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P R E F A C E .

THE Collection described in this Catalogue consists of MSS. in the Sa'idic, Middle Egyptian and Bohairic dialects of Coptic. Of these, the first group comes mainly from the White Monastery at Ahmîm, the second mainly from the Fayyûm, and the third from the Nitrian monasteries.

The present is the first published Catalogue which embraces MSS. both literary and non-literary in all these idioms.

ROBERT K. DOUGLAS,

*Keeper of the Department of
Oriental Printed Books and MSS.*

BRITISH MUSEUM,

October, 1905.



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INTRODUCTION.

THE localities whence the Coptic manuscripts now in Europe have been acquired are very various. External evidence as to the ultimate *provenance* of those which appear upon the markets of Cairo and Upper Egyptian Towns or which are brought thence by dealers, is difficult to obtain and usually untrustworthy. Better evidence may sometimes be had from the manuscripts themselves: scribes' colophons or dedications to particular churches or monasteries are to be read in many Bohairic books and survive too in a certain number of the scattered remnants of Sa'idic parchment volumes; while in the papyrus letters and documents from Upper Egypt incidental names often fix the place of origin within narrow limits.

The sources fall mainly into two classes, corresponding in some degree to the ecclesiastical and secular literature represented by the MSS. Of these, the first embraces a number of monasteries and churches, some long since ruined, others still in use, to the libraries of which the volumes have belonged; while the second consists of the rubbish-mounds of villages or the sand covered ruins of private dwellings,¹ wherein 'waste-paper,' in the shape of countless papyrus documents, has been discovered. A third source, which preserved to us so much of the literature of pagan Egypt—the cemeteries—has yielded scarcely anything for the Christian period.

Sa'idic Manuscripts:—As regards the literary MSS. in the southern dialect, the vast majority of those upon parchment has been obtained, as is well known, from the famous monastery of Shenoute, "The White Monastery," at Atripe, W. of Sohâg. The hidden treasure is first heard of towards the middle of the 18th century.² Apparently the earliest of the leaves to arrive in Europe were among those obtained through his Propagandist missionaries by Cardinal Stephen Borgia,³ whose great collection was gradually formed during the succeeding decade and, after his death in 1804, partitioned

¹ This is doubtful. The names, in documents thus found, would often seem to point, here too, rather to monastic or clerical than secular writers.

² Ch. Perry (*A View of the Levant* 1743, p. 370) had heard of (or seen?) many parchment MSS. at the White Monastery. Quantities of them perished, it was said, in the Mameluke raids, early in last century (R. Curzon, *Monasteries*, ed. 1849, 135).

³ The first statement about the Borgan collection is in the Cardinal's *Fragm. Copt. ex Actis S. Colluthi*, 1781, pp. 3, 4, where it is stated that the fragt. edited was obtained with a few others in the ruins of a monastery *prope Thebas*. If this were accurate however, we could scarcely believe these to have belonged to the White Monastery. But as to the body of the collection there cannot be this doubt. Cf. also J. G. C. Adler, *Biblischerit. Reise*, 1783, p. 185.

between the College of the Propaganda at Rome¹ and the Biblioteca Borbonica at Naples. About the same time C. G. Woide was acquiring a number of similar leaves, to be eventually bequeathed to the Clarendon Press,² while, almost simultaneously, a smaller number came into the possession of St. Mark's Library at Venice.³ A few years later⁴ the nucleus of the Paris collection had been acquired. In 1838 Robert Curzon, afterwards Lord Zouche, procured parts of several volumes, not indeed in Upper Egypt, but which once belonged, as internal evidence proves, to Shenoute's monastery; while the Rev. (afterwards Archdeacon) Henry Tattam had, about this time, collected certain parchment leaves,⁵ for which the same *provenance* is demonstrable. These, or some of them, subsequently passed to Lord Crawford, who has recently parted with them to Mrs. John Rylands of Manchester. Further, the Royal Library at Berlin, the Imperial Library and that of M. Golenischef at St. Petersburg, and the collection of the Archduke Rainer at Vienna (now incorporated with the Hofbibliothek) have each during the past quarter of a century or so obtained more or less extensive batches of these parchments. But no collection can now rival that of the Bibliothèque Nationale in Paris, which, having slightly increased by 1872,⁶ became possessed of the bulk of the great find made at the White Monastery in 1883,⁷ smaller portions of which eventually found their way to the Museums at Cairo⁸ and Leyden⁹ and to the British Museum.

The first instalment to reach here was that brought in 1886 by Mr. H. Wallis (Or. 3367); a far larger quantity was obtained in 1888 through Dr. Budge (Or. 3579—3581),¹⁰ to whom indeed, more than to any other, the British Museum owes its large acquisitions of Coptic MSS.

The small chamber in the N.E. corner of the conventual church, wherein the mass of leaves lay when discovered in 1883, may, from its inscriptions, be fairly identified as in fact the ancient library.¹¹ The contents of this library in antiquity cannot now be estimated. I have however computed that, in the combined collections of Europe and Egypt, there are at present some 9000 leaves or fragments of leaves, which once

¹ On the death of Card. Ciasca, in 1902, this part of the collection was transferred to the Vatican Library.

² V. Ford's preface to Woide's *Appendix*, p. ii, also W.'s correspondence in *MS. Clar. Pr.* c. 2, foll. 33, 71, 197, 220 &c.

³ Edited by A. Mingarelli, *Aeg. Codd. Rel.*, 1785.

⁴ Before 1808. V. Quatrèmere, *Recherches* 114, 139. The leaves there mentioned form now MS. 78 of the Bibl. Nationale.

⁵ V. *Journal of a Tour through Egypt* &c. [by Miss Platt, T.'s niece], 1842; also *Quarterly Rev.* 1846 (lxxvii), pp. 55, 60 and *ZDMG.* vii, 94.

⁶ Date of binding of MS. 102.

⁷ Described by Maspero, *Méms. de la Miss. franç.* vi, p. 1.

⁸ V. Crum, *Coptic Monuments (Catal. gén. des Antiq. du Mus. du Caire, 1902).*

⁹ V. Pleyte et Boeser, *Manuscripts Coptes*, 1897.

¹⁰ Remnants of this find were still to be had on the spot in 1898 (e.g. Mr. Horner's MSS., nos. 8, 17, 114, 161 &c.).

¹¹ V. *Journ. Theol. Stud.* v. 553, 564.

belonged to it. Of these about 490 are in the present collection. How many volumes are here represented it is of course impossible to say. The pagination often shows that the volumes must have been of a considerable size: I have noted eight leaves or groups of leaves reaching to a page-number above 400, as many to above 500, three to above 700, one to above 900.¹

Where and under what conditions these parchment volumes were produced we do not know, except as regards one definite group, written within a limited period. That not all were originally destined for the White Monastery is evident from certain of the extant colophons: no. 162 *below* was presented to a church at Tahanhor; in Paris similar references to the churches of the Virgin 'in the desert'² or 'the desert of Apa Shenoute,'³ of Severus at Rifeh,⁴ of the martyr Pshemmaô near Aḥmîm,⁵ and in a fragment of M. Golenischef's, to that of S. Cosmas at Fayyûm, show that the library was enriched by acquisitions from other libraries.⁶ Elsewhere we find a record of texts diligently sought in other monasteries and copied for the White Monastery.⁷ The group above referred to is the work of a school of scribes, resident or originating at the town of Toutôn, in the S. of the Fayyûm;⁸ and we find that, not the scribes only, but occasionally the donors also of these MSS. come thence.⁹ Whether there subsisted any special connection between the White Monastery and this town we cannot tell: the existence of a contemporary Bohairic MS. from Nitria, likewise signed by a Toutôn scribe,¹⁰ may indicate that its school of calligraphy had an extended reputation (*v. below*). In the present collection those fragments referred for comparison to Ciasca's pl. xiii may be taken generally to belong to this group. A slight dialectal impurity also betrays in many cases their place of origin.

The library of the White Monastery existed however before the time when copies upon parchment had replaced the earlier papyrus volumes. Shenoute's frequent citations

¹ Paris 129¹³, f. 35, paged ٤٩٠ (sic); *v. Not. et Extr.* xxxiv, 376. Pagination is however uncertain evidence as to the size of a volume; for complete MSS. (e.g. no. 171) or extensive frags. (e.g. Zoega, Cod. Sah. xi) show us that the different sections of one volume may be independently paged.

² 131¹, f. 40.

³ 131⁷, f. 35.

⁴ 129¹⁴, f. 95.

⁵ 132¹, f. 68.

⁶ Paris 129¹², f. 42 (= *Mission franç.* iv. 606) has three successive colophons: 1. by the scribe of the text, Sousinne, 2. by the δούξ (Π) who presented it to the White Mon., 3. by Abû Naser who bought it of 'the Persians' and gave it to 'his monastery.' Thus it would appear that the White Mon. was not the eventual owner of the MS. But the meaning of 'his' in 3. is doubtful.

⁷ Paris 132¹, f. 66, ἀρχαῖοι μοναστηρίου κατὰ τὰ πατριαρχείων ἐξοτην ἠγοραῖοις.

⁸ There is no evidence for its identity either with the ancient Tebtunis or Tebetnu. It lies farther S. than the former and is not mentioned before Christian times. V. Wessely in *Wiener Denkschriften* L, i (maps) and Salmon in *Bull. de l'Inst. franç.* i, 70.

⁹ Paris 129¹², f. 41, 132¹, f. 67.

¹⁰ Hyvèrat, *Album* xv = Quatremère, *Recherches* 248 = Zoega p. 106.

of the 'papyri' (χάρτης) existing in his and his predecessors' time,¹ refer to that earlier state of things, little if any remnants of which however have survived. The papyri in the archaic Ἀἰμὴν dialect, spoken presumably in the surrounding district until Shenoute made the Sa'idic fashionable, are said upon good authority to have come from this monastery;² but no others have been traced to it.

Sa'idic MSS. upon parchment have reached us from other sources besides Shenoute's monastery. The present collection contains, besides the *Pistis Sophia*, the origin of which is unknown, a series of leaves and fragments (Add. 14,665, Add. 17,183) which, as the Syriac texts wherewith they have been covered show, were long in the hands of Nitriau monks, though it is to be presumed that their original Coptic text was written in Upper Egypt; and further, a number of others (nos. 944, 945, 966 &c.) which, from their association with papyri from Ashmunain, may be assumed to have come thence. The Cairo Museum again has recently obtained a number of fragments³ from the ruins of a church near Siût. Again the Curzon fragments 108, 109, 110, while obtained in Nitria,⁴ have internal evidence showing that parts, at any rate, of them once belonged to the White Monastery.

The literary papyri have been obtained in various localities of Upper and occasionally of Middle Egypt;⁵ but many in the present collection, especially those acquired early in the last century (*e.g.* nos. 46, 52, 115, 170, 179, 270—277), bear no record of their *provenance*, though it may be assumed that those presented by Sir G. Wilkinson came from Thebes, while it is probable that one at least of Salt's papyri⁶ had a like origin. The larger collections of papyrus documents have usually been accompanied by literary fragments which we may suppose to have been discovered with them; thus nos. 986 ff., 993 ff. would be from Ashmunain (Hermopolis), nos. 933 ff. perhaps from Ἀἰμὴν. Among the Fayyûm documents too a few Sa'idic literary texts have occurred (*e.g.* nos. 32, 278, 361).

There is one other group of MSS., neither upon papyrus nor parchment, which deserves notice: the paper volumes, first of all Sa'idic texts to be brought to Europe, which served as an introduction here to the study of this dialect. They are associated together by their material, general appearance and, particularly, by the type of script (*cf.* Zoega's 9th class) which they have in common and by being provided with Arabic versions. Two of them are moreover dated, *viz.* Bodleian, Hunt. 393 (A.D. 1393)⁷ and Paris MS. 44

¹ V. Leipoldt, *Schenute* p. 100, Zoega 389 &c.

² Maspero in Steindorff, *Apok. des Elias* pp. 1, 2.

³ Nos. 8080—8103.

⁴ A note in Robert Curzon's hand in MS. 109 states that it was obtained at Dair Anbâ Bishoi.

⁵ The finest collection, that of the Turin Museum, belonged perhaps to a church at Thinis (Abydos). V. *Acc. dei Lincei, Mem.*, ser. v, i, p. 3.

⁶ No. 167. V. *The Canons of Athanasius*, ed. Riedel and Crum, p. 83.

⁷ *Les Mystères des Lettres grecques*, ed. Hebbelynck.

(1389).¹ Among these we may confidently place our no. 491 and scarcely less certainly nos. 6 and 330. These three come from Nitria and we should not hesitate to assign the same origin to the rest of the group, were it not that MSS. in a closely similar hand and style have since been brought from the White Monastery² (e.g. no. 977).

Of writing materials and their preparation we learn little from the texts. Papyrus books appear to have been among the articles of manufacture in the White Monastery.³ The price of a δεκάς of papyrus is perhaps given in no. 711. The preparation of skins is referred to in no. 550 and part of a treatise on that subject is preserved in a papyrus in the Phillipps collection.⁴ Parchment appears very rarely to have been coloured. The fine Gospels MS., no. 112, dyed a bright saffron, is the only example known to me.⁵ The Phillipps papyrus shows that the pen employed was a reed, and elsewhere a νοτάριος with his καλαμάριον is mentioned.⁶ Illustrations are practically unknown in Sa'idic parchment books; rarely the figure of a saint⁷ or emperor⁸ has been added on the final page. Coloured initials and ornaments are however frequent.⁹

The size of the leaf, both in papyrus and parchment, varied much. Of the former, one of the largest was no. 951, when complete ($14\frac{1}{4} \times 10\frac{1}{2}$ in.), and one of the smallest no. 955 ($2\frac{3}{4} \times 3$ in.): of the latter, the above named saffron Gospels (no. 112) measures $17\frac{1}{2} \times 13\frac{1}{4}$ in. and no. 216 is $16\frac{1}{2} \times 12\frac{5}{8}$ in., while nos. 936, 941, 943, 947 are all very small, the last measuring only $2\frac{7}{8} \times 2\frac{3}{4}$ in.¹⁰ Paper MSS. too were sometimes diminutive, as can be inferred from the fragment no. 160.

It is to be presumed that, as in the West, the writers of the literary, i.e. biblical and theological, MSS. were usually clerics.¹¹ As scribes they call themselves γραφεύς,¹²

¹ The rest are Paris 43 and 68. With them should probably be classed, as to *provenance* at any rate, Bodleian, Hunt. 3, 4, 5, 394, Zoega, Cod. Sah. xcix. All are of paper, but their hands are apparently archaizing imitations of earlier types.

² It may nevertheless be noted that, at the close of the 17th century, when Huntington procured his MSS., the library of the White Monastery was, so far as we know, still undiscovered. Paris 44 moreover was once G. Gaulmy's (ob. 1665), as M. Omont informs me.

³ If indeed *πρωμυσο* necessarily means this. V. Leipoldt, *Schenute* 137, Berlin Kgl. Bibl., Or. 1611, f. 5, Zoega p. 506 (Besa).

⁴ V. *PSBA.* xxvii, 166. Qualities or conditions of papyrus seem to be indicated by the words *παλαιόν* and *καινούργιον* in *Recueil* xi, 132, where parchment is distinctly *μίβρανον*. Cf. also the obscure term *ΑΠΙΕΤΑΛΟΝ*, Crum, *Copt. MSS.*, p. 61.

⁵ Cf. the *σώματα προκωτά* referred to in a 7th century text (Wattenbach, *Schriftwesen*³, 138).

⁶ Mingarelli, *Codd. Rel.* 278.

⁷ Paris 129¹⁴, f. 134 (= Amélineau, *Vie de Schnoudi*, 1889, frontispiece), Leyden no. 71. It may be here observed that our Bohairic MS. no. 753 was presumably written in the White Monastery.

⁸ As in the Borgian 'Job,' Ciasca, tab. xix.

⁹ On parchment. Very rare on papyrus; v. no. 1218.

¹⁰ Such 'pocket editions' may be referred to by Joh. Moschus, *P.G.* lxxxvii, 2932A.

¹¹ Sometimes the archimandrite himself is scribe, Zoega p. 453.

¹² Paris 129¹⁴, f. 95.

συγγραφεύς¹ or καλλιιογραφεύς,² sometimes γραμματεύς³ and often use the humble term **εσοῦι**, 'pupil.'⁴ From the scribe or his employer the volume was bought and presented to a monastery or church,⁵ for the salvation of the soul of the donor—sometimes a woman⁶—or of a deceased relative,⁷ in accordance with the divine assurances vouchsafed to dying martyrs regarding those who should thus honour their shrines,⁸ or in expectation of the patron saint's intercession.⁹

The training of the scribes was entrusted to the archdeacon¹⁰ and their work was carried on in 'the writing library'¹¹ or 'house of caligraphy.'¹² Boys learned the elements of the art in the local (? monastic) schools, where they were taught first 'the little hand,' then 'the big hand,'¹³ and, if we may judge from more modern practice, they were early entrusted with the copying of MSS.: the writer of no. 817 was only eleven years of age.

The work of more scribes than one can occasionally be discerned in a single book, as in the *Pistis* (no. 367) or in Paris 130², f. 7, where the hand changes in the middle of a page.¹⁴ Pagination and coloured punctuation and ornamentation¹⁵ were sometimes added after the text had been written. The transcription (**πρωτοῖε**) of old MSS. is sometimes referred to, as in Paris 130⁴, f. 131, 131¹, f. 40.

¹ *Journ. Theol. Stud.* v, 563.

² P. 233b, note. Cf. Paris 129¹⁶, f. 105 **του καλλιιογραφοῦ**.

³ Paris 129¹³, f. 41.

⁴ No. 162, Paris 132¹, ff. 67, 68, 69 &c.

⁵ Sometimes particularly to the *καθέδρα*; Clar. Press 40 (White Mon.), Zoega p. 21 (Nitria).

⁶ Hyvernat, *Album x*, Paris 131⁷, f. 35, Acc. dei Linc., *Rendic.* I, 685.

⁷ Hyvernat, *l.l.*

⁸ Hyvernat, *Les Actes* p. 93.

⁹ Paris 129¹³, f. 41, *Mission franç.* iv. 607, Golenischef's colophon. The verbs used in the colophons of scribes and donors are difficult of precise translation. **εἰποιε** and **προσοῦι** relate to both, who are indeed often the same person. The former word, which in certain Boh. examples seems to = **εἰποιε** 'make,' refers in legal documents to the author, not the scribe (*v.* Index and Revillout, *Actes* 2, 18, 57 &c.) Of the author (? writer) of a letter it is rare (Cairo 8074). In Zoega 506 it is contrasted with **εἰποιε**. The use of **προσοῦι** (*cf.* Arab. **اهتم**) is similar and sometimes they are joined together (Paris 129¹⁴, f. 134, *Acc. dei Linc.*, *Rend.* i. 685, 686); or **προ.** is joined with **εἰποιε** (Paris 132¹, f. 72, Golenischef's coloph., Hyvernat, *Alb.* xx, Zoega p. 7). Again **προ.** is used of those who provide for a building (*Journ. Theol. St.* v. 559, 561) or paint a fresco (*ib.* 563). In Paris 132¹, f. 66 **ΔΙΑΚΟ[ΠΗ] ΕΠΙΤΑΞΟ ΕΡΑΤΩ ΠΡΟΪΧΩΣΙΕ** seems to replace it. The meaning of **συνίστημι** in Clar. Press 40 (homiletic), **ΖΗΤΟΥΣΤΕ ΠΡΟΪΧΩΣΙΕ** **Η . . . ΛΟΓΟΥΣΤΑ ΠΡΟΪΧΩΣΙΕ** **ΠΡΟΪΧΩΣΙΕ**, and *Mission* vi. 29 (Old Test.) is not clear; other instances (*Miss. franç.* iv. 579, 628, 787, here p. 167b) suggest one similar to **εἰποιε**.

¹⁰ V. no. 489.

¹¹ Paris 132¹, f. 66, **ΤΕΒΛΙΟΥΣΤΗ ΠΡΟΪΧΩΣΙΕ**.

¹² Paris 129¹⁶, f. 105, *ut supra*.

¹³ Zoega p. 549 (*cf.* *Mith. Rainer* iv. 134). A teacher's fees, *Or. Lit. Z.* vi, 67.

¹⁴ Most of the Bohairic (Nitrian) parchment volumes—at least, as at present bound—contain the work of several scribes.

¹⁵ For the first *v.* no. 117; for the second, the word **στιζειν**, no. 704.

When the writing of a volume was completed, the sheets were stitched together and encased in a binding composed of stiff layers of discarded papyri, with an outer covering of stamped¹ or cut² leather, which was sometimes held closed by straps.³ Whether the books in the library⁴ were ranged on shelves or in niches,⁵ suspended on pegs⁶ or laid in boxes,⁷ we do not know. At one time, in the White Monastery, their respective places seem to have been indicated by inscriptions upon the walls.⁸ One or two Coptic book-lists are extant, the fullest being that upon a Theban ostrakon of the 6th or 7th century and comprising some eighty numbers, presumably independent volumes.⁹ Two shorter lists, from Thinis and the Fayyûm, have already been referred to. An *inventum* of the property of S. Theodore's church at Ashmunain¹⁰ includes 31 books, while the books of a monastery at Jême are an important feature in its heritable property.¹¹ Those who should venture to remove, exchange or sell a book from the library are threatened with the curses of Moses and of the church.¹²

When we turn from the literary to the documentary texts in the Sa'idic dialect, we find them written, with scarcely an exception, upon papyrus; the few upon parchment¹³ and paper¹⁴ belong almost always to Middle Egypt. Leather however is an exception to this rule; one series of such deeds comes from Thebes,¹⁵ another from Nubia.¹⁶ The papyri we owe principally to two sources: Ashmunain (Hermopolis), which has of late years yielded a vast number of documents (nos. 1013 ff.), for the most part of the 7th and 8th centuries, and Jême (W. Thebes), whence we have the well-known 8th century cartulary of the monastery of S. Phoebammon (nos. 375 ff.). Of another interesting Theban series, the correspondence of Pesynthius of Coptos, the present collection has

¹ *E.g.* nos. 171, 940.

² No. 266.

³ No. 940.

⁴ Documents too were stored in the monastic library; *v.* Revillout, *Actes* 73, 97.

⁵ *Cf.* *Θυπίδιον, Vita Pachomii* §. 38.

⁶ As in some Ethiopic monasteries (*v.* R. Curzon, *Monasteries of the Levant*, ed. 1849, 98). But this would necessitate an arrangement of straps for which in Egypt there is, I believe, no evidence.

⁷ *Cf.* the book box mentioned by Abû Šâlih (fol. 83b) as in the White Monastery in the 8th century. Shelves seem probable from the ornaments or titles now and then found upon the bottom edges of the leaves, *e.g.* no. 940, and in many later Bohairic books.

⁸ *V. Journ. Theol. Stud.* v. 553.

⁹ *Recueil* xi, 132. *Cf.* Crum, *Copt. Ostraca*, p. xix note.

¹⁰ A Rylands (formerly Crawford) papyrus.

¹¹ Revillout, *Actes*, p. 45.

¹² And occasionally with penance, in the form apparently of extra readings in the stolen book (Leyden, *MSS. coptes* p. 377). *V.* also p. 233b *below*.

¹³ *E.g.* nos. 544, 547, 597, 627, 669, 683.

¹⁴ *E.g.* nos. 545, 550, 590, 599, 625, 684. The liturgical texts on paper, probably from Ashmunain, in which the Rylands collection is rich, are not represented here.

¹⁵ Nos. 389, 392, 396, 435.

¹⁶ Nos. 447—456.

nothing but some copies by the late C. W. Goodwin,¹ although no. 467 and its fellows are related to it in time and place.

This twofold *provenance* corresponds roughly to two varieties within the Sa'idic dialect, unrecognizable in the literary texts, but which the documents allow us, to some extent, to distinguish. The language of both Theban and Hermopolite documents shows archaic features reminiscent of the earlier idiom of Aḥmîm or, more exactly, of a period when the dialect of all southern Egypt had features which eventually characterized the so-called dialect of Aḥmîm alone. The most prominent of these are the frequent substitution of λ for σ in both initial and accented syllables, the retention in many cases of τ for σ and the addition of $-e$ to verbal stems and, more notably, to the prefix and suffix of the 2nd pers. plural. The first and second of these features is mainly confined to the Theban papyri;² the last is conspicuous in those from Ashmunain (Hermopolis),³ which are moreover often marked by a confusion of λ and ρ , though, unlike the usage in the Fayyûm, normal λ is here replaced by ρ , instead of normal ρ by λ . Other dialectal peculiarities in Upper Egyptian texts are exemplified in nos. 521 and 1123, although the former has been here classed among those of Middle Egypt; while nos. 972, 974, 975 are instances of the curious jargon to which Erman first drew attention.⁴ Apparently no distinctive features separated the language of the most southern districts and Nubia from that of the Theban neighbourhood. Nos. 445, 446 are the only texts in this collection from the extreme south, but from Nubia we have the series nos. 447—456; all alike are in a pure Sa'idic.

Papyrus documents are of all sizes and shapes, from the small square (no. 1167, $3\frac{1}{2} \times 2\frac{7}{8}$ in.) or oblong strip (no. 1121, $3\frac{1}{2} \times 12$ in., no. 1160, $2\frac{5}{8} \times 13\frac{5}{8}$ in.), to the lengthy roll (no. 402, 7 ft. 4 in. \times $6\frac{1}{4}$ in.).⁵ The roll form is preferred for Theban legal texts,⁶ while those from Ashmunain, being always smaller, are, with rare exceptions,⁷ folded. Both forms were tied with a ribbon of papyrus, upon which a clay seal was affixed (*v.* Pl. 15). Neither letters nor financial documents (accounts &c.) reach the dimensions of the legal papyri. Among the largest are nos. 1109, 1124, 1139, averaging about $14\frac{1}{2} \times 6\frac{1}{2}$ in. Rarely a letter is written upon a strip of papyrus, presumably to be rolled up (nos. 1024, 1102, 1152).

After folding, the address of a letter was written upon the outer side, a space (often filled by a rectangular ornament⁸) being left midway in the words, to allow the ribbon to be passed across it.

¹ No. 466.

² And ostraca. *V.* Crum, *Coptic Ostr.* pp. xix—xxi.

³ *Cf.* p. 418n, though the language of a magical text is scarcely a fair example of local usage.

⁴ In Berlin Acad., *Abhandl.*, 1897. This too will, I think, prove to belong to the Ashmunain district.

⁵ Pap. Boulaq 1 (Revillout, *Actes*) is 8 ft. $9\frac{1}{2}$ in. long.

⁶ Nos. 375ff. An imitation of this traditional form may be seen in a Boh. paper document (no. 909).

⁷ *E.g.* no. 1013, which was probably rolled.

⁸ *V.* Crum, *Coptic MSS.*, pl. 3.

The text of both deeds and letters is written, as in contemporary Greek documents, almost invariably in lines crossing the papyrus fibres, *i.e.* parallel to the 'height' of the leaf. Only where an earlier text has already occupied the other side will the writing be found running parallel to the fibres. More than one column of text is never found upon one face of a papyrus.

Ahmimic and Middle Egyptian Manuscripts:—The Catalogue comprises only three specimens of the ancient dialect which was early supplanted by the Sa'idic (nos. 492, 1223, 1224); and of these the first was found in the Fayyûm, while the others were at any rate acquired with the large Ashmunain collection.¹ Of private documents in Ahmimic none are as yet known.

We have on the other hand some forty literary fragments in Middle Egyptian dialects, whereof the best defined variety is associated with the Fayyûm. Only the older MSS. have a palaeographical interest: some of these show forms of the letters ϣ, σ distinguishing theirs from the later scripts,² which are not intrinsically different from Sa'idic types.³

Middle Egyptian private documents are plentiful and naturally exhibit all degrees of dialectal variation between their influential southern and northern neighbours. Classification has been correspondingly difficult, nor is the method I have adopted more than moderately satisfactory. As regards their material aspects, what has been said of Sa'idic documents is equally applicable here.

Bohairic Manuscripts:—The collection of MSS. in the northern dialect is similar to, though less rich than that in Paris: both consist almost wholly of paper books, and texts upon parchment are in an extremely small minority; the great collection of the latter at Rome has no parallel elsewhere. But such parchment leaves as the British Museum does possess came, like the volumes brought to the Vatican a century earlier, from the Nitrian monasteries. Yet it may be doubted whether the type of script, which alone has been found in Bohairic parchments,⁴ is not in origin Fayyûmic. We have referred above to one MS. of this class written by a Toutôn scribe, and the Rylands collection contains a fragment of papyrus showing a hand of exactly this style, although the text is Middle Egyptian, while no. 739 (*v.* Pl. 11) was found either at

¹ It will be seen that the two latter show an idiom no longer uncontaminated. It is remarkable too that these and the only other Ahmimic text known to me (in the University Museum, Aberdeen), are charms. Either its archaic character still gave the effete dialect a magical value, or magical texts were more carefully preserved than more ephemeral documents written in it.

² *V.* Pl. 11, nos. 498, 510 and Crum, *Copt. MSS.*, p. 1. This ϣ, it may be noted, has a decided likeness to the neighbouring Boh. form.

³ *Ib.*, no. 504 and the facsimiles in Chassinat, *Bull. de l'Inst. franç.* ii. 173 ff. It is indeed probable that several Mid. Eg. MSS. were included in the Sa'id. collection from the White Monastery (Chassinat no. 1, Quatremère, *Rech.* 228=Paris 78, f. 63, Zoega Cod. Basm. i, all of which are by the same hand).

⁴ No. 911 is an anomaly, belonging as it does to the main collection of Sa'id. parchments from the White Monastery. No. 753 too must either have been written there or imported from farther north. Cairo no. 8100 is isolated among frags. found near Sift.

Ashmunain or in the Fayyûm. Moreover the type seems to be practically confined to the 9th and 10th centuries, when alone parchment MSS. appear to have been produced in (or for) these monasteries.¹

As to the paper volumes and fragments, although a number of these, dating from all periods, also came from the Nitrian desert,² MSS. of this class have been procured in all parts of Egypt, as was natural in the case of a dialect dominant throughout the country from the later Middle Ages onwards and still the liturgical idiom of the church. The types of script, sufficiently illustrated by the dated plates in Hyvernat's *Album*,³ range from the 12th to the 19th centuries. The various styles of Arabic colophon used by the scribes may be further studied in the catalogue of the Vatican collection⁴ and the Introductions to Horner's Bohairic New Testament.

Private documents in this dialect are not known,⁵ unless we should regard as such the hybrid texts, like nos. 563, 572, 590, 1237, 1251, which ought rather to be considered in connection with the Middle Egyptian papyri with which they were found.⁶

Dating of Manuscripts:—It will be remarked that, throughout this Catalogue, a suggestion is scarcely ever made as to the age of the MSS. described: nothing is offered beyond a comparison with published facsimiles. And it must be borne in mind that such comparisons but rarely point to a more than vague and general likeness. Suspended judgment is indeed still imperative on this fundamental question and little can here be said upon it. Since the publication, in 1888, of Hyvernat's *Album Paléographique*, little or no additional material has been forthcoming whereby the tentative dates there suggested for Sa'idic parchment MSS. can be tested, nor does it appear likely that such will now be brought to light. Any advance in the future will probably be due to a minuter study than has hitherto been made of the peculiar characteristics of the several types of script. With the few available dated texts as standards and such further assistance as is to be had from a number of colophons, dated,⁷ yet almost all severed now from the volumes which they originally terminated, it should eventually be possible to arrange these types in chronological sequence. Such a series would extend from a few specimens of the square uncials of the 5th century, over a heavy type which it is customary to assign to the 7th or 8th, and so to the important

¹ The present collection possesses no dated specimen, but a series of colophons in the Roman collection demonstrates this.

² Viz. the numerous fragments acquired from the Rev. G. Chester and Captain Middlemass.

³ Pl. I. *et seq.*

⁴ Mai, *Script. Vet. Nov. Coll.* v(ii), 114 ff.

⁵ Boh. ephemeral documents would probably perish in the Delta climate, while the literary texts were preserved in the churches. Yet it is strange that in Nitria nothing should have survived. Up to about the 7th cent., moreover, the 'Memphitic' dialect still held the neighbourhood of Babylon.

⁶ All these (except no. 1237) being from Prof. Petrie's collection, their *provenance* is assured; v. Crum, *Copt. MSS.*, p. v.

⁷ Even these may be misleading. On Zoega p. 21 the copyist has transcribed not merely an earlier text, but also its dated colophon.

datable group of the 10th and 11th centuries. From this period, until we reach the 14th century, no dated example guides us. Whether this remarkable restriction of dated texts to some two centuries is due simply to chance or whether we may thence assume that, after that period, the library of the White Monastery in fact received no further additions, and that the several other more or less related types of script should likewise be attributed to those centuries, we cannot as yet decide. No parchment MS. at any rate is known which has been shown to have been written after the 12th century. The group dated in the 14th century and referred to above (p. xii) as coming presumably from Nitria, consists entirely of paper MSS., in a script imitative indeed of certain parchment types, but easily to be distinguished from these.

The dating of literary (uncial) MSS. on papyrus is even more uncertain than that of the parchment types; for here we have not the support of any dated series, nor indeed of one dated example,¹ while help from parallel Greek types is of the slightest. The similarity of the earlier styles of papyrus and parchment hands hardly needs remark, nor need we emphasize afresh the obviously deceptive tendency of copyists to imitate older scripts which renders any estimation of such hands as those on Pl. 8, 9 notoriously doubtful. A variety quite as hard to place chronologically, but scarcely noticed hitherto,² is that of the curved or rounded types illustrated by Pl. 10, whose near relationship to certain parchment hands will be at once observed.

The Plates:—The fifteen plates appended to this volume are intended solely as a contribution to earlier Coptic palaeography: merely ornamental MSS. have not been included. The selection has been moreover made, with very few exceptions, from the papyri; since the parchments have already been largely illustrated by Zoega, Hyvernat, Ciasca³ and Balestri,⁴ whereas but very few papyri have hitherto been reproduced. As a consequence of this, the examples have been chosen, in all instances but one (Pl. 11, no. 739), from the Sa'idic and Middle Egyptian MSS., those in the Bohairic dialect being—with the conspicuous exception of the Nitrian parchment codices which are scantily represented in our collection—relatively modern and generally, with the help of Hyvernat's photographs, tolerably easy to date.

In place of the usual reproductions of complete pages from a small number of specimens, the plates show fragments or sections of pages sufficient to exhibit the characteristics of fifty-five MSS. The size of the reproduction is, in all cases, that of the original.

Plates 1—7 show those MSS. of which the dates can be fixed with complete or

¹ Approximately datable is the Coptic note appended to Pap. Amherst cxlv (pl. xxi).

² Rossi, *I Papiri . . . di Torino*, ii, iv, pll. 1—4, gives the only published illustrations of them.

³ The titles of these works, constantly cited in this volume, are G. Zoega, *Catalogus Codicum Copticorum*, Rome 1810 (reissue, Leipzig 1903), II. Hyvernat, *Album de Paléographie Copte*, Paris 1888, and A. Ciasca, *Sacrorum Bibliorum Fragmenta Copto-Sahidica*, Rome 1885-89.

⁴ Not to mention some excellent facsimiles given by Georgi. Woide's and Mingarelli's were very poor.

approximate precision.¹ Plates 8—10 give examples of undated papyrus uncials. Plate 11 contains Middle Egyptian and Bohairic uncials. Plates 12—15 show various types of semi-cursive and cursive hands.

Plate 1.—No. 395: lines 1—4 are by the scribe of the text; so too ll. 8, 9, though written with more care. *V.* note on p. 520,² and *cf.* the hand of Pap. Amherst pl. xix, no. cl, of A.D. 592. No. 445 is in a hand not unlike those of the ostraca dating from the beginning of the 7th century.³ On the date of no. 467, *v.* p. 521. Same type as the preceding.

Plate 2.—No. 1079 *ro.*: note the forms of the circular sign for $\gamma\mu$ at the top⁴; also the triple crosses in lines 2 and 16. No. 971: the other side, with the patriarch's name, is too faded to be reproduced.

Plate 3.—Documents from Jême. No. 1011: this scribe's hand is also shown in Revillout's *Actes*, pl. 5, 15.

Plate 4.—MS. Or. 6205: a papyrus from $\kappa\kappa\omicron\omicron$ ⁵ (Kôm Ishgaw), acquired too late for inclusion in the present Catalogue, but reproduced here on account of being dated. Lines 1—4 are by the scribe of the text. No. 1226: this type is little removed from that of 150 years earlier.

Plate 5.—No. 380: lines 1—5 by the scribe of the text; the remainder by 3 witnesses. MS. Or. 6204 likewise could not be here catalogued. Lines 3, 4 show its date. The monastery of Apollo, to which it relates, is described as on the south of Hermopolis; possibly therefore the great monastery at Bawit.

Plate 6.—No. 514: the date is uncertain. The 8th and 9th centuries saw three patriarchs named [Mi]chael; a fourth sat at the close of the 11th century. The script however much resembles that of colophons dated in the first half of the 10th century. It is to be observed that this MS. is also from the Fayyûm (*v. above*, p. xi). No. 660 is of the same type as Hyvernât, *Album* x, A.D. 1003. The document came apparently from Toutôn. No. 465: the likeness to almost contemporary Bohairic hands should be noted.⁶

Plate 7.—No. 490: on the date *v.* p. 521. Both Christian and Mohammedan dates appear to have been subsequently inserted in blank spaces.⁷ Col. 2 shows the later note by the donor.

¹ Not all the datable MSS. however have been reproduced. Of the dated Jême documents only a selection is given. The Nubian MSS. (nos. 447 ff.) are too ill preserved to allow of photography. The date of no. 1213 is too uncertain, the script of no. 673 too characterless and clumsy to repay reproduction. Nos. 162, 938 have already been photographed elsewhere.

² Since my *Ostraca* were published, I have ascertained (by a photograph of Ad. 59) that the bishop Abraham there discussed (p. xvi) was actually a contemporary of the patriarch Damianus.

³ *V.* my *Ostraca*, pl. 1.

⁴ *V.* p. 447 *b*, note 3.

⁵ *Cf.* Davies, *Deir el Gebrâwi* II, Pl. xxix, 1a.

⁶ *V.* Hyvernât, *Album* xv, xxiv, xxviii.

⁷ *Cf.* the remarks on no. 162.

- Plate 8.—No. 171: the style of ornament accompanying initials is very uncommon in papyri, but usual in most parchment MSS.¹ No. 325: many of the Greek words in this papyrus have retained their accents, a feature almost unique in Coptic texts.²
- Plate 9.—Nos. 1004 and 958 bear a strong resemblance to two types of parchment hand; the latter especially is practically identical with certain of Zoega's 4th class.
- Plate 10.—Nos. 278 and 1219 again have an unmistakable likeness to parchment types, not least to the dated group of the Toutôn school. No. 522 is probably among the oldest MSS. in the collection. The script is strikingly similar to that of the greater part of the Bruce Papyrus.
- Plate 11.—No. 504: a fragment of the original MS. is Berlin Museum P. 9108, as may be seen by the facsimile, *B. Kopt. Urk.*, no. 168. In no. 510 note the characteristic form of ϣ, while that in no. 498 illustrates the transition from (or rather to) the Bohairic form; cf. the following number, 739 (on which *v. p. xvii above*). No. 711 is probably the earliest known MS. to show the letter ϣ. The hand is remarkably like that of Pap. Amherst cxlv (pl. xxi), assigned to the 'late 4th or early 5th century.'
- Plate 12.—No. 1223: this hand is comparable in certain features (α, c) with the '1st hand' of the *Pistis* (no. 367) and also with that of the *Acta Pauli*. No. 1224 is probably later than the foregoing. The forms of η, κ, υ, ϣ, π point perhaps to the 6th century. No. 1102: its α, η, κ, π and ligatures with ε- show a relatively early hand; so too the shape of the papyrus and the use of χαίρε. No. 588 is doubtless a ceremonious hand, suitable to the dignity of the person addressed. It is presumably the youngest on this plate.
- Plate 13.—No. 1105: may be in a woman's hand. No. 1113 is on the other side of the same. No. 1147: post-Mohammedan if the name οιορ[β] be read; though οιορ[α] is equally possible.
- Plate 15.—No. 1214: a much ligatured and difficult Mid. Egyptian type, of which the papyri from Ashmunain show many specimens. Nos. 1167 and 1137 have each the clay seal and fastening ribbon still attached.

The present Catalogue has occupied a far longer time in preparation than was at first contemplated: printing was begun in 1895. It is obvious that the classification and description of such material as almost wholly constitutes the extant remains of

¹ For the peculiar pagination cf. no. 828 and *Mission franç.* vi, 26.

² *V. PSBA.* xxvii. 166, note 2.

Coptic literature—remains quite without parallel among the literatures of the Christian east in their fragmentariness and dilapidation—must be a task of slower progress than where the MSS. to be dealt with lie ready for description in book form, identified already by title and often by author's name. With the exception of the *Pistis*, a certain number of the Bohairic books and of the legal papyri from Jême, practically the entire collection is here examined and described for the first time.

The system upon which a work of this nature was begun will, if continued over ten years, scarcely escape some modification and, it may be hoped, improvement. It was, for example, first intended that I should, in agreement with what has been done elsewhere, include in the Catalogue every fragment whereon writing was legible. It soon became clear however that to do so would entail much waste of space, and a considerable number of papyrus fragments, whence nothing was to be learned, have therefore been silently relegated to a *limbo*. For a different reason the texts of the Jême documents (no. 375 ff.) could be omitted. An exhaustive publication of these is being now prepared by Professor Steindorff and myself.

Again, the constant reference, for palaeographical purposes, to published facsimiles, although of value in literary texts, was seen to be, in the case of papyrus documents, necessarily too vague to be of service—the number of facsimiles available is still too small—and was therefore discontinued. Further, my subsequent acquaintance with other continental collections besides that of Paris, has made it possible to identify many more Sa'idic leaves as related to those here described (*v.* the Additions and Corrections). And I may add that, in the long interval between the printing of the earlier parts of the volume and its publication, various works have appeared elsewhere which otherwise would have had a modifying influence at not a few points.

An inconsistency will be found between my earlier and later mode of transcribing the letter σ . That its sound came, in time, to be almost identical with that of α may be undeniable; but it is equally demonstrable that at a relatively early period (and at any rate in southern districts), this letter was interchangeable with ρ and κ .

A more serious inconsistency is that, already referred to, whereby a misleading distribution has been made between the Sa'idic and Middle Egyptian dialects in regard to the papyrus documents. Not a few of the texts between nos. 529 and 711 should properly have been classed as Sa'idic.¹ Their faulty classification is due to unreasonable weight having been given to the pretended *provenance* of the lot in which these papyri were acquired.

My use of the term *published*, in reference to biblical texts needs some explanation. I intended thereby to indicate the previous publication, not of our actual MS., but of the same passage elsewhere.

To each number the place of origin or of acquisition and the name of the person through whom acquired have, when ascertainable, been added. Of these, the first is too

¹ Nos. 533, 674, for instance, mention the town of Ashmunaiu.

often of small value, indicating in most cases merely the market where the MS. was bought.¹ The second, in combining, as not infrequently, more names than one, is evidence of the dispersion, in time as well as place, which parts of one and the same MS. have often suffered.

The measurements of the MSS. represent the actual size of the leaf or fragment, at its extreme points, the first figure being that of the height, the second that of the width. In the case of double leaves, the size given is of a single leaf.

I must finally call attention to a regrettable number of errors, almost all relating to confusions in the numerical designation of the MSS. These I have been unable to rectify except in the Corrections on pp. 517—522, which I trust the reader will consult.

I wish in conclusion to express my great indebtedness to the Trustees of the British Museum for having commissioned me to compile this Catalogue, and so given me the opportunity of gaining a familiarity with Coptic manuscript literature such as I should have obtained by no other means.

A heavy debt of another sort I owe to Mr. F. G. Kenyon, Assistant Keeper of the Dept. of MSS., who has patiently read a proof of the whole work, from its initiation. Such accuracy as has been attained in regard to the countless incidental Greek words is due to his constant watchfulness, while to his judgment and advice I owe the avoidance of many errors and inaccuracies. Assistance kindly given me by other scholars is acknowledged in its place. My thanks are further due to Messrs. Gilbert and Rivington, and particularly to their oriental reader, Mr. G. E. Hay, for the care and skill with which the printing has been done.

W. E. CRUM.

SEPTEMBER, 1905.

¹ The large Graf collection of papyri, for instance, was declared by the native sellers to come from the Fayyûm and Ahmîm; but it was bought in Cairo.

SA'IDIC MANUSCRIPTS.

BIBLE.

OLD TESTAMENT.

1.

Or. 3579A(1).—Parchment; the lower part of a leaf, $7\frac{3}{4} \times 10\frac{3}{4}$ in. The text, in two columns, is written in a neat hand. It probably belonged to the Lectionary Zoega, num. xxxii. (v. Ciasca, *Sacr. Bibl. Fragmenta*, i., xxv. and tab. xvii.). The initials are enlarged and ornamented in colours. The titles of the lessons are in red.

From Ahmim. [BUDGE.]

Genesis xiv. 17—19 (*published* by Ciasca, i., 14).

The helping-vowel and punctuation are accurately employed.

The other lessons are from 1 Kings, Proverbs and Isaiah (v. also no. 20 *below*).

2.

Add. 14,665.—Parchment; 10 fragments, varying in size from $11 \times 8\frac{1}{2}$ in. (complete) to $4\frac{1}{4} \times 3\frac{3}{4}$ in., and one fol. made up of 8 still smaller fragments. They form foll. 10—20 of the collection of palimpsests described in Wright's *Syriac Catalogue*, no. DCCCXXI. The text, in two columns of from 33 to 39 lines each, is written in plain,

square uncials (part of fol. 18 is reproduced in Hyvernat's *Album de Paléographie copte*, pl. vi. 1), regarded by Wright as of the 6th or 7th century. The initials project slightly, and are larger than the rest. A plain paragraph-mark (*cf.* Hyvernat, *l.l.*, pl. ii. 1) is employed. On foll. 17*b*, 18*a* there is a central cross at the top of the page. Traces of ruling, not however coincident with the lines of writing, are seen on fol. 17.

From Nitria.

I. Genesis xxiv. 52—xxv. 6; fol. 19, paged $\overline{\text{ob}}$. (The two final verses only are *published*; Maspero, *Méms. de la Mission au Caire*, vi. 12.)

II. Leviticus xv. 31—xvi. 11, foll. 12, 16, of which the former is the upper, the latter the lower portion of the same leaf, the central part of the leaf being still wanting (*published* by Ciasca, *l.l.*, i. 75). The Syriac text makes it impossible to read the Coptic with certainty.

III. Numbers iii. ?—?, 31—34; fol. 15, paged —, $\overline{\text{κκ}}$ (*published* by Maspero, *l.l.*, p. 92). Only col. 2 of fol. *a* can be read with any certainty. Only half of the entire leaf remains.

IV. Numbers vii. 2, 3, 7—10, 12—15, 25—29; fol. 14, paged —, $\overline{\text{κκ}}$ (*sic*) (the

earlier verses are *published* by Maspero, *l.l.*, p. 100). Only half of the entire leaf remains.

V. Numbers xviii. 17—26; fol. 17, paged —, $\overline{\tau\zeta\beta}$ (*published*; Maspero, *l.l.*, p. 106, and Ciasca, *l.l.*, p. 103). This leaf is complete.

VI. Numbers xxii. 18—36; fol. 18, paged —, $\overline{\tau\theta\lambda}$. (The earlier verses are *published* by Maspero, *l.l.*, p. 112. Prof. Hyvernat, *Album &c.*, text, p. 12, has published the text of half of fol. *a*. The following are corrections to his transcript: col. 1, line 3, $\lambda\lambda\beta$, $\sigma\epsilon\upsilon\epsilon\pi$; 5, $\pi\upsilon\epsilon\zeta$; 9, $\tau\zeta\sigma\epsilon$; 12, $\kappa\sigma\theta\eta\sigma$ $\pi\theta\sigma$!; 14, $\lambda\eta\tau$; 18, $\zeta\theta^{\circ}$ (*sic*); 20, $\tau\alpha\dot{\iota}$; 22, $\overline{\pi\theta\sigma}$ and $\overline{\pi\theta\sigma\eta}$; col. 2, line 2, $\pi\alpha\tau\theta$; 5, $\pi\upsilon\epsilon\zeta$; 11, $\tau\alpha\tau\alpha\iota\sigma\theta\sigma$; 15, $\pi\epsilon\kappa\sigma\theta\eta$.) This leaf is complete.

Foll. 10, 11, 13 are illegible; fol. 20 contains the eight small fragments.

The punctuation and insertion of the helping-vowel are apparently accurate.

The forms $\sigma\theta\upsilon\sigma$ and $\sigma\theta\upsilon\sigma\tau\epsilon$ and $\zeta\epsilon\tau\epsilon\upsilon\beta\epsilon\kappa\kappa\alpha$ ($\rho\epsilon\beta\epsilon\kappa\kappa\alpha$) may be noted.

3.

Or. 3579A(2). (*Formerly* Or. 3367.)—Parchment; $8\frac{1}{2} \times 8\frac{3}{4}$ in. (complete in width). The upper fragment of a double leaf; not paged; ruled. The text, in two columns, of about 30 lines each, is written in plain, square uncials (*cf.* Hyvernat, *Album &c.*, pl. vii. 2). The initials are larger than the rest. μ , ν , τ , χ , where they begin a line, often have a looped projection to the left (as in Hyvernat, *Album &c.*, pl. xiii., no. 2).

This MS. possibly came from Ahmîm.

[H. WALLIS.]

Genesis xxviii. 5—xxix. 4 (*published*; Maspero, *l.l.*, p. 12, from three MSS., of which fragt. 3 most nearly resembles the present text). The helping-vowel is regularly inserted. The punctuation is accurate

and consistent. On fol. 2a, col. 1, ver. 16, $\tau\theta\sigma\theta\eta\sigma\theta\eta\kappa\theta\kappa$ shows the same omission as Maspero's text. On fol. 1a, col. 2, at ver. 10, the word $\sigma\theta\eta$ (for $\sigma\theta\eta$ $\pi\theta\upsilon$, *v.* the Liturgical MSS. *below*) is written in the margin by a later hand. On fol. 2b, col. 1, a dividing-line is inserted at ch. xxix. 1.

4.

Or. 3579A(3).—Parchment; $5\frac{1}{2} \times 7$ in. The upper left-hand corner of a leaf; ruled. The text, in two columns, is written in neat, square uncials, and, I think, by the scribe of the Borgian MS., num. xxii. (*v.* Ciasca, ii., tab. xxv.) The fragment containing Proverbs xv., xvi. (*v. below*) seems to be also by the same hand. The initials are slightly larger than the rest. Small scroll-ornaments in the margins have (subsequently?) been coloured with yellow, red, and green.

From Ahmîm.

[BUDGE.]

Genesis xxix. 6—17 (*published* by Maspero, *l.l.*, p. 15, from a far less accurate MS.). The helping-vowel is fully inserted. The punctuation is accurate and consistent. On fol. *a*, col. 2, ver. 10, there is the same omission as in Maspero's text.

5.

Or. 3579A(4).—Parchment; a double leaf, $12\frac{1}{4} \times 9\frac{3}{4}$ in.; paged $\overline{\theta\sigma}$, $\overline{\kappa}$; $\overline{\kappa\theta}$ (*sic*), $\overline{\kappa\eta}$. The text, in two columns of 26 lines each, is written in a large, coarse character (*cf.* Ciasca, i., tab. ii.) The initials are enlarged. There are few stops. This is a part of the Lectionary described by Maspero, *l.l.*, 101, and respectively precedes or follows immediately the passages published by him on pp. 31, 101, and 118.

From Ahmîm.

[BUDGE.]

Exodus ii. 24.

Numbers x. 33—xi. 8. Title: $\zeta\omega\mu\iota\omicron\varsigma$
 $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$ $\mu\zeta\omicron\omicron\tau$ $\tau\epsilon\tau\epsilon\eta\eta$ $\epsilon\beta\omicron\lambda$ $\zeta\eta\mu\alpha\rho\iota\sigma\iota\omicron\varsigma$.

Deuteronomy i. 23—30 (*published* by Ciasca, i., 119).

Joshua i. 1—5 (*published* by Maspero, *l.l.*, 130). Title: $\zeta\omega\mu\iota\omicron$ (*sic*) $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$
 $\mu\zeta\omicron\omicron\tau$ $\tau\epsilon\tau\epsilon\eta\eta$ $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$ (*cf.* no. 6 *below*) $\mu\eta\upsilon\eta\epsilon$
 $\mu\eta\alpha\eta\eta$.

The helping-vowel is accurately inserted. There is no punctuation.

6.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; $11\frac{1}{4} \times 7\frac{7}{8}$ in. (complete). One of several pages belonging to a Lectionary of the Old Testament. The Coptic text is in single column; opposite it is an Arabic version. The character is a sloping uncial (*cf.* Hyvernat, *Album &c.*, pl. ix. 2, colophon). Lines, stops, initials, &c., have been painted over with red. The MS. *Copt. d. 2* of the Bodleian is probably a leaf from the same lectionary.

From Dair al-Baramûs, Nitria.

[GREVILLE J. CHESTER.]

Exodus xvii. 7—12 (*published* by Erman, *Göttinger Nachrichten*, 1880, p. 410, and ver. 7 only by Ciasca, *l.l.*, i., p. 48). Paged $\overline{\rho\upsilon\beta}$, $\overline{\rho\upsilon\tau}$. The MS. is late and inaccurate; $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$ is always written for $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$, $\mu\eta\alpha\mu\eta\chi$ or $\mu\eta\epsilon\mu\eta\chi$ for $\mu\eta\alpha\mu\eta\kappa$. $\overline{\omicron\epsilon}$ for $\chi\omicron\epsilon\iota\kappa$ is significant. The Arabic version, of which the orthography is very inaccurate, appears to be based on that usually found in Bohairic MSS. (*e.g.* Or. 422), though it here follows pretty closely the Sa'idic text.

The other lessons are from Job, Isaiah, Jeremiah and Hosea.

7.

Or. 3579A(6). (*Formerly* Or. 3367.)—Parchment; one leaf, $12 \times 10\frac{5}{8}$ in.; paged $\overline{\kappa\beta}$, $\overline{\kappa\tau}$. The text, in two columns, is written

in a coarse, upright hand. The initials are larger than the rest and sometimes ornamented, while certain letters in the top lines project into the upper margin. Paragraphs are marked as in Ciasca, *l.l.*, i., tab. viii., of which MS. indeed (= Zoega, num. viii) I suspect this fragment to have formed part. The paginations of the two may be reconciled by the supposition that with each book a fresh numeration was started (*cf.* Ciasca, ii., xviii.). At the top of each page there is a central cross.

Possibly from Ahmîm. [H. WALLIS.]

Numbers v. 8—24 (*published* by Maspero, *l.l.*, p. 97, from a closely related text; *cf.* ver. 12, the repetition of $\omicron\rho\rho\omicron\upsilon\epsilon$ in both). The helping-vowel is accurately inserted. There is no superlinear punctuation. The colon is frequently employed.

8.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; two double leaves of a Lectionary, $6\frac{3}{4} \times 5\frac{1}{2}$ in. Written in single column of about 17 lines, and in a careless, upright character (*cf.* Ciasca, i., tab. xiv.). Initial letters are larger than the rest. Stops, but no ornaments.

From Ahmîm. [HORNER.]

Fol. 1b. Numbers xxvii. 18—23, headed $\mu\alpha\rho\iota\sigma\iota\omicron\varsigma$ $\epsilon\chi\eta\mu\alpha$ $\epsilon\beta\omicron\lambda$ (mostly *published* by Ciasca, i. 109). $\epsilon\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$ is written for $\mu\alpha\sigma\epsilon\zeta\omega\upsilon\tau$ (*cf.* no. 6 *above*). $\epsilon\kappa\alpha-$ is written for $\epsilon\kappa\eta\alpha-$ (ver. 18), $\mu\eta\alpha-$ for $\mu\eta\iota\alpha-$ (ver. 21). The helping-vowel is accurate. There is no punctuation. The other excerpts are from 2 Kings, Hosea, and Habakkuk. The lesson from Numbers follows the first of these.

9.

Or. 3579A(8).—Parchment; part of one leaf, $12\frac{5}{8} \times 8$ in. The text is written in two

columns, of which col. 2, fol. *a*, and col. 1, fol. *b* are, for the most part, lost. The character is a fine, square uncial, greatly resembling MS. num. vi. of Zoega (*v.* Ciasca i., tab. vi.), to which this leaf very possibly belonged. The paragraph-mark, small coloured ornaments, pointing and forms of the final letters, exactly correspond in both MSS. (*v.* Zoega's description), though the columns here are of 42 lines, while those of the Borgian fragments are of 44.

From Ahmîm.

[BUDGE.]

Numbers xxvii. 22—xxix. 1 (xxvii. 23—xxviii. 7 and xxviii. 25—xxix. 1 only are complete: the first portion is *published* by Ciasca, i. 109). The helping-vowel is accurately inserted.

10.

Or. 3579A(9).—Parchment; the lower, inner part of a leaf, $8\frac{1}{4} \times 8\frac{1}{2}$ in., and the greater part of a leaf, $10\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns originally, is written in an upright character, closely resembling Ciasca i., tab. vii., to which MS. indeed these very possibly belonged. The same irregular punctuation is characteristic of both, as in $\text{m}\bar{\omega}\text{r}\text{c}\text{h}\text{c}$, $\text{x}\bar{\text{i}}$, *cf.* $\text{x}\bar{\omega}\text{x}$, $\text{x}\bar{\omega}\text{u}$, &c. The initials are slightly enlarged, project, and are painted with red (so, apparently, Ciasca, *l.l.*).

From Ahmîm.

[BUDGE, GRIFFITH.]

Numbers xxvi. 58—xxvii. 7, xxxi. 47—49 and xxxii. 5—7.

The insertion of the helping-vowel is accurate.

11.

Or. 4717(1).—Parchment; a complete leaf; $11\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written across the whole page in a sloping character (*cf.* Hyvernat, *Album &c.*, pl. x.). It is

often illegible, owing to the leaf having been pasted into the binding of a book. The initials are enlarged slightly and accompanied by marginal ornaments. The leaf contains three of the ecclesiastical Odes and probably belonged to a service-book.

From the Fayyûm.

[GRAF.]

Deuteronomy xxxii. 30—43, the Song of Moses. (The last verse is *published* by Maspero, *l.l.*, p. 124.)

The helping-vowel is accurately inserted. There is no punctuation. The other Odes are those of Hannah and Habakkuk.

12.

Add. 17,183. — Parchment; foll. 187; bound now in brown leather; $8\frac{3}{8} \times 6\frac{3}{4}$ in. This is the Syriac palimpsest described by Wright as no. DCCCXII., and noticed also by Lagarde, *Orientalia I.*, 99.* The Coptic text is written in two columns of 25 lines, in a plain, square uncial (*cf.* Hyvernat, *Album &c.*, pl. vii., 1, which reproduces a fairly legible page: *ibid.*, pl. iii. or iv, 1 may also be compared). In the bottom margins birds have very frequently been drawn with great delicacy, and somewhat in the style of Hyvernat, pl. iii. A plain paragraph-mark is used, above which are sometimes added short, horizontal strokes. The initials are sometimes enlarged. The commencement of each of the books which the MS. contains, as well as the end of the concluding book, is surrounded by an elaborate frame of regular, interlacing pattern, to which slight floral ornaments are sometimes added. The quires, of 8 foll. each, are 28 in number. The pagination of the volume was apparently— for uncertainty as to the exact number of foll. missing makes this doubtful—not ac-

* Add. 14631, fol. 45, does not belong to this MS. (*cf.* the words $\text{a}\bar{\omega}\text{c}$ $\phi\bar{\rho}\text{u}\text{u}$).

curate throughout. Each fol. was lettered upon both sides. Fol. 52 bore no Coptic text.

From Nitria.

The text is extremely difficult to read. I have, for the most part, confined myself to the identification, from their initial and final words, of each fol., employing a chemical re-agent only where these were not otherwise ascertainable.

Joshua, Judges, Ruth, Judith and Esther. (For the various portions hitherto published, v. the lists in Ciasca and Maspero, *loc. laudd.*) The grouping of Judith and Esther with Ruth may be compared with that in certain Syriac MSS., e.g. Wright, *Catalogue*, no. 1, and Payne-Smith, *Catalogus*, no. 1.

The following is a table of the foll., showing their proper sequence and their present foliation:—

fol. 68	Joshua	i. 1—9	fol. 29	33—x. 6
107		9—15	20	x. 6—14
98		16—ii. 5	63	14—24
61		ii. 5—14	25	24—30
2 missing.			1 missing.	
82		iii. 6—14	26	xi. 3(?)—12
62		14—iv. 5	78	12—20
35		iv. 5—11	21	20—xii. 5
135		12—21	37	xii. 5—xi. 1
130		22—v. 5	32	xiii. 1—11
34		v. 6—14	28	11—22
67		14—vi. 11 (<i>Greek</i>)	71	22—32
87		vi. 11—20 (<i>do.</i>)	23	32—xiv. 9
16		20—26 (<i>do.</i>)	121	xiv. 9—xv. 2
17		26—vii. 7	122	xv. 2—9
18		vii. 7—14	120	9—19
36		14—23	14	19—46
33		23—viii. 5	15	46—xvi. 1
11		viii. 5—18 (?)	125	xvi. 1—10
12		(?) 18—28	123	10—xvii. 7
13		28—ix. 6	124	xvii. 8—16
24		ix. 6—14	1 missing.	
95		14—24	75	xviii. 7—14
66		24—33	84	14—24
			105	24—xix. 9
			100	xix. 10—24
			85	24—37(?)
			74	(?) 37—50
			2 missing.	
			136	xxi. 7—18
			22	18—29
			88	29—39
			81	39—xxii. 1
			27	xxii. 1—8
			129	8—14
			1 missing.	
			77	20—27
			131	27—32
			103	32—xxiii. 5
			70	xxiii. 5—13
			79	13—xxiv. 4
			102	xxiv. 4—11
			134	11—18
			72	18—27

fol. 54		27—33	fol. 183		xii. 1—9
59		33	92		9—xiii. 5
—	Judges	i. 1—6(?)	7		xiii. 5—13
150		(?)6—13	3		14—22
60		13—20(?)	5		22—xiv. 5
69		(?)20—29	181		xiv. 5—14
155		29—i. 1	186		14—19
50		ii. 1—12	179		20—xv. 8
55		12—17	184		xv. 8—15
168		17—iii. 2	4		16—xvi. 3
76		iii. 2—10	6		xvi. 3—10
51		10—19	30		10—17
93		19—27	2 missing.		
94		27—iv. 5	158		xvii. 2—11
58		iv. 5—12	167		11—xviii. 7
73		12—20	(?)2 missing.		
177		20—v. 4	39		xviii. 22—30
65		v. 4—13	178		30—xix. 7
157		13—22	1 missing.		
152		22—31	160		xix. 16—23
110		31—vi. 9	19		23—30
115		vi. 9—17	10		30—xx. 7
153		17—25	165		xx. 7—15
148		25—32	1 missing.		
64		32—vii. 1	187		23—31
1 missing.			114		31—39
101		vii. 7—14	38		39—47
1 missing.			1 missing.		
83		20—viii. 2	9		xxi. 7—14
86		viii. 2—10	2 missing.		
1 missing.			31	Ruth	i. 4—14
104		20—27	111		14—22
(?)2 missing.			185		ii. 1—9
112		ix. 9—18	161		9—16
116		18—27	141		16—iii. 2
108		27—36	162		iii. 2—12
117		36—45	163		12—iv. 2
109		45—53	1 missing.		
113		54—x. 14	164		iv. 10—20
2		x. 15—xi. 7	180		20—22
144		xi. 7—16	—	Judith	i. 1—6
182		16—25	159		6—13
8		25—34	175		13—ii. 5
1		34—xii. 1	4 missing.		

fol. 170	iv. 6—13
166	13—v. 5
1 missing.	
106	v. 15—22
1 missing.	
56	vi. 4—13
53	13—vii. 1
1 missing.	
99	vii. 8—16
1 missing.	
127	22—30
173	30—viii. 7
132	viii. 7—13
176	14—21
169	21—30
133	30—ix. 2
172	ix. 2—8
118	8—x. 1
154	x. 1—9
143	9—17
171	17—xi. 2
156	xi. 2—10
149	10—17
174	17—xii. 1
142	xii. 1—11
151	11—16
40	16—xiii. 5
97	xiii. 5—14
128	14—20
146	xiv. 1—7
129	7—16
137	16—xv. 5
90	xv. 5—11
49	11—xvi. 6
1 missing.	
48	xvi. 17—25
43	25

Esther.

(References to Fritzsche, *Libri Apocryphi*, 1871.)

43	Fr. p. 30, i. 1—11, p. 32
2 missing.	
46	p. 34, 12—22, p. 36
41	22—ii. 9, p. 38
1 missing.	

fol. 44	p. 39, ii. 16—iii. 3, p. 40
126	3—12, p. 40
1 missing.	
47	p. 42, ii. 5—iv. 3, p. 44
42	3—11, p. 46
1 missing.	
119	p. 47, iii. 7—iv. 7, p. 48
45	7—14
91	14—v. 8, p. 50
2 missing.	
89	p. 54, vi. 6—vii. 2, p. 56
80	2—viii. 1, p. 60
2 missing.	
96	p. 62, vi. 7—14, p. 64
1 missing.	
57	p. 64, vi. 19—ix. 11, p. 68
138	ix. 12—20
145	20—28
140	28—vii. 7, p. 70
147	7—10 (end), p. 72

The punctuation of the texts is, so far as can be seen, regular. The helping-vowel is accurately placed. The stops are a single, double, or occasionally a triple point. Each book is terminated by a subscription, *e.g.* $\alpha\chi\omega\omega\omega\epsilon\ \alpha\pi\omega\rho\omega$. After the subscription to Esther, fol. 147*a*, the interlacing framework is prolonged to surround these four names:—

$\alpha\eta\alpha\ \theta\omega\omega\alpha\epsilon$
 $\alpha\eta\alpha\ \pi\epsilon\tau\rho\epsilon$
 $\alpha\eta\alpha\ \iota\omega\sigma\iota\phi$
 $\alpha\eta\alpha\ \psi\eta\eta\alpha$

presumably those of the owners of the book.

13.

Or. 3579A(10).—Parchment; a single leaf, $8\frac{1}{2} \times 7$ in. Ruled and paged $\overline{\alpha\alpha}$, $\overline{\alpha\alpha\alpha}$. Two columns of text; 27 lines each. The character is a small, square uncial (*cf.* Hyvernat, pl. iii.). On fol. *a* there was a fine floral ornament at ver. 4.

From Ahmîm.

[BUDGE.]

Joshua xxiv. 2—11. The text is all but identical with Add. 17,183.

14.

Or. 3579A(11). (*Formerly* Or. 3367.)—Parchment; a single, complete leaf, $13\frac{1}{2} \times 10\frac{1}{2}$ in.; paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$. Two columns of text; about 31 lines each. The character is regular and upright. Most probably this is part of the Borgian Cod. xiii. (*cf.* Ciasca, i., tab. xiii.). The initials are enlarged, and with stops, paragraph-marks, the letter ϕ , &c., are painted with red.

Probably from Ahmîm. [H. WALLIS.]

Judges xii. 7—xiii. 6. The text varies frequently from that of Add. 17,183.

The punctuation is that described by Ciasca, i., xxiii. (xiii.). At ch. xiii. 2, there is a dividing-line, and, in the margin, the word *con*, as in no. 3 *above*.

15.

Or. 3579A(12).—Parchment; part of a single leaf, $12 \times 10\frac{1}{4}$ in. Two columns of text; 33 or 34 lines each. This is apparently a fragment of the same MS. as the preceding number.

From Ahmîm. [BUDGE.]

Judges xx. 16—28. Ver. 27, 28*a* apparently follow upon ver. 28*b*, as in Add. 17,183.

16.

Or. 4717(1).—Parchment; a complete leaf, described *above* as no. 11.

1 Samuel ii. 1—10; the Song of Hannah; headed $\omega\alpha\eta\ \alpha\eta\eta\alpha$, but following immediately upon the Song of Moses.

17.

Or. 3579A(13). (*Formerly* Or. 4714.)—Parchment; a single complete leaf, $11\frac{1}{2} \times 8\frac{3}{4}$ in.; paged $\overline{\rho\epsilon}$, $\overline{\rho\zeta}$. The text is in two columns of about 31 lines each. The script

is small and regular. The initials, stops, and abbreviating lines are painted with red. It is part of the great MS. of which other fragments are published elsewhere (*cf.* Ciasca, i., tab. 15), and this leaf follows immediately on that printed by Erman, *Göttinger Nachrichten*, 1880, p. 417, and presumably precedes that given by Maspero, *l.l.*, p. 157 (*beg.* $[\kappa]\alpha\tau\alpha\eta\eta\eta$), though the pagination would be incorrect, $\overline{\rho\zeta}$ being repeated.

Probably from Ahmîm. [HORNER.]

1 Samuel xxx. 5—24. The characteristics of the text have been described by Erman and Ciasca.

18.

Or. 3579A(1).—Parchment. Fragment from a Lectionary, described *above* as no. 1. 1 Kings viii. 41—44, 46—48.

19.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment. These leaves are described *above* as no. 8.

2 Kings ii. 14, 15. The text of ver. 14 diverges widely from the Greek versions.

20.

Or. 3579A(14).—Parchment; fragment from the bottom of a leaf, $4\frac{1}{2} \times 9$ in.; belonging to the same Lectionary as no. 1 *above*.

Tobit iv. 13, 14 and 19. (The last verse is *published*; Ciasca, i. 210.)

21.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper. A leaf from the Lectionary described *above* as no. 6; $11\frac{1}{4} \times 8$ in.; paged $\overline{\rho\mu\zeta}$, $\overline{\rho\mu\eta}$.

From Dair al-Baramûs, Nitria.

[G. J. CHESTER.]

Job vi. 19—25, with a parallel Arabic version, made from the Coptic text.

22.

Or. 3579A(15).—Parchment; the lower, inner corner of a leaf; $8\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in two columns, is written in a regular upright hand (*cf.* Ciasca, i., tab. xi.). Initials and stops are in red. It is from a Lectionary.

From Ahmim. [BUDGE.]

Job xxvii. 11—14 (*published* by Ciasca, i. 43; but the texts differ considerably).

The other lesson is from Isaiah.

23.

Or. 3579A(16).—Parchment. A single complete leaf; $11\frac{3}{4} \times 9$ in.; paged $\bar{\text{n}}$, $\bar{\text{n}}\bar{\text{a}}$. The text, which is arranged in verses, is written in an upright character (*cf.* Ciasca, ii., tab. xxvi.) without enlarged initials or ornaments. Letters which exceed the line are added above (*cf.* Ciasca, ii., tab. xxii.).

From Ahmim. [BUDGE.]

Job xl. 7—xli. 9 (*published* by Ciasca, ii. 63). The helping-vowel is accurately inserted. The punctuation is systematic; initial vowels, forming of themselves syllables, and single, final consonants are pointed.

24.

Or. 4844.—Papyrus; 18 leaves, varying between $6\frac{1}{2} \times 5\frac{1}{4}$ in., (complete) and $3 \times 4\frac{1}{2}$ in. They are now separately framed between glass, but when acquired they formed a book, loosely held together by thread. Four pairs of leaves,—those now numbered vii, viii.; xi, xii.; xiv, xvii.; xv, xvi.—then formed each one continuous leaf. The script is very clumsy and unskilled. This, together with the numerous faults of orthography, make it probable that the MS. is a modern copy of an old text, written by a scribe very ignorant of Coptic. The leaves are paged here and there as follows: fol. xiv.a, Δ ;

fol. xiv.b, $\frac{\text{B}}{\text{A}}$ (*sic*); fol. xv.a, BA ; fol. xv.b, r ; fol. xvi.a, r ; fol. xvi.b, $\frac{\text{B}}{\text{A}}$ (*sic*); fol. xvii.a, e ; fol. viii.b, u ; fol. v.b, uB ; fol. vii.a, $\text{IA}(\text{?})$; fol. ix.a, u ; foll. ix.b, viii.a, o ; fol. xi.a, $\text{q}(\text{?})$. The Roman numerals now upon the frames indicate the original sequence of the leaves.

[BLACKDEN.]

A selection from the Psalms. (For the corresponding passages already *published*, *v.* Ciasca and the Rainer *Führer*, 1894, taf. vii.) The following is the sequence of the leaves with reference to the texts:—

fol. ii.	Psalm v. 1—4
iii.	4—12
x.	civ. 1—12
xi.	13—24
xii.	26—39
xiii.	39—45
v.	cx. 4—10
xiii.	cx. 1—5
vii.	cxii. 1—5
viii.	6—9
i.	cxiii. 1—6
ii.	(?)7—9
xviii.	cxiv. 1—6
xiv.	cxviii. 1—16
xv.	18—27
xvi.	28—35(+ ?)
iv.	36—45
xvii.	71—81
iv.	82—85
vi.	86—87
vii.	cxix. 1—6
vi.	cxvii. 1—3(?)
viii.	cxv. 1—7
ix.	10—26

The original from which these excerpts were transcribed was an ancient text; *cf.* the forms BBA , AAOC and (occasionally) $\text{uu}=\text{uu}$. Misreadings are numerous and point to the great ignorance of the scribe; *e.g.* $\text{uTouu}=\text{uTouu}$, AAOUKU and AAOUKU , $\text{eue}=\text{eue}$, $\text{ou}=\text{ou}$. Pointing is rare and incorrect. The helping-vowel was (in the original)

accurately inserted. The texts are occasionally separated by dividing-lines, *e.g.* on foll. ii.*b*, iv.*b*, xv.*a*, xvi.*b*.

25.

Or. 3579A(17).—Parchment; a single complete leaf and two fragments; fol. 3, $13\frac{3}{4} \times 10\frac{3}{4}$ in.; fol. 2, $10\frac{1}{2} \times 10\frac{3}{4}$ in.; fol. 1, $13\frac{1}{2} \times 5$ in. The text, which is arranged in verses, is written in large uncials (*cf.* Ciasca, i, tab. iv., or ii, tab. xxiii., though both these are coarser). Initials are rarely enlarged. There are red marginal ornaments at the beginning of each Psalm, the titles of which, together with the *διαψάλματα*, are in a smaller character. Fol. 1*a* was the first page of quire $\bar{\nu}$, and fol. 3*b* the last of quire $\bar{\kappa}\bar{\epsilon}$.

There are no stops.

From Aḥmîm. [BUDGE.]

Psalms, in Coptic: ix. 32—x. 2; xlviii. 12—18; cxviii. 13—24.

In Greek: x. 2—xi. 5; xlviii. 20—xlix. 8; cxviii. 24—38.

(The passages from Psalms ix., x., xlviii. are *published*; *v.* Ciasca.)

The Coptic text is fully punctuated and accurately vowelled. At ver. 17 is the word $\bar{\nu}\bar{\mu}\bar{\alpha}$ (*γίμελ*). The Greek text is without accents or breathings. The former was written upon the right-hand, the latter upon the left-hand pages.

The Greek version of Ps. xlix. 6 includes the words of which the Sa'idic is given by Lagarde, *Psalt. Theb. Fragta.* (*v.* Ciasca, i. 103).

26.

Or. 3579A(18).—Parchment; the inner top corner of a leaf; $7 \times 5\frac{3}{4}$ in. The text, in one column, but not arranged in verses, is written in an upright character (*cf.* Ciasca, i., tab. iii.; but the resemblance is not

very close). The titles, *διαψάλματα*, abbreviating lines and rare stops are in red. There are large initials in red and yellow.

From Aḥmîm. [BUDGE.]

Psalms xix. 3—10; xx. 1—3, 13, 14; xxi. 1—10. (All *published*; *v.* Ciasca, ii. 79.)

The helping-vowel is too sparingly inserted, and punctuation is very rare. $\epsilon\epsilon\epsilon$ - stands for $\epsilon\epsilon\epsilon$ -.

27.

Or. 3579A(19).—Parchment; a single leaf, $12\frac{3}{4} \times 10\frac{1}{2}$ in.; paged $\bar{\rho}\bar{\mu}\bar{\alpha}$, $\bar{\rho}\bar{\mu}\bar{\beta}$. The text (of the Psalms) is arranged in verses, and is written in an upright, somewhat uneven character (*cf.* Ciasca, i., tab. x.). It formed part of a Lectionary, in which each lesson commenced with a very large initial in red, yellow and green, and with a title in red. In the lower margin are birds and flowers, coarsely painted in red and yellow.

From Aḥmîm. [BUDGE.]

Psalms viii. 2—10, fol. *a*.

cxlviii. 13—cxlix. 2, fol. *b*.

(both *published*; *v.* Ciasca, ii. 71 and 150).

The helping-vowel is often needlessly inserted. There is no punctuation.

The other lessons are from S. Matthew and 1 Timothy.

28.

Or. 3579A(20).—Parchment; part of a leaf, $11 \times 9\frac{1}{2}$ in.; paged $\bar{\lambda}\bar{\epsilon}$, $\bar{\lambda}\bar{\zeta}$; and a complete leaf, $13 \times 11\frac{1}{4}$ in.; paged $\bar{\rho}\bar{\mu}\bar{\sigma}$, $\bar{\rho}\bar{\mu}$. From a Lectionary. The text (of the Psalms) is arranged in verses. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi.). The initials are large and neatly painted with red and yellow, as is also the letter ϕ throughout. Abbreviating-lines, with some titles and stops, are in red.

From Aḥmîm. [BUDGE.]

Psalms xvii. 16—20, fol. 1.

xxvi. 6, fol. 2.

(both are *published*; v. Ciasca, ii. 77 and 84).

The insertion of the helping-vowel is accurate. Punctuation is rare.

The other lessons are (fol. 1) from S. Luke and the Acts, (fol. 2) S. Luke and Philipians.

29.

Or. 3579A(21).—Parchment; one single and two double leaves; $14\frac{3}{4} \times 11$ in.; paged $\overline{\text{ua}}$, $\overline{\text{ub}}$; $\overline{\text{puc}}$ — $\overline{\text{pza}}$. The text, arranged in verses, is written in a large and fine character (*cf.* Hyvernât, *Album &c.* pll. v, 1 and viii, 3). There are about 35 lines to a page. The initials are slightly enlarged, while the titles are in a smaller script. The latter, with the original marginal ornaments and some additional paragraph-marks, have been painted in red by a later hand.

From Aḥmîm. [BUDGE.]

Psalms xxvii. 2—xxviii. 11.

lxxxiv. 4—lxxxviii. 15.

(For the passages *published*, v. Ciasca, ii. 84 and 130.)

The helping-vowel is accurately inserted, and the punctuation is plentiful and regular.

30.

Or. 4717(2).—Parchment; a very small fragment; $1\frac{3}{4} \times 1\frac{3}{4}$ in. The text was arranged in verses. The character, which appears much reduced in size, owing to the shrivelling of the material, and which is legible only upon one side of the fragment, resembles that of the Vienna papyrus Psalter (v. the Rainer *Führer*, 1894, taf. vii.), especially in the forms of α , ω , and τ .

From the Fayyûm. [GRAF.]

Psalms lxvii. 22—24 (*published* by Ciasca, ii. 115.)

The vocalization and punctuation are apparently correct.

31.

Or. 3579A(22).—Paper; part of a leaf; $11\frac{3}{4} \times 5\frac{3}{4}$ in.; the final page of quire 7. The text is in two columns. The character is partly upright, partly sloping (*cf.* Hyvernât, *Album &c.*, pl. ix, 2). First lines, initials, stops, &c., are in red. It is from a Lectionary for Lent, the heading to the pages having apparently been $[\text{n}] \epsilon \zeta \text{u} \epsilon \text{u} \zeta \text{o} \text{o} [\tau]$.

From Aḥmîm. [BUDGE.]

Psalms lxviii. 13, fol. *a* (*published* by Peyron; v. Ciasca, ii. 117).

Psalms cxviii. 130, 131, fol. *b*; but not the exact text.

The second of these appears to be from a lesson for the 3rd Sunday in Lent. The other lessons are from S. Matthew (?) and S. Luke. There is no punctuation.

32.

Or. 4717(3).—Papyrus; $3\frac{1}{8} \times 5$ in. The script has no ligatures (*cf.* *Zeitschr. f. Aeg. Spr.*, 1885, taf. i., vi.; but the hand is here more regular). The other face of the fragment shows the remains of a letter, which was the earlier text.

From the Fayyûm. [GRAF.]

Psalms lxxiii. 1—3, followed by a blank space. (*Published* by Ciasca, ii. 124.)

The text begins with the sign ϕ .

33.

Or. 3579A(23).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text is in two columns of about 25 lines each. The character is rough and irregular (*cf.* Ciasca, i., tab. ii.). Initials, dividing-lines, a few stops, and the letter ϕ are in red. From a Lectionary.

From Aḥmîm. [BUDGE.]

Psalms lxxxii. 12—16; headed netaxthpion (*published* by Guidi, *Frammenti*, nota vii, 64). The text is arranged in verses. The vowels

are accurately written. The punctuation is rare and irregular.

The other lessons are from S. Matthew, S. Luke, and Romans.

34.

Or. 3579A(24).—Parchment; the lower part of a leaf; $9 \times 9\frac{3}{4}$ in. The text, arranged in verses, is written in a large, regular character (*cf.* Hyvernat, *Album &c.*, pl. v, 1). At the beginning of each Psalm there is a marginal scroll in red.

Probably from Aḥmîm. [GRIFFITH.]

Psalm cviii. 29—cix. 3; 6—cx. 4.

The helping-vowel and the punctuation are accurately treated.

35.

Or. 3579A(25).—Parchment; a single leaf, almost complete; $10\frac{1}{4} \times 9$ in.; paged $\overline{\text{qu}}\overline{\text{e}}$, $\overline{\text{pa}}$ (*sic*). The text is arranged in verses. The character is a square uncial (*cf.* Ciasca, i, tab. vi., and ii, tab. xxv. There is the same mixture of forms as in Hyvernat, *Album &c.*, pl. iv, 2). Initials are here and there enlarged.

From Aḥmîm. [BUDGE.]

Psalm cxviii. 4—36. At ver. 9, 17, 25 respectively are the words $[\overline{\text{v}}\overline{\text{h}}]\overline{\text{e}}$, $\overline{\text{r}}\overline{\text{h}}\overline{\text{a}}$ ($\overline{\gamma\iota\mu\epsilon\lambda}$), $\overline{\lambda\epsilon\alpha\theta}$ ($\overline{\delta\acute{\alpha}\lambda\epsilon\theta}$).

36.

Or. 3579A(26).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{4}$ in.; paged $\overline{\text{cr}}$, $\overline{\text{ca}}$. The text, which is arranged in verses, is written in a neat, rather small character. In the margin are floral ornaments and birds in red and yellow, while stops, initials, &c., are in red. It may have belonged to the Borgian MS. num. xx. (*cf.* Ciasca, ii., tab. xxi.), of which also a leaf in St. Petersburg (*v.* von Lemm, *Sah. Bibel-frag.*, ii, E*) possibly formed a part.

From Aḥmîm. [BUDGE.]

* In the *Bulletin* of the Academy of St. Petersburg, *Nouvelle Série* 1 (xxxiii.).

Psalm cxviii. 37—66. At ver. 40*b*, 57, 65 respectively are the words $\overline{\text{rar}}$ ($\overline{\text{o}\acute{\upsilon}\alpha\upsilon}$), $\overline{\text{no}}$, $\overline{\text{rho}}$.

