2nd numeral to = 200 (v. Wilcken, Observationes, 49)
  1.10. e'γαλλε; cf. Ver. 6. Perhaps it means "deliver goods"; v. the example
  in RV 44.

παγοί; as a name this occurs Zoega 221. Cf. παγοί, ll. 30.

Verso: ll. 6. bimh for bimh = Sah. bme.
  7. πισκύ; v. ad No. XII’.
  7. θευμικ; cf. Zoega 105, θευμικ, Marc.
  Διάκου; v. No. XII’.

ἐβτάλα and bimh indicate the M.E. Dialect.

---

Fragment A: + πλοῖς νέων
  ἦτα δαμοῦλα
  ναρεστα
  μιμοναστήρι
  5. χιλιάδων ωκτὼν

Fragment B: ὁ γιό κο
  μπέλβετ οἰκοκι
  ἐβήκοντα γίνη
  ὑπὲρ σεξαρεστή
  τα ἐνταξία 5.
Fragment A; l. 1, λογός = λόγος, as in A.Z. 78.17.
1.2, ὑμνοῦν; here probably the proper names.
13, κοῦφ; v. N. LIV, κοῦφον; Denkshhr. (Wien) XXXVII, 128, κοῦφων; ib. 176,
kουφά; Recueil VI, 67, 69, κουφᾶς. Du Férane gives κουφᾶ = ἄγγελος.
καμή recurs perhaps Fragments B, l. 7.
1.12, ις = κάθι.

Fragment B; l. 2, παλατίς is doubtful. v. N. XXXV.
1.8, Ν, at the end, introduced the name of the debtor, as in A.Z. 78, 18.

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

ἐβαλλ and κοῦφαγεθ indicate a M.E. tendency in the Dialect.

LII. Papyrus.
This strip of Papyrus shows a character not unlike that of Ἁφ., All.
XX (colophon).

Μ...πουκοκάχ?
πουκοκούμεντ παπούριπι ἕπ α
κούμενι; cf. the names Κούρτος, Κούρτος.
ἕπ = ?? ξούμιου. It could here scarcely be ξωμίου. The letter written above
has the form ω and need not be Ω.

LIII. Papyrus. (from Hawara)

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

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

Frags. B:

АПΑΝΙ ΠΙΘΑΜΗΟΟΣ ΑΡ Φ
(сред) άγιοτ ΑΡ Φ
ΝΑΙΤΑΡΙΧΙ ΑΡ Φ

5. ΡΙΓΑΝΟΥ ΑΡ Φ ΩΤ
(сред) ΜΟΥΣΑ ΟΥΤ?

Frags. A: 1. 40; cf. the table of cursive numerals, Stern, 131. Here I would suggest η, for η = Ϛ + φ, or Ψ.

παρά; n? ad Nq XII 2.

1. άγιοτ; the dictionaries give "a couch, cushion."

3. ΤΑΡΙΧΙ; "salt fish." It occurs Append., P. Bodl., Ver., Berlin, P. 331 (n. ad Nq XII 4) A. 2, 68, 84, ἄγιοι (φαγετον), φαγετον, Fleischer). Note the gender in the last example.

Frags. B: 1. δαραμεος; n? ad Nq XLVI, Rec.

1. ΑΑΕΤ; perhaps a? in b. 3.

1. ΜΟΥΣΑ; η = ὁμίσω.

LIV. Papyrus.

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

πλογος ΠΕΚΟΥΦΩΝ
ΚΟΥΡΡ ΧΗ
ΚΟΥΡΡ ΧΗ
ΚΟΥΡΡ ΧΗ
ΚΟΥΡΡ ΧΗ
5.

10. ΦΙΝΑΕΙΜΩΝΙ ΕΝΧΙΜΟΥΑ
ΓΕΝ ΕΝΕΟΥ ΩΓΑ ΕΛΤΑΙΗ Ω
ΣΟΥΛΑ ΕΛΤΑΙΗ ΕΝΤΜΟΟΥΑ
ΣΟΥΛΑ ΕΝΧΙΜΟΟΥ Ω Α
ΝΕΤΝ ΕΝΤΜΟΟΥ Ω Ω?
The first text is a wine-account; the second relates to the collection or payment of taxes.
10. ΝΕΜΩ = ΔΗΜΟΣ.
11. ΟΝΕΚ = ΟΝΗΔ, ΟΕΡΑΚΛΩΠοL. Other occurrences of it cited, Π. 1, 64, Ρ. 58.
12. ΚΟΥΣ ΕΛΤΑ = ΣΗ. ΚΟΥΣ ΕΡΤΩΒ. Cf. Ν. 41 ΧΙ, ΕΡΤΩΒ.
13. extremely uncertain.

The Dialect is M.E.

LV. Papryus.

A strip of thin papyrus, showing the left-hand margin only, and bearing a regular character, somewhat like that of Ν. 41 (pl. 3).

1. κακελί βαρότ
2. οιν. βω
3. κακέλι βαρότ
4. κακέλι ποτήρι
5. τικανι ποτηρί
6. σικλάκι βαρότ
7. κακέλι
8. κακέλι
9. αλκοο εν ποτηρί
10. κελεβιν ωά
11. οιν. βω
12. κελεβιν ωά
13. κακέλι
14. κακέλι
15. σικλάκι
16. βαρότ

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

1. κακέλι; for κάρυς; "a bronze grating(?)." ΚΕΛΙ, for ΣΑΚ. ΚΗΛΗ, is improbable, owing to the κα-
2. ΚΕΛΙ; for ΚΑΡΗΣ
3. τικανι; for τιγραν; "an iron crucible, pan."
4. σικλακ; for ΣΙΚΛΑΚ; "a vessel holding half a kephyl."
5. ΕΛΚΟΟ; "a jar, pitcher" (Psgr.) would leave us unexplained.
6. "an ox of—"
7. οιν. βω
8. κακέλι; for ΣΗ. ΚΟΥΣ; "an iron knife."
9. "unintelligible to me."
APPENDIX.

Pap. Bodleian., a (P) 4.

Brought from Sheik Hammad, near Sohag.

Of a grey-brown colour, this papyrus bears a clear character, similar to that of N° XIV (pl. 3). Many lines are faded. It is complete in width, but 1.1 was not the first. The numerals are Greek and much like those in the Arabic papyrus Deutscher (Wien) XXXII, Taf. 1 (circa A.D. 725). Some of them are uncertain and lacuna make their control impossible. Greek cursive characters recur also in several places through the text. The date does not determine which side of the sheet is the Recto, for the same months are found upon both. I designate therefore as "Recto" that side upon which the text lies at right-angles to the fibres. (v. the remarks in the Preface, p. vii.)