The helping-vowel is accurately inserted. The punctuation is adequate. Where two vowels stand together but do not form a diphthong, the first is pointed.

37.

Or. 4717(4).—Parchment; the inner bottom corner of a leaf; $4\frac{1}{2} \times 6$ in. The text, arranged in verses, is written in plain, square uncials (*cf.* Hyvernat, *Album &c.*, pl. ii, 2).

From the Fayyûm. [GRAF.]

Psalms cxxiv. 3—cxxv. 2.

cxxvi. 2—5.

The helping-vowel is accurately inserted. The punctuation is adequate.

38.

Add. 14,740A, fol. 25.—Parchment; a small part of a single leaf, $8\frac{1}{2} \times 3\frac{1}{4}$ in. What remains of the text is all but illegible. It is however clear that the fragment belonged to the Curzon Psalter, published by Lagarde, *Psalterii Versio, &c.*, p. 107 ff. (For the character, *cf.* Ciasca, ii., tab. xxii.) The large initials and the marginal ornaments are in red and yellow; the headlines in red.

From Nitria.

Psalms cxxix., *circ.* 3—cxxx. 11 (but only a few words of these can be read. For the *published* passages, *v.* Ciasca, ii. 147.)

39.

Or. 3579A(27).—Parchment; the top of a leaf; $10\frac{1}{4} \times 3\frac{1}{2}$ in.; paged $\overline{\text{r}}$, $\overline{\text{a}}$. The text, in two columns, is written in a large character. The initials are in red, and much enlarged. Certain letters which project into the upper margin, with paragraph-marks and stops, are also in red (*cf.* Hyvernat, *Album &c.*

pl. xi. 2). This is perhaps from the same MS. as two foll. in St. Petersburg (*v. von Lemm, l.l., Fragt. I.*).

From Ahmîm. [BUDGE.]

Proverbs iv. 13, 14, 17, 18; 22, 23, 27.

The punctuation is frequently superfluous.

40.

Or. 3579A(28).—Parchment; part of a single leaf; $9\frac{1}{4} \times 8\frac{1}{2}$ in.; paged $\overline{\text{cax}}$, $\overline{\text{cm}}$. It was the first page of quire $\overline{\text{ic}}$. The text, arranged in verses, is written in a neat uncial. Together with the passages published by Maspero, *Miss. franç.* iv, 192, this clearly formed part of the same MS. as the Borgian cod. xxii. (*v. Ciasca, ii., tab. xxv.*), and had probably the same scribe as No. 4 *above*.

From Ahmîm. [BUDGE.]

Proverbs xv. 24—xvi. 5.

The helping-vowel and the punctuation are correctly written.

41.

Or. 3579A(1).—Parchment; part of a leaf; described *above* as no. 1.

Proverbs xxii. 28—xxiii. 4 (*published by Ciasca, ii. 174.*)

42.

Or. 3579A(29).—Paper; a single leaf; $6\frac{1}{4} \times 4\frac{1}{4}$ in.; paged $\overline{\text{zæ}}$, $\overline{\text{zæ}}$. The text, which extends across the whole page, is written in a small, upright character (*cf. Ciasca, i., tab. xv. or xvii.*) The initials are enlarged.

From Ahmîm. [BUDGE.]

Ecclesiasticus xviii. 16—31 (*published by Lagarde, Aegyptiaca 137.*) $\overline{\text{oc}}$ is written for xoc . The helping-vowel and the punctuation are correctly employed.

43.

Or. 3579A(30).—Parchment; two single leaves, $14\frac{1}{2} \times 11\frac{1}{4}$ in.; paged —, — (the places

are indicated, but the letters have not been filled in), $\overline{\text{qr}}$, $\overline{\text{qā}}$; and part of a leaf, $7\frac{3}{4} \times 6\frac{3}{4}$ in. The text, in two columns of about 36 lines each, is written in a large, upright hand (*cf. Ciasca, i., tab. xiii., or Hyvernât, Album &c., pl. xi. 2.*) The initials are enlarged and, with stops, paragraph-marks, the letter ϕ &c., are painted in red and green. This may be a part of the Borgian cod. xxvi.

From Ahmîm. [BUDGE.]

Isaiah v. 17—vi. 2; xl. 24—xli. 10; xlii. 6-7, 10—12 (partly *published*; *v. Maspero, l.l., p. 207.* Engelbreth's text is reprinted in Stern's *Grammatik*, p. 428.)

The helping-vowel is too frequently inserted; the punctuation is not that of the classic period.

In the lower margin of the first fol., in a later ink, are the words *الاربعة حيوانات*, referring to vi. 2.

44.

Or. 3579A(1).—Parchment; part of a leaf from a Lectionary; described *above* as no. 1.

Isaiah xxv. 1.

This lesson is numbered $\overline{\text{nc}}$ (*v. Ciasca, i. xxv.*)

45.

Or. 3579A(5). (*Formerly Or. 1242.*)—Paper; a single leaf, from a Lectionary; described *above* as no. 6.

Isaiah xxx. 11—14; with an Arabic version. (The first words are *published*; *Ciasca, ii. 236.*)

46.

Papyrus LV.(1).—A fragment; $2\frac{3}{4} \times 4\frac{3}{4}$ in. The text, which is legible only upon one side, is written in a small uncial (*cf. the Rainer Führer, 1894, taf. vii., though the general effect is more regular and the resemblance in u and r greater than in a.*) A margin is

visible upon either side of the text, of which, however, there may have been a second column. [SAMS.]

Isaiah xliii. 4—6.

The treatment of the helping-vowel and of the punctuation is correct.

There are, I think, other fragments of this MS. in the portfolio Papyrus VIII.

47.

Or. 3579A(31).—Parchment; part of a leaf; $10\frac{1}{2} \times 8\frac{1}{4}$ in. From the same Lectionary as no. 22 *above*.

Isaiah xlv. 16—20.

The other lessons are from Jeremiah and the Apocalypse.

48.

Or. 4717(5).—Parchment; (α) a double leaf, $10\frac{1}{2} \times 8\frac{3}{4}$ in. (exclusive of a guard pasted upon the upper edge); (β) a single leaf, $11 \times 9\frac{3}{4}$ in.; (γ) a fragment, 9×6 in.; (δ) a fragment, 5×5 in.; (ϵ) a fragment, $3\frac{1}{4} \times 5\frac{1}{2}$ in. These, together with the fragments of Hosea (*v. below*), are parts of a palimpsest, the earlier texts of which were in Greek and Latin, those in the former language being from a Lectionary (S. Mark i. 9 ff., S. John ii. 1 ff., S. Luke ix. 39 ff., S. Matthew viii. 23 ff.). The Latin texts are likewise ecclesiastical. The script of both may* be as early as the 6th century. The first of the Greek lessons is written in red ink.

The Coptic texts are written in double columns of about 30 lines, and in a strong and regular, though somewhat unconventional hand, which it is difficult to class. It has some characteristics in common with the *Pistis* (*v. Hyvernât, Album &c.*, pl. ii. 1), but the letters here are rounder. The initials

* In the opinion of Mr. Maunde Thompson.

are slightly enlarged. There is a paragraph-mark as in the *Pistis*.

From the Fayyûm. [GRAF.]

(β) Isaiah l. 11—li. 15. The last page of quire $\bar{\alpha}$.

(δ) Isaiah lxi. 5—?, 10—?. Paged $\bar{\rho}\lambda\alpha$, [$\bar{\rho}\lambda\beta$].

(γ) Isaiah lxii. 7—lxiii. 12. Paged [$\bar{\rho}\lambda\gamma$], $\bar{\rho}\lambda\alpha$. (Partly *published*, *v. Ciasca*, ii. 247.)

(α) Isaiah lxiii. 15—lxvi. 1. Paged $\bar{\rho}\lambda\epsilon$ — $\bar{\rho}\lambda\eta$. (Partly *published*, *v. Ciasca*, *ll.*)

(ϵ) lxvi. 17—?. The first col. of fol. *b* was blank; another text began on col. 2.

The helping-vowel and punctuation are correctly written. $\bar{\imath}$ is somewhat frequent.

49.

Or. 3579A(15).—Parchment; a fragment from a Lectionary, described *above* as no. 22.

Isaiah lxi. 1—3 (*published* by Ciasca, ii. 246).

50.

Or. 3579A(5). (*Formerly* Or. 1242).—Paper; a leaf from the Lectionary described *above* as no. 6. This fol. was the last of quire $\bar{\alpha}$.

Jeremiah ii. 4, 5; with an Arabic version.

51.

Or. 3579A(32).—Parchment; part of a leaf; $9 \times 10\frac{1}{4}$ in.; paged $\bar{\imath}\epsilon$, $\bar{\imath}\zeta$. It was the final folio of quire $\bar{\alpha}$. The text, in two columns, is written in a thin, upright character, somewhat similar to that of the Borgian cod. xciv. (*v. Ciasca* ii., tab. xx.). Initials, paragraph-marks and stops are painted in red and green.

From Aḥmîm. [BUDGE.]

Jeremiah iv. 22—26, 28, 29, 30—v. 1, 3—6.

The helping-vowel is correctly inserted. Single vowels, forming independent syllables, are pointed.

52.

Papyrus XI.(1).—The lower part of a leaf; $5\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a large character (*cf.* Hyvernat, *Album &c.*, pl. vii. 2 or viii. 4). [SAMS.]

Jeremiah v. 22—26.

The helping-vowel and the punctuation are correctly treated.

53.

Or. 3579A(31).—Parchment; part of a leaf, described *above* as no. 47.

Jeremiah xxxviii. 31—33.

54.

Or. 3579A(33).—Parchment; a single leaf; $8\frac{1}{4} \times 7$ in. The text, in two columns of 25 lines each, is written in a somewhat coarse but even character (*cf.* Hyvernat, *Album &c.*, pl. viii, 2 and 4, though the general appearance here is of greater simplicity).

From Ahmim. [BUDGE.]

Ezekiel xlii. 2—11 (*published* by Ciasca, ii. 310).

The helping-vowel is correctly inserted. The punctuation is accurate.

55.

Or. 4717(5).—Parchment; two dilapidated fragments of the same palimpsest as no. 48 *above*; about 8×7 in. each.

Hosea ii. *circ.* 9—iii. 4, and iii. 5—v. 1. (For the *published* passages, *v.* Maspero, *l.l.*, p. 271.) These verses are, however, seldom complete.

56.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; a leaf from the Lectionary described *above* as no. 6.

Hosea vi. 6—10, with an Arabic version on p. $\overline{\text{p}\overline{\text{u}\overline{\text{c}}}}$. The lesson from Job follows this.

57.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; described *above* as no. 8.

Hosea xiv. 3—7, fol. 3a. Headed $\epsilon\chi\upsilon\mu\eta\eta\text{-}\iota\omega\sigma\epsilon\alpha$.

58.

Or. 4717(1).—Parchment; a leaf described *above* as no. 11.

The Prayer of Habakkuk (iii. 1—7), following immediately on the Song of Hannah.

59.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; the Lectionary described *above* as no. 8.

The Prayer of Habakkuk (iii. 9—11), headed $\alpha\beta\beta\alpha\kappa\omicron\tau\eta\ \epsilon\chi\upsilon\mu\eta\eta\omicron\omicron\tau$. Above this lesson is written $\text{Ϡ}\eta\eta\epsilon\ \omicron\upsilon\ \text{z}\eta\tau\alpha\tau\alpha\tau\epsilon\ \text{Ϡ}\alpha\kappa\tau\epsilon\ \epsilon\eta\mu\ \chi\epsilon\iota\omicron\tau\alpha\alpha$, which seems to be a reference to the lessons for the feast of Psate, bishop of Psoi and martyr (*v.* Zoega, p. 239). The Bohairic Calendar commemorates him on the 27th of Choiak (*v.* Add. 5996, fol. 144b, and Wüstenfeld, *Synaxarium*).

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60.

Or. 3579B(1).—Parchment; a fragment; 7×5 in. The text, in two columns, is written in a regular, upright character (*cf.* Ciasca, *Sacr. Bibl. Fragmenta*, i., tab. xvii.).

Quotations are signalled in the margin by a column of red, yellow and black dots.

From Aḥmîm. [BUDGE.]

S. Matthew iii. 1—5; 10—13 (*published by Woide, Appendix &c.*, p. 4.)

Vowels which of themselves alone form syllables are pointed.

61.

Or. 3579B(2). — Parchment; an almost complete leaf, ruled and paged $\bar{\alpha}$, $\bar{\beta}$; $16\frac{1}{4} \times 13\frac{1}{4}$ in. The text, in two columns of 35 lines each, is written in a good hand (*cf. Palæographical Society, Oriental Series*, pl. lxxx., which gives a page of the same MS.). Initials project slightly but are not enlarged. Probably from the same MS. as the fragt. S. John xi. 47—xii. 9 (*v. below*).

From Aḥmîm. [BUDGE.]

S. Matthew v. 13—29.

The Canons and Sections are indicated in two colours.

The paragraphs are marked by two hands in red.

62.

Or. 3579B(3). — Parchment; the upper part of a leaf, ruled and paged $\bar{\alpha}$, $\bar{\beta}$; $8\frac{3}{4} \times 10$ in. The text, in two columns, is written in thick, regular characters (*cf. Ciasca*, i., tab. iv.). The initials are enlarged and project. There are small marginal ornaments, sometimes in red. The opening words of ver. 13 have been painted over with red.

From Aḥmîm. [BUDGE.]

S. Matthew ix. 2—16 (*published by Woide*, p. 12.)

At ver. 9 the Greek chapter $\bar{\alpha}$ is noted.

63.

Or. 3579B(4). — Parchment; a complete leaf, paged $\bar{\alpha}$, $\bar{\beta}$; $10\frac{1}{4} \times 8\frac{1}{2}$ in. The text,

in two columns of about 23 lines each, is written in a rather coarse character. (The type is practically that of Hyvernat, pl. xi., 2 or 4, though in ϵ , ζ , η an attempt has been made to reproduce broader forms, as in *l.l.*, pll. vii. 2 or ix. 1.) The initials are slightly enlarged.

From Aḥmîm. [BUDGE.]

S. Matthew ix. 18—28 (*published by Woide*, p. 12.)

64.

Or. 3579B(5). — Parchment; the upper part of a leaf, paged $\bar{\alpha}$, $\bar{\beta}$. The text, in two columns, is written in square uncials (*cf. Hyvernat*, pl. v., 2=Ciasca, ii., tab. xix.) There are no enlarged initials.

From Aḥmîm. [BUDGE.]

S. Matthew x. 10—26, but with lacunæ in the middle verses. (12—14 *published by Woide*, p. 14.)

65.

Or. 3579B(6). — Parchment; the outer half of a leaf; ruled and paged $\bar{\alpha}$, $\bar{\beta}$; $13\frac{1}{2} \times 7\frac{3}{4}$ in. The text, in two columns of 34 lines each, is written in a large character (*cf. Hyvernat*, pl. viii., 4, though the script of our fragment is coarser). The initials are enlarged and project. The paragraph-marks are scroll ornaments, painted in red, yellow and green.

From Aḥmîm. [BUDGE.]

S. Matthew x. 12—20. (12—14 *published by Woide*, p. 14.)

66.

Or. 3579B(7). — Parchment; the lower parts of two leaves; ruled; $7 \times 10\frac{1}{2}$ and $7 \times 9\frac{1}{4}$ in. The text, in two columns, is written in a good, regular character (*cf. Ciasca*, ii.,

tabb. xxiii. and xxv., between which these fragments hold a middle place). Where the ends of μ and ν project into the left-hand margin, they are often terminated with a double hook. Initials are enlarged and sometimes a red and yellow ornament accompanies them.

From Aḥmīm. [BUDGE.]

S. Matthew x. 31—33, 35—38, 40, 41, xi. 1, 2 and xi. 5—7, 10, 12, 13, 16—19. (Two verses are published by Woide, p. 15.) At xi. 2, the Greek chapter $\bar{\kappa}$ is noted.

The punctuation is somewhat sparing.

67.

Or. 3579B(8).—Parchment; the upper part of a double leaf; $5\frac{1}{2} \times 12\frac{3}{4}$ in. The text, in two columns, is written in a good hand (cf. Hyvernat, pl. iv., 2). There are traces of simple scroll-ornaments in ink.

From Aḥmīm. [BUDGE.]

S. Matthew xii. 40, 41, xiii. 1—3, 5—8, 11, 12, 15, 16, 19, 20.

68.

Or. 3579B(9).—Parchment; two complete double leaves, paged $\overline{\mu\sigma}$ — $\overline{\mu\tau}$, 12×10 in., and a fragt., $7 \times 7\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in thick, somewhat irregular characters. (Cf. Hyvernat, pl. vii., 2, though in the present frags., the vertical strokes of μ , ν , &c. have square ends.) There are enlarged initials, accompanied by scrolls or birds, in bright red, green and yellow.

From Aḥmīm. [BUDGE.]

S. Matthew xiii. 8—xiv. 18.
xxiii. 17—20, 23—25.

Perhaps from the same MS. as the leaf published in the *Méms. de la Miss. archéol. franç.* i., 396, which begins at xiv. 18.

69.

Or. 3579B(10).—Parchment; a double and a single leaf, ruled and paged $\overline{\lambda\sigma}$ — $\overline{\lambda\theta}$ and $\overline{\mu\sigma}$, $\overline{\mu\tau}$; $14\frac{1}{2} \times 11$ in. The text, in two columns of 37 lines each, is written in a square, regular character (cf. Hyvernat, pl. v., 1). There are enlarged initials, accompanied by scroll-ornaments in ink. The ruling-points are pricked in the central margins.

From Aḥmīm. [BUDGE.]

S. Matthew xv. 11—xvi. 12 (partly published by v. Lemm, *Aeg. Zeitschr.*, 1885, 20).
xxi. 6—23 (published by Woide, p. 24).

70.

Or. 3579B(11).—Parchment; a fragment, paged $\overline{\mu\alpha}$, $\overline{\mu\beta}$; $9 \times 5\frac{1}{4}$ in. The text, in two columns, is written in a thin, upright hand (cf. Ciasca, i., tab. x., which is however more regular in general). The initials are ornamented and coloured red and yellow.

From Aḥmīm. [BUDGE.]

S. Matthew xv. 19—24, 26—29 and parts of verses preceding and following these. The helping-vowel is somewhat too frequent; the punctuation somewhat scanty.

71.

Or. 3579B(12).—Parchment; a single leaf, the last of a quire; ruled and paged $\overline{\mu\alpha}$, $\overline{\mu\beta}$; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (cf. Ciasca, ii., tab. xxiii.). The initials are accompanied by birds or floral ornaments in red, green and yellow. From a Lectionary.

From Aḥmīm. [BUDGE.]

S. Matthew xviii. 15—20 (published by Woide, p. 18).

The other lesson is from S. Luke.

72.

Or. 3579B(13).—Parchment; a single leaf, almost complete; paged $\overline{\text{mii}}$, $\overline{\text{moo}}$. The text, in two columns of 33 lines each, is written in a strongly individualized hand (*cf.* Hyvernat, pl. ii., 2 and Ciasca, i., tab. vi., ii., tab. xix.).

From Ahmîm. [BUDGE.]

S. Matthew xviii. 31—xix. 18 (*published* by Woide, p. 19).

A simple paragraph-mark is employed.

73.

Or. 3579B(14).—Parchment; two fragments; ruled; 13×6 in. and $6\frac{1}{4} \times 10\frac{1}{4}$ in. The first fragt. is from the last page of quire \bar{r} . The text, in two columns of 41 lines each, is written in a good, somewhat unconventional hand (*cf.* Hyvernat, pll. iv. or v. The earlier and later forms of Δ and τ are found side by side). Initials are rarely enlarged and sometimes accompanied by scrolls.

From Ahmîm. [BUDGE.]

S. Matthew xix. 17—24; xx. 8—17 (*published* by Woide, p. 21).

xxiii. 19—22, 27, 28, 34, 35, 39—xxiv. 2.

The text was apparently rarely divided.

74.

Or. 3579A(23) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 33 *above*.

S. Matthew xx. 24, the end of a lesson (*published* by Woide, p. 23).

75.

Or. 3579B(15).—Parchment; two double leaves, considerably mutilated; ruled and paged (on left only), by a later hand, [$\overline{\text{oe}}$]

$\overline{\text{moe}}$; $14\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 32 lines each, is written in a regular character (*cf.* Ciasca, i., tab. iv.). Initials are enlarged.

From Ahmîm. [BUDGE.]

S. Matthew xx. 34 — xxii. 15 (*published* by Woide, p. 24 and partly by Maspero, *Etudes*, i., 275).

The Greek chapters, from $\overline{\text{us}}$ to $\overline{\text{me}}$, are marked in a semi-cursive hand.

76.

Or. 3579B(16).—Parchment; a complete double and a single leaf, of which the paging is illegible; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of about 34 lines each, is written in a regular hand (*cf.* Hyvernat, pl. ix., 2, col. 1 or Ciasca, i., tab. viii.). The initials are enlarged and painted with red and yellow.

From Ahmîm. [BUDGE.]

S. Matthew xxii. 9—xxiii. 37 (partly *published* by Woide, p. 25).

Punctuation is scarce.

77.

Or. 3579A(19) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 27 *above*.

S. Matthew xxii. 41, the commencement of a lesson (*published* by Woide, p. 26).

78.

Or. 3579B(17).—Parchment; part of a double leaf; ruled; $8 \times 8\frac{1}{2}$ in. The text, in two columns, is written in a regular square hand (*cf.* Hyvernat, pl. v., 1, or Ciasca, i., tab. vi.; but the contrast between thick and thin strokes is still more marked). Initials are enlarged and accompanied by elaborate ornaments in red and green.

From Ahmîm. [BUDGE.]

S. Mark i. 2—iii. 5, but with many lacunæ in the intermediate verses (*published* partly by Maspero, *Etudes*, i., 278).

79.

Or. 3579B(18).—Parchment; two fragments; ruled; $5 \times 8\frac{1}{4}$ in. and $6\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat uneven hand (*cf.* Hyvernat, pl. viii., 3; also certain features of pl. v., 1). Initials are enlarged and ornamented in red and green. From the same MS. as the fragt. with S. Luke xx. (*v. below*).

From Ahmîm. [BUDGE.]

S. Mark i. 17—19, 21—24, 26, 27, 30—32; 38, 41—44, 45—ii. 2, 4, 5 (partly *published* by Maspero, *Etudes*, i., 278).

80.

Or. 3579B(19).—Parchment; two complete single leaves; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The writing does not follow the ruled lines. The second leaf is paged $\overline{00}$, $\overline{11}$, and was the last of quire $\overline{0}$. The text, in two columns of about 40 lines each, is written in a small upright character (*cf.* Hyvernat, pl. xiii., 2, or Ciasca, i., tab. xvii.). Initials, slightly enlarged, are accompanied by red or yellow scrolls. Many lines have been remarkably altered, probably at two different periods.

From Ahmîm. [BUDGE.]

S. Mark i. 45—iii. 12 (partly *published* by Maspero, *Etudes*, i., 278).

viii. 31 — ix. 35 (from ix. 19, *published* in *Recueil de Travaux &c.*, v., 106 and partly by Woide, p. 40).

The punctuation is somewhat scanty.

81.

Or. 3579B(20).—Parchment; a complete single leaf, paged \overline{px} , $\overline{p\pi}$; $14\frac{1}{4} \times 11\frac{1}{2}$ in. The

text, in two columns of 34 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials, more or less enlarged, are accompanied by scrolls or plain paragraph-marks.

From Ahmîm. [BUDGE.]

S. Mark vi. 40—vii. 10 (from vi. 46 *published* in the *Bull. de l'Acad. imp.*, N.S. 1 (xxxiii) 3).

In the margin, below ver. 47 ff., is $\tau\epsilon\upsilon\pi\eta\rho\epsilon$ $\epsilon\kappa\omicron\upsilon\gamma$ $\iota\mu\alpha\iota$, an indication that this is a lesson appropriate to periods of Inundation; while below ver. 53 ff., are the words $\epsilon\tau\epsilon\beta\epsilon$ $\iota\sigma\alpha\epsilon\mu$ (? "appropriate to physicians").

The helping-vowel is too frequently used; the punctuation quite irregular.

82.

Or. 3579B(21).—Parchment; a fragment from a Lectionary; $5\frac{1}{8} \times 11\frac{3}{4}$ in. The text, in three columns, is written in a large hand (*cf.* Hyvernat, pl. ix., 1 or Ciasca, ii., tab. xxiii.). Initials are enlarged and accompanied by long floral ornaments in red, green and yellow. The titles of the lessons and some of the punctuation are in red.

From Ahmîm. [BUDGE.]

S. Mark ix. 21, 22, 25, 26 (*published* in *Recueil de Travaux &c.*, v., 106). The other lessons were from S. Luke.

No. 94 *below* is a fragment of the same MS.

83.

Or. 3579B(22).—Parchment; a fragment from the last leaf of quire $\overline{0}$; $9\frac{3}{4} \times 9\frac{3}{4}$ in. The text, in two columns, is written in a square, irregular hand (*cf.* Hyvernat, pl. iv., 2, where there is a similar mixture in the forms of α , μ , τ). Scrolls in ink accompany the initials.

From Ahmîm. [BUDGE.]

S. Mark ix. 50—x. 4, 6, 7, 13—15, 19—22
(published in *Recueil &c.*, v., 107).

84.

Or. 3579B(23).—Parchment; a fragment; ruled; $5 \times 5\frac{1}{2}$ in. The text, in two columns, is written in a regular character (*cf.* Ciasca, ii., tab. xxv., though there is a tendency to the forms of Hyvernât, pl. vii., 2).

From Ahmîm. [BUDGE.]

S. Mark x. 46, 47, 50, 51 (published in *Recueil &c.*, v., 107).

85.

Or. 3579B(24).—Parchment; a complete single leaf, paged $\overline{\rho\iota\theta}$, $\overline{\rho\kappa}$; $14 \times 11\frac{1}{8}$ in. The text, in two columns of 37 lines each, is written in a peculiar, transitional hand (*cf.* Hyvernât, pl. viii., 1 and Ciasca, i., tab. xiv.). Floral ornaments in red, yellow and green accompany the initials. In the lower margins are birds; in a lateral margin, a man's head with halo (*cf.* the Rainer *Führer*, 1894, p. 46). $\overline{\iota\epsilon}$ $\overline{\chi\epsilon}$ is written at the top of each page.

From Ahmîm. [BUDGE.]

S. Mark xii. 33—xiii. 7 (published in *Recueil &c.*, v., 114).

At xii. 35, in red, $\overline{\tau\alpha\theta\omicron\kappa\eta\theta\iota\omicron\varsigma}$ (*ἀνάγνωσις*) $\overline{\epsilon\chi\eta\theta\epsilon\varsigma}$; at xiii. 1, $\overline{\epsilon\chi\theta\alpha\eta}$. Most of xii. 41 has been wholly painted over with red.

86.

Or. 3579B(25).—Parchment; a fragment, paged $\overline{\iota\theta}$, $\overline{\xi}$; $8 \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright, even hand (*cf.* Hyvernât, pl. xi., 1 or Ciasca, ii., tab. xii.). Initials are slightly enlarged. Stops in red; ornaments in red and yellow.

From Ahmîm. [BUDGE.]

S. Mark xiii. 17—20, 21—25 (published in *Recueil &c.*, v. 115).

The punctuation is somewhat scanty.

87.

Or. 3579B(26).—Parchment; a single leaf; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of 36 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials are enlarged and, together with the letter ϕ , are painted with red and yellow.

From Ahmîm. [BUDGE.]

S. Mark xiv. 53—xv. 9 (published by Woide, p. 42 and partly in the Rainer *Mittheilungen*, ii., 69).

The Greek chapter $\overline{\iota\zeta}$ is marked at ver. 66 in later ink.

Punctuation is very rare.

88.

Or. 3579B(27).—Parchment; a fragment; 10×7 in. The text, in two columns, is written in an upright character (*cf.* Hyvernât, pl. xi., 2 or 4). The initials are of decorative forms, painted in red, green and yellow and accompanied by coloured floral ornaments.

From Ahmîm. [BUDGE.]

S. Mark xiv. 68—72, xv. 11—15 (published by Woide, p. 43).

The punctuation is scanty and irregular.

89.

Or. 3579B(28).—Parchment; a single leaf, almost complete; $14 \times 9\frac{1}{4}$ in. The text, in two columns of 38 lines each, is written in an unusually large, thick character (*cf.* Hyvernât, pl. viii., 2). Initials are slightly enlarged and ornamented with simple scrolls.

From Ahmîm. [BUDGE.]

S. Luke i. 36—59 (published in *Aeg. Zeitschr.*, 1886, 45 and *Méms. de la Miss. archéol. franç.*, i., 259).

97.

Or. 3579B(18).—Parchment; a fragment; ruled; $8\frac{1}{4} \times 9\frac{1}{2}$ in. From the same MS. as no. 79 *above*.

S. Luke xx. 17, 18, 20—23, 25—27, 29—31 (*published in Aeg. Zeitschr.*, 1886, 53).

98.

Or. 3579B(32).—Parchment; a single leaf, paged $\overline{\rho\eta\lambda}$, $\overline{\rho\eta\epsilon}$; $8\frac{1}{2} \times 7\frac{1}{4}$ in. The text, in one column of 22 lines, extending across the page, is written in an uneven hand (*cf.* Ciasca, i., tab. xiv.; ii., tab. xxii., though the forms are less compressed than in either of these). Initials, stops and punctuation are painted over with red.

From Ahmîm. [BUDGE.]

S. Luke xxii. 13—15 (*published by Woide*, p. 68).

The punctuation is somewhat scanty.

99.

Or. 3579B(33).—Parchment; a single leaf, almost complete; ruled; $12\frac{1}{2} \times 9$ in. The text, in two columns of 34 lines each, is written in a regular character (*cf.* Hyvernat, pl. viii., 4 and Ciasca, ii., tab. xxiii.). Initials are enlarged.

From Ahmîm. [BUDGE.]

S. Luke xxiii. 30—54 (*published by Woide*, p. 75).

The Greek chapters $\overline{\rho\alpha}$, $\overline{\rho\beta}$ are marked, in later ink, at verses 40 and 50.

100.

Or. 3579B(34).—Parchment; a fragment from a Lectionary, described *above* as no. 82.

S. Luke xxiv. 42, 47—49 (*partly published by von Lemm, Bruchstücke d. Sah. Bibelübersetz.*, p. 15).

101.

Or. 4717(6).—Parchment; a double leaf, paged $\overline{\eta}$, $\overline{\eta\eta}$, $\overline{\kappa\eta}$, $\overline{\kappa\lambda}$; $8\frac{1}{4} \times 6$ in. The text, in two columns of 26 lines each, is written in a square character (*cf.* Hyvernat, pl. v., 1 and 2). A plain paragraph-mark is used.

From the Fayyûm. [GRAF.]

S. John iii. 29—iv. 9; iv. 35—47 (*partly published by Woide*, p. 79 and by von Lemm, *l.l.*, p. 22).

102.

Or. 3579B(35).—Parchment; a fragment, paged $\overline{\theta}$, $\overline{\iota}$; $11\frac{1}{2} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a somewhat peculiar hand (*cf.* Ciasca, i., tab. viii., but the resemblance is not great). Some initials are of ornamental forms in red and yellow; others are merely enlarged.

From Ahmîm. [BUDGE.]

S. John iv. 14—20, 23—29, 32—39, 41—46 (*partly published by Woide*, p. 80, by von Lemm, *l.l.*, p. 23, and by Maspero, *Etudes*, i., 280).

The helping-vowel is too frequently, the punctuation too rarely employed.

103.

Or. 3579B(30).—Parchment; a fragment of a bilingual Lectionary, described as no. 94 *above*.

S. John, Coptic, vi. 1—3, 8, 9, 13, 14.

104.

Or. 3579B(36). (*Formerly* Or. 3367.)—Parchment; three single leaves, paged $\overline{\rho\kappa\eta}$ — $\overline{\rho\kappa\epsilon}$ and $\overline{\rho\mu\theta}$, $\overline{\rho\mu}$; fol. $\overline{\rho\kappa\epsilon}$ being the last page of quire $\overline{\eta}$; $13\frac{1}{4} \times 9\frac{3}{4}$ in. The text, in two columns of 36 lines each, is written in a regular, upright hand (*cf.* Ciasca, i., tab. xiii., ii., tab. xx.). The initials, sometimes much

enlarged and elaborately ornamented, are coloured with bright red, green and yellow; while in the margins are human heads, birds, &c. Stops, punctuation and the letter ϕ are in red. The leaves are guarded with strips of Arabic paper.

Probably from Ahmîm. [H. WALLIS.]

S. John vii. 40—viii. 43; xiv. 10—29 (partly published by Georgi, *Frag. Evang. S. Johan.*, 256 and by Woide, p. 83).

The following divisions, unknown to the Greek text, are marked: $\bar{\kappa}$ (?) at vii. 46, $\bar{\kappa}\alpha$ at viii. 30, $\bar{\alpha}\lambda$ at xiv. 25.

Vowels, which of themselves form syllables, are sometimes pointed.

105.

Or. 3579B(37).—Parchment; a circular fragment; $3 \times 3\frac{1}{2}$ in. (the original length was probably 5—6 in.). The text, in two columns, is written in a regular, square character (*cf.* F. Rossi, *I Papiri Copti . . . di Torino*, i., tav. iii., *i.e.* the MS. of Lagarde's *Ecclesiasticus*). Paragraph-, quotation- and abbreviation-marks have been painted (subsequently) with red.

From Ahmîm. [B. P. GRENPELL.]

S. John vii. 50—52, viii. 16—18, the passage vii. 53—viii. 11 being omitted (*published* by Georgi, *l.l.*, 258).

106.

Or. 3579B(38).—Parchment; a fragment; $7 \times 7\frac{3}{4}$ in. The text is in one column, extending across the page, and is written in a regular hand (*cf.* Hyvernat, pl. ix., 2, col. 1 or Ciasca, i., tab. xviii., though the letters are smaller and closer than in either of these).

From Ahmîm. [BUDGE.]

S. John viii. 38—42, 43—46 (*published* by Woide, p. 83).

Punctuation is scanty.

107.

Or. 3579B(39).—Parchment; a double and a single leaf; ruled and paged $\overline{\rho\upsilon\epsilon}$, $\overline{\rho\upsilon\sigma}$, $\overline{\rho\upsilon\alpha}$, $\overline{\rho\upsilon\beta}$, $\overline{\rho\upsilon\gamma}$, $\overline{\rho\upsilon\delta}$; $14\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernat, pl. vii., 2). The initials are enlarged.

From Ahmîm. [BUDGE.]

S. John ix. 7—26, x. 30—xi. 10, 37—57 (*published* by Woide, p. 85).

The following divisions, unknown to the Greek text, are marked: $\overline{\kappa\epsilon}$ at xi. 1, $\overline{\kappa\sigma}$ (? with $\overline{\text{con}}$; *v. no. 3 above*) at xi. 53.

But for Dr. von Lemm's palæographical estimate, I would regard the leaf in the *Bulletin*, N.S., 1 (xxxiii), p. 263 as part of the same MS.

108.

Or. 3579B(40).—Parchment; a fragment; $5\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in one column, is a palimpsest, the earlier work having been written in a similar script (*cf.* Ciasca, i. tab. i., and ii. tab. xxi.). The initials are of ornamental forms and painted in red and yellow. Stops and letters projecting into the upper margin are in red.

From Ahmîm. [BUDGE.]

S. John ix. 28—30, 34—38 (*published* by Woide, p. 87).

There is no punctuation.

109.

Or. 3579B(41).—Parchment; a single leaf, paged $\overline{\mu\alpha}$, $\overline{\mu\beta}$; $13\frac{1}{4} \times 11$ in. The text, in two columns of 27 lines each, is written in a somewhat rough hand (*cf.* Hyvernat, pl. vii., 3, xi., 4). The initials have been painted over with red. Scrolls, also in red, accompany some of them. Apparently the first fol. of a quire.

From Ahmîm. [BUDGE.]

S. John ix. 31—x. 10 (*published by Woide, p. 87*).

Below x. 1 ff., in red; ετβεργος ετβα-
μοργ.

The punctuation is somewhat scanty.

110.

Or. 4717(7).—Parchment; a single leaf, the first of quire $\overline{\alpha\tau}$, paged $\overline{\alpha\tau}$ (on fol. *a*); $8\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in two columns of 26 lines each, is written in a square character (*cf. Hyvernat, pl. v., 2 or Ciasca, i., tab. vi.*). The forms of κ , τ , χ , the ligature of τ with the following letter &c., forbid us to combine this leaf with no. 101 *above*.

From the Fayyûm. [GRAF.]

S. John xi. 33—47 (*published by Woide, p. 92*).

The punctuation is frequently omitted.

111.

Or. 3579B(42).—Parchment; a complete single leaf; ruled; $12\frac{3}{4} \times 11\frac{1}{4}$ in. The script &c. have been described for no. 61 *above*, which is a part of the same MS.

From Ahmîm. [BUDGE.]

S. John xi. 47—xii. 9 (*published by Woide, p. 92*).

The Canons and Sections are marked.

112.

Or. 3579B(43).—Parchment; two double leaves; not paged; ruled; $17\frac{1}{2} \times 13\frac{1}{4}$ in. The parchment is of a bright saffron colour. The text, in two columns of 36—40 lines each, is written in a large regular hand, which diminishes considerably in size on the latter pages. There is an accompanying change too from the angular α , μ , τ to the rounded forms, though upon the final page the

angular forms reappear (*cf. Hyvernat, pl. iv., 1 and 2 for the two styles*).

The initials are enlarged and accompanied by floral ornaments in red, pink and green.

From Ahmîm. [BUDGE.]

S. John xvii. 3 — xix. 23 (*published by Maspero, Etudes, i., 294, Woide, p. 97 and in Aeg. Zeitschr., 1886, 110*).

In the margin at xviii. 28; ορωσ εβολ
υπεβα οωπε οη ετεχνσο and at xix. 14;
ορωσ υπεβα οωπε οη υπεβα . . . τ υτεχν
. . . τε. The meaning of these notes is not clear. The "hours" referred to may be the liturgical or they may point to the text of xix. 14.

The punctuation is very scanty.

113.

Or. 3579B(44).—Parchment; a single leaf; paged $\overline{\rho\alpha\epsilon}$, $\overline{\rho\alpha\varsigma}$; $8\frac{3}{4} \times 7\frac{3}{4}$ in. The text, in one column, is written in an upright hand (*cf. Ciasca, i., tab. xi.*). The stops and letters projecting into the upper and lower margins are in red.

From Ahmîm. [BUDGE.]

S. John xviii. 40—xix. 11 (*published by Woide, p. 100*).

The punctuation is pretty regular.

114.

Or. 3579B(45). (*Formerly Or. 4714.*)—Parchment; a complete single leaf; not paged; ruled; $9\frac{3}{4} \times 8$ in. The text, in one column, is written in a somewhat uneven hand (*cf. Hyvernat, pl. vii., 3*). Some initials are very large. They, together with stops and the letter ϕ , are painted with red.

From Ahmîm. [HORNBER.]

S. John xix. 18—27 (*published by Woide, p. 102*).

115.

Papyrus XIII.—Four fragments placed under glass in a solander case; paged $\overline{\text{CIIA}}$ — $\overline{\text{CIII}}$; the largest, 7 × 7 in. For the script *cf.* von Lemm's *Fragt. 4, Revers (Bulletin de l'Acad. impér., N.S. III. (xxxv), 2).*

[SIR J. G. WILKINSON.]

S. John xx. 2—29 (*published by Woide, p. 103.*)

116.

Or. 3579B(46). (*Formerly Or. 1241.*)—Paper; a single leaf; paged, on fol. *b*, $\overline{\text{OA}}$; $10\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in a single column, is written in a sloping, regular character (*cf.* Hyvernat, pl. xii., 3, though the *u* has even more completely the form **U**, **II**). The initials are sometimes much enlarged and ornamented with red and yellow. The stops &c. are in red.

From Nitria. [GREVILLE J. CHESTER.]

Acts xii. 4—11 (*published by Woide, p. 135.*)

There was a double division of the text; in the left margin, at ver. 7, $\overline{\text{AI}}$ (in black); in the right margin, at ver. 6, 10, 11, $\overline{\text{PZ}}$, $\overline{\text{PZA}}$, $\overline{\text{PZB}}$ (in red). The latter divisions correspond to those of the Bohairic MSS.

Single vowels, which of themselves form syllables, are pointed.

117.

Or. 3579B(47).—Parchment; two fragments, once joined and forming the outer (first and last) leaves of a quire; the page-numbers are wanting, although their places are indicated; $8\frac{3}{4} \times 10$ in. and $9\frac{3}{4} \times 10$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i., tab. xvii.). The scrolls accompanying the initials, which are of various sizes and painted with red, are sometimes elaborate.

From the Fayyûm. [B. P. GRENFELL.]

Acts xvi. 14—35; xx. 31—xxi. 12, both with considerable lacunæ (both *published by Woide, pp. 146, 157.*)

The texts are divided as follows: xvi. 25 $\overline{\text{II}}$, 35 $\overline{\text{IIH}}$; xxi. 1 $\overline{\text{II}}$. The Bohairic text has not these divisions.

At xvi. 25, in very small characters; $\overline{\text{IIOY}}$ $\overline{\text{IIIIA}}$.

118.

Or. 3579B(48).—Parchment; a single leaf and parts of two others; ruled and paged $\overline{\text{IIA}}$ — $\overline{\text{II}}$; the complete leaf measures $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 34 lines each, is written in two hands, the second being distinguishable upon fol. $\overline{\text{III}}$, col. 2 (*cf.* for both hands, Ciasca, i., tab. iv., ii., tab. xxiii.).

From Ahmîm. [BUDGE.]

Acts xxi. 35—xxii. 10; xxii. 12—29, both with lacunæ; xxii. 30—xxiii. 15 (*all published by Woide, p. 160.*)

119.

Or. 3579B(49). (*Formerly Or. 1241.*)—Paper; a single leaf, the first of quire $\overline{\text{II}}$; paged $\overline{\text{II}}$ on fol. *b*; $10\frac{1}{8} \times 6\frac{1}{2}$ in. The text, in a single column, is written in a stiff, upright hand (*cf.* Ciasca, i., tab. xvii., though the *u* is of the form noticed in no. 116 above). The initials are painted with red and yellow; the stops—usually 4 points,—with red.

From Nitria. [GREVILLE J. CHESTER.]

Acts xxii. 10—20 (*published by Woide, p. 162.*)

120.

Or. 3579A(20) (in the vol. of Old Testament frags.).—Parchment; two leaves from a Lectionary, described as no. 28 above.

Acts xxvii. 35—37; but only half the letters remain (*published by Woide, p. 167.*)

121.

Or. 3579B(50).—Parchment; a fragment; $7\frac{3}{4} \times 7$ in. The text, in two columns, is written in an upright character (*cf.* Hyvernat, pl. xi., 3 and Ciasca, i., tab. xv.; but the resemblance to either is not great). The initials are in red.

From Ahmîm. [BUDGE.]

Acts xxviii. 15—17, 23—25.

At ver. 18 there are two divisions marked, in different inks; $\overline{\text{or}}$ and $\overline{\text{os}}$.

122.

Or. 4717(8).—Parchment; a fragment, much shrivelled and dilapidated; $5\frac{3}{4} \times 5$ in. The text, in two columns, is written in a square character (*cf.* Hyvernat, pl. v., 1).

From the Fayyûm. [GRAF.]

Romans vi. 11—17, 18—22; but the remains of the first of these passages are almost illegible (partly *published* by Woide, p. 168 and in *Aeg. Zeitschr.*, 1887, 47).

At ver. 16 the section $\bar{\text{u}}$ is marked, by a later hand.

123.

Or. 3579A(23) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 33 *above*.

Romans xi. 2—10 (*published* by Woide, p. 171).

124.

Or. 3579B(51).—Parchment; a fragment; ruled; $5\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in two columns, is written in a fine square character (*cf.* Hyvernat, pl. ii., 2, though the characters are more delicate than in this plate. The ζ is of the form shown *ib.*, pl. iii., 2).

From Keneh. [B. P. GRENFELL.]

Romans xiii. 14—xiv. 3, 4—6 (mostly *published* by Woide, p. 172).

At xiv. 1 there was a paragraph-mark in red.

125.

Or. 3579B(52).—Parchment; parts of two double leaves; the largest now $10\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an irregular hand (*cf.* Hyvernat, pl. xi., 4 or Ciasca, i., tab. ix., though the resemblance to these is not great). There is a cross or other ornament at the head of every page. The initials are enlarged and some are accompanied by scrolls in ink.

From Ahmîm. [BUDGE.]

1 Corinthians xi. 19—23, 26—30; xii. 14—xiii. 12, 13—xiv. 13, 15—26; but all with considerable lacunæ (*published* in part by Woide, p. 180 and in *Aeg. Zeitschr.*, 1887, 51).

126.

Or. 3579B(53).—Parchment; a fragment; $5\frac{1}{4} \times 4$ in. The text, in two columns, is written in a small, square hand (*cf.* F. Rossi, *I Papiri Copti . . . di Torino*, i., tav. iii. or the Rainer *Führer*, 1894, taf. vi.).

From Keneh. [B. P. GRENFELL.]

1 Corinthians xiv. 2—7 (partly *published* by Woide, p. 182 and in *Aeg. Zeitschr.*, 1887, 52).

127.

Or. 3579B(54).—Parchment; a single leaf, the first of quire $\bar{\text{u}}$; paged $\overline{\text{piv}}$, $\overline{\text{piv}}$; $12 \times 9\frac{3}{4}$ in. The text, in two columns of 27—30 lines each, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxvi.). The initials are enlarged and, with their accompanying ornaments, painted with red. Stops and punctuation are also in red.

From Ahmîm. [BUDGE.]

2 Corinthians ix. 4—x. 2.

The punctuation is often incorrect.

128.

Or. 3579B(55).—Parchment; a fragment; $5 \times 7\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii., tab. xxi.). The initials, much enlarged, and the stops are painted with red. From a Lectionary.

From Ahmîm.

[BUDGE.]

2 Corinthians ix. 11, 12, 14, 15.

The other lesson is from 1 Peter.

129.

Or. 4717(9).—Parchment; the first half of a double leaf (*v.* no. 138 *below*); ruled and paged $\overline{\rho\kappa\tau}$, $\overline{\rho\kappa\eta}$; $10\frac{1}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 31 lines each, is written in a coarse but regular character (*cf.* Ciasca, ii., tab. xxv.).

From the Fayyûm.

[GRAF.]

2 Corinthians xi. 9—25 (*published in Aeg. Zeitschr.*, 1887, 54).

130.

Or. 3579B(56).—Parchment; a fragment, from the first page of quire $\bar{\omega}$; $6\frac{1}{4} \times 6\frac{1}{2}$ in. The text, in two columns, is written in a fine, square hand (*cf.* Hyvernat, pl. ii., 2). The initials are slightly enlarged and accompanied by a plain stroke, dotted with red. No. 133 *below* is from the same MS.

From Ahmîm.

[BUDGE.]

Galatians i. 8—11, ii. 4—6 (*published in Aeg. Zeitschr.*, 1887, 56 and partly in *Recueil de Travaux*, v, 131).

131.

Or. 3579A(20) (in the vol. of Old Testament frags.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Philippians i. 1—5. Headed $\overline{\rho\sigma\alpha\beta\beta\alpha\tau\omicron\mu}$ $\overline{\mu\eta\kappa\epsilon\rho\rho\iota\gamma\iota\alpha}$ ($\overline{\kappa\eta\rho\nu\gamma\mu\alpha}$) $\overline{\tau\epsilon\pi\rho\sigma\phi\iota\lambda\iota\pi\pi\eta\sigma\iota\omicron\tau\epsilon}$ $\overline{\alpha}$. (*Published in Aeg. Zeitschr.*, 1887, 105.)

132.

Or. 4717(10).—Parchment; one of three single leaves (*v.* nos. 135 and 137 *below*); ruled but not paged; $6\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in two columns of 29 lines each, is written in a small, rather coarse character. (It is reproduced in F. G. Kenyon, *The Bible Text*, London 1895; *cf.* also Hyvernat, pl. ii., 1. The α has the form as in the Rainer *Führer* 1894, taf. vii.)

From the Fayyûm.

[GRAF.]

Philippians i. 2—21 (*published in Aeg. Zeitschr.*, 1887, 105).

This MS. shows an early form of the version; *cf.* $\overline{\mu\eta\mu}$ for $\overline{\mu\eta\mu}$.

133.

Or. 3579B(57).—Parchment; a fragment; ruled and paged $\overline{\rho\zeta\theta}$, $\overline{\rho\zeta\varsigma}$; $10\frac{3}{4} \times 12\frac{1}{4}$ in. From the same MS. as no. 130 *above*. The paragraph-marks here are more elaborate and are in green as well as red.

From Ahmîm.

[BUDGE.]

Colossians iii. 1—7, 9—13, 14—19, 20—iv. 1 (partly *published* by Woide, p. 192 and in *Aeg. Zeitschr.*, 1887, 110).

134.

Or. 3579B(58).—Parchment; a double leaf; $13\frac{3}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 39 lines each, is written in thin characters which lean to the left and have a generally

florid appearance (*cf.* Hyvernat, pl. xii., 1, where however the peculiar ζ is not comparable). The initials are sometimes very large, coloured with red, green and yellow and ornamented with floral devices. Stops and punctuation are in red.

From Ahmîm. [BUDGE.]

Colossians iii. 8—iv. 18 (*published* as the preceding no.).

1 Thessalonians i. 1—ii. 16.

The text is divided as follows: Col. iii. 16, $\bar{\epsilon}$; 1 Thess. ii. 1, $\bar{\alpha}$; 13, $\bar{\epsilon}$.

The top lines of each column have been cut away and the missing words therefore added in the lower margins by a later hand. The fol. on which the new Epistle begins is marked by a small piece of leather attached to the outer margin.

135.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

2 Thessalonians ii. 11—iii. 11 (*partly published* in *Aeg. Zeitschr.*, 1887, 129).

136.

Or. 3579A(19) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 27 *above*.

1 Timothy iii. 16—iv. 2, headed $\pi\alpha\nu\sigma\tau\omicron\lambda\omicron\varsigma\ \tau\epsilon\pi\rho\sigma\tau\iota\mu\omicron\sigma\theta\omicron\varsigma\ \alpha$ (*published* in *Aeg. Zeitschr.*, 1887, 132).

137.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

1 Timothy v. 2—22 (*partly published* as the last no. and by Woide, p. 194).

138.

Or. 4717(9).—Parchment; the second half of a double leaf, described as no. 129 *above*.

Hebrews ii. 4—iii. 1 (the last verse is *published*, Woide, p. 198).

139.

Or. 3579B(31).—Parchment; a fragment from a Lectionary, described as no. 95 *above*.

Hebrews xi. 1—6; but only parts of the text remain (*partly published* in *Aeg. Zeitschr.*, 1888, 97).

140.

Or. 3579B(55).—Parchment; a fragment from a Lectionary, described as no. 128 *above*.

1 Peter i. 19, 20, 22, 23. Headed, $\pi\kappa\alpha\theta\omicron\mu\text{---}[\kappa\omicron\mu\text{---}\tau\epsilon\pi\iota\varsigma] \tau\omicron\mu\eta\ \mu\text{---}[\pi\epsilon\tau\rho\varsigma\ \alpha]$ (*partly published* by Woide, p. 208).

141.

Or. 3579B(59).—Parchment; a fragment from the first fol. of quire $\bar{\iota}\epsilon$; $15\frac{1}{4} \times 6\frac{1}{2}$ in. The text, in two columns of 35 lines each, was written by the same scribe as nos. 130 and 133 *above*, but, being bilingual, this can hardly be a part of the same MS. What remains of the texts shows that short Greek sections were followed without interruption by the corresponding Coptic passages.

From Ahmîm. [BUDGE.]

Greek; 1 Peter ii. 7, 8.

Coptic; 3—8.

Greek; 9—14.

Coptic; 9—15 (*sic*). (A few words *published* by Woide, p. 209.)

LITURGICAL WORKS.

(Coptic words here underlined are in red in the original.)

144.

Or. 3580A(1).—Parchment; a fragment; $10\frac{1}{2} \times 9\frac{3}{4}$ in. For the character, *cf.* Ciasca, *Sacr. Bibl. Fragta.*, i., tab. iii.

From Αἱμῆμ.

[BUDGE.]

From a Directory or Index of Lessons for certain Sabbaths and Sundays, very similar to that printed in the *Recueil de Travaux &c.*, vii. 144. As in that MS., the numbers of the Psalms &c. are in a later hand, but the diversity in the abbreviations used makes it improbable that the two parts belonged to the same MS.

fol. a.

¶ ⲛⲉⲧⲙⲟⲟⲛⲉ ⲙⲡⲓⲛⲁ ⲙⲁⲧⲧⲏⲕ.
 ¶ ⲁⲛⲁⲓⲟⲛⲏⲥ ⲁⲖ ⲛⲓⲒⲟⲗⲁⲛⲏⲥ ⲧⲁⲛⲟϥ
[ⲟⲛⲟⲓ]ⲟⲥ ⲛⲓⲉⲗⲉⲛⲁⲧ ⲛⲉⲁⲃⲃⲁⲧⲟⲛ.
 ¶ ⲁⲟⲧⲕⲁⲥ ⲛⲉⲧⲁⲣⲗⲉⲙⲓⲧⲏⲥ ⲛⲉⲧⲣⲓⲛⲧⲣⲉ ⲛⲓⲁⲓ
[ⲟⲛⲟⲓⲕⲟⲥ ⲛ]ⲛⲁⲧ ⲛⲉⲧⲛⲁⲗⲉ¹
[ⲛⲁ]ⲛⲟ² ⲛⲣⲟⲥ ⲕⲟⲣⲓⲛ̅. ⲃ ⲛⲉⲛⲧⲁⲩⲩⲉⲟⲃⲓⲩⲩ ⲗⲁⲣ ⲛⲓⲟⲟⲧ.
ⲫⲁⲗⲓ ⲣⲁ ⲛⲧⲟⲕ ⲁⲖ ⲛⲁⲟⲃⲓⲥ ⲕⲩⲩⲟⲛ ⲩⲁⲃⲛⲉⲗ.
ⲛⲕⲁⲧⲁⲁⲟⲧⲕⲓ ⲉⲛⲓⲁⲛⲛⲉⲣ ⲁⲗⲁⲗ ⲗⲓⲧⲟⲟⲧⲟⲧ.
ⲟⲛⲟⲓⲕⲟⲥ ⲧⲉⲧⲩⲛ ⲛⲧⲕⲧⲣⲓⲁⲕⲏ.
ⲥⲉⲛⲟ³ ⲁⲟⲗ³ ⲫⲧⲏⲧⲏ ⲗⲟⲟⲟϥ ⲉⲟⲉ ⲛⲧⲁⲛⲉⲧⲟⲧⲁ
ⲁⲃ ⲧⲁⲛⲟⲛ ⲉⲧⲃⲉ ⲛⲩⲛⲓ ⲉⲧⲣⲓⲛⲉⲗⲕⲁⲣⲛⲟⲥ ⲛⲛⲉⲗ
ⲉⲣⲗⲓⲛⲁ⁴ ⲫⲏⲁⲕⲟ ⲛⲟⲧⲩⲁⲕⲉ ⲛⲁⲧⲛⲏ.
ⲛ ⲧⲁⲣⲕⲏ ⲛⲛⲉⲓⲁⲃ. ⲛ [ⲁⲓ]ⲁⲧⲟⲧ ⲛⲛⲉⲧⲗⲁⲣⲉⲗ ⲉⲛⲗⲁⲛ.
ⲟⲛⲟⲓⲕⲟⲥ ⲛⲛⲁⲧ ⲛⲉⲧⲛⲁⲗⲉ ⲛⲧⲕⲧⲣⲓⲁⲕⲏ.
ⲛⲁⲓ⁰ ⲛⲣⲟⲥ ⲗⲣⲟⲛⲁⲓ. ⲫⲟⲧⲟⲩⲩ ⲗⲁⲣ ⲉⲧⲣⲉⲧⲉⲧⲛⲉⲓⲉ ⲛⲁⲥⲓ [ⲏⲧ] ⲉⲛⲛⲓ
ⲫⲁⲗⲓ ⲟⲁ ⲕⲏⲏⲧ ⲉⲛⲛⲉⲛⲧ ⲛⲟⲉ ⲛⲟⲧⲗⲟⲟⲧ
ⲛⲕⲁⲧⲁⲁⲟⲧⲕⲓ ⲗⲓⲛⲛⲉⲗⲉⲛⲟⲟⲧ ⲁⲖ ⲛⲉⲃⲟⲧ ⲁⲧⲕⲟⲟⲧ
ⲟⲛⲟⲓⲕⲟⲥ ⲛⲛⲉⲗⲩⲩⲟⲛⲏⲧ ⲛⲉⲁⲃⲃⲁⲧⲟⲛ. ⲧⲕⲁⲟⲧⲧⲏ [ⲥⲓⲥ]
ⲛⲧⲉ ⲛⲛⲁⲧⲣⲓⲁⲃ ⲥⲉⲧⲏⲣⲟⲥ ⲕⲉⲃⲓⲩⲁⲛⲟⲧⲟⲩⲩ ⲃⲟⲩⲟⲩⲧ ⲉⲗⲟⲧ [ⲛ
ⲓⲛⲁⲣⲓⲁ. ⲛ ⲧⲁⲓ. ⲉⲧⲃⲉ ⲧⲛⲁⲃ ⲁⲖ ⲉⲧⲟⲧⲁ [ⲁⲃ
ⲧ]ⲛⲧⲟⲛ ⲉⲣⲟⲥ ⲗⲓⲕⲏⲕⲁⲗ.
¶ ⲉ ⲛⲁⲣⲉⲥⲧⲏⲧⲟⲛⲉ ⲉⲛⲁⲣⲓⲁ
¶ ⲛ ⲉⲕⲏⲓⲛⲕⲏⲧⲏⲥⲁ.
¶ ⲣⲉ.

¹ *συνάγειν.*
the Lesson begins.

² *ἀπόστολος.*

³ *Συνῆθιον λόγος.*

⁴ This indicates the point in the discourse at which

ⲛⲓⲧⲁⲧⲥⲁⲓⲥⲟⲩ ⲉⲁⲣ ⲛⲓⲧⲁⲧⲥ[ⲁⲓ]ⲥⲟⲩ ⲉⲧ
 ⲛⲟⲛ ⲛⲁⲃⲟⲓⲥ ⲉⲡⲉⲕⲛⲓⲁ.
 ⲛ . ⲁⲃ ⲛⲟⲓ ⲓⲱ̅ ⲛⲟⲟⲩ

fol b. ⲭⲟⲓⲁⲗⲕ. ⲕⲃ̅ ⲛⲣⲁ ⲛⲁⲡⲁ ⲛⲟⲩⲧⲥ[ⲛⲥ
ⲗⲉⲣⲛⲓ¹ ⲁⲗⲟⲩⲧⲉⲓⲗ ⲛⲉⲗⲁⲓⲟⲟⲩⲧⲥ
ⲛⲟⲩⲱ² ⲛⲉⲣⲱⲛⲓⲁ ⲛⲟⲩⲱⲧⲥⲛ[ⲥ
ⲛ ⲛⲁⲓ ⲛⲉⲧⲧ̅ ⲛⲟⲩⲕⲗⲟⲛ ⲉⲗ
ⲛⲛⲁⲧ̅ ⲛⲉⲧⲛⲓⲁⲗⲟ (*erasure*)
ⲛⲁⲛⲟⲥ/ ⲛⲣⲟⲥ ⲗⲉⲃⲣⲁⲓ/ ⲉⲧⲉⲡⲉⲁⲓⲟⲩⲉ ⲛⲉⲥⲓⲛⲧ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲧⲁⲗ ⲛⲃ̅ ⲧⲁⲧⲧⲥⲗⲏ ⲉⲓⲟⲩ ⲉⲡⲁⲃⲟⲓⲥ ⲁⲧⲱ ⲛⲉⲧ
ⲛⲕⲁⲧⲁⲛⲁⲣⲕ/ ⲁⲧⲉⲓ ⲁⲃ ⲣⲁⲣⲟⲗ ⲛⲟⲓ ⲛⲉⲁⲗⲗⲟⲩⲕⲁⲓⲟⲥ
ⲗⲁⲟⲓ³ ⲛⲁⲣⲧⲟ ⲛⲉⲃⲱⲗⲟⲓⲁⲥ ⲉⲡⲟⲩⲟⲩⲓⲥⲉ ⲛⲉⲡⲉⲛⲁⲃⲟⲓⲥ.
ⲧⲕⲁⲗⲟⲩⲛⲓⲥ. ⲕⲉⲛⲓⲗ ⲗⲓⲛⲃⲁⲥⲓⲁⲓⲁ ⲉⲧⲉⲃⲱⲛⲓⲁ
ⲛⲁⲛⲟⲥ ⲛⲣⲟⲥ ⲗⲣⲟⲩⲛⲁⲓ/ ⲟⲩⲥ ⲟⲩⲕⲟⲛ(ⲟⲩⲟⲛ) ⲁⲃ ⲛⲉⲗⲉ ⲛⲓⲧⲁⲗⲁⲗⲉ ⲛⲟⲓ
ⲧⲁⲗ ⲛⲟ̅ ⲉⲣⲉⲛⲁⲛⲓ ⲛⲉⲡⲉⲗⲁ ⲣⲟⲟⲛ ⲉⲃⲟⲗ
ⲛ ⲛⲁⲓ ⲕⲉ̅ ⲧⲁⲓⲧⲉ ⲧ[ⲉⲛ]ⲉⲗ ⲛⲛⲉⲧⲣⲱⲛⲓⲉ ⲛⲉⲁ
ⲛⲕⲁⲧⲁⲛⲁⲗ⁴ ⲉ(ⲓⲥ) ⲉⲧⲓⲛⲧ̅ ⲁⲃ ⲉⲃⲟⲗ ⲗⲓⲛⲓⲉⲣⲓⲗⲟ.
ⲧⲉⲧⲉⲛ ⲛⲧⲕⲧⲣⲓⲁⲕⲏ ⲉⲣⲉⲛⲥⲁⲗ ⲛⲁⲧⲁⲟⲩⲉⲧⲉⲓⲗⲉⲣ/
ⲗⲉⲣⲛⲓ/ ⲧⲓⲱⲟⲩⲛⲧⲉ ⲛⲧⲟⲕ ⲛⲉⲣⲱⲓⲗⲧⲓⲕ
ⲛⲟⲩⲱ. ⲛⲁⲃⲟⲓⲥ ⲛⲁⲕⲉⲧⲥⲓⲕⲟⲛ ⲛⲟⲩⲱⲟⲓⲗ.
ⲁⲡⲁⲃⲟⲓⲥ ⲉⲧⲛⲓⲥⲓⲕⲟⲛ ⲁⲗⲟⲩⲁⲣⲉ.
ⲉⲃⲟⲩ⁵ ⲗⲟⲗ/ ⲛⲁⲣⲧⲉⲗⲟⲥ ⲉⲁⲣ ⲛⲓⲧⲁⲧⲣⲣⲛⲧⲁⲣⲉⲃⲟⲩⲉⲣ
ⲉⲗⲣⲓⲛⲁⲓ ⲗⲓⲛⲧⲣⲉⲛⲁⲣⲗⲟⲓ
ⲛ ⲛⲁⲓ. ⲉⲧⲉⲃⲉⲱ ⲛ
ⲉⲗⲣⲓⲛⲁⲓ ⲟⲩⲉⲗⲓⲛⲧ[ⲓⲥ
ⲛⲟⲩⲱⲧ̅ ⲗⲓⲛⲁⲃⲟⲓⲕⲟⲛ[ⲉ ⲕⲁ]
ⲟⲩⲛⲓⲥ
ⲟⲩⲟⲩⲟⲥ ⲛⲛⲁⲧ̅ ⲛⲉⲧⲛ[ⲁⲗⲟ
ⲛⲁⲛⲟ ⲛⲣⲟⲥ ⲕⲁⲗ⁴ ⲛⲉⲥⲛ[ⲧ
ⲧ[ⲁⲗ]ⲧⲟⲩ̅ ⲕⲉⲛⲓⲗ ⲉⲁ[ⲣ

145.

Or. 3580A(2).—Paper; a single, damaged leaf; the last of quire i; originally $7\frac{1}{2} \times 5\frac{1}{4}$ in. The character is coarse and irregular (*cf.* the facsimile of the *Alexander frags.*, *Journ. Asiat.*, 8 sér., T. 9). Titles, stops &c. are in red.

From *Δημίμ*.

[BUDGE.]

¹ *Rec.*, vii. 144 *ⲗⲉⲣⲓⲛⲓ*. *Cf.* the *ⲗⲉⲣⲓⲛⲓⲛⲓⲁ* in *Ciasca*, i., tab. xii. ² *Responsum*; *cf.* *Tuki*, *Theotokia*, *ⲧⲕⲁ* ff. ³ $\bar{\iota}$ = *παραμονή*, as in Bohairic Lectionaries; *e.g.* MS. Add. 5996, *ⲛⲓⲁ*. ⁴ *Γαλάτας*.

A Directory of Lessons.

fol. a.

ΠΛΟΣ ΠΓ ΠΣΑΛΛΟ[ΤΚΑΙΟΣ

ΠΡΟΘ. †ΑΛ ΞΣ.¶

†ΚΩ ΠΗΤΙ ΠΟΤΕ¶

ΠΗΑΤ ΠΕΤΗΑΓΕ

ΠΡΟΚ/¹ ΠΗ. ΔΙΕΜΟΥ ΕΡΟΚ

ΠΣΑΥ ΠΕΟΠ ΠΠΕΖΟΥ

ΖΒΡΕ Β ΔΡΧΟΟΣ ΓΑΡ ΖΗΟΤΙΑ

ΙΟΥΔΑΣ ΕΠΩΧ ΔΕ ΔΡΠΡΟΦΗ

ΠΡΑΞ ΞΒ ΠΤΕΡΕΠΣΑΥ ΠΖΟΥ

†[ΑΛ] ΙΑ ΠΥΑΧΕ ΠΠΟΣ ΖΗ

(sic) †Ζ¶ ¶Κ/ ΕΤΧΩ ΔΕ ΠΗ¶

¶ΖΕΡΑΤΥ ΖΗΤ¶

ΚΥΡΙΑ ΠΠΕΥΗ¶

ΑΤΧ/² ΠΡΑΞ ΛΕ¶ ¶Υ

¶ΡΧΟΣ ΠΑΡΕΦΕΙΣ ΠΟΙ

¶ΠΗΕ ? ΠΠΗΑ

fol. b.

¶Θ ΠΡΙΣΕ ΠΑΥΩ

¶ΤΖΔΕ ΡΟΥΖΕ ΠΠΣΑΒ

¶†ΑΛ. ΠΗ ΑΚΤΣΑΒΟΙ

¶.ΤΖΔΕ ΠΠΗΤΟΥΤΕ ΔΕ

ΠΗΑΤ ΠΕΤΗΑΓΕ

ΠΡΟΚ/ · ΟΥ · ΚΟΛΑΣ Β

ΠΕΘΣΕ ΠΤΑΤΗΖΙΩΤ

ΙΩΣ · ΤΕΣΑΡΧΗ.

ΠΡΑΞ Π ΠΡΩΠΕ ΠΕΣΗΗΤ

†ΑΛ ΟΔ · ΤΕΡΑΡΧΗ

Η ΠΑΙ · ΟΒ. † ΠΠΗΑΚ¶

¶.ΘΩΜΑΣ Π¶

¶Υ

¶ΒΒ ΟΥΠΤΑ¶

Ζ[?]ΡΒΙΑ ΠΟΥΩΤ ΠΗΑΤ ΠΠΗ¶

¹ προκείμενον. *Rec.*, vii. 144, ΠΡΟΚΩ, ΠΡΟΚΗ; v. also title of Psalm cxliii. in the *Additions* at end of this Catalogue.

² ? λυχνίκον.

148.

Or. 3580A(5).—Parchment; a fragment; $7\frac{1}{2} \times 6$ in.; from the first leaf of quire \bar{u} . The character is close and regular (*cf.* Hyvernat, pl. xi., 3). The numerals &c. are ornamented with yellow and red.

From Ahmîm.

[BUDGE.]

Tables of Antiphons, similar to those in no. 147 *above*. The titles, in red, are:—

- fol. a. (1) ΟΜΙΛΟΣ (ὁμοίως) ΠΙΕΞ
 (2) ΗΜ ΖΩΟΤΗΣ ΠΟΤΩΣΙ ΕΧΗΝ[ΣΟΝ &c.
 (3) Α. ΕΧΗΝΑΡ[ΤΥΡΟΣ. (The numeral in red and enlarged.)

Then ΑΤΥΡ[

- fol. b. (4) ΠΑΒΟΛΟΣ
 (5) ΠΑ
 (6) ΠΟΤΩΣΙ ΕΧΗΝΣΟΝ ΠΩ

Nos. (2) and (6) are each followed by 8 lines, numbered $\bar{\alpha}$ to $\bar{\eta}$, each line consisting of the initial words of 2 verses (*v.* no. 147, fol. a). No. (1) is followed by 4 pairs of lines, numbered $\bar{\alpha}$ to $\bar{\delta}$, and each termed either $\alpha\beta$ or (in red) $\epsilon\kappa\zeta\eta\theta\varsigma$,¹ where the other MSS. have $\eta\theta\iota\omega$.

149.

Or. 3580A(6).—Paper; (a) A small fragment; 2×2 in. The character is upright (*cf.* Ciasca, i., tab. xviii.). Black lines, painted later with yellow, separate apparently all the lines of text. Head-lines and stops are in red.

(β) Small parts of 3 leaves; now 5×2 in.

From Ahmîm.

[BUDGE.]

(a) From a series of tables of Responses (ορωσι), similar to those in nos. 147 and 148 *above*.

(β) From tables of daily Psalms and Responses (ορω), with dates prefixed.²

150.

Or. 3580A(7). (Formerly Or. 3367.)—Paper; a fragment; paged $\bar{\tau}$, $\bar{\eta}$; $5\frac{3}{4} \times 5\frac{3}{4}$ in. The character is small and pretty regular. The letter η is of the form mentioned in no. 116 *above* and seen in Bohairic MSS., *e.g.* Hyvernat, pl. xxxi. Initials have been painted with red; rubrics and abbreviations are indicated by red lines.

[H. WALLIS.]

Forms of the *Invocation*. They do not correspond to those in the published Liturgies; *cf.* Renaudot, *Liturg. Orient. Coll.* i., pp. 48 and 157.

ρ. $\bar{\tau}$. ΠΙΣΤΟΠΟΛΟΓΩΝ ΠΥΚΑΝΑΣΤΑΣΙΣ ΠΥΚΑΝΑΛΥΤΗΡΙΣ ΑΥΤΩ ΤΗΛΕΓΕΙ ΕΒΟΛ ΖΗΤΟΥΤΕ ΧΕΚΑΣ
 ΕΚΒΟΥΤΗΡΣ ΕΒΟΛ ΠΙΕΞΟ ΕΣΡΑ ΕΧΗΝΟΒΙΚ ΠΙΝΗΝΟΤΗΡΙΟΝ. ΙΩΣΑΝΑ

¹ καθίσμα; *cf.* Gear, *Εἰχολόγιον*, 435.

² I am not certain that these two frags. are from one MS.

τεπκαλητις¹

τιςονε ατο τιπαρακαλει υποκ παλαος ερεκτηνιοοτ υπεκπια ετοταλβ ατο υπαρα-
καλτον εβολ ζηνητε εγραμ εχνημοεκ ηνιετζηνηποτηριον —

π | ρονε

ρ. π. η ποτε ατο ηυρο ατο ηενεωτηρ ιε πεχε ετωνε ηποτκο εβολ ηοτον ηη
εηαχι εβολ ηετη ηαηε ηηοτηε² ατο ηετζηνηποτηριον ερεφωονε υπεκενοφ εττανε
ητοκ ηενχοεε ατο ηενηοτε ατο ηενεωτηρ ιε πεχε ετωνε ηποτκο εβολ ηοτον ηη
εηαχι εβολ ηετη ηαηε ηηοτηε. τιςονε ατο τιπαρακαλει υποκ ποε τ | αατ υπεκκαηια
τ | ηηητ |

151.

Or. 3580A(8).—Parchment; a single and a double leaf; paged ρε, ρς and ρλγ, ρλλ; [ρμ], ρη; 9 $\frac{3}{4}$ to 10 × 8 in. There are 19 to 23 lines in the page. The script is tolerably regular (*cf.* Ciasca, i., tabb. iii. and xv.). Lines of alternate dots and strokes divide the sections. Some titles are in red.

From Αημῖμ.

[BUDGE.]

ρ. ρε. α. Part of an *Oratio Fractionis*. ηεττηριον ετοταλβ ηεονα υπεκενοφ
υπεχε. τιςονε ατο τιπαρακαλει υποκ δεκαε ζητηρηχι εβολ ηετηοτ εκηαγαρεε εροοτ
γραμ ηετη εεταχηητ ηεωονε ηαη ηρεφαρεε ζηζοβ ηη. ηχοεε ηηοτε ηπαητοκρατορ
ταχροοτ γραμ ηετη ηεεωονε ετοεραηα ητεηητχη υπηενεονα ηεωονε ηαη ηεκελαηηε
ετηηεκηονοεηηε ηεηρε ιε πεχε ηενχοεε ηα εβολ ζητοοτη ηεοοτ ηακ ηηααφ.

β. *Oratio Dominica*. τετχη ηαηετ ηηον.

γ. *Oratio Fractionis alia*. (*cf.* *Lit. S. Basil.*, Tuki, *Missale*, p. ρλς, Renaudot, i. 21).
ηετοταλβ εηητοη ηηοφ ζηηετοταλβ ατο ηετσοβτε ηηετοταλβ ηηεββο ηεηταφταση
ζηοττοζη ετοταλβ εχι (ρ. ρς) ηοτοεη ηεηηρε ηηεφσοοτη ηεηταφ ηαη ηπαρηε ηηηηη-
ηηρε εβολ ζηηεηεβητε αη ηηη ηηοη αλα εβολ ζηηηηεηε αη ηηηηα αηηετοκρηεε.
ζηοτζητ ετοταλβ ηηοτεηηαηεεε εεηεε ηπαρηε[ια] ηηεηηποτοτ ηαττε ετρεηε[ηι]καλει
υποκ ηηοτ εαηκο ηεον ηηηηεττοτετ ηηεβαττολοηα ηηοτλαη ηηαποηα ηηεεονοε
ηηηεωοηοηοη ηηοτση εεεβηητ ατο εεηρεηε ηηεχρηηαηοε ετρεηηε ηακ εγραμ
ηηεονε ηηεηηροεετχη καηα ηηοηοεεεα ηηεκηονοεηηε ηεηρε ζηοττβεο ηηηχη ηεεονα
ζηηηα ηηηηε ατο ηηαρηεα ετρεηε ηηηηρε ετρεητολοηα ηηηεηεκαλει υποκ ηηοτ
ετοταλβ ετζηηηητε εηηο ηηοε δε ηαηε ηηον. (*v. below*, no. 152 α).

ρ. ρλγ. α. Part of an *Oratio Fractionis*. ηεποληηα ηηηηα εηηεωοηοη ηηοη εχοε
εηρο ηηεκαηη εακηηοεητ ζηηη εζοτη εηετοταλβ ηηετοταλβ ηα ετρεηαηελοε εηηεηηε
εηατ εροοτ. καηαζιοτ ηηεββο ηηεηηητ εβολ ζηεεετε ηη ηεηακον ετρεη ατο εβολ
ζηφαηηαεα ηη ηηεηηοε ετρεηηηε ηηατε ηεατεκηητερο ηηεκακαηοεηηη ατο καηα οε
ηηακοτεεεαηηε ηαη ετρεηηηα εγραμ εροκ ζηηεηηηα [ηα] ζηοτζητ εττεβηητ εηηο ηηοε
εηαηετ ηηον.

¹ ? ἐπίκλησις.

² *v.* Renaudot, i. 233.

Parts of a *Litany*, similar to those published by Georgi, *Frag. Evang. S. Joh.*, 350 ff.

Fragt. 1, fol. a. (In Præanaphoral Service.)

οἱ/ ἐχιζενἀεττεαριος¹

περι τον εταβεστατον πατρο[η νικον] αββα τουτε και
αββα[τουτε και δεττεαριος

εχιζοπροεστος

περι της θεοεβεστατου αββα τουτε προσβητ[ερωτ] και
προεστος

οἱ/ ἐχιζενπροεστος

περι τον θεοεβεστατον πατρον νικον αββα τουτε και
αββα τουτε προσβητερωτ και προεστωτον

ζαπενισοωτς ερωτη

περι τον ετιμελετσων νικον οπως ο φιληορονος ο ος
εταοριεαι και διαφταζαι ημας

περι του θεοφορωτ και τρισακαρισωτατου πρε νικον πατρι-
[αρχο]τ αββα τουτε ορθοδωξον αρχη

ο]βομνητωτ κ

πρε νικο[η

fol. b. [επι προσ]ερχηι σταθητε

προ]σετζασθε

ης

ημτες βοησωμεν περι της ειρηνης

περι της ειρηνης της αγιας καθολικης και αποστολικης εκκλησιας

αγαπισωμεν αλληλοτς ημεις εν τιοκρισει ημεις εν φθονηρι-

αις ημεις εν καταμαλειοις οι ακονκονητε περιπατησωμεν

ασησασθε αλληλοτς εν φιληιατι αγιο

(Commencement of the Anaphora; cf. Tuki, *Missale*, $\overline{\alpha\tau}$, $\overline{\rho\alpha\tau}$, $\overline{\sigma\omega}$.)

κατα τροπον σταθητε

εις ανατολας βαλετατε εν ειρηνη $\overline{\kappa\omega}$ τω $\overline{\theta\omega}$ νικον

προεχωμεν

περι της σωτηριας και μακρονηρετσεως τουτ ιερετε $\overline{\alpha\eta}$ τουτ

προσκωπασαι

$\overline{\alpha}$ $\overline{\kappa\omega}$ τω $\overline{\theta\omega}$ νικον

ης και $\overline{\theta\tau}$

και της ηη

¹ δευτεράριος; v. Georgi, *Frag. Sc.*, 367.

Frag. 2, fol. a.

Ⲛⲉⲃⲉⲣⲏⲛ

ⲚⲔⲐⲨ ⲁⲗⲗⲟⲛ ⲉⲛ ⲥⲓⲟⲩ

ⲛⲓⲓⲓ ⲕⲟⲃⲏⲧⲓ ⲕⲁⲓ ⲃⲓⲥⲏⲗⲟⲩⲁⲧⲉ ⲟⲓ ⲁⲓⲁⲕⲟⲛⲟⲩ

Ⲛⲉⲗⲁⲃⲓⲁⲥⲏ ⲧⲏⲛⲏⲥⲟⲩⲟⲛ

ⲁⲛⲏⲗⲁⲧⲉ ⲟⲓ ⲁⲓⲁⲕⲟⲛⲟⲩ ⲁⲛⲏⲗⲁⲧⲉ ⲟⲓ ⲡⲣⲟⲥⲉⲗⲧⲉⲣⲟⲩ

ⲡⲉⲣⲓ ⲡⲁⲥⲏⲥ ⲡⲟⲗⲱⲥ ⲕⲁⲓ ⲕⲏⲣⲁⲥ ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ ⲛⲟⲛⲁⲥⲧⲓⲣⲓⲟⲩ ⲟⲣⲑⲟⲗⲟⲗⲟⲩⲟⲩ
 ⲉⲕⲧⲏⲛⲉⲥⲧⲉⲣⲟⲛ ⲧⲟⲩ ⲁⲓⲓⲟⲩ ⲛⲟⲛⲁⲥⲧⲓⲣⲓⲟⲩ ⲧⲟⲩⲧⲟ ⲉⲕ ⲧⲏⲥ ⲉⲛ ⲕⲱⲥⲧⲏ-
 ⲉⲗⲉⲧⲉⲥⲱⲥ ⲧⲟⲛ ⲁⲗⲗⲁⲗⲓⲟⲛ ⲧⲟⲛ ⲉⲛⲉⲕⲟⲩⲏⲧⲟⲛ ⲉⲛ ⲁⲗⲗⲟⲩⲟⲩ ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ
 ⲧⲟⲩ ⲟⲓⲕ

ⲡⲉⲣⲓ ⲧⲟⲩ ⲁⲣϣⲓⲉⲣⲱⲥ

ⲡⲉⲛⲧ

fol. b. ⲧⲟ ⲡⲓⲗ

ⲧⲟⲩ ⲥⲟⲡⲟⲛ ⲧⲁⲥ ϣⲟⲗⲗ

ⲛⲏⲓⲓⲟⲣⲟⲩ

ⲡⲉⲣⲓ ⲧⲏⲥ ⲥⲟⲩⲧⲓⲣⲓⲁⲥ ⲕⲁⲓ ⲉⲗⲗⲓⲟⲓⲁⲥ ⲕⲁⲓ ⲟⲩⲛ ⲁⲛⲟⲃⲉⲛ ⲃⲟⲛⲟⲃⲓⲁⲥ ⲕⲁⲓ ⲥⲕⲏⲡ

Ⲛⲟⲛ ⲉⲃⲟⲩⲧⲓⲣⲓⲧⲟⲛ ⲕⲁⲓ ⲉⲛⲗⲟⲗⲟⲗⲟⲩⲁⲧⲟⲛ ⲧⲉⲕⲏⲕⲟⲛ ⲛⲏⲕⲟⲛ ⲡⲁⲛⲧⲟⲛ

ⲧⲟⲛ ⲁⲣϣⲟⲛⲧⲟⲛ ⲛⲉⲧⲁ ⲧⲟⲛ ⲧⲉⲕⲏⲕⲟⲛ ⲁⲗⲗⲟⲛ ⲕⲁⲓ ⲛⲉⲧⲁ ⲡⲁⲛⲧⲟⲛ

ⲧⲟⲛ ⲁⲓⲁⲑⲉⲣⲟⲛⲧⲟⲛ ⲁⲗⲗⲟⲓⲥ

[ⲡⲉⲣⲓ ⲧ]ⲏⲥ ⲥⲟⲩⲧⲓⲣⲓⲁⲥ ⲧⲟⲩ ⲧⲡⲟ ⲡⲏⲥ ⲁⲕⲁⲟⲗⲁⲣⲧⲟⲩ Ⲛⲉ ⲡⲓⲗⲁⲛⲟⲣⲱⲡⲟⲥ ⲟ ⲉⲥ
 ⲁⲕⲁ

155.

Or. 3580A(12).—Parchment; 12 frags.; the largest 6 × 3½ in.¹; ruled. The script is small and regular (cf. Hyvernât, pl. xi. 3). Initials are slightly enlarged. When they reached the Museum, the frags. adhered together in the order in which they are here given. Several of them are too insignificant for description.

Siût.

[COL. T. L. FRASER.]

Parts of a *Diaconale*, chiefly in Greek and similar here and there to the foregoing MS.

Fragt. 1. I have not been able to identify the text, which appears to be from the latter part of the Proanaphoral Service.

fol. a. Ⲛⲏⲕⲟ
 Ⲛⲟⲛⲟⲛ ⲏ
 Ⲛⲟⲩ ⲟⲩⲣⲁⲛⲟ
 Ⲛⲟⲛ ⲕⲁⲓ ⲧ
 Ⲛⲏ ⲧⲏ ⲥⲟⲩⲏ ?
 ⲧⲟⲩⲧⲱ ⲕⲁⲓ
 ⲱⲡⲏⲟⲛ ⲟⲩ

fol. b. Ⲛⲟⲛ
 ⲥⲧⲓⲛⲁⲓⲣⲏⲟ
 ⲁⲓⲡⲁⲣⲧⲏⲟⲛ
 ⲧⲟⲩⲧ ⲉⲧⲧⲟ
 Ⲛⲁ ⲕⲁⲓ ⲉⲓⲉⲧ ?
 ⲡⲣⲟⲩϣⲟⲛⲉⲛ
 Ⲛⲉⲣⲏⲏⲏ

¹ A reconstruction of the text on Fragt. 2 gives 7 × 5½ in. as approximately the original size of a single fol.

οοση·	τα λωρα
λωρασ φαρ [?]	— .. —
τοτ ου [?] λο	.. —
ην ταχαιρ	στοση
φοβοτ·στη	μετα φοβοτ·
ην τω αρτε	εις α]ματωλασ
και λωρατι	και την αρ
μετα φρικτον	α ησων·παρα
μετι σοτ·τα ερι [?]	ακοτ]σωση·ηστι
τω λανκοσι [?]	? οτε·αναητεσο
οοσ παρισασω	βα]σιμια τοτ πατ
ηκανοι σενατ [?]	σωση·οι οτρανοϊ
τοπον·λωρισκο	η οικοητα·και τση
τικοη·επιστηα [?]	οτσιαστηριον·φεναι
ηστις των·ολον [?]	εαφτισ·τητρκοσ
προτοτη·τηη πε	με]τα φοβοτ·και αρ[ο]ηοτ
τε·[α]φιστα·και	η·ηστις οτη [?] ·α
ηη οτη ηη	ησοο·η ηη

Fragt. 2. The *Creed* in full and the preparatory phrases of the Anaphora. The latter are headed by a Coptic title, ηωρωτ and are similar to those in no. 154, fragt. 1, fol. *b* above.

Fragt. 3. From the *Intercession*.

fol. a.	η [?] εστιη	fol. b.	η
	κε τση		—
	ο βασιμετς τ		χωρις ατ
	επιγιοη αι [?]		ηνοι·αηα
	της αλοφορο		ηων :—
	ηζιοησαη·η		οτ]εζιουαηα :—
	ποηται·γεν		ηηνοι·παρα
	αττων·ελησο		ε :—
	— . . . — . . . —		η]ποδιακωηοι :—
	και χαριτωση		ηοι :—
	ολοκοτ παρθη		οτηαηοη :—
	οι κοηαηα σοτ τ		ηηησατς :—
	εσημιοτηα [?] ακ		.. — .. — .. —
	εση		τατς η]ελοροη εβωα
	σα		.. — .. —
			ηη·ηη·ηη·ηη
			η ο [?]
			ητον

Fragt. 4, fol. *a*, Apparently from the *Preface to the Fraction*; fol. *b*, from the *Recital of the Redemption*. Perhaps fol. *b* should precede fol. *a*.

fol. *a*. ϩ]κκμ[σι?
 ⲓⲛⲉϫⲣⲏϥ[ⲧⲓⲁⲛⲟϥ
 ⲓϥⲫⲟϥ·ⲛⲓϥⲟⲩⲩ
 ⲓⲛⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲭ
 ⲓⲭⲟⲩⲁ ⲛⲁⲛ :—
 ⲁⲟϩⲁ ϥⲟⲓ ⲕⲃ. ⲓ
 — .. — .. — ⲓ
 ϩⲁⲭⲁⲣⲓⲧⲟⲩⲟⲩⲉⲛⲓ
 ⲁϩⲓⲟϥⲁⲛ ⲁⲛ ⲛⲓⲁⲥ
 ⲓⲛ·ⲧⲏⲛ ⲟⲣ
 ⲓϥⲟⲩⲟϥ·ϫⲟⲛⲓ
 ⲓ— .. — .. — ⲓ
 ⲓⲁⲓⲓⲟⲩⲟⲩⲧ

fol. *b*. ⲓⲩⲟⲟ[ⲓ
 ⲓⲩⲁⲓ
 ⲓⲛⲧⲏ·ⲁⲧⲟⲩ
 ϥⲁ]ⲣϩ ⲁⲭⲏⲩⲓⲣⲉ
 ⲓⲧⲟⲩⲁⲁⲃ ⲛⲁⲣⲓⲁ
 ⲓⲓϥⲁ ⲁⲧⲟⲩⲧⲓⲣ ⲁⲓ
 ⲓⲛⲛⲓⲟⲩ·ⲛⲓⲧⲁⲣⲛⲉ
 ⲓ ⲛⲟⲩⲁ ⲉⲃⲟⲗ ϩⲏ
 ⲓⲓⲁⲓ ⲛⲛⲛⲓⲟⲩⲧ
 ⲉⲧⲟⲩⲁⲁⲃ·ⲛⲁⲧⲟⲩⲭⲟ?
 ⲓ— .. — .. — ⲓ

Fragt. 5, fol. *a*, ?; fol. *b*, from a *Litany*, cf. Georgi, *Frag. Ev. S. Joh.*, p. 354.

fol. *a*. ⲓ— — — ⲓ
 ⲓⲟⲗⲁϥ ⲓⲟ
 ⲓⲁⲧⲉⲓⲕⲟⲩⲏ
 ⲓ— .. — ⲓ
 ⲓⲗⲟϥ ⲛⲁⲣⲟ
 ⲓⲓⲛⲟⲩⲧⲉⲣⲣⲏ·ⲁⲓϥ
 ⲓⲛⲉⲧⲟⲩⲁⲁⲃ :—
 ⲉⲓ]ⲣⲏⲏⲓϥ·ⲕⲁⲓⲟ?
 ⲓⲕⲧ?

fol. *b*. ⲛⲉ]ⲣⲓ ⲧⲟⲩⲏ
 ⲛⲉⲣⲓ ⲧⲟⲩⲏ
 ⲛⲉⲣⲓ ⲧⲟⲩⲏ ϩ
 ⲛⲉⲣⲓ ⲧⲟⲩⲁⲓⲟⲩⲧ
 ⲛⲉⲣⲓ ⲧⲏϥ ⲉⲓⲣⲏⲓⲥ
 ⲛⲉⲣⲓ ⲧⲟⲩⲏ ⲁⲓϫⲓⲗⲁⲟⲩⲧⲟⲩⲏ
 ⲛⲉⲣⲓ ⲧⲟⲩⲏ ⲉⲗⲓⲃⲟⲩⲉⲛⲓⲟⲩⲏ

Fragments 6—10 are too small for identification.

Fragt. 11, from the *Intercession (Dptychs)*. Fol. *a* contained the names of the Alexandrian Patriarchs,¹ those here preserved being the 9th to the 19th (cf. von Gutschmid, *Kleinere Schriften* II., 423 ff.); fol. *b*, likewise from the *Intercession*, the names being probably those of the local Bishops.

fol. *a*. ⲕⲉⲗⲗⲁⲧⲓⲁ[ⲛⲟⲩ
 ⲁⲕⲣⲏⲛⲛⲏⲟ[ⲧ·
 ⲟⲩⲗⲓⲁⲛⲟⲩ·
 ⲁⲛⲓⲉⲧⲣⲓⲟⲩⲧ·
 ⲛⲣ[ⲁⲕⲗⲁϥ
 ⲁⲓ[ⲟⲛⲧⲥⲓⲟⲩⲧ·
 ⲛ[ⲁϩⲓⲛⲟⲩⲧ·
 ⲟⲩⲟⲩⲏⲁϥ

fol. *b*. ⲛ]ⲁⲕⲁⲣⲓⲟⲩⲏ
 ⲉⲓⲛⲥⲕⲟⲛⲟⲩⲏ ⲛ
 ⲛ]ⲛⲟⲩⲏ :—
 ⲓ— .. —
 ⲓⲛⲟ] ⲓⲧ :—
 ⲓ
 ⲓ
 ⲓ

¹ A list of the Patriarchs from a liturgical MS. is given in *Recueil de Travaux &c.*, vii. 92.

πετρος
 αχινλας
 αλεξ[ανδροσ]

¶φρανησιος.¹
 λε]ωντιος.
 ¶ηλια.

Fragt. 12, fol. *a*, a list of names presumably continuing that on fragt. 11, fol. *b*. Fol. *b*. refers to the Virgin, John the Baptist and perhaps to other saints.

fol. <i>a</i> .	ιωαννου ιωαννου βικτωροσ ² ιωαννου ειωσηφ σε ρ υ ση . . . ο αβρααμ γεωργιοσ ¶υ	fol. <i>b</i> .	λεσ]ποηησ ¶οτ·και ειπαρ [θβηοτ] ¶ησ παναγιασ ¶ωη αγιοη·τοτ ¶τ·και προτρο [υοτ] ¶τοτ ¶ ¶ ¶οσ ¶προφίτοη ¶ιαρττροη ¶τω
-----------------	--	-----------------	--

156.

Or. 3580A(13).—Parchment; a fragment; $4\frac{1}{4} \times 7$ in. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi., though the script of our fragt. is smaller). Each paragraph begins on a fresh line; some initials are in red.

From Ahmîm.

[BUDGE.]

Parts of the *Institution* and *Intercession*.

fol. *a*. ΠΑΛΗ ΕΚΤΕΜΑΤΕ ¶ (*cf.* Renaudot, i., 156.)
 ΣΟΥΤΗ ΕΒΟΛ ¶
 ΚΑΤΑ ΤΟ ΠΕΓΑ ΕΛ[ΕΟC (*cf.* Tuki, ρς, σθ, τίθ.)
 ΤΑC ΔΗ[ΑΡΤΙΑC
 ΠΑΠΕ ΖΗ[ΟΥCΕ ΔΗΗ
 ΠΙCΤΕΟCΗ ΚΑΙ ΟΜ[ΟΛΟ]Γ[ΟΥCΗC
 CΩCΗC ΔΗΗ
 ΠΑΠΕ ΖΗΟΥCΕ ΔΗΗ
 ΚΑΙ ΠΑΛΗ ΠΙCΤΕΟCΗ ΚΑΙ ΟΜΟΛΟΓ[ΟΥCΗC
 ΚΕ ΚΑΙ ΔΟΞΑCΩCΗC ΚΑΙ ΔΗ ¶
 ΠΑΠΕ ΖΗΟΥCΕ ΔΤΩ ΤΗΗ ¶
 ΤΟΗ ΘΑΝΑΤΟΗ CΟΥ ΚΕ ¶ (*cf.* Renaudot, *l.l.*)

¹ ? Εὐφράνθιος, though I cannot find this name elsewhere.

² *Cf.* the form بقطر

fol. b.

ΑΡΧΙΣΑ] ΠΑΡΙΤΟΥ ΚΑΙ ΦΙΛΟ

[ΣΩΣ ΤΩΝ ΠΟ

]

[ΡΟΣΟΝ

[ΣΕ] [Τ]ΩΝ ΚΑΡΠΩΝ ΤΗΣ ΓΗΣ

[ΡΩΝ ΙΡΗΝΙΚΟΝ

[ΠΑΓΙΟΝ ΤΙΝΩΝ ΛΩΡΩΝ ΠΡΟΣΦΕΡΟΝΤΩΝ (cf. Tuki, ρκ, σκτ.)

[ΑΤΕ ΤΑ ΟΝΟΜΑΤΑ ΤΑΤΕ ΠΡΑΝ

[ΙΡΓΙΝΗΝΗΣ ΚΑΙ ΑΝΑΠΑΤΣΩΣ Σ

[ΤΩΝ ΤΩΝ ΒΙΠΙΣΤΟΥ ΧΤ ΚΙ

[ΤΩΝ

157.

Or. 3580A(14).—Parchment ; a fragment ; $7\frac{1}{2} \times 9$ in. Probably from the same MS. as Georgi, *l.l.*, tab. ii. (no. 5), and Hyvernats, pl. xi. 3.

From Ahmim.

[BUDGE.]

A Directory of Hymns in Greek, with Coptic translations, for Saturdays and Sundays in Lent, &c. Lord Crawford's MS. 20(a) shows similar texts. Cf. also Oxford, *Clar. Press Fragts.* 18 and 19.

fol. a.

[ΟΣ ΛΟΖΑ ΣΟΙ]

[Ο]ΥΑΓΓΕΛΙΟΝ]

[ΤΩΝ ΑΣΠΑΣΙΟΣ .? ΣΟΥΣΟ]

[ΤΙΝΟΣ ΕΧΙΤΡΗΝΗ ΠΟΙΚ[ΟΝ]¹

• ΣΟΙ ΠΡΕΠΕΙ ΤΙΝΟΣ ΣΟΙ ΠΡΕΠΕΙ]

ΣΟΙ ΛΟΖΑ ΠΡΕΠΕΙ ΤΩ ΠΡΙ ΚΑΙ Τ[Ω

ΤΩ ΚΑΙ ΤΩ ΑΓΙΟΥ ΠΝΑΤΟΣ ΒΙΣ Τ[ΟΥ

Σ ΑΚΟΝΑ ΤΟΥ ΑΚΩΝΟΣ ΑΝΗΝ ΠΕΦ[ΒΩΛ

ΕΡΕΠΕΣΙΟΥ ΠΡΕΠΕΙ ΗΑΚ ΕΡΕΠΤΑ[ΕΙΟ

ΠΡΕΠΕΙ ΗΑΚ ΕΡΕ ΠΕΘΟΥ ΠΡΕΠΕΙ ΗΑΚ

ΠΚΟΥΤ ΠΗΠΟΥΡΕ ΠΗΠΕΠΙΑ

ΕΤΟΥΤΑΒ ΖΑΝΑΚΩΝ ΤΗΡΟΥ ΠΗΑΙ

ΩΝ ΖΑΝΗΝ * ΠΟΙΚΩΝ

ΠΑΤΗΡΑ ΚΑΙ ΤΩ ΚΑΙ ΠΗΑ ΑΓΙΩΝ

ΠΗΑ ΟΥΣΙΑΝ ΠΗΑ ΕΖΟΥΣΙΑΝ

ΠΗΑ ΘΕΟΛΗΤΑ ΤΗΝΟΥΤΩΝ ΚΑΙ

ΛΟΖΑΣΩΜΕΝ ΠΕΦΒΩΛ

¹ i.e. ΠΟΙΚΩΝ, translated by Georgi, p. 203, "canticum." Possibly corrupted from οἶκος; v. Neale, *Introduction*, p. 844, Goar, *l.l.*, p. 57. The hymns, ΠΕΖΥΜΝΟΣ in Cod. Borg. cii. (v. Zoega, p. 221), have this word as a sub-title. The asterisks here refer to the following MS.

fol. a.

περβωλ

ερε ιε μητ ετπομιε ετοταλβ ατθι εβολ
 ζητη τηροτ μοι ηενρε ηηεβραμοε
 ηηεββα ηηεβκαατοε ετρη
 ηερε ζατερη ηεββααααατ μοι
 πετηητ ζηπραη ηηχοβιε ποηκοη
 σοι πρεπει τηνοε σοι πρεπει τηνοε
 (as in the preceding MS., between * and *)

ποηη sic

ε]ωαα αγιου χτ και αηα τησθη ζω
 ηη αεττε μετααβουση εις αφεση
 αναρτι]ωη ποηκοη
 ΙΟΤΙ, ΚΑΤΑ ΖΩ

fol. b.

ποηκ/

εισαετσοση ηετα ολοκαυτωατοτ
 οτσιαετηρηθη του οη μοτ αλληλοτια
ποηκοη
 ερε τση κατχηηα τση αποστολη
 ερε ελοζα τση εκκλησιαη ερε φι
 αηηρησθη προαεζα τασ ετχασ τση
 λοταση σοτ ποηκοη περβωλ
 ηεερεε ηροτρηοτ ηηαποστολοε ηεερεε
 ηεοοτ ηηεκκλησια ηεερεε ηηαρηο
 ηε εκεχι ηηεββαη ηηεκεζαα ποηη
 του τοποη κρηνοη στατρωοηηα
 ηηη ταφην τα εηηεβατια αγια κτ
 ηηρηη αναστηη τω ροτηηηοε κε
 τηηεηε και ηερετφοττε αττοη
 εις τοτε αηοηασ ποηκοη
 στερεωοση κε τηη εκκλησιαη σοτ ηηε]
 τηεση τηη ατ]
 ηηε ετ]

159.

Or. 3580A(16).—Parchment; a fragment; ruled; 10×7 in. By the same scribe, if not from the same MS., as no. 154 above.

From Ahmim.

[BUDGE.]

Hymns similar to those in the preceding MS. They contain the *τρισάγιον* like the passages published by Georgi, *l.l.*, pp. cxix. 203.

fol. a.

ΚΕ ΤΟΥ
 ΠΗ ΕΤ
 ΗΗ ΟΤ . Η
ΗΒΚΟΥ[Η]ΗΒ
 ΟΙ ΠΕΡΙΣ ΣΟΥ ΕΝ . . ΤΣΟΗ
 ΣΟΥ ΑΓΑΛΛΙΑΣΟΝΤΑΙ
 ΛΟΥ ΣΟΥ ΚΕ ΤΕΚΗ[ΠΤΡΡΟ
 Η ΒΑΣΙΛΙΑ ΣΟΥ ΒΑΣΙΛΙΑ
 ΚΑΙ ΤΗΣ ΠΕΓΑΛΩΣΤΗΗ
 ΡΑΣ ΚΕ ΗΕΤΟΥΑΛΒ Τ
 ΚΑΤΧΗΣΟΝΤΑΙ ΟΣΙΟΙ ΕΝ ΔΟΣΗ
 — — —
ΠΟΙΗΚΟΝ
 ΤΩ ΚΩ ΤΥΝΟΝ ΑΝΑΠΕΠΩ[ΕΝ
 ΤΩ ΠΟΙΗΣΑΝΤΙ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑ
 ΕΙΣΧΥΡΟΣ ΧΡΙΣΤΟΣ ΕΣΤΙ . . . ΦΩΣ
 ΘΙΑ ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ ΑΝΕΤΕΙΛΕΗ Η
 ΠΕΡΟΝ ΤΟ ΦΩΣ Ο ΣΑΡΚΩΘΕΙΣ ΔΙΗΗ
 ΗΙΑΣ. ΠΕΦΩΛ
 ΤΗΧΟΥΤ ΝΑΚ ΕΞΡΑΙ ΠΧΟΒΙΣ ΗΞΕ
 Ο ΘΣ ΠΕΝΤΑΓΤΑΙΟ ΗΗΕΙ
 ΠΑΤΑΔ ΑΓΙΟΣ ΙΣΧΥΡΟΣ
 ΑΤΩ ΗΤΟΦ ΟΗ ΠΕΤΙΕ ΑΓΙΟΣ
 ΣΑΡ]ΚΩΘΕΙΣ ΔΙΗΙΑΣ ΕΛΕΗ
ΠΟΙΗΚΟΝ

fol. b.

ΗΔΙΚΑΙΟΣ
 ΡΗΟΒΕ
 ΟΣΤΑΥ
 Η[Η]ΙΑΣ
 ΤΩΗ ΠΡΟΚΤΡΗΧ
 ΑΤΤΟΣ ΕΤΕΧΘΕΝΣΙΣ
 ΗΗ ΣΤΙΕΡΟΝ ΑΤΤΟΣ
 ΩΗ ΔΕΥΤΕ ΠΡΟΣΚΤΗΗ
 ΓΑΡ ΕΣΤΙΗ Ο ΣΩΤΗΡ ΗΩΗΗ
 ΠΡΟ]ΣΚΤΗΗΣΩΗΗ.
ΠΕ]ΦΩΛ
 ΗΕΦΠΡΟΦΗΤΗΣ ΑΤΥΡΡΠΑ
 ΠΕΗΣΩΤΗΡ ΗΤΟΦ ΠΕΝΤΑΦΟΥΩ
 ΗΠΟΟΥ ΗΤΟΦ ΠΕΝΤΑΦΩΟΥΗ

[ΝΕΤΙΟΟΥΤ ΔΗΝΙΤΗ ΙΤΗΟΤΩ
 [ϣ Η[ΤΟΥ] ΓΑΡΠΕ ΠΕΝΣΙΟΤΗΡ
 [ΤΗ ΠΑΛΟΣ ΙΤΗΟΤΚΟΥΤ ΗΑϣ

ΠΟΙΗΚΟΗ

[ΟΑ ΠΑΥΤΕΣ ΕΙΣ ΒΗΘΕΒΗ ΤΗΣ
 [ΙΔΟΥΕΗ ΤΗΗ ΠΑΡΙΑ ΠΑΡΟΕΗΟΤ
 [ΤΑ ΘΞ ΑΥΤΗΣ ΙΤ ΤΟΗ ΒΑΣΙΒΕΙΑΣ
 [ΤΟΥΤ ΚΟΣΗΟΤ ΔΟΞΑΣΟΕΗ
 [ΠΑΡΟΙ ΤΩ ΟΑΥΙΑΣΤΩ ΔΕΤ]
 [ΠΡΟΣΗΠΕΓΚΑΗ ΠΑΗ]
 [ΤΕΣ ΔΟΞΑ ΤΟΗ]

160.

Or. 3580A(17).—Paper; a fragment; $2\frac{3}{4} \times 2\frac{3}{4}$ in. The script is very small; η has the form mentioned in no. 116 *above*. The initials are large and painted with red and yellow. The sections are divided by lines of dots and red strokes.

From Ahmîm.

[BUDGE.]

Hymns, in Greek and Coptic, containing the *τρισάγιον*. Two titles are recognisable; one $\epsilon\chi\eta\mu\alpha\tau\tau[\epsilon\alpha\lambda\omicron\varsigma]$ referring to a stanza beginning $\sigma\tau\rho\alpha\tau\iota\omicron\ \tau\omicron\upsilon\eta\ \alpha\gamma\gamma\epsilon\lambda[\omicron\upsilon\eta]$; the other (in red,) $\epsilon\sigma\tau\ \tau\epsilon\ \alpha\pi\alpha\ \mu\eta\eta\alpha$, i.e. the 15th of Payni.

161.

Or. 3580A(18) (*partly formerly* Or. 3367.)—Parchment; 3 double leaves; paged $\overline{\kappa\tau}$, $\overline{\kappa\lambda}$, [$\overline{\lambda}$], $\overline{\alpha\lambda}$; [$\overline{\mu\alpha}$], $\overline{\mu\beta}$, [$\overline{\nu}$], $\overline{\mu\alpha}$; [$\overline{\nu\sigma}$], $\overline{\nu\kappa}$ —, — (the last 2 were perhaps not connected); $6\frac{1}{2} \times 4\frac{3}{4}$ in. The text, in one column of 13—16 lines, is written in an upright hand (*cf.* Ciasca, i., tab. xviii. or Hyvernât, pl. ix., 2). Initials, stops &c. are in red.

Ahmîm and Siût.

[BUDGE, H. WALLIS, HORNER.]

Hymns for various Festivals. The headings of two are preserved.

1. pp. $\overline{\kappa\tau}$, $\overline{\kappa\lambda}$; addressed to Christ and the Virgin, apparently referring to the Nativity.

2. pp. [$\overline{\lambda}$], $\overline{\alpha\lambda}$; referring to the same. *Inter alia*

εϣτωη νεστο
 ριος τενοτ . πα
 ρεφοι νεϥχιεη
 νε υποοτ . εϣματ
 επηεριτ ηησοτ .
 εϣρηηζαηηρ
 ηηαρια .

3. pp. [π̄α], π̄β; referring apparently to the departed Saints generally (quoting S. Matth. xxv. 34.) *Inter alia*

π̄π̄ετογααβ παραυε.
[ετ]:μαρτυρε νεκωτ.
εβωλ ζηκκαζ. ρα
κεκαζ εφοτααβ.

ατχορ ζηναγαθον.
ετραμαρ π̄π̄ε.
ατερηρμα π̄π̄εουζ.
π̄ρ̄οτερρ̄π̄ηρε π̄
π̄ορ.
ατχι π̄ηατπε. π̄
ρ̄β̄β̄ω π̄ηαπκαζ.
ατερρ̄μα π̄π̄εωρ.
ζεντερ̄π̄ητερο.

4. pp. [π̄], π̄α; addressed to Shenoute, π̄νεκωτ ανα ρ̄εηοττε (commemorated on the 7th Epiphi¹). *Inter alia*

π̄ηοσ ηφωστηρ.
ηταρ† ζικωορ.
ητεστομη πατ
ρ̄ιβε. ζιτυπεχ̄ε

ακρ̄ωπε εκτη
των. εηιασω
πατος. ετ̄ζωσ
ετ̄ετ̄ριας. ζηοτ̄
χωκ εβωλ.
ακ̄ιεετε εηαπ̄χιςε.
ακρ̄ηνε ησαηατπε.

5. pp. [π̄ς], π̄α; referring to a Martyr. *Inter alia*

αρκαταφρονει.
π̄ρ̄ρο ευαρμοτ.
αρ̄ωπ επαρ̄ιουος.
π̄ρ̄ρο πατ̄ηοτ.
αρ̄ετ̄ποουηη. ο
ζενβασανος. αρ̄
† ητερ̄αηε ρ̄εηη
π̄ραη η̄ε.

σοτ. ε̄. ηεπ̄ηη. ηετ̄
ροσ .ηεπ̄ηατλοσ
... ——— ...
χαηρε θεωφορε

6. pp. —, —; addressed to God the Father (quoting the *Tersanctus*,) and to Michael, [εχ]ηαρχ. ηχ̄αηα (? for the 12th of Athyr or of Payni). *Inter alia*

ητ̄]απ̄ηοττε σοτη.
ε]π̄σοπε ηνετωρ.

ατ̄ει ερ̄μα ηοι η[ε
ρ̄ωοτ. ατατ̄ζ[αηε

¹ v. Zoega, 516.

ε]ζραι εροφ.
 ζι]τιησπεσ πιηχανα.
 παρχαγγελος ε
 τοταδω· αφτιη[οο·
 ηθεφια ηητεφ[οη
 αφβονοει ερον.

ησι ηκαρπος.

Some of the stanzas terminate with $\overline{\alpha\omega\zeta\alpha}$ ($\delta\acute{o}\xi\alpha$), others with $\overline{\kappa\epsilon\eta\eta\eta}$ ($\kappa\alpha\iota\ \nu\hat{\nu}\nu$).

The dialect of these texts is not pure; *e.g.* (2) Subjunct. ηεφ-, (5) ηηη=ηηη.

The hymns are palimpsests upon two earlier texts, of which that still legible (no. 4) was from a Sa'idic version of Theodosius' Encomium on Michael. The passages referring to Daniel, to John the Baptist and Zacharias and to the Three Children are discernible.¹ The script resembles Hyvernāt, pl. viii., 2 or Ciasca, ii., tab. xxv.

¹ *E. Budge, St. Michael, London 1894, text pp. 18, 19.*

CANONS AND MONASTIC RULES.

162.

Or. 1320.—Parchment, 51 foll., in quires of 6 foll. each; in a modern binding; paged $\bar{\alpha}-\bar{\pi}\alpha$ and $\bar{\alpha}-\bar{\kappa}\alpha$; about $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 30—35 lines each, is written in a regular, upright hand, while the titles are throughout in sloping characters (*v. Hyvernat, Album &c.*, pl. ix., 2). Initials, abbreviating-lines, numerals, stops and the letter ϕ are painted with bright red. The ornaments at the commencements of the two divisions of the MS. are in dark red, green and yellow. One fol. is missing after $\bar{\kappa}\eta$, in the lower margin of which and in a not recent ink are the words *من هاجنا ضاعة ورقة*.

Dated, on fol. 51*a*, in the year of Diocletian 722=A.D. 1006.

[SIR CHARLES A. MURRAY.]

fol. 1—40 ($\bar{\alpha}-\bar{\pi}\alpha$). The Ecclesiastical Canons.

fol. 41—51 ($\bar{\alpha}-\bar{\kappa}\alpha$). The Apostolical Canons. ("The Canons of Clement.")

This was the principal Sa'idic MS. used by Lagarde for his *Aegyptiaca* (1883). A full description of it had already been given by Lightfoot, *The Apostolic Fathers* (*S. Clement*, 1877), p. 466 ff. (*v. also* Lagarde, *Mittheilungen*, i., 177 and Stern in *Literaturbl. f. Orient. Philol.* i., 202). A comparison of this text with that of Bouriant in *Recueil de Travaux &c.*, v., vi. shows that the MS. there used was either a copy of the present MS. or that both are copies of a third.

fol. 40*a*, after the termination of the text and in the same hand;

1. $\alpha\tau\chi\omega\kappa$ $\epsilon\upsilon\omicron\lambda$ $\eta\omicron\tau$ $\eta\kappa\alpha\eta\kappa\omicron\eta$ $\eta\eta\epsilon\eta\epsilon\iota\omicron\tau\epsilon$
 $\epsilon\tau\omicron\tau\alpha\lambda\upsilon$ $\eta\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ $\kappa\epsilon\phi\alpha\lambda\lambda\omicron\eta$:— $\overline{\omicron\eta}$.
2. $\epsilon\gamma\omega$ $\zeta\alpha\chi\alpha\rho\iota\alpha\varsigma$ $\beta\omicron\eta\theta\epsilon\iota$ $\lambda\eta\eta$. fol. *b* is left blank.

fol. 51*a*, after the termination of the text and in the same hand;

1. $\alpha\tau\chi\omega\kappa$ $\epsilon\upsilon\omicron\lambda$ $\eta\omicron\tau$ $\eta\kappa\alpha\eta\kappa\omicron\eta$ $\eta\kappa\alpha\eta\eta\iota\varsigma$ $\kappa\alpha\iota$
 $\phi\alpha\lambda\lambda\omicron\eta$. $\overline{\omicron\alpha}$.
2. $\eta\tau\alpha\eta\alpha\rho\alpha\theta\omicron\eta$ $\psi\omicron\lambda\omicron\upsilon\epsilon$ $\epsilon\upsilon\omicron\lambda$ $\zeta\eta\tau\omicron\omicron\tau\epsilon$ $\eta\pi\epsilon\eta$
 $\psi\alpha\eta\omicron\tau\tau\epsilon$ $\eta\varsigma\omicron\eta$ $\psi\eta\mu\alpha\rho\alpha\eta\eta$ $\alpha\tau\omega$ $\psi\eta\mu$
 $\pi\rho\omicron\varsigma\phi\omicron\rho\alpha$ [$\theta\omicron\tau\epsilon\rho$ ¹ $\pi\zeta\eta\eta\pi\lambda\alpha\eta\alpha$ $\beta\iota\kappa\tau\omicron\rho$]
 $\lambda\upsilon\varsigma\psi\eta\eta\tau\epsilon$ ² $\zeta\eta\eta\epsilon\gamma\zeta\iota\varsigma\epsilon$ $\psi\eta\eta$ $\psi\eta\omicron\zeta$ $\lambda\upsilon\tau\alpha\lambda\zeta$
 $\epsilon\zeta\omicron\tau\eta$ $\epsilon\pi\tau\omicron\eta\omicron\varsigma$ [$\lambda\upsilon\tau\alpha\lambda\zeta$ $\epsilon\pi\tau\omicron\eta\omicron\varsigma$ $\tau\eta\lambda\beta$
 $\eta\tau\alpha\zeta\alpha\eta\zeta\omicron\rho$ ³]
 $\zeta\alpha\pi\omicron\tau\chi\alpha\iota$ $\eta\tau\epsilon\gamma\tau\tau\chi\eta$ $\chi\epsilon\kappa\alpha\varsigma$ $\epsilon\rho\epsilon\eta\eta\omicron\tau\tau\epsilon$
 $\eta\alpha\varsigma\eta\omicron\tau$ $\epsilon\rho\omicron\zeta$ $\zeta\eta\eta\epsilon\iota\kappa\omicron\varsigma\eta\omicron\varsigma$ $\psi\eta\eta\kappa\alpha$ $\eta\eta\eta$
 $\epsilon\tau\psi\omicron\omicron\eta$ $\eta\alpha\zeta$
 $\alpha\tau\omega$ $\omicron\eta$ $\epsilon\rho\psi\alpha\eta\epsilon\iota$ $\epsilon\upsilon\omicron\lambda$ $\zeta\eta\varsigma\omega\lambda\alpha$ $\eta\tau\epsilon$
 $\pi\eta\omicron\tau\tau\epsilon$ $\pi\alpha\rho\alpha\theta\omicron\varsigma$ $\epsilon\rho\eta\epsilon\gamma\eta\omicron\omicron\varsigma$ $\eta\eta\alpha$ $\psi\eta\eta\alpha\zeta$
 $\zeta\eta\eta\tau\omicron\eta\omicron\varsigma$ $\eta\tau\alpha\eta\alpha\eta\alpha\tau\epsilon\iota\varsigma$ $\zeta\alpha\eta\eta\eta$.
3. $\lambda\pi\omicron$ $\lambda\iota\omicron\kappa\alpha\eta$. $\overline{\tau\epsilon\beta}$.

The two phrases in brackets were not, as Lagarde supposes, erased. They are by a different hand and in an ink which has faded. The spaces in which they were inserted had

¹ Probably = $\Theta\epsilon\acute{o}\delta\omega\rho\omicron\varsigma$.

² Cf. the use of $\kappa\upsilon\eta\eta\varsigma$ $\tau\acute{\iota}\theta\eta\mu\iota$ in legal texts. In a similar colophon, Zoega 105, $\theta\alpha\lambda\eta\theta\omicron$ is used.

³ طه:40 opposite Manfalût. *v. 'Abd al-Latif ed. de Saey*, 700, *Ibn Duqmâk ed. Vollers*, v. 24.

been obviously left blank by the scribe of the book in order that the person for whom it was written might there fill in his name and that of the monastery or church for which the book was destined.¹

The above colophons are given by Lightfoot and Lagarde; the following are not;

fol. 51b.

1. ΕΓΩ ΕΛΑΓ^Χ ΖΥΓΟ² ΘΥ³ ΧΑΡΙΣ ΑΙΝΗ
2. ΖΗΤΟΥΣΙΤΕ ΠΙΝΑΥ⁴ ΕΤΑΠΗΟΥΤΕ ΤΑΙΟ
ΜΠΗΕ ΠΕΚΑΣ ΠΚΑΖΤΕ ΠΟΥΟΥ⁵ (sic)
3. ΖΗΠΡΑΗ ΠΠΗΟΥΤΕ ΠΠΟΥΡΗ ΕΖΩΟΥ ΠΠ
ΑΡΗ ΠΑΠΟΥΤΕ ΠΠΑΓΑΠΗ ΠΠΟΥΤΕ ΠΠΠΑΣΠΟΥ⁶
ΟΥΟΥΠΗ ΕΠΠΑΟΥ ΠΠΠΧΟΥΠΕ ΕΠΠΕΠΟΥ⁷ ΚΩ
ΠΠ ΠΒΟΑ ΑΠΟΥ ΠΠΒΟΥ ΠΠΡΕΠΡΗΠΟΥΠ
ΠΠΑΡΑ ΠΚΑΖ ΠΠΡΕΠ ΠΠΠΑΚ ΠΠΠΟΥ Π⁸ ΠΑ-
ΠΠΠΑΠΟΥΠ⁹ ΠΑΠΟΥΡΑ Π ΠΠΠΑ ΠΑΡΕ Π ΠΠΠΑ
ΠΠΠΟΥ ΠΠΠΟΥ ΚΩ ΠΠ ΠΒΟΑ ΖΗΠΠΠΠΠΠΠΠΠ
ΠΠΟΥ ΠΠ ΠΟΥ Α ΠΠΠΠΠΠΠΠΠ.

163.

Or. 440. — Paper. 52 foll. $8\frac{1}{4} \times 6\frac{1}{2}$ in. Bound in paper boards. A modern copy of the first part of the preceding MS. (Or. 1320), i.e., of the Ecclesiastical Canons, which however are not here complete, the copy ending with the 74th Canon (Lagarde, *Aegyptiaca*, p. 280 = Or. 1320, fol. 255.)

[TATTAM.⁷]

The MS. is mentioned by Tattam, *The Apostolical Constitutions*, p. xiv and described by Lagarde, *Reliq. jur. eccl. antiq. graece*, p. ix ff.

¹ The same intention is seen in Hyvernat, *Album &c.*, pl. x.

² Presumably a proper name.

³ = *vios*.

⁴ Philotheos is his spiritual father; his father in the flesh was Victor. (Cf. Zoega 105.)

⁵ Presumably *oσία*, "he who is the property of."

⁶ ? = *حفس*.

⁷ Presumably MS. no. 37 of the Catalogue, *Z.D.M.G.* 1853, 96.

164.

Or. 3580B(1).—Paper; 2 frags.; complete size, $6\frac{1}{2} \times 4\frac{7}{8}$ in. The text, in one column of 20—23 lines, is written in a small, upright hand (cf. Ciasca, *Sacr. Bibl. Fragta*, i., tab. xvii.) The initials are enlarged. The *u* has often the form mentioned in no. 116 *above*. A colon (:) divides the sentences.

From Ahmîm.

[BUDGE.]

The Apostolical Canons; nos. $\overline{\kappa\beta}$ — $\overline{\kappa\zeta}$ and $\overline{\omega\alpha}$ (=Lagarde, pp. 217, l. 7 ff. and 235, l. 16 ff.). The numbers of the Canons are not given.

The text is substantially identical with that of Or. 1320, though the language is very faulty; the helping-vowel is inaccurately employed and the use of *ei* and *i* is often irregular.

The more remarkable divergencies from the text of Or. 1320 (=Lagarde) are

(Fol. 1) Lagarde 217, 12 $\overline{\mu\theta\theta\epsilon\rho\tau\epsilon\iota\alpha\sigma\tau\eta\rho\iota\omega\iota}$, 218, 3 $\overline{\alpha\tau\omega\ \mu\theta\theta\eta\tau}$, 5 *om.* $\overline{\epsilon\omega}$, $\chi\iota[\tau\eta\ \epsilon]\zeta\theta\eta\iota$, 9 $\overline{\sigma\tau\epsilon\rho\tau}$? $\overline{\zeta\omega\epsilon\ \kappa\alpha\theta\eta\rho\iota\kappa\omicron\varsigma}$. (Fol. 2) Lagarde 235, 16 [$\overline{\sigma\omicron\lambda\omicron\mu\omicron\omega}$] $\overline{\mu\ \mu\theta\theta\omega}$, 236, 2 *om.* $\overline{\lambda\theta\theta\iota}$ $\overline{\mu\alpha\theta\theta\sigma\tau\omicron\lambda\omicron\varsigma}$, 9 $\overline{\sigma\tau\eta\rho\theta\eta\theta\eta\tau}$, 11 $\overline{\mu\theta\theta\eta\tau}$ $\overline{\lambda\epsilon}$.

165.

Or. 3580B(2).—Parchment; a fragt.; 7×7 in. The text, in two columns, is written in a regular hand (cf. Ciasca, i., tab. xiii.) The titles are in a smaller, slightly sloping character, separated from the rest by lines of alternate dots and strokes. Initials, stops &c. are painted over with red.

From Ahmîm.

[BUDGE.]

The Ecclesiastical Canons; parts of nos. $\overline{\lambda\beta}$, $\overline{\lambda\gamma}$ and $\overline{\lambda\delta}$ (=Lagarde, p. 249, l. 14 ff. and 250, l. 15 ff.).

The following are the variations from the text of Or. 1320 (=Lagarde);

Lagarde p. 249, 15 ερα ενι, 16 om. τηροτ, 17 υπηχοο; 250, 16 ετεφαιλησα, 17 εχωσ ησελασ(sic), ετχαριστα, 18 om. οτ, 19 τατε η-, om. υπη.

166.

Or. 3580B(3).—Parchment; a double and a single leaf, the former paged $\overline{\kappa\alpha}$ — $\overline{\kappa\lambda}$; 14 × 11 $\frac{3}{4}$ in. The text, in two columns of about 30 lines each, is written in a somewhat peculiar character (cf. Ciasca, ii., tab. xxii., though the resemblance is not great). The titles are in a smaller script and are separated from the rest by double rows of dots and strokes. Initials, stops &c. and the letter φ are in red.

From Αἰμῖμ.

[BUDGE.]

Among Woide's frags. at Oxford there are four leaves of the same MS., paged $\overline{\mu\alpha}$ — $\overline{\mu\epsilon}$ (*Clar. Press*, fragt. 51).

The Ecclesiastical Canons; nos. $\overline{\lambda\zeta}$ — $\overline{\mu\alpha}$ and $\overline{\omicron\epsilon}$ (=Lagarde, p. 250, 32—253, 1 and 282, 10—283, 16). The numbers of the Canons are not given. Their sequence is not that of Or. 1320 or of the Bohairic version, but is exactly that of the corresponding Ethiopic Canons; v. Ludolf, *Commentarius* p. 306, and Lagarde, *Reliq. jur. &c. græce*, p. xi.

The following are the principal variations from the text of Or. 1320 (=Lagarde);

(Fol. $\overline{\kappa\alpha}$) Lagarde 250, 34 λε, 251, 2 ατω ερχε ασρ, 3 ζηοτχροнос, 4 om. υπρε, υπτρ, 6 επκε-, 7 λειτοτρηει, 8 χειροτονεια ετε-υασυοπε ζη, 250, 26 εσατκαοιστα, 27 ηχω-οπε ηαφ ηυορη ηνεφκαοιχ λε εχωφ. (Fol. $\overline{\kappa\beta}$) 251, 13 om. λε, 15 οτοηζ, 19 ησερητοτ εταητια, 20 ατεηητ ηηεηηοηοι, 22 αηητοτ ηαν, 23 ησαηυαχε, 24 -πε ευοπε ηεν οτζη-γαπε ητε οηηετοσ εαηεφχοεισ, 26 ευοπε λε ερεη-, 29 εηητρεαατ ηβαασφηηα, 31

ετεφεζηπε. (Fol. $\overline{\kappa\gamma}$) 33 εηητρεφπορηεε, 252, 1 σω ηοε ετφο ηηοσ, 2 ηητρεφστωη, 252, 5 ζηητε, εκαοηκει, 6 ευοπε οταπε εοηη. ηε (and so in 8 and 10,) 7 λο εφειρε ηηηζοβ, 10 ευχε ηφοτωυ λε αν ελο ειε ηαροηηοηα, 11 επειλεηζις, 13 ηαηοτ ηζοβ ηεν ευοπε λε ηηηφκε-, 16 εφτσαβο ητοφ. (Fol. $\overline{\kappa\lambda}$) 23 om. οταε, ευοπε λε εφ-, 30, εκρηςις, 33 ηυηηη. (Fol.—a) 282, 10 εσσχολαχε, 15 εζηπε ηαφ, 16 ρηηητε, 23 εζοηη αηη. (Fol.—b) 283, 2 ηεηηεηστ-, 4 om. ηηηηετσεβης η-, 8 χοειστε, 9 om. ετεφυαπε.

A passage preceding the last in these foll. is printed, from another MS., in *Recueil de Travaux &c.* vii. 142.

167.

Papyrus XXXVI.—27 numbered frames in two solander cases, containing 27 foll. and some smaller frags. of papyrus. Of these, four foll.—nos. xx, xxv, xxvi, xxvii—do not belong to the rest, but contain portions of the Psalter (v. the *Additions and Corrections*, at the end of this Catalogue). The original size of a fol. was about 12 × 8 in. The paging of fol. xxiii only, $\overline{\varphi\alpha}$, $\overline{\varphi\eta}$, is preserved. The text, in one column of 23 (or more) lines, is written in a large, somewhat irregular hand (cf. von Lemm in *Bull. de l'Ac. imp.*, N.S. III. (xxxv), fotogr. of Fragt. 4, *Revers*, though there the character is somewhat more regular than in our papyrus). Both angular and rounded forms of η and τ occur. A ζ-shaped paragraph-mark is used and also (subordinately ?) a line,—. Initials are very slightly enlarged.

[SALT.]

The Canons of Athanasius. (Cf. the epitome in Vansleb, *Hist. de l'Egl. d'Alexandrie*, p. 286 ff., also Renaudot, *Hist. Patr. Alexandr.*, p. 97.) The Arabic version is found in MSS.

of the 14th cent., Mai, *Script. Vet. Nov. Coll.*, iv., no. cl. (20) and Paris, *Catal. des MSS. arabes*, no. 251, and of the 17th cent., Paris, *l.l.*, no. 238 and Oxford, *Hunt.* 32.¹ I have used the last of these, and the Paris MS. 251. The MS. Zoega, no. cclxxvi. is from a slightly different text of the same Canons.

The following is the proper order of the foll., so far as I have succeeded in identifying them :

- No. xxiv B, A²—*Can.* 49 (end), 50.
 i A, B — *Can.* 50, 51.
 ii A, B — *Can.* 52—56.
 iii A, B — *Can.* 56.
 iv A, B — *Can.* 56—60.
 v A, B — *Can.* 60.
 vi A, B — *Can.* 60.
 vii B, A — *Can.* 60.
 viii A, B — *Can.* 61—64.
 ix A, B — *Can.* 64.
 x A, B — *Can.* 64(?)—66.
 xi B, A — *Can.* 67, 68.
 xii A, B — *Can.* 69.
 xiii A, B — *Can.* 69.
 xiv A, B — *Can.* 69.
 xvii B, A (central fragt.)—*Can.* 69—71.
 xix B, A — *Can.* 70, 71.
 xviii A, B — *Can.* 71—73(?).
 xvi A, B(?) — *Can.* 75(?), 77.
 xv (?)
 xxi (?)
 xxii (?)
 xxiii (?)

¹ It is clear that the Arabic text is a translation from a Bohairic version; cf. in the 98th Canon, the word $\sigma\eta\lambda\omicron\tau\epsilon\upsilon\alpha\rho\iota\tau\eta$ (? * $\pi\lambda\omicron\upsilon\mu\alpha\rho\acute{\iota}\zeta\epsilon\upsilon$), left untranslated. For these Arabic MSS. cf. Achelis, *Can. Hyppol.*, pp. 1-11 (*Texte u. Untersuch.*, vi.)

² These letters indicate the sequence of the sides of each frame. That side upon which the number has been stamped is called A. The numbers of the Canons are those of Vansleb's epitome.

The sequence of the last 4 frags. is uncertain, as I have not been able to identify their contents. No. xv B might be from *Can.* 78, though the text differs entirely from that of the Arabic version, while xv A appears to refer to adultery or some similar crime. No. xxi A forbids the faithful to frequent shops, $\mu\alpha\kappa\alpha\rho\iota\alpha[\omicron\varsigma]$ and contains regulations as to marriage; while xxi B deals with the proper conduct of Church Service. No. xxii A and B refer apparently to the punishment of theft of Church property. No. xxiii A and B treat of the observance of "the two fasts." There are also frags. in frames xvi, xvii, xxii, xxiii too small for identification.

168.

Or. 3580B(4).—Parchment; 10 foll.; 14 × 11½ in.; ruled and paged $\overline{\tau\theta}$, $\overline{\tau\iota}$; $\overline{\tau\kappa}$, $\overline{\tau\kappa}$; $\overline{\tau\kappa\omicron}$, $\overline{\tau\kappa\varsigma}$; $\overline{\tau\lambda\omicron}$, $\overline{\tau\lambda\varsigma}$; $\overline{\tau\mu\alpha}$ — $\overline{\tau\mu\varsigma}$; $\overline{\tau\theta\omicron}$, $\overline{\tau\mu\zeta}$; $\overline{\tau\theta\omicron}$, $\overline{\tau\mu\varsigma}$ (the last of quire $\overline{\mu\omicron}$); $\overline{\tau\theta\omicron}$, $\overline{\tau\eta}$. The text, in two columns of 32 lines each, is written in a large, peculiarly angular and upright hand of Zoega's 4th class, the forms of α , γ , σ being especially characteristic. Initials are enlarged.

From Ahmîm.

[BUDGE.]

Monastic Rules, partly (pp. $\overline{\tau\lambda\omicron}$, $\overline{\tau\lambda\varsigma}$;) identical with Mingarelli, *Aeg. codd. reliq.*, p. 96 ff. The title $\tau\omicron\tau\ \alpha\pi\tau\omicron\tau$, found twice in the latter MS., indicates either Shenoute or one of his successors as the author more probably than a member of the Pachomian communities, as Mingarelli suggests. Such expressions as $\mu\epsilon\mu\epsilon\iota\omicron\tau\epsilon$, $\mu\epsilon\mu\epsilon\gamma\omicron\mu\iota$ $\mu\epsilon\mu\omicron\tau$ ¹ may be taken as an indication that these are at any rate not the rules of Apa

¹ r. Zoega 524.

Ρgól. The words ΤΗΚΕΣΤΗΛΑΓΟΡΗ ΨΗΗ ΕΤΗΠ-
 ΗΣΙΤ ΗΤΑΙ refer presumably to the Red
 Monastery.¹ The instructions are addressed
 partly to Monks, partly to Nuns.

τῶ, τῆ Frequent private prayer enjoined.

The *COOR* ΗCOH² to be said at rising
 in winter, ΖΗΠΧΗΤ ΕΤΕΡΑΤΧΕΡΕΠΚΩΣΤ
 ΗΣΗΤΩ ΖΗΠΕΖΟΥΤ ΗΤΕΠΡΩ. (*cf.* Zoega
 526 *infra*.)

τῆ, τῆ Meals to be taken at the prescribed
 hours only. The sick and those that
 have fever ΡΚΑΤΗΛ (καῦμα) to be treated
 as befits their needs. Those that are
 working, ΕΙΤΕ ΕΤΩΣ ΕΖΕΗΚΑΜ ΕΙΤΕ
 ΕΤΩΣΩΛΕ ΗΖΕΥΒΗΤ (*cf.* Zoega 528) Η
 ΕΤΕΗΝΕ ΕΒΟΛ ΗΖΕΥΒΗΝΗΝ Η ΕΤΩΣΤΕ Η
 ΕΤΩΣ ΖΗΠΧΗΤ ΕΤΟΥΤΑΜΩ ΗΠΟΕΙΚ ΗΣΗΤΩ
 ΖΑΠΑΣ ΖΑΠΩΣ ΖΩΒ ΗΠ ΕΤΟΥΤΑΖΙΣΕ ΗΖΗ-
 ΤΟΥΤ ΠΑΡΑ ΤΕΤΟΥΤ, to be allowed extra
 food. Food ΠΟΗΠΟΥΩ to be cooked
 only once a week, ΟΥΣΟΠ ΚΑΤΑ ΣΑΒΒΑΤΟΗ
 (*cf.* Mingarelli 104.) Nothing to be dis-
 carded until inspected by the Elder,
 ΠΓΑΛΩ and no food to be concealed and
 kept. During Lent nothing to be cooked
 except for the sick.

τῆ, τῆ Food to be carefully measured.

The fare indicated by "our Fathers"
 not to be altered, ΕΠΡΕΤΗΕΣ ΕΠΧΗΡ Η
 ΕΠΕΖΗΟΥΤ Η ΕΠΛΑΤΑΝΕ Η ΟΕΛΑΛΤ ΕΠΤΗΡΩ
 ΖΗΠΕΤΡΑΠΕΧΑ, except for the sick, to
 whom such additions may be permitted.
 Yet even here, whether in cooking ΟΥΟΥΣ
 or ΛΟΥΡΑΣ (ἀθήρα),³ oil to be economized.
 Wine too allowed them, but care to be

taken that they are really ill ΕΥΩΩΝΣ
 ΗΛΙΕ ΕΠΟΥΡΕΤΑΠΑΤΑ ΗΠΟΥΤ ΗΣΕΩ Η-
 ΖΟΥΤ, nor may the servers tempt them
 saying, ΕΙΣ ΚΟΥΕΠΟΥΚΟΥΤΗ ΗΠΗΗ ΗΓΣΟΥ.

τῆ, τῆ Food permitted outside the refectory
 during the summer heat. If any steal
 extra loaves ΟΥΟΕΙΚ ΨΗΗ, they shall be
 deprived of them for 2 weeks ΣΑΒΒΑΤΟΗ.
 The Elder ΠΓΑΛΩ to visit throughout the
 monastery once a month; and this too
 in the other small congregation on the
 north, and the Presbytriss ΘΑΛΩ (among
 the Nuns) to do likewise. Nothing then
 found is to be hidden, ΕΙΤΕ ΕΖΕΗΧΩΣΗΝΕ
 ΕΙΤΕ ΕΖΕΗΧΙΟΥΤΕΝΕ ΕΙΤΕ ΕΖΕΗΚΟΥΤΗ ΠΟΕΙΚΗΕ
 ΕΛΦΟΥΤΟΥΤ ΗΖΟΥΤ ΗΣΑΖΟΕΗΝΕ ΖΗΠΕΤΖΗΑΛΩ.

τῆ, τῆ One foot not to be lifted up ΤΑΛΕ
 ΕΡΡΑΙ upon the other, whether sitting
 alone or among men, as the worldlings
 ΗΠΗΡΕ ΗΠΕΙΛΩΩ do. Otherwise they
 are to be treated like those that have
 sinned disgracefully; "for these ΠΑΘΟΣ
 are shameful in the sight of wise men
 that live our life." Abusive language
 such as ΠΒΑΛΕ Η ΠΣΩΣ(?) Η ΠΗΟΥΧ Η
 ΠΛΑΚΟΥΑ¹ Η ΠΗΟΥΣ(?) Η ΠΠΟΥΣ (*margin*
 اللجم) Η ΠΠΠΠ Η ΠΣΑΛΕ Η ΠΣΑΝΑΣ Η
 ΠΣΑΤΑΣ(?) Η ΠΣΑΤΟΥ Η ΠΚΑΣΕ(?) Η ΠΣΑΚ
 (*margin* الأفرع²) Η ΣΕΛΑΛΤ ΗΡΑΗ ΗΤΕΙΣΕ
 ΕΠΤΗΡΩ not to be used; Proverbs xviii.
 6, 7 quoted. Supererogatory fasting
 not to be hindered³; the responsibility
 of interference in this is upon the Elder.

τῆ, τῆ None to go to divine Service
 ΠΣΩΟΥΣ except they have first rung
 ΚΩΛΣ, nor to go alone ΕΣΩΟΥ ΗΠΣΩ⁴ ΕΠ-

¹ *Cf.* *Méms. de la Miss. archéol.*, T. iv., p. 362: هذا
 القلاية التي هي بعيدة ما (i.e. from the White Monastery) قليل
 من جهة الشمال; also Makrizi *ed.* Wüstenfeld, 47. *Cf.* also
 Zoega 526, ΤΕΣΤΗΛΑΓΟΡΗ ΕΤΖΑΠΖΗΤ.

² *Cf.* the *rex orationes* ordained by the Pachomian rule;
 Hieron., *Reg. Pachom.*, nos. 121, 126, 155, 186.

³ *v.* Zoega 513.

¹ *v.* Peyron 142a.

² ? = أفرع and ΖΑΚ perhaps from ΖΩΚ.

³ *Cf.* the Pachomian rule, *Ann. du Mus. Guimet*, xvii.
 35, 373.

⁴ *Cf.* Peyron on Zoega 555.

coarser). Initials, stops, the letter φ &c. are in red.

From Ahmim.

[BUDGE.]

Monastic Rules, similar to those in the preceding MS. They are partly (p. $\overline{\text{III}}$ b) identical with those of the *Cod. Borg.* ccxii (cf. Zoega 527, p. $\overline{\text{PMM}}$). They are addressed, in the 1st person ($\overline{\text{NETXO}}$ $\overline{\text{MHOQ}}$), to the Monks and Nuns presumably of the White Monastery ($\overline{\text{MHCETHAOTON}}$, $\overline{\text{MHTONOC}}$).

$\overline{\text{III}}$, $\overline{\text{III}}$ Supererogatory fasting not to be hindered (*v.* the preceding MS., p. $\overline{\text{TIV}}$), nor the quantity eaten by others to be remarked on, $\overline{\text{XAKOTEMOTHP MOCIK}}$, Prov. x. 23 being quoted. None are to be urged to eat when unwilling, $\overline{\text{KAN EPYI}}$ $\overline{\text{H EPYI AN KAN EPZHTYMO XEAI OTE MHOCIK HTATCEPE H MTOQ KEZHO ECOTK MHENEPHT EPASOT XEAZ^{ic} KHAOTMHEKOOTTE}$. Those that secrete and give to their relatives of their food $\overline{\text{ZHO MTEPTO}}$ to be expelled. Those that are found at work before the morning call to prayer $\overline{\text{MHTOTKOL EPYOPH MCON MZANA ZITOOTTE MHOTTOYOT ZITMHCOT MHETONOC ATO AXHOLAO ZOCOC OH EPZHTYOC}}$, to be severely reprimanded. The $\overline{\text{MOC MPOWC}}$ at the gate of the congregation in the village $\overline{\text{MTC}}$ to supply their needs [of all kinds, *v.* Zoega, *l.l.*] from the principal monastery, $\overline{\text{MENA MA}}$.

$\overline{\text{QA}}$, $\overline{\text{QB}}$ No one to move, $\overline{\text{KI}}$ his feet upon the ground nor his hands nor his staff, nor to $\overline{\text{PTOCPE}}$ ¹ $\overline{\text{MHOCOTEPHTTE}}$ and $\overline{\text{MTHXAAOC}}$ $\overline{\text{ZHHCIOIX}}$ like the Chaldæans and other idle, $\overline{\text{APOC}}$ people who lack instruction. No one to bind himself by oath that he

will not sleep on a bed $\overline{\text{OAOO}}$ till he die nor place anything below his head, $\overline{\text{MPOWC GAP COOTH AN XEOT MCTHHT EXOCQ MHOTE ANTE MHITPEKZO EPOK MHETKMH AN EPAT MHPOZO ZHZEKOOTTE ETIZE OH MHOTOT TETPOON MHOCOT &c.}}$

$\overline{\text{QO}}$, $\overline{\text{P}}$ When anyone dies, all that dwell in the congregation to meet around the corpse, to chant $\overline{\text{TAAAQ}}$ three $\overline{\text{CON ZHTYI ETHTY}}$ and to pray three $\overline{\text{CON COOT MCON MCON}}$; then to wash the body $\overline{\text{MCEXOK-MEQ H MCEEIAQ}}$. If it be at night, 3 or 5 of them to remain till dawn, when the body to be taken to the congregation $\overline{\text{COOTZ}}$ and after further psalms and prayers $\overline{\text{ETEPONHC MHAEYOUTE MCON MZANA}}$, to be buried. Men that neglect (*lit.* forget) in these $\overline{\text{TOPOI}}$ to come and bury $\overline{\text{ETHEI H ETHTOC}}$ those that die shall not be worthy to be called brethren. The aged not to be compelled against their will to fast $\overline{\text{CHATCHAT}}$ (?), either during the 40 days or at the Pascha; likewise those who are disabled by sickness or from other causes. And when their strength fails $\overline{\text{ETZHAKAOTM EBOA}}$, they may be allowed easier beds $\overline{\text{MHMKOTK ETHTOPI}}$ or seats $\overline{\text{MHOI}}$ and be provided with $\overline{\text{MPOTHOPY ZAPOOT}}$, that is a sheep-skin and a pillow $\overline{\text{MOT}}$. There must be witnesses for the nature of the sickness [pleaded as an excuse].

Several passages in these texts and those of the preceding MS. are very obscure.

170.

Papyrus X (1).—Three frags. now under glass; (a) and (β) $4\frac{3}{4} \times 2\frac{1}{2}$ in., (γ) $3\frac{3}{4} \times 3$ in. The original width of the leaf was probably about $3\frac{1}{2}$ in.; its height cannot be estimated. The text, in one column, is written with red

¹ *v. Aeg. Zeitschr.* 1888, 54. MS. Add. 17,183, fol. 65 has likewise $\overline{\text{PTOCPE}}$ (= $\overline{\text{ἀνακρονομένων}}$) in the passage quoted.

COMMENTARIES, HOMILIES &c.

171.

Or. 5001.—Papyrus. A complete volume of 174 foll.; $12\frac{3}{4} \times 9$ in.; now separated and under glass, but originally in a heavy binding ($\frac{1}{2}$ in. thick) composed of layers of papyrus covered with leather and now kept separately. This leather, once red, is stamped in the middle with linear patterns interspersed with a repetition of two small figures,—an antelope and a bird,—while the upper and lower margins bear alternately the figures of a dog (?) and a bunch of grapes. In the centre of the whole is a dove. To the upper right-hand corner of the binding a plated leathern thong was fixed. The papyrus varies in quality; some of it is coarse, some very fine and brittle. Its colour is generally light brown-yellow. Each fol. consists of but a single *σελίς*. The preparation of the surfaces does not appear to be superior on the *rectos* to that on the *versos*. Each fol. is pricked with holes—presumably to guide the scribe; 4 in the top, 4 in the bottom and 2 in the outer margin. But the holes are not uniformly at the same distances apart. The system of pagination is peculiar. The volume begins with $\overline{\rho\eta\alpha}$; but $\overline{\rho\eta\theta}$ is followed by $\overline{\sigma\iota}$.¹ Thence they run consecutively to $\overline{\sigma\rho\mu\iota}$. After this a new sequence commences running from $\overline{\alpha}$ to $\overline{\mu\mu}$, when a third commencement is made with $\overline{\alpha}$. This series closes

¹ The figure for 200 is $\overline{\zeta}$, in two distinct strokes.

the volume with $\overline{\rho\mu}$. The numeration of the pages is very often faulty. There are 22 quires, $\overline{\rho\beta}$ to $\overline{\rho\upsilon}$, 20 of which are of 8, 2 of 7 foll. In two or three places small strips cut from a parchment MS. (*cf.* Hyvernat, *Album*, pl.ii.3), were sewn in with the stitching of the quires. They are now preserved separately. At $\overline{\rho\iota\zeta}$ (2nd series) a leather tab is attached to the outer margin, marking a division in the text, the other divisions having been probably indicated in the same way.² The text has in various places been retouched or corrected by later hands (*e.g.* $\overline{\sigma\rho\iota}$, $\overline{\sigma\rho\zeta}$, $\overline{\iota\zeta}$ 2nd ser., $\overline{\kappa\zeta}$ do.), while alterations by the original scribe are frequent (*e.g.* $\overline{\sigma\rho\mu\zeta}$, $\overline{\kappa\alpha}$ 2nd ser., $\overline{\lambda\alpha}$ 3rd ser.). The text, in two columns of 22—26 lines each, is written by the same scribe throughout. (*v.* the Facsimile.) The first and final pages of the quires are without monograms. Initials are not enlarged and the paragraph-marks are simple.

From Upper Egypt.

[BUDGE.]

Ten Homilies by various authors. It is clear from the pagination that this was the second of two volumes.

The fly-leaf serves as the official Protocol³ with 5 lines of text in upright characters $1\frac{1}{2}$ in. high.

² There are traces at any rate on $\overline{\sigma\rho\iota}$.

³ *v.* Karabacck in the Rainer *Führer* 1894, 17. The only hitherto published texts at all similar are *ib.*, Taf. iv. and the Berlin *Aeg. Urkunden* (*Kopt. u. Arab.*) no. 16, on which *v.* *Vienna Or. Journ.* ix. 387.

1. Fol. $\overline{\rho\eta\lambda}$. John, Archbishop of Constantinople, *On Repentance and Temperance*; $\sigma\tau\lambda\omicron\gamma\omicron\varsigma$ $\epsilon\alpha\tau\alpha\tau\omicron\upsilon$ $\eta\sigma\iota$ $\lambda\eta\lambda$ $\kappa\omicron\zeta\omega\mu\eta\eta\eta\varsigma$ $\pi\alpha\rho\chi\eta\mu\eta\sigma\kappa\omicron\pi\omicron\varsigma$ $\eta\kappa\omega\sigma\tau\alpha\iota\tau\eta\eta\sigma\tau\omicron\mu\omicron\varsigma$ $\epsilon\tau\epsilon\tau\epsilon\upsilon\sigma\tau\alpha\eta\omicron\iota\alpha$ $\eta\eta\tau\epsilon\kappa\rho\alpha\tau\iota\alpha$ ($\acute{\epsilon}\gamma\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha$). This is the homily now attributed to Johannes Jejunator but formerly printed among the works of Chrysostom. (v. Migne, *Patr. Gr.* 88, 1937). The Sa'idic version is often merely a paraphrase and is sometimes much abbreviated. The passage Migne, *l.l.* 1941 C $\omicron\upsilon\tau\omega\varsigma$ $\omicron\upsilon\nu$ (= Copt. fol. $\overline{\epsilon\eta}$ a) to 1948 D $\acute{\epsilon}\xi\eta\lambda\theta\epsilon\nu$ (= $\overline{\epsilon\rho\upsilon}$ b) is placed later on than in the Greek text, namely after 1973 A $\acute{\iota}\nu\alpha$ $\delta\iota\alpha\mu\acute{\epsilon}\nu\eta$ $\tau\omicron$ $\kappa\tau\eta\mu\alpha$.¹
2. Fol. $\overline{\epsilon\rho\iota\lambda}$. John, Archbishop of Constantinople, *On the blessed Susanna*; $\zeta\omicron\mu\omicron\kappa\omicron\varsigma$ $\sigma\tau\epsilon\zeta\eta\eta\eta\sigma\iota\varsigma$ $\eta\tau\epsilon$ $\lambda\eta\lambda$ $\kappa\omicron\zeta\omega\mu\eta\eta\varsigma$ $\pi\alpha\rho\chi\eta\mu\eta\sigma\kappa\omicron\pi\omicron\varsigma$ $\eta\kappa\omega\sigma\tau\alpha\iota\tau\eta\eta\sigma\tau\omicron\mu\omicron\varsigma$ $\epsilon\tau\epsilon\beta\omicron\sigma\tau\epsilon\lambda\eta\eta\eta$ $\tau\eta\mu\alpha\rho\iota\tau\eta\varsigma$ ($\mu\alpha\kappa\alpha\rho\acute{\iota}\tau\eta\varsigma$). The same homily is printed by F. Rossi, *I Papiri . . . di Torino II.*, fasc. 2, 30, the version being practically identical and the author's name the same. The Greek text is given among Chrysostom's works (Migne 56, 589).
3. Fol. $\overline{\epsilon\rho\eta\eta}$. Athanasius, *On Mercy and Judgment*; $\lambda\omicron\theta\alpha\eta\alpha\sigma\iota\omicron\varsigma$ $\pi\alpha\rho\chi\eta\mu\eta\sigma\kappa\omicron\pi\omicron\varsigma$ $\eta\pi\rho\alpha\kappa\omicron\tau\epsilon$ $\epsilon\upsilon\tau\epsilon\lambda\epsilon\sigma\epsilon$ $\epsilon\tau\epsilon\beta\omicron\sigma\tau\eta\alpha$ $\eta\eta\eta\zeta\alpha\eta$. *Begins*, "The world ($\kappa\omicron\sigma\mu\omicron\varsigma$) which forgets God, my brethren, is taken by violence." Whom God converts he teaches to avoid evil and to show mercy. Without charity no offerings are acceptable to Him. Mercy and judgment should be combined. Offerings are not to be made from ill-gotten gains or by those that use violence instead of justice. The rich
- by their wealth may be fellow-workers with God. Let us ever remember the poor and so be prepared for Christ. *Quotations*; Rom. i. 28, Is. i. 16, 17, Prov. xv. 8, xxi. 27, xxi. 13, iii. 9, xv. 8, Mal. iii. 8, Hos. xii. 6, Mal. ii. 13, Mat. v. 23, Lu. xix. 8, Jer. iii. 12, Mat. v. 20, Eph. iv. 28, Lu. vi. 38, Mat. xxv. 34 ff., x. 42.
4. Fol. $\overline{\kappa}$ (2nd series). Theophilus the Archbishop, *On Repentance and Temperance and that man neglect not to repent before the last days come upon him*; $\sigma\tau\lambda\omicron\gamma\omicron\varsigma$ $\eta\tau\epsilon$ $\eta\omicron\mu\eta\eta\sigma\tau\omicron\gamma\alpha\lambda\epsilon$ $\eta\epsilon\iota\kappa\omicron\tau$ $\lambda\eta\lambda$ $\theta\epsilon\omicron\phi\iota\lambda\omicron\varsigma$ $\pi\alpha\rho\chi\eta\mu\eta\sigma\kappa\omicron\pi\omicron\varsigma$ $\epsilon\alpha\tau\alpha\tau\omicron\upsilon$ $\epsilon\tau\epsilon\tau\epsilon\upsilon\sigma\tau\alpha\eta\omicron\iota\alpha$ ($\mu\epsilon\tau\acute{\alpha}\nu\omicron\iota\alpha$) $\eta\eta\tau\epsilon\kappa\rho\alpha\tau\iota\alpha$ ($\acute{\epsilon}\gamma\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha$) $\lambda\iota\tau\omega$ $\omicron\eta$ $\epsilon\tau\eta\tau\epsilon\pi\epsilon\eta\epsilon\tau\epsilon\kappa\omicron\upsilon\epsilon$ $\lambda\upsilon\beta\epsilon\lambda\iota$ $\epsilon\rho\omicron\upsilon$ $\epsilon\upsilon\epsilon\tau\alpha\eta\eta\omicron\iota$ $\epsilon\eta\eta\alpha\tau\omicron\gamma\tau\alpha\zeta\omicron\upsilon$ $\eta\sigma\iota$ $\eta\omicron\chi\rho\omicron\eta\omicron\varsigma$ $\eta\zeta\alpha\epsilon$. *Begins*, "The prophet saith, My tears have been my meat day and night." Let us subject our souls by fasts and our bodies by labours till we become fellows of the angel of repentance who will then come, separate the chaff and plant spiritual fruit. Great are thy consolations, O Repentance! Gladness is in thy grief, joy in thy tears. Adorn her with prayers, crown her with humility of tears, that the other virtues too may see and crowd to dwell in you. Repentance led the saints to their trials; was food to hungry, drink to thirsty. When Nineveh repented, beasts as well as men put on sackcloth. Let us not afterwards return again to sin nor be too late in repenting, lest then the angels of wrath bind the sinful souls and cast them into Tartarus, where is no intercession nor friend. Let repentance deliver us in the day of death. Oh, the misery then of those that are called priests and monks and have despised God's word! Christ

¹ Five Syriac MSS. which I have examined follow here the order of the Greek.

suffered that we might have repentance. Blessed are the strong in faith. Let us beware of the devil and put on the armour of holiness. *Quotations*; Ps. xli. 4, l. 19, xliii. 23, Col. iii. 5, Gal. v. 22, Lu. xxii. 28, Mat. x. 37, 38, Heb. x. 31, Rom. vii. 24, Ps. cxxxviii. 7, Mat. xxvi. 39, Mk. xiv. 35 (*after this* "He having prayed thrice said, If this be Thy will, so be it,") Mat. xvi. 24, Gal. vi. 14, ii. 20, 2 Tim. ii. 12, Lu. xxii. 28, Mat. xxv. 34, x. 42.

5. Fol. $\bar{\alpha}$ (3rd series). Athanasius, *On S. Matthew* xx. 1; $\sigma\lambda\omicron\gamma\omicron\varsigma$ $\epsilon\lambda\gamma\tau\alpha\tau\omicron\upsilon$ $\nu\omicron\iota$ $\phi\alpha\gamma\iota\omicron\varsigma$ $\lambda\omicron\delta\alpha\mu\alpha\varsigma\iota\omicron\varsigma$ $\nu\alpha\rho\chi\eta\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ $\nu\alpha\rho\kappa\omicron\tau\epsilon$ $\epsilon\tau\epsilon\nu\epsilon\pi\epsilon\rho\iota\tau\omicron\upsilon$ $\epsilon\tau\epsilon\iota\varsigma$ $\zeta\eta\mu\epsilon\tau\alpha\rho\epsilon\mu\omicron\iota$ $\nu\epsilon\kappa\alpha\tau\alpha\lambda\omicron\delta\omicron\iota\omicron\varsigma$ $\chi\omicron\upsilon\sigma\tau\eta\tau\iota\kappa\omicron\upsilon$ $\nu\omicron\iota$ $\tau\eta\sigma\tau\epsilon\rho\omicron$ $\nu\eta\mu\eta\tau\epsilon$ &c. *Begins*, "The Lord said in The Gospel of Matthew, The Kingdom of heaven is like &c." God is the lord of the vineyard which is the house of Israel. The first labourers, Moses, Aaron, Joshua; those of the 3rd hour, the Judges; those of the 6th and 9th, Samuel, David and the Prophets; those of the 11th, the Apostles, who stood idle from evil-doing. For the devil had failed to hire the Baptist for an eating-house, Peter for faithlessness or Andrew for a defiling marriage. The Lord said (fol. $\bar{\alpha}$) "Father, the men that thou gavest me out of the world, I have found them chosen vessels." Christ is the $\epsilon\pi\iota\tau\omicron\pi\omicron\varsigma$. The payment given is the Apostleship and the Sacraments ($\pi\rho\omicron\sigma\phi\omicron\rho\acute{\alpha}$). The murmurers are the Scribes and Pharisees; he whom Christ rebukes, Judas. What, O Judas, thy gain in betraying the Lord? Better Cain that slew man than Judas that slew God. Matthaias took his place, while he went down to hell. Come up on to the

ship of salvation, *i.e.* the Church's faith. Its oars are the two Testaments; mast and helm, the Cross and the arms of him that prays; the sail, God's guiding power; the rudder, the bishop; the steersman, Christ; the sailors, the clergy; the — ? $\nu\epsilon\zeta\omicron\upsilon\alpha\tau\epsilon$, the Christians; the harbour, the heavenly Jerusalem. Now that we have discussed ($\gamma\upsilon\mu\nu\acute{\alpha}\zeta\epsilon\omega$) this subject, let us thank God for thus profitably opening our mouth and for the spirit that has taught us. *Quotations*; Mat. xx. 1—7, Ex. iii. 10, Am. (*lege* Hos.) x. 1, Joh. xvii. ?, xviii. 9, vi. 44, iii. 35, Mat. xx. 8, 1 Cor. xii. 28(?), Mat. xiii. 17, Is. iii. 14, Mat. ix. 14, xv. 2 (*cf.* Lu. vi. 1), Mat. xx. 13, Mk. xiv. 5, Mat. xxvi. 23, Joh. xiii. 27, 2(4) Esd. v. 44, Mat. x. 19, 20.

6. Fol. $\bar{\kappa}\bar{\nu}$. Proclus of Cyzicus. *Sermon preached in the Church of Anthemius in Constantinople, on the last Sunday in Lent, the occasion of his installation as archbishop, Nestorius the heretic being present*; $\zeta\omicron\mu\iota\kappa\omicron\varsigma$ $\sigma\tau\omicron\zeta\omicron\mu\omicron\mu\alpha$ ($\delta\omicron\mu\iota\lambda\iota\alpha$) $\epsilon\lambda\gamma\tau\alpha\tau\omicron\varsigma$ $\zeta\eta\kappa\omicron\sigma\tau\alpha\iota\tau\eta\eta\sigma\tau\omicron\mu\omicron\iota\varsigma$ $\zeta\eta\tau\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$ $\nu\alpha\mu\omicron\upsilon\sigma\eta\omicron\varsigma$ $\nu\omicron\iota$ $\pi\rho\omicron\kappa\lambda\omicron\varsigma$ $\nu\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ $\nu\epsilon\kappa\tau\iota\kappa\omicron\varsigma$ $\zeta\eta\tau\epsilon\kappa\tau\eta\rho\iota\alpha\kappa\eta$ $\nu\eta\upsilon\sigma\alpha$ $\epsilon\upsilon\omicron\lambda$ $\zeta\eta\mu\eta\tau\rho\epsilon\tau\omicron\upsilon\sigma\omicron\upsilon$ $\epsilon\chi\eta\tau\kappa\alpha\theta\epsilon\lambda\alpha$ $\nu\eta\mu\eta\tau\alpha\rho\chi\eta\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ $\epsilon\mu\iota\psi\alpha\tau$ $\nu\omicron\iota$ $\nu\epsilon\sigma\tau\omicron\rho\iota\omicron\varsigma$ $\nu\epsilon\zeta\alpha\rho\epsilon\tau\iota\kappa\omicron\varsigma$. The Greek text is found in Migne 65, 789.
7. Fol. $\bar{\lambda}\bar{\theta}$. The same. *Sermon preached in the great church of Constantinople on the Sunday preceding Lent, concerning the contemptible doctrine of Nestorius who was present*; $\sigma\tau\omicron\zeta\omicron\mu\omicron\mu\alpha$ $\epsilon\lambda\gamma\tau\alpha\tau\omicron\upsilon$ $\nu\omicron\iota$ $\pi\rho\omicron\kappa\lambda\omicron\varsigma$ $\nu\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ $\nu\epsilon\kappa\eta\tau\iota\kappa\omicron\varsigma$ $\zeta\eta\tau\eta\sigma\tau$ $\nu\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$ $\nu\epsilon\kappa\omicron\sigma\tau\alpha\iota\tau\eta\eta\sigma\tau\omicron\mu\omicron\iota\varsigma$ $\epsilon\mu\iota\psi\alpha\tau$ $\nu\omicron\iota$ $\nu\epsilon\sigma\tau\omicron\rho\iota\omicron\varsigma$ $\nu\epsilon\zeta\alpha\rho\epsilon\tau\iota\kappa\omicron\varsigma$ $\epsilon\tau\epsilon\nu\epsilon\pi\epsilon\rho\tau\omicron\kappa\iota\alpha$ ($\delta\omicron\gamma\mu\alpha$) $\epsilon\tau\epsilon\iota\eta\upsilon$ $\epsilon\eta\lambda\mu\omicron\upsilon\tau\epsilon\rho$ (? = $\epsilon\eta\lambda\mu\omicron\upsilon\sigma\tau\epsilon\rho$) $\epsilon\zeta\omicron\tau\eta$ $\epsilon\pi\epsilon\zeta\eta\epsilon$ $\nu\epsilon\zeta\omicron\sigma\tau$ $\epsilon\tau\omicron\tau\alpha\lambda\upsilon$. A Latin translation from the Syriac version is

παλαος ετραγωδιον ρως ιτεςζησε ετζηνε-
 φιλιννος εοτηοτηνια ηρεζησε ζικκος ηος
 ετενης ζηνεπραζις. ηηαποστολος ατω ηφ-
 ηοτχε εβολ ηηεηηα ηακαοαρτον ηζητε χεκας
 ηηεετατο ηηταςεβης ηεεηεεεε ηας ζιτη-
 οτποκρις ετζηαηχοος δε δε αζαζ ταλοο ¹
 ζηνηαρτηριον ετζηηια ηακαοαρτον ζηοοτ
 ηαι γαρηε ηεταοιοε παροτεωτη ηταοτωε
 ηαι εηχο ηηος χεερατταλοοτ αν ζιητρεη-
 παρτηρος ηκοηε ζιηεηαηκοηηον αλλα εζατ
 ταλοοτ ζιηηεωτηρ ηαι ηταηπαρτηρος ζο-
 ηοοοε ηηοφ ατω εζαρε ηαηκοηηον ωη
 εβολ ετβασηηε ηηοοτ εβολ ζιτοοτφ ηος
 ηταηετζηηεταρτεμοη ωη εβολ εφχο ηηος
 χετπαρακαλι ηηοκ ηηρβασηηε ηηοη ² αλλα
 εεαηηηε ετηατ εηαηκοηη ετκαταρτεη ηηοοτ
 ηαι ετοτθεοοτ ηαι ατω ετχηοτ ηηοοτ ετ-
 βεηηηαηκοηε αρα ηηηεαηεραχε εηατομα
 οη εηηηε εβολ ζιηαηηεηηα ηακαοαρτον εεε
 (sic) εηατομα ζηατηηηε γαρηε ατω ζηηαη-
 ζελοηηηε χεκας οε τεηοτ εηηαελερχε ητοτ
 (fol. 61A) ετζηαηες ετσοοτ εζοτη εηαηρ-
 τηρος ατω ηεεωτσηε εβολ χεετβηκ αν
 ταφος ³ ηηαηρτηρος ζηοτταλοηκη ηηε ηηαηα-
 καλι ηηοτη ηζητη ηταηαχε ηχοηε δε
 ατω ηηος ζιηηεαηε ηει ηηηροφηηε χε-
 ηκοηη ηαι ηηηηρε ⁴ αρχοος αν οη ζαζηηη
 χεοτοη ηηη εηαηκοηοοεη ηηοη ηηητο εβολ
 ηηρκοηε ηηαηκοηοοεη ζω ηηοφ ηηητο
 εβολ ηηαεωτ ετζηηηηε ⁵ ηεηαηηηηρε
 γαρ ζαηχοηε ηχοηε ηαηηηηρε ζαροφ ατω
 ηεηαηκοηε ζηηχοηε ηηαζε εροφ ζωοφ
 εφοτηε ηζηηφ ηος ηταηκοηε ζηηαλοος ηαι
 ετχο ηηος χεετηηηηηε ηεατοκηηη ηηοχε
 ετοτσηε ηζηη ⁶ φεηε δε οη χεμηαχε ηοε
 ζαηηροφηηε ετηεηηηηηε ατω ηαηαχε
 εβολ ζιτοοτφ ατω ηηηροφηηεε οτκοτη
 εηη αηηεεεεεεεεεεεεεε ετβεεοηοοοηα ηηαηρ-

τηρος χεηαηηκοηοοεη ηηηοττε ζιτοοτ
 ηεηαεηηε χεοταη ηοοτηε ηεοω ετοτφ
 ηηοφ ηαι εβολ ζιτοοτ ετηεεε εηαηκοηηον
 χεηηροφηηεηηε ηηαηρτηρος αλλα ηταηαηρ-
 τηρος ζοηοοεη αν ηηαηκοηηον χεεηα-
 ηαχε ζιτοοτφ ατω ηχοηε ηεηαηαηρτηρος
 ζοηοοεη ηηοφ (fol. 61B) ηταηκω ηεοω αν
 ηεηαηηκοηοοεη ηηοφ αρφαχε εβολ ζιηη-
 αηκοηηον ηαιηε ηεοω ηηετοταεβ ατω
 ετηεηηε χεοτηε ηαηρτηρος εηεηατεηηε
 γαρ ηεηαηηεεεεε χεεηηαηρτηρος ζηηεχε
 ετζηηαηκοηηον αν ατω ηεηαηαηακαλι
 ηηεχε ετηζητοτ ατω ηεεωτωητ εβολ ηαη-
 τηροκηη ηαι εβολ ηηετοτηηηε ηεοω η
 ζηοτρεωτ η ηηραχε εζαη εηετζηητ ατω
 ηεηαηηοτ αν ερατοτ ηηαηκοηη ηαη οηη
 ηεε οζηηοηη ετρεηηοττε εηρκοηε ηηεηηηε
 χεχρησηαηος η αη ηεε ηεεηηηε αηηε ετρεη-
 εαηηον εβολ ηηοοτ ατωτσηε γαρ εβολ ζωε
 ηηηο εηηοττε ατω ηαχε εηεραφη ατω
 χεηηηατ ηηατ ηοτεεηηατεε εηαηοτε εζοτη
 εηαηρτηρος ετοτταεβ ετβεοτ δε ζωλοος εεηηκ
 εβολ εβολ (sic) εηεεταφος εεηηρε γαρ ηηη-
 εκεηαηος ετοττωη αν ετρεηηηεεεεεεεεεε
 ηηαηρηηηοττε αλλα χεκας ετοτηηε εβολ ζιηη-
 αηκοηηον οτζηοε αηηε ηαι ηηρησηαηος αλλα
 ηεηαηαεαεε ηηεηηηε ζηηεζωε ηεεοβηε (fol.
 61C) ηηε ηαηηκοηη ατω εττοοηε ετηηη-
 ηεεηηηε ελατοκηη ετβεηαη ηηαηακαλι ηα-
 ηεηρκοηε ετοη [ε]βολ ηηεηαηρτοηη ηηηοττε
 ζωε ετσοεε ατω ηεηηηο ετηεεε ατω ηεη-
 ζηηε ηηεοηηε ηηηηηεεταεηηηοτ ¹ εηηηηηφ
 ηζηηη οττε ζηηεηηηηαη αηοη ζεηηηηο γαρ
 εηαηκοηη ετηηαη ηηατ ηηεηροφηηε ατω
 εηοττωητ ηηαοοε ηηηοττε ετπαχε εβολ
 ζηηηε ηηηηηα αν ηηεηαχε εβολ ζηηκαε
 εηοηε δε ηηεεε ατω ηηεβηητ εβολ ζηηεοαε
 ηηεηηηε ηηαηηηα δε κατα ηεηηηηηε ατω
 κατα ηεοοτ ηηηοττε :— εηαηρηε-

¹ One letter erased.