<table>
<thead>
<tr>
<th>Recto</th>
<th>Verso</th>
</tr>
</thead>
<tbody>
<tr>
<td>? ΠΑΛΩΜΑΡΙΟΣ</td>
<td>ΙΑΚΩΣ[?] ΝΥΩΝ ΕΡΩΝ</td>
</tr>
<tr>
<td>? ? ?</td>
<td>ΙΩΣΗΦ ΠΟΤΑΜΙΤΕΣ ΕΡΩΝ</td>
</tr>
<tr>
<td>? ?</td>
<td>ΑΒΔΕΛΛΑ Σ ΑΜΡΟΣ ? ΤΑ</td>
</tr>
<tr>
<td>?</td>
<td>ΟΥΕΝΑΒ[Ε]Ρ</td>
</tr>
<tr>
<td>5</td>
<td>ΑΙ ΠΙΑΚΗΣ ΜΗΝΑ Σ Κ</td>
</tr>
<tr>
<td>?</td>
<td>ΓΕΩΡΓ ΠΑΧΑΔΒΑΜΠΕ Σ</td>
</tr>
<tr>
<td>ΠΑΣΑΝ ΒΑΧΙΛΙ ΕΡΩΝ ΝΕΡΑΛoplevel</td>
<td></td>
</tr>
<tr>
<td>ΚΑΙ ΠΑΥΛΕ ΦΑΜΟΣ</td>
<td>[ΠΑΣΑΝ] ΒΙΚ ΕΡΩΥΝ ΟΥΑΡ ?</td>
</tr>
<tr>
<td>ΣΕΡΙΝΗ ΠΑΝΟΥΣΙΡΙ</td>
<td>ΣΕΥΝΡΟΣ ΠΤΑΙΜΑΥ Σ ΝΙΕ ו</td>
</tr>
<tr>
<td>Ο ΚΑΙ ΠΙΑΚ ΘΩΜΑΣ ΕΡΩΝ ΣΙΓ Σ</td>
<td></td>
</tr>
<tr>
<td>ΒΑΡΑΧ ΕΡΩΝ ΝΕΡΑΙΧ</td>
<td>ΒΑΡΑΧ ΕΡΩΝ ΝΕΡΑΙΧ</td>
</tr>
<tr>
<td>10</td>
<td>ΒΙΚ ΠΕΤΡΟΣ ΕΡΩΝ ΠΕΩΒΙΚΗ</td>
</tr>
<tr>
<td>ΠΑΠΑ ΒΑΣΙΛΙ ΠΑΝΟΥΣΙΡΙ</td>
<td>ΠΑΠΑ ΒΑΣΙΛΙ ΠΑΝΟΥΣΙΡΙ</td>
</tr>
</tbody>
</table>

The absence throughout of the genit. in (v. esp. ll. 8, 13) might make it preferable to translate, "a grating,- bronze," "a crucible,- iron," etc.
χαλ παλεγωνι  
σερινη σ θεσαυρ παλεγωνι  
15. ωρανης πλεμμαρης η περικεφαλα 
ωρανης πκωματι ερον νεωθ κ 
πικνοτι πανεπι 

tci μηνοι μπαλβοισικ 
αιοφιλε πιοσ ενον κ ηνας 
20. πετρε πινηνε ερον πισυφ 
πλεσπουλειτ πιεσυ 
θω ερον θεσυ πισκα 
μ μ χ. πισχαναπο διογα κ ουγαρή 
μουςιν ερον τελνουη 
25. αβραχαμ περαμεος ουγη 
ρευπη πανεπι 
κακαν ερον πιμεινι πιαβελοτω 
φατσι β. σαμου α πατεσμουνι 
α... ι πως κ ουγαλλιν 
30. τιμε ? ηιοθ 
ρευπ περαμεος 
φιλητες κ θεσ ερον καρετ 
ισικ πισχαναπο διογα 
ερον πισυφ πνημι 
35. ρευπ πατανουει 
ιω... ηο 
ωεσαντο τι πανουσει 
θευτείς α λαμ ερον ουβερ 
θαν. ηον θαυκεμη 
40. τιμι ημενατι πανεπι 
θ... πως π ουρτ 
παπα θιελ ερον ουρτ 
θαμμον πιεσ 
ρι η πρω 
σερον ηνερφ 
45. ησερον 

· ηικενις ηε θεολικ 
κοι? ? 
παπα ξι. ερον πεθ 
κελε σ απατ 
ογκανερ ερον πχωκ παπα 
ερον ερον νεβαμπι με τεχει 
τραπε ερον κού 
ανουντι πλερι 
ισλακ φαμου 
κανας ημα 
ικσι μηνα ερον πηκαν 
ημε 
ερον ηγο 
τηβετ [νενκκ 
πετρ ερον 
ερον 
ερον 
μοκα 
ερον 
ιδι 
πανε 
ερον 
ηνερ 
τι 