² S. Mark v. 7.

³ ? *lege* ηταφος.

⁴ Isaiah xliii. 10.

⁵ S. Matth. x. 32.

⁶ 2 Corinth. xiii. 3.

¹ v. *Aeg. Zeitschr.* 1887, 64.

175.

Or. 3581A(4).—Parchment; seven complete leaves; ruled and paged $\overline{\text{εκα}}$ — $\overline{\text{ελλ}}$. P. $\overline{\text{εκα}}$ is the first of quire $\overline{\text{ις}}$; $14\frac{3}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in regular characters (*cf.* Zoega, cl. iv, no. xvi. The resemblance is so close that both were probably the work of one scribe). Initials are slightly enlarged, and have coarse ornaments of green and red (or brown) upon finer scrolls in ink. In the Paris collection, Vol. 130², fol. 117, Vol. 130⁵, foll. 43, 101, 106 are by the same scribe, but their ornamentation differs from that of our fragt.

From Ahmîm.

[BUDGE.]

Epistles addressed to a congregation of Monks and Nuns by their superior. The MS. contains the extracts Zoega, no. ccxxxvi. The work may have been written by Besa. In our MS. the words $\overline{\text{εβεναι}}$ $\overline{\text{τω}}$ $\overline{\text{μνος}}$ $\overline{\text{μντη}}$ &c., given by Zoega from "fol. 2," appear to be the first of a new epistle.

The following specimens are from passages not in Zoega;

ρ. $\overline{\text{εκα}}$. $\overline{\omega}$ $\overline{\text{ιπαροενος}}$ $\overline{\text{ησοσ}}$ $\overline{\text{ατω}}$ $\overline{\text{ου}}$ $\overline{\text{ηγοτο}}$ $\overline{\text{ερωτη}}$ $\overline{\text{αλλα}}$ $\overline{\text{μνηρησων}}$ $\overline{\text{ενεξ}}$ $\overline{\text{ετερεπκοσιος}}$ $\overline{\text{ειρε}}$ $\overline{\text{μνοσ}}$ $\overline{\text{ειτε}}$ $\overline{\text{ζηοτηορησια}}$ $\overline{\text{ειτε}}$ $\overline{\text{ζηοτηαυος}}$ $\overline{\text{εφταεντ}}$ $\overline{\text{ειτε}}$ $\overline{\text{ζηοτηα}}$ $\overline{\text{μικοτκ}}$ $\overline{\text{εφτβεντ}}$ $\overline{\text{ηχοεις}}$ $\overline{\text{ηετρηντρε}}$ $\overline{\text{ηενετρησιστα}}$ $\overline{\text{γαρ}}$ $\overline{\text{μνον}}$ $\overline{\text{αη}}$ $\overline{\text{ειχω}}$ $\overline{\text{μντη}}$ $\overline{\text{μνα}}$ $\overline{\text{αλλα}}$ $\overline{\text{ηαι}}$ $\overline{\text{ειχω}}$ $\overline{\text{μνοσ}}$ $\overline{\text{μντη}}$ $\overline{\text{ατω}}$ $\overline{\text{εταυο}}$ $\overline{\text{μνοτη}}$ $\overline{\text{χεφοτααβ}}$ $\overline{\text{εβολ}}$ $\overline{\text{ζηπετη}}$ $\overline{\text{κρηα}}$ $\overline{\text{ηετρησνοσ}}$ $\overline{\text{εφερωνε}}$ $\overline{\text{εγρα}}$ $\overline{\text{εχωτη}}$ $\overline{\text{ατω}}$ $\overline{\text{εγρα}}$ $\overline{\text{εχιτσοστρε}}$ $\overline{\text{ηχωτη}}$ $\overline{\text{μν}}$ $\overline{\text{ενεξ}}$ $\overline{\text{ζηηενειοτε}}$ $\overline{\text{ηενταφει}}$ $\overline{\text{μαρωτη}}$ $\overline{\text{χιη}}$ $\overline{\text{μυορη}}$ $\overline{\text{εαφωρη}}$ $\overline{\text{ετβτ}}$ $\overline{\text{τητη}}$ $\overline{\text{ποταμωκη}}$ $\overline{\text{εβολ}}$ $\overline{\text{ζητηηχοεις}}$ $\overline{\text{η}}$ $\overline{\text{ηταφει}}$ $\overline{\text{μαρωτη}}$ $\overline{\text{ηαυ}}$ $\overline{\text{ησοσ}}$ $\overline{\text{εαφωαχε}}$ $\overline{\text{μνημτη}}$ $\overline{\text{ητα}}$ $\overline{\text{προ}}$ $\overline{\text{ζηταπρο}}$ $\overline{\text{ποτ}}$ $\overline{\text{ηενυ}}$ [ορ] $\overline{\text{η}}$ $\overline{\text{ηεκωτ}}$ $\overline{\text{ηταφ}}$ $\overline{\text{μκοτκ}}$ $\overline{\text{ετνητηντρε}}$ $\overline{\text{ερωτη}}$ $\overline{\text{η}}$ $\overline{\text{ηταφει}}$ $\overline{\text{μντη}}$ $\overline{\text{ηαυ}}$ $\overline{\text{ποτοειρ}}$ $\overline{\text{ενεξ}}$ $\overline{\text{εαφωαχε}}$ $\overline{\text{μνημτη}}$ $\overline{\text{ζηνα}}$ $\overline{\text{η}}$ $\overline{\text{ηενκβεκοτ}}$ $\overline{\text{ηγαλο}}$ $\overline{\text{ηαι}}$ $\overline{\text{ετενηφσοκ}}$ $\overline{\text{χιηηταφ}}$ $\overline{\text{μκοτκ}}$ $\overline{\text{εμνη}}$ $\overline{\text{επαι}}$ $\overline{\text{μνατε}}$ $\overline{\text{ετρεφει}}$ $\overline{\text{μφτωρ}}$

$\overline{\text{μντη}}$ $\overline{\text{ητεπροσφορα}}$ $\overline{\text{ατω}}$ $\overline{\text{ηφει}}$ $\overline{\text{εβολ}}$ $\overline{\text{μφβοκ}}$ $\overline{\text{ενηματ}}$ $\overline{\text{ερωτη}}$ $\overline{\text{αη}}$.

ρ. $\overline{\text{εκβ}}$. $\overline{\text{οτιμωρη}}$ $\overline{\text{λε}}$ $\overline{\text{ηαι}}$ $\overline{\text{χεσφοτααβ}}$ $\overline{\text{εβολ}}$ $\overline{\text{ζηπετηζαη}}$ $\overline{\text{αλλα}}$ $\overline{\text{ηενεκοτ}}$ $\overline{\text{ου}}$ $\overline{\text{ηγαλο}}$ $\overline{\text{αηα}}$ $\overline{\text{μυοη}}$ $\overline{\text{μνηγαλο}}$ $\overline{\text{τηρωτ}}$.

$\overline{\text{ατω}}$ $\overline{\text{μνηοττε}}$ $\overline{\text{μνηαμνηοττε}}$ $\overline{\text{εσοτααβ}}$ $\overline{\text{εβολ}}$ $\overline{\text{ζηπετησνοσ}}$.

$\overline{\text{μνωτη}}$ $\overline{\text{λε}}$ $\overline{\text{ηενσνητ}}$ $\overline{\text{ετοτααβ}}$ $\overline{\text{ατω}}$ $\overline{\text{ετρησσε}}$ $\overline{\text{ηετρησνοτ}}$ $\overline{\text{εγρα}}$ $\overline{\text{εχιτηετηαπε}}$.

ρ. $\overline{\text{εκγ}}$. $\overline{\text{ηχοεις}}$ $\overline{\text{ηε}}$ $\overline{\text{ηαι}}$ $\overline{\text{ετηακωτε}}$ $\overline{\text{ηεαπε}}$ $\overline{\text{τησνοσ}}$ $\overline{\text{εβολ}}$ $\overline{\text{ζηηαοιχ}}$. (The writer calls himself, ρ. $\overline{\text{εκα}}$, $\overline{\text{ηετρηση}}$ $\overline{\text{ηεααχιστοσ}}$.)

ρ. $\overline{\text{εκδ}}$. $\overline{\text{μνηατ}}$ $\overline{\text{ετοτηαμφορη}}$ $\overline{\text{ηηεσοτο}}$ $\overline{\text{εβολ}}$ $\overline{\text{μνητωσ}}$ $\overline{\text{μνηατ}}$ $\overline{\text{ετοτηαμρηεσοοτ}}$ $\overline{\text{εβολ}}$ $\overline{\text{μνηαμνηε}}$ $\overline{\text{ατω}}$ $\overline{\text{ησοη}}$ $\overline{\text{ετοτηαεκεταφω}}$ $\overline{\text{εγρα}}$ $\overline{\text{ηεκεωτφ}}$ $\overline{\text{μνηετηαμωτοτ}}$ $\overline{\text{ενηετηματ}}$ $\overline{\text{ηεσοοτ}}$ $\overline{\text{λε}}$ $\overline{\text{ηεσηοχοτ}}$ $\overline{\text{εβολ}}$.

ρ. $\overline{\text{ελε}}$. $\overline{\text{τηνοτ}}$ $\overline{\text{λε}}$ $\overline{\text{ζηωοφ}}$ $\overline{\text{ατετηρωπε}}$ $\overline{\text{ηαι}}$ $\overline{\text{μωτατηη}}$ $\overline{\text{μωτοικαζ}}$ $\overline{\text{ηζη}}$ $\overline{\text{μωτοτοωφ}}$ $\overline{\text{ηζη}}$.

ρ. $\overline{\text{ελλ}}$. $\overline{\text{αλλα}}$ $\overline{\text{ητερεκαει}}$ $\overline{\text{αη}}$ $\overline{\text{εισοωτη}}$ $\overline{\text{χε}}$ $\overline{\text{ηετηαφβεκε}}$ $\overline{\text{μνηαοιτε}}$ $\overline{\text{ηατ}}$ $\overline{\text{χεατεαμωτημ}}$ $\overline{\text{ζηοτσεω}}$ $\overline{\text{ατω}}$ $\overline{\text{ατφ}}$ $\overline{\text{μνηερωοτω}}$ $\overline{\text{ζηοτρε}}$ $\overline{\text{μωτοικαζ}}$ $\overline{\text{ζηεπετημνη}}$ $\overline{\text{μνη}}$ $\overline{\text{μνηωσ}}$ $\overline{\text{μνη}}$ $\overline{\text{ετηαμωτφ}}$ $\overline{\text{φιατ}}$ $\overline{\text{ζηωοφ}}$ $\overline{\text{ηαι}}$ $\overline{\text{ηταεεφμφκεοτ}}$ $\overline{\text{ηβερε}}$.

$\overline{\text{αλλα}}$ $\overline{\text{φηαζωη}}$ $\overline{\text{ετοοτφ}}$ $\overline{\text{ηηγαλο}}$ $\overline{\text{ατω}}$ $\overline{\text{ετοοτοτ}}$ $\overline{\text{μνηετρησνητ}}$ $\overline{\text{τηρωτ}}$ $\overline{\text{ετρετφηετηρωοτω}}$ $\overline{\text{ζηωω}}$ $\overline{\text{μνη}}$ $\overline{\text{χεκαε}}$ $\overline{\text{μνηετημωαχε}}$ $\overline{\text{εχω}}$ $\overline{\text{μνωτη}}$ $\overline{\text{λε}}$ $\overline{\text{ηετρωμε}}$ $\overline{\text{ηετηκρηα}}$ $\overline{\text{εγρα}}$ $\overline{\text{εχιμνηοττε}}$ $\overline{\text{αη}}$ $\overline{\text{οταε}}$ $\overline{\text{μνηοττε}}$ $\overline{\text{οταε}}$ $\overline{\text{ηενσνητ}}$ $\overline{\text{τηρωτ}}$ $\overline{\text{ετφ}}$ $\overline{\text{μνηετηρωοτω}}$.

ρ. $\overline{\text{ελλ}}$. $\overline{\text{ετβεοτ}}$ $\overline{\text{εταμιατε}}$ $\overline{\text{μνοτη}}$ $\overline{\text{ετηχο}}$ $\overline{\text{ερωη}}$ $\overline{\text{μνηερωοη}}$ $\overline{\text{ζατητητητη}}$ $\overline{\text{μνη}}$ $\overline{\text{ηεαβηα}}$ $\overline{\text{αη}}$ $\overline{\text{χεφταλητ}}$ $\overline{\text{αη}}$ $\overline{\text{εγρα}}$ $\overline{\text{εχιηετημνηα}}$ $\overline{\text{ετρετησωωτ}}$ $\overline{\text{εζοτη}}$ $\overline{\text{εγραηετημνηε}}$.

$\overline{\text{ητωφ}}$ $\overline{\text{εζηπετημνητ}}$ $\overline{\text{ετρετοτε}}$ $\overline{\text{τοτε}}$ $\overline{\text{μνοτη}}$ $\overline{\text{οτωτ}}$ $\overline{\text{εζοτη}}$ $\overline{\text{εγραηεζο}}$ $\overline{\text{ητετρητοτωσ}}$ $\overline{\text{ζημια}}$ $\overline{\text{ετημιαβοκ}}$ $\overline{\text{εματ}}$ $\overline{\text{εμχε}}$ $\overline{\text{σε}}$ $\overline{\text{ειε}}$ ¹ $\overline{\text{ετβεοτ}}$ $\overline{\text{ερετοτε}}$ $\overline{\text{τοτε}}$ $\overline{\text{μνοτη}}$ $\overline{\text{μωμε}}$ $\overline{\text{ζηοτκρωφ}}$.

¹ Cf. p. $\overline{\text{εαγ}}$, col. 2, $\overline{\text{εμχε}}$ $\overline{\text{ζε}}$ $\overline{\text{ειε}}$ $\overline{\text{ετβεοτ}}$ &c., no doubt a mistake.

176.

Or. 3581A(5).—Parchment; part of a leaf; ruled; $8\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxv.). Initials, slightly enlarged, are ornamented with floral scrolls in ink.

From Ahmîm.

[BUDGE.]

From an epistle to a monastic congregation. The text is the same as that on pp. $\overline{\text{CKH}}$, $\overline{\text{CKD}}$ of the preceding number. The type of script of Zoega, no. ccxxxvi. forbids us to see in this fragt. a part of that MS.

177.

Or. 3581A(6).—Parchment; a fragment (from the 1st fol. of quire $\bar{\text{n}}$), paged $\bar{\text{K}}$, $\bar{\text{M}}$; 9×9 in. The text, in two columns, is written in an upright hand (*v.* Georgi, *Frag. Ev. S. Joh.*, tab. iii., *ult.*). Initials, the letter ϕ & c. are in red; the quire-ornament in red, green and yellow. To the same MS. belonged the fragments published Georgi, *l.l.*, 425 ff., Mingarelli, *Aeg. codd. rel.*, 282 ff., the former of which shows the same text as Zoega, no. cccxi.; also in the Paris collection, Vol. 131², foll. 147—160 and the *Clarend. Press* fragt. 45.

From Ahmîm.

[GRIFFITH.]

John Chrysostom; from Homily xxv on the Epistle to the Hebrews. The version is, as Georgi has remarked, considerably different from the known Greek text (*v.* Migne, *Patr. Gr.*, 63, 175).

178.

Or. 3581A(7).—Parchment; a single leaf, paged $\bar{\text{K}}$, $\bar{\text{M}}$ [$\bar{\text{M}}$] (*or* $\bar{\text{K}}$, $\bar{\text{M}}$); 14×11 in. The text, in two columns of about 30 lines

each, is written in a bold, somewhat florid hand (*cf.* Ciasca, i., tab. iii.). Initials are slightly enlarged. From the same MS. as two other frags. in the collection (*v.* the Index, *under* Joore and Elias of Psoi,) and several in Paris.

From Ahmîm.

[BUDGE.]

Cyril; (α) the latter part of a Eulogy on the Virgin; (β) the beginning of a Homily spoken on the festival of the Virgin, and relating to Anna and the seven Marys (*v.* Forbes Robinson, in *Cambridge Texts and Studies*, iv 2, p. 222).¹ At the end of (α) is $\bar{\text{A}} \bar{\text{A}} \bar{\text{H}} \bar{\text{A}} \bar{\text{K}} \bar{\text{T}} \bar{\text{R}} \bar{\text{I}} \bar{\text{A}} \bar{\text{L}} \bar{\text{O}} \bar{\text{S}} \bar{\text{P}} \bar{\text{A}} \bar{\text{R}} \bar{\text{T}} \bar{\text{H}} \bar{\text{I}} \bar{\text{C}} \bar{\text{K}} \bar{\text{O}}$ and as the heading to (β), $\bar{\text{B}} \bar{\text{O}} \bar{\text{H}} \bar{\text{M}} \bar{\text{I}} \bar{\text{O}} \bar{\text{S}} \bar{\text{T}} \bar{\text{O}} \bar{\text{T}} \bar{\text{A}} \bar{\text{T}} \bar{\text{O}} \bar{\text{T}}$.

The enlogy is composed of short strophes in each of which a different part or aspect of the Virgin's body is likened to some spiritual object or quality, *e.g.*; $\bar{\text{T}} \bar{\text{O}} \bar{\text{M}} \bar{\text{H}} \bar{\text{I}} \bar{\text{O}} \bar{\text{B}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{R}} \bar{\text{I}} \bar{\text{A}} \bar{\text{N}} \bar{\text{E}} \bar{\text{P}} \bar{\text{R}} \bar{\text{A}} \bar{\text{S}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{R}} \bar{\text{T}} \bar{\text{E}} \bar{\text{L}} \bar{\text{O}} \bar{\text{S}} \bar{\text{E}} \bar{\text{T}} \bar{\text{O}} \bar{\text{T}} \bar{\text{A}} \bar{\text{A}} \bar{\text{B}} \dots \bar{\text{P}} \bar{\text{H}} \bar{\text{I}} \bar{\text{T}} \bar{\text{H}} \bar{\text{I}} \bar{\text{H}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{R}} \bar{\text{I}} \bar{\text{A}} \bar{\text{N}} \bar{\text{E}} \bar{\text{P}} \bar{\text{H}} \bar{\text{I}} \bar{\text{T}} \bar{\text{H}} \bar{\text{K}} \bar{\text{A}} \bar{\text{N}} \bar{\text{E}} \bar{\text{T}} \bar{\text{Z}} \bar{\text{U}} \bar{\text{T}} \bar{\text{K}} \bar{\text{I}} \bar{\text{O}} \bar{\text{A}} \bar{\text{R}} \bar{\text{A}} \bar{\text{H}} \bar{\text{E}} \bar{\text{N}} \bar{\text{E}} \bar{\text{H}} \bar{\text{E}} \bar{\text{I}} \bar{\text{C}} \bar{\text{O}} \bar{\text{T}} \bar{\text{A}} \bar{\text{A}} \bar{\text{T}} \bar{\text{E}} \bar{\text{I}} \bar{\text{A}} \dots \bar{\text{O}} \bar{\text{M}} \bar{\text{E}} \bar{\text{H}} \bar{\text{T}} \bar{\text{H}} \bar{\text{A}} \bar{\text{R}} \bar{\text{O}} \bar{\text{S}} \bar{\text{H}} \bar{\text{O}} \bar{\text{S}} \bar{\text{T}} \bar{\text{E}} \bar{\text{T}} \bar{\text{R}} \bar{\text{O}} \bar{\text{M}} \bar{\text{H}} \bar{\text{E}} \bar{\text{T}} \bar{\text{E}} \bar{\text{R}} \bar{\text{O}} \bar{\text{A}} \bar{\text{H}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{T}} \bar{\text{I}} \bar{\text{C}} \bar{\text{H}} \bar{\text{A}}$. The final strophe is $\bar{\text{T}} \bar{\text{E}} \bar{\text{T}} \bar{\text{H}} \bar{\text{I}} \bar{\text{H}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{R}} \bar{\text{O}} \bar{\text{S}} \bar{\text{H}} \bar{\text{O}} \bar{\text{S}} \bar{\text{T}} \bar{\text{E}} \bar{\text{O}} \bar{\text{B}} \bar{\text{S}} \bar{\text{O}} \bar{\text{H}} \bar{\text{E}} \bar{\text{T}} \bar{\text{A}} \bar{\text{T}} \bar{\text{A}} \bar{\text{T}} \bar{\text{F}} \bar{\text{O}} \bar{\text{R}} \bar{\text{E}} \bar{\text{H}} \bar{\text{E}} \bar{\text{M}} \bar{\text{A}} \bar{\text{T}} \bar{\text{I}} \bar{\text{C}} \bar{\text{H}} \bar{\text{A}} \bar{\text{E}} \bar{\text{T}} \bar{\text{O}} \bar{\text{T}} \bar{\text{A}} \bar{\text{A}} \bar{\text{B}}$.

179.

Papyrus VI., sheets 2, 3 (vi), 8 (xxii).—Three fragments; the largest $5\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column, is written in a hand recalling both the 1st and 4th of Zoega's classes. A short stroke in the margin indicates the paragraphs. Many letters are illegible or uncertain.

[SAMS.]

From a Dialogue between Cyril (presumably of Alexandria,) and Stephen (pre-

¹ Apparently not the same as Paris, Arabic Catal., nos. 141, 150.

sumably a "heretic"), the subject of which it is difficult to determine. The following is the text of the largest fragt. which treats of the 24 elders, of God(?) in the likeness of man, of the veil (*καταπέτασμα*) and Michael and Gabriel "the one on this side, the other on that."

Fol. a.	[ne]	Fol. b.	? πεχε κτ
νε κτριαλ[ος νε ? α]		[ριαλος νε]ικαταπε	
ποστολος η		[τασια] πεχε στε	
ιχοτταρτε [ιπρεε]		[φανος] χεοτνε π	
εττερος η[εχε]		[καταμ]ετασια πε	
εττεφανος νε		[νε κτ]ριαλος χερε	
. . οτοτ ¹ ηε [πεχε]		[ιχα]ια ιηγαβρια	
κτριαλος χεοτ		[ιαρχη]αγγελος ηηη	
ε . εφοτουμε		[τη] ποτα ριπεια	
οτενε ηεηρε ηρ[ω]		[ατ]ω ηκεοτα ριπα	
ηε πεχε εττεφαι[ος]		[πεχε ε]τεφανος	
χερεηηοττε ε		[χε]ε ατω αηηετα	
ηηοτενε ηκ		[ποτ]ηαι ηικαταπε	
πεχε κτριαλος [χε]		[τας]ια ηησα σιατ	
εηοηε κηα		? εις. ηε	
ηερ. η ?			

180.

Or. 3581A(8).—Parchment; a fragt. and two leaves; paged $\overline{\text{c}\overline{\text{q}}\overline{\text{o}}}$, $\overline{\text{r}}$; $\overline{\text{t}\overline{\text{z}}\overline{\text{o}}}$, $\overline{\text{t}\overline{\text{o}}}$; $\overline{\text{t}\overline{\text{o}}\overline{\text{e}}}$, $\overline{\text{t}\overline{\text{o}}\overline{\text{s}}}$; $13\frac{7}{8} \times 10\frac{3}{4}$ in. The text, in two columns of some 34 lines each, is written in an upright hand (*cf.* Ciasca, i., tabb. xi., xiii. or Hyvernat, pl. xi, 2, though there the character is larger than ours). The initials are enlarged and with stops, page-numbers, the letter φ, are painted in bright red, while > formed ornaments in red and green accompany them. In the Paris collection, Vol. 131², fol. 88, 89, Vol. 131⁵, fol. 40 are from the same MS.; perhaps also Zoega, no. cclv.

From Ahmîm.

[BUDGE.]

Epiphanius; *On the twelve Stones*. The text is not that of the Greek or Latin published versions, being increased by long additions and developments of a homiletic nature. Zoega's text appears here and there to have a closer resemblance to the Latin translation *ed.* Foggini (*v.* Migne, *Patr. Gr.* 43, 321) than to the Greek versions or abbreviations.

pp. $\overline{\text{c}\overline{\text{q}}\overline{\text{o}}}$, $\overline{\text{r}}$ deal with the 11th and 12th *διαίρεσις* (mentioning the emerald), the inheritance of Reuben and Gad, and the destitution of Simeon. pp. $\overline{\text{t}\overline{\text{z}}\overline{\text{o}}}$, $\overline{\text{t}\overline{\text{o}}}$ illustrate the influence of woman for good or evil (*quoting* Eccli. xxv. 24,) by the examples of Reuben, Joseph, Levi and Judah, and refer also to the Virgin. pp. $\overline{\text{t}\overline{\text{o}}\overline{\text{e}}}$, $\overline{\text{t}\overline{\text{o}}\overline{\text{s}}}$ deal with the genealogy of Christ, describe the beryl, and refer to the story of Joseph in Egypt. The following are the texts;

p. $\overline{\text{c}\overline{\text{q}}\overline{\text{o}}}$. ΛΟΙΠΟΝ ΟΕ ΔΙΚΩ ΗΣΟΗ ΗΤΙΕΖΗΤΟΤΕ ΗΑΓΑΡΕΣΙΣ ΕΠΗΥΘΟΗ ΗΝΟΣ ΕΥΧΟΗ ΗΠΗΛΟΓΙΟΗ ΕΤΟ ΗΓΡΟΤΥΗΕ¹ ΕΚΟΗΕ ΣΙΑΤ ΗΣΙΑΡΑΚΤΟΣ ΕΥΘΟΗ ΖΗΤΕΛΟΗΕ ΔΗΡΑΚΤΗ ΔΕ ΕΤΡΕΠΟΤΥΤ ΗΤΙΕΖΗΤΕΠΟΟΤΕ ΗΑΓΑΡΕΣΙΣ ΤΑΙ ΕΥΘΟΗ ΗΠΗΑΤ ΗΤΑΙΟΤΕΗΕ ΦΚΗΡΟΗΙΑ ΗΓΡΟΤΥΗΗ ΗΓΑΑ ΗΠΗΑΥΕ ΗΦΤΗ ΗΠΑΑΣΗ ΖΗΕΚΡΟ ΗΠΟΡΑΗΗΕ ΤΕΚΕΟΤΕΙ ΔΕ ΟΗ ΗΠΕΗΟΗΕ ΗΝΟΣ ΕΣΤΟΟΗΕ ΕΤΟ

p. $\overline{\text{r}}$. ΗΠΕΩΣΗΤ ΕΠΗΤΕΙ ΗΠΟΜΕ ΗΠΑΗΟΤΩΣ ΑΤΩ ΗΣΩΥΕ ΕΤΒΕΠΕΤΥΗΟΟΤΕ ΑΛΛΑ ΗΚΕΣΤΗΕΣΟΗ ΗΠΕΗΟΗΕ ΗΠΟΦ ΕΑΡΧΙΚΗΡΟΗΚΟΗΙΑ ΑΛΛΑ ΗΤΑΥΤ ΗΑΦ ΗΓΑΕ ΖΗΤΗΗΤΕ ΗΠΕΚΗΡΟΣ ΗΠΟΤΑΑ ΗΠΕΗΑΗΗ ΖΟΕ ΕΑΤΕΤΥΧΟΡΕΙ ΗΑΦ ΗΟΤ ΗΣΟΗ ΣΙΑΤ ΕΤΡΕΦΩ ΖΗΤΕΤΗΗΤΕ ΕΑΙΚΩ ΗΣΟΗ ΕΤΒΕΠΕΤΑΥΧΟΟΤ ΕΤΒΕΤΙΕΖΗΤΕΠΟΟΤΕ ΗΑΓΑΡΕΣΙΣ ΑΠΟΤΥΤ ΗΤΙΕΖΗΤΕΥΟΗΤΕ ΗΑΓΑΡΕΣΙΣ ΧΕΠΕΥΑΚ

p. $\overline{\text{t}\overline{\text{z}}\overline{\text{o}}}$. ΗΕΤΗΑΧΡΟ ΗΤΑΥΗΟΤ ΓΑΡ ΤΗΡΟΤ ΖΗΤΗΟΤΕΣΗΕ ΚΑΤΑ ΟΕ ΕΤΕΦΧΩ ΗΝΟΣ ΗΟΤ ΗΕΗΡΕ

¹ This line corrected.

¹ *v.* Zoega 377, not. 11.

ΧΘ]ΚΑΘ ΕΙ[ΗΑ about 3 letters] ΠΕΤΥ[about 3 letters] ΗΤΑΙΣΖΑ Η[ΗΤΗ] ΔΗ ΚΑΤΑ Σ[ΑΡΞ] ΔΑΔΑ ΚΑΤΑ ΤΕΚΓΗΘ[ΗΗ] ΗΠΗΟΤ[Ε ΕΙ]ΥΑΗ [3 or 4 letters] [ΔΤΕ]ΤΗΟΤ[ΔΥΘ ΕΙ]ΥΑΗ[ΕΤΗΓ ΕΒΟΛ] ΔΤΕΤΗΘΕ[ΤΩΙ] ΑΡΙ ΠΘΕΤΕ ΛΕ Ζ[Η]ΠΕΤΗΥ-ΛΗ[Α] ΗΤΕΚΚΗ[ΕΙΑ] ΕΤΖΗΤΕΡ[ΙΑ] ΤΑΙ ΕΠΗΟ- [ΤΕ ΥΠΟΠ]ΗΥ[ΩΘ ΗΑΣ].

The chief peculiarities of the version in this passage are: "“Lord” for “God,” ““what I have” for “what straiten me,” ““for the ruler of the world,”^d *om.* “of those present,” “*πονηρία* for *βασκανία*,^f a scribe’s misreading, “in truth” for *φιλόυλον*, “my father,” “wish for” for “have delight in,” “the living God,” “from the race of David according to the flesh,” “those (things) which I have asked of you,” “for I say them truly” (*cf.* the Long Recension).

184.

Or. 3581A(12).—Parchment; two small fragments; (α) $7\frac{1}{2} \times 6\frac{1}{2}$, (β) $4\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a small hand of Zoega’s 6th class (*cf.* Ciasca, i., tab. xiii. for the type). Initials, marginal ornaments &c. are in red. From the same MS. as *Clar. Press* fragt. 26 (published, *Méms. de la Miss. fr.* iv., 612), and Vol. 129¹³, fol. 43, 44 and perhaps also Vol. 131¹, fol. 66, Vol. 131², fol. 87, Vol. 129¹⁰, fol. 43 of the Paris collection.¹

From Αημίμ.

[BUDGE.]

(α). From a Homily or Encomium. The text here addresses someone in the 2nd sing. as ΠΑΡΚΑ[ΡΙΤ]ΗΘ (μαργαρίτης) ΕΤΤΑΘΗΓ and

¹ Paris 129¹³, 43, relating to the death of Paphomius, is entitled ΟΥΠΕΡΟΘ ΕΒΟΛ ΖΗΘΙΘΟΘ ΗΠΗΘΙΩΤ ΠΑΖΙΘΗ — ΔΗΑ ΘΕΟΛΟΡΟΘ ΠΑΡΧΗΜΑΡΤΗΘ ΗΤΑΒΕΘΗΘΗΘΟΘ.

ΠΖΑΘΟ ΗΛΙΚΑΙΟΘ, begging him to help those of ‘this congregation (*συναγωγή*) in this time of trouble, and to be a wall of fire to this holy monastery and save its inmates from sin and the wrath that comes after sin.’

(β). John the Hermit (*ἔγκλειστος*), Bishop of Hermopolis, ΠΕΠΙΣΚΟΠΟΘ ΗΥΗΙΟΤΗ;¹ from two Homilies. The second is on Paul and Anthony, ΟΜΑΙΟΘ ΟΗ ΕΧΗΑΠΑ ΠΑΤ[Α]ΘΘ ΟΗΑΠΑ ΔΗΤΩΗΘΘ, and begins; [ΔΕ]ΥΡΟΠΕ ΛΕ ΗΠΕΡΘ-ΘΕΥ ΗΠΗΘ[Ο Η]ΔΗΑΧΩΡΙΤ[ΗΘ ΔΗΑ] ΔΗΤΩ-Η[ΙΟΘ]. It contains the sentence; ΑΡΑΘΕ ΤΗΘΟΓ ΗΕΤΑΤΟΤΩ ΗΗ ΕΤΒΟΚ ΑΤΑΠΗΘΟΤ (*ἐπαυεῖν*) ΗΑΗΤΩΗΘΘ ΗΥΥΕ ΕΡΟΗ ΔΗ Δ[ΗΘΗ] ΗΕΤΥΘΟΘ ΤΕ[ΗΟΤ] ΕΑΠΗΘΟΤ ΗΘΘ[Θ] ΖΗΤΑΘΗΘ ΗΗ Κ[Α]ΤΑ ΤΗΘΟΘ.

185.

Or. 3581A(13). (*Formerly* Or. 3367.)—Parchment; a fragment; $10\frac{1}{4} \times 9\frac{1}{2}$ in. The text, which is palimpsest, is written in one column in a small, irregular hand, inclining to the right (*cf.* Hyvernat, pl. x., or some Bohairic hands, *e.g.* *ib.*, xxxi.). This is from the same MS. as Lord Crawford’s fragt. 255, and in Paris, Vol. 131¹, foll. 37, 67 which contain homilies of Basil, Chrysostom, Severus &c.²

[H. WALLIS.]

Parts of three homilies;

fol. a. I. End of an Epistle addressed in the 2nd sing. It was written during a perse-

¹ His episcopacy is doubted by Amélineau, *ll.* 504; *cf.* Zoega, p. 107. In Paris, Vol. 131⁸, f. 147 is from an Encomium on S. Mark, by [ΚΟΖΜΗΘΗΘ ΠΕ]ΓΚΑΙΘΤΟΘ and was pronounced while the author was still a priest, ΗΠΑΤΕΡΗΘΠΙΣΚΟΠΟΘ.

² All the fragments exhibit remnants of two earlier texts; an account of the appearance of S. Michael to Dionysius Pseudo-areopagita (*cf.* Amélineau, *Contes et Romans de l’Egypte chrétienne*, i. 1), and a homily on Herod, Pilate and Christ’s passion.

columns of 26 lines in each, is written in an upright hand (*cf.* Ciasca, ii., tab. xxii., though there the script is more regular). Initials, moderately enlarged, are with stops &c., coloured red, or red and yellow. In the Paris collection, Vol. 131¹, foll. 16—23 are probably from this MS.

From Ahmîm.

[GRIFFITH.]

The end of one Homily and the commencement of another, presumably by Rufus of Shôtep, since the Paris fragt. is his. Possibly our leaf belongs to Zoega no. ccxlii. The first text speaks of Christ as the pledge and beginning (*ἀρχή*) of the Resurrection; the second, with the heading *ΣΑΒΒΑΛΙΚΗ (σαββατική)*, treats of the praises of God sung by Miriam (*ΜΑΡΙΑΜ*), the Virgin, Moses, David, Solomon (*παροιμιαστής*), Jeremiah, who also counselled men to seek knowledge and salvation, as did Christ Himself in the gospel. *Quotations*; Ps. xciv. 2, Prov. i. 8, Jer. iii. 22.

189.

Or. 3581A(17).—Parchment; fragments of a double leaf, paged $\overline{\rho\zeta\tau}$ — $\overline{\rho\theta}$; 13 × 10 in. The text, in two columns of 37—40 lines each, is written in a small, rather unsteady hand (*cf.* Zoega, tab. v. 27 and Ciasca, i., tab. xii., though there is not much resemblance to either of these). Initials are ornamented with red and green, stops and the letter ϕ with red. From the same MS. as *Clar. Press*, fragt. 30. In the Paris collection, Vol. 131⁴, foll. 96—103, Vol. 131⁶, fol. 46 are also from this MS.

From Ahmîm.

[BUDGE.]

From the Homily of Severianus of Gabala on the sixth day of Creation. (*v.* Migne, *Patr. Gr.* 56, 488.) The Oxford fragt. shows the beginning of this homily.

190.

Or. 3581A(18).—Paper; fragments of two leaves, paged ($\overline{\rho\upsilon\tau}$), $\overline{\rho\upsilon\lambda}$; ($\overline{\rho\upsilon\tau}$), $\overline{\rho\upsilon\mu}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15 or 16 lines each, is written in a sloping, regular hand (*cf.* Hyvernât, *Album*, pl. xii. 3 for a general resemblance). Initials, stops, the letter ϕ &c. are in red. In the Paris collection, Vol. 131¹, foll. 76—86, Vol. 131⁷, fol. 51 belonged to the same MS. These fragments have a palæographical importance, since one of the Paris leaves is dated A.M. $\overline{\tau\omicron\lambda}$ = A.D. 1058.¹

From Ahmîm.

[BUDGE.]

Severus of Antioch; from the *λόγος ἐπιθρόνου* numbered LX in the Syriac version of Jacob of Edessa (Wright, *Catal.*, p. 538,) but called the third in this version (Paris 131¹, fol. 78). The 1st fol. deals with Elijah and the prophets of Baal (Add. 12,159, fol. 116b, col. 1), the 2nd refers to the actual metropolitan of the district, whom a gloss in the Syriac (*ib.* fol. 117a, col. 2) states to be Philoxenus of Mabug.²

191.

Or. 3581A(19).—Parchment; a small fragt.; $8\frac{1}{4} \times 5$ in. The text, in two columns, is written in an uneven, rather small hand (*cf.* Zoega, tab. vi, no. xxxv., though in our fragt. the letters are smaller and thicker). Initials are slightly enlarged; coloured red, and accompanied by coarse scrolls in red and green. The letter ϕ is similarly coloured. In the Paris collection, Vol. 131¹, foll. 68—73, 75, Vol. 131⁸, fol. 78, Vol. 129¹³, fol. 77,

¹ This MS. also contained (the whole or part of) the Song of Solomon; *v. Méms. de la Miss. au Caire*, vi. 199.

² ܐܘܕܝܢܐ ܕܡܒܘܓ

Vol. 129¹⁴, foll. 71, 91, 127 are from the same MS.,¹ so also Zoega's no. ccxlviii. (*cf.* Lightfoot, *Apostolic Fathers*,² pt. ii., vol. i. 108, 109).

From Ahmîm.

[BUDGE.]

Presumably from a Homily or Epistle of Severus of Antioch, since all but one (129¹⁴, f. 91,) of the Paris and most of the Borgian fragments are from those works. The other works preserved in the MS. were the Ignatian Epistles, in which the texts of our fragt. are not to be found. The passages here preserved are addressed partly in the 2nd sing. fem., partly in the 2nd plur. They appear to deal with the benefits of obedience to God and with sobriety. The following sentences occur:—

ΑΓΙΟ ΠΡΟΤΡΕΤΗΝΙΑ [τ]ε ΗΙΣΤΕΤΗΣΠΟΤΑΛΑ [χ.ε] ΕΡΟΟΤ ΑΓΙΟ ΠΤΟ [τη] ΤΗΝΑΡΑΒΑ ΗΝΕΩ [ηρ] ΟΣΤΑΓΙΑ ΕΤΟΤΑΛΒ [σ'ο] Η ΟΗ ΔΕ ΕΝΑΚΤΟΙ ΔΧΗΠΟΤΗΕΡΟΣ ΗΤΑΡΚΤΟ ΠΟΤΣΟΒΤΕ ΕΡΟΩ [χι] ΤΗΠΟΤΑΚΑΚΟΙΑ ΕΤΧΩΦΡΟ ΖΩΣ ΕΝΗ [σ'ο] ΗΠΙΕΥΕ ΕΡΟΩ.

ΧΟΟΡΥΑΝΟ [ω] ΖΑΖΗΩ ΤΕΡΑΦ [αβι] ΗΠΟΩ ΟΙΑΤΕ φ [3 or 4 letters] ΕΤΗΠΖΑΚ.

ΚΑΙ ΓΑΡ ΕΡ [υαν] ΟΤΑ ΤΑΛΕΖΗΤΒΑ Η [οτ] ΣΙΑ ΕΖΡΑ ΑΓΙΟ ΗΩ [σα] ΗΥ ΗΙΖΙΚΟ ΤΗ [ροτ] ΗΚΚΟΣΠΟΣ.]

192.

Or. 3581A(20).—Parchment; a complete leaf, paged 607, 608, and two fragments; 13½ × 10½ in. The text, in two columns of about 32 lines each, is written in a regular hand (*cf.* Georgi, *Frag. Ev. S. Joh.*, tab. ii. *ult.*). Initials, stops, ornaments, the letter φ &c. are coloured red. From the same MS. as Zoega no. cxiii. *V.* also Georgi, *ll.*, clxvii. and 278. The fragt. Mingarelli, *Aeg. cod. rel.*,

p. 106 ff., though perhaps a copy of the same work, is not from this MS.

From Ahmîm.

[BUDGE.]

Shenoute; from a Homily or Commentary on the Song of Solomon. The following are examples of the text (omitting the quotations):—

Fragt. 1, fol. a. (ch. v. 1) ΗΑΙ ΓΑΡ ΑΧΙΤΟΤ ΖΗΤΗΟΤΗΕ ΗΠΠΑΡΑΜΙΣΟΣ ΤΕΚΚΑΝΙΑ [1 line] ΗΗ [ηαν] ΟΣ [το] ΛΟΣ ΕΑΧΗΝΟΤΥΡΑΛ ΖΗΠΕΤΑΓΓΕΛΙΟΗ ΗΙΖΕΝΑΡΟΝΑΤΑ ΕΒΟΛ ΖΙΤΟΟΤΟΤ ΗΝΕΩΗΕΡΑΤΕ ΗΕΝΑΡΟΕΝΟΣ ΕΤΟΤΗΖ ΗΣΟΩ ΗΠΗΕΩΓΚ [2 lines] [ηεω] ΕΚ ΗΗ [ηεν] ΡΗ ΗΕΩ [εω] ΗΑ ΗΝΕ ΗΠΗΕΩΗΟΩ ΕΤΟΤΧΑ ΗΑΤ ΗΠΗΕΩΕΡΗΤ ΕΤΣΟΛΟ ΕΤΗΟΤΗ ΕΠΕΡΩΤΕ ΗΠΗΕΩΚΟ ΗΑ ΓΑΡΗΕ ΗΤΑΦΟΤΗΟΩ ΗΠΟΩ ΕΖΡΑ ΕΧΟΟΤ ΖΗΠΠΑΡΑΜΙΣΟΣ ΕΤΒΕΝΑΙ ΦΠΡΟΤΡΕΠΕΙ ΠΟΤΟΗ ΗΗ ΕΤΗΕΤΧΕ ΕΠΗΕΤ [ηρ] ΙΟΗ ΗΠΕΧ [ρις] ΤΙΑ] ΗΟΣ [χι] ΗΠΕΚΟΣΠΟΣ ΧΕΟΤΟΗ ΖΩΤΗΤΗΤΗ ΗΑΥΒΕΕΡ ΗΤΕΤΗΣΩ ΗΤΕΤΗΕΖΕ ΗΑΣΗΕΤ ΟΤΟΗ ΗΠΑΣΟΝΑ ΣΩ ΗΠΑΣΗΟΩ ΗΤΕΤΗΕΖΕ ΕΒΟΛ ΖΗΠΚΑΡΗΟΣ ΗΠΗ

p. 607. (vi. 4*) ΗΠΡΤΡΕΠΑΡΟΕΝΟΣ ΦΗ ΗΠΕΩΒΑΛ ΕΖΡΑ ΖΗΤΕΚΚΑΝΙΑ ΗΑΜΕΤΑ ΕΤΗΟΟΥΕ ΕΖΡΑ ΒΕΡΑ ΑΛΛΑ ΕΧΗΑΟΗ ΕΤΟΧΟΥΤ ΕΠΕΣΗΤ ΕΤΣΟΒΕ ΗΠΕΤΣΟ ΗΠΗΕΤΟΧ ΗΕΝΑΡΟΕΝΟΣ ΓΑΡ ΗΣΗΗΗ ΠΕΝΤΑΤΦ ΗΠΖΗΤ ΗΠΕΤΗΤΗΦΙΟΣ ΕΤΕΛΗΟΗΕ ΗΠΕΩΗΕΣΤΕ ΗΠΗΕΩΤΟΤΟΥ ΑΤΡΓΦ ΕΖΡΑ ΕΠΕΖΗΤ ΧΕΕΤΕΡΑΝΑΦ ΠΟΤΒΩ &c. (vi. 4^b—6) (p. 608) ΗΠΗΕΥΕΝΕ ΗΑ ΗΠΕΚΚΑΝΙΑ ΗΠΗΕΤΒΑΠΤΗΣΙΑ ΗΠΕΤΟΠΗΧ ΕΒΟΛ ΖΗΠΗΕΤΗΡΙΟΗ ΑΓΙΟ ΗΠΑΣΗ [η] ΤΑΣΚΕΣΙΕ ΗΠΣΟ ΗΠΠΑΡΟΕΝΟΣ ΣΕ ΗΡΡΟΗΕ &c. (vi. 7, 8) ΤΗΠΤΗΑΚΑΡΙΟΕΤΕ ΤΑ ΗΠΕΚΚΑΝΙΑ ΕΤΑΤΟ ΗΠΟΣ ΗΟΙ ΓΕΝΕΑ ΗΗ ΠΑΡΧΑΟΗ ΔΗΠΑΣΟΗ ΤΣΕ ΗΡΡΟΗΕ ΠΕΠΗΤΗ ΗΚΕΡΨ ΗΤΕ ΗΕΙΦΤΟΟΤ ΗΕΤΑΓΓΕΜΟΗ ΗΠΗΠΤΣΗΟΟΤΕ ΗΑΠΟΣΤΟΛΟΣ ΑΓΙΟ ΠΑΡΚΟΣ ΗΠΛΟΤΚΑΣ ΗΑ ΕΤΗΤΑΤ ΗΠΑΤ ΗΠΕΦΤΟΟΤ ΗΕΤΑΓΓΕΜΟΗ ΚΑΤΑ ΤΕΤΗΕ ΕΤΧΗΚ ΕΣΕ ΤΕΦΤΕΤΧΟΧΟΤΕ ΗΠΕΑΛΑΚΗΕ ΠΕΠΗΤΑΣΕ ΗΠΡΟΦΗΤΗΣ ΠΕΤΥΑΧΕ ΖΗΠΡΑΗ ΠΟΤΟΗ ΗΠΕΦΤΟΤ ΗΧΩ [ου] Ε.

¹ Vol. 129¹³, f. 77, is published by Amélineau, *Méms. de la Miss. au Caire*, iv. 827.

193.

Or. 3581A(21).—Parchment; 11 complete leaves; ruled but not paged, though one (now fol. 8,) was the first of quire $\overline{\kappa\sigma}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (*cf.* Hyvernat, *Album*, pll. vii. 2, viii. 4 or Zoega, cl. iv, no. xvi.). To the outer edge of fol. 2, a leather tab was formerly attached. Four other leaves from the same book, one bearing the quire-mark $\overline{\kappa\lambda}$, are catalogued under the next number. In the Paris collection, Vol. 130⁵, fol. 92 seems to be from the same MS.

From Ahmîm. [BUDGE.]

Homilies or Epistles of Shenoute. The same texts are for the most part to be found elsewhere; foll. 1a—6a, col. 1 in MS. *Clarend. Press.* 20 and in Zoega no. cc. (*cf.* p. 491, $\overline{\tau\omicron\lambda}$ with our fol. 2a, col. 1), also in Zoega no. cxc. (*cf.* p. 443 ff. with our fol. 5b, col. 2 ff.); fol. 8—10 in MS. *Curzon* 109 B, $\overline{\tau\omicron\eta}$ — $\overline{\tau\omicron\iota\sigma}$ ¹ and, as far as fol. 10b, col. 2 likewise in Zoega no. cxc. (p. 446); fol. 11 in *Curzon* 109 B, $\overline{\tau\omicron\mu}$, $\overline{\tau\omicron\nu}$. Four or five leaves are missing between foll. 10 and 11.

194.

Or. 3581A(22).—Parchment; four complete leaves from the same MS. as the preceding number (*v.* the description). Fol. 1 is the first of quire $\overline{\kappa\lambda}$. None of the leaves are consecutive.

From one or more Homilies. The style is clearer and Greek words are more plentiful than is usual with Shenoute. The heresy of

¹ Six foll. immediately following the Curzon fragt. (text = Zoega ccx*) are bound with MS. 24 of Lord Crawford's collection.

Manes (*cf.* fol. 4) is attacked in two of his known writings (*v.* Zoega, pp. 420, 450).

Fol. 1. May God forgive His people. We repent and grieve yet do not forsake sin. If God slew half the world, we should still sin. How shall we escape when that "great barbarian" comes upon us from whom none is safe. . . .

Fol. 2. Where will be our boldness in presence of the judge? None can escape death by vows of gifts or the like. *Μαλακοί* and sodomites shall be especially punished. Woe to them that kill themselves and others too and that strive and fight together; for thus Satan rages within us. Call not such brothers but devils. . . .

Fol. 3. Our troubles are less than our sins merit. Blessed art Thou that bearest our sins and troubles! Thou art God, we are but earth and wither as grass. Blessed those whom Thou bringest under the power of the Holy Spirit, for they subdue the body beneath Thy yoke. The Lord is *χρηστός*, and teaches His laws to His people. What is sweeter than Thy yoke or lighter than Thy burden? All is sweet that Thou hast created. Thence we see that Thou alone art God; we may not be idolaters. Marriage is sweet to us because of the begetting of children without *πορνεία*. . . .

Fol. 4. How shall they hide from Him, the Father that made them? He, the word made flesh, the true man, yet maintained His divinity. The wickedness of Manes' heresy. How should the builder despise his work? How is God changed by coming forth from her He had created? Contrast of Christ's heavenly glory and earthly humility and of the simple shepherds' faith with the rulers' unbelief. . . .

Quotations; fol. 1, Is. lxiv. 6; fol. 4, Joh. xx. 17 and *ἀναγγελος* *πατε* *υψηλοος*

χρεισζηντε τιταυεοειυ ηντη ποτηοοτ ηραυε
παι ετ. (cf. Lu. ii. 10.)

The following are examples of the texts ;

Fol. 1. αβιο αβιο εντωβζ υιοκ παγαθος
ετεσηλαατ παγαθου χενοτq ανηε τεκλι-
καιοστηη γαρ εσο ηοε υποτοειη υπρη υπατε
αν υπεροοτ οττε εσο αν ηοε ηυτοοτ υπα-
λατ αλλα οτεβολ ζυπεκοτοειητε ατω τεκτοου
των λε εσο ηοε ηοτζηατ εαττετωβq ατω
εεααηε.

αλχοοσ ανοκ χεερυαν ηηοττε τρεζαζ υπα
πωζ ζυπκαζ τηρq κατα χωρα κατα του
ηqωικ ητπαυε υπεητο εβολ ητπαυε ηηε-
τοτηζ ηζητq τηηαρηοβε οη ατω τηηαζαζωη
αν εβολ ηηηοβε.

Fol. 2. αζαζ ηρτωε ερητ ηζηνταιο ετρε-
τοτχαη εζαζ ηζωε ενεεοταυοτ αν ετ-
ρετρωοηε ηηοοτ ατρωοηε ηατ ζοειηε
ετηαηιοορ ηοαλασα ζυηκοοτε ετρετρωα
εηετηητ ηεοοτ ηηζηνκεπεραιοσ ερυαν
οττωοτ λε ερητ ετηεφρηρε ατω οτσοη
ηηεφειητ οτηαατ ηηεεζυερε χεετηαρβολ
εηηοτ ηεεηαρβολ αν.

οτσοη ηαν χε[α]ηηορεηηοοτηη παλαηη
ζηηηαρηαφτειε αηηερεηεττηεηερητ λε οη
ηζητοτ. [οτσοη ηαν χεηηερεττωοτη εχη-
ηεηερητ.

εηηηκαηηα ητορηη ηηηοττε ετρεφπαζετ
εχηηεβηοηε παλαητ ετσηηοττωοηη (l. ηω-
ηη?) ηοε εηηαηεγραφηη χοοε.

Fol. 3. ανοη λε ανοη ζεηκαζ σοη εηηβα
εβολ ηοε ηοτοηε σοη εηζοοεβ ηοε ηοτχορ-
τοε εηηηοοτ ζαροq.

ηεκζαη γαρ ζολοτ ατω ηεκκεαζαοηη τηροτ
ζηζωε ηηη ετατα ηοτβηκο ατω ετρωοτρεζαοτ
εβολ οτηοηοηη χεηεκηηοαη . . . αλλα [ε]ερ-
ζοτρεζολοτ οη [ηοτ]ηετοττοηζ [ε]ροη εβολ
ζηηηαηηο τηρq ηαποτοειη ηηρη ηηηοοτ
ηηηεηοτ ατω ηαηεζοοτ ηηηετρωοτε ατω
ηζωοτ ηηηεκοτε ατω ηηηοτ ηεηηηρε ζη-
τοqηηεη ηητεqηηεβοκ ζυπεκοτρεζαζηε η-

υωη ηηηεπερω ηζωη ηηηεκβο ηηητ ηηηχαηη
ηαηρ ηηηεκλοοαε ηηηεκοοτε τηροτ.

Fol. 4. καη ετυαηραηετοε ηοτ ηεηηατ-
κακηα ηηαηηε τηηετβαλ ετχω ηηοε ηοε
ηηετηαατ χεηερεηηοττε ηαεη εβολ ζηοτ-
εζηε ζωε ερχεερεσοτη χεηηηε ηηηοττε
ηοτ ηρεεετρωοηε ετηαατ ηηηερεηηοε
τηρq.

195.

. Or. 3581A(23).—Parchment; two damaged
leaves and a fragt., ruled for alternate lines
and paged —, — (the last of quire 17); $\overline{\rho\eta\eta}$,
 $\overline{\rho\eta\lambda}$; —, —; $12\frac{1}{2} \times 9\frac{3}{8}$ in. The text, in two
columns of 28 lines each, is written in an
upright, regular hand (cf. Hyvernât, *Album*,
pl. xi. 3, in which MS. the page-number is
ornamented as in ours). Initials project but
are not enlarged. In the Paris collection,
Vol. 130^s, foll. 79, 85, 104 probably belonged
to the same MS.¹

From Ahmîm.

[BUDGE.]

Shenoute; from one or more Homilies.

p. —. On idolatry and unbelief. The follow-
ing are examples of the text ;

χενετβαλ ηηοοτ ηεεηατ εβολ αν ηη ετηοτ
ζηηηε ετηοτ ζυπκαζ χεατετζαη (sic) ατω
ττοτη ζωττηετη ηωοηε εηαζοτ η εηπαταεε
ατω οη ετταλοτ η ετχι εηεειτ εαηητε ατω
ετειηε εζραη χεατετζαη ηωοηε εητακο.

¹ Vol. 130^s, f. 79 has the title εηοτοτοιοτ λογοτ
η. The beginning of the text is remarkable; ττωυ
ζηηεταηεαηοη ετοτλαε ηηετοτοειυ τηρq εηε
ζοτο εε ηροηηε ατω τρωαχε ηζητοτ εηε
ζοτο εζηερωητε ηροηηε χηηηαηεηοτε ετοτ-
λαε ητοη ηηοοτ ατω ηηαηερωαχε οτοηη
εροη αηηε τειοτ ζεηηερωηηε ταη ηηηεατ-
ρηηεη ηεφεεοε. . . The same is found in *Clar. Pr.*
21 (v. Hyvernât viii. 1,) which has also the texts of Zoega
no. clxxxviii.

ΠΡΟΤΕ ΜΕΝ ΨΟΦΗ ΖΗΤΗΛΑΤ ΜΗ ΠΤΑΙΧΟΙΣ
 ΣΟΙΤΩ ΗΖΗΤΟΥ ΑΛΛΑ ΕΚΨΑΗΚΑΛΑΤ ΠΟΤΗΟΟ
 ΗΧΡΟΝΟΟ Η ΨΑΒΟΛ ΗΜΟΤΟΥ ΗΑΕΙ ΕΒΟΛ ΗΖΗΤΟΥ
 ΗΠΕΚΚΗ ΕΡΟΟΥ ΗΤΕΙΣΕ ΟΗ ΗΖΟΤΟ ΤΗΤΗΟΤΤΕ
 ΗΠΗΟΤΤΕ ΗΠΑΝΤΟΚΡΑΤΟΡ ΖΗΡΩΗΕ ΗΜ.

ρ. ρηλ. ΟΤΗΖΕΚΗΗΗΕ ΗΨΗΗ ΨΟΦΗ ΕΤΕΛΕΟ-
 ΛΟΟ ΕΠΗΟΤ ΠΕΤΚΑΡΗΟΟ ΑΗ Η ΕΤΟ ΠΑΤΚΑΡΗΟΟ.

ΟΤΗΖΕΚΗΗΗΕ ΖΩΟΩ ΗΨΗΗ ΨΟΦΗ ΕΡΕΠΕΤ-
 ΚΑΡΗΟΟ ΤΕΤΗΤ ΑΗ ΕΒΟΛ ΕΠΤΗΡΩ ΟΤΑΕ ΟΗ
 ΕΠΡΩΤΟΥΨΗΗ ΕΖΟΤΗ ΑΗ ΤΑΤΕ ΟΕ ΗΖΕΚΗΟΤΕ
 ΗΨΕΨΑΛΑΤ ΑΗ ΗΡΗΕΠΕΤΗΑΗΟΤΩ ΕΤΩΒΩ ΔΕ
 ΗΠΗΟΟΤ ΕΠΕΤΩΡΕ ΖΗΕΤΗΟΒΕ ΗΠΗΕΤΧΗΡ ΖΗ-
 ΠΗΤΩΜΤΕ ΗΜ ΗΨΕΨΕΒΩ ΗΑΤ ΑΗ. *Quotations*;
 Ps. lxxxiv. 2, ib. xxxi. 1, 2, Mt. ix. 13.

203.

Or. 3581A(31).—Parchment; three leaves,
 all slightly damaged, paged 06, 05; πκ—q̄.
 The text, in two columns of 29—33 lines
 each, is written in a wide-spreading script
 (*cf.* Zoega, tab. iv., no. xix for the type).
 Initials are moderately enlarged. There are
 no colours. In the Paris collection Vol. 130³,
 foll. 17—21, Vol. 130⁵, fol. 53, Vol. 131⁵, fol.
 128, Vol. 131⁷, fol. 65, Vol. 131⁸, foll. 84, 94
 are by the same scribe.¹

From Ahmîm.

[BUDGE.]

From one or more Homilies. If the first two
 of the Paris fragments belonged to the same
 MS. as these, then the latter are doubtless
 from the works of Shenoute, since the Paris
 leaves both bear his name.² Our texts deal
 first (pp. 06, 05,) with the sacrament of com-
 munion, typified formerly by a lamb sacrificed,
 and with the proper mode of partaking
 thereof. How great is the peril for those

¹ From the description and facsimile, it is possible that
 Mingarelli's fragt. xvii is also by this scribe.

² Vol. 130⁵, f. 53 = Zoega 468.

that reserve a part of the elements till the
 morrow or indeed longer and carry it through
 the streets and into the houses of the rich,
 to sell (*or give*) of it! Such do not truly com-
 municate, for they partake in company with
 no one, and they hear before neither psalms
 nor lessons. Even the sick should be brought
 occasionally to Church. The other fragt.
 (pp. πκ—q̄,) relates Christ's Passion, and
 adduces many testimonies to His glory and
 power. The following are specimens of the
 texts;

pp. 06, 05. Η ΟΥΚΗΛΗΘΟΟ ΠΟΤΗΡΠΕ ΗΠΕΤ-
 ΨΟΧΗ ΕΠΑΖΟΥ ΕΒΟΛ ΖΗΠΗΤΕΤΗΡΙΟΗ ΟΤ ΜΟΗΟΗ
 ΧΕΨΑΖΤΟΟΤΕ ΑΛΛΑ ΗΖΑΖ ΗΖΟΟΥ ΑΤΩ ΟΥΚΗΛΗΤ-
 ΗΟΟ ΠΟΤΗΡΠΕ ΗΠΕΤΩ ΗΠΟΩ ΕΤΚΩΤΕ ΖΗΖΗΡ
 ΗΠΟΜΟΟ ΗΠΗΤΗΕ ΑΤΩ ΕΤΗΑ ΕΖΟΤΗ ΕΗΗ ΗΖΑΖ
 ΗΖΟΤΟ ΔΕ ΗΡΗΛΑΟ ΕΤ† ΗΑΤ ΕΒΟΛ ΗΖΗΤΩ
 ΗΤΗΑΧΟΟΟ ΓΑΡ ΑΗ ΧΕΨΕΤΗΜΑΡΕ ΗΠΟΟΥ ΕΤ-
 ΣΟΟΥΖ ΓΑΡ ΗΠΗΗ ΗΤΑΤΣΩΤΗ ΕΗΗ ΕΤ†ΑΛΛΕΙ
 ΗΤΑΤΣΩΤΗ ΕΑΨ ΗΑ ΕΤΩΨ ΗΠΟΩ ΖΗΠΑΠΟΤΟ-
 ΛΟΟ ΗΠΠΕΤΑΓΓΕΜΟΗ ΗΠΑΤΟΥΧΗ ΕΒΟΛ ΖΗΠΣΩΗΑ
 ΗΠΠΕΣΗΟΩ ΗΠΧΟΟΟ ΕΤΠΨΑ ΑΗ ΕΤΨΩΠΕ ΡΩ
 ΖΗΠΟΗΗΡΟΗ ΑΗ ΠΕΤΖΗΠΕΤΗ ΕΠΗΑ ΗΠΠΕΣΗΟΤ
 ΕΨΑΤΨΕΟΟΥ ΗΠΗΟΤ†[Ε ΗΖΗ†]ΟΤ ΖΗ†[ΕΚΚΗ]ΣΙΑ
 ΕΡΨΑΗ ΟΤΑ ΔΕ ΧΟΟΟ ΧΕΨΕ ΕΡΨΑΗΟΤΑΝΑΓΚΗ
 ΨΩΠΕ ΗΤΕΟΤΑ ΩΟΚ ΖΗΟΤΗΤΑΤΟΟΥ ΟΤΑΓΑΘΟΗ
 ΗΑΠΠΕ ΕΤΡΕΤΩΤΩ ΠΟΤΣΟΠ ΕΒΟΛ ΖΗΟΤΣΟΠ
 ΗΨΕΠΤΩ ΨΑΠΗ ΗΠΗΟΤΤΕ ΗΖΟΤΟ ΕΤΡΕΟΤΠΕ-
 ΟΟΟΥ ΖΡΟΥ ΕΖΡΑ ΕΧΩΩ ΖΗΠΕΡΨΩΠΕ Η ΕΨ-
 ΗΑΨ†ΑΤΩ Η[ΠΗΗ Η]ΠΗΟΤ[ΤΕ].

ρ. πη. [ΠΑΠΟΟ]ΤΟΛΟΟ ΠΕΤΡΟΟ ΠΕΙΩΤ ΗΠΕΧ-
 ΡΙΣΤΙΑΝΟΟ ΗΠΕ ΗΤΑΩΟΤΩΨΒ ΗΠΧΟΟΟ ΧΕΠ-
 ΤΟΚΠΕ Χ̄Ε & c.

ρ. πθ. ΗΠ ΠΕΠΤΑΨΚΟΟΠΕ ΗΠΚΟΟΟΟ ΧΕ-
 ΡΕΠΕΤΟΤΗΖ ΗΖΗΤΩ ΗΑΠΟΤΤΕ ΕΡΩΩ ΧΕΠΚΟΟΟΟ.

ΠΕΠΤΑΨΚΟΟΠΕ ΗΠΡΩΠΕ ΑΤΩ ΑΨΚΟΟΠΕ
 ΗΠΚΑ ΗΠ ΕΤΒΕΟΤ ΑΤΧΟΟΟ ΧΕΠΗΤΩΠΕ ΗΠΑ†
 ΟΤΤΕ ΣΑ.

Quotations; Exod. xii. 11, Lev. xxii. 30,
 Exod. xii. 46, xxiii. 18, Mt. xvi. 15, 16, Prov.

xxii. 14, Mt. xxvi. 64, Is. xl. 26, liii. 2, Ps. ciii. 2, xcii. 1, ciii. 6, Hab. iii. 3, Ps. ciii. 32, Jer. xv. 14, Ps. lxiv. 7. Besides these there are some texts inaccurately or freely quoted.

204.

Or. 3581A(32).—Parchment; two complete leaves, ruled and paged $\overline{\alpha\Gamma}$, $\overline{\alpha\Lambda}$; $\overline{\omicron\iota}$, $\overline{\omicron\eta}$ (the first and last of quire $\overline{\omicron}$); 13×10 in. The text, in two columns of about 32 lines each, is written in thick, slightly irregular characters (*cf.* Hyvernat, pl. vii. 2 or Zoega, tab. iv., no. xix., the first especially for α , the second for \omicron). Mingarelli, *Codd. rel.*, fragt. iv., Lord Crawford's MS. no. 24, probably also in the Paris collection Vol. 78, fol. 41, Vol. 131^s, fol. 71 and perhaps other fragments are from the same MS.

From $\text{A}\eta\text{m}\text{i}\text{m}$.

[BUDGE.]

From one or two Homilies. The first leaf treats of the Nestorian heresy; the second of an unorthodox form of divine service.¹ The language and obscure style of the Crawford fragt. point to Shenoute as the author.

p. $\overline{\alpha\Gamma}$. (Christ) suffered privation, and at last death for us. He preserved the Three Children, but gave Himself to those that crucified Him and while the soul of man goes at death to God, His soul went to Hell. Thence He returned and took His body to Heaven and in it He shall come again. "Wherefore," said he further, "it is not meet to say the Virgin bare a god. And I will not call him a god that was three months in the womb and took suck and grew ($\text{π}\text{ρ}\text{o}\text{k}\text{o}\text{π}\text{-}\text{τ}\text{ε}\text{i}\text{v}$) gradually. And it is written," said he,

¹ Paris 78, 41 (pp. $\overline{\rho\alpha\lambda}$, $\overline{\rho\eta\beta}$.) treats of the need of communicating within the church, not *e.g.* in the baptistery.

"Take the child to Egypt, not Take the god."¹ But when was God revealed to man, as is written, except when born of the Virgin? He, therefore, whom she bore was a god. So it is needful ($\text{ἀ}\text{ν}\text{α}\text{γ}\text{κ}\text{α}\text{ῖ}\text{o}\text{ν}$) to confess ($\text{ὀ}\text{μ}\text{o}\text{-}\text{λ}\text{o}\text{γ}\text{εῖ}\text{ν}$) that Mary bore God, as our fathers said. Many are the blasphemies of that unclean one ($\text{ἀ}\text{κ}\text{ά}\text{θ}\text{α}\text{ρ}\text{o}\text{s}$), so that I hesitate and hate to repeat them.

p. $\overline{\omicron\iota}$. Such is the service (*or* worship) of them that do this and know not that it is Satan working ($\text{ἐ}\text{ν}\text{ε}\text{ρ}\text{γ}\text{εῖ}\text{ν}$) in them and no truth of God. The hunter often surrounds his prey or uses bait. So does Satan tyrannize over the wicked, entrapping some through false wisdom, and easily makes them heretics, antichristians &c., till they become servants ($\text{ὑ}\text{π}\text{η}\text{ρ}\text{έ}\text{τ}\text{η}\text{s}$) of the mystery of iniquity (*v.* 2 Thess. ii. 7), their impiety being concealed in this service like a sword, to destroy them that it catches; for it is not of God but of him that deceives ($\text{π}\text{λ}\text{α}\text{ν}\text{ᾶ}\text{ν}$) them. *Quotations*; Mt. xxv. 31, ib. ii. 13, "God the Lord hath appeared to us," Mt. i. 23, Prov. xv. 8.

205.

Or. 3581A(33).—Parchment; a single leaf, ruled (pricked in centre) and paged $\overline{\rho\alpha\lambda}$, $\overline{\rho\eta\beta}$; 10½×8¾ in. The text, in two columns of 27 lines each, is written in a rather large hand (*cf.* Hyvernat, *Album*, pl. viii. 2). One large, ζ-shaped paragraph mark occurs. In the Paris collection, Vol. 130¹, foll. 89—142, Vol. 130^s, fol. 114 appear to be from the same MS.

From $\text{A}\eta\text{m}\text{i}\text{m}$.

[BUDGE.]

From an Epistle apparently to a monastic congregation. The writer—probably She-

¹ *Cf.* Cyril, *Adv. Nest.* i. (Migne, *Patr. Gr.* 76, 25) and Nestorius, 5th serm. (*Patr. Lat.* 48, 787).

noute,—wishes to justify his conduct regarding some person whom he (as abbot?) had excluded from the τόπος.

The following is the text ;

ρ. ριζ. ☩ ρηατ [Α]ε εβοκ ζη[η]εζβητε
[η]τακονια ηηη πενταρκωλτε ηηοοτ ει-
ηηηι ετεηηηηατσωτη ηηηη ηηοοτ ατω εβολ
ηηαζαη ηηηηοοηεο ηηεηηατ ηεε ηηαφομβε
ηηατ[α]χι ηαζραι εηηοτ ζηηεηε ηηερεπαχε
ετ[α]χω ηηοοτ εηηοττε εροι χεπαειοτ ζη-
τερεταηρο εφο δε ζωοοφ ηατσωτη ηεαπα-
παχε ετ[α]χω ηηοφ ηαφ εβολ ζηηηηηοττε ατω
ηηεηζε λεηραηαη ηαφ ζηηοτσωηη ηηραη ετοι
ηηε πεηηοβις ιε χεηηεεζωοηε ετραυκοηε
ηακ ζωε ειωτ οττε ζωε αρχηροε οττε ζωε
ρηηηει ηηηηπα ρω αη ηη ηηοοτ αηηε ηαι
(ρ. ρηη) εηηαηηοττε εζοτη εζραι ητεηηη-
καατ εβηρε κατα ηετοτσω ηηηη εοοοτ ετ[α]χω
ηηοε χεηηε ηεκ[υ]ηρεηε ηαι ηεκ[υ]αηρε ηατ
ηηεηζεηε ατω ταηε θε εηηακαρωι εηη-
οτσωε ζομωε ηηεηηατ ζηηηαχε ηηροτ
εηηαφχοοτ εφταηο ηηοι χεφο ηυηηο εροει
ζηηερεηηη εηηη[ρα]υκοηε [ηαφ] ζωε σο[η]
ηαιηετ[α] ειωτ ατ[ω] ηηαφχεηαι ηαι ηηοι
ηεηηατ εβολ χεαηκωλτε ηηοφ εηηηρεφ-
βοκ εζοτη εοτα ηηεητοποε εηηηεηηηη ηεηη-
ατοηη ηηη¹ εφοτσω εζηοοε ζηηηα εηηατ
εφ[υ]ορ[υ]ρ ηηηεε ηηηηεηοτε ηηηεωοτ[ε] εζοτη
ηηεηηο[ε]ε

206.

Or. 3581A(34).—Parchment; two consecutive leaves, considerably damaged; ruled and paged πβ, πλ; [πε], [πς]; 14 $\frac{1}{4}$ × 11 in. The text, in two columns of 29 lines each, is written in a large hand (*cf.* Hyvernât, *Album*, pl. viii. 4 and ix. 1). The letter η, at the beginning of a line, has a loop extending into the margin. Initials are slightly enlarged.

From Ahmîm.

[BUDGE.]

¹ v. no. 168 above.

From a Homily. Zoega's MS. no. ccix is from another copy of the same work and is attributed to Shenoute.

The following is the text ;

ρ. πβ. ηηητ εχωη τεηοτ η ερεπλωοε
εηηατ ηαατ ετρεφπαηετε ηηοοτ κατα
καιροε χεηηαηρβολ αηοη η εηηαατ ετρεφ-
παηετε ηηοη αηοη ηαζ ηεοη η εηηαηρβολ
ηηεηηα τηηαρβολ οη ζηηερεοοτ ηηερευκωτ
εβολ ηηη πενταρτσαβεη[υ]ορ ηρωηε ετ[ε]τεχηη
ηαηηεηηη ηοι ατω ηηεηε σαβεοτ[ε]βα ηη
οηηηοηοε εφεηε εετω[υ] (sic) ηηζωβ¹ ηζωε
χεααφ ηηεηζε ατω τ[υ]η εροφ ηηεηκεε ηαι-
τωε ηηατ[ε]σαβο αη τηροτ εβο[α] ζηηηη]ετε-
ρηητ ζ[about 4 let. η]εετε ηη . . ο [about 3 let.]
ατω ετβεο[τ] αηοη ηηη[ε]σαβο ετββοη εβολ
ζηηηηετοτααε ατω ζηηηηεηραφηη ετ[ε]σαβο
ηηοη ετββοη εβολ ζηηακαθαρσια τηρε ηηηα-
βολοε ηηαηη εηεε ζηηετ[ε]ρωε ετ[ε]ε εζαι
ηηερεφ[υ]ηρ[ε]ρωε η ηηοηοηηη (sic) η οτ[α]χοει ηηη-
κοοτε τηροτ εκαεε ηηετ[υ]ηρε [ε]τηηη ηηη-
εοοτ ατοηηε ατ[ρ]ζωε η ατ[ε]ωρ εβολ ηηηε
ηεε εηηαηεηηηηα αη ηηοττε εροοτ χεη-
(οτ η)ε . ει (ρ. πλ) ο[3 lines illegible] σαβοη
εζα[ρε]ε εηηη ηηηοττε ηηηερεχε εφοτααε
αλλα ηποτ[ε]ω οη ηοτε[υ] ηηαηοη χεηεηηα-
σωτ εροφ φηατακοφ ε[υ]χε ηηηεαηηαχε
τηροτ ηηηεη οη εζραι εηαη ηηηοττε ατω
ηηηηηρβολ δε οη ετορ[η]η εηηα[σ]ωμ εβολ
ζηηηε πενταρχοοτ[ο]τααε εηηεηκρηα ηε[φ]-
εηοφ εζραι εχω[η] ηηηεββο η . . οηοη ηηη
ηε . . οηηαε γαρ ηρωηε ετ[ε]σο . . . η ηηηηηε
[about 4 let.] ατω ηατ [about 4 let.] εηε
εεεοοτ η εεαηη ετ[ε]κω ηεηηη εροοτ χεεεκη
ηατ εζραι ατω ερ[υ]αηηαηαηκ[η] η[υ]οηε ηηεοη
ετοηηαρζοτ[ε]αε ηατ ετοηητοτ εεηαη[υ]αηηε
ηηεηε οη οηηαε ηρωηε ατω ηα[υ]ε ηετοτ-
ηαοηηετ[ε]ββο ετακαθαρτοηηε ζηηηρεταο-
κηαχε ηηοοτ ατω ε[υ]χεοτακαρτοη (sic) ηε
ηετ[ε]ββο ζεηακαθαρτοε οηηε [η]ετ[ε]κεεβηητε

¹ ? lege εοτ[ε]ω[υ]η[η]ηζωε.

ΧΕΛΠΟΝ ΠΑΠΕΧΕ ΕΓΓΑΠΕΧΕ ΠΙΣΤΕΡΙΤ ΖΗΒΟΤΕ
 ΠΥΡΡΕ ΠΥΤΑΚΟ Π ΟΥΤΕ ΤΡΙΠΗ ΠΖΕΥΡΩΝΕ
 ΠΙΑΖΡΙΠΠΟΤΤΕ ΕΡΕΠΕΠΠΥΤΑΚΑΟΛΡΟΣ ΖΗΠ ΑΠ
 ΕΠΕΤΕΡΙΤ ΕΠΠΠΟΤΑ ΧΠΟ ΠΟΤΑ ΠΑΥ ΠΠΟΤ
 ΕΠΠΑΡΒΟΛ ΕΠΕΤΕΠΖ ΧΕΠΠΡΑΥΕ ΠΠΟΠ ΠΠΑ-
 ΣΕΒΗΕ ΠΟΧΕ ΠΧΟΠΕ ΠΠΟΤΤΕ ΠΠΡΑΥΕ ΠΠΟΠ
 ΠΑΥ ΤΠΟΠ ΖΗΠΑΚΟΠΟΕ ΕΠΠΠ ΖΗΠΠΟΠ ΠΑΠ
 ΠΠ ΠΑΣΕΒΗΕ ΠΕΤΡΑΥΕ ΑΠ ΖΗΠΠ ΟΥΤΟΕ ΟΥΑ-
 ΟΥΤ ΖΠΟΟΠ ΑΥΟ ΟΥΡΑΥΤΕΠΕ ΠΟΕ ΠΠΕΠΠΑΟΠ
 ΠΠΕΤΟΤΟ ΠΠΟΠΚ ΕΡΟΠΕ ΟΥΚΟΤ ΑΥΟ
 ΟΥΠΑΥ ΕΠΠ ΖΑΖΕΠΥΡΕ

ΠΠΠΠΟ ΠΠΟΠΚ ΕΠΕΥΣΕΡΕ ΠΠΠΠΠΠΠΠΠΠ
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 ΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΑΥΟ ΣΕΚΠΖ ΕΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠ
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 Π[Ρ]ΠΠΠΠΚ ΕΡΟΠ ΠΠ[ΕΠΠ]ΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠ

The Fragment. ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ
 ΧΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠ
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 ΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ

208.

Or. 3581A(36).—Parchment; four complete leaves, paged $\overline{\rho\eta\epsilon}$ — $\overline{\sigma\lambda}$; $12 \times 9\frac{1}{2}$ in. The text, in two columns of 24 or 25 lines each, is written in a regular hand (*cf.* Ciasca, ii, tab. xxvi.). Initials are slightly enlarged.

From Ahmîm.

[BUDGE.]

From an Epistle (?) recounting an interview between the writer and a high official

(*ἡγεμών*). The style and matter recall Zoega no. cxciv (Shenoute), to which fragments indeed these bear great resemblance, though hardly enough to admit of their being regarded as from the same book.

The just judge shall shame respecters of persons and his successors shall confirm his laws. For he checks (*ἀνατρέπειν*) error (*πλάνη*) instead of trampling on (*καταπατεῖν*) justice. I said too that we all do feverishly run after greatness or high titles (*ραῖ*¹), even after those of bishop and priest, heeding not (*ἀμελεῖν*) good works without which faith and still more titles are vain. I must then against my will for the sake of my hearers, blaming and shaming the enemy again as ye are all aware, tell also of the many bishops, clergy, magistrates (*ἄρχων*), soldiers and people who waited days and nights at the Archbishop's command and (because of) his letter that I should come and be made bishop and yet I came not, desiring that God's name might thereby be glorified since I saw how many lusted with bribes (*χρῆμα*) after titles, preferring barren honour to the greatness of Christ. Indeed truly I wonder not that the ill fame of those monasteries (*τόπος*) which vie one with another in buying titles, has reached thither. But the good fame of him that suppresses the power-lovers has speedily changed them (*οὐρανοῦ εὐολ*), not only Alexandria or Ephesus, but the very court (*κομιτᾶτον*) and royal palace (*αὐλή*), as light removes darkness. It was common knowledge when we were absent (*ἀποδημεῖν*²) at the session (*συνέδριον*) of the holy, œcumenical synod, the Archbishop testifying to the other archbishops and bishops, in praise (*ἐπαινεῖν*) instead of blame, how when

¹ As Zoega, 415.

² *Cf.* Zoega, 459.

υΑΖΟΥΝ ΕΤΕΝΟΥ ΕΓΓΕ ΖΟΥΤΤ ΕΓΓΕ ΕΖΗΕ ΕΓΓΕ
ΠΟΥ ΕΓΓΕ ΚΟΥ ΕΓΚΟΥΤΕ ΠΑΘΕ ΠΛΥΡΟΝ ΠΑΝ
ΖΗΤΕΖΗΤΗΘΗΟΝΗ Η ΕΣΚΑΛΑΛΑΖΕ ΠΗΘΗ ΖΗ-
ΤΕΖΗΤΗΟΤΑΡΗ ΠΗΤΕΠΗΤΡΕΦΧΙΣΒΩ ΠΗΠΗ-
ΠΟΥΤΕ.

ρ. αδ. ΠΕΓΚΡΗΡΗ ΕΘΟΥΤ ΕΖΟΥΠΚΡΗΡΗ ΠΖ-
ΠΟΥΖΟΥΡ ΠΗΖΕΠΟΥΡΗΘΗ ΕΓΓΗΚΟΥΤΕ ΠΟΥΠΑΖΕ
ΕΣΗΠΧ ΕΒΟΛ ΕΣΠΟΥΤΤ.

ρ. πβ. ΠΟΥ ΛΕ ΖΩΙΟΥ ΕΤΕΟΥΠΟΥ ΠΗΒΕ
ΠΑΠΗ ΕΠΥΑΠΟΥΒΥΗ ΕΠΕΠΗΠΤ ΠΑΠ ΕΠΟΥΡΕΠΤ
ΠΑΖ ΠΗΟΥΤΑΖΕ ΠΑΖ ΠΤΕ ΠΣΩΠ ΕΓΓΕ ΖΗΤΕΖΡΕ
ΕΓΓΕ ΖΗΒΣΩ ΕΥΣΩΠΕ ΕΠΗΠΗ (sic).

Fragt. p. b. ΑΥΩ ΠΑΥΣΕ ΠΖ ΕΠΗΑΥΧΟΟΣ
ΖΟΜΟΣ ΧΗΠΧΟΙΣ ΠΗΠΕΦΑΓΓΕΛΟΣ ΠΑΡΑΥΕ ΑΠ
ΕΖΡΑ ΕΧΩΠ ΕΠΥΑΠΗΣΤΑΠΟΥ ΕΖΡΑ ΕΧΗΠΗΠ-
ΠΟΥΒΕ ΧΗΠΧΩΠ ΠΚΑΖ ΥΑΛΡΗΧΣ ΠΤΟΙΚΟΥΠΗΠΗ.

210.

Or. 3581A(38).—Parchment; a damaged leaf; $9\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in two columns of some 30 lines each, is written in a thick character (*cf.* Ciasca ii, tab. xxv, though the hand of our fragt. is larger and less even). Initials are slightly enlarged and accompanied by scrolls in red, green and yellow. Zoega no. cclxxxii and in Paris Vol. 130², foll. 89—96 and Leyden no. 63 are from the same MS.

From Ahmîm. [BUDGE.]

From a Homily, presumably by Shenoute, and addressing threats and reproofs apparently to a monastic congregation. (The 2nd sing., *sc.* *συναγωγή*, is used, as in no. 211 *below*). The following are passages from the text;

Fol. a. ΑΥΩ ΖΗΠΟΥΤΟΥΣ ΕΠΗΠΑΤ ΠΥΑΧΕ
ΠΠΕΠΡΟΦΗΤΗΣ ΠΑΧΟΚ ΕΒΟΛ ΕΖΡΑ ΕΧΩ ΧΕΠ-
ΧΟΙΣ ΠΑΒΩ ΕΒΟΛ ΠΗΠΧΩΠ ΠΗΠΠΩΠ ΠΠΥΠΡΕ
ΠΠΠΥΣΕΡΕ ΠΣΩΠ ΑΥΩ ΚΑΤΑ ΠΕΤΣΗΖ ΦΥΑΛΑΤΕ
ΠΒΡΡΕ ΖΗΤΕΦΑΓΑΠΗ ΕΓΦΑΠΕΡΗΤΕ ΠΖΗΤΣ.