We have here a statement of expenditure during four (perhaps more) months 
from about January till April. Among those who receive payment are
Shepherds (Rec. l. 19, 20, 21, Ver. 35, 36), Goat-heards (Ver. 6), Agricultural labourers (Ver. 19), Vine-dressers (Rec. 1, 16), Water-men (Ver. 2), Carpenters (Rec. 8, Ver. 21), Potters (Rec. 25, 31), Sailors (Ver. 20). But payment is often made to women as well as men—where the services rendered are not stated. The accounts are reckoned in νυχτα anticipated (στολοκοτοί), as is clear from Rec. 44 (whence it is also evident that the dot preceding each sum is to be read νυχτα). The fractions therefore are κειρατικ. From the appearance, upon both faces, of the same months (cf. esp. Rec. 8, Tybi 21, and Ver. 22, Tybi 22), and the probability of Ver. 48, 49 being, like Rec. 44, 46, the total of the amounts on that face, I think the Papyrus must bear two independent accounts.

Recto:
1. κούμπαρτες; v. l. 16, κούμπαρτες.
2. The numeral here is μη, i.e. ½. This is clear from Rec. 41, 42, 43, where the figure of the amounts paid is, in each case, double that of the quantity of the material bought.
3. The two letters in the numeral here have but one stroke above. (The same in l. 15, 20 and Ver. 28.) They stand, I think, for $\frac{1}{2}$ (? one κειρατικ).
4. ἐφοι; here sometimes εποι. The Brit. M., P.p.xcv (dated A.D. 777) repeatedly writes o for ος, but indicates the omission by a stroke above the syllable. (cf. also Stein, § 45). A comparison of Rec. 7 with Rec. 29, of Rec. 41, 43, Ver. 37 with Ver. 45, shows that X is used as its abbreviation; i.e., it = άπειρον.
5. Πάλλικα, also l. 29, v. N. XLVII.
6. Τάνγες; v. ad N. XXII. 5.
7. ll. ends with an abbreviation for Δραγάμ.
8. Λεμπάρσ; v. B. II, 51, λεμπάρσ.
9. The mark above the final word may be γ. Probably some product of the vineyard is intended.
10. Νέπαλιτς; Libya (the Libyan nome) or its inhabitants?
12. Πελείκουκ; v. ad N. XLV, Ver. 24.
13. At this rate, one sheep should cost 8.4 kerats, i.e., a little more than a γομήθος.
14. v. l. 34, where it seems that the meaning is "rent, hire." In A.Z. 54, 157, η επισκετά to "let (land)."

*Perhaps the development of this abbreviation may be traced as follows; N, passim = Berl. Ρ. 531, $\Phi$ = Brit. M., P.p.xcv (v. Weevey in Wien. Stud. 27, 242) and Ε., Orient. 1028, $\Phi$, $\Phi$ =, as here. v. also ad N. XXIII. 7.
121. ΠΟΥΛΕΙΤ; v. ad N² XLVI, Rec. ¹
πολεῖσιν, from its position, is probably "the Alhagiarni.
122. ΤΧΗΡΗ [Μ]ΙΣΧΑΛ; "the threshing-floor of Mirsâl, Mersûl."
123. = [βραδοί] ¹
οὔρωτ. The form of this word scarcely allows a comparison with Loeze 526
οὐρανός, "march?" Perhaps ὑγων is as probable.
εγινότερ, II, ½) τέλον = Boh. 229.
125. ΓΕΡΜΗΜΟΣ; v. ad N² XLVI, Rec. ³
οῦς /ν, for δυναν (v. N² XLVI) = Sah. οὐκ/νιν. Cf. the position of πέσων, ¹
126. "Hadari, for the calf that was sick?" for Sah. ἁδών.
127. ΤΕΛΟΥΜΟΝΙ; the name of this locality, "The Eight," forms a parallel to
that of οὐκούμπον.
128. θεφροί; cf. N² XLVI, Ver. ⁷, θεφρός?
129. v. 6. 20, above.
130. ΘΕΤΤΩΝ; v. ad N² XXIII ⁹.
φάμα, for φάμαι = πάμαι, is unlikely, because of Ver. 39, πάμαι.
131. ΦΕΡΣΑ; for πέρσα.
132. ΤΚΕΜΗΝΗ; a locality, probably in the Hesiodostropic name; v. Champ-
133. ΤΕΛΟΝΩΝ; ¹
This line and ll. 42, 43, Ver. 37, show the groups αφο, αφι, αφί, αφή. The
134. ¹
34-letters look like ρ or ν, but may merely indicate abbreviation.
135. and Ver. 46, λεβανη = Sah. λεβανη, λεβανώνης. P. 11, 47, λεβανως is prob-
ably intended for this.
136. ¹
144-45. ΠΝ = πεντακάτας, φωκάτας, and λεβανη = λεβανη (v. ad N² XLVI ¹). uy = ½
(v. Stern, s. 131, Ταφ.), and thus the total (52½ + 70½ =) 152 ½ is correct.