ΑΥΩ [ΠΤ]ΟΥΤ ΕΠΗΑΠΗΟΥΠΗ ΕΠΑΥ ΕΡΟ ΠΣΕΠΗ-
ΖΕ ΕΡΟ ΕΒΟΛ ΠΠΚΑΚΕ ΠΤΑΦΖΩΒΕ ΕΒΟΛ ΕΧΩ
ΠΠΕΥΣΩΠΕ ΕΡΕΧΗΘ ΖΗΠΧΩΠ ΠΠΠΟΥΠΗΑ
ΠΠΠΣΩΟΥ ΑΥΩ ΤΕΠΑΚΠΟΥ ΕΠΑΤΕ ΖΡΑ ΖΗΠ-
ΧΙΟΥΤΕ ΠΠΠΟΥΑ ΠΠΠΑΠΑΥ ΠΠΟΥΧ ΠΠΠΕΘΟΥΤ
ΠΠ ΕΡΕΠΕ ΠΚΟΣΠΕ ΠΠ ΖΗΠΖΡΕ ΠΠΠΕΠΩΠ.

211.

Or. 3581A(39).—Parchment; a fragt.; ruled; $8\frac{1}{8} \times 10\frac{1}{2}$ in. The script, in two columns, is written in a regular hand (*cf.* Hyvernat, *Album*, pll. vii. 2 or viii. 4). No enlarged initials are preserved. In the Paris collection Vol. 130² foll. 1—7 appear to belong to the same MS.

From Ahmîm. [BUDGE.]

From a Homily, addressed apparently to a congregation (*συναγωγή* fem. sing. as in Zoega clxxxvi, cxcvii, ccii &c.) and referring to the evil influence of scoffers by whom those addressed were in danger of being led astray. Probably the work of Shenoute. The following are specimens of the text;

Fol. a. ΠΕΤΖΡΑ Π[ΖΗ]ΤΕ ΕΓΚΩΠΥ ΑΥΩ ΕΓ-
ΣΩΒΕ ΖΗΠΑΥΑ ΠΠΕΠΑΠΕ ΧΕΠΥΑΧΕ ΑΠ ΕΡΟΚ
ΤΖΗΟΚ ΕΠΕΠΗΑ ΖΑΠΗ ΠΓΣΩΠ ΕΠΥΑΧΕ ΠΠΑ
ΖΑΡΕΖ ΕΡΟΚ ΕΠΟΥΡΕΠΑ ΠΠΠΚ ΖΗΠΚΠΕΘΟΥΤ
ΑΠΠΡΟΦΗΤΗΣ ΤΩΟΥΠ ΕΒΟΛ ΠΖΗΠΗ.

ΕΦΑΖΕΡΑΤΦ ΕΦΣΩΒΕ ΕΦΤΑΚΟ ΠΠΖΠΤ ΠΠΕΤ-
ΣΟΥΤΖ ΕΡΟΥ ΖΗΠΖΕΠΥΑΧΕ ΠΠΕΠΕ ΕΓΖΟΥΤ ΕΠ-
ΕΠΠΑΠΕΚΟΥΤΕ ΧΟΥΤ ΑΥΩ ΤΑΠΤΕ ΘΕ ΕΠΠΑ-
ΠΠΟΥΤΕ ΠΠΟΥ ΠΣΩΠ ΕΒΟΛ ΠΖΗΤΕ ΖΗΟΥΤΕΠΗ
ΠΠΠΚΑΤΡΕΦΟΥΤ ΕΦΑΚΥΑ ΠΣΑΠΥΑΧΕ ΕΠΠΑΦΟΥΤ
ΕΦΣΩΠ ΕΡΟΥΤ.

Fol. b. ΠΠΖΩΒ ΠΠΕΠΕ ΥΠΟΥ ΠΖΗΠΗ Η ΧΕΠΥ-
ΧΕΖΕ ΟΠ ΠΑΡΟΥΤΑΠΟΥ ΧΕΠΠΠΕ ΑΥΩ ΑΙΚΑΙΟΣ
ΕΑΡΥΠΠΠ ΕΡΟ ΕΠΒΕΠΥΑΧΕ ΑΠ ΠΠΑΤΕ ΕΠ-
ΤΑΦΧΟΥΤ ΖΗΤΕΦΚΑΚΙΑ ΑΛΛΑ ΕΠΒΕΤΕΦΑΠΗΠΗ
ΕΠΠΑΡΣΩΠ ΕΡΟΣ ΖΗΠΟΥΠΑΑΧΕ ΠΠΠΚΑΤΡΕΦΟΥΤ
ΕΓΚΩΠΥ ΑΥΩ ΕΦΣΩΒΕ ΠΣΑΠΑ.

wise to contain an attack on Origenistic ideas.¹ The following extracts relate to the doctrines of the sin of the soul in previous worlds or existences and of the possibility of soul or body sinning before their union; *αρα υπατρησβε ζητρε εμπατορει ενσωνα εν ερερε μινιτησβεκ μινιχισθουσ ενικωου ζημιντε μινικειντασβενη ιε πασωντ εροι ειχιο ιμαλ.*

η ομιοση ερερετηχι ρησβε αχισωνα η ερερεσωνα ρησβε αχιητηχι η εραττασηετητηχι ηοτοβου πεσωνα ηκβοτοβου μινικαοτηχιος.

εραχετητηχι ηαρησβε εμπατεμ ενσωνα ειε ομιοση ιπασ ερερεσωνα ηκακε χησεζηνη η χησεζηνη ητοφ ηαμστα εηαλαφ ηασεβνε χησεφουεμρσθε.

216.

Or. 3581A(44).—Parchment; two complete leaves, ruled and paged $\overline{\omega\omega}$, $\overline{\eta}$ (the last of quire $\overline{\alpha}$); $\overline{\rho\alpha}$, $\overline{\rho\eta}$ (but these are doubtful); $16\frac{1}{2} \times 12\frac{1}{2}$ in. The text, in two columns of 42 lines each, is written in a regular, rounded hand. From the same MS. as Zoega, no. clxix, where our texts are to be inserted after the fragt. ending on p. 293. (Cf. tab. v, no. xxvi and Hyvernât, *Album*, pl. vii. 3.) The two leaves described in the Rainer *Führer* (1894), p. 42, no. 107 and published *Mittheilungen* ii. 72 appear also to belong to this MS. and should probably precede immediately our first leaf. Likewise the leaf in Mingarelli, *Aeg. codd. rel.*, p. 337, which follows ours at some distance (cf. Migne, *Patr. Lat.* 73, 1008, no. 9). In the Paris collection, Vol. 131³ fol. 27, Vol. 129¹³ foll. 32—35 are from the same MS.

From Ahmim.

[BUDGE.]

Apophthegmata Patrum. The collection in this MS. corresponds generally, in contents and arrangement, to that of Pelagius and John (*Vit. Patr.* v, vi). The following is the text;

*ρ. ωω. ηετλωνη ερερεη ηαηε υπατεμ-
ηουοε ηαη εροοτ ερερε δε απρεσνε τρεμλ
ρατρωμ ηηαγραμ ηραχε οτρετορε ετβεοτ δε
τηο ιπασ χεοτρετορε ηραχε ηεε γαρ ηοτ-
ηοο υπαρε ερερεσημ ηατε ζηπεσνα
μρησνε ηερε ηρεφουη ηηηοβε κη εγρα
ατω τατε ηηοο ηακηεε μιντρεφει ερεκ
ζηερενε μινμιντρεφρημωτ ζηηεζηηοε ε-
χθοτσετ εγρα μρηηοττε ερερεη ηηεβαλ
εγρα εροφ ζηοτμιντρεφρημωτ μιντρεμ-
ρησνε ζηοε εηεωοτη ζηοτερωμ αηηοτχε
γαρ εβολ ηηοη ηηκορηαηοη ηηηηατει αλλα
τηηαη ερεοοτ μηηοττε ηεε ηοτμια ζηηηβαλ
μρηη ερερετη κη βατφ ητοοτη ηεβολ
μπερεσνα ερεεβολ ερεεμρηα ηαρημρηωτ
χεμικω ηεση ητοηηεωτ[η ετ]μωτρετ απ-
μωωοε [εηεηοηχ] ομηηαη ηη[ατ η]ηερε-
εοτη ερεετ[ωτ] οτβεηηοηηοε ηηηαχε ερε
μρησνε αηατε ζηηηερεσνα ηηρε αλλα κατα
ρηηοε ερεεεοτη ηηαμω ατρεμ ηετο. (Cf.
Migne, *Patr. Lat.* 73 (Pelagius), 895, no. 17
and *Patr. Gr.* 28 (Athanasius), 1548.)*

*αεχοο οη χεζηηκοεσηοε ηετρωαη ηετ-
ηοηοτ ερεερεκο ερατρεε εροοτ ετηρηοβε
αηοη δε ετεηεηηηοβε ηαρηοηη εεοτη
ηαταμ χεκαε ζηπετεζηαφ ηηηηηοηη εηε-
ηοτχε εβολ ηηοη ηεηηκοαεε ετηαμωε
εκηηεεε ηηροεηηοηεε ζηεεμρησνε κη
γαρ ηκοοττε οη εηεεηηεεε απ ερατε
εγρα εηεεεε ηοτωτ ακητοοτκ ερηεηηα-
ηοτφ ηηρε εηαεοτ ερεηαχε γαρ τηροη ηακ
ητοφ γαρ (ρ. η) [ηεηη]αφοτωεφ ζηηηεκεε-
ηοηοηη κ[αη γαρ] ηεηατρετωο[τοτ]εηαε
μρη[ρη η]εη ερατρηωη [ηοτ]ηηη ηοτμια
ερατρηωμ εβολ ητεεατο ηηηεωε εαρηηηη
ετφ οτβεηη ηοηηη εροοτ αλλα ηερεηηηη
μωτο εγρα ηηατεμ ετεηεμρηα ηεηηηη*

¹ The style of the Paris frags. recalls however that of Shenoute.

ΟΝ ΑΓΙΩΒΤ ΗΓΑΛΟ ΔΕ ΠΤΕΡΟΤΙΑΤ ΕΡΟΦ ΧΕΙ-
ΠΕΦΛΟ ΕΓΚΩΒΤ ΑΥΠΩΤ ΗΣΩΦ ΕΥΧΩ ΠΠΟΣ
ΧΕΒΥΩΠΕ ΟΥΣΟΠΠΕ ΒΑΤΩΠΤΥ ΕΠΠΟΤΥΩΠΟΤ
ΖΩΩΦ ΠΤΕ ΤΠΠΤΩΟΒ ΠΥΠ ΕΤΩΟΠΠ ΖΑΠΠ
ΠΑΠΤΕΡΥΩΠΠΕ ΠΧΑΚΟΡΕ ΕΥΩΠΠ ΔΕ ΕΓΚΩΒΤ
ΑΥΩ ΗΣΕΤΕΒΩ ΠΑΦ ΗΓΤΥΖΩ ΕΡΟΦ ΠΥΠ ΕΠΠΟΦ
ΕΒΟΛ ΧΕΤΕΡΥΤΥΧΗ ΠΑΥΤΑΚΟC ΑΥΩ ΟΥΟΠ ΠΠ
ΕΤΥΠΠΟΠΠΟC ΠΑΥΤΥΡΤΩΡΟΤ. (Cf. Migne,
Patr. Lat. 73, 915, no. 18.)

ΖΥΤΑΡΧΗ ΠΑΠΑ ΕΥΑΓΓΙΟC ΑΓΥΟΚ ΠΑΟΤΥΖΑΛΟ
ΑΥΩ ΠΕΧΑΦ ΠΑΦ ΧΕΠΠΑ ΑΧΙ ΟΥΥΑΧΕ ΕΡΟΠ ΧΕ-
ΘΠΠΑΟΤΥΧΑ ΠΑΥΠΠΕ ΠΠΟΦ ΔΕ ΠΕΧΑΦ ΠΑΦ ΧΕΒΥΧΕ
ΚΟΤΩΠ ΒΟΤΥΧΑ ΠΠΡΚΑΤΑΦΡΟΠΠΕ ΑΥΩ ΕΚΥΑΠ-
ΒΟΚ ΠΑΟΤΑ ΠΠΡΥΑΧΕ ΠΠΟΡΠ ΠΠΑΤΕΡΥΧΠΟΤΚ
ΠΠΟΦ ΔΕ ΑΥΤΩΕC ΖΥΧΠΠΥΑΧΕ ΑΥΠΑΖΤΥ ΠΑΦ
ΧΕΚΩ ΠΑΠ ΕΒΟΛ ΠΑΠΕ ΔΠΟΤΕΡΥΟΤΠΠΠΠΠΠΠΠ
ΩΠΠΕ ΑΥΩ ΠΠΠΟΤΕΠΠ ΠΠΠΕΑΒΕ ΠΠΠΖ ΑΥΩ
ΑΥΤΥΠΠ ΑΥΠ ΕΒΟΛ. (Cf. *ib.* no. 19.)

Fragments of another, older MS. of this collection from Cairo no. 8095, while some from a different collection in Bohairic are to be found in MS. Add. 14740A.

217.

Or. 3581A(45).—Parchment; three complete leaves and parts of four others, paged (1) $\overline{\kappa\alpha}$, $\overline{\kappa\beta}$, $\overline{\kappa\gamma}$, $\overline{\kappa\delta}$, (2) $\overline{\rho\alpha\alpha}$, $\overline{\rho\alpha\beta}$, (3) $\overline{\rho\alpha\gamma}$, $\overline{\rho\alpha\delta}$, (4) $\overline{\sigma\eta}$, $\overline{\sigma\theta}$, (5) $\overline{\sigma\alpha\lambda}$, $\overline{\sigma\alpha\mu}$; $10 \times 7\frac{1}{2}$ in. The text, in one column of 24—29 lines, is written in a small, upright hand (cf. Ciasca, i, tab. ii). Initials, lines and the letter ϕ are painted with red. P. $\overline{\sigma\alpha\lambda}$ was the first of quire $\overline{\iota\zeta}$.¹ In the Paris collection Vol. 131¹ foll. 28, 29, Vol. 131² fol. 92, Vol. 131³ fol. 68, Vol. 131⁷ fol. 4, Vol. 132¹ foll. 30, 53 belong to this

¹ This seems to indicate that the MS. consisted of more than one volume.

MS.¹; likewise Cairo no. 8312 and Leyden no. 71.

From Aḥmīm.

[BUDGE.]

From a collection of Fables, Aphorisms and extracts from Homilies.

1. Fables, anecdotes &c. attributed here to "Philosophers" and "Sages" and with spiritual interpretations (*ἐρμηνεία*), expressed in 1st pers. sing., appended to each.² The first fable seems to have illustrated ingratitude by a story of the wolf and sheep. The following is the text; $\overline{\upsilon\pi\omicron\tau\omega\upsilon\upsilon}$ $\overline{\epsilon\phi\mu\omicron\sigma\omicron\tau}$ $\overline{\epsilon\rho\epsilon\pi\kappa\epsilon\upsilon\sigma\omicron\sigma\tau}$ $\overline{\zeta\eta\rho\omicron\phi}$ $\overline{\epsilon\phi\mu\omicron\sigma\omicron\tau}$ $\overline{\alpha\upsilon\omega}$ $\overline{\iota\tau\epsilon\rho\epsilon\phi\sigma\omicron\tau\omega\eta\epsilon\phi}$ $\overline{\alpha\phi\omega\upsilon}$ $\overline{\epsilon\upsilon\omicron\lambda}$ $\overline{\epsilon\phi\chi\omega}$ $\overline{\mu\eta\omicron\varsigma}$ $\overline{\chi\epsilon\alpha\lambda\eta\theta\omicron\varsigma}$ $\overline{\pi\epsilon\tau\epsilon\alpha\mu\upsilon}$ $\overline{\epsilon\pi\epsilon\phi\chi\alpha\chi\epsilon}$ $\overline{\epsilon\phi\epsilon\rho\eta\omicron\upsilon\epsilon}$ $\overline{\epsilon\rho\omicron\phi}$ $\overline{\mu\eta\eta}$ $\overline{\mu\eta\omicron\phi}$:— $\overline{\epsilon\rho\eta\eta\eta}$ $\overline{\mu\alpha}$:— $\overline{\tau\upsilon\sigma\epsilon\tau\epsilon}$ $\overline{\chi\epsilon\iota\tau\alpha\pi\epsilon\phi\iota\lambda\omicron\sigma\omicron\phi\omicron\varsigma}$ $\overline{\chi\epsilon\pi\epsilon\rho\upsilon\alpha\chi\epsilon}$ $\overline{\alpha\eta}$ $\overline{\chi\epsilon\pi\epsilon\tau\rho\epsilon}$ $\overline{\mu\eta\alpha\rho\alpha\theta\omicron\eta}$ $\overline{\mu\eta\epsilon\phi\chi\alpha\chi\epsilon}$ $\overline{\epsilon\phi\epsilon\rho\eta\omicron\upsilon\epsilon}$ $\overline{\epsilon\rho\omicron\phi}$ $\overline{\mu\eta\eta}$ $\overline{\mu\eta\omicron\phi}$ $\overline{\zeta\omega\epsilon}$ $\overline{\chi\epsilon\beta\epsilon\tau\omicron\tau\epsilon\beta\epsilon}$ $\overline{\epsilon\rho\upsilon\alpha\chi\epsilon}$ $\overline{\mu\eta\eta\epsilon\sigma\omega\tau\eta\rho}$ $\overline{\alpha\lambda\lambda\alpha}$ $\overline{\epsilon\phi\chi\omega}$ $\overline{\mu\eta\omicron\phi}$ $\overline{\epsilon\tau\upsilon\epsilon\eta\chi\alpha\chi\epsilon}$ $\overline{\epsilon\omicron\pi\eta}$ $\overline{\chi\epsilon\eta\eta\eta\epsilon\eta\kappa\alpha}$ $\overline{\alpha\lambda\lambda\alpha\tau}$ $\overline{\mu\eta\eta\tau\upsilon\epsilon\eta\eta\rho}$ $\overline{\eta\tau\alpha\eta}$ $\overline{\eta\eta\mu\alpha\lambda\alpha\tau}$ $\overline{\mu\alpha\rho\alpha\theta\omicron\eta}$ $\overline{\gamma\alpha\rho}$ $\overline{\epsilon\tau\eta\eta\alpha\lambda\phi}$ $\overline{\mu\eta\eta\epsilon\pi\eta\eta\alpha}$ $\overline{\mu\alpha\kappa\alpha\omicron\lambda\omicron\rho\tau\omicron\eta}$

¹ These Paris leaves contain part of a *καθήγησις* by —? of Neapolis, on Is. v. 18; a fragment of the story of a philosopher, a shepherd and a lion, with reflections on those that permit (*συγχωρεῖν*) evil-doing; fragments of other stories in which philosophers play a part, notably one in which a heathen sets an example to Christians of sobriety of living (quoting Eccli. xviii. 31, Mat. vi. 31—33 &c.), another in which a philosopher by a change of dress convicts the bystanders of paying regard only to outward appearances; part of a story of a king and his courtiers, a potter and a personage called "he of the *κακοπραΐφρσις*"; part of a conversation between S. Anthony and certain philosophers; also small parts of other stories and of a homily (?) upon the creation. One of the stories is numbered $\overline{\alpha}$. Other numbers may, both in the Paris fragments and in ours, have been lost. The Cairo and Leyden frags. are from homilies. In 1897-98 another fragt. was for sale in Cairo containing part of a work of Basil. This collection has certain resemblances to the Ethiopic *Book of the Wise Philosophers*, especially to the Paris MS. no. 159.

² *Ἐρμηνεία* designates likewise the theological or ethical comments appended to some of the proverbs in Krumbacher's *Mittelgriech. Sprichw.* (Sitzb. k. bayr. Akad. 1893).

* * On an erasure.

ΧΑΙΟΣ ΗΦΙΛΟΣΟΦΟΣ ΧΕΒΚΥΑΝΗΛΑΤ ΕΓΡΩΝΕ ΕΓ-
 ΤΕΙ ΕΘΗ ΖΗΤΗΤΡΗΜΑΘ ΒΟΚ ΗΓΤΟΟΚ ΕΡΟΪ
 ΧΟΤΕΦΑΣΟΥ ΤΕΤΤ ΗΓΤΟΟΤΪ ΛΥΘ ΗΤΟΚ ΖΩΟΚ
 ΚΗΛ?ΕΠΕ ΕΘΗ ΕΚΥΑΝΗΛΑ[Τ ΕΓΡΩΝΕ ?] ΕΠΑ-
 ΖΟΥ ΕΓΗΤΖΗΚΕ ? ? ΗΣΟΣ ΣΑΖΩΟΚ ? ?
 ΗΤΟΚ ΖΩΟΚ ΚΗΛ ? ? ΛΥΘ ? ΖΗΚΕ
 ΖΩΟΚ ? ? .

2. α. The end of a Homily (?) describing Death and his throne and the final flight of the soul towards it. The following is the text; ΖΗΘΟΣ ΖΗΤΗΕΦΟΡΟΝΟΣ ΕΦΑΥΕ ΖΗΜΑΡ ΕΦΘ ΜΟΤΗΜΠΕΡΕ ΗΠΡΟΣΟΠΗ ΚΑΤΑ ΗΕΖΙΚΩΗ ΗΑΛΑΤ ΗΗΙ ΕΤΖΙΧΗΚΑΣ ΟΙΤΕ ΡΩΝΕ ΟΙΤΕ ΤΗΗΙ ΟΙΤΕ ΟΤΡΙΩΗ ΟΙΤΕ ΧΑΤΒΕ ΟΙΤΕ ΖΑΗΤ ΖΑΗΜΟΣ ΣΟΗΤ ΗΗΙ ΕΤΖΗΠΕΚΟΧΟΣ ΤΕΖΙΚΩΗ ΜΟΗ ΖΗΠΗΟΥ ΕΡΥΑΗΤΕΠΡΟΦΕΣΗΑ ΗΠΟΤΑΠΟΥΑ ΧΟΚ ΕΒΟΛ ΜΑΡΕΠΟΥΘΕΗ ΗΠΣΟΗΑ ΚΑΛΪ ΗΤΕΒΑΛ ΗΤΕΤ?ΧΗ ΟΙΟΥΤ ΕΖΡΑ ΖΑΗΑΡ ΕΗΑ ΕΡΖΗΘΟΣ ΗΖΗΤΪ ΗΟΙ ΗΟΥΤ ΖΗΤΕΤΗΟΥΤ ΗΕΑΡΕΤΕΤ?ΧΗ ΗΑΤ ΕΠΗΟΥΤ ΜΑΣΒΟΥΤ ΗΕΑΗΒΟΛ ΖΗΠΣΟΗΑ ΑΛΛΑ ΠΡΩΝΕ ΗΑΤΑΛΪ ΑΗΗΟΥΤΕ ΤΑΗΟΥ ΚΑΤΑ ΤΕΖΙΚΩΗ [ΗΗΗ]ΦΩΗΕ ΛΥΘ ΗΤΟΪ ΑΠΥΡΕ ΗΠΡ[Ο- ΗΕ ? ? ΕΤΒΕΝΑΙ [Τ]ΕΖΟΥΤΣΙΑ ΗΗΟΥΤ ? ?

β. A short fragment from a Homily by Severus of Antioch (?), the head line being ΑΒΒΑ ΣΕ. The following is a passage of the text, treating of the relations of the persons in the Trinity; ΟΤΦΤΣΙΕ ΗΟΥΤΟΤ ΟΤΟΥΣΙΑ ΗΟΥΤΟΤ ΟΥΗΤΧΩΕΙΕ ΗΟΥΤΟΤ ΟΤΑΟΖΟΛΟΓΙΑ ΗΟΥΤΟΤ ΕΡΕΠΕΡΕ ΗΑΤ ΗΖΗΤΕ ΖΗΤΗΕ ΛΥΘ ΖΗ- ΗΚΑΣ ΕΤΟΚΟΥΤ ΗΟΥΗΗΗΟΥΤΕ ΗΟΥΤΟΤ ΖΗ- ΠΟΥΗΤ ΗΡΑΗ ΕΗΖΟΠΟΛΟΓΕΙ ΗΠΕΚΟΤ ΖΗΤΑΑΖΙΕ ΗΤΗΗΤΕΚΟΤ ΗΟΥΠΥΡΕ ΑΗΗΕ ΛΥΘ ΕΗΗΕΤΕΤΟ ΕΠΥΡΕ ΖΗΤΑΑΖΙΕ ΗΤΗΗΤΠΥΡΕ ΗΟΥΤΕΚΟΤ ΑΗΗΕ ΕΗΖΟΠΟΛΟΓΕΙ ΗΠΕΠΗΑ ΕΤΟΥΑΛΕ ΖΗΤΑΑΖΙΕ ΗΠΕ- ΠΗΑ ΕΤΟΥΑΛΕ ΗΦΟΥΤΟΤΪ ΑΗ ΕΓΗΗΤΕΚΟΤ ΟΤΑΕ ΟΥΗΗΤ[ΠΥΡΕ]

3. α. The end of a Homily, apparently that last described.

β. A Homily beginning ΠΕΧΑΪ ΗΟΥΙ [ΗΠΗΠ]ΚΟΝΟΣ ΗΑΗ[ΤΙΟΥΧΙΑ. It dealt with the

same subject as the foregoing text. It was only 22 lines long and can therefore scarcely have been more than an extract from a homily.

4. Αρα Horsiesios ΖΟΥΡΣΙΝΣΙΟΣ; 3rd Dis- course, pronounced on Sunday morning. Begins, ΠΕΧΑΪ ΗΟΥΙ ΠΕΠΗΑ ΕΤΟΥΑΛΕ ΖΗΟΥ- ΠΑΡΑΓΓΕΜΑ ΧΕΠΑΥΗΡΕ ΠΑΤΑΠΕΠΗΟΥΤΕ ΕΒΟΛ ΖΗΠΕΚΖΙΣΕ ΗΗ[Ε] ΛΥΘ ΗΓΤ ΗΑΪ ΗΠΕΖΟΥΤΑΤΕ ΕΒΟΛ ΖΗΠΚΑΡΠΟΣ ΗΠΕΚΑΚΑΙΟΥΤΗΗ ΧΕΡΕΠΕΚ- ΤΑΗΟΥ (ταμείον) Η[ΕΖ] ΗΣΟΥΤΟ ΗΤΕΠΕΚΕΙΟΥ ΗΟΥΤΕ ΗΗΡΗ. A later passage mentions Pachomius and then quotes Baruch iv. 4 and Deut. xxxiii. 29; ΠΑΡΕΠΣΟΥΤΑΛΛΕ ΖΩΟΗ ΕΗΟΥΤΕ ΕΠΕΗΤΑΗΟΥΗ ΗΣΟΥΤΟ ΕΡΗΗ ΕΤΠΕ ΛΥΘ ΗΤΕΠΗΟΥΤΕ ΗΠΕΠΕΙΟΥΗ ΗΗΡΗ ΗΤΕ ΗΕΣΗΟΥΤΕ ΗΠΕΧΕ ΖΗΠΠΕΣΒΟΥΤΕ ΗΠΕΠΕΙΟΥΤ ΕΤΣΑΜΑΛΑΤ ΛΥΘ ΗΑΚΑΙΟΣ ΑΗΑ ΗΑΖΟΠΟ ΗΠΠΕΠΕΚΕΙΟΥΤΕ ΤΗΟΥΤ ΕΤΟΥΑΛΕ ΛΥΘ ΗΕΤΥΠΟΗ ΟΗ ΗΗΗΑΗ ΗΠΗΟΥΤ.

5. From a Homily (possibly that just de- scribed, since the last sentence here treats of the fruits of the Spirit,) containing exhorta- tions to continual prayer as the only means of expelling evil thoughts. The first words on the fol. are ΖΗΠΕΚΖΗΤ ΧΕΒ?ΧΟΥΡΗ ΗΠΠΟΥΣ ΗΠΠΕΙΟΥΤ ΕΤΕΡΟΥΘΕΗ ΕΠΚΑΣ ΤΗΡΪ ΗΤΑΥΡΩΠΕ ΖΗΠΥΛΑΧΟ ΗΤΕΚΤΑΗΡΟ ΗΟΣΟ ΠΑΛΛΟΗ ΗΤΟΚ ΗΕΡΣΟΗΤ.¹ Quotations; Lu. vi. 12 and x. 27.

6. A small fragt. of a Homily.

218.

Or. 3581A(46).—Parchment; a fragment; 7¼ × 10½ in. The text, in two columns, is written in a large, uneven hand (cf. Hyvernac,

¹ The text contains the word ΧΙΟΜΗ thus; ΕΚΥΑΝΑ ΛΕ ΟΗ ΕΡΩΠΕ ΗΓΟΥΤΟΥ ΑΗ ΕΑΙΣΕΛΕΙ Η ΕΤΡΕΚ- ΧΟΜΗ ΖΗΖΑΣ ΗΠΕΡΕΤΕ ΕΠΕ ΚΥΑΗΠΕΡΕΠΕΠΕΚΟΥΤΧ ΕΒΟΛ ΗΠΕΡΕΠΗ ΕΟΛΚΟΥΤ ΕΡΟΚ. v. Zoega, 647.

Album, pl. xii. 4, though the script of our fragt. is still coarser). It has much likeness to that of a fragt. on Paul, Barnabas and Mark *below*. Initials are slightly enlarged.

From Ahmîm. [BUDGE.]

From a Homily. The text treats of the value of the Scriptures and the need of honouring them, of the inability of the wicked (?) to divide the Old from the New Testament &c. *Quotation*; Lu. xxii. 38.

219.

Or. 3581A(47).—Parchment; a fragment; $10 \times 8\frac{1}{4}$ in. The text, in two columns, is written in an upright, somewhat crowded hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not great). Initials are enlarged and they alone are coloured red. In the Paris collection Vol. 131⁸ fol. 88 is probably from the same MS., while Vol. 78 fol. 48 and Vol. 129¹³ fol. 42 are by the same scribe.

From Ahmîm. [BUDGE.]

From a Homily.

The Jews crucified Him under Pilate. On the cross He was God, there being in Him no difference between Godhead and manhood. He was God both in the tomb and when He rose. The corpse He made man, the man God. After He had risen, He ascended to heaven. He is God and the flesh He had from the Virgin that He took to heaven. There He sits and shall judge quick and dead. The five letters $\eta\theta\omicron\tau\ \eta\zeta\alpha\iota$ in Maria's name point to the five books of Moses. The five wise virgins are they that are worthy to meet the bridegroom. With five loaves the multitude was fed. The five letters in M.'s name are the completion of the dispensation (*οἰκονομία*) Iota means Jesus, Alpha is the last, the beginning of the Resurrection.

The five talents that were made ten are the five ancient commandments. *Quotation*; Mt. iv. 17.

220.

Or. 3581A(48).—Parchment; an almost complete leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of 23 or 24 lines each, is written in an irregular, very peculiar hand (*cf.* Ciasca, i, tab. xiv, though the features there are less exaggerated). Initials only are coloured red and some are accompanied by long scrolls in red and yellow. Similar scrolls, birds &c. ornament the margins. In the Paris collection Vol. 131⁵, fol. 77, Vol. 129¹⁷, foll. 17—19, Vol. 129¹⁸, fol. 153 are from the same MS.

Probably from Ahmîm. [GRIFFITH.]

From a Homily dealing, as the Paris frags. show, with Christ's birth and youth and with the birth of John the Baptist.¹ The text of our leaf (to which Paris 131⁵ fol. 77 is related,) appears to be introductory and contains words addressed by God the Father to His Son, recommending the admittance into Paradise of the righteous patriarchs and kings who hitherto had been in Hades. The following are specimens of the text;

Fol. a. $\omega\ \eta\alpha\upsilon\tau\eta\varsigma\ \omicron\pi\varsigma\ \chi\epsilon\lambda\alpha\kappa\omicron\varsigma\mu\omicron\varsigma\ \tau\eta\rho\upsilon$
 $\rho\eta\omicron\upsilon\epsilon\ \lambda\tau\omega\ \lambda\tau\omega\omicron\upsilon\upsilon\epsilon\ \gamma\eta\eta\epsilon\tau\epsilon\pi\epsilon\theta\eta\eta\iota\alpha\ \alpha\eta\phi\omicron\tau\omicron\tau$
 $\epsilon\beta\omicron\lambda\ \gamma\eta\theta\kappa\alpha\tau\alpha\kappa\alpha\eta\iota\varsigma\mu\omicron\varsigma\ \mu\eta\theta\omicron\tau\ \lambda\tau\omega$
 $\lambda\tau[\epsilon\iota]\ \epsilon\pi\epsilon\sigma\iota\tau\ \epsilon\alpha\eta\iota\tau\epsilon\ \epsilon\iota\epsilon\ \lambda\gamma\omicron\upsilon\ \eta\omicron\upsilon\zeta\epsilon\ \gamma\omega\omicron\upsilon$
 $\mu\eta\eta\epsilon\phi\upsilon\eta\epsilon\ \epsilon\omicron\tau\lambda\iota\kappa\iota\mu\omicron\varsigma\ \gamma\eta\tau\epsilon\phi\epsilon\eta\epsilon\alpha\ \pi\alpha\iota\ \eta\tau\alpha\iota$
 $[\omicron\tau\epsilon\zeta]\ \epsilon\alpha\gamma\eta\epsilon\ \eta\alpha\upsilon\ \epsilon\alpha\phi\epsilon\upsilon\ \eta\ \rho\omicron\upsilon\eta\epsilon\ \epsilon\phi\epsilon\zeta\omega\epsilon$
 $\epsilon[\eta\kappa\tau]\ \beta\omicron\theta\omicron\varsigma\ \lambda\tau\omega\ \epsilon\phi\epsilon\sigma\eta\eta[\epsilon\ \eta]\ \mu\eta\theta\omicron\tau\ \epsilon\tau\epsilon\tau\eta\eta\epsilon\tau\alpha\iota$
 $[\omicron\iota]\ \lambda\tau\omega\ \mu\eta\theta\epsilon\sigma\omicron\tau\eta\ \eta\epsilon\omega\upsilon\ \gamma\alpha\eta\theta\omicron\tau\tau\alpha\kappa\omicron\upsilon\tau$
 $\tau\eta\theta\omicron\tau\ \eta\zeta\alpha\iota\ \epsilon\eta\alpha\phi\epsilon\eta\eta\ \mu\eta\lambda\tau\epsilon\ \eta\alpha\eta\eta\zeta\omega$
 $\epsilon\phi\omicron\upsilon\ \epsilon\eta\epsilon\omega\lambda\tau\iota\varsigma\ \eta\tau\alpha\phi\iota\lambda\alpha\tau\ \epsilon\phi\omicron\upsilon\tau\ \mu\eta\eta\epsilon\zeta\phi\omicron\upsilon\tau$

¹ In one of the Paris texts Herod is called $\omicron\theta\eta\omicron\sigma\ \mu\eta\pi\alpha\gamma\mu\alpha\tau\epsilon\tau\eta\varsigma\ \eta\epsilon\sigma\alpha\eta\alpha\gamma\epsilon\theta\omicron\varsigma$.

² Probably $\upsilon\epsilon$, though there is space for more letters.

ηγοτε ιταρσωτι ερωτ' ιτηνιτ' εγραι ζηα-
υιτε αιο¹ παυηρε παρηοτων ηαφ υπρο
υππαρλιος.

Fol. *b*. οης χεανε[ρσοτ' ηα]σβης ετεσα-
[οταηε] υηιερωβολ[η ηυηρε η]ηαβατ υηα-
χλε υηηεττιτων ερωτ' αηιοχοτ' ετκερεηηα
αζρωτ' ηερωοτ' ηαικαιος ετελατεια ηαι
ετηαυηπε ηακ ηειωτ κατα σαρξ υηολοηουη
ηερωηρε υηηερεκι[αε] υηηερωοτ' τηρωτ'
ηαικαιος ετρηηηα ετηηατ τεηοτρε αοτων
ηατ υπρο υππαρλιος.

221.

Or. 3581A(49).—Parchment; a complete leaf (the first of quire i,) ruled and paged $\overline{\rho\upsilon\theta}$, $\overline{\rho\eta}$; $13\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 32 lines each (though only 16 are pricked,) is written in a fine, upright hand closely resembling though smaller than that of no. 214 *above*. Initials vary in enlargement.

From Ahmim. [BUDGE.]

From a Homily, treating here of God's grace to us Gentiles and His many benefits after the Jews had rejected Him. Among His benefits are the scriptures and the festivals τῶν ἁγίων of "the holy mother, the catholic Church." *Quotations*; Ps. lxxxv. 1, 2, Joh. i. 11, Mt. xxi. 43.

222.

Or. 3581A(50).—Parchment; a fragment; $9\frac{3}{4} \times 9\frac{1}{4}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi). Initials are enlarged, slightly ornamented and, with the stops, are coloured red.

Probably from Ahmim. [GRIFFITH.]

From a Homily. The passages here preserved treat of belief in the miracles of the Apostles, who were but men and of God's dwelling in and working through man. *Quotation*; 2 Cor. vi. 16.

223.

Or. 3581A(51).—Parchment; a fragt., ruled; $6\frac{3}{8} \times 7\frac{3}{8}$ in. The text, in two columns, is written in a rather large character (*cf.* Hyvernat, *Album*, pl. viii. 2 and Zoega, tab. iii, no. xii). Initials are slightly enlarged.

From Ahmim. [BUDGE.]

From a Homily. The passages here preserved treat of the wicked whom the earth swallowed alive, of the death of Herod (Acts xii. 23) and of Judas (Acts i. 18) and of the destruction of souls by sin. The following phrases occur;

Fol. *a*. ηος ιταηκαε οτων ηρωφ αρωηκ
ηηεταρηνκοτ' ατβοκ εηεσητ εαηητε ηος
ετοτο ηηος ετοηε.

ηηοςε ρη[ατ]σο ηοη ηαηελοε υηηοττε
ετηοτρεε η εηοε ηηετηαχωζη ηοτ'εχη
αο ηεβαεετ ηηεχε ατω ηος ηηεταρηνκοε
ζητερηητε ατω εαηετ[ζη]ηερωζη τηρωτ'
ηηωηηε εβολ.

Fol. *b*. ηηοςε ηετηαρηοτκωστ ετερωιχ
ετηηχοζηηηε ηηηωτ ζηοτ'φοηηηηα ηηηαμ
[η]ζη[τ] γαρ ετεσοφ ερηητων εζηηοιχ
ετηεε εβολ ζηοτ'κωστ εηωηηε ερηαηοτρηηηε
ηοοτ' ηοτ'εβηη εηηηοφ αηηε βαφ' ητερα-
σοτ' η τερωεβηη εηωηηε λε οτρηηηε ερηαη-
ηοοτ' ηοτ'εχη ηηοου ετρεφ'

224.

Or. 3581A(53).—Parchment; a fragment; $6\frac{1}{4} \times 8\frac{3}{4}$ in. The text, in two columns, is written in an upright rather small hand (*cf.*

¹ Generally ζαιο.

Ciasca, i, tab. xi, though the resemblance is not close). Initials are slightly enlarged. By the scribe of the Acts of James, Philip and Thomas *below*.

From Αἰμῖμ. [BUDGE.]

From a Homily, addressed probably to a monastic congregation. It treats apparently of asceticism and self-indulgent fastidiousness, referring also to the benefits of the eucharist. The following are examples of the text;

Fol. a. ΟΥΘΙΟΙΣΟΕ ΑΥΤΕ ΧΕΤΕΠΗΚΟΚ
ΕΙΚΑΖ ΑΥΟ ΤΕΠΗΟΤΟΙ ΖΗΟΤΗΤΕΚΕ ΖΑΤΗΝ
ΠΕΧΟΕΙΣ ΓΑΡ ΙΕ ΠΕΥΡΟ ΤΗΑΡΗΤΡΕ ΧΕ

Fol. b. ΠΗΛΑΥΗΚΟΚ ΑΗ ΠΟΕΙΑ ΑΥΟ ΧΕ-
ΠΗΛΑΥΟΤΟΙ ΑΗ ΟΥΛΕ ΠΗΛΑΥΟΟΤ ΑΗ ΕΠΗ-
ΤΕΙ ΠΤΑΠΠΕΥΑΜΟΤΟΥ ΑΥΟ ΠΕΥΑΙΟΟΟΥ ΑΥΟ
ΠΤΑΥΧΕΠΗ ΑΗ ΕΥΕΟΤΥΟΝΕ Η ΟΥΠΗΤΑΤΟ[ΟΥ]
ΑΛΛΑ ΕΥΕΟΤΥΠΗΤΑΠΠΕΤΑΤΟΝ.

225.

Or. 3581A(52). — Parchment; a small fragt.; $7 \times 6\frac{1}{4}$ in. The text, in two columns, is written in an upright, rather small hand (*cf.* Zoega, tab. v, no. xxviii, though there the script is smaller). Initials are slightly enlarged.

From Αἰμῖμ. [BUDGE.]

From a Homily, the text of which is partly the same as that in the preceding no. It further has the phrase;

ΤΣΟΟΤΗ ΧΕΤ[ΒΕ]ΤΑΡΑΠΗ ΠΠΕΧΕ ΕΤΕΠΗΠΤ
ΥΑΠΠΕΒΗΠΗ ΠΡΩΟΕ ΤΑΖΙΟΤΟΕ ΠΠΟΤΗ ΖΟΟ
ΟΠ ΕΥΕΟΤΥΟΤΟ ΥΟΝΕ ΠΠΗ ΖΗΑΥΟΠ ΠΠ.

226.

Or. 3581A(53). — Paper; parts of two leaves, paged τῶν—τῶς; $7 \times 5\frac{3}{8}$ in. The

text, in one column of about 24 lines, is written in a small, sloping character little resembling any published facsimiles. The type is less careful than Hyvernats, *Album*, pl. xii. 3 and more so than Crum, *Coptic MSS.*, pl. 2. A few initials are slightly enlarged.

From Αἰμῖμ. [BUDGE.]

From a Homily which here treats of the error of the two natures and of the true, orthodox church of Christ, the archshepherd (ἀρχιεπίσκοπος). Such is the power of that Church that even its servants (διακονεῖν, ὑπουργεῖν) become prophets. *Quotations*; 1 Sam. x. 9, *ib.* xix. 20, 21.

227.

Or. 3581A(54).—Parchment; a complete leaf (the first of quire ̅̅,) ruled for alternate lines and paged —, —; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of 32 lines each, is written in a neat, regular hand (*cf.* Hyvernats, pl. ix. 2, col. 1, though the script of our leaf is smaller). Initials are enlarged and, with stops, the letter φ &c., are painted red.

From Αἰμῖμ. [BUDGE.]

From a Homily spoken on the festival of S. Michael and in a church or chapel (εὐκτηρίον, τόπος, ἐκκλησία) dedicated to him. The church, built in the Archangel's name but for the worship of God, is to-day like a pavilion (πραιτώριον) built by a king in honour of a governor (*or* official ἄρχων) in which all wish to dwell but upon which is the king's name. Michael prays God always for us and will protect φηλαυοπε ηηλαυτε us and our city just as a consul (ὑπάτος) or patrician (πατρικίος) acts for (πράσσειν) a city or district which is careful (φροντίζειν) by reason of the power given him (*i.e.* the governor,) by the king, while the governor

is mindful of the high rank (*συγκλήτησις*) of the inhabitants. For the earth is God's and all men are His servants *παιδιτ*. Angels have often succoured the saints; Hezekiah, the Three Children, Daniel by means of Habakuk. *Quotations*; Ps. cii. 21, Hebr. i. 14, Ps. xxxiii. 7.

228.

Or. 3581A(55).—Parchment; two complete leaves, ruled and paged $\overline{\kappa\omicron}$, $\bar{\alpha}$ (the first of quire $\bar{\tau}$); $[\overline{\mu\omicron}]$, $\bar{\xi}$ (the last of quire $\bar{\tau}$); $13\frac{1}{4} \times 11$ in. The text, in two columns of 31 lines each, is written in an upright, uneven hand (*cf.* Zoega, tab. vi, no. xxx, though in our fragt. the letters are less widely separated and many features are not common to the two). Initials vary in size and are accompanied by an unusual number of strokes and flourishes. Many of the stops also are prolonged far across the margins. Initials, Φ and occasionally λ , σ , are in red. In the Paris collection Vol. 129¹⁷ foll. 80, 81, Vol. 129¹⁸ foll. 130, 157, 161, Vol. 131⁵ foll. 107, 140, Vol. 131⁷ fol. 5 were written by the same scribe.

From Ahmim. [BUDGE, HORNER.]

From one or two Homilies.

P. $\overline{\kappa\omicron}$. On Dives, who is Niniveh *μινιτι*,¹ and Lazarus. Dives appealed to Abraham because he is generous (*ἀγαθός*) and had interceded for Sodom. But God's judgment (*κρίσις*) is merciless; as each has sowed, so shall he reap. Abraham rebuked Dives for selfish gluttony *μικροβουλιου παλαμ* and comforted Lazarus, as a father his only son. Now is the judgment hour; this is the

just balance *μαγε* in Jesus' the judge's hand, in which each is weighed. *Quotation*; Lu. xvi. 25.

P. $\overline{\mu\omicron}$. I say that if we have done God's will, we shall go at death to heaven. Yet shall we then regret that we did not more good; for we shall have inherited beyond expectation. Let us then strive before repentance is at an end. Woe to us if even the righteous regret and if we die in sin! Why do we ever curse, it being our calling *μαρτυριου* to bless? Why say we, Woe to them, for they are more wicked than I? *Quotations*; 1 Cor. ii. 9, and "The righteous (*sic*) shall see and shall regret *πειναι*."

The text is characterised by doubled consonants (*μινιτισοουτ*, *εμμεε*, *μωω μινωουτ*), λ for \omicron (*οτατελ*, *τεαβα*, *ογιαλ*, *ρηβαλ*), σ for χ (*μωσ*).

229.

Or. 3581A(56).—Parchment; a complete leaf, ruled (pricked in centre) and paged $\overline{\mu\omicron}$, $\overline{\mu\omicron}$; $10\frac{1}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 28 lines each, is written in a regular hand (*cf.* Zoega, tab. iii, no. xi). There are no initials, ornaments or colours. In the Paris collection Vol. 130² foll. 70, 126 are by the same scribe.

From Ahmim. [BUDGE.]

From a Homily.

Since there exists a threat (*ἀπειλή*) like this and wrath not to be bribed, how much more shall not the Creator, the Demiurge, be angry with all—men, women, priests, monks, kings, magistrates (*ἄρχων*),—that transgress His laws, made known to us of old, and teaching not to worship idols like the kings that erred *μαρτωλως* and of whose wrath and idolatrous teaching we have spoken? *Quotation*; Hebr. i. 1, 2.

¹ So in the Sa' Gospel. V. also Zoega 588, MS. Paris Vol. 131³, 81—85 and Euthym. Zigab. in Migne 129, 1037 and Harnack in *T. u. U.* xiii, i. 75 ff.

Initials are but very slightly enlarged; they are accompanied by neat floral ornaments in red and green which are also appended to some letters in the lowest lines of the page. In the Paris collection Vol. 130² foll. 38—43, 49—68, 106—109 are apparently from the same MS.

From Ahmim. [BUDGE.]

From a Homily, addressed apparently to a monastic congregation.

The danger from wicked strangers who would make you, with your evil-doing, their heirs, so that you shame Christ's and the saints' testimony. Those that sin in secret; the great damnation of those in authority that do not expel nor chastise the sinners but conceal them. It is high time to turn to righteousness, to study the word and so bear good fruit for Christ who saved you.

Your fasts and vigils, done in His name, for your salvation. I have eaten my bread and honey,—your blessings and prayers; I have drunk my wine and milk,—your acts of love, peace and mercy, done that Christ may bless you and you partake of Him in purity and virginity. For He became your father and ye His sons and daughters, that through you others may be glorified. Ye are His heirs like the fathers, prophets and apostles.

He shall glorify you like the prophets, apostles and saints. For they blessed Him in their sufferings, just as ye in mind and body suffer, contending with this deadly *ἀνομία*. Yet we have not shed our blood for the truth, like the saints in whose image our fathers trained us, bequeathing us their spirit to be our companion. *Quotations*; Mat. iii. 10 or Lu. iii. 9, Ps. cv. 5, 1 Pet. ii. 21, *ib.* iv. 1 and p. — (1*b*), *παρολα εβολ ερ-ζοστ' ζιοστ'ινηγε ταρσινεσοστ' τηρη εσοκ εβολ [ι]μοσ.*

The following are specimens of the texts;

P. — (1). *ετρεβωσινηγε εβαρσοστ' χισωμ εβολ ζιτ'ετητη.*

παταος παποστολος ετηρη ιταρ (sc. πε-χε ιε).

ιτωτη μετρωβε ζιοστ'ωπ ζρα ιζητη ζαζητη η ζαζητητη.

P. — (2). *μετωσिताτ' ιματ' ιτεζοτ-εια . . . οττε υποτμοχοτ' εβολ οτλα υποτ-παλετε ιμοστ' ζιζεχρη ο ζιζεσερωσ υποτσκο υποτειβε ιηζενεζε εβαρσοστ' ετ-ρωερε ιηζενεβοτε ετηρη ιτηεταηοια.*

P. *σαλ.* *ετρεβωκοοτε χιταειο εβολ ζιτ'ε-τητη.*

P. *σαλ.* *ατω τατε οε εηταμειοτε εη-ταρσοστ'η εζοτη εβολ ζιτηηοστ'ε ηεζαζ ιηζε ιημα ζιτετηητ' ηαζηηη.*

233.

Or. 3581A(60).—Parchment; a complete leaf, paged *κα, λ*; 12¼ × 9¾ in. The text, in two columns of 25—27 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not close). Initials are enlarged and, with stops &c., are painted red. Only one side of the letter φ is red.

From Ahmim. [BUDGE.]

From a Homily.

The rich will honour Him that is rich in charity; the poor, her that bare Him who shall enrich us in righteousness; servants, Him that humbled (*πρωτ' εβολ*) Himself; we priests, her that bare for us the eternal Priest. For us too it is more terrible if we draw nigh Him, yet in sin are far off. Let us therefore pray (*παρακαλειν*) her to intercede (*πρεσβεειν*) for us before her son, the true God, that He may cover our sins in the sea (*πελαγος*) of His love and take from us

this stony heart. *Quotations*; Phil. ii. 7, Heb. vii. 17.

234.

Or. 3581A(61).—Parchment; a fragment; 7×9 in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i, tab. xiv for the type). The long, straight tail to ϣ is characteristic. Initials are slightly enlarged.

From Aḥmîm. [BUDGE.]

From a Homily of a hortatory character. The crime of Judas, who agreed with the high-priests to betray his God, is referred to.

235.

Or. 3581A(62).—Parchment; a fragment; $13\frac{1}{2} \times 8\frac{1}{2}$ in. The text is in two columns of 30 lines each. The same scribe also wrote no. 169 *above* and Vol. 130³ fol. 1 and 129¹² fol. 3 in the Paris collection.

From Aḥmîm. [BUDGE.]

From a Homily. The passage here preserved deals with charity to the poor, whose gratitude (? ϣιτϣ) should be our treasure rather than the cares of this fleeting world. For Christ came and died for the poor man and for him the sun shines and the earth gives its fruit. Give not thyself to idleness and luxury. Hast thou heard my words and yet remainest in sloth and sin? *Quotations*; Mt. vi. 21, Prov. iv. 16, Mt. v. 3, 1 Cor. xv. 50.

236.

Or. 3581A(63).—Parchment; one complete leaf, ruled and paged ϩΚΥ, ϩΚΠ; $12\frac{3}{4} \times$

10 in. The text, in two columns of 32 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii for the type). Initials are enlarged and, together with stops, the letter ϕ &c., coloured red. Ornaments in the margin are in red or red and green.

From Aḥmîm. [BUDGE.]

From a Homily, apparently on obedience to God.

When Jeroboam had made the two golden calves, did God blame those who refused them homage as disobedient to the king? He rather justified them and at last utterly destroyed the king and his house. Did He not also benefit the midwives that disobeyed Pharaoh and the three saints that refused to worship Nebuchadnezzar's image? The Apostle (Paul) does not say, Obey to-day and sin to-morrow against God; but rather fear the powers of the world only when doing evil. *Quotations*; 1 Kg. xiv. 10, Ex. 1. 16, Rom. xiii. 3, Prov. xvi. 12, ib. xxv. 5.

The dialect of this text has Mid. Egyptian tendencies; *cf.* the forms ϩϩϩϩ=ϩϩϩϩ, ϩϩϩϩ=ϩϩϩϩ, ϩϩϩϩ=ϩϩϩϩ.

237.

Or. 3581A(64).—Parchment; a fragment; $7\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii; but in our fragt. the letters are smaller and finer, the tail of ϣ is short, while that of ϣ is sometimes carried to the left). Initials are enlarged and sparingly coloured with red, as are also stops &c.

From Aḥmîm. [BUDGE.]

Presumably from the end of a Homily. May Christ take us to His kingdom and may He bless him that shall take thought for this choice gift (δῶρον).

Pray to thy Son for us, that He have mercy on us all at His dread judgment seat ($\beta\eta\mu\alpha$). For we daily need His mercy, especially on that terrible day. The shepherds became worthy ($\alpha\acute{\xi}\iota\omicron\varsigma$), the magi became holy ($\alpha\gamma\iota\omicron\varsigma$), Salome became free ($\epsilon\lambda\epsilon\acute{\upsilon}\theta\epsilon\rho\omicron\varsigma$).

Of the subsequent words concluding the text these only remain; "Virgin Mary, pray thou to Him."

238.

Or. 3581A(65).—Parchment; part of a leaf, ruled for alternate lines; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of about 32 lines each, is written in a small, regular hand (*cf.* Ciasca, i, tab. xvii and Hyvernat, pl. xi. 3). Initials are moderately enlarged and, with stops, the letter Φ &c., are coloured red. Probably from the same MS. as *Clar. Press*, no. 44.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily exhorting to repentance, since none can know the day of death, and recalling God's unfailing judgment on sinners, as when He gave Jerusalem to Nebuchadnezzar or destroyed Sodom. He will finally divide the sheep and goats, save the believing and consign the wicked to the devil. Sinners deceive themselves in relying upon God's mercy, thinking that occasional good deeds can counteract their sins, as men in the market ($\alpha\gamma\omicron\rho\acute{\alpha}$) barter one with another. *Quotations*; Ez. xi. 21, Jer. xiii. 14.

239.

Or. 3581A(66).—Parchment; two complete leaves, paged $\bar{\upsilon}$, $\bar{\varrho}$; $\bar{\iota}\alpha$, $\bar{\iota}\beta$; $13 \times 9\frac{3}{4}$ in.

The text, in two columns of 31 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii). Initials vary in size and, with stops, the letter Φ , marginal ornaments &c., are coloured red.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily.

P. $\bar{\alpha}$. Christ showed forbearance so as to encourage those who are steadfast ($\upsilon\pi\omicron\mu\acute{\epsilon}\nu\epsilon\iota\omega$) in trouble that they may fight till death for the truth. When crucified He was found to have but one garment. What pauper but has two? For us He gave up everything, even His body. Samson found water in the ass's jaw-bone $\mu\epsilon\rho\rho\omicron\rho\omicron\epsilon$; Christ asked drink of a woman; David ate the shew-bread; in vain Christ sought food of the fig-tree, for He fulfilled all humility. Each saint attained to some virtue ($\acute{\alpha}\rho\epsilon\tau\acute{\eta}$); none bore them all. *Quotations*; Joh. xviii. 11 ("... shall I not drink it with joy?"), Mt. xxvi. 53 ("... angels in place of twelve apostles"), ib. v. 48, ib. viii. 20, Jud. xv. 18, Ps. lxxxviii. 7.

P. $\bar{\iota}\alpha$. He sought not His own good but that of many. Paul reminds us of His poverty; let us follow Him and obtain eternal life. Isaiah saw His humility; yet men heeded not His grief and their own salvation and the chiefs of the Jews turned from Him. He bore our troubles and is gone to heaven whence He came. What prophet thus maltreated but was wroth? What rich man showed such philosophy ($\phi\iota\lambda\omicron\sigma\sigma\omicron\phi\acute{\epsilon}\iota\omega$) in poverty? Creator of all, He went without house, clothes, city, occupation (trade) or money. The purse of charity He entrusted to Judas. During thirty years in the world never a hard word (did He utter). *Quotations*; Mk. viii. 3, Ps. lxxxviii. 9, 2 Cor. viii. 9, Is. liii. 2, Hebr. xii. 2.

247.

Or. 3581A(73).—Parchment; four complete leaves, ruled and paged $\bar{\epsilon}$ — $\bar{\iota}\bar{\epsilon}$, and one fragmentary leaf; $13\frac{1}{2} \times 10\frac{1}{2}$ in. The text, in two columns of 35—38 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii, though there the script is larger than ours). Initials are enlarged and, with stops, the letters ϕ and occasionally σ , ornaments &c., are coloured red. Probably from the same MS. as Leyden no. 66.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily.

Mammon ($\mu\alpha\mu\mu\omicron\iota\varsigma$) represents the works ($\acute{\epsilon}\rho\gamma\alpha\sigma\acute{\iota}\alpha$) of the world which we must forsake or we cannot serve God. What is His service but a clearing the heart of extraneous things, pleasures ($\acute{\eta}\delta\omicron\nu\eta$) &c. at times of prayer and praise? For these hinder the soul in the $\acute{\alpha}\eta\rho$ from meeting ($\acute{\alpha}\pi\alpha\nu\tau\hat{\alpha}\nu$) God, forming around it a wall of darkness. Two constituent elements ($\psi\lambda\eta$) possess the soul; an outer or worldly and an inner or passionate ($\acute{\epsilon}\mu\pi\alpha\theta\acute{\eta}\varsigma$). Until the soul is free of the former, the latter cannot be disposed of. Christ knew that both are ruled by the will (*or*-desire) and He bade us expel it. If the soul heed outward things, the mind ($\nu\omicron\upsilon\varsigma$) dies and the passions ($\pi\acute{\alpha}\theta\omicron\varsigma$) carry on their work; but if desire be expelled, the mind will arise and give heed to the soul which is here like a young wife, idle in her husband's absence but careful of her duties under his oversight. God, by becoming man, would rid us of ($\kappa\alpha\tau\alpha\rho\gamma\epsilon\acute{\iota}\nu$) both these elements ($\psi\lambda\eta$). Thou seest, brother, that He would have us dwell in him by works ($\pi\rho\acute{\alpha}\xi\iota\varsigma$), He in us through purity. One will say, I am in Him through baptism and cannot do acts. Baptism is for destroying sin, for Christ and sin cannot dwell together. So when a

woman's husband is dead, it is no sin that she marry another. If we do no sin, we may know that God is in us. He must be in him that would do(?) acts ($\pi\rho\acute{\alpha}\xi\iota\varsigma$). When the soul is freed, it traverses the hindrances of the $\acute{\alpha}\eta\rho$ and partakes of God's spirit which supplies ($\chi\omicron\rho\eta\gamma\gamma\epsilon\acute{\iota}\nu$) it and gives it peace for ever. We must become as children, whose virtues the Lord describes. But as they grow, evil ($\kappa\alpha\kappa\acute{\iota}\alpha$) enters in. We, like children, are under the world's elements ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\omicron\nu$). But Paul taught us to leave childish desires ($\acute{\epsilon}\pi\iota\theta\upsilon\mu\acute{\iota}\alpha$). *Quotations*; Mt. vi. 24, Lu. xiv. 33 (*for* $\acute{\upsilon}\pi\acute{\alpha}\rho\chi\omicron\nu\tau\alpha$, $\sigma\tau\omega\upsilon$ "desires"), Eph. v. 23, 1 Cor. xi. 7 ff., 2 Cor. vi. 16, Mt. xviii. 19, Joh. xv. 4, Col. ii. 12, Rom. viii. 10, 1 Cor. vi. 16, 17, 1 Joh. iii. 9, Mt. xviii. 3, 1 Pet. ii. 2, Eph. iv. 14, 15, 1 Cor. iii. 1, 2, Gal. iv. 1, 2, 2 Tim. ii. 22, 1 Cor. xiv. 20, 1 Pet. ii. 1, 2.

The Fragt. Those baptised have taken Christ upon them. Is not He known by His purity and dwells He not with the pure? How to be pure? By ceasing from evil. As soon as man repents God receives him like the prodigal God knows the time to hear our appeal, as the judge heard the widow. But let us know, brethren, what we are asking. *Quotations*; Lu. xviii. 2, Mt. vii. 7.

248.

Or. 3581A(74).—Parchment; a complete leaf, ruled and paged $\bar{\rho}\bar{\iota}\bar{\epsilon}$, $\bar{\rho}\bar{\iota}\bar{\varsigma}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of about 34 lines each, is written in an upright but irregular hand (*cf.* Ciasca, i, tab. xiii, but \dagger is without dot). Initials vary in size and, with stops, the letter ϕ , ornaments &c., are painted red.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily dealing apparently with the problem of the relations between soul

ΠΤΕΦΑΝΑΣΤΑΣΙΣ ΠΝΠΕΠΑ ΠΤΑΦΟΓΟΝΖΑ ΒΟΛΟ-
 ΝΑΣ ΠΝΝΣΑΥΠΟΤΗ ΠΖΟΟΤ ΕΓΖΗΠ ΕΓΒΕΘΟΤΕ
 ΠΝΑΠΕΚΡΕΝΟΣ ΠΝΠΕ ΠΑ ΕΓΑΛΑΖΤΕ ΠΤΟΙΧ
 ΠΟΚΟΙΑΣ ΕΓΓ

251.

Or. 3581A(77).—Parchment; a fragment;
 9×8 $\frac{3}{4}$ in. The text, in two columns, is
 written in an upright hand (*cf.* Ciasca i,
 tab. xvi, which is by the same scribe). Stops
 are red and red dots accompany the initials.
 In the Paris collection Vol. 129¹³ foll. 37,
 58, Vol. 129¹⁷ foll. 4—8, Vol. 131⁵ foll. 63,
 113, Vol. 131⁶ fol. 97 are by the same scribe.

From Αἰμὴμ. [BUDGE.]

From a hortatory Homily or Epistle. *Quo-*
tations; Mt. iv. 10, Lu. x. 20, Mt. vii. 22.
 One of the Paris fragments relates the story
 of Joseph and his brethren.

252.

Or. 3581A(78).—Parchment; fragments
 of two not consecutive leaves, ruled for
 alternate lines; 13×8 $\frac{1}{2}$ in. The text, in two
 columns of 31 lines each, is written in a
 peculiar hand, which might be placed in
 Zoega's 5th or 6th class. The rounded
 letters are strongly curved, while straight
 lines end in unusually heavy points. Initials
 are in red and some are accompanied by
 small scrolls in red, green and yellow. Stops
 are red. In the Paris collection Vol. 130⁵
 fol. 126, Vol. 131⁴ foll. 129—132, Vol. 131⁷
 fol. 43 and perhaps others are by the same
 scribe.

From Αἰμὴμ. [BUDGE.]

From a Homily. The passages preserved
 treat (fol. 1) of the ill usage and mockery
 suffered by (the saints?), of rejoicing at the

fall of one's enemies; (fol. 2) of the equal
 glory of the persons of the Trinity, of the
 glory of Moses' face and the still greater
 glory of Christ's, who is the fulfilment
 of the law and the prophets. *Quotations*;
 Ps. xxxiv. 21 (not exactly), Joh. i. 14, Is. xi.
 2, Exod. xxxiv. 35.

253.

Or. 3581A(79).—Parchment; two com-
 plete leaves, paged πῆ — πῆη; 13×10 in.
 The text, in two columns of 29—31 lines
 each, is written in a large, thick hand (*cf.*
 Zoega, tab. iv, no. xix). Initials are enlarged
 and sometimes ornamented, as are also certain
 letters in bottom lines. In the Paris collec-
 tion Vol. 130⁵ foll. 54, 57, 70, Vol. 131³ foll.
 66, 67, Vol. 129¹⁴ foll. 46—51 are probably
 from the same MS.

From Αἰμὴμ. [BUDGE.]

From a Homily, addressed apparently to
 monks and clergy and treating of purity and
 of the marriage of the clergy. The following
 are specimens of the text;

Ρ. πζ. ΕΥΔΑΜΙΧΟΟΣ ΧΕΑΤΕΓΡΑΦΗ ΤΥΠΙ ΕΠΤΒΒΟ
 ΠΠΣΩΜΑ ΕΓΒΕΠΕΤΕΘΤΗΘΟΥ ΠΠΟΦ ΕΦΙ ΠΠΠΕ-
 ΤΕΠΠΗΘΟΥ ΠΠΟΦ ΕΠΠΑΥΧΟΟΣ ΟΠ ΧΕΟΤ ΕΓ-
 ΒΕΠΠΗΠΠΗΘΟΥΣ ΑΡΑ ΠΠΑΧΟΟΣ ΧΕΠΕΤΕΠΠΗΘΟΥ
 ΠΠΟΦ ΕΡΠΠΑΚΜΟΠ ΠΑΡΕΦΡΠΠΗΠΠΗΘΟΥΣ ΠΑΡΕΦ-
 ΤΟΡΠ ΔΕ ΟΠ ΠΠΧΕΠΕΤΕΠΠΗΘΟΥ ΠΠΟΦ ΕΧΕΤΠΕ
 ΠΑΡΕΦΧΙΣΟΛ ΠΑΡΕΦΧΙΟΤΕ ΔΕ ΟΠ ΠΡΡΑΠΠΑΥ
 ΠΠΟΤΧ ΑΤΩ ΧΕΠΕΤΕΠΠΗΘΟΥ ΠΠΟΦ ΕΤΥΡΠΠΟΒΕ
 ΠΠΠ ΠΑΡΕΦΧΟΚΟΤ ΕΒΟΛ.

Ρ. ππ. ΟΤΩ ΕΡΟΠ ΤΕΠΠΟΤΠΕ ΠΠΓΑΠΟΣ ΕΓ-
 ΕΖΟΤΟΡΥ ΕΦΠΠΑΤ ΠΟΤ ΠΡΑΠΟΣ ΕΠΠΑΠΟΤΥ ΠΠΑ-
 ΠΠΟΠΕ ΤΑΔ ΠΠΕΤΠΠΟΠΠΕ ΕΡΟΦ ΕΧΠΠΠΠΕ ΑΤΩ
 ΕΦΤΠΠΟΠΠΕ ΕΡΟΟΤ ΕΧΠΠΣΩΥ ΕΓΒΕΟΤ ΔΕ ΔΠΧΟΟΣ
 ΧΕΤΠΠΟΠΠΕ ΠΠ ΕΒΟΛ ΔΠ ΧΕΠΠΠΠΠΠΠΠ ΔΠ ΠΡΩΠΠΕ
 ΕΠΠΠΑΤ ΠΠΠΠΑΤΕΡΠΠ ΠΠΤΒΒΟ ΑΤΚΤΟΟΤ ΕΠΠΑΖΟΤ
 ΚΑΠ ΕΡΥΔΑΠΠΟΠΠΠ ΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠ ΕΧΟΟΤ

collection Vol. 129¹⁵ foll. 11—16, Vol. 130⁵ fol. 132, Vol. 131¹ fol. 30, Vol. 131³ foll. 77—80, Vol. 131⁴ foll. 112—119, Vol. 131⁶ fol. 78, Vol. 132¹ fol. 56.

From Aḥmīm. [BUDGE.]

From a Homily of which this passage deals with Christ's church immovable upon the rock of the martyrs' faith. The following are specimens of the text ;

Р. 7κλ. αττω υπαρτηρος υπατηεκ[η]ετςπι-
ροοτε [η]ποτρε εβωλ [ζ]ητηctic[3 or 4 let.]
τρε ηυωλ[2 or 3 let.]αιου[3 let.]ητε [η]ερε
εωωωττ εχο ηεεωεεταλ (σύρεω) αν υπαγο
τσαρξ ωχι ηεανγαμικε αν ηοι τηctic
οττεηηηετε τωου ηυαρητρεο εερα γαρ
εχιτηηετρα &c. (Mt. xvi. 18) προετχε (προ-
σέχεω) ηηοτωρη εηρηχε εημοττε εηηηαν
ηαηητε χεηκηηαηηεο ετη εεοτη εηηοτ ηη
εε τηηοτ ηηηαε ετηηκηηαηηετε ηεηηατ
ηεηοτωε αν εαηητε ηοε γαρ ηηηηαν ηηηο-
μς ητωοτ ηετο ηηη ηηοηηεωκ εεοτη εηηομς
ταητε ηε ηηετ[ο] ηρεηηηοεητ [ε]εοτη εηηοτ.

Р. 7κλ. οττεηε ηερηχε ηαι χεεηηηε
ηηηαε ηοτωεηη ηηη εηεεεηηρο ερεο εηεε
εεαηεηηωη αλλα ηεεεηεεεεε εεαηεε[η]
αλλα ηεεωηε εηεηητ εηηεεεοτε ερεο αλλα
ηεεηηαη ε[ε]ερεοτε ερεο αλ[α] ηαρε(lege
ηερε) ηηηηρεο κηη αττω αεροι [η]τατο ηηη
ετεκκηηαη εηηαη[ρα]εητ εεωε ηηη [οτ]ρηχε
ηοττωτ ηεηηαηοτω[τ] χοοη αττω ηη[ηη]
εβωλ ηοε ηοτ[ηηη]ρεο εηηαηηηε οηηηηε
ηηη[ραη]ηοε ηηαηηη[ωη]ηηηαε αττω ηη[οτ]-
εηηηηοου ερεο.

258.

Or. 3581A(84).—Parchment; two complete leaves, ruled but not paged; 14½ × 11½ in. The text, in two columns of 34 lines each, is written in a regular hand (cf. Ciasca ii, tab. xxv or Zoega, tab. iii, no. xii, though our

script is wider spread). Initials are enlarged but plain. In the Paris collection Vol. 130⁵ foll. 94, 95 are by the same scribe.

From Aḥmīm. [BUDGE.]

From a Homily. The passage preserved treats of various occasions on which the robes of biblical personages — patriarchs, priests, prophets, apostles, angels, Christ,—are mentioned; the following words do not help in recognizing the general intention of the work ;
τηηατ λε οη ηηεεραφη εηηηαγαοοε
ηηηοττε εεοτη εηεεεοττωη ηηηεηηητ εεοτη
ερεη ηοε ηηαηχοοε εηεεεεω καηητ &c.

ηηηαηα λε οη ηηεεηηηηηηηηηε εεοτη
εηεεεεεε ηηηε αηχοοε χεοεεεοηη ηεοοτ &c.

εεαηακηηε λε οη ηηοη ηοη ηεεεοηη
ηηοη χεεεεεεε ηηαηχοοε χεαηκαητ καηητ &c.

Quotations; Gen. xxviii. 20, 22, xlv. 22, Mt. xvii. 2, Mk. ix. 3, Joh. xix. 23, Mt. xxviii. 3, Lu. xxiv. 4, Mt. xxi. 7, Ezech. ix. 2, Dan. x. 5, vii. 9, Lev. xvi. 4, Ex. xix. 10, 11 (?), Gen. xlix. 11, Ac. xii. 8, Prov. xxvii. 13, Zech. iii. 4, 5, Is. lxi. 3, Cant. v. 3, Is. xx. 3, 4.

259.

Or. 3581A(85).—Parchment; a complete leaf, ruled and paged ροδ, ροε; 13½ × 10¼ in. The text, in two columns of 32 lines each, is written in a regular hand (cf. Ciasca i, tab. xiii). Initials vary in size and, with stops, the letter φ and the marginal ornaments are coloured red or red and yellow. From the same MS. as Zoega, no. ccxci and in the Paris collection Vol. 131³ foll. 3—16, Vol. 129¹⁸ foll. 95—97 and perhaps Vol. 131⁵ foll. 72—74.

From Aḥmīm. [BUDGE.]

From a collection of short Homilies upon personages of the Old and New Testaments. Our fragt. contains the end of a Homily upon S. Peter and the beginning of one upon S. Andrew.

In heaven there are no bolts $\sigma\tau\alpha\epsilon$ $\sigma\upsilon$ $\mu\eta\epsilon\kappa\omega$ ¹ $\sigma\tau\alpha\epsilon$ $\mu\omicron\tau\chi\lambda\omicron\varsigma$, for there are no thieves; all is peace and agreement ($\sigma\upsilon\mu\phi\omega\nu\acute{\iota}\alpha$). Peter's keys are good works. If he sees a sinner in despair, he opens the gate and invites repentance. I too have thrice denied the Lord and He has forgiven me. Repent and God will forgive thee and take thee to heaven.

Andrew was the most fiery of the apostles. If a city received not his preaching, he was wroth (and wished) that a fire from heaven might burn it. Hence another apostle was sent with him to remind him of the Lord's command to preach to all nations.

The words introducing the second homily are $\alpha\delta\upsilon\lambda\alpha\chi\epsilon$ $\epsilon\tau\epsilon\beta\epsilon\eta\pi\epsilon\tau\omicron\varsigma$ $\pi\eta\omicron\sigma$ $\mu\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ $\mu\alpha\tau\epsilon\upsilon\lambda\alpha\chi\epsilon$ $\sigma\upsilon$ $\epsilon\tau\epsilon\beta\epsilon\alpha\eta\lambda\alpha\tau\epsilon\alpha\varsigma$.

260.

Or. 3581A(86).—Parchment; a fragment; $10 \times 9\frac{1}{4}$ in. The text, in two columns, is written in a regular, upright hand (*cf.* Ciasca i, tab. i). Initials are moderately enlarged and, with stops, the letter ϕ &c., are coloured red.

From $\Lambda\eta\mu\acute{\iota}\mu$. [BUDGE.]

From a Homily.

I am in company with the Apostles, Prophets and Patriarchs, while the Judges ($\kappa\rho\iota\tau\acute{\eta}\varsigma$) declare for Jesus $\tau\upsilon\lambda\epsilon\iota\mu$ $\epsilon\iota\varsigma$ in sounding the trumpet ($\sigma\alpha\lambda\pi\acute{\iota}\zeta\epsilon\upsilon\nu$). I recalled the dread judgment and my whole body — ? $\tau\alpha\zeta\epsilon\sigma\iota\kappa$ and my spirit was disturbed. What shall I then do? (sinners) shall go to the Valley of Jehoshaphat (Joel iii. 2, 12) and receive the reward of their deeds. Hast thou considered, oh man, the terror of that hour when each is weeping for sin?

¹ This is hierogl. $\begin{array}{c} \square \\ \square \\ \square \end{array}$ $\begin{array}{c} \square \\ \square \\ \square \end{array}$ $\begin{array}{c} \square \\ \square \\ \square \end{array}$ *v.* Crum (Erman) in *Aeg. Zeitschr.* 1898.

(and they) separate them, one weeping for the other, the Apostles even and Saints weeping as they judge, murderers being sent to a place of weeping and gnashing $\kappa\lambda\alpha\chi$ of teeth, thieves to cold and nakedness, slanderers ($\kappa\alpha\tau\alpha\lambda\alpha\lambda\acute{\iota}\alpha$) to outer darkness.

261.

Or. 3581A(87).—Parchment; a fragt., ruled and paged $\overline{\zeta\epsilon}$, $\overline{\zeta\varsigma}$; $9\frac{1}{4} \times 10\frac{1}{4}$ in. The text, in two columns, is written in an uneven hand (*cf.* Ciasca i, tab. xiii for the type). Initials vary in size and, with stops &c., are coloured red. The ornaments \triangleright are in red and green.

Probably from $\Lambda\eta\mu\acute{\iota}\mu$. [GRIFFITH.]

From a Homily, referring to Christ's birth, prophecies and passion. The writer asks the Jews why they condemned Him. The following are examples of the text, which, in the form $\mu\alpha\alpha\varsigma$, shows a Mid. Egyptian tendency;

p. $\overline{\zeta\epsilon}$. $\mu\alpha\tau\epsilon\sigma\tau\epsilon\mu\eta\tau\eta$ $\mu\omicron\upsilon\mu\epsilon$ $\epsilon\tau\epsilon\tau\alpha\iota\tau\epsilon$ $\mu\alpha\rho\iota\alpha$ $\tau\eta\alpha\rho\theta\epsilon\eta\omicron\varsigma$ $\mu\alpha\tau\tau\omega\lambda\mu$ $\lambda\alpha\chi\iota$ $\mu\alpha\varsigma$ $\mu\omicron\tau\sigma\alpha\rho\zeta$ $\mu\tau\epsilon\varphi\upsilon\beta\epsilon\eta\tau\iota\varsigma\epsilon$ $\eta\theta\epsilon$ $\eta\tau\omega\eta$ $\lambda\tau\omega$ $\mu\epsilon\omega\mu\omicron\sigma\tau\omicron\tau\omicron\kappa\omega\eta$ $\eta\mu\mu\alpha\alpha$ ¹ $\kappa\alpha\tau\alpha$ $\mu\omicron\tau\omega\upsilon$ $\mu\eta\eta\omicron\tau\tau\epsilon$ $\mu\epsilon\varphi\epsilon\iota\omega\tau$ $\lambda\alpha\beta\omicron\kappa$ $\epsilon\zeta\omicron\tau\eta$ $\mu\eta\eta$ $\mu\alpha\alpha\varsigma$ $\zeta\eta\tau\epsilon\sigma\tau\epsilon\mu\eta\tau\alpha$ ($\mu\acute{\eta}\tau\eta\alpha$). $\lambda\eta\epsilon\rho\omega\mu\eta\tau\epsilon$ $\mu\epsilon\eta\sigma\omicron\mu$ $\eta\tau\epsilon\varphi\omega\mu\eta\tau\eta\omicron\tau\tau\epsilon$ $\epsilon\tau\omicron\tau\alpha\lambda\lambda$ $\epsilon\lambda\alpha\tau\epsilon\lambda\epsilon\upsilon\eta\epsilon\varphi\mu\alpha\lambda\omicron\eta\tau\eta\varsigma$ $\epsilon\eta\epsilon\tau\eta\lambda\omega\upsilon\omega\mu\epsilon$ $\mu\alpha\tau\omicron\tau\omega\upsilon\omega\mu\epsilon$.

p. $\overline{\zeta\varsigma}$. $\epsilon\tau\epsilon\beta\omicron\tau$ $\tau\epsilon\tau\eta\kappa\rho\iota\eta\epsilon$ $\mu\pi\epsilon\chi\epsilon$ ω $\mu\omicron\tau\lambda\alpha\iota$ $\tau\alpha\tau\epsilon\tau\alpha\iota\tau\iota\alpha$ $\epsilon\rho\omicron\iota$ ω $\mu\alpha\tau\eta\omicron\tau\tau\epsilon$ $\lambda\tau\omega$ $\lambda\eta\omicron\kappa$ $\mu\epsilon\tau\eta\lambda\lambda\alpha\mu\omicron\lambda\omicron\gamma\iota\zeta\epsilon$ $\zeta\alpha\rho\omicron\varphi$ $\epsilon\eta\kappa\rho\iota\eta\epsilon$ $\mu\alpha\alpha\varsigma$ $\mu\epsilon\chi\alpha\tau$ $\chi\epsilon\lambda\alpha\varphi\chi\omicron\omicron\varsigma$ $\chi\epsilon\lambda\eta\omicron\kappa\eta\epsilon$ $\mu\eta\eta\eta\epsilon$ $\mu\eta\eta\omicron\tau\tau\epsilon$ $\tau\alpha\iota$ $\omicron\tau\eta\tau\epsilon$ $\tau\epsilon\varphi\alpha\rho\tau\iota\alpha$ ω $\mu\epsilon\theta\epsilon\eta\omicron\varsigma$ $\mu\alpha\tau\epsilon\beta\omega$.

262.

Or. 3581A(88).—Parchment; a large (α) and a small fragt. (β). the latter, paged $\overline{\lambda\tau}$, $\overline{\lambda\eta}$, is the first of a quire; $11\frac{1}{4} \times 9\frac{3}{4}$ in.;

¹ η erased.

ruled at wide intervals. The text, in two columns of more than 28 lines each, is written in a rather uneven hand, leaning slightly to the right (*cf.* Ciasca i, tabb. iii and x for the type). Initials, unornamented, are a little enlarged and project. The *Clar. Press* MS. no. 54 and in Paris, Vol. 78, foll. 16, 17, 52, 53, Vol. 129¹⁶, foll. 77, 102, Vol. 131⁶, fol. 92, Vol. 131⁷, foll. 3, 19 are by the same scribe, though the *Clar. Pr.* leaves at any rate cannot (*cf.* their paging) be from the same work. Nor can more be said as to the present two frags.

From Ahmim. [BUDGE, HORNER.]

(a). From a Homily or Epistle, addressed to monks, quoting Deut. xxxiii. 10, 11 and referring to the teaching of Mat. x. 37, 38. The following are passages of the text;

¶ ΠΟΝΤΑΥ ¶ ΠΝΕΤΙΚΟ[Τ ΠΝΤΕΤ]ΠΑΛΥ ΑΥ[Ω ΝΕΤΥ]ΒΕΡ ΟΥΖΥΝΚ[ΟΘΙΟΣ] ΠΝΕΤΑΥ ΠΝΕΤ-
ΕΦΟΣ ΑΥΟΤΑΖΟΥ ΝΕΑΜΧΟΒΙΣ ΝΕΤΥΠΟΤΚΟΤΟΥ
ΖΥΝΕΤΖΥΤ ΟΚΗΝΟ ΖΥΝΤΡΕΤΠΡΑΧΕ ΠΥΒ[Τ ΠΕΤΕ-
ΠΟΥΤΕΥΝ]ΕΤ[Ε]ΙΟΤΕ ΠΝΝΕΤΕΝΗΤ ΠΝΝΕΤΥΠΡΕ
ΠΝΕΤΑΥΚΟΝΕ ΠΑΟΚΗΝΟΣ ΠΤΕΤΑΠΟΛΟΓΙΑ ΕΤ-
ΠΑΝΟΥΣ ΕΒΟΛ ΖΥΝΕΤΚΑΤΑΣΑΡΖ ΑΥΡΧΟΚΟΡΕ
ΠΑΝΕ ΖΥΠΟΥΤΩΥ ΕΥΡΟΟΠ ΠΑΥ ΕΖΟΥ ΠΝΕΧΣ
ΕΥΡΕΥΧΟΟΣ ΠΝΕΤΕΚΟΤ ΠΝΤΕΥΠΑΛΥ ΧΕΠΠΕΝ-
ΠΑΥ ΕΡΩΤΗ.

ΠΑΙΑΤΤΗΤΗ ΠΑΝΕ Ω ΠΟΝΑΧΟΣ ΠΥΠΡΕ ΠΑΝΕ
ΠΝΕΧΡΙΣΤΙΑΝΟΣ ΕΙΣΖΥΝΤΕ ΑΛΗΘΕΙΣ ΑΥΕΤΗΥΚΟΝΕ
ΠΝΟΡΕΤΑΤΗΣ ΠΝΕΤΗΝΟΤΕ ΑΥΚΟΝΕ ΑΥΧΙΖΟΥΤ
ΕΒΟΛ ΠΩΤΗ ΕΥΒΕΝΕΤΗΤΕΒΟ.

(β) Apparently from a Homily. It shows the following unidentifiable quotation;

ρ. α. γ. ΖΑΥΧΟΟΣ ΟΝ ΠΟΙ ΙΕΡΗΙΑΣ ΧΕΠΑΝ[Π]
ΠΧΩΩΜΕ ΠΝΠΡΟΡΑΓΙΑ

263.

Or. 3581A(89).—Parchment; four fragments; ruled; the largest, 8 × 9 $\frac{3}{4}$ in. The

text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernât, *Album*, pl. ix. 1). Initials are slightly enlarged. Where π begins a line, it has a loop projecting to the left; where α, υ, τ, σ end lines, their tails project to the right. The sequence of the foll. is uncertain. In the Paris collection Vol. 130⁶ foll. 52, 109, 112, 116—119, 131 appear to be from the same MS.

Probably from Ahmim. [GRIFFITH.]

From a Homily, apparently rebuking vice (? in a monastic congregation). The following are specimens of the text;

fol. 2. ΑΑΑ ΠΕΧΑΥ ΧΕΤΑΥΣΕΡΕ ΠΠΑΛΑΟΣ
ΠΕΤΗΑΡΕΩΒ ΖΙΤΕΖΗ ΕΥΕΟΥΤΩΠ ΣΕΠΛΟΠΟΥ
ΠΑΥΤΩΣ Π ΣΕΠΛΑΥΤΩΠΟΥ ΕΠΕΤΕ[Π]ΠΟΥΤΒΟΚ
[ΖΙ]ΠΩΟΣ ΕΠΕΖ ΧΥΟΠ ΠΠ ΕΠΕΖ ΠΠΑΤΟΥ ΕΡ-
ΥΑΠΠΕΚΒΟ ΥΚΟΠΕ ΑΥΩ ΠΧΑΥ

fol. 3. ΑΥΩ ΖΥΠΑΡΑΦΥΣΙΣ ΕΠΠΑ ΠΠΑΤΕΦΥΣΙΣ
ΟΥΖΕ ΑΥΩ ΟΥΡΟΥΤ ΕΥΡΑ ΠΕΥΡΟΟΠ ΠΑΥ ΕΠΠΑ
ΠΥΑΛΟ ΕΥΡΑ ΕΠΧΙΣΕ ΟΥ ΠΟΝΟΠ ΧΕΠΠΟΥΤΒΟΚ
ΕΥΡΑ ΑΑΑ ΑΥΡΗΚΕΣΟΚ ΕΠΑΖΟΥ ΠΠΕΠΑΥΡΑΚ-
ΤΟΥ ΕΠΕΙΖΥΠΤΕ ΠΟΥΤΟΥ ΠΑΟΙ[ΠΟΣ]

ΑΑΑ ΠΥΑΠΧΟΥΤ ΤΥΡΟΥ ΕΥΒΕΠΠΕΠΑΥΧΥΟΛΖ
ΖΥΠΕΖΥΠΤΕ ΠΠΑΠΠΟΠ ΑΡΑ ΣΕΠΛΑΥΠΟ ΑΡΑ
ΣΕΠΛΑΚΑ? ΕΠΠΕΠΑΥΟΥΡΧΟΥ ΖΥΠΠΡΑΖΙΣ ΠΑΥΡΕΛΟΣ.

fol. 4. ¶ ΠΑΥΕ ΠΠΕΠΠΗ? ΓΑΡ ΑΠ ΑΥΩ ΠΠΟΥΖ
ΕΖΟΥΠΕΣΟΥΤΟ ΕΒΟΛ ΤΩΠ ΕΥΑΠΠΡΟΦΥΤΕΤΕ
ΠΥΕΙΖΕ ΕΡΕΠΠΕΠΡΟΦΥΤΗΣ ΠΑΠΡΟΦΥΤΕΤΕ Π ΠΕ-
ΤΕΠΣΕΥΟΟΠ ΑΠ Π ΠΕΤΗΑΥΚΟΝΕ ΑΠ Π ΕΥΟ
ΠΥΕΙΖΕ.

264.

Or. 5438(1).—Parchment; four very small leaves, ruled; 2 $\frac{3}{4}$ × 2 $\frac{1}{2}$ in. The text, in a single column of 14 lines, is written in a minute hand (*cf.* Ciasca i, tab. vi for the type). There are no enlarged initials, the paragraphs being occasionally indicated by a

simple, angular mark (*cf.* Hyvernats, *Album*, pl. ii. 1).

From *Aḥmīm*. [GRENFELL.]

From a Homily or Epistle, containing praise of and precepts for the ascetic life. The reader is frequently addressed as *πεννι* (*ταλαίπωρος*). The efforts of the ascete towards God are likened to a lion hunting his prey. The following is the text, some of which is obscure or illegible;

fol. 1 *a.* πεσοταβε ερην[τε]φι τεφι μεζ [πε]τηοτρε μιαιτ [μ]ιη εβολ ζηκκαρποσ ινεφρηντε ετηανοτοτ πεσοτ ιπποττε μα- οτωηζ μαφ εβολ ηζητε απαγγελοσ ιπχοεισ οτωηζ εβολ ηαχαριασ ζηζοτη ιπεσοτσιαστη- ριοη ιπρωτζηνε αναγ[ρε]οσ βωκ εζοτη (fol. *b.*) επιη ιλωτ απαγγελοσ οη βωκ ε[ζοτη επι]η ιτωβιασ [ατ]ω τωβ[ιασ] ζηπ[εφ]ηη αφβωκ οη εζοτη επιη ιμαιοσ τεηοτ σε πεβιηη ιπρτακε[πε]ζιοτ ιτρι ο... τα... ηηη ιαζω[πε] ηζητ[ε]. ηη... ιπε... τοι... ληη... οτ....

fol. 2 *a.* πεηταπιοττε ιηκ εχωφ αμαζε ιηηοφ ζηοτζηποιοηη ιπρκαζηη εβολ ιπρ- ηεμ επεζιοτ ζαηηεβωκ εζραι ζαπιοττε ζηοτσηοφ ιηοτχρο και γαρ ζαρεπιοτι ει εβολ ζηπχαε ζαφκαπεφσατ ζηηηεφτασσε εφζαηιατ[ε η]πην-(fol. *b.*)-ταφει εβολ ετ- βηηηφ ζαφιοουε εζραι ζηοτπαρρησια τεηοτ σε ιπρκαζηη εβολ ζηπεικοσιοσ ζαηηκ- ηοουε εζραι ζαπιοττε ζηοτχρο ω πεβιηη εκζαητοοκ επχοεισ ιατααφ ηχοεισ οη ηαοω [η]ηιακ ετρεκρρρο ηηιαφ τηη[οτ] σε πεβιηηη

fol. 3 *a.* ... ηηε ηαιπε .. οτθββιο δε ηο[ηο]ηη ηωτ ηακ ζη ... οοτ ηεκθβ[βιο] .. σ πεοτωβηη .. ακπε ατω τεκρη ηαζωπε ηακ ηοτπηηηη εσηοτ ηερωτειερω εσβηηη ηακ ηηζωπε ηοτοαλασσα εσνηη ηηζωπε ηοτπο- με εσορχ ζηζοτη ατω ζιβωλ (fol. *b.*) εσοροτ ζηη[ωη]ε ηηηειηε ετ[ετ]ηηηηηαο [ερε]ηη-

ηηκ ηησοφ[ια] ηαζωπε ηε[ηηκ]¹ ζητρι εκα- ια[ζετ]ε ητεσβω ζηοτθββιο ηηχοοσ ζωω[κ] οη ηεω ηηηκ ηηηηηηηαο ηηησοφια ηηρρρο ιηηηοττε ζητρι εκοηκο ηηεκχαε ζηπκοσ- ηοσ ζη²

fol. 4 *a.* ηηηηηηαλ ζαρεπιαηηωηη γαρ ηηζε ιηηηρωε ζηπχαε ετοσλη εβολ εεκη γαρ καζηη ιηηοττε ετβεηηη ιηηηα ηζηηοτ εζοτη επρωηε εφζιοοσ ζητρι ιατααφ ζηοτσορατ εφζαηηε σε εχηη... ηοτ ιτρι ζα [8—10 letters] (fol. *b.*) οηηαη εβολ ηεζατκαπολεηοσ ιηηηηαηζηηηφ ερωκ ετοτχερωηε ηεετρεη- πεζιοτ ιτρι ητοοτκ... τ ιατοτχοκ επ- τοοτ ηηη σε πεηηατ ηαι ηοτηα ηηζωπε ζηπ- χαε ταηωτ ταηηε ερωι καπεκθεεττε ζηπεσητ εκηηεττε ηεοτη

265.

Or. 5438(2).—Parchment; half a leaf; $1\frac{3}{4} \times 2\frac{1}{2}$ in. (*cf.* the dimensions of no. 263 above). The text, in one column, is written in a minute, regular hand (*cf.* Hyvernats, *Album*, pl. iv, 2).

From *Aḥmīm*. [GRENFELL.]

From a Homily dealing here with the cleansing power of baptism and the example of Christ's passion. The following is the text;

fol. *a.* ηηηαζηηκοτ ηωτ εζοτη ερωσ ατοτχαη ζηηηηηοοτ εηηεζηηοηηε ηηηχηη καηα ηηηηποσ ιηβαηηηηηα³ ετοτχο ηηωτη τηοτ ζηοττω αη εβολ ηεορχε ητε τσαρζ αλλα ηη

fol. *b.* βωκ εζραι εηηε εαναγγελοσ ζηπο- τασσε ηαφ ιηηηεζοτσια ιηηηοοηη ηεχσοε εαφηηηηεσ ζηητσαρζ ηηωτη ζωττηηηηηηη ζωκ

¹ Or ηζοτη.

² Or ζη.

³ *Cf.* 1 Peter iii. 20.

ΠΙΣΩΤΗ ΖΗΝΕΙΩΣΕΤΕ ΧΕΝΕΙΤΑΦΟΥΣ ΖΥΤΑΡΞ
ΑΦΑΟ

266.

Or. 3367.—Parchment; a leaf pasted upon the inside of a fragt. of a leather and papyrus book-binding, so that fol. *a* only is visible¹; $13\frac{1}{4} \times 7\frac{1}{2}$ in. The leather is ornamented with borders of intersecting diagonal lines and in the middle a circular pattern formerly studded with metal(?). Along one side are the letters [ΕΚ]ΚΛΗΣΙΑ ΑΠΑ, referring perhaps to the church of Shenoute. But this outer leather was apparently transferred here from its original use. The text, in two columns of 26 or 27 lines each, is written in a rather large hand (Hyvernât, *Album*, pl. xii, 4 reproduces it). Initials &c. are coloured red and there are rough red or green scrolls in the margins. By the same scribe as Zoega no. cxlv and Paris, Vol. 129¹⁶, fol. 25, Vol. 129¹⁷, fol. 1, Vol. 131¹, fol. 41, Vol. 131⁵, fol. 56, Vol. 132¹, fol. 23.

[H. WALLIS.]

From a Homily here dealing with Moses in Egypt. The following is a specimen;

ΑΥΤΟ ΠΕΡΥΝΟ ΠΣΑΠΟΤΑΪΕ ΠΤΗΠΕΡΡΟ
ΠΚΗΠΕ ΠΠΤΗΠΡΗΠΟ ΠΠΡΟΣΟΤΟΒΥ ΠΕΡΥΠ-
ΖΙΣΑ ΠΠΠΕΡΣΗΠΤ ΠΕΡΥΠ ΠΠΠΠ ΠΠΠΠ ΠΠΠΠ
ΠΠΠΠΠΠΠΠ ΠΚΗΠ ΠΠΠΠΠΡΗΠ ΠΠΠΠΠΠ
ΠΠΡΟΣΟΤΟΒΥ ΠΠΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠ-
ΠΠΠΠ ΠΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠΠ ΠΠΠΠ
ΠΚΗΠΠ.

267.

Or. 3581A(90).—Parchment; an almost complete leaf, ruled and paged $\overline{\rho\eta}$, $\overline{\rho\eta\alpha}$; $12\frac{1}{2} \times 10\frac{1}{2}$ in. The text, in two columns of 34 lines each, is written in an upright, regular

¹ As the leaf has the text on its other side also, it clearly served here merely as a part of the binding.

hand (*cf.* Ciasca i, tabb. i and xiii). Initials, slightly enlarged, stops and the letter φ are coloured red. Initials have no ornaments. Possibly from the same MS. as Paris, Vol. 134⁴, foll. 104—110, Vol. 131⁵, fol. 32.

[MYERS.]

From a Homily, treating here of patience and endurance, the triumphs of the pure in heart, who shine as the sun, and the need of open resistance to declared enemies, although to those nearer us milder methods may be employed. This is illustrated by David's attitude towards Goliath and Saul respectively. Before a multitude we should be silent or speak only what is useful and true as did the prophets; before the wise or virtuous we should be humble.

268.

Or. 3581A(91).—Parchment; three fragmentary leaves, fol. 3 being first of quire $\overline{\eta}$; ruled; $10\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (*cf.* Ciasca ii, tab. xxv, but for α , η , Zoega tab. iii, no. xii.). Initials are rarely and slightly enlarged. Foll. 1 and 2 were joined; their relation to fol. 3 cannot be fixed.

From Αἰμῖμ.

[BUDGE.]

From an Epistle addressed by a member of a monastic congregation to $\overline{\sigma\omega\upsilon\tau}$ 'Εφώ-
 $\nu\chi\omicron\varsigma$, whom, though diffidently styling him "my father," he adjures to forsake the companionship of "the wicked among us." With the latter seem to be connected the references to adulterers and the exhortations to expel

¹ Recurs Zoega 75; Latin, Eponychus (Surius, *Pachomius*, 14th May, §. xliii.). Indeed the same person may here be meant and our text be a letter of Theodore or Horsiēsi. For names thus formed *v. Aeg. Zeitschr.* xxvii, 41.

them. Ebōnh is reminded of his responsibilities towards God for those entrusted to him; God will seek their blood at his hands. The following are examples of the texts;

fol. 1 b. ⲉⲃⲟⲛⲏ ⲛⲟⲕ ⲛⲁⲃⲓⲟⲧ ⲉⲧⲣⲉⲕⲁⲛⲉⲭⲉ
ⲛⲓⲟⲓ ⲛⲉⲛⲕⲟⲧⲓ ⲛⲉⲗⲁⲭⲉ ⲉⲛⲉⲧⲥⲉⲱⲟ ⲛⲁⲕ ⲁⲛ ⲛⲓⲉ-
(ⲉⲛⲉ)ⲛⲓⲟⲩⲧⲉ ⲗⲟⲟⲥ ⲁⲗⲗⲁ ⲉⲓⲭⲟ ⲛⲉⲛⲉⲗⲁⲭⲉ
ⲛⲓⲁⲗⲣⲁⲕ ⲛⲟⲉ ⲛⲟⲩⲱⲛⲣⲉ ⲉⲗⲭⲟ ⲛⲓⲉⲗⲣⲱⲭⲉ
ⲛⲓⲁⲗⲣⲉⲛⲉⲗⲉⲛⲟⲧ ⲕⲓⲟⲧⲉ ⲛⲁⲃⲓⲟⲧ ⲕⲓⲟⲧⲉ ⲛⲁⲃⲓⲟⲧ
ⲛ (fol. 2 a) [ca 6—8 let.] ⲧⲧⲭⲓ ⲉⲓⲧⲁⲛⲓⲟⲩⲧⲉ
ⲟⲗⲗⲟⲟⲧ ⲉⲣⲟⲕ ⲛⲧⲟⲟⲧⲟⲧ ⲛⲓⲣⲱⲟⲉ ⲉⲓⲧⲁⲕ-
ⲟⲗⲗⲟⲟⲧ ⲉⲣⲟⲟⲧ ⲉⲧⲉⲛⲣⲓⲛⲣⲁⲛⲓⲉ ⲉⲧⲓⲗⲓⲧⲓ ⲉⲃⲟⲗ
ⲗⲉⲛⲧⲟⲕ ⲗⲓⲱⲟⲕ ⲛⲓⲟⲩⲧⲉ ⲛⲁⲕⲟⲧⲉ ⲛⲥⲁⲛⲉⲧⲥⲓⲛⲟⲗ
ⲛⲧⲟⲟⲧⲕ.

ⲗⲟⲧⲁⲛ ⲁⲉ ⲛⲁⲃⲓⲟⲧ ⲉⲕⲱⲁⲛⲉⲗⲁⲭⲉ ⲛⲓⲛⲁⲛⲓⲟⲓⲟⲥ
ⲉⲧⲓⲗⲓⲧⲓ ⲗⲉⲗⲓⲛⲟⲩⲧⲟⲧ ⲕⲓⲗⲁⲓⲟⲧ

fol. 2 b. ⲱ ⲉⲃⲱⲛⲗ ⲉⲓⲛⲁⲭⲟⲟⲥ ⲛⲁⲕ ⲗⲉⲟⲧ ⲉⲃⲟⲗ
ⲗⲉⲁⲕⲱⲟⲛⲉ ⲉⲕⲧⲱⲟⲉ ⲛⲟⲕ ⲉⲧⲣⲱⲟⲉ ⲛ[ⲛⲟ]ⲛⲓ-
ⲣⲟⲥ . . . ⲛⲓⲟⲓⲕ

ⲛⲉⲃⲟⲗ ⲗⲉⲉⲕⲟⲱⲟⲧ ⲛⲥⲱⲟⲧ ⲉⲧⲛⲓⲧ ⲉⲣⲁⲧⲓ
ⲛⲓⲟⲩⲱⲛⲱ ⲉⲧⲉⲛⲣⲱⲟⲉⲛⲉ ⲛⲓⲛⲓⲣⲟⲥ ⲉⲧⲓⲱⲗ
ⲗⲁⲓⲟⲓ ⲟⲛ ⲉⲣⲉⲛⲓⲟⲩⲧⲉ ⲛⲁⲧ ⲛⲁⲕ ⲛⲟⲩⲱⲛⲧⲣⲉⲗ-
ⲛⲓⲉ ⲉⲧⲣⲉⲕⲧⲧⲓⲕ ⲁⲧⲱ ⲛⲣⲟⲓⲥ ⲉⲛⲕⲉⲱⲟⲗⲛ.

Quotations; Zech. vii. 13(?), Mt. xxii. 11ff.,
Deut. vii. 26, Mt. iii. 10, Deut. xxii. 23, Ezech.
iii. 17, Is. i. 2.

269.

Or. 5297(1). — Parchment; a fragt., ruled(?); 6 × 5½ in. The text, in two columns of 24 lines each, is written in a somewhat uneven, square character (*cf.* Rossi, *I Papiri . . . di Torino* i, tav. iii, but for ε and especially λ, the *Cod. Sinait.*). Apparently initials were not enlarged, but on fol. b a plain paragraph-mark is used.

From the Fayyûm. [FLINDERS PETRIE.]

Presumably from a Homily, though possibly from a narrative. The subject is very obscure.

Someone is addressed in 2nd fem. sing., while another person, 3rd masc., is throughout referred to. *Published* and translated in Crum, *Coptic MSS. from the Fayyûm*, p. 6, no. iv.

270.

Or. 1013 B.—Papyrus; six fragments; the largest, paged ρⲗⲉ, ρⲗϯ, 5¼ × 7¼ in. The text, in one column, is written in a large hand of Zoega's 4th class.

[HAY.]

From a Homily. The text of the largest fragt. refers to the pride of life and the rich young man of Mt. xix. 16ff. and mentions Elias, Peter and Paul.

271.

Papyrus xvi, sheets 1, 5 and Or. 1013 C.—Four fragments; the largest, paged ϣⲏ, ϣⲟ, 8¼ × 7¾ in. The text, in one column of more than 19 lines, is written in an irregular, heavy hand (*cf.* Zoega, cl. iv, no. xix). Paragraphs are distinguished by small, angular marks, or less often by horizontal strokes in the margin.

[WILKINSON, HAY.]

From a Homily or Commentary, of which the passages here preserved treat of the story of Dinah, the marriage of Joseph, &c. The following are the more legible portions of the texts;

[ⲟⲧ]ⲱⲉⲣⲉ ⲁⲧⲱ ⲁⲗⲓⲟⲩⲧⲉ ⲉⲛⲉⲣⲁⲛ ⲗⲉ-
ⲁⲥⲉⲛⲓⲛⲉⲟ ⲉⲧⲉⲛⲉⲥⲟⲧⲱⲗⲓⲛⲉ ⲗⲉⲧⲉⲛⲧⲁⲥⲟⲧⲗⲁⲓ ⲉⲛ-
ⲓⲟⲧ¹ ⲁⲧⲱ ⲁⲥⲣⲓⲟⲧ ⲛⲟⲓ ⲧⲱⲉⲣⲉ ⲱⲛⲓ ⲁⲥⲱⲟⲛⲉ
ⲟⲛ ⲉⲛⲉⲥⲉⲗⲣⲁⲥ ⲁⲧⲧ ⲛⲓⲱⲥⲏⲫ ⲗⲓⲱⲟⲗ ⲉⲣⲁⲓ ⲉⲕⲛⲓⲥ

¹ Note this etymology of Asenath, "She that is safe from death."

ἡσθεκαίρος ποτίωτ ἀπὸ ἀφουχάρις ἡμαρτι-
φάρμο ἀχι ἡγυεβερ εἰνι ἡτοσσι ἡποτίωτ
ἀφταλς ἡσθεσιφ ἐτςεσιε ἡαφ.

ἡαἡε ζἡντρεφ χἡεἡαἡασσἡ ἐτεπεφωτ[ω]-
ζἡἡε χἡαἡἡοζτε τἡαἡἡοβυ ἡἡαζἡε ἡἡα-
ἡεἡωτ ἡτερεἡἡατἡαἡἡε σἡἡ ἡακἡεβ ἡοφ-
ἡαἡοτ ἀφκαίρος σἡατ ἡἡαἡασσἡ.

ἀφωτεε ἡαφ ἡἡα ἐτἡἡατ ἀβἡἡα τἡεφεβερ
εἡ εβἡα εχἡεραε ἀπὸ ἡτερεσἡατ [ε]ἡεφεβερ
ἡἡετἡἡἡα ἐτἡἡατ ἀφἡατ [ε]ρος ἡ]οἡ
εἡἡορ.

ἀφἡεβἡοε [ε]τἡεπε[ε]σα κα[τα] ἡε ἐτ[ε]-
ρετερα[φἡ] ἐτοταε χἡ ἡ[ἡο]ε ἡτεροτ-
εω[τυ] σἡἡ ἡοἡ ἡεεεἡετ εἡεἡεἡ ἡἡαεἡε.

272.

Or. 1013 D.—Papyrus; a fragt.; $8\frac{3}{4} \times 7\frac{1}{2}$
in. The text, in one column, is written in a
large, somewhat uneven hand (*cf.* von Lemm,
Bull. Acad. Imp., N. S. iii (xxxv), fragt. 4).
The collection contains other small fragments
of this MS., *e.g.* Pap. viii, 23.

[HAY.]

From a Homily. The passage here pre-
served deals with Christ's miracles of healing
and bringing to life which foreshadowed our
resurrection. He hungered and thirsted
that man might eat and drink at the table of
His kingdom.

273.

Papyrus vi, sheets 1, 3 (iii, iv), 4 (viii),
Papyrus vii, sheets 1 and 3 frags. under
glass (one paged ρκθ, ρκς,), Papyrus lii (H).—
The largest fragt. $8\frac{3}{4} \times 5\frac{1}{2}$ in. The text,
in one column of some 20 lines, is written in
a large, rather coarse hand of Zoega's 1st
or 2nd class (*cf.* von Lemm, *ll.*, fragt. 4).

Paragraphs are occasionally indicated by a
plain, angular mark in the margin.

[SAMS, BUTLER.]

From one or more Homilies(?). The
largest fragt. refers to Christ's second coming
and His redemption of men from earthly
troubles, as Joseph was redeemed from
bondage and became a king (*sic*), and to their
reception into the heavenly kingdom. Other
frags. deal with dogmatic questions and
show the words "orthodox," "God the
Word," "wholly God and wholly man," "the
same *ὑπόστασις*, the same *πρόσωπον*, the
same Lord, the same baptism." The patri-
arch and the empress Theodora τἡἡω θεο-
αἡ[ρα] are mentioned in a fragt. which
appears to deal with the ablutions (cere-
monial or metaphorical?) of priests, while
the word *τόμος* in another may refer to the
Epistola Dogmatica of Leo.

274.

Papyrus xiv, frame D.—One leaf, paged
[τ], ἡ; about $7\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one
column of 17 lines, is written in a hand re-
sembling Zoega's 2nd (especially for α, η)
and 3rd (for τ) classes. Paragraphs are
indicated by a horizontal line or ζ-shaped
mark in the margin. The other frags.
framed as Papyrus xiv have no connection
with this.

[WILKINSON.]

From a Homily. The first words address
the Virgin as far exalted above all birds;
then the belief that birds could generate
without sexual intercourse is referred to.
The following is the text;

ἡραζἡοε τἡποτ τεταἡετ εἡατο εἡοτἡεα-
αἡε τἡποτ εἡαροε ἡἡε εἡαἡ ἀἡἡεεε
ἡἡααἡε σἡἡαἡετ ραρ εἡεε εἡαἡετ ἀεἡε

οτι ζωε ιταντομα ετρενζοτετ ατω ιτη-
 ποττετ ιηγενοε ιηγαλατε ετοταεε αρητ γαρ
 ιτηνοηε ποτκοτι ζηβιοε ιτηαροβιοε ετο-
 ταεε ατω (p. η) ιαττωαυ βιραηχοοε γαρ
 ετεσφοοηηε ιηηετρηττωη ατω ηγαλατε τη-
 ποτ χερατχοο χωριε επερηα ηζοοττ παυ-
 τωε οτηζοηε ζηηαγροαηε ιαοτωεβ ηε-
 χοοε ζωοτζοτετ χεγαηητ ιηη οτηατηετ-
 ζοοττ ιηατ ατω ηεαηηο χωριε ζοοττ η
 επερηα παηη οη βιραηζιτωοτ εχω ζαρωτη
 η ζ[εηκο]τι ηεαη

275.

Papyrus xiv, frames C, E, F.—A complete and two imperfect leaves, paged $\overline{\rho\alpha}$, $\overline{\rho\beta}$; $\overline{\rho\kappa}$, $\overline{\rho\mu}$; $\overline{\rho\varphi}$, $\overline{\rho\chi}$; $8\frac{1}{4} \times 6\frac{1}{4}$ in. The text, in one column of 16 lines, is written in a regular hand of Zoega's 3rd or 4th class. Paragraphs are indicated by a plain, angular mark in the margin and slightly enlarged initials.

[WILKINSON.]

From a Homily; (p. $\overline{\rho\alpha}$) admonishing to work and bear all trials (*βασανος*) lest we hear the terrible voice condemning us; (p. $\overline{\rho\kappa}$) reflecting on the transitory, misleading riches of this world. Let not the darkness divide us from the light, nor these mortal things make us strangers to the life everlasting. *Quotations*; Ps. cxviii. 71, Jer. xxxi. 18, 19, Ps. xxv. 2, Mt. xxv. 41, Lu. xvi. 12.

276.

Papyrus vii, sheets 4, 6, 7.—Fragments of various uncial MSS., from made-up rolls.

Sheets 2, 3, 5.—Fragments of semi-uncial or cursive MSS. from the same source.

[SAMS.]

277.

Papyrus viii, sheets 1, 3, 9, 14.—Fragments of one or more semi-uncial MSS., written in a small script. Sheet 9 at any rate seems to be by the same hand as Pap. vii, 2. The subjects of the texts are very difficult to determine; probably they are homiletic. There is a large admixture of Greek words. Sheet 9 may be from a letter.

The other sheets contain fragments of uncial MSS.

[SAMS.]

278.

Or. 5297(2).—Papyrus; a fragt.; $8\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. i, rather than ii, tab. xx). A ζ-shaped paragraph-mark is employed, but initials are not enlarged.

From the Fayyûm. [FLINDERS PETRIE.]

From a Homily, relating here to the Last Judgment. *Published* in Crum, *Coptic MSS.*, &c., p. 5, no. iii.

279.

Papyrus xlviii, frames 18—25.—Fragments of 8 leaves; 8×3 in. The text, probably in one column of 19 lines, is written in an upright hand with the following characteristics; α, υ and τ are rounded and formed of a single stroke each, while ε and ς are angular and formed of 3 and 2 strokes respectively (*cf.* the *Pistis Sophia*). Not more than the half of each leaf remains.

[ANASTASI.]

From one or more Homilies. It is difficult, from the condition of the MS., to recognise

the subjects dealt with. Certain frags. appear to treat of charity, the remittance of debts and usury.

280.

Papyrus lxxxix.— $10\frac{3}{4} \times 10\frac{1}{4}$ in., having one complete *selis* of $6\frac{1}{4}$ in. long. The text, in a single column, of which parts of 20 lines are preserved, is written in sloping, irregular semi-uncials with a few ligatures.

[H. STOBART.]

From a Homily or Epistle, treating here of God's wrath and alluding (l. 19) to those that "spurn His holy body and revered blood," and (l. 12) to the . . . and Saracens and Blemmyes βαζυμοῦρε.¹

Published by Revillout, *Mém. s. les Blemmyes*, p. 32. The following are corrections of his reading; l. 2, ἀπὸ ἡκαθῆς, l. 4, ἡκαθῆσαν, ll. 6 and 17, πάντι οὐ, l. 7, ἡ ἀσφ, l. 11, ἀπὸ σπυ, l. 12, ἡσπυκῶν, l. 15, ἡσπυκῶν, l. 16, ἡσπυκῶν, l. 20, οὐ.

Quotations; l. 14, Is. lxvi. 24 (inexactly), l. 17, Joh. iii. 36.

281.

Or. 4919(1).—Papyrus; 2 frags., apparently of the same MS.; the largest, $5 \times 3\frac{1}{2}$ in. The text, in one column, is written in a thick uneven script (*cf.* Zoega, classes iv, v).

[GRENPELL.]

Apparently parts of a Homily, though the contents are difficult to recognise. In the larger fragt. there is a comparison between the lights in the firmament (στερέωμα) and Christ, the light of the Church.

¹ Goodwin, *Aeg. Zeitschr.* 1869, 75, read βαζυμοῦρε. In *Méms. de la Miss. franç.* iv, 642 (*i.e.* Cairo MS. 8019) it is written βαζυμοῦρε.

282.

Papyri ix, x, xi, xii.—A large number of small, disconnected fragments. They were bought adhering together in the form of cylindrical rolls. They show various types of uncial characters and are probably for the most part from homiletic works; one or two may be from narratives.

[SAMS.]

283.

Papyri liv, lv, lvi.—Small fragments of various uncial MSS. from made-up rolls, similar to the preceding number.

[SAMS.]

284.

Papyrus lii, A—G, I—L.—Fragments of various uncial MSS. from made-up rolls. Several of them show a text, in red-brown ink, relating to the Virgin (especially C, I, L,) of which other frags. are in Papyrus liv.

[BUTLER.]

285.

Or. 3581A(92).—Parchment; four fragments, ruled; $6\frac{3}{4} \times 4\frac{1}{2}$ in. The text, in two columns of more than 25 lines each, is written in a very fine, regular script (*cf.* Rossi, *I Papiri . . . di Torino* i, tav. iii, also such Greek uncials as *Codd. Alex.* and *Sarrav.*). Initials sometimes recede but are not enlarged. The sequence of the leaves cannot be decided though foll. i and ii were joined.

Ahmim. [BUDGE.]

From a Homily dealing here with the Last Judgment and man's power to choose his own eternal destiny. The texts are in Greek and

BIOGRAPHICAL AND HISTORICAL WORKS.

(ENCOMIUMS, ACTS, MARTYRDOMS, HISTORY.)

I. BIBLICAL CHARACTERS.

286.

Or. 3581B(1).—Parchment; part of a leaf, ruled and paged $\overline{\rho\kappa\iota}$, $\overline{\rho\kappa\lambda}$; $13\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 29—31 lines each, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with the accompanying ornaments, stops &c., are coloured red. Presumably from the same MS. as Zoega no. cxxxiii.

From Ahnim. [BUDGE.]

Andrew and Bartholomew, acts of (*v.* Zoega *l.l.* and Guidi in *Acc. Linc., Rendic. (Atti)* iii, 2° sem., 177). The present fragt. narrates an attempt of the crowd to seize the apostles, prevented by the magistrates and $\rho\alpha\lambda\lambda\iota\sigma\tau\eta\varsigma$ the proconsul; then the beginning of the incident of Christian $\eta\rho\omega\sigma\tau\eta\varsigma$ $\eta\rho\omega$ $\eta\sigma\tau\omega\rho$ and the lions. (*Cf.* the Ethiopic, Budge, *The Contendings* &c. i. 180, Malan, *The Conflicts* &c. 95.)

Begins; $\eta\omicron\mu\iota\varsigma$ $\alpha\lambda\epsilon\beta\omega\kappa$ $\gamma\eta\sigma\tau\omega\sigma\eta\iota$ $\alpha\lambda\tau\alpha\mu\epsilon\eta\alpha\rho\chi\omega\iota\upsilon$. . .

Ends; . . . $\tau\kappa\lambda\epsilon\sigma\tau\epsilon$ $\eta\alpha\kappa$ $\sigma\tau\rho\epsilon\kappa\epsilon\iota\rho\epsilon$ $\eta\eta\sigma\tau\epsilon\rho\alpha\chi\omega$ [sic]

287.

Or. 3581B(2).—Parchment; a damaged leaf; 13×10 in. The text, in two columns of 33 lines each, is written in a very irregular hand, a peculiarity of which is the form of σ (*cf.* Ciasca i, tab. v for the type). Initials are enlarged and, with the letter ϕ , coloured red. From the same MS. as Zoega no. cxxxii, Lord Crawford's MS. 29 and Leyden no. 51.

From Ahnim. [BUDGE.]

Andrew, acts of (*v.* Guidi *l.l.* iii, 2° sem., 19 and 368, the latter being the text of the Crawford fragt.). This leaf narrates the announcement to Rufus of his wife's madness, her murder of their son and the sending of the dove to fetch Andrew. (*Cf.* the Ethiopic, Budge i. 148, Malan 105.)

The following is the text;

Fol. a. $\eta\kappa\omicron\upsilon\sigma\tau\eta$ $\tau\eta\rho\sigma\tau$ $\sigma\tau\alpha\tau\eta\sigma\tau\eta\iota$ $\eta\tau\omega\sigma\tau$
 $\lambda\omicron$ $\alpha\lambda\omicron\tau\eta\varsigma$ $\epsilon\gamma\omega\sigma\tau\eta$ $\eta\rho\omega\sigma\tau\eta$ [τ] $\eta\rho\omega$ η [τ] $\eta\sigma\tau$
 $\lambda\iota$ $\sigma\tau\eta\mu\alpha\tau$ $\alpha\lambda\tau\omega\sigma\tau\eta\mu\alpha\sigma\tau\eta\iota$ $\eta\omega\tau$ $\eta\lambda\alpha\sigma\tau\omega\tau\eta\varsigma$
 $\epsilon\rho\eta\eta\epsilon\gamma\omega\sigma\tau\eta$ $\eta\eta\tau$ $\gamma\eta\sigma\tau\omega\tau$ $\epsilon\rho\eta\eta\epsilon\gamma\omega\sigma\tau\eta$ $\eta\eta\tau$
 $\eta\omega\tau\eta$ $\epsilon\lambda\alpha\sigma\tau\omega\kappa$ $\eta\omega\lambda$ $\epsilon\lambda\chi\omega$ $\eta\eta\omega\varsigma$ $\chi\epsilon\tau\alpha\chi\omega\sigma\tau\eta\varsigma$
 $\gamma\rho\omega\tau\eta\varsigma$ $\epsilon\kappa\rho\omega\tau$ $\epsilon\kappa\gamma\omega\sigma\tau\eta\varsigma$ $\gamma\eta\tau\eta\sigma\tau\eta\mu\alpha\sigma\tau\eta\iota$ $\eta\omega\lambda$
 $\eta\omega\tau\eta\omega\sigma\tau\eta\varsigma$ $\eta\omega\tau\omega\tau$ $\epsilon\rho\omega\tau\omega\tau$ $\epsilon\rho\eta\eta\epsilon$ [z] $\lambda\iota$
 $\epsilon\rho\eta\eta\epsilon$ η . . . $\epsilon\eta\alpha\rho\eta\eta\alpha$. . . σ] $\gamma\omega\tau$ $\eta\eta\tau\epsilon\kappa\epsilon\tau\eta\iota$
 $\tau\eta\sigma\tau\eta\varsigma$ $\tau\omega\sigma\tau\eta$ $\gamma\eta\sigma\tau\omega\sigma\tau\eta\iota$ $\chi\epsilon\tau\eta\omega\tau\eta\varsigma$ $\alpha\epsilon$

ἡΣΟΛΟΚΟΛΗΘΟΣ to the τόπος of the archangel; then an incident in which an Arian "in this town" named George, a πρωτέκτωρ sent by the king to Alexandria after ἡσα the στρατηλάτης, and other dignitaries λξιωμα ἡρωικῆ figure. Someone is ordered to be seized and cast into a dark cell in the τόπος.¹

291.

Or. 3581B(6). — Parchment; a fragt.; $10\frac{1}{2} \times 8$ in. The text, in two columns of 29 or 30 lines each, is written in a regular, upright hand (*cf.* Ciasca i, tab. xiv,² though the script of our fragt. is more rounded and even). Initials are moderately enlarged. Presumably from the same MS. as Zoega nos. clxxiv, clxxix, ccli, nos. 178 *above* and 337 *below*, Paris Vol. 129¹⁴, foll. 122—124, Vol. 129¹⁸, foll. 167, 170, 172, no. 53 in Leyden and Cambridge Univ. Libr. Add. 1876, 8—10.

From Ahmîm.

[BUDGE.]

Elijah the Prophet, the story of his assumption. The facts are narrated somewhat differently from 2 Kings ii. The passage begins with God's promise (? repeated by Elijah to his companions,) to send for him a fiery chariot. It is presumably from a Homily.

292.

Or. 3581B(7). — Parchment; an almost complete leaf, paged [ἡϞ], ἡ; $10\frac{1}{2} \times 8\frac{1}{4}$ in. The text, in two columns of (originally) 26 lines each, is written in an upright hand

¹ Paris 132¹, 60, two speakers ἡϞϞ ἡϞϞϞ; the devil chased by Gabriel; the door of the τόπος found closed.

² A better reference than *ib.*, tab. iii.

(*cf.* Hyvernât, *Album*, pl. xi, 3 for the type; but τ has a rightward projection at bottom). Initials are slightly enlarged. From the same MS. as no. 314 *below* and by the scribe of no. 224 *above* and of Leyden no. 54.

From Ahmîm.

[BUDGE.]

I. James son of Zebedee, martyrdom of (final passage). The text is almost verbally identical with that of Guidi in *Rendiconti (Atti)* III, 1^o sem., 60. The king is not named and, at the end, the date κοτ ἡΓΓεαυρε ἡπαρῆουτ[ε] is given. *Begins*; ἡπεκκοτ ἡαπετῆου . . .

II. Philip, martyrdom of (beginning). The narrative is in a much shorter form than the Ethiopic, Budge i. 135, Malan, 72. The following is the text;

P. [ἡϞ]. ροῖοικος τῡαρτῆρια ἡφιμῆπος παποστολος ἡσοτ ἡητῡῡῡῡ ἡαοορ ρηοτῆρῡῡ ρῡῡῡ ρῡῡῡ.

λεγῡοπε δε ἡτερεφιμῆπος βοκ εῡοτῡ ετεφρηκῡα ἡητῡῡ[ῡε] (p. ἡ) [εῡτῡεω]ῡῡ ἡατ ἡηεῡε [ἡ]ρῡοῡε δε ἡῡῡῡ [ε]τῡῡῡῡ ἡτε[ρο]τῡῡῡ ῡῡῡ [ἡ]τῡοτῡ ἡφιμῆπος εῡτατο ἡπραῡ ἡῡε [ἡ]εῡε πεχατ [ἡα] χῡῡῡ ρῡ[ω]ῡ[ε]πε ἡε πεχατ ἡατ χῡῡῡῡῡ ἡῡῡῡτῡῡε περῡορῡοε πεηταρῡῡῡ ἡητῡρῡ πεχε ἡ[ρ]ῡοῡε ἡατ χῡῡῡ εῡτῡῡῡ τῡῡοτ πεχατ ἡατ χῡῡῡ ρῡῡῡεῡεαυ¹ ἡῡ ἡτετῡοτ δε ἡτερεπαῡβολοε ῡῡε χῡατοτῡῡ εκτοοτ ῡῡῡῡε αῡταχῡ αῡῡε[ἡ]εῡῡ εῡῡῡῡῡ ἡῡῡῡ εῡπεροοτ αῡῡῡῡῡ ἡφιμῆπος αῡῡῡῡ αῡταλοῡ εῡῡῡεῡοε αῡβασῡῡε ἡῡοῡ αῡτ ἡατ ἡῡῡῡῡ ἡῡῡε ῡῡῡῡῡῡ ἡτεροτῡῡε δε ἡῡοῡ αῡκααῡ εῡῡῡῡ ρῡῡεῡοε αῡῡῡε ἡοτῡῡῡῡ ἡῡῡῡῡῡῡ εῡχῡ ἡῡοε χῡῡῡῡῡῡῡ ἡῡῡῡῡῡ χῡῡῡῡῡῡ ῡῡεῡῡεε ἡκαῡῡῡ ἡτεροτῡῡερο δε ἡῡκῡοτ χῡετῡῡῡῡ εῡοτῡ εῡοῡ αῡῡῡῡῡ τῡῡῡῡ ἡῡῡῡῡῡ

¹ εαυῡ was erased.

293.

Or. 3581B(8).—Parchment; a fragt. and two leaves (one complete,) ruled and paged \bar{e} , \bar{e} ; $\bar{u}\bar{e}$, $\bar{u}\bar{e}$ and $\bar{x}\bar{r}$, $\bar{x}\bar{a}$; $12\frac{3}{4} \times 10$ in. The text, in two columns of 31 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii, though the character there is somewhat heavier). The initials are much enlarged and with stops, the letter ϕ &c. are coloured red. Ornaments \triangleright are in red and green. Two of these fragments were described and pp. $\bar{x}\bar{r}$, $\bar{x}\bar{a}$ printed by Forbes Robinson, *Copt. Apocr. Gosp.*, pp. xxix and 162. In the Paris collection Vol. 129¹⁷ fol. 9 is from the same MS.

From Ahmîm. [BUDGE.]

John the Baptist, homily upon (? the birth and youth of). The fragments not published by Robinson contain the following passages;

P. \bar{e} . $\bar{e}\bar{n}\bar{e}$ $\bar{u}\bar{e}\bar{q}\bar{o}\bar{t}\bar{e}\bar{m}\bar{a}\bar{a}\bar{t}$ $\bar{e}\bar{n}\bar{i}\bar{t}\bar{e}$ $\bar{e}\bar{z}\bar{i}\bar{p}\bar{r}\bar{o}\bar{t}\bar{e}\bar{x}\bar{o}\bar{s}$ $\bar{i}\bar{t}\bar{e}$ $\bar{t}\bar{n}\bar{e}$ $\bar{e}\bar{t}\bar{e}\bar{z}\bar{i}\bar{p}\bar{r}\bar{o}\bar{x}\bar{e}\bar{n}\bar{e}$ $\bar{z}\bar{i}\bar{e}\bar{v}\bar{i}\bar{o}\bar{z}\bar{o}\bar{o}\bar{t}$ $\bar{e}\bar{t}\bar{i}\bar{n}\bar{i}\bar{t}$ $\bar{e}\bar{n}\bar{e}\bar{s}\bar{i}\bar{t}$ $\bar{z}\bar{i}\bar{p}\bar{k}\bar{i}\bar{n}\bar{e}$ $\bar{i}\bar{n}\bar{i}\bar{t}\bar{o}\bar{t}\bar{e}$.

P. $\bar{u}\bar{e}$. (Zacharias loq.) [$\bar{i}\bar{n}\bar{i}$] $\bar{o}\bar{t}\bar{i}\bar{o}\bar{t}\bar{i}$ [$\bar{e}\bar{t}$]- $\bar{y}\bar{i}\bar{n}\bar{i}$ $\bar{e}\bar{a}\bar{q}$ [$\bar{y}\bar{i}\bar{o}$] $\bar{r}\bar{e}$ $\bar{e}\bar{t}\bar{o}\bar{t}$ [\bar{o}] $\bar{n}\bar{o}\bar{t}\bar{k}\bar{a}$ [$\bar{a}\bar{a}$] $\bar{o}\bar{s}$ $\bar{i}\bar{n}\bar{i}$ - $\bar{s}\bar{a}\bar{t}\bar{r}\bar{e}\bar{n}\bar{e}\bar{q}\bar{h}\bar{o}\bar{t}\bar{n}\bar{e}$ $\bar{a}\bar{o}$ $\bar{e}\bar{t}\bar{z}\bar{i}\bar{p}\bar{e}\bar{r}\bar{i}\bar{t}\bar{e}$ $\bar{i}\bar{a}\bar{q}$ $\bar{i}\bar{n}\bar{i}\bar{o}\bar{o}\bar{t}$ $\bar{i}\bar{n}$ $\bar{i}\bar{n}\bar{e}\bar{a}\bar{t}$ $\bar{a}\bar{n}$ $\bar{i}\bar{t}\bar{o}\bar{k}$ $\bar{i}\bar{o}$ $\bar{n}\bar{a}\bar{x}\bar{o}\bar{v}\bar{i}\bar{s}$ $\bar{e}\bar{n}\bar{e}\bar{a}\bar{o}\bar{o}\bar{t}$ $\bar{n}\bar{e}\bar{o}$ $\bar{i}\bar{t}\bar{a}\bar{n}\bar{e}$ $\bar{i}\bar{n}\bar{i}\bar{t}\bar{a}\bar{n}\bar{o}\bar{r}\bar{t}$ $\bar{x}\bar{e}\bar{i}\bar{t}\bar{a}\bar{t}\bar{o}\bar{t}\bar{v}\bar{o}\bar{y}$ $\bar{n}\bar{a}\bar{y}\bar{i}\bar{z}\bar{e}$.

294.

Or. 3581B(9).—Parchment; an almost perfect leaf, paged $\bar{p}\bar{i}\bar{a}$, $\bar{p}\bar{i}\bar{v}$; $12\frac{1}{4} \times 10$ in. The text, in two columns of 28, 29 lines each, is written in a regular character (*cf.* Zoega, tab. iv, no. xx or Ciasca i, tab. i). Initials vary much in size and, with stops, are coloured red. Floral ornaments in margins in red and green. From the same MS. as Zoega no. cxxxiv, Paris Vol. 129¹⁷, foll. 72—74, 76—79, Vol. 129¹⁸, foll. 109, 110, Vol. 132¹,

fol. 38. Probably Mingarelli, *Aeg. Codd. Rel.*, fragt. xii belongs also to these.

From Ahmîm. [BUDGE.]

John, the Apostle, life of, by Prochorus. The passage corresponds to p. 101, 6 in the Greek text *ed.* Zahn (1880).

The following is the text;

P. $\bar{p}\bar{i}\bar{a}$. [\bar{a}]- $\bar{t}\bar{a}\bar{n}\bar{a}\bar{x}\bar{i}\bar{o}$ [$\bar{p}\bar{r}\bar{i}$ $\bar{n}\bar{a}$] \bar{t} $\bar{n}\bar{o}\bar{t}\bar{a}$ [$\bar{n}\bar{o}\bar{t}\bar{a}$]
 $\bar{a}\bar{x}\bar{v}\bar{o}\bar{k}$ [$\bar{e}\bar{n}\bar{e}\bar{q}$] $\bar{i}\bar{n}$ $\bar{i}\bar{n}\bar{k}\bar{t}$ [$\bar{i}\bar{n}\bar{o}$] \bar{t} [$\bar{z}\bar{i}\bar{t}$] $\bar{u}\bar{e}\bar{z}\bar{i}\bar{t}\bar{e}$
 $\bar{a}\bar{e}$ [\bar{i}] $\bar{o}\bar{t}\bar{i}\bar{p}\bar{r}\bar{y}\bar{e}$ $\bar{i}\bar{t}\bar{e}\bar{z}\bar{i}\bar{y}\bar{i}$ $\bar{z}\bar{i}\bar{n}\bar{t}\bar{r}\bar{a}\bar{n}\bar{a}\bar{t}$ $\bar{x}\bar{e}\bar{a}\bar{p}\bar{e}\bar{s}$ -
 $\bar{o}\bar{r}\bar{a}\bar{z}\bar{t}$ $\bar{y}\bar{o}\bar{i}\bar{n}\bar{e}$ $\bar{z}\bar{i}\bar{n}\bar{i}\bar{a}$ $\bar{e}\bar{t}\bar{i}\bar{n}\bar{a}\bar{t}$ $\bar{a}\bar{i}\bar{z}\bar{i}\bar{o}\bar{i}$ $\bar{e}\bar{z}\bar{o}\bar{t}\bar{i}$
 $\bar{e}\bar{r}\bar{o}\bar{q}$ $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{n}\bar{e}\bar{x}\bar{a}\bar{q}$ $\bar{n}\bar{a}\bar{i}$ $\bar{x}\bar{e}\bar{p}\bar{a}\bar{y}\bar{i}\bar{p}\bar{r}\bar{e}$ $\bar{p}\bar{r}\bar{o}\bar{x}\bar{o}\bar{r}\bar{e}$
 $\bar{n}\bar{e}\bar{x}\bar{a}\bar{i}$ $\bar{n}\bar{a}\bar{q}$ $\bar{x}\bar{e}\bar{o}\bar{t}\bar{n}\bar{e}$ $\bar{n}\bar{a}\bar{x}\bar{o}\bar{v}\bar{i}\bar{s}$ $\bar{n}\bar{e}\bar{x}\bar{a}\bar{q}$ $\bar{n}\bar{a}\bar{i}$ $\bar{x}\bar{e}\bar{v}\bar{o}\bar{k}$
 $\bar{z}\bar{i}\bar{n}\bar{o}\bar{t}\bar{e}\bar{p}\bar{i}$ $\bar{e}\bar{p}\bar{i}\bar{n}$ $\bar{i}\bar{n}\bar{t}\bar{r}\bar{i}\bar{o}\bar{i}$ $\bar{e}\bar{v}\bar{o}\bar{a}$ $\bar{x}\bar{e}\bar{s}\bar{r}\bar{e}\bar{n}\bar{e}\bar{s}\bar{i}\bar{n}\bar{i}\bar{t}$
 $\bar{t}\bar{i}\bar{p}\bar{o}\bar{t}$ $\bar{s}\bar{o}\bar{o}\bar{t}\bar{z}$ $\bar{e}\bar{n}\bar{i}\bar{a}$ $\bar{e}\bar{t}\bar{i}\bar{n}\bar{a}\bar{t}$ $\bar{e}\bar{t}\bar{r}\bar{z}\bar{i}\bar{v}\bar{e}$ $\bar{i}\bar{n}\bar{k}\bar{x}\bar{o}\bar{o}\bar{s}$
 $\bar{n}\bar{a}\bar{t}$ $\bar{x}\bar{e}\bar{i}\bar{o}\bar{z}\bar{a}\bar{n}\bar{i}\bar{n}\bar{e}$ $\bar{o}\bar{i}\bar{z}$ $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{i}\bar{n}\bar{a}\bar{a}\bar{a}\bar{t}$ $\bar{i}\bar{n}\bar{e}\bar{o}\bar{o}\bar{t}$
 $\bar{z}\bar{i}\bar{o}\bar{q}$ $\bar{i}\bar{n}\bar{k}\bar{i}$ $\bar{n}\bar{a}\bar{i}$ $\bar{e}\bar{p}\bar{e}\bar{i}\bar{n}\bar{a}$ $\bar{a}\bar{n}\bar{o}\bar{k}$ $\bar{a}\bar{e}$ $\bar{a}\bar{i}\bar{v}\bar{o}\bar{k}$ $\bar{a}\bar{i}\bar{z}\bar{e}$
 $\bar{e}\bar{n}\bar{e}\bar{s}\bar{i}\bar{n}\bar{i}\bar{t}$ $\bar{t}\bar{i}\bar{p}\bar{o}\bar{t}$ $\bar{e}\bar{t}\bar{z}\bar{s}\bar{o}\bar{o}\bar{t}\bar{z}$ $\bar{e}\bar{t}\bar{r}\bar{z}\bar{i}\bar{v}\bar{e}$ $\bar{e}\bar{t}\bar{v}\bar{e}\bar{i}\bar{o}\bar{z}\bar{a}\bar{n}$ -
 $\bar{i}\bar{n}\bar{e}$ $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{i}\bar{t}\bar{e}\bar{r}\bar{e}\bar{i}\bar{t}\bar{o}\bar{z}\bar{i}$ $\bar{e}\bar{z}\bar{o}\bar{t}\bar{i}$ $\bar{e}\bar{p}\bar{r}\bar{o}$ $\bar{i}\bar{n}\bar{i}$
 $\bar{i}\bar{n}\bar{o}\bar{t}\bar{e}\bar{z}\bar{y}\bar{t}\bar{o}\bar{m}\bar{a}$ $\bar{e}\bar{o}\bar{t}\bar{i}\bar{o}\bar{n}$ $\bar{n}\bar{a}\bar{i}$ $\bar{i}\bar{n}\bar{p}\bar{r}\bar{o}$ $\bar{e}\bar{t}\bar{i}\bar{v}\bar{e}\bar{t}\bar{e}$
 $\bar{x}\bar{e}\bar{o}\bar{t}\bar{e}\bar{n}\bar{i}\bar{v}\bar{o}\bar{t}\bar{a}\bar{n}$ $\bar{i}\bar{t}\bar{e}$ $\bar{i}\bar{p}\bar{r}\bar{o}\bar{i}\bar{n}\bar{e}$ $\bar{i}\bar{t}\bar{n}\bar{o}\bar{m}\bar{i}\bar{t}\bar{e}$ $\bar{k}\bar{a}\bar{t}\bar{a}$
 $\bar{n}\bar{o}\bar{t}\bar{e}\bar{z}\bar{e}\bar{a}\bar{z}\bar{i}\bar{n}\bar{e}$ $\bar{i}\bar{n}\bar{k}\bar{i}\bar{n}\bar{o}\bar{t}$ $\bar{n}\bar{i}\bar{a}\bar{g}\bar{o}\bar{s}$ $\bar{i}\bar{t}\bar{e}\bar{r}\bar{e}\bar{i}\bar{n}\bar{o}\bar{t}\bar{i}$ $\bar{a}\bar{e}$
 $\bar{e}\bar{v}\bar{o}\bar{a}$ $\bar{e}\bar{i}\bar{t}\bar{o}\bar{z}\bar{i}$ $\bar{e}\bar{p}\bar{r}\bar{o}$ $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{e}\bar{i}\bar{a}\bar{y}\bar{k}\bar{a}\bar{k}$ $\bar{e}\bar{v}\bar{o}\bar{a}$ $\bar{e}\bar{n}\bar{a}\bar{t}\bar{e}$
 $\bar{i}\bar{t}\bar{e}\bar{r}\bar{i}\bar{n}\bar{o}\bar{t}$ $\bar{e}\bar{i}\bar{s}$ $\bar{o}\bar{t}\bar{a}$ $\bar{z}\bar{i}\bar{n}\bar{i}\bar{z}\bar{i}\bar{z}\bar{a}$ $\bar{i}\bar{n}\bar{t}\bar{r}\bar{i}\bar{t}\bar{i}\bar{o}\bar{i}$ $\bar{a}\bar{q}$ -
 $\bar{s}\bar{o}\bar{z}\bar{i}\bar{t}\bar{a}\bar{s}\bar{i}$ [\bar{i}] $\bar{n}\bar{e}\bar{x}\bar{a}\bar{q}$ \bar{i} [$\bar{i}\bar{t}$ -] (p. $\bar{p}\bar{i}\bar{v}$) - $\bar{r}\bar{o}\bar{i}$
 $\bar{x}\bar{e}\bar{p}\bar{r}\bar{o}\bar{x}\bar{o}\bar{r}\bar{o}\bar{s}\bar{n}\bar{e}$ $\bar{n}\bar{i}\bar{a}\bar{o}\bar{i}\bar{n}\bar{e}$ $\bar{i}\bar{n}\bar{o}\bar{z}\bar{a}\bar{n}\bar{i}\bar{n}\bar{e}$ $\bar{n}\bar{e}\bar{s}\bar{i}\bar{n}\bar{i}\bar{t}$
 $\bar{a}\bar{e}$ $\bar{n}\bar{e}\bar{x}\bar{a}\bar{t}$ $\bar{x}\bar{e}\bar{a}\bar{a}\bar{a}$ $\bar{z}\bar{o}\bar{i}\bar{n}\bar{e}$ $\bar{z}\bar{i}\bar{n}\bar{a}\bar{t}\bar{n}\bar{o}\bar{m}\bar{i}\bar{n}\bar{e}$ $\bar{o}\bar{t}\bar{a}$
 $\bar{a}\bar{e}$ $\bar{e}\bar{v}\bar{o}\bar{a}$ $\bar{i}\bar{z}\bar{i}\bar{t}\bar{o}\bar{t}$ $\bar{a}\bar{q}\bar{t}\bar{i}\bar{o}\bar{t}\bar{i}$ $\bar{a}\bar{q}\bar{e}\bar{i}$ $\bar{z}\bar{a}\bar{s}\bar{t}\bar{i}\bar{n}\bar{p}\bar{r}\bar{o}$
 $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{n}\bar{e}\bar{x}\bar{a}\bar{q}$ $\bar{n}\bar{a}\bar{t}$ $\bar{x}\bar{e}\bar{p}\bar{r}\bar{o}\bar{x}\bar{o}\bar{r}\bar{o}\bar{s}\bar{n}\bar{e}$ $\bar{i}\bar{t}\bar{e}\bar{r}\bar{o}\bar{t}\bar{o}\bar{t}\bar{i}\bar{o}\bar{i}$
 $\bar{a}\bar{e}$ $\bar{i}\bar{n}\bar{p}\bar{r}\bar{o}$ $\bar{a}\bar{t}\bar{i}\bar{v}\bar{a}\bar{t}$ $\bar{e}\bar{r}\bar{o}\bar{i}$ $\bar{a}\bar{t}\bar{r}\bar{y}\bar{i}\bar{p}\bar{r}\bar{e}$ $\bar{n}\bar{e}\bar{t}\bar{i}\bar{v}\bar{e}\bar{t}\bar{e}$
 $\bar{g}\bar{a}\bar{r}$ $\bar{x}\bar{e}\bar{a}\bar{i}\bar{n}\bar{o}\bar{t}$ $\bar{a}\bar{n}\bar{o}\bar{k}$ $\bar{i}\bar{n}\bar{i}\bar{o}\bar{z}\bar{a}\bar{n}\bar{i}\bar{n}\bar{e}$ $\bar{n}\bar{e}\bar{x}\bar{a}\bar{i}$ $\bar{n}\bar{a}\bar{t}$
 $\bar{x}\bar{e}\bar{i}\bar{n}\bar{p}\bar{r}\bar{a}\bar{t}\bar{i}\bar{e}\bar{i}$ $\bar{i}\bar{o}$ $\bar{n}\bar{e}\bar{s}\bar{i}\bar{n}\bar{i}\bar{t}$ $\bar{e}\bar{i}\bar{s}$ $\bar{n}\bar{e}\bar{i}\bar{s}\bar{a}\bar{z}$ $\bar{i}\bar{o}$ [$\bar{z}\bar{a}\bar{i}$]-
 $\bar{i}\bar{n}\bar{e}$ $\bar{o}\bar{i}\bar{z}$ [$\bar{a}\bar{t}\bar{i}\bar{o}$ \bar{i}] $\bar{t}\bar{o}\bar{q}$ $\bar{n}\bar{e}\bar{i}\bar{t}\bar{a}\bar{q}\bar{i}$ [$\bar{n}\bar{o}\bar{o}\bar{t}\bar{t}$]
 $\bar{y}\bar{a}\bar{r}\bar{i}$ [$\bar{t}\bar{i}$] $\bar{i}\bar{t}\bar{e}\bar{r}\bar{o}\bar{t}\bar{z}$ [$\bar{o}\bar{t}\bar{i}$] $\bar{a}\bar{e}$ $\bar{x}\bar{e}\bar{i}$ [$\bar{o}\bar{z}\bar{a}\bar{i}$] $\bar{i}\bar{n}\bar{e}$
 $\bar{o}\bar{i}\bar{z}$ [\bar{i}] $\bar{n}\bar{o}\bar{t}\bar{y}\bar{i}\bar{n}\bar{o}$ \bar{i} [$\bar{s}\bar{a}$] $\bar{s}\bar{i}\bar{o}\bar{t}\bar{i}$ $\bar{e}\bar{k}\bar{e}\bar{y}$ [\bar{a}] $\bar{x}\bar{e}$ $\bar{e}\bar{v}\bar{o}\bar{a}$
 $\bar{z}\bar{i}\bar{t}\bar{o}\bar{o}\bar{t}$ $\bar{a}\bar{a}\bar{a}$ $\bar{a}\bar{t}\bar{e}\bar{i}$ $\bar{i}\bar{n}\bar{i}\bar{a}\bar{i}$ $\bar{a}\bar{t}\bar{i}\bar{o}$ $\bar{i}\bar{t}\bar{e}\bar{r}\bar{e}\bar{i}\bar{n}\bar{e}$ $\bar{e}\bar{n}\bar{i}\bar{a}$
 $\bar{e}\bar{n}\bar{e}\bar{r}\bar{e}\bar{i}\bar{o}\bar{z}\bar{a}\bar{n}\bar{i}\bar{n}\bar{e}$ $\bar{i}\bar{z}\bar{i}\bar{t}\bar{q}$ $\bar{a}\bar{i}\bar{z}\bar{e}$ $\bar{e}\bar{r}\bar{o}\bar{q}$ $\bar{e}\bar{q}\bar{a}\bar{z}\bar{e}\bar{r}\bar{a}\bar{t}\bar{q}$
 $\bar{e}\bar{q}\bar{y}\bar{m}\bar{a}$ $\bar{a}\bar{n}\bar{a}\bar{z}\bar{e}\bar{r}\bar{a}\bar{t}\bar{i}$ $\bar{e}\bar{n}\bar{o}\bar{t}\bar{o}\bar{y}\bar{t}$ $\bar{e}\bar{n}\bar{e}\bar{i}\bar{n}\bar{e}\bar{t}$ $\bar{a}\bar{t}\bar{i}\bar{o}$
 $\bar{i}\bar{n}\bar{i}\bar{s}\bar{a}\bar{t}\bar{r}\bar{e}\bar{i}\bar{x}\bar{o}\bar{k}$ $\bar{e}\bar{v}\bar{o}\bar{a}$ $\bar{i}\bar{n}\bar{e}\bar{y}\bar{m}\bar{a}$ $\bar{a}\bar{n}\bar{i}\bar{t}$ $\bar{i}\bar{n}\bar{z}\bar{a}\bar{i}\bar{n}\bar{i}$
 $\bar{t}\bar{i}\bar{p}\bar{i}$ $\bar{i}\bar{n}\bar{i}\bar{s}\bar{a}\bar{n}\bar{e}\bar{y}\bar{m}\bar{a}$ $\bar{a}\bar{e}$ $\bar{a}\bar{q}\bar{a}\bar{s}\bar{n}\bar{a}\bar{x}\bar{e}$ $\bar{i}\bar{n}\bar{o}\bar{t}\bar{a}$ $\bar{n}\bar{o}\bar{t}\bar{a}$
 $\bar{i}\bar{n}\bar{o}\bar{i}$ $\bar{a}\bar{q}$]

I. Matthew, acts of. The passage begins with a list of the mission-districts assigned to the apostles. The lot fell on Peter to preach in Rome $\zeta\rho\omicron\upsilon\mu\alpha\iota\alpha$, Andrew among the Scythians and in Lydda $\eta\epsilon\sigma\kappa\eta\theta\eta\varsigma$ $\mu\eta\alpha\tau\alpha\lambda\lambda\alpha$,¹ James son of Zebedee in India $\theta\epsilon\upsilon\tau\iota\alpha$, John in Asia, Philip in Phrygia, Bartholomew in the Oasis $\theta\upsilon\alpha\zeta\theta$, Thomas in India $\tau\epsilon\chi\omicron\upsilon\tau\alpha$ $\eta\epsilon\upsilon\zeta\epsilon\iota\tau\omicron\tau$, Matthew in "Naein of Parthia" $\tau\chi\iota\upsilon\tau\alpha$ $\eta\mu\alpha\sigma\eta$ $\eta\tau\epsilon$ $\tau\eta\alpha\rho\theta\iota\alpha$.² Then follows a short account of Matthew's preaching ;

$\alpha\epsilon\upsilon\theta\iota\theta\epsilon$ $\lambda\epsilon$ $\eta\tau\epsilon\rho\epsilon\upsilon\theta\iota\theta\epsilon\kappa$ $\epsilon\zeta\rho\alpha\iota$ $\epsilon\upsilon\lambda\alpha\eta\eta$ $\mu\eta$
 $\lambda\iota\upsilon\tau\alpha\lambda\iota\alpha$ $\tau\eta\tau\epsilon$ $\alpha\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\eta\alpha\tau$ $\alpha\tau\omega$ $\alpha\upsilon\epsilon\zeta\alpha\iota$
 $\eta\alpha\tau$ $\eta\mu\epsilon\tau\alpha\rho\epsilon\mu\iota\sigma\tau\eta\varsigma$ $\eta\kappa\alpha\tau\alpha$ $\mu\alpha\theta\alpha\iota\omicron\varsigma$ $\mu\eta\eta\tau\zeta\epsilon$
 $\nu\tau\alpha\iota\omicron\varsigma$ $\mu\eta\eta\sigma\alpha\eta\alpha\iota$ $\alpha\upsilon\epsilon\iota$ $\epsilon\upsilon\theta\alpha$ $\zeta\iota\tau\omicron\theta\omicron\tau\omicron\tau$ $\alpha\upsilon\theta\iota\theta\epsilon\kappa$
 $\epsilon\theta\alpha\sigma\eta\eta$ $\eta\tau\epsilon$ $\tau\eta\alpha\rho\theta\iota\alpha$ $\alpha\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\eta\alpha\tau$ $\eta\mu\alpha\theta\iota\omicron\varsigma$
 $\mu\eta\theta\eta\eta\zeta$ $\tau\epsilon$ $\eta\epsilon\chi\epsilon$ $\alpha\tau\omega$ $\sigma\tau\epsilon\theta\eta\eta\epsilon\upsilon\theta\epsilon$ $\epsilon\theta\alpha\zeta\theta\omega\zeta$ $\alpha\tau$
 $\mu\iota\sigma\tau\epsilon\zeta\epsilon$ $\epsilon\theta\eta\theta\iota\tau\epsilon$ $\epsilon\upsilon\theta\alpha$ $\zeta\iota\tau\eta\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\eta\mu\alpha$
 $\nu\theta\sigma\tau\alpha\theta\epsilon\varsigma$ $\sigma\tau\omicron\tau\alpha\lambda\epsilon$ $\mu\alpha\theta\alpha\iota\omicron\varsigma$ $\alpha\tau\chi\iota\beta\alpha\eta\tau\iota\kappa\eta\iota\alpha$
 $\epsilon\theta\rho\alpha\eta$ $\eta\mu\epsilon\kappa\iota\tau$ $\eta\mu\theta\upsilon\theta\eta\tau\epsilon$ $\mu\eta$ (p. $\epsilon\alpha$) $\eta\epsilon\theta\eta\alpha$
 $\sigma\tau\omicron\tau\alpha\lambda\epsilon$ $\alpha\eta\epsilon\upsilon\theta\epsilon\theta\iota\tau$ $\lambda\epsilon$ $\eta\theta\zeta$ $\zeta\alpha\mu\theta\rho\theta$ $\phi\iota\sigma\tau\omicron\varsigma$
 $\chi\epsilon\theta\epsilon\theta\eta\sigma\tau\eta\tau\eta\theta\epsilon$ $\zeta\iota\tau\eta\theta\eta\theta\epsilon\mu\iota\varsigma$ $\epsilon\theta\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\eta\theta\tau$
 $\eta\theta\tau\epsilon$ $\eta\theta\rho\theta$ $\chi\omega\iota\varsigma$ $\epsilon\theta\zeta\alpha\mu\iota\kappa\alpha\lambda\omega$ $\mu\eta\alpha\tau\alpha\kappa\theta$ $\eta\tau$
 $\theta\eta\mu\iota\varsigma$ $\tau\eta\tau\epsilon$ $\eta\rho\theta$ $\lambda\epsilon$ $\alpha\upsilon\theta\iota\theta\eta\tau$ $\alpha\mu\tau\eta\tau\alpha\iota\theta\kappa\epsilon\iota$
 $\eta\epsilon\omega\zeta$ $\eta\theta\zeta\theta\tau\theta$ $\eta\theta\omega\zeta$ $\lambda\epsilon$ $\mu\alpha\theta\sigma\tau\alpha\theta\epsilon\varsigma$ $\sigma\tau\omicron\tau\alpha\lambda\epsilon$
 $\alpha\mu\theta\eta\sigma\tau\eta\eta\eta\epsilon\upsilon\theta\epsilon$ $\eta\zeta\theta\theta\tau$ $\epsilon\theta\tau\alpha\chi\rho\theta$ $\mu\eta\theta\theta\tau$ $\zeta\iota\tau\eta\theta\epsilon$
 $\tau\iota\varsigma$ $\alpha\upsilon\epsilon\iota$ $\epsilon\upsilon\theta\alpha$ $\zeta\iota\tau\omicron\theta\omicron\tau\omicron\tau$ $\epsilon\theta\tau\epsilon\theta\theta\tau$ $\mu\eta\theta\theta\tau\epsilon$
 $\eta\alpha\iota$ $\sigma\tau\epsilon\theta\eta\theta\eta\theta\epsilon$ $\eta\theta\theta\theta\tau$ $\mu\eta\eta\tau\alpha\theta\iota\theta$ $\zeta\alpha\theta\eta\theta\zeta$ $\eta\epsilon$
 $\theta\eta\zeta$ $\zeta\alpha\mu\eta\eta$.

II. Mark, acts of. The following is the text ;

¹ The first of these corresponds to the "Kurds," the second to Ledyā or Leddā in the Ethiop. acts and Synaxarium. Cf. Lipsius, *Apokr. Apostelgesch.* i. 617, iii. 431, Ergänz. 94.

² Paris 129¹⁶, 113 seems also to have "Naein." Presumably, since Festus appears in both texts, this corresponds to Budge, *The Contendings* i. 14, $\chi\tau\chi\chi\chi$: Note the resemblance to $\eta\epsilon\theta\eta\theta\tau\omicron\varsigma$, where Bartholomew was martyred (von Lemm in *Bull. Ac. Imp.*, N.S., 1 (xxxiii.), 515, 519), the corresponding Ethiopic form being "Nindos" in three Brit. Mus. MSS., not "Neidas" (Malan).

$\eta\alpha\mu\epsilon$ $\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\eta\mu\eta\theta\epsilon\theta\tau\alpha\lambda\epsilon$ $\mu\alpha\theta\sigma\tau\alpha\theta\epsilon\varsigma$
 $\mu\alpha\rho\kappa\theta\epsilon$ $\eta\epsilon\tau\alpha\rho\epsilon\mu\iota\sigma\tau\eta\varsigma$ $\eta\tau\alpha\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ $\zeta\iota\tau\eta\theta\epsilon$
 $\tau\eta\theta\eta\theta\epsilon\mu\iota\varsigma$ $\rho\alpha\kappa\theta\epsilon$ $\mu\eta\tau\epsilon\chi\iota\upsilon\tau\alpha$ $\eta\kappa\eta\eta\epsilon$ $\zeta\eta\theta\epsilon\iota$
 $\rho\eta\eta\eta$ $\eta\tau\epsilon$ $\eta\theta\theta\tau\epsilon$ $\zeta\alpha\mu\eta\eta$.

$\alpha\epsilon\upsilon\theta\iota\theta\epsilon$ $\eta\mu\eta\theta\epsilon\theta\tau\alpha\lambda\epsilon$ $\mu\eta\tau\alpha\mu\alpha\theta\sigma\tau\alpha\theta\epsilon\varsigma$ ϵ [o] $\theta\tau\zeta$
 $\epsilon\theta\eta\theta\epsilon\rho\eta\tau$ $\alpha\tau\theta\omega\zeta$ $\epsilon\chi\omega\theta\tau$ $\mu\eta\epsilon\chi\iota\upsilon\tau\alpha$ $\eta\theta\omega\iota\kappa\theta\tau$
 $\mu\epsilon\eta\eta$ $\alpha\eta\epsilon\kappa\mu\iota\rho\theta\varsigma$ $\tau\alpha\zeta\eta\theta\eta\theta\tau\alpha\lambda\epsilon$ $\mu\alpha\rho\kappa\theta\epsilon$ $\epsilon\tau$
 $\rho\epsilon\mu\tau\alpha\upsilon\theta\epsilon\theta\epsilon\upsilon\zeta$ ζ [η] τ [εχ] $\omega\rho$ [α] $\eta\kappa\eta\eta\epsilon$ $\epsilon\tau\epsilon$ [ε]

Other texts relating to Mark, nos. 298, 299, 300 *below*.

298.

Or. 3581B(13).—Parchment; a fragment; $6\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns of 25 lines each (so the other fragt. of the MS.), is written in a somewhat heavy, uneven hand (cf. Ciasca i, tab. xiv for a very slight resemblance). Initials are moderately enlarged and, with stops, paging &c., are coloured red. Large floral ornaments are in red and green, smaller in red. From the same MS. as no. 313 *below* and as Zoega no. cxxxvi, Paris Vol. 129¹⁴, fol. 104 (immediately preceding our fragt.,) Vol. 129¹⁷, fol. 71, Vol. 129¹⁸, foll. 112, 113.

From *Aḥmīm*.

[BUDGE.]

Mark, martyrdom of. The following is the text, almost identical with that of the Metaphrast, Migne 115, 168. (Cf. the Ethiopic, Budge i. 261, Malan 184.)

Fol. a. $\mu\theta\rho\theta$ $\alpha\epsilon\upsilon\theta\iota\theta\epsilon$ $\lambda\epsilon$ $\kappa\alpha\tau\alpha$ $\theta\tau\omega\iota\kappa\theta$
 $\eta\theta\eta\alpha$ $\eta\tau\epsilon$ $\mu\theta\theta\tau\epsilon$ $\sigma\tau\epsilon\tau\eta\rho\alpha\kappa\eta$ $\mu\eta\mu\alpha\varsigma\chi\alpha$ $\mu\eta$
 $\theta\theta\chi\alpha\iota$ $\chi\omega\theta\omega$ $\lambda\alpha\kappa\eta$ $\mu\eta\alpha\rho\theta\theta\tau\epsilon$ ¹ $\eta\tau\epsilon\rho\theta\eta\theta\epsilon$
 $\sigma\tau\eta\eta\alpha\tau$ $\eta\theta\theta\theta\tau$ $\lambda\epsilon$ $\zeta\omega\theta\tau$ $\eta\zeta\alpha\lambda\alpha\eta\eta$ $\eta\epsilon\tau\theta\rho\eta\alpha$
 $\mu\eta\theta\tau\epsilon\lambda\alpha\theta\alpha\lambda\theta\eta$ $\mu\eta\theta\zeta\theta\theta\tau$ $\sigma\tau\eta\eta\alpha\tau$ $\sigma\tau\epsilon\theta\eta\theta\tau$
 $\theta\theta\tau\epsilon$ $\theta\rho\theta\theta\epsilon$ $\chi\theta\epsilon\sigma\alpha\rho\alpha\theta\eta\theta\epsilon\varsigma$ $\eta\tau\epsilon\rho\theta\tau\zeta\epsilon$ $\lambda\epsilon$
 $\sigma\tau\epsilon\tau\eta\rho\eta\alpha$ (*εὐκαιρία*) [4 or 5 lines $\tau\tau$] $\rho\alpha\eta\eta\chi\alpha$

¹ The Synaxarium has here 29th Pharmouthi, i.e. the day before his festival: and this indeed the Coptic narrative likewise implies.

this commencement of his ministry, be given opportunity of repentance, while the former wished to maintain the integrity of the faith from the outset. The Apostles then also quarrelled. Yes, but not about earthly, perishable matters; rather about repentance on the one hand, complete righteousness on the other. Repentance indeed leads many to salvation; yet those who, trusting to it, continue in sin, fall and are unable to rise. The same God was in both these Apostles.

301.

Papyrus XI(2).—A fragment; $6\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column 21 lines of which are visible, is written in a regular, upright hand, α, υ, τ each being formed in a single stroke (*cf.* von Lemm in *Bull. de l'Acad. imp.*, N.S. III (xxxv), fragt. 12 for the type, though there the script is larger). A short horizontal line in the margin once marks a paragraph.

[SAMS.]

Mary the Virgin, life of (?). The fragt. is mentioned by Forbes Robinson, *Copt. Apocr. Gosp.* (1896), p. xxiii. The following is the text, in which Mary declares to Joseph she had told him sooner of the angel's announcement to her had not shame withheld her, while Joseph entreats her to say why she has not preserved her purity;

fol. a. [EKZU] [HAYTOUMA] [H]AAAC OTHH
 CTANOK [A]AAA TAKAAZH KIOAT MHOI TOTOM
 EXOOC E[PO]K XEATAPXAGGEOC [E]I YAPOI
 AQCTAGGEMICE [H]AI AAA MHOI MHOI EXOOC
 BITOOTH ZANPIMM OKATHOPOC HTAKAAZH
 OZOHIZ MHOI EBOA ZHOYHC KOCHEΦ ΛΘ ZIWHI
 HECAY HAE XEPHAXOOC EPOI XEOT KAH HTO
 EPYANTATO HOTEYAXE HZAOO E [E]POI AAA
 TOTKA[AZH K]ATHOPOI MHO [H] HPOYAAE XI
 [T]COTI E [T]OTTAPO

fol. b. [EOYCEIY[E] [TOOTE HOTE] [E]PE
 HOTEIOB [E]HO [K]EOTA AAA HTHAEEETE AH
 ENAI OT[AE] HTHAYXOOC MI EBO[A] ZHACNO-
 TOT THT[AT] GAP EPO EPUEZ HE[OC]THH H
 ZIHT[PE]QYHOC HAHM OH TXHOT MHO ZOC
 EAHOTPOHC XEOTHEHTAYXONE MHO O HAPIA
 AXIQ EPOI ETEOT HPEZAPEZ HAI ETOCTHEI-
 AH[CIC] ETEHTEBOHC OT [HEH]TAYXONE MH[O
 O TAP]ΘEOC TCO[OTI] EPOI MHH MH[O
 HTE]TAHOI EH

302.

Or. 3581B(16).—Parchment; an almost complete leaf; $9\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 26, 27 lines each, is written in a thin, rather small hand of Zoega's 5th or 6th class. Initials, moderately enlarged, are coloured red, rarely red and yellow. Stops and ornaments are in red.

From Ahnim.

[BUDGE.]

Mary the Virgin, life of. The passage treats of the marriage at Cana and is *published* by F. Robinson, *ll.*, p. 164ff., who also describes the MS., *ib.* p. xxix.

303.

Or. 3581B(17).—Parchment; a fragt.; $10\frac{1}{4} \times 10\frac{1}{4}$ in. The text, in two columns of more than 26 lines each, is written in a pretty regular hand (*cf.* Hyvernât, *Album*, pl. vii. 3, Ciasca i, tab. xiii). Initials, moderately enlarged, are in red; stops and ornaments > likewise. Possibly from the same MS. as Zoega no. exvii and *Clar. Press* no. 14 (*v.* F. Robinson's descriptions *ll.*, p. xxi.).

From Ahnim.

[BUDGE.]

Mary the Virgin, life of (?). The Apostles, fearing Mary will die of grief unless she

visit Christ's tomb, decide to accompany her thither on the Sabbath night.

The following is the text;

fol. a. Ⲭⲉⲧⲏⲛⲏⲧⲓ ⲛⲓⲟⲓⲁⲛⲏ ⲉⲧⲛⲓⲟⲟⲥ ⲛⲟⲓ
 ⲟⲩⲟⲛ ⲛⲏ ⲉⲧⲧⲱ ⲛⲏⲉⲛⲧⲁⲧⲱⲛⲉ ⲛⲓⲟⲩ ⲛⲧⲉⲣ-
 ⲣⲟⲩⲧⲉ ⲗⲉ ⲛⲟⲛⲉ ⲛⲏⲥⲁⲅⲅⲁⲟⲛ [ⲗ]ⲛⲁⲡⲟⲥⲧⲟⲟⲥ
 ⲧⲟⲩⲱ ⲉⲧⲧⲱ ⲛⲓⲟⲥ ⲧⲉⲛⲁⲣⲉⲛⲧⲟⲟⲧⲏ [ⲛ]ⲧⲉⲧⲱⲛ
 [ⲛⲧ]ⲛⲃⲟⲕ ⲛⲏ [ⲛⲁ]ⲥ ⲉⲃⲟⲗ ⲉⲓ [ⲧ]ⲗⲑⲟⲥ ⲛⲉⲛⲁⲧ
 ⲉⲛⲉⲧⲟⲛⲁ ⲧⲉⲛⲛⲉⲥⲓⲟⲧ ⲛⲧⲉⲧⲁⲑⲟⲣⲏ ⲁⲧ-
 ⲧⲟⲟⲧⲱ ⲗⲉ ⲁⲧⲥⲟⲩⲧⲉ ⲛⲛⲓⲛⲓⲛⲉ ⲉⲛⲁⲩⲱⲟⲟⲧ ⲛⲛⲉⲛ
 ⲛ [about 10 lines] ⲛⲉⲧⲃⲟⲩ [ⲧ] ⲛⲧⲉⲛⲉⲧ ⲛⲁⲧⲱ
 ⲛⲉⲧⲱ [ⲧⲣ]ⲧⲱⲣ ⲉⲧ [ⲃⲉ]ⲧⲉⲛⲉⲣⲉⲛ [ⲓⲟⲧ]ⲗⲁⲓ ⲟⲩⲟⲣⲟ
 ⲉⲛⲉⲧⲏⲁⲃⲟⲕ ⲉⲃⲟⲗ ⲉⲛⲉⲧⲓⲛⲁⲗⲁⲧ ⲉⲓⲣⲉ ⲛⲁⲩ ⲛⲉⲛ-
 ⲛⲟⲟⲧ ⲛⲏⲉⲃⲟⲟⲧ ⲁⲧⲱ ⲛⲉⲣⲉⲛⲓⲁⲧⲟⲓ ⲣⲟⲛⲓⲥ ⲉⲣⲟⲩ
 ⲧⲉ [ⲛⲏⲉⲧ] ⲉⲓ ⲛⲉⲥⲓⲑ ⲛⲉⲧⲟⲩⲟⲛⲁ ⲛⲓⲟⲧⲉ ⲛⲉⲣⲉⲟⲩ-
 ⲩⲟⲣⲧⲣ ⲑⲁⲣ ⲛⲟⲟⲛ ⲛⲛⲓⲧⲟⲧ ⲧⲉⲑⲏⲁ [fol. b] [about
 10 lines] ⲛⲟⲩⲛⲟⲟⲧ ⲛⲏⲁ [ⲕⲉ ⲛ] ⲉⲃⲟⲗ ⲛⲓⲟⲧⲩⲟⲣⲧⲣ
 ⲁⲧⲕⲱ ⲛⲉⲥⲟⲟⲧ ⲛⲏⲁⲓ ⲧⲏⲣⲟⲧ ⲁⲧⲏⲟⲟⲩⲉ ⲛⲏⲁⲥ
 ⲉⲧⲃⲉⲧⲥⲁⲛⲁⲑⲕⲏ ⲛⲏⲉⲥⲩⲟⲣⲧⲣ ⲉⲛⲉ ⲥⲉⲣⲑⲟ [ⲧⲉ
 ⲗ] ⲛ ⲛⲓⲧⲓⲑ ⲛⲏⲕⲁⲕⲉ ⲉⲧⲏⲃⲟⲗ ⲟⲩⲁⲉ ⲛⲓⲧⲥ ⲛⲟⲟⲧⲉ
 ⲛⲏⲓⲟⲧⲁⲗⲓ ⲟⲩⲧⲟⲃ ⲛⲟⲧⲱⲧ [3 or 4 lines] ⲛⲉⲓ
 ⲛⲓⲟⲛ ⲛⲏ [ⲟⲟⲧ] ⲧⲏⲣⲟⲧ ⲁⲧⲱ ⲉⲛⲉⲧⲧⲁⲑⲟ ⲛⲓⲟⲥ
 ⲁⲛ ⲉⲟⲛ ⲁⲧⲱ ⲉⲛⲉⲥⲧⲱ ⲛⲏⲁⲓ ⲉⲥⲣⲏⲉ ⲧⲉⲟⲩⲟⲓ
 ⲛⲁⲓ ⲛⲁⲩⲏⲣⲉ ⲟⲧ ⲛⲉⲛⲧⲁⲑⲱⲛⲉ ⲛⲓⲟⲕ ⲛ ⲟⲧ
 ⲛ [ⲉⲓ]ⲧⲁⲕⲁⲗⲓ ⲛⲁ [ⲛ]ⲧⲉⲕⲉⲓ ⲉⲑⲣⲁⲓ ⲉ [ⲛ]ⲟⲓⲧⲧⲏ ⲛⲏⲉⲛ
 ⲛ [ⲗⲁ]ⲛⲟⲛⲟⲥ ⲛ ⲉⲛⲁⲣⲟⲧ ⲉⲓ [ⲛⲁ]ⲛⲁⲧ ⲉⲛⲉⲕ [ⲥⲱ]-
 ⲛⲁ ⲉⲣⲟⲧⲏⲑ ⲛⲓⲟⲧⲧⲁⲑⲟⲥ ⲱ ⲛⲁⲩⲏⲣⲉ ⲛⲏ ⲛⲉⲛ-
 ⲧⲁⲑⲱⲛⲟⲉⲓ ⲉⲣⲟⲕ ⲛⲓⲧⲉⲓⲁⲛⲁⲑⲕⲏ ⲛⲧⲉⲓⲟⲟⲧ ⲛⲏⲉⲓⲱⲧ
 ⲛⲟⲟⲛ ⲛⲁⲕ ⲛⲓⲧⲏ [ⲛⲕⲁⲑ]

304.