End of Line 80:

12. ΠΟΥΛΕΙΤ; 
13. ΤΧΗΡΗ [Μ]ΙΣΧΑΛ; 
14. ΤΕΛΟΝΩΝ; 
15. ΤΕΛΟΥΜΟΝΙ; 
16. θεφροί; 
17. θεφροί; 
18. ούς /ν; 
19. "Hadari, for the calf that was sick?" 
20. ΤΕΛΟΥΜΟΝΙ; 
21. θεφροί; 
22. θεφροί; 
23. θεφροί; 
24. θεφροί; 
25. θεφροί; 
26. θεφροί; 
27. θεφροί; 
28. θεφροί; 
29. θεφροί; 
30. θεφροί; 
31. θεφροί; 
32. θεφροί; 
33. θεφροί; 
34. θεφροί; 
35. θεφροί; 
36. θεφροί; 
37. θεφροί; 
38. θεφροί; 
39. θεφροί; 
40. θεφροί; 
41. θεφροί; 
42. θεφροί; 
43. θεφροί; 
44. θεφροί; 
45. θεφροί; 
46. θεφροί; 
47. θεφροί; 
48. θεφροί; 
49. θεφροί; 
50. θεφροί; 
51. θεφροί; 
52. θεφροί; 
53. θεφροί; 
54. θεφροί; 
55. θεφροί; 
56. θεφροί; 
57. θεφροί; 
58. θεφροί; 
59. θεφροί; 
60. θεφροί; 
61. θεφροί; 
62. θεφροί; 
63. θεφροί; 
64. θεφροί; 
65. θεφροί; 
66. θεφροί; 
67. θεφροί; 
68. θεφροί; 
69. θεφροί; 
70. θεφροί; 
71. θεφροί; 
72. θεφροί; 
73. θεφροί; 
74. θεφροί; 
75. θεφροί; 
76. θεφροί; 
77. θεφροί; 
78. θεφροί; 
79. θεφροί; 
80. θεφροί;
1.18. There I can only suggest that this is for Sah. τυγη, “foal,” and would translate “good for the still-fed goats.” For τυγη, cf. Reville. A. et C, τυγα = il, q, τυγη, and R. V, 34, τυγατε = τυγη
tete.

1.19. παραιτη; a foreign name, which I cannot find elsewhere. The abbrevi-ration may be for κεπατος, or some such word, “a thousand tiles.” G. the price of bricks. Deutsch. (Wien) XXXIII, 113.

1.20. ἔθεσε; for Sah. ἔθεσαν, “for the loan.”

1.21. καλαθος; probably here the plant or its fruit, rather than the liquid.

1.22. v. 1. 44. ἐγεννηνο for ἐγεννηνο; “fish for the brevire.”

1.23. μοσχατων; the price makes, I think, μοσχατας = δος, “heifer,” improb-able.

1.27. ἀργυρον = Kircher, S, 193, ἀργυρον, “calendar.”