Or. 3581B(18).—Parchment; a fragt., ruled(?) and pricked in middle; 9×10 in. The text, in two columns, is written in an upright, somewhat thin hand (*cf.* Hyvernat, *Album*, pl. vii. 3 and Ciasca i, tab. 1, though neither has great resemblance). Initials, slightly enlarged, are coloured red, ornaments red or red and green.

[MYERS.]

Michael the Archangel, encomium on, by Theodosius of Alexandria. The corresponding passage in the Bohairic version, *ed.* Budge, is on pp. 13, l. 26—15, l. 11 (with lacunæ). But in this Sa'idic text, after the reply of Abraham, the writer addresses first Moses, then Isaac, Jacob, Joseph. The following is a specimen;

Fol. b. ⲱ ⲛⲟⲥⲏⲑ ⲛⲁⲕⲉⲟⲥ ⲛⲉⲥⲁⲅⲉ ⲛⲉⲛⲧⲁⲧ-
 ⲕⲱⲑ ⲉⲣⲟⲩ ⲁⲣⲁ ⲕⲣⲁⲩⲉ ⲛⲏⲟⲟⲧ ⲛⲓⲛⲣⲁ [ⲛ]ⲓⲧⲁⲛⲁ
 [ⲥⲉ] ⲛⲉⲧⲁⲑ ⲛⲟⲓ ⲛⲟⲥⲏⲑ ⲁⲗⲏⲱⲥ [ⲟ]ⲧⲏⲟⲟⲛⲉ
 ⲛ [ⲗⲁ]ⲛⲉ ⲛⲏⲟⲟⲧ ⲉⲛⲏⲁⲛ ⲛⲧⲉⲣⲉⲛⲁⲥⲏⲛⲧ ⲕⲱⲑ
 ⲉⲣⲟⲓ ⲁⲧⲧⲁⲗⲧ ⲉⲃⲟⲗ ⲉⲧⲕⲁⲑ ⲛⲟⲩⲏⲟ [ⲁ]ⲩⲱⲛⲉ
 ⲛⲉⲃ [ⲛⲏ].

305.

Or. 3581B(19).—Parchment; a leaf; 13 $\frac{3}{4}$ × 11 $\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxii, though our fragt. is less regular). Initials are somewhat enlarged. From the same MS. as Zoega, no. clv, which was the first fol. of a quire and probably the 5th fol. after our leaf.

From Ahmîm.

[BUDGE.]

Michael, encomium on, by Theodosius of Alexandria. The passage corresponding in the Bohairic versions are *ed.* Budge pp. 39, l. 22—41, l. 25 and foll. 13, 14 of the *Cod. Vatic. lxxiii* (*v. Mai, Scr. Vet. v, 159¹*). These differ, not only from the Sa'idic, but also from each other, the nearest relationship being between our MS. and the *Cod. Vatic.* The following are specimens of the text, the chief variants of the *Cod. Vatic.* being given in round brackets;

¹ This MS. is dated (according to Hyvernat,) A.D. 956; the Curzon MS., A.D. 1210. Of the former three facsimiles are given in Hyvernat, *Album*, pl. xxvi., xli., xlii.

Fol. a. ἀνοτ̄ ἐροτ̄η παχοβίς παρχών (om.)
 υπραγερατκ̄ ζιπσανβολ̄ βεχω̄ δε̄ ιηαῑ (ad.
 ηχε̄ †εζην̄ υηαινοτ̄† ετβηαῑτ̄) εις̄ λωρο-
 θεος̄ (ad. πεσζαῑ) αϕθινε̄ υπεσοοτ̄ (var.
 αϕῑ ζωϕ̄ ερεπιδεωοτ̄ ταηνοτ̄τ̄ εροϕ̄) υηηηοοτ̄
 υτβτ̄ υητκευτ̄ηηη̄ αϕκαατ̄ ζιθ̄η̄ υηοο̄ (var.
 υηεσποο̄ εβολ̄) πεχας̄ ηαϕ̄ χεντακοτ̄ηηηαῑ τωη̄
 πασον̄ (var. παο̄ε̄ ηεον̄) χε̄ (var. ζηηηε̄) †ηαῑτ̄
 ετεευτ̄ηηη̄ υηακκτοο̄ υηεσζε̄ πεχε̄ λωροθεοο̄
 (ad. ηαο̄) χεπαρχωη̄ αϕεηπτωρε̄ υηηοοτ̄ (var.
 υηηοῑ) αϕχιτοτ̄ ηαῑ (var. αττηητοτ̄ ηηη̄) πεχε̄
 θεοηηετ̄η̄ χεκαλω̄ο̄ απαχοβίς̄ παρχωη̄ εῑ
 υηηετ̄ηηηηαῑϕ̄ (var. αϕ† ηεηηπαρχηαῑ. η. εη-
 ηπαρχωη̄ ηαῑ ηεηηη̄ βεηηεηαῑϕ̄ οτοζ̄ τειηηαῑ†
 ητ̄ηηη̄ υηε̄ υηηεταϕοιτοτ̄ ηαῑ ηεηοτ̄ραη̄)
 παρχωη̄ δε̄ ετβηιχαιηαῑ πεχαῑ ηαῑτ̄ χεαιηηαῑτ̄
 ρηοηε̄ ετρεηβωκ̄ ετετ̄ηαῑζις̄ (var. ζηηηε̄
 †ηαῑζωᾱ ετετ̄ηαῑζις̄ χεηηαῑηε̄ οτοζ̄ αηηηαῑτ̄
 ρηοηη̄) οω̄ ηηηη̄ υηοκ̄ υηηεκεσζηηε̄ υηετ̄η-
 κενεπεσοοτ̄ ατ̄ω̄ υηετ̄ηηεσβετ̄ ηηηαῑ καλω̄ο̄
 (var. αριϕρωοτ̄εϑ̄ υηηηωιτ̄ ηκαλω̄ο̄ οτοζ̄
 ρατ̄ηεσωοτ̄).

Fol. b. υηηεω̄ο̄ πεχαῑ ηαο̄ (om.) χεηαι-
 ρεηβωκ̄ υηεηεηηε̄ εβολ̄ υηκκοτ̄η̄ ηηεζ̄ ετβη-
 ηοηηοτ̄ωη̄ υηηεχρ̄ιᾱ υηεσεν̄ητ̄ ετ̄ηηητ̄ εχωη̄
 (om.) ατ̄ω̄ ατ̄βηοκ̄ οροτ̄η̄ υηεσηαῑτ̄ εηκβα-
 λαρικον̄ ατ̄ε̄ εσαϑ̄ εηαιηκιοη̄ (var. ηηηεϑ̄†
 ηαακον̄) ετ̄ηεζ̄ ηηεζ̄ εγρᾱ ερωοτ̄ υηηεη-
 κβαϑ̄η̄ ηκοτ̄φοη̄ (var. ζαιηοργαηον̄) ετ̄ηεζ̄
 ηαγαθοη̄ ηηη̄ προο̄ τεχρ̄ιᾱ υηηη̄ (var. ηηαι-
 παηη̄ ηεηηαηηηη̄ ηκολλαοη̄ ετ̄ηεζ̄ ηοαρικῑ
 ζιγαλωη̄ προο̄ †χρ̄ιᾱ τηρε̄ υηε̄ ηηηη̄) υηετ̄-
 ηοτ̄ (om.) ατ̄ηηοοτ̄ ηετοτ̄ εῑ εγρᾱ εχωοτ̄
 υηηεω̄ο̄ οη̄ ατ̄βωκ̄ οροτ̄η̄ εηετ̄ (var. ηη̄)
 κοιτ̄ωη̄ ατ̄ε̄ εηετ̄ (var. ηη̄) ταηε̄ (var. κα†ᾱ)
 ετ̄ηεζ̄ ηεοιτε̄ υηηηε̄ υηηε̄ ηηη̄ ετ̄ηαῑητ̄ ετ̄εηηη̄
 ηηαιτετ̄ηηηηηηηαῑο̄ ηετορη̄ ετ̄εχωη̄ δε̄ ηε-
 χοοο̄ χεηητοοτ̄ηε̄ ζηηοτ̄ηε̄ (var. ζωστε̄ ηεβχοο̄
 χεηηαιηηεσηοτ̄ υηε̄ τ̄ηηετ̄ραηαῑο̄ ηεηοτ̄ηεο-
 υηη̄).

No. 161 above is a palimpsest upon a copy of this Encomium.

306.

Or. 3581B(20).—Paper; a leaf; paged (on verso only) 115; 10¼ × 6¾ in. The text, in a single column of 20 lines, is written in a hand which slopes to the right, η being of the form described under no. 116 above. Initials, which are enlarged, and stops are coloured red.

[GREVILLE CHESTER.]

Michael, encomium on, by Severus of Antioch. The corresponding passage in the Bohairic version *ed.* Budge is on p. 68, ll. 4—22. The latter is somewhat shorter than this Sa'idic text of which the following is an example;

P. 115. πεπισκοπος̄ δε̄ πεχαῑ υπεπραγ-
 ματετ̄ηε̄ χεντκοτεβολ̄ τωη̄ η̄ υηκκοτεβολ̄
 ζηαῑ υηοηε̄ η̄ αηηηχωρᾱ πεχαῑ ηοτ̄ ηεπραγ-
 ματετ̄ηε̄ χεαιηοτ̄εβολ̄ ζηηηη†κη̄ (Boh. †-
 εηηηκη̄) πεχε̄ πεπισκοποο̄ ηαϕ̄ χενταοτ̄
 ρηοηε̄ υηοκ̄ (p. 115) εκοτ̄ωϑ̄ εηωωηε̄ εβολ̄
 ζηηεκευηηε̄ οροτ̄η̄ εηωη̄ ηεπραγματετ̄ηε̄
 δε̄ ηεϕοτ̄ωϑ̄ εϑωηε̄ ηχρηστανοο̄ εηεροτο
 εβολ̄ χεηερετ̄ηηηαῑγαθοο̄ υηηηοτ̄τε̄ υηηπαρχ-
 αγγελοο̄ ετοτ̄ααβ̄ ηηηαῑη̄ εωκ̄ υηηοϕ̄ ραροϕ̄
 πεχε̄ ηεπραγματετ̄ηε̄ υηπαρχηηεπισκοποο̄ χε-
 ζηηηηεηηαῑηαῑτ̄ ερωοτ̄ ζηηηαβαλ̄ υηηηηηαῑεοτ̄-
 ηοτ̄ ζηηηηηαῑαχε̄ ηηαιρηηαῑ εϑωηε̄ υηεκεηη̄
 (*lege* ζε̄) ζηηεκευηηε̄.

307.

Or. 3581B(21).—Parchment; a leaf; paged 116, 117; 11¼ × 10 in. The text, in two columns of 22—24 lines each, is written in an upright, regular hand (*cf.* Ciasca, i, tab. iii, though that is smaller). Initials vary in size and, with the letter φ, stops &c., are painted in red and yellow. From the same MS. as Paris, Vol. 132¹, fol. 2 and by the scribe of no. 357 below.

From Aḥmīm.

[BUDGE.]

Michael, encomium on, by Eustathius of Trake.¹ The passage corresponding in the Bohairic version is on p. 105, l. 13—p. 107, l. 23, of Budge's edition. The Bohairic version is considerably longer than the Sa'idic, as may be seen from the following example;

Р. 10. πεχε πιαβολος χηπεροκ και
 τενοτ δε αρεινοβε ειατ αρχισοα αρσοκ
 ησοτχ ηη ηπερχοοε ηαι χεκαат τаскепт
 ηηοι ηηηακολλατορ ηηαπαζαι ταат ετοотг
 ηη ηατταηοτκοτалаатορ (? lege таηзоут
 ηοτк.)² εεηηε εηη^{ηε} ηη οηзооут αηπε ηκο-
 λαатορ φοηг ηοη ηχοεε χηηгоооη αιοηη-
 ηηзооут εзоηη εποτкетοη ηηηαυηптооте αη
 ηηασηηεηηε ερμαηт ηαι ητοηηηηηηαο
 ηηρε.

308.

Or. 3581B(22).—Paper; a leaf; paged (on verso only) ρογ; 10½ × 6¾ in. The text, in a single column of 21 lines, is written in an upright, uneven hand (cf. Ciasca ii, tab. xxii, though our leaf is much more roughly

¹ MS. Curzon ττρακη τηησοε مدينة اترابية. MS. Or. 3598, fol. 32b (v. Amélineau, *Contes* i. 21.) has جزيرة تراكيا and reads the author's name Anastasius; so too Paris MS. arabe 145. A version of the same story in Ethiopic, probably of the 15th cent., is attributed to John bp. of Aksum (v. Paris Ethiop. Cat., no. 139, 4 and Conti Rossini in 11th Orient. Congr. 1898, *sect. sémit.* 139) and there Astarānikos (Aristarchos) is called "of Cilicia," which in the Boh.-Arab. corresponds to Trake (cf. Budge pp. 95, 170). The fact that Seleucia in Cilicia was also called Τραχεία may have had a part in the confusion. The Boh. text confounds the place of Chrysostom's last exile with that of his death, identifying this place with both. Upon the use of νησοε, cf. Zoega, p. 99, where Gangra is called τηησοε ητε παυ-φλακκοηηα, as also in Synaxar., Thoth 7.

² The Arabic is also faulty; perhaps read هل يومن كليل.

written). Initials, which are enlarged, stops and the letter φ are coloured red and yellow.

[GREVILLE CHESTER.]

Michael, encomium on, by Eustathius of Trake. The passage corresponding in the Bohairic version *ed.* Budge is on pp. 122, l. 18—123, l. 14.

The following is a specimen of the text;

Р. ρογ. ηηοο ηαρχαγγελοε ηηχана ατω
 παρχηεαπαηηκοε ττοοη ηχοεε ηαυηηε ερμαι
 εχεηηκαε ηεφτεηηηε ηηηαφ ηηηαεηη ηπε-
 ετατροε τταεηητ λοηηοη ερμηε εκοτωη
 тапистевте еπερμαχε χηητοκηε ηαηροста-
 ηηε ηηχана каат таηηε ηак ηυορη ηπεφ-
 αηηηη ηεκαεπαχε ηηοφ αηοκ ζω τηαοτωηт
 ηак αχεηεηгаοη (εγκακεην) πιαβολοε δε
 ηηερεφηηε χεαωρβεφ εзоηη ηεηηωε ηηη¹
 ηπεφρμοηοοη ερμαχε ηπεεηηто εβολ ατω
 χεαετωοηη εεηηε² (ρ. ρογ) ηηαηηηη ηηαη-
 χαηг. η.

309.

Or. 3581B(23).—Parchment; a damaged leaf, the last of quire γ. The text, in two columns of 31 lines each, is written in a somewhat uneven hand (cf. Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments >, the letters ο (? and φ), are coloured red.

From Ahmīm.

[HORNER.]

Peter the Apostle, his episcopacy. Christ explains to the other apostles his appointment as head of the Church. Peter is the golden bell, the others the 12 (*sic*) pomegranates round it (cf. Ex. xxviii. 33). A very similar text—regarded by Guidi as from an

¹ Here an Arabic translation in the margin. Only ابطله is legible.

² In margin وقامت لتخضر.

apocr. gospel,—is found in MS. *Clar. Press*, no. 16, p. 87.¹

fol. a. πεχαϛ ηαϛ χεναιελοϛ ετ[τανητ] υπρατηει χεατ† ητοιεζοτσια ηαηα ηετροϛ ιηου οτρεκτιηη ηοτωτ τεηηαυωηε ηητηη ζηηεηηηε τηρτηη οττραηηα ηοτωτ τε-
τηηαοττωη [ζηχωϛ] τηρ[τηη] [about 13 lines] ηασκεηηα ηηαιεφρητ ιηοϛ ηηετροϛ ητωτηη τηρτηηηε ηεεηηεκοηοϛ οτταρχη ζηηηετωζηηε αηα ηετροϛ φηηηα ηεη ηη-
ηεηταρχηερετ οτρεκωτ ετηηαηοτφηε αηα ηετροϛ ηοττωα ηαοϛ ητωτηηηε ηεζηηηε ηηηαηηεζαεετ τω ηελοοαε ηεηε αηα ηε-
τροϛ ητωτηηηε ηεεκαρποϛ ηηηεεκαλοϛ ατω αηοκηε ηοτωηε ετηηαηοτφ ηαεκοτ πετατ (fol. b) -ζηηε ηηοϛ αηα ηετροϛ ηε
ηεζκακηα ηηοττω ητωτηηηε ηηεητηεηοτρε ηεηηηηηη ετρεωτ ερωϛ ηηεηηεεττω ω ηαεηηηε
χεττω ηαηααττε τοηεζοτσια ηηαιηαε ηαηα ηετροϛ αχεηηαεωτ ιηουη αηα αηοκ ηη-
ηαεωτ ηεηηηηηα ετωηαε ηεηεηεηαεω ιηοττω ηοττω ηηη ηαϛ εβωα ζηηηε ηοε γαρ ετηηηηοη ετραεραηατ ζαροη ηαηαατ αχεη-
ηαεωτ ηοηααατ ηαεζηη ηηηαεω εηα αηε κοτφ εαηα ηετροϛ πεχαϛ ηαϛ χεηαεηηεκοηοϛ
ατω ηααρχηερετρε ερεκωτ ηεηηηηηη ερζωϛ ηρεφηοηηε καλοϛ ρηε ηηεκηααχε ω αηα ηετροϛ εηηηε ηηερεφηοηε ηεκηω ηατ εβωα
εω[α] εβω[α]

310.

Or. 3581B(24). (Formerly Or. 3367).—Parchment; a complete leaf, paged [21], 22. For description, v. no. 288 above.

From Ahmim. [H. WALLIS.]

Philip, acts of (pp. 21, 22). The passage corresponds to one in von Lemm's frags.

¹ *V. Acc. Linc., Rendic. (Atti) iii.* 2° sem., p. 34 and *Soc. As. Ital., Giorn.* ii. p. 35 note.

(*Bull. de l'Ac. impér.*, N.S. 1 (xxxiii), pp. 528—534), and agrees substantially with the Mid. Egyptian text, as is evident in the following specimens, while differing considerably from the other Sa'idic version. (Cf. the Ethiopic text, Budge i. 127, Malan 68.)

P. 21. ηεχε ηετροϛ ηηεετταλοϛ ηηηηηηηη χεηεχε ηεηταρεκοκ ηηκοτη αφηηηηηη ηαροη χεττωττω ηηκοτη οη εβρα ητεηηοτ αετωοττω ηοη τηηηη ηηηεετταλοϛ ετζηχοϛ αρωη εβωα ηοη ηροηε ζηοηηοϛ ηεηηη χεω ηροηε ητεφρηηα αηηηηη τηρτηη εηηαα ζαζηηηα-
ποστολοϛ ηηηεχε ηεεεοηε εχιοτη ηεκηω ηηηη εβωα ηηεηηηοηε.

ατω ατω ηοη ηηηηηηε τηρφ ατωηηε ηη-
αποστολοϛ ερεηεετοηηη πορτ εβωα ετεηοτ εηηοττε αηηαζοτ ζαηετοττεηηε ατωω εηηηε ετχω ηηοϛ χεηηεοηε ηηκοτη ω ηροηε ηηηοττε ηηηεεωϛ οη ατωηαηοτ χεω ηηοττε ηεηρε ηηηεεοττω ηηοττ αη κω ηαη εβωα ηηεηηοηε αηα τηηοη χεοττε τεηηοτσια ηηηηαλοϛ ηηηη εβρα ηοηοη φ ηηατ ηηηηηοϛ-(p. 22)-ηεω εβωα ζηχοη τοτε ηαποστολοϛ ατωηε εηεηηηοφρε¹ ητεηηοτ ατω &c.

ηαηοκ αηηε ηηοττε αηα αηοττορωηε ητεηηε ηηηηηηηα ηηηοττε ηαχε ηηητ εβωα ζηηηηεφαποστολοϛ τωοττωε τηηοτ εβρα ητεηηεκοκ ηαηαποστολοϛ . . ηποτωηη ηε-
τροϛ ηηφηηηοϛ ηετοηηαχοωφ ηηηη αρη ατω τεηηαοηε.

τοτε φηηηποϛ αρωαχε ηηηηηοηε χεετηη-
ηηηε ηοτ ητοοτ λε πεχατ χεηηηηηε ηοττωηο ητοφ λε πεχαϛ &c.

On the same leaf with no. 288 above, p. 21, are the final words of the acts, relating

¹ This would seem to represent $\overline{\eta}$ $\overline{\delta}$, as οττωηοφρε does $\overline{\eta}$ $\overline{\delta}$; unless with the Mid. Eg. ητεηηαφηηη we read εηετ-. Guidi's Sa'id. has merely ηχοεηε.

² Three letters erased.

Philip's burial beside (*μετά*) his four virgin daughters' "whose names have not been revealed. God alone knoweth the end of all they did."

ζαζ]τιτεροφτος ηυερε υπαροθνος ζηογτα-
φος ηαι ετειποτοτειζηετραη εβολ ηιογτε
ηιατε ηετσοοτη ηηχοκ ηηεηταγατ τηροτ
ηεοοτ ηηκοτ ηηηηηρε ηηηεηηα ετοταλβ
ηαηεη ηεηεη ζαηηη.

Among the Paris leaves are those next before this.

Acts of Philip in another MS., v. no. 292 above.

311.

Or. 3581B(25).—Parchment; a complete leaf, ruled (pricked) and paged $\overline{\rho\Gamma}$, $\overline{\rho\Lambda}$ (first of quire $\overline{\eta}$); 13×10 in. The text, in two columns of 30—33 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with stops &c., are coloured red. Ornaments > are in red and green.

From Ahmîm.

[BUDGE.]

Simon Cleopas, acts (?) of. The passage narrates the healing of a blind boy,—apparently the last miracle related in the present work,—and then describes the personal appearance, virtues and gifts of the apostle. The following is the text;

P. $\overline{\rho\Gamma}$. ηπαποστολος αρχισοτ ητορ ηηιαρ
λοτοη ηη θεωρεη ηηορ εηπαρακαλει ηπα-
ποστολος ετρεφταμορ απηηρεηηηη οτωηε
εηχω ηηος ηεωτη εροι τηρτη ω ηλαος
ετειαηαατ αηιατ εηαποστολος ετοταλβ εη-
ηωη ερεφραγχε ηηαβαλ εηχω ηηος ηεαηατ
εποτοεηη ηεβωκ ηηηοοηε ζηηηηος ηη-
ηοεηε ηηηερεητοηη ατω ητεηηοτ απηη-
ρεηηη ηατ εβολ απηηηηε τηρτ ηεοοτ
ηηηοητε ηηηεηκοτ εηηωη οηηεζ ηεηηηρε

¹ *Cf.* Lipsius, *Apokr. Apost.* iii. 25.

ζηοου εατωωπε εβολ ζηοοτ ηηοηεζημοτ
εηεηχωωπε ατσεηηαι ηροσοε εηηηαηοημοτ
ετωοτη ηεηηεοτοσε ηωπε ηηετο ηωωβ
ζηηηεηε ηαηηετοσε ηκοηοε τηρτ ηη-
ηεηηηα ετειζηητ ηαηηετοε δε ηηηαοη-
ζοβολοε (*δβολός*) ηοτωτ ηεηηεκοτ δε εηηωη
ηεττειηηεηε ηεοτρωεηε εηχοσε ερετοηηη
ζηηερεοηα οηηαι (ρ. $\overline{\rho\Lambda}$) -ρωηεηε ηηε-
ηοτοσε εηεη οταε ηηερεκαλει αρεσε ηροηηε
εφο ηεηεκοποε εοηηηη¹ ατω ηηηερεβαλ
ρελαεηη ηηεοηηαηε ηοτωτ γε ζηηερεταηρο
ηηεηερεοηα καοηη εβολ ερετεχαηε ηη-
ηοητε ζηηερεζο ηαρεβαλ γαρ ηεηεηε ηηη
ζηηεγραφη ηαρεηηκαλει ηηεηε ηαρεοηαποτ
ηαη εβολ ζηηηοτ ηοοηη ζηηηηρε ατωωπε
εβολ ζηοοτ αηηοτ ηεηοτ ταε τηχωρα
τηρε ηεαηηοητε τηηοοτ ηαι ηηηερερεωτε
ατω οηηοοηη ηηορ εηηηηοτ εηωη ηηηεη-
χωρα τηρε ηηοτοη ηηη εηηεηεηε ερορ
ζηοηη ηηεοτοεηε εηατωοτη ηοτ ζοηηε
εττεβω ζηεηεεβω ηηαηηοε εηηαηηα ηηεηη
ηηελαηηη ηαι εηηατακο ηεηοοτ ηεηηηε
εηωοτ ηηεαζοτ ηεηηε ζωωρ ηηηοητε ετ-
ζαρεη εηερεητοηη εηηαηηοηεοηη ηαρεηη-
εωε εταηκμοεηηηη ηηηοητε.

312.

Or. 3581B(26).—Parchment; an almost perfect leaf, ruled (pricked) and paged $\overline{\eta\theta}$, $\overline{\xi}$; 13×10 $\frac{1}{4}$ in. The appearance of the MS. is so similar to that of the preceding no., that but for the sequence of their respective contents and page-numbers, they would have been described together. Possibly from the same MS. as Zoega, no. cclxxiv.

From Ahmîm.

[BUDGE.]

Simon Cleopas, martyrdom of. The passage corresponds, though not exactly, to one in

¹ The Ethiopic in Malan, *Conflicts* 28 has 37 years as length of episcopate (so Lipsius, *Apokr. Apost.* ii. 2, 152). *Cf.* however no. 315 below and Budge's text p. 70.

text, in one column of 26 or 28 lines, is written in a very irregular hand (*v.* the photograph *Journ. As.*, 8ième sér., ix). Other frags. of the same MS. are in the *Bibl. Nat.*, Paris (*v. op. cit.*) and in Berlin, MS. Or. oct. 409.¹

Probably from Ahmîm. [H. WALLIS.]

Alexander the Great, history of. *Published* by Crum, *Proc. Soc. Bibl. Archaeol.* xiv. 473ff.

The passage most nearly corresponding in the Syriac version *ed. Budge* is on p. 170ff.; that in the Ethiopic *ed. Budge*, on p. 263ff. But there is very little resemblance in detail.

320.

Or. 3581B(31). (*Partly formerly* Or. 3367.) Parchment; three complete leaves and one fragt., ruled (pricked) and paged ρυθ—ρηλ; —, —; $6\frac{5}{8} \times 5\frac{3}{8}$ in. The text, in one column of 22 or 23 lines, is written in a small, upright hand (*cf.* Ciasca i, tab. i, though there the script is considerably larger). Initials are rarely enlarged. Some paragraphs are indicated by a ζ-shaped mark. In Paris Vol. 131⁵, fol. 93 is from the same MS.

From Ahmîm. [G. CHESTER, BUDGE.]

Antonius, life of, by Athanasius. The variants from the Greek (Migne) are not important; the original of the Coptic version appears to have been a very similar text.

Fragt., fol. a (= *Patr. Gr.* 26, 892B *θαυμαζέτω*). ¶ ρυπηρε υμοοτ [και] γαρ ησαβη βαλχιη[ρα] υμυωνε ετυαηιατ εζοηε ετυωνε ζυπειυωνε υηοτωτ ραττοητη ηζαζ ηεοη κατα τετσηηηοια ηεεργωρη ηεεχοοε ηηεεβ δε οη υηηοτεεη εβολ ζηηετηηοια ετυαηιατ ετηηε ηπαηη ηοε ετεεργωοη υηοε ρατρωορη ηεεχοοε χεοτηοτχη[ωη] ηα-

υωνε η χεεηαυ[ωπε] ηοη οτ[αη]ρ εεκηρ[ωφ
ε]τβεηαι οτηοτα η[αυαχ]ε εβολ αη ηηοτηοβ
... ηοττε ηταηαι ερ[ωορη η]τατχω ηηαι
αλλ[α ηηο]τπια υηηοτση[ηηο]ια ετβεηαι
ευχε (fol. b) -ηαηηωη εττο[ητη ηεε]ργωρη
ηεεχηαι η[πρ]τρεοτα εργηηε υη[οοτ]
ητεζε ζυπειωε οτα[ε] ηηρηεεεεεε εροοτ
οτ γαρηε ηζητ ηηεεεωτη ετρεεεεε εηετ-
ηητ ζ[η]οη ηηηοοοτ εβολ ζηηηα[η] και
ετυαηηεε εροοτ η[α]ηε υπειωε αη ητε-
ηηε ηετηαετρη[ρ]ζωε εταρετη οταε
ηη[ετ]ηαεηη αηηε ηειωε ηηοτσηοτ εηα-
ηοτγ η[ηα]αατ γαρ ηηοη ετ[ηα]ηε[αη] εροφ
χεεεεεοτ ηεε[οοτη αη] ατω ηεεηαηακα[ρηε
η]ααατ αη χεαεηη[ε αλλα] ετηαερηε ηποτ[α
ποτα] ζηηαι χεεαεεεε[εε ετη]εττε ατω
χεηεα[εεετη] ηηεητοηη ζηηη

ρ. ρυθ. (= *ib.* 925A *παρεκάλει*. The Paris leaf immediately precedes this.) εολεα ηηοοτ ετρεεεεεε ηζητ ατω ηεεεηε χεηταλοο ηποφ αηηε αλλα ηαηηοττε ηατααεηε εεεεεε ζυπειοεηε ετεεηαε ηηεεεεεεεε ηεηηοεεε δε ηεεηη ηηεαχε ηηεαηο ηοε ηηοτταλοο εαηηεεεω ζωωοτ ετηεκοτ ηζητ αλλα ετρεεεεεεε ηηοτο ηετηαεεεεεεεεεεεε δε εαεεεεεεεε ηατ ετηεεηηοτ ηηοοτγ αλλα ηηηη-
χοεεε ηατααε οτα δε χεεεεεεεεεεεε εεεεεεεε ζυηηαηηηηηε ερεοεεεεε ηηηαε εεεεεε ηεεεεεεεεεεεε γαρ ηηεεαεε ατω ηερεηεεεεε ηατακοηε αεεεε εεοτη εηηοοτ αεαεεεε ηηαηηωηηοε ετρεεεεε (ρ. ρη) εαροφ ητοφ δε αεεηηα ατω ηεεαε ηηεεεεεεεεεεεε χεεεεε ηηοτη εαεεεε ηηηκοτ ηηοοτ ααηηωηηοε χοοε ηαε εεηηη εβολ χεηηηοηη ετρεεεεεεε εεεηηηηα αλλα εεεε εβολ ατω εεεεηηηεε εεηηεεεεεε εηηαεηη ετηαεεεεε ηηοε ατω αεηεεεεε ηοη ηεηηατ αεη εβολ ητερεεεεεεεε εεηηεεεεεεεεεεεε αεεε ηετηωηε ατω αεεεεεεε εεεεεεεε ηοη ηετηωηε κατα ηεαχε ηαηηωηηοε ηεηηαεηηε εροφ ηηηηεεεεηη ητερεεεεεεεε οτηαεεεεεεεεεεεε δε

¹ To be published by Pietschmann in *Gött. Nachr.*

ερεβοατε ζυποτρερε ητετριπομε ερεοτρυωνε
 ηνωας εφροοτ ενατε ατω εφιοκζ επεροτο
 ημοοτ γαρ (p. ρηα) ετεηπατρε επεσεντ ημοο
 ημυαυτε ηηεσεααχε ετρυανζε εχηνκαζ
 ητετηοτ ηατρβητ ηεσσηοερε ζηηεσεωα
 ατω ηερεηεβαλ εμνητ αηηε ηεσειοτε δε
 ητεροτρηε εζοηηε ηηηοηαχοο ετληαβιοκ
 ηαμνητωηοο ατηηετο εηχοειε πεηταμ-
 ταλοετη ετερεπεσιοη γαροο αταζιοτ ημοοτ
 ετρετηοουε ηηατ ηητετρυερε ηαι δε
 ητεροτρηοο ατωοκ ηηατ ητεροτρηοζ δε
 εζοτη ηεσειοτε ηεπατρω ηηεολ ηητοοτ
 ηητετρυερε ζαζηηαηηοοτε ηζοηολογηηε
 ηηοηαχοο ηεσνητ δε ατωοκ εζοτη ηαητω-
 ηοο ατω ητεροτρω ηηατε εταηοη (p. ρηε)
 εηεηηαροβηοο αηρυορη εροοτ ητοη αητατο
 εροοτ ηηεωηε ηηεερε ηηη ετρυοη ηηοο
 ατω χεητασποουε ηηατ ηαυ ηε ηηηεωο
 αταζιοτ ηηοη ετρετηα ηατ ετρετηοκ ηαυ
 εζοτη ηαι ηεη ηηεεκατ εαα ηοτ ηελο
 ηεχαη δε ηατ χεωοκ ατω τεηηαζε εροο
 αελο ερυοηε ηηεσηοτ ηηοη γαρ αηηε ηεζωβ
 η ηεκατοροοηα χεκαο εσηαι ηαροη εαηη-
 οτεβηηη ηροηο αμα ηαηεοτηρηε ηεηαλοο
 αηοκ ζω ατοηηηαηρηοοο ταηοη χεηηα-
 ταλοετηωηε ηηεερε ηηη εηηατ αηρυ-
 ηηερε εηατε ατω η-(p. ρηη)-τεροτρη εβολ
 ατρε εηηεσηοτε ετρυαη ατω ηηεερε ηηη
 εαοοεχα ηεβηκ δε ηαυ ηεζοτη ηοτ εοη εηατ
 ηοτζοοτ ατω ητερεηηοοτ εηητοοτοτ οτω
 ζητεζη αηοτα ηηοοτ ηοτ ηεοτα ζωοη οη
 εηηαηοηηε ητερετηεεεηηοηοη δε εηοουε
 αηηοαη ζηηηκαζ αηηροαοκοη εηοτ αηηο-
 ηοο δε εηεεζηοοοο ζηητοοτ αηηοτε εηο-
 ηαχοο εηατ ηεεζαηηηηε ηηεζοοτ εηηατ
 αηηηηε ηηοοτ εφχω ηηοο χεηη ηηηη ηοτ
 ηεζοοτ ηηοοτ ητεηηηοτ ζητεζη ηεηηε
 ερεεηατ γαρ ηεοη ηηε ηαροη ηοτα ηεη
 αηηοτ τεηοτ ηεο-(p. ρηα)-οτα δε αηηοη
 εζοτη εηηοτ εηηη ταζοη ηηαηαι γαρ οτωη
 ηαι εβολ τεηοτ εηηαηα ητεροτρωοκ δε ηοτ
 ηηοηαχοο ατρε ηεη εηοτα εηηοοττ αηηηη

αηηοαη ηεοτα δε αητ ηηοοτ ηαυ αηηηε
 αηεεζητ εη εροη αηηηη ηαηελο ηερεεζη
 γαρ οηηηε ηοτζοοτ ηηοουε ερυαηοτα δε
 ηηηε χεετεεοτ ηηεεχοοο ηηατεηεοτα ηοτ
 ηεεχω ηηαι αη ηηοτεοοτη εεηηηε ηηαηη-
 τωηοο γαρ αηηε ηεαη ηηηοτ αμα ηαη-
 ηοττεηε ηαι ηηαητωη ετεηεηηατ ατω
 αηηηηε ατω αηηαηοη εηεζωβ αηηοαη ηαυ
 εβολ ταη ηηατετε τεηηηε ηαητωηοο
 (*Patr. Gr.* 26, 929 A θαδημα ηηυ.)

321.

Or. 3581B(32).—Parchment; a complete leaf, paged $\bar{\omega}$, $\bar{\epsilon}$; $11\frac{7}{8} \times 9\frac{1}{2}$ in. The text, in two columns of 27—29 lines each, is written in a peculiarly plain, upright hand (*cf.* Mingarelli, *Aeg. Codd. Reliq.* p. 222, no. xvii¹). Initials are moderately enlarged.

From Ahmîm.

[BUDGE.]

Apare, martyrdom of. The text is, with the exception of very few words, identical with the Bohairic version, Hyvernat, *Actes* p. 204 (*v.* Zoega p. 61). The martyr's name is here αηα αηαηη instead of αηα αηη²; we have ηετεηοτρηε for ηεηηοτρη and ηηεκαο (*Νακίου*) for ηεατ. The verb ζωοκ, ζωοκε, ηοοκ here represents *καταξάινω*³ or *ξέω*.

322.

Or. 3581B(33).—Parchment; a damaged leaf, paged $\bar{\alpha}$, $\bar{\beta}$ (the 1st of quire $\bar{\omega}$);

¹ The resemblance is indeed closer than to no. 203 above.

² The Synaxarium has the latter form. No Greek equivalent for Apare can be found, but Ἄρη is a hermit in the *Apophthegmata* (Migne 65, 132).

³ As e.g. Eusebius, *H.E.*, viii. 9 or *Mart. Pal.* iv. 11. ζωοκ is thus used in *Mart. S. Theod.* in Rossi, *Cinque MSS.* and S. Coluth., Peyron, *Gram.* 167. For ἐμμητάριον *v.* van den Gheyn in *Mélanges Ch. de Harlez* (1896), 321 ff.

P. [6]. Ⲛⲓⲟⲧ ⲛⲏⲛ[about 4 let.] ⲉⲣⲁⲭⲉ
 ⲉⲁⲣⲓⲁ[ⲛⲟⲥ] ⲛⲁⲥⲉⲛⲥ ⲉⲑⲑⲟⲧⲉⲛⲏⲟⲛⲟⲛⲉⲛⲥ
 ⲉⲑⲑⲓⲣⲉ ⲛⲏⲟⲑ ⲛⲉⲥⲟⲛⲧ ⲛⲉⲁⲣⲓⲟⲥ ⲁⲉ ⲁⲗⲉⲗⲁⲛⲁⲣⲟⲥ
 ⲉⲛⲉⲟⲧⲁⲥⲧⲓⲟⲥⲏⲉ ⲛⲟⲧⲕⲟⲧⲓ ⲉⲛⲉⲣⲉⲁⲗⲁⲛⲁⲥⲓⲟⲥ
 ⲛⲟⲛ [ⲛⲁ]ϥ ⲛⲧⲁⲛⲣⲟ ⲁ[ⲧⲟ] ⲛⲧⲟⲑ ⲛⲉⲧ[ⲧⲁ]ⲧⲟ ⲛⲏⲁⲛⲧⲓⲣⲏⲥⲓⲥ
 ⲟⲧⲉⲛⲉⲧⲟⲧⲧⲁⲧⲟ ⲛⲏⲟⲟⲧ ⲕⲁⲧⲁ ⲛⲉⲭⲣⲓⲧⲓⲁⲛⲟⲥ
 ⲉⲣⲉⲛⲉⲥⲭⲏ[ⲛⲁ] ⲛⲁⲛⲁⲣⲏⲟⲥ[ⲧⲓ]ⲕⲟⲛ ⲧⲟ
 ⲗⲓⲟⲟⲕⲟ [ⲉⲛ]ⲉⲛⲁⲧⲟⲩⲏ[ⲟⲉ] ⲛⲁⲣⲏⲥⲓⲁⲗⲉ
 [ⲛ]ⲏⲟⲑ ⲧⲟⲛⲟⲧ [ⲗ]ⲓⲟⲥ ⲉⲑⲑⲏⲟⲧⲟⲣ[ⲗⲁ]ⲏⲟⲛ
 [ⲉ]ϥⲟⲩⲟⲭⲃ

Ⲛⲓⲁ]ⲃⲟⲗⲟⲥ ⲛⲉ[4 or 5 let.] ⲉⲟⲟⲟⲧ ⲉⲣⲁⲭⲉ
 ⲉ]ⲛⲉⲁⲣⲉⲧⲓⲕⲟⲥ ⲁⲥⲟⲩⲟⲛⲉ ⲁⲉ ⲛⲧⲉⲣⲉⲛⲁⲣⲭⲏⲉⲛⲓⲥ
 ⲥⲕⲟⲛⲟⲥ ⲉⲣⲁⲭⲉ ⲉⲛⲉⲧⲟⲧⲁⲗⲃ ⲁⲛⲁ ⲁⲗⲉⲗⲁⲛⲁⲣⲟⲥ
 ⲃⲟⲕ ⲛⲟⲧⲉⲟⲛ ⲛⲁⲕⲟⲥⲧⲁⲛⲧⲏⲟⲧⲏⲟⲛⲓⲥ ⲉⲣⲁⲧⲟ
 ⲛⲏⲣⲣⲟ ⲛⲉⲧⲉⲥⲉⲛⲥ ⲕⲓⲟⲥⲧⲁⲛⲧⲏⲟⲥ ⲗⲓⲛⲧⲣⲉⲁⲣⲓⲟⲥ
 ⲛⲁⲛⲟⲥⲓⲟⲥ ⲥⲏⲉ ⲉⲣⲟϥ

325.

Papyrus V.

Case A, frames 1—6, pp. ⲛⲁ—ⲗⲃ.

Case B, frames 14—17, pp. ⲟⲗ—ⲛⲁ.

Case C, frames 18—28, pp. ⲛⲉ—ⲣⲉ.

Case D, frames 29—31a, pp. ⲣⲗ—ⲣⲓⲁ.

The first part of a fragt. of a book, the second part being described as no. 338 *below*. The leaves are paged on both sides and from their present numeration and C. W. Goodwin's copy,¹ it seems that the figures were at first all legible, though many are so no longer. A complete leaf was $9\frac{3}{4} \times 6\frac{7}{8}$ in. The text, in one column of 17—19 lines each, is written in a large, upright hand of Zoega's 3rd class. Initials are not enlarged. A plain line in the margin indicates paragraphs.

The dilapidated leathern and papyrus binding of the book (numbered V*) is preserved separately. The leather is stamped

with a geometrical design and small medallions of birds and animals. (*Cf.* the binding of no. 171 *above*.)

[SAMS.]

Chamoul ⲟⲁⲛⲟⲧⲁ,¹ martyrdom of. This is placed under Diocletian (*cf.* Zoega 27 and 53, where Pompeius the governor recurs, and Hyvernat, *Actes* 99, where Chamoul is among the victims of Arian). The martyr was native to Arabia in the eastern Delta.² Pp. 1—50 of the text are missing.

Chamoul, defying and reviling Pompeius, the governor (*ἡγεμών*), is shut into a fiery oven (*or* cell ϣ) for 3 days. When brought forth, he is safe and sound, yet denies having tasted food. Again refusing to sacrifice, he is placed on the *ἐρμητάριον*, burnt with torches and scraped *ζωοκκ*; later he is skinned. But with Christ's help he bears all. At length the governor, seeing that he feels nothing, falls upon him sword in hand, but a cloud of light surrounds Ch. and protects him. When again in prison, Christ appears and promises him a speedy victory, the gift of healing and that Julius of Kbahs³ shall preserve his body after death. While in prison therefore he miraculously cures Theodore son

¹ The name is found thus in *Corp. Rainer, Rechtsurk.* p. 71 (= *Mithgn.* ii, 60); on stele Cairo 8413 it is ⲕⲁⲛⲟⲧⲁ. A Greek form seems to be *Καμουλ*, *Rev. ég.* vi. 2.

² P. ⲣⲃ, ⲛⲕⲁⲗ ⲛⲧⲁⲣⲁⲃⲓⲁ; *cf.* Hyvernat, *l.l.*, ⲧⲁⲣⲁⲃⲓⲁ which Amélineau, *Géogr. de l'Eg.* 483, identifies with *فوقس*.

³ On Julius' usual title, ⲛⲃⲟⲛⲏⲟⲥ ⲛⲕⲟⲛⲉⲛⲧⲁⲣⲏⲓⲥⲓⲟⲥ (*or* ⲛⲛⲕⲟⲩ., *e.g.* Hyvernat, *Actes* pp. 198, 222, 298), *v.* Quatremère, *Mémoires*, i. 302. In Hyvernat, *l.l.* 233 a jailer is called by this very title. Amélineau, *Actes* 212 has misunderstood the rôle of Julius. In the church of Abu's-Sifein in Old Cairo a 15th cent. picture of Julius with his son and brother gives a list of his works wholly different from that collected by Amélineau, *l.l.* 123 ff. and demonstrably without authority. That he was thought to have written in Greek might be presumed from Hyvernat, *l.l.* 198.

¹ With translation in MS. Add. 31,290, foll. 32—61.

of ΛΙΟΗΚΤΑ¹ whom an evil spirit torments and he assists the jailer's (προσθύρας) daughter in child-birth.² Then, still refusing to sacrifice, he is condemned to be beheaded and burnt. He obtains leave to pray and asks God for help as it had been granted to the patriarchs,³ prophets, apostles &c. Christ promises to fulfil his wishes, to bless those that remember him and to bring his body at last to his mother's village ΣΗΛΑΚΙ ΥΠΕΚΚΩΙΑ ΟΥΤΩΣ ΥΠΕΚΚΩΙΟΤ ΗΡΟΣΥΝΟΟΡ ΠΟΥΤΟΒΙΩ ΥΠΗΛ ΕΤΗΜΑΤ ΠΕΚΚΩΙΑ ΗΑΡΧΑΙΟ ΗΑΥΑΛΗ ΖΗΜΙΑ ΕΤΗΜΑΤ [ΣΗΛΑΚΙ]ΤΟ ΗΟΡΙ ΗΡ[ΩΙΑ] ΟΥΤΕΚΗΛΑΥ ΗΜΖ[ΩΗ]ΚΕΡΩΗΟ ΗΧΡΙΣΤΙΑΝΟΟ ΗΣΘΕΙ ΗΣΕΦΙ ΥΠΕΚΚΩΙΑ ΗΣΕΧΙΤΗ ΕΖΡΑΙ ΕΠΤΩΟ ΗΤΕΚΗΛΑΥ ΧΩΜΕΣΤΕΚΟΡΧ ΟΡΟΚ ΖΗΜΗ ΗΠΗΟΥΤΟ. Further, a healing spring shall rise in his τόπος to convince those that believe not. Thereupon, having commended his body to Julius, who promises to carry it in the meantime to ΗΚΑΛΛΑ⁴ ΖΗΜΚΑΖ ΗΤΑΡΑΒΙΑ, Chamoul is gagged (χάμος) and beheaded, on the 16th Pachōn.⁵ Then Julius anoints the body while Dionysius, λογιστής of Siut⁶ whose son the saint had cured, wraps it in silk (όλοσφικόν) and places a great gold cross upon the face, and Theotimus,⁷ Julius' servant ηεφρζελα ηαιηαρκαιου, takes it, borne on a white mule (μουλλον), to Tarabia. When the καλλια there is destroyed, men of his mother's village remove

and lay the body in ηεβητιου ητε ηαιυηη¹ on the West of Peremoun, beside the bodies of the other 12 saints. Some there believe on him but others do not and, at his prayer, the promised fountain rises and flows with healing powers to this day. Then Julius, after writing his memorial (ύπόμνημα), returns to Alexandria to Armenius whom he persuades to spare the rest of the imprisoned saints. To these Julius, his wife, his sister Eucharistia² and servants spend the time in ministering until the reign of Constantine and their liberation. Some of the saints come to die ΛΥΚΑΚΩΙΑ ΕΖΡΑΙ in his house and them he buries ΑΠΟΥΣΟΥ in his store-houses (άποθήκη) and work-shops (έργαστήριον), that their blessing may rest there.³ God had caused the heathen kings to forget and not to compel him to sacrifice and he busied himself writing accurately the martyrs' memorials from the accounts of his servants whom he had stationed at each tribunal (δικαστήριον).

326.

Or. 3581B(36).—Parchment; two damaged leaves; $11\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in two columns of 25 or more lines each, is written in a peculiar, upright hand (Hyvernât, *Album*, xii, 3 reproduces some head-lines from another fragt. of this MS.; but there the character slopes, here it is upright and without colours.

¹ This seems a mistake for Dionysius; *v. below*.

² The same incident, Hyvernât, *l.l.* 293.

³ Among these "Seth ζημο to whom God showed the mysteries of life"; *cf.* Fabricius, *Cod. Pseud. V.T.*, i. 141.

⁴ An unidentifiable locality, though possibly here merely like the καλλια of the Scetic desert.

⁵ "According to the Egyptians"; but in no Egyptian calendar or synaxarium is Chamoul commemorated.

⁶ Recurs Hyvernât, *l.l.* 242.

⁷ Recurs Georgi, *Mirac. S. Col.*, liii.

¹ An unidentifiable locality. *Cf.* a name similarly formed Amélin. *Géogr.* 256.

² She washes the saints' feet; *cf.* her rôle of penitent in Amélineau, *Actes* 137. In Hyvernât, *Actes* 246 Eucharistus is a son to Julius.

³ *Cf.* Amélineau, *Actes* 236 and C. Schmidt, *Aeg. Z.* xxxii. 54 on the practice of keeping martyrs' bodies in private houses,—often unburied.

Cf. also Ciasca i, tab. x). From the same MS. as Zoega no. clx, Paris Vol. 129¹³, foll. 46, 57, 81, Vol. 129¹⁴, foll. 72, 73 and probably Vol. 131⁵, fol. 16.¹

From *Almim*.

[BUDGE.]

Chrysostom, his persecution by Eudoxia and deposition. From the History of the Alexandrine Patriarchs discussed by von Lemm, *Méms. Ac. Imp. St. Pet.*, viie sér., xxxvi and *Bull. de l'Ac. Imp.* 1896, iv. 237.

The following is the text ;

Fol. 1, a. εβολα αν ενεσσιχ μνησως ατ-
νεκνοσκοτ πενητεριητ χωνιαοτε παυ
νηταχνη ποτρωνε ποτρωτ ηγοτο ερος
ητηυτορ(sic)² ητεκκασια ημπομς τιρωτ
ατερυπιρε δε ημιοσ ποσωντ ητεσσιε μνωε
ετιπεπρω κομει (κωλύειω) μνωε οτλε ηπερ-
υνηε ησανηαχε αλλα [3 or 4 lines] ηε[4 or 5
let.]υνηε ητημτσει ηποτρωστωυτ εζοτη
ζηπερο αλλα ετβεσotte ητερρω αττημωστ
υαροφ χεπαραχτορει ητεκκασια ηγαναχτορει
ηακ υαντημιατ χετρωο ηαλο ζημιοσ ποσωντ
ητοφ πεχαφ χεβητιχιφτφισια ητεκλαοερεσις
(fol. b) [2 lines] ηχιτε [about 5 let. ε]βολα ελ
[about 4 let.] πομς ασημυε ημακρωαης
κωτεροφ ετρηε ατω ητοφ ηερεσημυε
τωστω ημοφ ατκτοφ ετεκκασια αφχω ποτ-
αλαοροε εφχω μνωε χεαηχμωσωνε υωπε
εβολα ζητοσφ ποτβαρβαροε ζωστε ηφφ ητοσφ
ηταημφη τασρωμπε ετηεσιοε οτπε ημωε
[ηγαλααφ³ 1 or 2 lines] οί² ημπε ηρωε ητα-
χιτφ ησωνε ηαρεφει ταμπολοηχε ηαφ —

¹ The Paris leaves, besides another relating to Chrysostom (v. *Méms. de la Miss.* iv. 814), treat of Arsenius, his sister (v. *Metaphrastes*, Jul. 19) and royal pupils and of Timothy Aelurus and Timothy Salofaciolus with a list of works by the former (cf. *Wright's Syr. Catal.* p. 640).

² On υορυρ erased.

³ In margin in later hand, αυηε ημωε ηταμωε ερωκ.

οτρωι¹ — τρωο λε ητερεσσοτω χεχενε-
ταχι ητεκλαοερεσις αφκτοφ οη αφμωεοε ζιχι-
μωρονοε ατω χεαφταμπε (διαλέγειω) αση-
μωστ ετετηρολοε εσχω μνωε χεσφ οη
ηετλοκει ητη ηη εζεετει ηαφ εμωεοε
ζιχιμωρονοε ελαιμπε εφ (fol. 2a) [? 1 line]
σε[about 7 let.] ηαφκτοφ οη εζρω εχιτεφχιμ-
μυε ηυορη ετετεσσιε² ταηταφωμωσων
ερηεσωστ ηωμμυε [εβολα ζητ]οσφ [about
7 let.] τρωο [4 let.] ετοειω ε[τη]ηατ ηεσφ-
ρεφχμωσωνετ πεεμωσυε αν ζητεεεωο ηπεεζω
ηρωο λε αρκαμωε αλλα ηεεεσωστ εζοτη
ηηιχρημια ζηζαε ηεσφ ηυλοφ ζημτμιατε
ηερεποτα ποτα [about 15 lines lost] ηηε-
τεε[χι μ]μωστ ησωνε ηηηεχι ησωνε
ζηπεερω αφταμωο δε ηεηεζημωε ετβεε-
ζιμπε εσωστ ζωστε ητε (fol. b) [about 10
lines lost α]μωμια υ[ωπε] ζημωτρω[η] αρη-
μεε³ μ[μω]ητε φε[ο ετο]ηφτχ[η] μωμ
οτηζημωστ ηεεε ηαταρο ητο ηαταετε αν
ηετηαεεε φεο ετβεηοτμυε ηπεπαμ χι μνωε
[2 or 3 lines] ηητοκ πεεεω [l. ? φεεω] τ'α
ηεκμωαχε αφροκ ητοκ ηηταφτχη ηηταμωμπε
κωζμωμπε δε αφμωεοε ηαε χ[ε 4 or 5 let.]
ταητ [5 let.] ερεη ητ [3 let. τ]αεκκασια εετη-
αρε ημωμ ηερεηημωεοε δε ημμωστωερω
υολαζητε ηαρω ηρωο πεεαμωετ γαρ χωορ
χηηεεεεωεεε εηεεεεεεεε ηαε ανπε εαλαατ.

327.

Papyrus LIV*.—A fragt.; 9×6 in. The text, in two columns of at least 25 lines each,

¹ In a later hand. So in the Paris leaves also. Presumably the liturgical word found in nos. 147—149 above; Leyden no. 35 &c.

² A reference presumably to the widow's vineyard coveted by the empress and mentioned in several of the later writers (Georg. Alex., Eutych., Joh. Nikion, the Synaxarium).

³ The following words appear to be those elsewhere attributed to one of Chrysostom's supporters (v. *Pallad., Dialog.* p. 83, ed. Bigot).

ΠΙΤΗΝΤΑΣΕΒΗΣ Α[ΙΕΙ]ΠΕ ΓΑΡ ΕΒΟΛ [ΖΙΓ]Ο-
[ΟΤ]Σ ΠΤ[12 lines]

P. ΠΕ. ΧΕΝΕΥΣΙΟ ΠΕΝΤΑΖΟΤΒΟΤ ΧΗ ΕΠΗΟΝ
ΠΕΛΙΟΓΗΟΣ ΠΕΝΤΑΜΕΤΟΤ ΕΧΗΠΕΡΟΝΕ ΠΕΤΣΕ-
ΒΗΣ ΠΗΚΗΛΑΤΗΟΣ ΠΤΑΜΕΤΟΤ ΕΧΗΠΕΡΟΝΕ ΠΕΤΣΕ-
ΣΕΒΗΣ ΠΧΡΙΣΤΙΑΝΟΣ ΧΕΝΕΠΑΡΟΕΝΟΣ ΠΕΝΤΑ-
ΧΟΖΗ ΠΗΟΟΤ ΧΕΝΕΖΒΗΤΕ ΕΘΟΟΤ ΠΕΝΤΑΜΕΣΕΤΕ
ΕΡΟΟΤΗΕ ΕΖΟΤΗ ΕΠΕΠΤΗ[ΡΙΟΝ 10 lines]
ΕΤΕΠΟΝΤ ΑΤΩ ΠΕΒΙ (*lege φ*) ΠΝΕΤΧΙΟΩΙΕ
ΕΠΡΟΚΕΖ ΠΗΟΟΤ ΧΕΝΕΡΟΝΕ ΕΤΗΠΡ ΕΤΕΚΚΜΑΙΑ
ΠΡΑΚΚΟΛΤ ΠΗΟΟΤ ΕΤΒΕΤΑΠΗΤΧΑΙΣΙΓΗΤ ΕΖΟΤΗ
ΕΠΕΚΑΠΡΙΚΟΣ ΑΤΩ ΖΗΚΕΖΒΗΤΕ ΠΤΑΙΖΤΠΚΟΒΑΛΕ
ΠΗΟΟΤ ΠΖΗΤΟΤ ΑΡΤΑΛΤ ΕΤΟΟΤΟΤ ΠΠΕΡΟΝΕ
ΕΤΡΕΤΡΠΕΘΟΟΤ ΠΑΤ Η ΠΕΥΑΠΙΑ ΕΤΟΤΗΟΟΠΕΘ
ΠΗΟΙ ΠΖΗΤ[ΟΤ] Η ΠΚΟΟΥ ΠΤΑΚΟΟΥ [Π]ΣΑΠΙΑ
ΕΤ[ΟΤΑΛΕ] ΠΠΗΟΤ[ΤΕ 4 lines] (p. ΠΣ) ΕΠΡΑΠ
ΠΠΕΧΕ ΠΖΗΤΕ Η ΠΕΤΑΓΓΕΜΟΝ ΕΚΟΟΥ ΠΣΟΟΤ
ΕΠΟΤΗΕ ΠΠΕΡΟΝΕ ΕΤΟΥ ΠΖΗΤΟΤ ΕΠΗΟΟΠΕΘ
ΠΠΗΟΤ ΧΕΒΙΕ ΠΑΠΕ ΠΕΥΑΧΕ ΕΤΣΠΟΝΤ ΔΥ
ΠΕΤΕΡΕΠΗΟΤΤΕ ΠΑΚΑΔ ΠΑ ΕΒΟΛ ΕΦΟ ΠΑΡΧΗ
Η ΔΥ ΠΤΟΦ ΠΕΤΕΦΑΣΤΗΧΟΡΕΙ ΠΠΟΦ ΠΑ
ΣΕΖΟΟΤ ΓΑΡ ΤΗΡΟΤ ΑΤΩ ΣΕΠΕΖ ΠΠΗΤΑΣΕΒΗΣ
ΠΠΕΧ[Ρ]ΟΠΟΣ ΤΗΡΦ [Π]ΠΑΛΕ ΠΑ[Ρ]ΠΟΥΕ ΛΗ
Ε[ΤΡΑΠΕ]ΤΑΠ[ΟΙ 4 lines] ΕΥΑΠΡΚΕΧΟΤΟΤΕ
ΠΡΟΠΠΕ ΠΑΖΕ ΕΠΙΔΕΥΠΕΤΑΠΟΙ ΖΑΟΤΗΟΒΕ ΠΟΤΟΤ
ΛΙΟΤΠΠΗΠΗΟΤΤΕ ΓΑΡ ΠΠΕΧΕ ΑΛΛΑ ΠΠΟΠΠ
ΠΠΗΟΙ ΕΠΑΡΑΚΑΛΕΙ ΠΠΟΦ ΛΙΟΤΠΠΕΤΧΑΡΙΕ ΠΠΕΧΕ
ΠΠΠΕΤΑΓΓΕΜΟΝ ΠΠΠΕΥΟΠΠΟΠ ΠΠΧΟΦ ΕΡΟΦ
ΕΡΕΠΑΣΗΤ ΣΕΠΑΡΙΚΕ ΕΡΟΙ ΑΤΩ ΕΦΟ ΠΠΟΤΟΤ
ΟΤΟΤΣ ΔΙΕΠΕ [10 lines]

332.

Or. 3581B(40).—Parchment; a damaged
leaf; $13\frac{1}{4} \times 9\frac{1}{4}$ in. The text, in two columns
of 31 or 32 lines each, is written in a regular,
upright character (*cf.* Ciasca i, tab. xiii or
Zoega tab. iv, no. xx). Initials vary in size
and, with stops, the letter φ &c., are coloured
red. Ornaments > are in red.

From Ahmîm.

[BUDGE.]

Cyril and Nestorius, a narrative of.

Cyril's pity for Nestorius is aroused when
he learns the latter's doctrines from the
σύνταγμα of his *ἐξήγησις*, sent to a certain
Egyptian *οὐα ταυχορα*, and he exhorts him
not to forsake the faith of the gospels. But
Nestorius persists and is anathematized by a
number of bishops at Ephesus and then
banished by the king to a distance *εἰστοπος*
εἰστοιτ. We too should know of his death,
that we may learn how that there is no rest
for the blasphemers of God. The beginning
of his malady is then described as want of
breath and a swelling of the body such that
his fingers became as fat as cucumbers;¹
ΑΦΟΚ ΛΕ [Π]ΤΕΙΖΕ ΕΦΡΗ[ΟΤ]ΠΠΟΦ ΠΤΑΛ[Μ]-
ΠΟΡΙΑ [ΠΠ]ΟΤΧΕΛΗ[Ε] ΑΡΕΥΑΒΕ Π. ΤΗΡΦ
ΕΠ. ΖΟΤΟ ΖΩ[Ε]ΤΕ ΠΠΠΕΠ[Φ]ΤΠΠΠΕ ΕΡ[2 or
3 let.] ΠΕΖΑΠ ΠΖΗΥΟΠΕ

333.

Or. 3581B(41).—Parchment; a small
fragt., the last fol. of quire κα; $5\frac{1}{4} \times 7$ in.
The script is identical with that of no. 255
above; indeed this is probably from the same
MS. Text and script show that it also
belongs to Zoega no. clxv.

From Ahmîm.

[BUDGE.]

Dioscorus, a passage relating to; here deal-
ing with the prophecy to which 'the blessed
John' (of Lycopolis?) had pointed, with the
wicked Nestorians and with Marcian's envoy,
sent back to him with a reply.

334.

Or. 3581B(42).—Parchment; a fragt.;
paged (on verso only,) 95; $12\frac{1}{2} \times 8\frac{3}{4}$ in. The

¹ For the usual tradition *v. Miss. franç.* iv. 146.
His final place of exile was the *castrum* of ΠΙΧΗΒΑΧΕ
(*ib.* 145, *cf.* Zoega 237, Berlin Or. 1607, f. 6), of which
كوم الشقف (*ib.* 428) is but the translation. John of
Maiûma *ed. Nau*, xxxvi. calls it a *castrum* of Panopolis.

text, in two columns of 24—26 lines each, is written in a regular, upright hand (*cf.* Ciasca ii, tab. xxii). Initials, moderately enlarged, are coloured bright red; so too are stops &c. Marginal ornaments are in red, green, and yellow. From the same MS. as Zoega no. clii, Paris Vol. 129¹⁶, foll. 82, 83, Cairo no. 8023 (= *Rec. de Trav.* iv. 154) and Lord Crawford's no. 26 (*v.* Budge's *St. George*, p. 190ff.).¹

From Aḥmîm. [BUDGE.]

George, miracles of. The text corresponds to the Bohairic version on p. 45 of Budge's edition. The following are the better preserved passages;

P. [ϥϥ]. ἡΠΡΡΑΒΕΖΗΤ ΔΥΩ ΤΗΑΤΡΕΥΡΩΜΕ
 ΗΤΟΣΠΟΜΕ ΤΤΟΣΤΟΤ ΗΗΗΙΑΚ ΤΩΟΤΗ ΗΓΟΤΑΚ
 ΗΣΩΙ ΤΗΑΤΗΟΤΥΚΩΛ ΟΠΚΑΖ ΖΗΠΚΟΙΤΩΗ ΠΙΑ
 ΗΤΑΚΥΡΥΚΟΡΥ ΠΙΑ ΗΤΑΚΚΩ ΗΠΑΣΩΜΑ ΗΖΗΤΥ
 ΧΗ[Η]ΨΟΡΗ ΑΗΑΡΒΑΣ ΔΒ ΑΡΡΟΒ ΖΩΟ ΗΤΑΥ-
 ΤΩΟΤΗ ΔΡΟΤΑΖΥ ΗΣΩΩ ΖΗΠΖΟΡΟΥΑ

P. ϥϥ. (*cf.* Boh. p. 46, 5.) ΗΥΚΩΛ] ΗΤΑΠ-
 ΖΑΓΙΟΟ ΓΕΩΡΓΙΟΟ ΨΩΛΑΖΥ ΖΗΠΕΡΤΗΒΟ ΑΠΗΣΤΕΤΟ
 ΧΕΠΖΑΓΙΟΟ Γ. ΠΕΠΤΑΦΟΤΩΗΖΥ ΕΡΟΟΤ ΑΠΠΑΣΤΟΤ
 ΑΤΟΤΩΟΥΤ ΗΠΗΟΤΕ ΑΡΤΩΟΤΗ ΔΒ ΗΟΙ ΔΗ-
 ΑΡΒΑΣ ΔΡΧΗ ΗΤΑΙΟΡΟ ΑΡΥΗΚΟ ΖΗΠΚΑΖ ΔΡΩΜΕ
 ΗΟΤΚΟΛΟΪ ΕΡΕΡΙΟΟ [ΤΟ]ΟΒΟ ΑΡΕΗΤΟ ΕΡΑΙ
 ΒΟΟΤΟΧ ΠΑΜΗ ΟΗ ΑΠΠΑΣΤΟΤ ΑΤΟΤΩΟΥΤ Η-
 ΠΗΟΤΕ ΗΠΠΕΡΗΕΤΟΤΑΔΒ

335.

Or. 3581B(43).—Parchment; a complete leaf, paged ἡῤ, ἡΛ. The text, in two columns of 32 or 33 lines each, is written in an upright hand of Zoega's 6th class. Initials vary in

size and, with stops, the letter ϥ &c., are coloured red; likewise the ornament >. In Paris Vol. 129¹⁶, foll. 47, 48 are from the same MS.¹

From Aḥmîm. [BUDGE.]

Heraclides, martyrdom of. This may be one of the saints commemorated on 29th Payni. The mention of Armenius points perhaps to the martyr of Hyvernat, *Actes* 287 or the other *ib.* 301, while precluding him of Euseb., *Hist. Eccl.* vi. The Paris leaves mention Theodore the scolasticus, A[no]ubion the [cr]υπτωιωο and Phirmos the speculator. The first of these is presumably the father of Sergius and brother of Cyprian the praeses (*v.* Zoega p. 30, MSS. Crawford 40, 43 and Leipzig xxiv, 13).

P. ἡῤ. Armenius ζαρηεινοο orders four quaternions ψκωη of soldiers to stand at each side of Heraclides ζερακμτε and to toss him (σφαιρίζεω). When he falls in pain to the ground, he bids beat him till his right ribs are broken and he faints ἀποεζητ λα ἡυσοτ. Then the townspeople cry that Julius of κβεζε has come,² who, throwing water in his face, revives him. H. blesses Julius, foretelling God's mercy on him in return for the mercy he had that day shown. "The leaves of the Tree of Life shall continually pour sweet odours into thy soul. No seed of thine shall see judgment (κρίσις) to the third and fourth generation. Neither famine nor hunger (λιμός) shall be in all thy dwellings in this world. Thou shalt be numbered among Christ's martyrs for ever. Amen." Then the governor calls him and asks what

¹ The Vienna frags. cannot, from their size, belong to our MS. (*v.* the Rainer *Führer*, no. 108, also *Vienna Or. Journ.* iii. 274). In Vol. xxvi. of the Leipzig University MSS., fol. 29 is from a Boh. version different from those published, but resembling the Sa'id. in Budge p. 178, l. 9ff. (*cf.* also the Boh., p. 113).

¹ Paris 129¹⁶, 46 is from another MS. referring to a saint of the same name.

² These Acts are not among those ascribed to Julius which Amélineau has collected; *v.* *Actes des Martyres* 123ff. and no. 325 above.

it is to which he still trusts. H. replies that as the children of a rich man, knowing his wealth, love him in order that they may the more partake thereof, so he, knowing the wealth of Christ, devotes himself to him in order to obtain a share of His kingdom. Armenius says that he knew him to be a magician $\sigma\upsilon\kappa\alpha\varsigma \epsilon\upsilon\alpha\rho\omicron\varsigma$ and so he again invites him to sacrifice ($\theta\nu\sigma\iota\acute{\alpha}\zeta\epsilon\omega$) to Apollo, Artemis and the rest of the gods. H. replies (*sic expl.*)

336.

Or. 3581B(44).—Parchment; a fragt.; $6\frac{1}{4} \times 10$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca ii, tab. xxvi, though there the character is less heavy.) Initials, considerably enlarged, and stops are coloured red. From the same MS. as Paris, Vol. 129¹³, fol. 42 and probably by the scribe of no. 219 *above*.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[HORNER.]

$\text{H}\acute{\epsilon}\tau\sigma\eta\upsilon \pi\iota\alpha\kappa\alpha\rho\iota\omicron\varsigma \alpha\pi\alpha \zeta\eta\tau\epsilon\chi\eta\eta\tau^1$, an account of. But this was probably only an incident in a work dealing with others. H. dwelt not far from another saint $\epsilon\chi\eta\mu\alpha\iota \lambda\epsilon \tau\eta\rho\omicron\tau \mu\epsilon\theta\omicron\tau\eta \sigma\tau\eta\sigma\omicron\upsilon \mu\alpha\rho\iota\omicron\varsigma \mu\tau\epsilon \mu\iota\omega\tau\tau\epsilon \mu\eta\rho\iota\varsigma \mu\iota\omega\tau \mu\omicron\tau\kappa\omicron\tau\iota$. He taught any that came to him, rich or poor indifferently. The above Paris fragt. deals with the same person.

337.

Or. 3581B(45).—Parchment; a complete leaf, the last of quire $\bar{\epsilon}$; paged $\bar{\alpha}$, $\bar{\beta}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. From the same MS. (or by the same scribe) as nos. 178 and 291 *above*.

From $\text{A}\eta\mu\acute{\iota}\mu$.

[BUDGE.]

¹ *Cf.* the names $\pi\alpha\upsilon\sigma\epsilon\chi\eta\eta\tau \text{ Παύσεως}$, $\sigma\alpha\chi\epsilon\chi\eta\eta\tau \text{ Σαχέως}$, $\mu\eta\tau\epsilon\chi\eta\eta\tau$.

Jôôre $\chi\omega\iota\omega\rho\epsilon$, martyrdom of.¹ The passage corresponds in an abbreviated form to F. Rossi, *I Papiri . . . di Torino* I, fasc. v, p. 25 *infra*, relating the return of the soldiers to the hegemon after Jôôre had rescued his sheep and his final delivery to martyrdom by the people of $\chi\eta\chi\eta\eta\tau$. The narrative was preceded by an eulogy of which the following remains; $\text{K}\omicron\tau\epsilon\chi\eta\eta\alpha \mu\alpha\rho\tau\epsilon\mu\kappa\omicron\upsilon \epsilon\pi\iota\alpha \mu\omicron\tau\kappa\omega\mu\alpha \epsilon\rho\epsilon\pi\iota\varsigma\epsilon \tau\omicron \zeta\iota\omega\tau \sigma\tau\epsilon\tau\chi\eta \mu\alpha\tau\epsilon\tau\omicron\tau\tau\epsilon \epsilon\sigma\phi\omicron\rho\epsilon\iota \mu\omicron\tau\kappa\lambda\omicron\upsilon \mu\epsilon\theta\omicron\tau \mu\alpha\tau\zeta\omega\sigma\epsilon \chi\epsilon\kappa\alpha\sigma\omicron\epsilon \mu\eta\epsilon\pi\rho\zeta\omicron\tau\omicron \zeta\eta\tau\epsilon\mu\epsilon\tau\epsilon\tau\epsilon\varsigma (\epsilon\pi\alpha\acute{\iota}\nu\epsilon\sigma\iota\varsigma) \tau\eta\mu\alpha\rho\chi\epsilon\iota \lambda\epsilon \epsilon\mu\epsilon\tau\eta\mu\eta\sigma\alpha\mu\alpha\iota \zeta\eta\tau\epsilon\mu\alpha\rho\tau\tau\epsilon\rho\iota\alpha$, while it closes with these phrases; $\omega \mu\chi\omega\iota\omega\rho\epsilon \mu\alpha\mu\epsilon \kappa\alpha\tau\alpha \mu\epsilon\theta\rho\alpha\eta (\rho. \bar{\alpha}\eta) \epsilon\upsilon\lambda\alpha\rho\epsilon\mu\pi\omega\mu\epsilon \tau\eta\lambda\epsilon\iota\omicron \alpha\eta \mu\eta\alpha\tau\epsilon \zeta\eta\mu\rho\alpha\eta \lambda\lambda\alpha \zeta\eta\mu\epsilon\pi\rho\alpha\zeta\iota\varsigma \mu\epsilon\tau\epsilon\mu\mu\omicron\tau\tau\epsilon\mu\epsilon\tau\epsilon\tau\epsilon \epsilon\tau\alpha\zeta\eta\mu\epsilon\tau \epsilon\pi\lambda\eta\mu\eta\theta\eta \lambda\tau\tau\epsilon \epsilon\rho\omega \epsilon\theta\omicron \mu\zeta\omega\rho\eta \zeta\eta\tau\epsilon\theta\epsilon\tau\iota\alpha$.

After the text, in smaller characters, is $\alpha\pi\alpha \zeta\eta\mu\alpha\varsigma \mu\epsilon\mu\kappa\omicron\kappa\omicron\mu\omicron\varsigma \mu\tau\mu\omicron\mu\iota\varsigma \tau\omicron\iota^2$ and opposite this, in the margin; $\chi\omega\iota \bar{\iota}\epsilon$. Then, also in small characters; $\omicron\mu\alpha\iota\omicron\varsigma \epsilon\chi\eta\mu\alpha\rho\iota\omicron\varsigma \mu\epsilon\tau\tau\omicron\varsigma \lambda\omicron\tau\tau\iota\omicron\varsigma \text{ S } \alpha\rho\sigma\epsilon\mu\iota\omicron\varsigma^3$ with $\chi\omega\iota \bar{\iota}\epsilon$ in the margin and the following text, the beginning of an encomium;

$\tau\eta\mu\alpha\rho\alpha\kappa\lambda\epsilon\iota \mu\iota\omega\tau\eta \omega \mu\eta\epsilon\mu\eta\mu\iota\omicron\varsigma \epsilon\tau\epsilon\mu\alpha\mu\alpha\tau \epsilon\tau\tau\epsilon\tau\eta\kappa\omega \mu\alpha\iota \epsilon\beta\omicron\lambda \mu\zeta\omega\rho\eta \mu\eta\mu\iota\omega\varsigma \tau\alpha\kappa\tau\omicron\iota \tau\alpha\sigma\tau\omega\eta\zeta \epsilon\beta\omicron\lambda \mu\eta\mu\alpha\chi\epsilon \mu\eta\mu\epsilon\tau\epsilon\kappa\omega\mu\eta\theta\eta \epsilon\beta\omicron\lambda \zeta\eta\tau\eta\tau\tau\alpha\mu\rho\eta \mu\eta\epsilon\chi\bar{\varsigma} \lambda\lambda\alpha \mu\alpha \mu\alpha\iota \mu\omicron\tau\epsilon\tau\tau\epsilon$

¹ An Encomium on Jôôre is mentioned as well as a Martyrdom; *v.* Rossi, *Acc. d. Linc.*, Atti, ser. V. i., p. 4. The 15th Choiak is his day according to the Turin papyrus and Leyden, *Catal.* p. 146. The Synaxarium and Calendars however agree in giving Lucius on the 15th. The only mention of Jôôre is in the Synax. used by Amélineau; *v. Les Actes* 34, where he is called "Shôura" and commemorated on 10th Choiak.

² A work by Elias is in Paris, *MS. arabe*, no. 154.

³ So called also in Leyden *Catal.*, *l.l.*; but *cf.* Lucianus and Marcianus in Assemani, *Acta SS. Mart.* ii. 47 ff. The Synax. and Calendars however all speak here of Lucas the Persian Stylite. (*V. Delehaye in Rev. Quest. Hist.*, NS. xiii. 77.)

ΗΘΩΝ Ω ΗΘΩΣ ΗΤΕΠΗΤΕΡΣΕΒΗΣ ΗΤΕΠΗ-
 ΗΤΧΩΡΕ ΣΥΠΑΡΧΕ ΝΕΜΑΧΙΣΤΟΝ ΚΑΙ ΓΑΡ ΗΘΕ
 ΕΥΑΡΕΝΟΤΟΕΝ ΠΑΡΑΤΗΡΕΙ ΕΠΚΑΙΡΟΣ ΗΠΗΤ
 ΕΤΗΑΝΟΥΣ ΣΥΠΕΘΟΕΙΣ ΗΠΧΟ ΕΤΘΕΟΡΕΙ ΛΕ
 ΟΗ ΗΠΟΤΡΟΤ ΗΠΑΡ ΗΤΩΤΕ ΗΠΗΕ ΗΘΕΙΕ
 ΗΠΗ ΑΤΩ ΗΘΩΣ ΗΤΕΠΗ ΣΑΠΛΟΣ ΕΤΥΑΝΗΑΤ
 ΕΤΩΡΕ ΧΘΚΗΟΤ ΨΑΤΕΠΟΤΑΛΕ ΖΗΟΤΡΟΤ
 ΗΠ ΕΠ ΖΑΙΣΕ ΗΠ ΟΥΚΩ ΚΑΖΗΤ ΟΥΧΑΥ
 ΗΤΕΠΗ ΟΥΚΑΤΕΩΗ ΗΠΕΡΟΤ ΨΑΠΟΤΚΑΘΑ-
 ΡΙΣ ΗΠΕΧΡΗ ΗΑ ΕΤΖΙΣΕ ΗΠΡΕΝΗΑ ΛΟΠΗΗ
 ΨΑΤΕΠΕ ΕΒΟΑ ΗΠΖΒΕ ΗΘΕΚΑΙ ΗΠΚΑΖ ΕΑΤ-
 ΗΘΥΧΕ ΕΧΩΩ

338.

Papyrus V.

Case D, frames 31b—39, pp. ριβ—ρκη.

Case E, frames 40—46, pp. ρκθ—ρυν.

Case B, frames 7—13, pp. ρηπ.—ρω.

The second part of a fragt. of a book, the first part being described as no. 325 *above*. There is a lacuna of 14 pages after p. ρυν and the final leaf is not perfect. Goodwin's copy and translation, MS. Add. 31,290, foll. 8—31.

[SAMS.]

Justus, martyrdom of; also of his wife Stephanou στεφανου, his daughter Sophia, Eusebius son of Basilius (*sic*) and all their servants.

This is one of the cycle relating to Diocletian and the family of Numerian¹ and including the martyrdoms of Basilides and his sons, Victor son of Romanus, Claudius of Antioch &c. The names here do not agree with those in the Bohairic martyrdom,² the

¹ Cf. Amélineau, *Actes des Martyres* 163 ff.

² Fragments of this in MSS. Leipzig University xxiv., foll. 14, 27, 4 (in this sequence), 19, 20 (in another hand,) and xxvi., fol. 36. The first of these has the title; **ΣΤΑΥΡΑΡΙΑ ΗΤΩ ΠΡΟΦΤΑΒ . . . ΙΟΥΤΕΤΟΣ ΗΠΟΥΤ** **ΗΣΤΡΑΤΗΜΑΤΗΣ ΠΡΕΝΑΝΤΙΟΧΙΑ ΗΠΗΘΕΚΜΑ ΤΕΥ** **ΕΖΗ ΗΘΑΒΑ ΑΠΟΑ ΗΘΕΠΗΡΗ ΗΠΕΤΕΣΕΒΙΟΣ**

Synaxarium¹ or the Ethiopic (Arabic) story in Or. 686,² all of which give Theocleia as the wife,³ Apoli⁴ a son instead of Sophia, while all but the first omit Eusebius. The narrative too differs much in detail from these.

Diocletian, enquiring of the gods their pleasure, learns that if he would have their aid, he must erect votive tablets (*στήλη*) and statues of Fortune (*τύχη*), re-establish idolatry and persecute the Christians. He is taught to burn λίβανος and, setting up a great place of torture (*κολαστήριον*) before the altar, commands all to worship. Many comply, but the senators (*συγκλητικός*) and among them the στρατηλάτης Justus, the late king's son, refuse and forfeit their property (*χρῆμα, ἀνῶνα*). J. has been urged to seize the throne but has declined. Diocletian now arranges a marriage between J.'s

ΗΠΗΡΗ ΗΒΑΣΙΑΤΗΣ ΗΠΗΘΕΡΒΟΚ ΗΠΗΘΕΡΒΟΚΗ
 ΗΠΟΥΚΕ ΗΠ ΗΥΘ ΗΑ ΗΤΕΧΗ . . . ΗΘΟΥ Ι ΗΠΙΑΒΟΤ
 ΗΠΕΧΡ. The concluding leaves of another copy are *Cod. Vatic. Arab. lxi.*, foll. 223—226, 227 (at end of Vol.), where the story corresponds to the Ethiop. version fol. 265b. An Arabic version is in *Cod. Vatic. clviii*.