1.28. “Grain for the dogs” is too improbable to be correct.

1.29. καλαθος = καλαθος, καλαθος. It recurs in this form in Berl. P5559; in Pap. Bodl, a, 1, καλαθος; in Pap. Bodl, a, 2, καλαθος; in R. V, 32, κα-

1.30. καλαθος; καλαθος; v. also A.Z. 71, 121.

1.31. ἔδωκα; cf. N, ΠΧ, 11; γελά.

1.32. εὐσωσ; probably = εὐσωσ.

1.33. κατημ. One is tempted to read κατημ.

1.34. Κόρες seems to be a place-name.

1.35. The ratio between amounts bought and sums paid in the parallel cases (ll. Rec, 41–43) suggests εκ here. The sign following the numeral resembles that given in Deutsch. (Wien) XXXIII, 218, as half a kerat.

1.36. Πεύκη would seem to be an error for Πεύκη.

1.37. The form of the figures is clearly M.E. (can, cay, x, x, x, x, x, x, x, x, x.)
The number of Greek words is considerable.
ADDITIONS and CORRECTIONS.

Page 1, line 8; for colon, read double-colon.
In the text it should be inserted on Recto, after 20ci, oym
4, l.l. 1, 14; for φιλ. φιλο, read σφιλ. σφιλ (as corrected on p. 3.) My error
was pointed out to me by the Rev. G. Horne.
10, line 37; for λαγ. λαβελ, read λαγ. εν λαβελ, “thy tears have not
ceased from my eyes.”
11, last line of text; read επίλαβε τε, “thy prayers protect.”
14, line 20; cancel בְּרָבָּר יַאֲדוּ tạo.
21, 33; Μουσόκαρι = Мустерги, in the newly-published “Aegyptische
25, 15; Add; The Dialect is ME., though p is not replaced by 1.
30, 20; Add; Brit. M. 12, Pap. 100 (Rankin I, c, a.) λαυγ. ψη = λαυγ. ανε.
32, 27; Add; ΚΑΝ. ΑΟ, pl., Νο. XVII.
36, 27; for τογογ, read τογογ.
39, 13; for φιλ. αν., read φιλα πν. (Cf. Append., P. Bodl., Ver.E. 33.)
43, 2; 61 is more probably the verb, and not 77.
49, 27; G. Lagarde, Aegypt. 238, ρεκωριος φικοσμα.
50, 24; It is the writer’s sister who is referred to.
60, 2; for φωτι, read πύωτι.
61, 12; ΚΩΜΗ ΝΧΡΙΤΟΣ. In Sah. Jerem. XXXVI, 2, 4, (Ersman, Bruch-
stücke), this = Χριστον (Χριστον) Βριλινον, = Boh. Τομος ΝΧΩΜ
(Tattam).
63, 39; Cf. πεμιτος, quoted by Stern from a Berlin fragt.;
17, 85, 31.
69, 2; for ΥΡΩΝ, read probably [ΣΥΡΩΝ] a locality found
several times in the Greek papyri, v. Denksch. (Wein)
XXXVII, 108.
74, 26; for δελτορ, read creditor.
INDICES.

N.B. The figures refer to the numbers of the MSS.
R. = Recto, V. = Verso.

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iii. GREEK WORDS.

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iv. ARABIC WORDS.

كَعُونُ (اللّٰلّ), 45; كَعُونُ (اللّٰلّ), 26; كَعُنُ (اللّٰلّ), 18, 23; كَيْدُ (اللّٰلّ), 18, لُبْسٌ

五千 (اللّٰلّ), 45; تَرَمَّم, أَدُوْرٌ, 18.

v. COPTIC WORDS.

(а selection only)

The forms referred to for comparison are the Sahidic.

اللّٰلّ, 45; كَعُونُ (اللّٰلّ), 26; كَعُنُ (اللّٰلّ), 18, 23; كَيْدُ (اللّٰلّ), 18, لُبْسٌ

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