¹ Justus 10th Mechir, Theocleia 11th Pachons, Apoli 1st Mechir.

² Fol. 258b ff.

³ So too Hyvernat, *Actes* 110. Stephanou is the virgin's name who was martyred with Victor (*v. Méms. de la Miss. franç.* viii. 229 ff.) and that the two narratives are not independent is evident from the recurrence in both of Stephanou's vision of the two crowns (*ll.*, 230 and our papyrus, p. ρζβ). Again this last is also an incident in the martyrdom of Victor and Corona Στεφανίς (*Acta SS.* 14th May) and points to a relationship between these acts and those of Victor f. Rom. It may further be noted that in the old Arabic version Or. 5019, f. 65b V. and C. are made to suffer under Diocletian and that Sebastianus who in the *Acta SS.* condemns them, is in Zoega 24 one of Diocletian's officials.

⁴ In some late MSS. he appears, in the dyptichs, as 'Apollo disciple of Justus' (Or. 429, Add. 17,725).

text, in one column of 15—17 lines, is written in a very small though rather thick script (*cf.* Zoega's 3rd class but also the Rainer *Führer*, Taf. vii.). Initials are rarely and slightly enlarged.

From Ahmîm.

[GRENPELL.]

Mena (Mennas), miracles of. This is from the work attributed to Timothy of Alexandria (Latin in Surius, Nov. 10th, Greek in MS. Add. 26,114; *cf.* Bandini's Florence Catalogue i, 503).¹

The following is the text, which corresponds to Surius p. 244, though the Greek and Latin are considerably shorter;

Fol. 1 a. ¶ ΓΕΛΟΣ ΕΡΧΩ ΜΟΣ ΧΕΛΗΘΟΣ
 ΠΑΡΕΔΑΘΟΝ ΜΗ ΞΩΝΕ ΜΗΤΗΡ ΕΡΑΤΗ
 ΜΕΚΤΟΝΟΣ Ω ΠΡΩΝΕ ΜΗΝΟΥΤΕ ΑΝΑ ΜΗΝΑ
 ΑΤΩ ΜΤΕΝΟΥΤ ΑΦΕΙΟΥΤ ΕΡΟΥΤ ΑΦΑΝΑΧΟΥΡΗ
 ΕΠΧΙΣΕ ΜΠΕΛΙΤΟ ΕΒΟΛ ΜΤΟΦ ΜΗΚΕΛΓΕΛΟΣ
 ΖΗΝΟΥΤΚΛΟΟΛΕ ΜΟΥΘΕΝ ΑΤΩ ΜΕΦΩΝ ΕΤΟΥΤΟΥΤ
 ΧΕΜΠΡΑΝΕΜ ΕΠΕΡΗΤ ΕΠΤΑΤΗΡΗΤ ΜΟΥΦ (fol. b)
 ΠΡΩΝΕ ΛΕ ΜΤΕΡΕΦΙΑΤ ΕΤΗΟΥΤ ΜΟΥΘΟΝ ΕΠΤΑΣ-
 ΞΩΝΕ ΑΦΜΟΚ ΕΖΟΥΤ ΕΠΕΦΗ ΑΦΗ ΜΧΟΥΤΟΥΤ
 ΜΥΕ ΜΖΟΛΟΥΤΤΗΝΟΣ ΜΗΚΕΦΑΛΕ ΜΥΕ ΜΖΟΛΟΥ-
 ΤΤΗΝΟΣ ΜΠΕΠΤΑΡΤΙΟΥΤΗ ΕΒΟΛ ΖΗΝΟΥΤΟΥΤ
 ΕΤΡΕΤΡΟΥΤΙΣΤΕΒΑ ΜΖΟΛΟΥΤΤΗΝΟΣ ΑΤΗΟΥΤΕ
 ΜΗΜΕΤΕΡΗΤ ΨΑΥΤΟΥΤΗΝΟΣ ΕΠΤΟΠΟΣ ΜΑΝΑ ΜΗΝΑ
 ΗΣΕ

Fol. 2 a. ¶ Ο ΜΤΙΣ ΟΤΟΙ ΜΑΙ [ΧΟ]ΟΥΤΗΟΥΤ
 ΜΥΜΠΕ [Μ]ΑΠΕ ΜΑΙ ΜΤΗΟΥΤΟΝ ΜΗ ΕΤΗΑΣΟΥΤΗ
 ΧΕΜΒΟΚ ΧΕΜΗΑΤ ΜΟΥΤΕΡΗΤ ΑΝΑΚΕΖΗΓΑΛ ΜΠΕΦ-
 ΜΟΥΤ ΜΑΦ ΟΤΟΙ ΜΑΙ ΧΕΠΥΜΠΕ ΜΠΡΩΝΕ ΖΟΥΤ
 ΜΑΙ ΕΠΟΣΕ ΜΤΑΤΑΛΑΦ ΖΑΜΟΙ ΟΝ ΕΠΕΙΤΑΙ ΕΠΕ
 ΕΠΑΙ ΜΤΑΤΑΜΕΦΟΥΜΗΤ ΜΗΝΑΖ² ΜΖΑΤ ΜΗΟΥΤΑ

¹ Paris Arabic no. 132 presumably has an account of the miracles. The Synaxarium and the Ethiopic texts in Or. 689 and 691 are from quite different materials. A fragt. of the martyrdom is in Leyden no. 53. Part of another MS. relating to him was bought in Cairo by W. de Bock of St. Petersburg in 1898.

² In Greek δίσκος.

ΜΗΟΥΤΕ ΜΤ[ΑΤΑ]ΑΤ ΕΠΤΟΠΟΣ ΜΠ[ΜΕ]- (fol. b)-
 ΤΟΥΤΑΛΕ ΑΝΑ ΜΗ[ΜΑ] ΧΕΜΠΕΠΕΜΟ[Ο] Μ[Μ]ΥΜΠΕ
 ΤΑΖΟΙ ΜΠΠ[Ε]ΜΟΥΤΗΕΦ ΖΑΜΟΙ ΟΝ ΜΕΜΑΖΕ ΕΠ-
 ΕΣΟΥΑ ΜΠΑΚΟΥΤ ΜΖΗΓΑΛ ΜΤΑΚΟΥΣΦ ΑΤΩ ΜΕΡΕ-
 ΠΑΖΗΤ ΜΑΥΤΟΝ ΕΡΟΠΕ ΧΕΜΗΜΟΥΤΗΕΦ ΜΑΥΣΩΝΕ
 ΜΑΙ ΕΡΥΛΗΠΗΟΥΤΕΦΕ ΜΗΑΝΑ ΜΗΝΑ ΤΡΕΠΛ
 ΞΩΝΕ ΤΗΑΤ [ΜΠ]ΜΗΑΖ ΕΤΗΟΥΤ [ΑΤ]Ω ΜΤΑ-
 ΤΟΥΤΕΦ

341.

Or. 3581B(47).—Parchment; a complete leaf, paged ριθ, ρκ, and a small fragt.; 13¼ × 10½ in. The text, in two columns of 26 lines each, is written in an even, upright character (*cf.* Zoega, tab. vi, no. xxxv for the type, though there the script is coarser). Initials are enlarged and without ornaments. From the same MS. as Paris Vol. 129¹², foll. 90—94 &c. (= *Méms. de la Miss. franç.* iv, 680—688, 701, 702 and perhaps 705, 706);¹ possibly also Zoega no. cxxiv.*

From Ahmîm.

[BUDGE.]

Moses the monk, the life of. The account of his parentage, early life &c. show him not to be either of the saints of the *Acta SS.* or the Synaxarium. The following text, relating to the boy, Severus, whose parents having become monks, refuse to recognize him, may be connected with the Oxford fragt. (*Miss.* iv, 703).

P. ριθ. ΜΤΑΡΗΟΝΑΧΗ ΧΕΚΑΣ ΕΡΕΠΧΟΕΙΣ
 ΡΟΥΤΑ ΜΗΝΑ ΜΠΕΖΟΥΤ ΜΠΕΜΟΥΤΥΜΠΕ ΑΦ-
 ΕΩΤΗ ΛΕ ΜΕΦΟΣ ΑΣΕΠΤΦ ΑΣΤΑΛΦ ΜΟΥΤΑ ΜΗΜΕ-
 ΤΟΣ ΕΤΖΗΜΙΑ ΜΠΡΟ ΕΤΡΕΤΧΙΤΦ ΕΖΟΥΤ ΨΑΠΕΝ-
 ΕΠΟΥΤ ΤΑΙ ΛΕ ΖΩΦΟΣ ΑΣΕΦΟΚ ΖΑΤΗΜΠΠΑΡΦΕΜΟΣ
 ΑΣΦΩ ΖΑΤΗΤ ΜΗΜΕΤΟΣ ΛΕ ΑΤΤΑΜΕΠΕΙΟΥΤ
 ΜΠΕΜΠΡΕΜΠ ΕΡΧΩ ΜΟΣ ΧΕΜΠΕ ΠΕΚΟΥΡΕ ΑΦΗ
 ΕΦΟΥΤΟΥ ΕΠΑΤ ΕΡΟΚ ΜΤΟΦ ΛΕ ΜΕΧΑΦ ΧΕ-

¹ Amélineau omits (*Miss. franç.* iv. 506) to state that his fragt. x, p. 703 is MS. *Clar. Press.* 62.

ΠΝΑΡΟΟΥΤΥ ΑΠΠΕ ΖΑΜΑΥΠΡΕ ΜΟΤΩ ΓΑΡ ΕΠΙΟΤ
 ΑΥΡΟΙ ΠΠΑΥΠΡΕ ΠΚΟΤΙ ΔΕ ΠΥΠΡΕ ΠΕΦΑΖΕΡΑΤΥ
 ΕΦΡΠΠΕ ΠΕΣΠΠΤ ΔΕ ΠΤΕΡΟΤΥΑΤ ΕΤΕΦΠΠΤΟΡ-
 ΦΑΝΟΣ ΧΕΟΤΥΠΟΠΠ ΠΠΠΕΦΕΚΟΤ ΨΟΠΥ ΕΡΟΦ
 ΑΛΛΑ ΤΕΦΚΕΝΑΔΤ ΔΕΑΠΟΤΑΣΕΕ ΠΠΟΦ ΟΥΑ ΔΕ
 ΖΠΠΕΣΠΠΤ ΟΥΖΑΠΕΖΤΠΦΠΕ ΑΦΧΠΤΥ ΠΠΠΑΤ
 ΠΥΚΟΡΠ ΑΦΚΑΑΦ ΖΠΠΠΑ ΠΠΖΟΙ ΠΕΧΑΦ ΠΑΦ
 ΧΕΦΖΤΠΚ ΧΕΠΕΣΠΠΤ ΤΠΡΟΤ ΠΠΤ ΕΠΕΠΠΑ ΠΣΕ-
 ΠΕΖΠΠΟΤ ΑΠΟΚ ΖΣΟΚΟΤ ΟΠ ΦΠΛΕΙ ΕΙΟΤΠΖ ΠΣΑ-
 ΠΕΚΕΚΟΤ ΟΕΠΠ ΠΠΟΚ ΠΠΕΙ ΠΓΑΠΑΣΤΕ ΠΠΟΦ
 (p. p̄k) ΠΤΕΡΕΠΠΕΚΟΤ ΔΕ ΠΠΥΠΡΕΥΠΠ ΕΙ ΕΦ-
 ΠΠΠΕΖΠΠΟΤ ΑΠΠΟΠΑΧΟΣ ΟΥΑΖΦ ΠΣΟΦ ΑΥΩ
 ΠΤΕΡΟΤΕΙ ΕΠΠΑ ΠΠΖΟΙ ΑΠΠΟΠΑΧΟΣ ΧΟΡΠ ΕΠ-
 ΨΠΡΕΚΟΤΙ ΧΕΠΙΣ ΠΕΚΕΚΟΤ ΑΦΕΙ ΧΕΦΠΠΑΣΠΠΔΕ
 ΠΠΟΦ ΠΕΦΕΚΟΤ ΔΕ ΠΤΕΡΕΦΑΠΣΟΑΠΠΕ ΕΠΕΦΥΠΡΕ
 ΑΦΠΟΤΧ ΠΠΕΖΠΠΑΤ ΠΠΟΤ ΕΒΟΛ ΕΧΠΠΠΠΟΟΣ
 ΑΦΠΟΤ ΠΨΠΡΕΥΠΠ ΔΕ ΑΦΠΥΚΑΚ ΕΒΟΛ ΧΕΑΠΟΚ-
 ΠΕ ΣΕΤΠΡΟΣ ΠΕΚΥΠΡΕ ΠΕΦΕΚΟΤ ΔΕ ΠΠΕΦΔΟ
 ΕΦΠΠΤ ΨΑΠΠΕΦΔΟ ΕΦΕΟΤΠ ΕΤΕΦΕΠΠ ΑΥΩ
 ΑΦΒΟΚ ΕΣΟΤΠ ΕΤΕΦΡΠ ΑΦΠΑΣΤΥ ΕΧΠΠΕΦΖΟ ΑΦ-
 ΡΠΠΕ ΕΖΡΑ ΕΠΧΟΕΙΣ ΕΦΧΩ ΠΠΟΣ ΧΕΠΧΟΕΙΣ
 ΚΕΟΟΤΠ ΧΕΠΠΑΠΟΤΑΣΕΕ ΠΠΚΟΠΠΟΣ ΖΠΠΑΤΧΠ
 ΤΠΡΕ ΤΕΠΟΤΟΕ ΠΑΧΟΕΙΣ ΠΠΚΑΤΑΣΠΕΡΠΠΑ
 ΕΡΠΠΠΟ ΕΡΟΚ ΠΤΕΠΠΟΤ ΑΠΠΟΤΤΕ ΣΩΤΠ Ε-
 ΠΕΦΥΑΠΠ ΑΠΠΟΠΑΧΟΣ ΠΠΠΥΡΠΥΑΧΕ ΕΡΟΦ
 ΦΠΠΕΦΟΤΟΙ ΕΠΠΕΠΠΟΤ ΑΦΤΑΟΤΕΘΕ ΤΠΡΕ ΕΡΟΦ
 ΑΥΩ ΠΤΕΠΠΟΤ ΑΦΤΡΕΠΠΟΤΤΕ ΕΠΨΠΡΕΥΠΠ
 ΠΠΠΕΦΕΚΟΤ ΑΥΩ ΠΤΕΡΟΤΑΠΠΠΤΑ ΕΠΠΕΦΡΠΠ

The small fragt. refers to the casting out
 by Moses of a devil, who had declared that
 God prefers the married, like Abraham, Moses
 &c., to monks.

342.

Or. 4719.—Parchment; 11 fragments, vary-
 ing much in size; ruled, not pricked and
 some paged π̄α.—π̄π; φ̄ε, φ̄ς; ρ̄αγ, ρ̄αλ;
 a complete leaf would be 8½ × 6½ in. The
 text, in two columns of 27 lines each, is
 written in a fine, square character (*cf.*

Hyvernat, *Album*, pl. iv. 1). Initials are not
 enlarged and rarely recede. Plain ζ-shaped
 marks or horizontal strokes in the margin—
 some in later ink—indicate paragraphs.

From the Fayyûm. [GRAF.]

Pachomius, life of. These texts are mostly
 not represented in the other versions, but
 some correspond to passages in the Arabic.

Pp. π̄α, π̄π. These are fragts. too small
 for identification. For pp. π̄ε, π̄α there
 seems to be no Arabic.

Pp. π̄β—π̄π correspond generally to *Ann.
 du Mus. Guimet* xvii. 542—545, though differ-
 ing in detail. The following are specimens,
 what is not found in Arabic being between
 asterisks;

p. π̄. . . [αε]ϣω[πε λ]ε ΠΟΥΖΟΥΤ ΕΦΖΠΠΟΟΣ
 ΕΦΡΖΟΒ ΕΤΤΠΠ ΑΦΟΤΩΠΖ ΕΡΟΦ ΠΟΙ ΟΥΔΑΠΠΩΠ
 ΕΦΧΠΡΒ ΚΑΤΑ ΠΕΣΧΠΠΑ ΕΠΠΑΦΟΤΩΠΖ ΕΡΟΦ ΠΟΙ
 ΠΧΟΕΙΣ ΕΑΦΧΟΟΣ ΠΑΦ ΠΠΟΤΕ ΧΕΧΑΠΡΕ ΑΥΩ
 ΠΤΕΡΕΦΠΠΑΤ ΕΡΟΦ ΑΦΠΕΚΠΠΟΤΚΥ ΖΡΑΠ ΠΖΠΤΥ
 ΧΕΟΤΑΥ ΠΠΠΠΠΕ ΠΑΠ ΠΠΠΣΩΣ ΔΕ ΟΠ ΑΦΔΙΑ-
 ΚΡΠΠΕ ΠΠΟΦ ΖΡΑΠ ΠΖΠΤΥ ΧΕΠΙΣ ΖΠΠΠΕ ΡΩ[ΔΙ]
 (p. π̄α) Π[ΕΚΠ]ΟΤΚΤ Κ[ΑΤ]Α ΤΑΣΤΠΠΠΠΑ ΑΥΩ
 [ΠΤ]ΕΡΕΦΠΠΑΤ ΠΟΙ ΠΔΑΠΠΩΠ ΕΠΠΟΚΠΠΕΚ ΑΦΑΡΧΕΙ
 ΠΦΠΟΤ ΕΒΟΛ ΖΠΠΠΕΦΖΠΠ ΠΕΧΑΦ ΟΠ ΖΡΑΠ ΠΖΠΤΥ
 ΧΕΣΤΕΟΤΟΕ ΠΠΠΠΠΠΠΠΕ ΤΕΠΟΤ ΔΕ ΑΥΩΧΠ
 ΠΟΙ ΠΑΠΠΠΠΠ ΑΥΩ ΠΠΟΦ ΠΤΕΠΠΟΤ ΑΦΦΟΟΦ
 ΑΦΑΖΕΡΑΤΥ ΚΑΤΑ ΠΠΠΠΠΠΠΠΠ ΠΟΥΧΕ ΠΠΟΦ
 ΕΠΠΕΦΖΠΠ ΑΦΑΠΑΣΤΕ ΠΠΟΤΧ ΠΠΕΦΑΠΠΑΣΙΑ ΠΠ-
 ΠΠΠΩΠ * [ΑΦΠ]ΦΕ ΠΤΕΠΠΟΤ ΕΣΟΤΠ ΖΠΠΠΕΦΖΟ
 ΑΦΡΚΑΚΕ ΤΟΥΧ ΔΕ ΠΠΔΑΠΠΩΠ ΑΣΩΧΠ ΚΟΤΙ ΚΟΤΙ
 ΕΒΟΛ ΖΠΠΠΕΦΟΥΧ ΠΘΕ Π[ΟΥ]ΚΑΠΠΟΣ ΠΠΠΣΩΣ
 ΠΤΕΡΕΦΠΠΩΠ ΠΟΙ ΠΕΤΠΠΑΤ ΑΦΑΖΕΡΑΤΥ ΑΦΥΑΠΠΑ
 ΕΠΠΟΤΤΕ* ΕΦΧΩ ΠΠΟΣ ΧΕΚΣΑΠΠΑΑΤ &c.

(Ar. 542) . . . ΑΥΩ ΕΒΟΛ ΖΠΠΣΟΡΟΤ ΠΠΠ (p. π̄β)
 ΠΠΠ ΠΡ[ΩΠ]ΠΠΕ * ΖΑΖ ΔΕ ΟΠ ΠΣΟΠ ΕΤΟΤΩΥ
 ΕΠΠΠΠ ΠΠΟΦ ΠΕΡΑΤΟΤΩΠΖ ΕΡΟΦ ΖΠΠΖΠΠΠΠΠΠΠΠ
 ΠΡΒ ΑΥΩ Π[ΤΟΥ]Φ ΠΕΡΑΦΣΟΤΩΠΠΟΤ ΖΠΠΠΕΧΑ-
 ΡΠΠΠΑ ΕΠΠΑΠΠΟΤΤΕ ΤΑΑΦ ΠΑΦ ΠΦΠΠΠΠΠ ΠΑΤ
 ΖΠΠΠΕΦΡΑΠ* ΑΣΥΚΟΠΠΕ ΔΕ ΕΤΡΕΦΥΩΠΠΠΕ &c.

moderately enlarged. There are no colours. The page-numbers are as in Ciasca i, tab. ix. From the same MS. as Zoega no. ccxcvi, Paris Vol. 129², fol. 42¹ and by the scribe of no. 355 *below*, Paris Vol. 131³, foll. 29—33, Vol. 131⁷, fol. 50, Leyden no. 70 and *Clar. Press* no. 35.

From Ahmîm.

[BUDGE.]

Pachomius, life of. The 1st and 3rd passages do not correspond to any published texts; the 2nd is found in Arabic on pp. 525—527 of *Annales du Mus. Guimet* xvii, while *Méms. de la Miss. franç.* iv. 557 must have preceded the same text in another MS. The 1st passage, in its description of the opposition among his monks with which Pachomius had to contend, recalls *Méms.* 539 (= *Clar. Press* no. 57). The following is part of its text;

Ρ. ̅̅̅. ¶ ΚΑΤΑ [ΘΕ ΠΤΑΤΕ] ΤΗΛΑΣ ΖΑΘΗ [ΠΡΟΟΥ] ΕΥΧΟΝΕ ΛΕ [ΕΤΕΡΗ] ΑΠΤΗΣΙΟΤΗ [ΗΣΑΝΕ] ΙΤΟΥ ΠΤΑ[ΤΑΤ ΕΤ] ΟΟΤΗΤΗ Π[ΤΕ] ΤΗΖΕΡΗΡΕ ΔΤΩ ΠΑΧΟΜΙΟΝΕ ΠΚΑΖ ΜΗ [about 10 let.] Λ ΕΥΧΟΝΕ [7 let.] ̅̅̅² ΠΗΤΗ ΕΚΕΝΑ ΠΤΕΤΗΡΕ ΚΑΤΑ ΘΕ ΕΤΕΤΗΟΤΕΥΔΑΣ ΑΝΟΚ ΓΑΡ ΠΤΗΛΑΜΗΧΕ ΑΠ ΠΚΟΤΗ ΧΗΠΠΗΔΑΤ ΕΤΕΤΗΤΗΡΕ ΚΑΤΑ ΠΕΤΟΥ ΤΗΡΟΤ ΠΤΑΤΑΤ ΕΤΟΟΤΗΤΗ ΔΕΥΧΟΝΕ ΛΕ ΠΤΕΡΕΦΟΤΩ

¹ Amélineau is mistaken in stating (*Méms. de la Miss. franç.* iv. 485,) that this leaf (no. 24) is from the same MS. as nos. 5, 6 &c. Those are all from the same MS. as no. 355 *below* and to them therefore the title ΠΗΟΟ ΠΒΙΟΣ does not belong. Nor can Amélineau's dating of fol. 42 (*l.l.* 486) be maintained; for 1. the "Persians" of the colophon were but 8 months in Egypt, (ΠΕΖ-ΥΠΟΤΗ, not ΠΕΖΥΟΠΗ) from Mechir to Thoth, 2. he who bought (? redeemed) the book from them (ΑΡΧΩΝ . . . ΠΤΟΟΤΟΤ ΜΗΠ.) has an Arabic name ΑΠΟΤ ΠΑΣΡ, 3. the colophon is dated in the Saracenic era (though that need not indeed affect the MS. itself,) and 4. the script of the MS. is of far later date than the 7th cent. and is more probably not older than the 12th at earliest.

² ΠΟΟΥΕ ?

ΕΡΥΑΧΕ ΠΗΜΑΤ ΑΤΟΧΟΥΤ ΕΣΟΤΗ ΖΗΠΖΟ ΠΠΕΤ-
ΕΡΗΤ ΕΤΚΩΟΥ ΔΤΩ ΕΤΣΩΒΕ ΕΤΧΩ ΠΠΟΣ
ΧΕΑΖΡΟΦ ΡΩ ΠΑΖΩΠ ΠΠΟΟΤ ΠΠΤΟΠΥΑΧΕ
ΕΤΗΛΥΤ ΠΠΕΠΣΟΤΗ ΓΑΡ ΕΡΟΦ ΕΠΕΖ ΕΡΥΑΧΕ
ΖΗΟΤΗΡΟΤ ΠΠΟΟΤ ΛΕ ΔΤΗΟΟΥΕ ΕΒΟΛ ΖΗΤΟΟΤΦ
ΖΩΟΣ ΠΠΕΤΡΟΟΥΤΥ ΑΠΠΕ ΖΑΡΟΦ ΕΤΚΩ ΗΖΗΤ
ΕΤΟΘΠ ΠΤΕΤΣΑΡΖ ΠΕΖΕΠΧΩΠΟΡΕ ΓΑΡΠΕ ΖΠΠΕΤ-
ΕΩΠΔ ΔΕΥΧΟΝΕ ΛΕ ΠΠΠΕΠΑΠ ΠΤΕΡΟΤΤΑΖΗΟΤ
ΕΠΥΑΠΔ ΠΕΡΥΑΤΕ ΠΟΤ ΖΕΠΟΤΑ ΟΥΑ ΠΖΗΤΟΤ
ΥΑΠΟΟΤ ΠΠΣΟΠ ΛΕ ΕΤΠΜΑΤ ΠΠΕΟΤΑ ΗΖΗΤΟΤ
ΕΠ ΠΕΑΤΣΗΠΤΕ ΓΑΡ ΠΠΠΕΤΕΡΗΤ ΧΕΠΑΡΕΠΕΙΡΕ
ΚΑΤΑ ΤΕΙΖΕ ΠΤΗΜΑΤ ΧΕ-(Ρ. ̅̅̅)-ΟΤ ΠΕΤΦΙΑ-
[ΕΙΡΕ ΠΤΕ]ΡΕΦΙΑΤ ΛΕ[8 let.] Ε ΠΠΠΟΥΤΕ ΕΠΕΤ-
ΠΥΟΤ ΠΠΤΕΠΠΠΤΧΑΠΣΗΤ ΧΕΑΤΚΑΑΣ ΖΑΙΑΤΟΤ
ΕΤΠΣΟΤΗ ΠΕΑΤΕΣΠΗ ΠΠΕΤΥΑΧΕ ΠΠΜΑΤ ΑΦ-
ΤΑΧΡΟΦ ΠΠΠ ΕΠΠΟΦ ΖΠΠΕΠΠΔ ΕΤΟΤΑΔΒ
ΕΤΗΖΗΤΦ ΔΤΩ ΕΦΠΠΣΕΤΕ ΕΠΥΑΧΕ ΠΤΕΣΠΠ
ΕΤΥΑΧΕ ΠΠΜΑΦ ΠΤΑΣΠΚΟΖ ΥΑΡΟΦ ΑΦΤΩΟΤΠ
ΧΩΡΙΣ ΟΕΡΩΒ ΖΙΣΟΤΒΕΦ ΠΠΠΥΕ ΠΕΤΗΟΤΥΟΥΤ
ΛΕ ΠΡΟ ΖΕΙΤΕΦΟΙΧ ΠΠΜΑΤ ΕΤΠΜΑΤ ΑΦΠΩΤ
ΠΣΩΟΤ ΟΥΑ ΟΥΑ ΖΠΠΡΑΠ ΠΠΠΟΥΤΤΕ ΑΦΠΟΟΤ
ΕΒΟΛ ΤΗΡΟΤ ΖΗΤΣΟΟΤΖΣ ΠΠΟΟΤ ΛΕ ΔΤΗΟΟΥΕ
ΖΩΟΣ ΕΤΠΠΤ ΠΣΩΟΤ ΖΗΠΠΟΥΠΠΠΥΕ Η ΖΕΠΠΟΥΤ-
ΚΩΟΤ ΚΑΙ ΓΑΡ ΠΕΙΖΩΒ ΠΤΑΥΩΠΠΕ ΠΟΤΕΒΟΛ
ΑΠΠΕ ΖΕΠΠΠΡΩΠΠΕ ΕΤΡΕΤΠΡΩΧ ΕΠΠΔ ΕΤΠΜΑΤ
ΑΛΛΑ ΠΧΟΕΙΣ ΠΕΠΤΑΦΕΙΡΕ ΠΑΤ ΚΑΤΑ ΘΕ ΕΤΕ-
ΡΕΛΑΤΕΙΑ ΧΙΩ ΠΠΟΣ ΧΕ (Ps. lxxvii. 1) ¶ The
2nd column is all but wholly lost. *Ends*,
ΠΑΠΤΩΣ ΛΕ Π [about 4 let.] ΠΠΠΑ ΕΤΒΕΖΕΠ [ΖΩΒ]
ΕΤΖΟΟΤ ΕΑΤΕΠΠΔ [Τ] ΠΔΙΚΑΙΟΣ ΓΑΡ ΠΡΩΠ [Ε].

fol. 2 (last of quire ̅̅̅). *Begins*, [ΔΙΑΘΗ] ΚΗ
ΠΤΑΠΣΗΠΤΕ ΠΠΕΚΥΤΟ ΕΒΟΛ ΕΙΧΩ ΠΠΟΣ ΧΕ-
ΥΧΟΝΕ ΕΠΥΑΠΤΗΖΑΡΕΖ ΕΤΔΙΑΘΗΚΗ. . . *Ends*,
. . . ΠΠΟΦ ΛΕ ΟΠ ΑΦΟΤΟΥΒ ΧΕΕΠΥΑΠΦ ΠΚΑΠ
ΕΤΗΑΠΟΤΦ (= Arabic 527, l. 3).

fol. 3. This appears to be from a discourse on Judas. It consists mainly of the following *quotations*, besides other, less exact references; Mt. xxv. 41, *ib.* 46, Mt. xxvi. 24 or Mk. xiv. 21, Mt. xxvi. 21 with Joh. vi. 70, Ps. cviii. 16, xlix. 16, 1 Cor. iv. 20.

upright, somewhat angular hand (*cf.* Ciasca i, tabb. vii, xiv for the type). Initials, moderately enlarged, stops, the letter φ &c. are in red. From the same MS. as Paris, Vol. 129¹⁶, foll. 1—6.

From Αἰμίμ.

[BUDGE.]

Pechôsh πειρωγῶ,¹ martyrdom of.

This saint was commemorated at the White Monastery on the 26th Tybi together with his mother Kasia² and cannot but be identical with him of Amélineau, *Les Actes* 52, whose day is there given as 20th Tybi. He is not mentioned elsewhere.

Fol. a. The emperor's(?) letter to the soldiers, with orders to take P. to Cairo³ and thence to Arian εκησε υπεπιπλασ αριανος ηγηρεκον ηονβασις, who, should persuasion fail, is to torture him ψαισουτι γαρ χειρα-πυος ημοστ ετρωαντισουτι ηεωφ οστιτη βασανος ηιατ ετρεφβασανηε ημοστ κακη κακος.⁴ The soldiers go to κησε (*sic*), seize P. in his cell ηια υπεφρι and tying him to a horse's tail,⁵ bring him to the neighbourhood ησα of Peremoun. Avoiding Panau ηανιατ τηομε, for fear he should be rescued χεν ηεφριτη ητοοτοτ, they reach κησε and take him to Babylon. There they take οφονε boats and sail southward αρρωτ ερηε. At Antinoe αντηνοοτε they learn that Arian has gone ten days ago to Siut. They follow him and find him hindered by the wind from returning ερηοοοε ητητ κω ημοφ αν εεοηρ εζητ. On reading the emperor's letter (fol. b) Arian at once lands on the

western bank at a waste place about a mile north of Tjelle¹ επεκρο υπεπιητ ετλια εφουη ηπηριτ ητχεαλε ηαφρατ ηοτηηαμοη and invites P. to burn incense and go free, adding 'Delay (κατέχειν) not the king's soldiers.' He refuses saying that he is Christ's servant.

P. ρια. [The soldiers] beg P. to pray that the hegemon may behead them, that they may cease to delay (κατέχειν) the angels. P. prays Though left three days and nights in a pit (φόσσα²) of fire they do not die. The hegemon therefore tells their leader ημοστ ετηζητοτ that if they desire to be beheaded, they must write a letter to the emperor (p. ριε) They will gladly do so and calling for χάρτης Theodosius ημοστ ηιατοι ηταφρεοη writes to Diocletian saying that they, the 200 soldiers ηζηητ ηιατοι, have taken service with the God of the Christians. The hegemon, on receiving this letter, ceases to fear and forthwith commands [to behead them and leave? their bodies] in the pit, that the Christians may bury them. Then he turns to P. and again bids him burn incense, accusing him of having enchanted the soldiers and vowing vengeance αρρωκ ερωστ αρφτοτ ανου ζωου ηετεκερρε ερωη ανοκ φηηηαλαετε ημοκ ζηρεηημοστ ηεβασανος ετηηατ ψανταημοστ ημοκ κακος. Then Pechôsh. . . .

347.

Or. 3581B(52).—Parchment; a damaged leaf, the last of quire η, paged [ρκθ, ρα]; 11 × 9 $\frac{3}{4}$ in. The text, in two columns, is written in a regular, upright script (*cf.* Ciasca i, tab. viii). Initials, slightly enlarged, are coloured red. From the same MS. as

¹ Recurs in this form Vit. Pachom., *Mus. Guimet* xvii. 44 and as Boh. ηπειρωγῶ *ib.* 32, Hyvernât, *Actes* 156 or ηπειρωγῶ Zoega 23.

² Leyden Catal. pp. 190, 193.

³ On κησε for Cairo, v. Stern in *Aeg. Zeitschr.* 1885, 149.

⁴ Κακὴν κακῶς; v. Kurz in *Byz. Zeitschr.* iii. 152.

⁵ *Cf.* Georgi, *De Mirac.* 182.

¹ V. Zoega 114, Amélineau *Géogr.* 488.

² *Cf.* Georgi, *ll.* lxxvii.

Clar. Press, fragt. 55 (which immediately follows it), Paris, Vol. 129¹⁶, foll. 23, 24, 26, 27 and probably Zoega, no. cxi and by the scribe of no. 186 *above*, Zoega nos. cxxxiv, cxxxviii, cclviii, eclxxiii, Paris Vol. 78, fol. 39, Vol. 129¹⁴, foll. 109, 131, Vol. 129¹⁷, foll. 72—74, 76—79, Vol. 130⁸, foll. 102, 123, 124, Vol. 131¹, foll. 1, 51—58, Vol. 132¹, foll. 27, 62, Leyden no. 87, though several of these at any rate cannot be from the same MS.

From Ahmim. [BUDGE.]

Psote **to**re, martyrdom of.¹ Dioeletian's letter is brought southward to Arian. [Psote] is found performing the daily service **αρχε υπακαριος εισηγαγοτο ερηια** **υμνω** in the church. They bring him forth and read to him the royal letter. The following are phrases from the speech which he then makes (fol. *b*);

[**υμ**] **τηνα τωσδε γαρ ζωβ υπηρουσιστο υπηπαλακστηριου υπηκοουοσ ζωβ εσοτη εροι πβηια υπεχσ πετωσνητορον εροι ηγητη . . . ετβωτ ω ηρω εκσοκ υμοι εντακτο εισηγητσαλο . . . ετβωτ κκελοτε αιοσδε εροι χενηοτ ηρω ερεθουαδε υμοι χενη[μ]καου υμ[2 or 3 let.]**]

348.

Or. 3581B(53). — Parchment; a small fragt.; 6 × 5½ in. The text, in two columns, is written in a neat, rather small hand (*cf.* Ciasca i, tabb. i, though the likeness is not close). Initials, moderately enlarged, are accompanied by small ornaments in red. From the same MS. as Lord Crawford's nos. 33 and 45, and by the scribe of *Clar. Press*, fragt. 29 and Paris, Vol. 130⁸, fol. 121.

From Ahmim. [BUDGE.]

Sebaste, encomium on the forty martyrs of. This is to be presumed from (1) the words **ηρω[υμ]οτ γαρ ηταμ[υμ] ο υμωσπο[ο]σε ηνεστω[ω]ρ ηητβηοσδε [υ]ηηκλωσδε [υ]βλωστασ η[οε] ηοτσοσε εε**¹ and (2) the fact that the Crawford leaves are from an encomium on these saints.²

349.

Or. 3581B(54). — Parchment; a fragt.; 8½ × 10¾ in. The text, in two columns, is written in a large, irregular hand, identical with that of no. 300 *above*. Paris Vol. 129¹⁴, foll. 118—121 are from the same MS.

Severus of Antioch, encomium on, for the 14th Meclir. A complete Ethiopic version of this work, though not verbally identical with the Coptic, is in MSS. Or. 773, foll. 167*a*—218*b* and Or. 771, foll. 105*a*—139*a*. There it is attributed to Athanasius, whose father is called a contemporary of Severus.³ The Ethiopic text corresponding, although with considerable variants, to the passage here preserved is on fol. 184*a* and *b* of Or. 773; it treats of an incident preceding Severus' attack on Macedonius.

Fol. *a*. [ΛΗΘΟΟΣ [ε]ΤΗΝΑΥ ΕΡΟΚ [ε]ΗΗΩ ΑΠΕΡΑΧΟΟΣ ΤΗΡΟΤ ΗΓΑΡΕΤΙΚΟΟ ΟΧΗ ΑΝΕ-
ΕΙΠΗ ΗΤΟΡΟΟΛΟΞΙΑ ΤΟΤΩ ΗΟΕ ΗΟΤΚΡΗ[ΟΗ]
ΖΗΟΕΒΟΤ [ΗΕ]ΡΡΕ ΖΗ[7 or 8 let.]ΤΕΡΕΝΑΥ
[about 12 lines]ΡΟΦΡΑΝΑ[ετ εετ]ΗΡΟΟ ΖΗ-
Τ[ΑΙΑ]ΤΟΜΗ ΑΚΑΡΧΟΙ ΗΛΟΚΕΙ ΗΕΛΗΚΑΚ[ΟΟ]

¹ *Cf.* The Encomium of Basil, Migne, *Patr. Gr.* 31, 516*b* and the 2nd of Greg. Nyss., *ib.* 46, 768*a*.

² The writer quotes Severus in reference to Basil and Gregory; and mentions a former encomium of his own. The Ethiopic text Or. 686, f. 161*a* = 690, f. 7*a* is a martyrdom, not an encomium.

³ A Boh. version is represented by the fragt., Leipzig, Vol. xxv., f. 16.

¹ *Cf.* Amélineau, *Les Actes* 38.

ηζαιρετι[κος] υμνηζαιρεσις ευχουτχιωορεπε
 γομαθ εις λατεια αρχι υπεφτοοτ ηιονε
 ευχουτχιωορεπε πακβλονβιος εις σετηρος
 ζιοσοφ αρχοκφ υπεφτοοτ μεταγγεμιον ετοτααβ
 (fol. b) [about 13 lines] υπηφ ετοοτφ ησετ-
 ηρος ηνεζβητε ητησις η[λο]για γαρ
 τηροτ ητησις σεσηζ εχιπεστηθεος(σηθος)
 ησετηρος ηθε ηοτστιχος ηοτωτ ηαι δε
 εφχω ηιος ηοι ηπετοτααβ ιοταιος πεπισ-
 κοπος ηατραητηη ('Αδραμύτιον¹) ηε [about
 15 lines] ηεζοτο ηηυ[αχε] ητατχοοτ εζ[οτη]
 ζηηζο ηηεγε[ρητ] ετεπαηνοτ η[ηετ]ερητ
 ητεπαχε αυηη επεζοτο ηεπσαβατοηε
 ηεζοοτ ηταπαηα [εη]ετερητ ηζ[ητ]φ
 ζτοοτ[ε δε ητε]ρ[εφωοηε]

350.

Or. 3581B(55). — Parchment; a small
 fragt., ruled and paged (on *recto* only) $\overline{\text{civ}}$;
 $5\frac{3}{8} \times 11\frac{1}{4}$ in. The text, in two columns, is
 written in a large, square hand (*cf.* Hyvernat,
Album, pl. viii. 4; but for α , *ib.* 3). Initials
 are enlarged. From the same MS. as Zoega
 no. clxxxv, $\overline{\text{poe}}$, $\overline{\text{poc}}$, *Clar. Press* no. 64,
 Paris Vol. 132¹, fol. 3 and Lord Crawford's
 no. 35.

From Ahmîm.

[BUDGE.]

Severus of Antioch, encomium on. From
 the same work as the preceding no. The
 corresponding Ethiopic texts are on fol. 204a
 and b. The passages relate to the election of
 Severus as Flavian's successor.²

P. $\overline{\text{civ}}$. αφει εβολ ζιτοοτοτ αφβωκ επεφιο-
 ηαστηριον ερεπιωοττε ηνεφαγγελοσ ηοοζε
 ηηααφ ζαητοταηοκαηιστα ηιοφ επεφ

¹ Julianus of Adramytium was apparently a contem-
 porary of Hypatius of Ephesus (Le Quien, *Or. Chr.* i. 701).
 The Ethiopic version calls him throughout "Julius the
 bishop."

² Zoega's fragt. corresponds to fol. 179a and b of the
 Ethiopic and is from a letter of Severus to Anastasius.

ΚΑΛΟΣ Η ΚΑΚΩΣ ΗΤΕΡΟΤΖΗΘΟΣ ΟΤΗ ΔΥΚΗ
 ΕΝΕΤΖΒΗΤΕ ΗΦΑΒΙΑΝΟΣ ΠΕΠΙΣΚΟΠΟΣ ΗΤΑΗ-
 ΤΙΟΧΕΙΑ ΔΥΣΕ ΕΡΟΦ Ε[φ]

[P. $\overline{\text{civ}}$.] ΗΟΥΣ ΕΠΙΛΑΜΑΙΣΤΗΝ ΔΥΣΤΗΧΗΤΕ
 ΗΝΗΕΤΕΡΗΤ ΖΗΟΤΑΚΡΙΒΕΙΑ ΧΕΗΗ ΔΡΑ ΠΕΤΗΑΡ-
 ΗΠΡΑ ΗΖΗΘΟΣ ΕΧΗΠΕΘΡΟΝΟΣ [ΗΦΑ]ΒΙΑΝΟΣ

ΗΟΥΣΕΤΗΡΟΣ ΕΤΡΕΦΖΗΘΟΣ ΕΧΗΠΕΘΡΟΝΟΣ
 ΕΡΕΠΗΝΑ ΕΤΟΤΑΑΒ ΖΗΝΕ ΗΣΑΕΤΗΡΟΣ ΕΖΟΥΗ
 ΕΠΒΑΘΗΟΣ ΕΤΤΑΒΗΤ ΔΥΩ ΗΕΥΧ

351.

Or. 3581B(56). — Parchment; an almost
 complete leaf and a fragt., the former (the
 first of quire $\overline{\text{r}}$,) paged $\overline{\text{ar}}$, $\overline{\text{al}}$; $14 \times 11\frac{1}{2}$ in.
 The text, in two columns of 29 lines each, is
 written in a regular, rather large hand (*cf.*
 Ciasca i, tab. xviii, but in our leaves the
 script is more widespread). Initials, varying
 in size, are finely coloured in red, green and
 yellow; some other letters also are coloured
 red and ϕ is in red and green. From the
 same MS. as Paris, Vol. 129¹², fol. 75 (= *Méms.*
de la Miss. franç. iv. 633) and Vol. 129¹³,
 fol. 91.

From Ahmîm.

[BUDGE.]

Shenoute, life of. The passages on pp. $\overline{\text{ar}}$,
 $\overline{\text{al}}$ are not extant among the published texts;
 they contain the story of Peter of Oushêm
 who had married his niece. The following
 is the text;

P. $\overline{\text{ar}}$. ηιοφ τενοτ λοηπον αηιοοζε
 ηπεσνατ ηηηετερητ εηεαηα ζαητοτει
 επια ηυωηε ατζε εροφ εφιοοττ ερεοτβητ
 ηοτωτ ζητεφοιχ ηεχεηαβιωτ χεηηκοτα-
 κμοσ ηχοεε ατω ηεκ[ζα]η² σοττων[16
 lines] ηηηαβιωτ εφσοαα ηιοφ εφχω ηιοσ
 χεζηηοο ηηηηηαηεζηηφ ηηεηαζ εζοτη
 επεφηηε ηητεφζικωη τεωσ ρω βωκ ηρσ ηη-
 ζηηε ηηεκυηρε ηηηεηηηααφ χεεηαηηατ
 εροκ ζατσοαα ατω αφταηοι επεηαφωοηε

Shenoute, life of or eulogy on. It contains the following phrases ;

ⲭⲉⲛⲏⲟⲩⲧⲉ ⲛⲁⲗⲁⲣⲓⲧⲉ ⲛⲁⲗ ⲛⲛⲉⲗⲁⲛⲏⲛⲁ
ⲛⲉⲗⲁⲛⲏ ⲛⲟⲩⲧⲏⲣⲉ ⲗⲓⲧⲏⲛⲉⲣⲟⲥⲉⲧⲫⲏ ⲉⲧⲟⲩⲟⲩⲛ
ⲛⲏⲗⲁⲟ ⲛⲏⲣⲣⲁⲧⲗⲉⲛⲏⲧⲉ ⲉⲛⲉⲣⲗⲁⲭⲉ ⲟⲩ ⲛⲉⲥⲏⲏⲧ
ⲗⲁⲣⲉⲛⲏⲟⲩⲧⲉ ⲗⲁⲣ ⲥⲟⲩⲏ ⲉⲛⲥⲟⲛⲥ ⲛⲏⲁⲕⲁⲓⲟⲥ
ⲉⲧⲟⲩⲗ ⲉⲗⲣⲁⲓ ⲉⲣⲟⲗ ⲛⲟⲩⲟⲩⲣⲗ ⲛⲏ. ⲁⲗⲉⲟⲩⲧⲏ
ⲉⲛⲥⲟⲛⲥ] ⲛⲏⲁⲗⲁⲕⲁⲓⲟⲥ ⲛⲁⲗⲏⲟⲩⲥ

ⲛⲏⲉⲧⲟⲩⲣⲗ ⲛⲧⲁⲧⲫⲏⲟⲗ ⲛⲧⲟⲗ ⲁⲛⲁ ⲗⲉⲛⲏⲟⲩⲧⲉ
ⲉⲧⲉⲓ ⲉⲗⲗⲏⲣⲟⲩⲧⲉ ⲛⲣⲟⲩⲛⲉ ⲉⲣⲗⲁⲛ ⲗⲉⲛⲣⲟⲩⲉ
ⲉⲧⲉⲛⲏ ⲉⲟⲗ ⲁⲓⲗⲣⲁⲧ ⲛⲏⲏⲁⲗ ⲛⲉⲗⲗⲁⲗⲉⲟⲕ ⲉⲣⲟⲟⲧ
ⲛⲏⲕⲟⲥⲉⲉ (? κόστος) [ⲉⲗⲟ]ⲧⲏ ⲗⲓⲛⲉⲧⲗⲟ.

The second fragt. narrated a miracle performed by a saint who is presumably Shenoute. It contains the following phrases ;

ⲛⲉⲭⲁⲗ ⲛⲧⲉⲥⲗⲏⲥ ⲭⲉⲛⲫⲟⲩⲥ ⲓⲥ ⲛⲉⲭⲉ ⲉⲗⲉⲧ ⲛⲉ
ⲛⲏⲟⲩⲁⲛⲏⲛⲁ ⲗⲏⲟⲩⲟⲩⲉⲛⲏ ⲉⲟⲕ

[ⲏⲧⲗⲟⲩⲏⲥ ⲭⲉⲗⲓ]ⲟⲧⲕⲟⲩⲓ ⲛⲏⲟⲟⲧ ⲉⲟⲗ ⲗⲓⲛⲏⲟⲟⲧ
ⲛⲧⲉⲥⲟⲟⲗ ⲁⲧⲟ

354.

Or. 3581B(59).—Parchment; a fragment, ruled; $6\frac{3}{4} \times 8\frac{1}{4}$ in. The text, in two columns, is written in a somewhat uneven hand (*cf.* Ciasca i, tab. xviii, though there the script is much more regular). Initials, moderately enlarged are, with stops &c., coloured bright red.

From Ahmîm.

[BUDGE.]

Theodore the Eastern, acts of. This however is uncertain; for the incident of his capture of Nicomedus, the Persian king's son, and the latter's custody by the archbishop is related also in other acts of this group, *e.g.* in those of John and Simeon (Hyvernat, *Actes* 192ff.) and of Apoli son of Justus (MS. Or. 686, fol. 258ff.). *Cf.* the encomium on the two Theodores (Zoega, *Cod. Memph.* xxxvi and Paris, *MSS. arab.* 148, 263).

Fol. a. ⲛⲉⲣⲗⲁⲭⲉ ⲛⲏⲁⲧ ⲁⲗⲗⲉⲧⲏⲗ ⲉⲧⲉⲥⲕⲧⲏ
ⲉⲧⲉⲣⲉⲛⲣⲟⲩⲣⲉ ⲛⲏⲣⲣⲟ ⲛⲏⲛⲉⲣⲥⲟⲥ ⲛⲏⲧⲉ ⲁⲗⲉⲟⲕ
ⲛⲏⲛⲉⲗⲁⲛⲏⲣⲗⲉ ⲁⲗⲗⲁⲣⲏⲁⲭⲉ ⲛⲏⲣⲟⲩⲣⲉ ⲛⲏⲣⲣⲟ
ⲛⲏⲛⲉⲣⲥⲟⲥ ⲁⲗⲉⲛⲧⲗ ⲉⲧⲁⲛⲧⲏⲟⲭⲏⲁ ⲁⲗⲏⲟⲩⲧⲉ ⲉⲛⲁⲣ
ⲭⲏⲉⲛⲏⲥⲟⲕⲟⲛⲟⲥ ⲁⲗⲧⲁⲁⲗ ⲉⲧⲟⲟⲧⲗ ⲉⲗⲫⲏⲟ ⲛⲏⲟⲥ
ⲭⲉⲭⲓ ⲛⲏⲉⲣⲗⲏⲣⲉⲣⲗⲏ ⲛⲏⲗⲁⲣⲉⲗ ⲉⲣⲟⲗ ⲗⲁⲛⲧ

ⲛⲟⲩ ⲉⲣⲁⲧⲗ ⲏⲗⲣⲣⲟ ⲁⲓⲟⲕⲁⲗⲏⲧⲏⲁⲗⲏⲟⲥ ⲉⲗⲫⲏⲟ
ⲗⲏⲟⲥ ⲭⲉⲗⲉⲗⲁⲛ ⲛⲏⲟⲟⲧⲗⲟⲩⲧⲏⲟ ⲛⲏⲁⲗⲁⲭⲉ] ⲛⲏ
ⲛⲉⲛⲉⲣⲗⲏⲧⲟⲩⲟⲩⲉ ⲥⲏⲏⲉ ⲛⲟⲩⲁⲗⲉⲧⲕⲏⲓ ⲗⲏⲧⲁ
ⲛⲧⲉ ⲛⲏⲧⲉⲕⲏⲏⲧⲉ ⲗⲟⲥⲁⲗⲉ ⲛⲏⲉⲛⲟⲩⲗⲟⲗ ⲉⲧⲟⲟⲧⲏ
ⲉⲛⲣⲗⲁⲭⲉ ⲛⲏⲟⲕ ⲗⲗⲁⲗⲉⲗⲉⲗⲟⲗⲁⲭⲉⲛⲟⲥ ⲏ

fol. b. ⲛⲏⲗⲟⲩ ⲉⲧ . . . ⲛ ⲉⲧⲁⲗⲏⲧⲗⲣⲣⲟ ⲥⲉⲛⲁ
ⲗⲟⲩⲉⲗⲉ ⲛⲁⲕ ⲛⲟⲛⲟⲩ ⲗⲏⲣⲣⲉⲗⲟⲟⲟⲧⲗⲏⲧⲗⲏⲧⲗⲏ
ⲛⲏⲁⲗⲁⲛⲧⲟⲩⲣⲉ ⲗⲁⲥⲗⲟⲛⲉ ⲁⲗⲉ ⲛⲧⲉⲣⲉⲗⲏⲧⲟⲩⲁⲗⲏ
ⲧⲏⲁⲛⲟⲥ ⲥⲟⲩⲏ ⲁⲗⲗⲁⲣⲗⲉ ⲛⲏⲁⲧⲉ ⲁⲗⲉⲟⲩⲣ ⲉⲟⲗ
ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲗⲉⲟⲩ ⲛⲏⲛⲉⲗⲁⲛⲏⲟⲟⲧ ⲁⲗⲉⲗⲁⲓ ⲗⲟⲟⲟⲗ
ⲛⲟⲩⲉⲛⲏⲥⲗⲟⲗⲏ ⲗⲁⲛⲣⲣⲟ ⲗⲏⲛⲏⲉⲣⲥⲟⲥ ⲉⲥ[4 or
5 let.] ⲉⲓⲗⲏ

ⲛⲏⲗⲟⲩ ⲗⲁⲛⲧⲉⲧⲁⲧⲁⲛⲣⲟ ⲗⲁⲭⲉ ⲛⲏⲧⲉⲕⲧⲁⲛⲣⲟ
ⲛⲟⲛⲟⲩ ⲛⲁⲣⲉⲟⲩⲉⲣⲏⲏⲏ ⲗⲟⲛⲉ ⲛⲁⲛ ⲗⲏⲧⲉⲥⲟⲛ
ⲁⲥⲗⲟⲛⲉ ⲁⲗⲉ ⲛⲧⲉⲣⲉⲛⲣⲣⲟ ⲛⲏⲛⲉⲣⲥⲟⲥ ⲥⲟⲩⲏ
ⲉⲛⲉⲣⲗⲁⲭⲉ ⲁⲗⲗⲁⲣⲗⲉ ⲉⲛⲁⲧⲉ ⲁⲗⲫⲏⲟⲟⲧ ⲛⲏⲁⲣⲭⲏⲉⲛ
ⲥⲟⲕⲟⲛⲟⲥ ⲏⲭⲏⲟⲩⲉ ⲭⲉⲛⲉⲣⲗⲁⲛⲫⲏⲟⲟⲧ ⲛⲁⲕ ⲛⲟⲩⲏⲟⲟⲧ
ⲛⲧⲁⲓⲟ ⲕⲗⲁⲭⲟⲟⲧ ⲛⲁⲓ ⲛⲏⲁⲗⲏⲣⲉ ⲧⲁⲛⲁⲧ ⲉⲣⲟⲗ

355.

Or. 3581B(60).—Parchment; three complete leaves, paged ϩⲕⲗ, ϩⲕⲁ; ϩⲏⲁ, ϩⲏⲃ; ϩⲏⲥ, ϩⲏⲧ; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns of 35—37 lines each, is written in a regular, upright hand of which Mingarelli, *Aeg. Codd. Rel.*, p. xxx, 7 and 8 are facsimiles. Initials are enlarged and accompanied some by plain, angular marks, some by floral scrolls without colour. Note that the different page-numbers are variously ornamented. From the same MS. as Zoega nos. clxxiii, cccix, Paris, Vol. 129¹², foll. 18—41 (= *Méms. de la Miss. franç.* iv. 521ff., frags. v—xii, xix, xx, xxii, xxiii),¹

¹ *V.* note on no. 343 above.

Theodore of Tabennèse, life of. The passage is partly from a Discourse or Homily based upon the following quotations; 1 Cor. vi. 15, *ib.* 18, Prov. ix. 12 where the "neighbour" is explained as Christ, Ps. xxi. 23(22). Thereafter the text continues; **και δε υπερ-
οτσοτησ τοι μεσηντ αρρηνηρε υπσοοτη
υπε ετσοον γρα ηγητφ ασωωνε δε ζηταρχη
ητεφκαταστασις υννατρεοτσηνε σωπε
ζητηρηε ητκομηονια ηεε ησορη υννα-
τρεφοτω εφτωσ ηηζητοτημενοσ ηνσοοτρε
ηεχαφ ηνβσηντ τηροτ ετζηνετερητ ηοι
ηενεκοτ θεοδωροσ χετνηαω ηητη ηοτσαχε
ηαι ετερενηοεισ ηααφ ζητετηηητε ζηοτσηνη
χεκασ ετετηβεινε τρητ (*l.* τηρητ) ηεοτο δε
ηεταισταχε ηζητητητη χεπενσωοτρε εεοτη
ηεφσορη αη κατα ρωμε αλλα κατα ηνοττε
ηεαχε εφοτεσχοοφ ερωτηνε ηαι χεπαντωσ
ηχεοεισ ηασηπηνηε ηοτα ηζητητητη ηηηεοοτ
ηαι ετσοοτη ηνβσηνηε τηρηφ ηταφωωνε
ηζητη ζηοτσορη χεκασ**

357.

Or. 3581B(62).—Parchment; a damaged leaf, paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $11\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 24 lines each, is written by the scribe of no. 307 *above*. From the same MS. as Paris, Vol. 129¹⁶, foll. 7—10.

From Ahmîm.

[BUDGE.]

Timothy and Martyria his daughter, martyrdom of.¹ Arian, the hegemon, defied by certain Christians, orders their execution. Then he has the herald proclaim the royal

¹ This is not the martyr of the 21st Payni; of him of 5th Athyr there is no account in the Synaxarium. It may be observed that the martyrs T. and Maura (his wife) suffered under Arian (*v. Acta SS.*, 3rd May). The names too of the Egyptian martyrs T., Macaria, Tyria (*l.l.* 6th April) are remarkable in this connection.

command that all should offer incense and bids Hierax the jailer (*κομμενταρήσιος*) bring Timothy and Martyria before him. Timothy, his bonds (*σειρά*) having been loosed **τοτε
αφωα εβολ ζητσηρα**, again refuses to comply and Arian, enraged, orders him to be stretched **κραμηατιχε** (*κρεβατίζειν*) upon a persea tree **σοτε**, head downwards **ηεαχωφ**,¹ and Martyria to be placed upon the iron bed **ηεσλοσ
ηπεννηε** and burnt. Thereupon Timothy prays to Christ, the *ἀρχιμάρτυρος*, and at once there is thunder and the lightning kindles the altars **ηεβωοτρε ζηοτκωοτ ηοι
ηζητ ηηηητε**

358.

Or. 3581B(63).—Parchment; a complete leaf, paged $\overline{\kappa\alpha}$, $\overline{\kappa\eta}$; $11\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns of 30 or 31 lines each, is written in an unusually inelegant, irregular hand (*cf.* Ciasca i, tabb. x, xviii, though neither show the peculiar characteristics of our script). Initials vary in size and some are coloured red and green.

From Ahmîm.

[BUDGE.]

An encomium. The writer was a bishop, possibly the patriarch, and lived when the Melitian heresy, which he had in vain attempted to extirpate, still flourished in Siût. The text appears to narrate here the conversion of a heathen and his maid-servant by the mediation of a martyr, presumably the patron of the *τόπος* in which this discourse was held and possibly Claudius;² it proceeded then to relate further examples of the saint's benevolence. It seems that the *τόπος* in

¹ As Georgi, *De Mirac.* 182, Hyvernat, *Actes* 300. Possibly **σοτε** should here also be **ετρηε**.

² *V.* the last words of the text and Amélineau, *Contes* ii. 2.

question was not in but to the north of Siût; but inaccuracy of orthography makes this doubtful. The feature of the Melitian heresy here cited is their division of the persons of the Trinity. The following is the text;

Ρ. κζ. ἀφει ἐζοτη ἐπιπτε ὑποπός ἐρε-
 ταιχὺβια (λυχνία) ταιπὲ ἐροφ ὑππετοτῶτ
 ἀφάρεπατφ ζιππιντε ἡλλας ἐρεββα ἡοτον
 ἡν ὁσῶρε ἡσοφ ἡτεροτῆατ ἀε σταλχὺβια
 ἀρεοτῶνε χεταπτοποστε ἀτῶαχε ἡππρῶνε
 χιπτακεβα ἡων ἡτοφ ἀε ἡπερεσοῦσῶν
 ἐοτῶνε χερεατῆσοῦ ἡγοτε ζε ἐρα ἔχοφ
 ἡερεπῆρε ἡπεπαρχος ζιππῶνος ἀτῆνοφ
 ἐπτοφῶ ἀφρεατε ἐεπτφ ἡαφ ἡπερεσοῦσῶν
 ἡοτῶνε ἡαφ ἀφκελετο ἐκααφ ἡσαοτσα ῶα-
 τεπφρῆτ ἐππτφ ἡτεροτῆατεππῆαζις ἀε ἐβα
 ἀφειτφ ἐπιπτε ἡππῆνε ἀτῆνοτφ χεοτ
 πεπταφῶνε ἡνοκ ἡτοφ ἀε ἀφχω ἐροοτ
 ἡζῶε ἡν ἀππῆνε ὡε ἐβα ζηοτῆσοῦ
 ἡεροοτ χεκιρῆ ἐλεπῶν ἀνοκ ἀε ἀππῆ
 χιπταππετοτῶαε ἐποτῆαε ἐτοτῆαετφτῆχῆ
 ἀφπακαλαῖ ἡσο ἀβαπτιζῶ ἡσοφ ἀετῆαρε
 ἡσοφ ζιππῶνος ἡπεροοτ ἐπιπῆατ ἀτῶ ἀφ-
 εαφῶ ἡροοτ ζιππῶνος ἐτῆαοῆκεῖ ἡσοφ
 ἡππῆσοε ἀφῶοκ ἐπεφῆ ἀφῆνε ἡππῆταφ
 τῆρεφ ἡπτφζῆα ἀφει ἐζοτη ἐπιπῶνος ἀτῶ
 πῆαῶων ἀφῶοτῆφ ἐπῆακοῆα ἡππῆκε
 ἡππῆο ἐβα ἡππῶνος ἀτῶ ἡφῶοῖν ζιππῶ-
 νοε ἡπτφζῆα ἐφῆα-(ρ. κη)-κοῆε ῶαπεροοτ
 ἡππῆοτ ἀτεπῆατ ὁε ἐτερεπῆαππῆρῶοε
 ἐτερετοτῆα ἡοτον ἡν ζῶνε ζηοτῆετῆε
 ζηκοοτε ζηοτῆππῆα ἐφῶοκ ἡσοτῶ ἐβα
 ζηπῶε ἐζορῶ ἐζοτη ἐπῆοη ἐφῶοτη
 χεπῶταπῆαῖκοε πῆαβοῶο ἡσορῶ ἐφῶπ
 ἡε ἡππῆοτῆ ἐφῶνε ἡσαοῖκ ἡππῆτῆχῆ τῆρε
 φαρ ἡππῆετῆ ἡππῆαφῶνε ζιππῆχῆ ἡπῆ-
 ζηοοε ἐχῆεροῶοε ἡαρε πῆαπῆα ἀφῶαζ
 ἡζῶε ἡππῆοε ἡπῆαῖτοε τοοοτ ἡππῆ-
 πορκο[τ] ζιππῶνε ἐαφῆρεχ ζαε ἐβα ἐπ-
 πῆετῆ ἡπῆρε ἡππῆετῆ ἐτῆο ἡπῆα κατῆ
 τετῆαε ἐφῆεῶ ἐπῆεῶα ζηοεραφῆ ἀλλῆ
 ἐχοοε χεπῶτ πῆερε πῆα ἐτοτῆαε ἐφῆορῆ

ἐπῆοτ ἐβα ἡπῆερεπῆε τῆερεεε ἀε ἐσοοτ
 ἀετοτῆο ἐρα ζηπῶνε ἐσοοτ ῶαερα ἐπῆοτ
 ἡροοτ ἀλλῆ ἡερεπῆετοε πῶορῆ ἡτετῆαε ἀπῆ
 ἡετῆοτῆερεεετῆερε ἀε ἡπῆετ ζηαπῶνε¹
 ἐφῆετῆερεεεα ἐσοοτ ἐπῆατ ζηοτῆων ἀφ-
 χῶοη ἀε ἡοτῶοῖν ζηπῶα ἡπῆαῖκοε ἀπῆ
 κῆατῶο ἀφει ἐπῆε ἐπιπῶνε ἡππῆ

359.

Or. 3581B(64).—Parchment; a fragment; 9½×8 in. The text, in two columns, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii for the type). Initials are —so far as preserved,—very slightly enlarged and are coloured red.

From Ahmîm.

[BUDGE.]

A Saint and an Emperor, interview between. The reading of one name, Zeno, in the title on fol. *b* is all but certain and the name twice following ἀνα seems to be Bêsa. There are no means of dating the death of Shenoute's successor of this name; but it is possible he survived till after Zeno's accession.² The text would appear to be related to that in *Méms. de la Miss. franç.* iv. 833 (a different MS.) and also to frags. v—xiv, xvi in Rossi, *I Papiri . . . di Torino* II, fasc. iv, p. 67 ff. Who the saint there repeatedly referred to as "our holy father" is cannot be ascertained; it does not follow from Bêsa's mention in the title that it is he. A story of Shenoute in Constantinople (*Méms.* iv. 42, 380) recalls the reference here, fol. *a*, to the poor; but his presence there under Zeno is impossible. The emperor's baptism and orthodoxy are

¹ For τῆονε.

² A deputation of bishops, monks &c. went to Zeno from Alexandria on behalf of Peter Mongus and unity; *v.* Zaehar. Rhet. iii. 7, Evagrius iii. 22 and Peter to Acacius, *Méms. de la Miss.* iv. 215.

often referred to in Rossi's frags., whence (fram. vii, *rov.*) it seems the saint had a colleague with him. The text here following the title on fol. *b* deals with the arrival and reception of the writer and his party at Constantinople. The following are the legible parts of the text;

fol. *a*. **ΧΕΡΙΤΗΤΑΙΟΙΣ ΕΠΙΣΚΕ ΔΗΡΗΡΥΑ**
ΠΗΛΑΤ ΕΡΟΚ ΠΕΧΑΤ ΧΕΥΑΝΑ ΕΧΩΝ ΔΗΥΑΝΑ
ΑΗΚΑΧΠΑΤ ΠΕΧΑΤ ΧΕΠΑΡΑΘΟΥΤ¹

ΕΠΙΘΟΣ ΖΑΤΗΝ ΤΗΡΧΡΙΑ ΤΩΝΟΥ ΠΗΚΕΥΑΝΑ
ΑΝΕΖΗΤΕ ΡΩ ΠΗΑΧΟΒΙΣ ΠΟΛΟΥ ΕΒΟΛ ΑΚΧΙ
ΠΗΚΑΘΗΝΙΣ ΑΠΕΚΖΗΤ ΤΩΤ ΚΑΜΟΣ ΑΚΕΙ ΑΚΙΑΖΗ
ΠΡΑΥΕ ΠΑΡΙΠΗΥΑ ΠΤΕΚΗΠΤΖΑΡΙΟΣ ΠΗΧΠΒΙΚΟΤΙ
ΠΖΗΑΛΑΤ ΠΤΟΟΥ ΠΖΑΠΗΟΥΤΧΑΙ ΠΕ[ΧΕ]ΠΛΕΙ[ΩΤ
ΠΑΤ] ΧΕ

fol. *b*. **ΕΥΑΝΑ [ΕΧ]ΩΝ ΔΗΥ[ΑΝΑ ΔΗ]ΚΑΧΠΑΤ**
ΠΕΧΑΤ ΧΕΠΑΡΑΘΟΥΤ ΑΤΠΡΟΠΕΠΕ ΔΕ ΠΩΝ
ΕΥΒΟΛ ΠΠΡΟ ΕΑΤΗΠΗΥΕ ΠΚΟΤΒΟΤΚΑΔΡΙΟΣ
ΠΣΙΟΥΤΡ ΠΠΠΕΡΑΠΟΣΙΤΟΣ ΟΥΑΖΟΥΤ ΠΣΩΝ ΕΡΕ-
ΠΟΥΤΑ ΠΟΥΤΑ ΤΑΤΟ ΠΠΕΡΑΠ ΕΡΟΠ ΧΕΑΡΙ ΠΠΠ-
ΠΕΕΤΕ ΑΤΩ ΠΠΤΧΩ ΠΠΟΣ ΧΕΣΖΑ ΠΑΠ ΠΖΑΖ
ΠΣΩΠ ΑΠΠΣΙΟΥΤΡ ΔΕ ΕΙ [ΠΠΠΑΠ] ΕΥΑΠΡΟ

Title, in sloping characters;

ΠΔ

Ε

ΠΠ

ΖΗΠ[ΩΠ]

ΠΕΤΟ²

ΑΠΑ ΒΗΣ[Α]

ΠΑΠΕ ΠΕ

ΠΕΤΟΥ[ΑΛΒ ΠΠΚΟΥΤ]

ΑΠΑ ΒΗ[ΣΑ]

ΠΠΕΤΣ³

ΖΗΠΚΟ[Π]

¹ This word recurs in the Paris fragt. and in Rossi's fram. xiv, *dir.* ΠΑΡ. Perhaps for *παρὰ θεοῦ*.

² [ΠΠΠ]ΠΕΤΟ[ΤΑΛΒ ΠΠΚΟΥΤ]?

³ [ΕΒΗΣ ΠΠΡΟ]

ΣΟΥ Τ[ΙΣ ΠΠΕΒΟΥ] ΠΑΘΩ[Ρ ΠΠΟΥΤΟΥ] ΠΠ-
 ΠΟΥΤΕ ΑΠΠΟΘΗΕ ΕΖΟΥ ΠΠ ΕΚΚΟΣΤΑΠΤΗΠΟΥΤΠΟΜΙΣ
 ΑΤΩ ΠΠΕΡΟΥΤΣΩΤΗ ΠΠΠ ΠΠΠΠΡΕ ΠΠΠΕΡΑΛΟΠ

360.

Or. 4714(1).—Parchment; six leaves; $6\frac{3}{4} \times 5\frac{1}{4}$ in. A palimpsest, the later text of which is a magical prayer of the Virgin (*v.* no. 368). The earlier text, which is crossed by the later at right angles, is written in two columns and in a sloping hand of Zoega's 9th class. Very little of it is consecutively legible.

From Siût.

[HORNBER.]

Historical narrative, relating apparently to the theological disputes in Egypt in the middle of the 6th century. *Published* by Crum, *Proc. Soc. Bibl. Arch.* xix, 218ff.

361.

Or. 5298(1).—Papyrus; a fragt.; $9\frac{3}{4} \times 6$ in. The text, in one column of 20 lines, is written in a regular, sloping hand (*cf.* Hyvernât, *Album*, pl. x).

From the Fayyûm.

[F. PETRIE.]

Acts of a saint, much abbreviated. The text might be from the commencement of an encomium. The saint was of heathen parentage but early learned Christianity from his mother. On his ordination he began to work miraculous cures. God's blessing rested on the house of Arsenius with whom he lodged. The idol in a temple fell as he entered. The reference to Athanasius, fol. *b* 7, is not intelligible. That in l. 15 may show that he is the subject of the work.¹

¹ Read perhaps fol. *b*, 13 ΠΠΠ[ΠΟΥΤΕ] ΠΠΠΑΤ, 16 ΠΠΠ[ΑΠΠΠΩ]ΧΙΑ.

να ζωσ υπεραγγελου εντηρω. The angel tells him that he has been his guardian since childhood and has now been sent to count his steps εσον ημεσ(λ. ηεκ)υητασc that God may reward him in proportion. Greatly cheered, he continues his journey and comes to his brother whom at leaving he prays to go still 12 miles further into the desert, νεερενηοις ταυσο υπαβεκε. The anchorite, on hearing of the angelic vision, wishes to exchange with him; but a voice from heaven bids each remain in the station to which he has been called παρεποτα ποτα οτω ζητηωζι ητατταζυεσ ηζιτησ.

364.

Or. 3581B(67). — Parchment; a small fragt.; $7\frac{3}{4} \times 6$ in. The text, in two columns, is written in the small, coarse hand reproduced in Hyvernat, *Album*, pl. xii. 2. By the scribe of Zoega, nos. cxxiii, clvii and perhaps ccxlviii*, Paris Vol. 129¹⁸, foll. 116—120, Vol. 131³, foll. 81—85, Vol. 131⁵, fol. 43, Vol. 131⁷, fol. 20 and Cairo no. 8018.

From Αημîm.

[BUDGE.]

Acts.

From the story of a traveller in the desert, apparently similar to Amélineau's 'Voyage

d'un moine,' *Recueil de Trav.* vi, 166ff. The narrator tells (fol. a) how on the fourth day he reached a small cell πi, built upon the mountain; how he entered and, while wondering οτ αρηε ηεισπηαμοη ηταπχοις ειτ' εχωσ, an old, white haired man appeared . . .

(fol. b) . . . when they had eaten, they spent the night in devotions ευειρε ηζειησοσ ηετηαζις. In the morning he begged to be allowed to remain with them (*sic*) till death. They replied that so it is not ordained for him by God ηζωσ ειτησ ηακ αηηε εβοα ζιτη- ηηοττε.

365.

Or. 3581B(68). — Parchment; a small fragt. from the bottom of a leaf; $2\frac{7}{8} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a rather irregular hand probably identical with that of Ciasca i, tab. vii and Mingarelli, *Aeg. Codd. Rel.*, no. iii. Initials are coloured red.

From Αημîm.

[BUDGE.]

Presumably from a biographical or historical work. The following phrases are legible; Αηηαριου (δηάριου) ειατ ηηοττ' εποτα ποτα ηηηηη ηζτο, Αεζυκοηε δε ζηη

GNOSTIC, MAGICAL AND ALCHEMISTIC TEXTS.

366.

Papyrus XCVIII (Greek).—A long fragt., $30 \times 8\frac{1}{2}$ in. and two small frags. The *recto* bears a horoscope in Greek followed by a text in an Egyptian idiom but Greek letters. The fibres are parallel with the text, which consists of parts of 72 lines and follows immediately on the Greek. It occupies the bottom of col. 4 and the whole of cols. 5 and 6, though of the last only part is preserved, much else too being damaged and illegible. The script is small, ligatured and difficult (v. the photograph in Kenyon, *Catal. of Greek Papyri* i, Atlas pl. 74). [H. STOBART.]

Astrological work. Published (cols. 4, 5) by Goodwin, *Aeg. Zeitschr.* 1868, 18ff. who regards it as "perhaps a translation of the Greek" which precedes it. It is at any rate of a similar nature. The dialect exemplified is of Upper Egypt and seems to combine features of the Ahmimic and Sa'idic. Goodwin dates the Greek text in the middle of the 2nd century; Weyer somewhat earlier (v. Kenyon, *l.l.*, text 127).¹

367.

Add. 5114.—Parchment; a volume in modern binding of 174 leaves, ruled and paged $\bar{\alpha}$ — $\bar{\tau}\mu\bar{\nu}$ (but pp. $\bar{\tau}\alpha\bar{\nu}$ — $\bar{\tau}\mu\bar{\alpha}$ are lost);

¹ For the related texts v. Krall in *Rainer Mitthgn.* i. 109 and Steindorff in *Aeg. Zeitschr.* xxviii. 49.

$8\frac{3}{8} \times 6\frac{1}{2}$ in. Quire $\bar{\alpha}$ is of 6 leaves; quires $\bar{\nu}$ — $\bar{\kappa}\bar{\nu}$ of 8 each. The text, in two columns of 30—34 lines each, is written by two scribes; the 1st wrote pp. $\bar{\alpha}$ — $\bar{\kappa}\bar{\nu}$ col. 1. 29, $\bar{\rho}\bar{\iota}\bar{\alpha}$ col. 2 and $\bar{\rho}\bar{\eta}\bar{\varsigma}$ — $\bar{\tau}\mu\bar{\alpha}$; the 2nd pp. $\bar{\kappa}\bar{\nu}$ col. 1. 30— $\bar{\rho}\bar{\eta}\bar{\varsigma}$ and the final page, 174a¹ which, from its contents and measurements, may possibly not belong to the rest of the work. The pages of the 1st scribe are numbered on the *rectos* only; those of the 2nd on *rectos* and *versos*. *Palaeograph. Soc.*, Or. Ser., pl. xlii shows the work of the 1st, Hyvernât, *Album*, pl. ii. 2 that of the 2nd scribe. The contrast between them is greatest in the letters α , ϵ , \omicron , ς , τ , ξ , ζ , σ . There is much resemblance in the α and ϵ of the 1st scribe to no. 279 above. The marginal corrections to the work of the 2nd scribe, pp. $\bar{\xi}\bar{\nu}$, $\bar{\mu}\bar{\omega}$, $\bar{\eta}$, $\bar{\rho}\bar{\eta}\bar{\omega}$, $\bar{\rho}\bar{\omega}\bar{\nu}$ (?), appear to be by the 1st scribe.

[DR. A. ASKEW.²]

¹ V. Crum, *Coptic MSS. from the Fayyûm*, 1893, p. 3 note (the reference there to Harnack is due to a careless mistake). Also C. Schmidt in *Gött. Gel. Anz.* 1898, 436 ff. Chemicals have proved unable to revive the ink of the erased subscription below the text on fol. 174a, which probably consisted of two lines of some 12 letters each and may have been a title relating to the text or merely the owners' or scribes' names, as in no. 12 above.

² In J. D. Michaelis, *Lit. Briefw.* 3, 69 Woide says Askew bought the MS. of a bookseller. At the end of a copy in the Brit. Mus. of the sale catalogue (1785) of A.'s MSS. is the entry "Coptic MS., £10 10 0," referring presumably to the present volume.

“Pistis Sophia.” This title seems due to Woide, *Appendix* &c. [137]=J. A. Cramer, *Beyträge* §c. iii. 83; the original title of the MS. is not preserved. Published by Petermann from M. Schwartz's copy 1851.

An exhaustive bibliography of publications relating to the text is given in G. R. S. Mead, *Pistis Sophia*, London 1896.

368.

Or. 4714(1). — Parchment; six leaves described as no. 360 *above*. The MS. is a palimpsest. The present text, which is the later, is consecutive, the pages being numbered ̅̅—̅̅. The script is somewhat slanting and very coarse and heavy (*cf.* Hyvernât, *Album*, pl. xii. 3 for a much finer example of the type).

Prayer of the Virgin in Bartos (Parthia). Published by Crum, *Proc. Soc. Bibl. Arch.*, xix, 210ff.¹

369.

Or. 1013A.—Papyrus; a leaf; 14×8½ in. Reproduced in Hyvernât, *Album*, pl. xiv.

[HAY.]

A Phylactery (φυλακτήριον), apparently giving power to silence watch-dogs. Below the text and on the back are signs or letters similar to those in Berlin *Aeg. Urk.*, Kopt. nos. 11—18 and Kenyon *Catal. of Greek Pap.* i, pl. 69.

Published by Erman, *Aeg. Zeitschr.* 1895, 132ff.

¹ The Ethiopic version has since been printed by Conti-Rossini, *Ac. dei Lincei*, Rendic., ser. v, vol. v, 455ff.

It may in passing be added that ΠΑΣΤΗΛΙΑ (Crum, *l.l.* 214) recurs *Miss. franç.* iv. 776; also, it seems, in the Leyden Demotic Pap., *ed.* Leemans, Tab. 6 (xiv. 6; *cf.* Brugsch, *Aeg. Z.* 1884, 21).

370.

Or. 4721(1).—Parchment; a narrow strip, probably once folded up; ½×8 in. The text, in two lines, is written on one side in a small hand of Zoega's 8th class.

From the Fayyûm.

[GRAF.]

An Amulet.

ΠΧΘΙΣ ΠΙΘΤΕ ΠΑΠΤΟΚΡΑΤΟΡ ΒΟΗΘΕΑ ΕΡΟΙ
ΑΠΟΚ ΠΙΑΚΟΥ ΚΟΣΜΑ¹ ΖΗΠΙΘΟΙ (αίων) ΜΠΕΤΗΝΤ.

371.

Or. 4721(2). — Papyrus; a leaf, much dilapidated and formerly folded several times; 4×9¼ in. The text, in 3 lines and on one side only, is written in very irregular, unskilled uncials.

From the Fayyûm.

[GRAF.]

An Amulet.

Ⲣ ⲓϥ ⲗϥ ϫⲥ ϫⲁⲃⲁⲐⲟⲟ ⲙⲏϫⲏⲏⲏ Ⲓⲗⲏⲏⲏ ⲥⲟⲩⲣⲏⲏ
ⲃⲁⲣⲃⲁⲗⲏⲏⲃⲟⲗ. The rest of the text consists of letters and signs similar to those in no. 369 *above*, the vowels η, ο repeated and some magical (?) words all but illegible.

372.

Or. 4721(3). — Papyrus, very coarse; a leaf; 5×5¼ in. The character is an unskilled uncial.

From the Fayyûm.

[GRAF.]

An Amulet(?). On one side, along the top, are the words

¹ For names compounded with ΠΙΑΚΟΥ, *v.* Krall, *Corp. Rain.*, Rechtsurk., Index. They seem peculiar to the Fayyûm. *Cf.* the forms ΙΑΚΟΥ (Krall *l.l.*), ΑΚΑΤ (Crum, *Coptic MSS.*) and perhaps the martyr Ⲅⲃⲏⲗⲏⲏ : Ⲅⲃⲏⲗⲏⲏ : from the Fayyûm (28th Tybi, *v.* Amélineau, *Actes* 68). There is a similar Greek form Ακουϛ (Kenyon, *Cat. of Papyri* i. 211, ii. 145). *Cf.* also in Or. 4874 the name ΠΙΑΚΟ. Yet the η- or ηη- remains unexplained.

πραξις: χαρις: ιης χрс [шка статрог
шка.¹ The rest is left blank.

373.

Or. 4721(4).—Parchment; a small leaf, formerly folded several times; $3\frac{3}{4} \times 2$ in. The text is on one side only.

From the Fayyûm. [GRAF.]

An Amulet. The text consists of the vowels α , \omicron , τ , ϵ (written ϵ), each 7 times repeated and in separate lines; then three lines of letters and signs similar to those in no. 369 above.²

¹ For formulæ containing some of these words *v.* Kenyon, *Catal. of Gk. Pap.* i. 117, l. 36 and 118, l. 62; also *C.I.G.* nos. 8922 ff.

² Amulets of this class are Berlin *Aeg. Urk.*, Kopt. nos. 11—18.

374.

Or. 3669(1). — Parchment; 10 much damaged, consecutive leaves, *i.e.* 20 pages; $6\frac{1}{2} \times 4\frac{3}{4}$ in.; threaded together in book form by a small parchment thong. The text, in one column of about 20 lines, is written in a small, uneven, sloping hand of Zoega's 9th class. The MS. is a palimpsest, the earlier script being of Zoega's 7th or 8th class.

From Sôhâg. [EISENLOHR.]

An alchymistic work, consisting of recipes for the production of gold and silver. *Published* by Stern, *Aeg. Zeitschr.* 1885, 102ff.¹

¹ Other "alchymistic" texts are Zoega no. cclxxviii, *Acad. des Inscr., Comptes rend.* for 1887, p. 374 (Bouriant), Berlin *Aeg. Urk.*, Kopt. nos. 21, 25; also Bodleian Papyri *a 1, a 2, a 3* and several papyri in the *Instit. franç. d'archéol. orient.* at Cairo.

LEGAL AND FINANCIAL TEXTS.

375.

Or. 72.—Papyrus. 5 complete *selides*; in all $42\frac{1}{2} \times 6\frac{3}{4}$ in. On the *Recto* the fibres are at right-angles to the text, which is written in 70 lines of a much ligatured script, and 3 of witnesses' signatures. The hand is clearly that of no. 390.

From Jême (Thebes).

[G. H. VAUGHAN.]

I. *Recto*. Deed of gift (*δωρεαστικόν*) by which Kalisthène *καλισθηνης* daughter of —¹ from *μεριβαβε* in the nome *του* of *πρισιλαε*², dedicates her son Mercurius *μερκουρτε* to the perpetual service *ετρεφουσιε ποταου* of the monastery of S. Phoebamon at Jême *επετεκτηριου* (l. 27 *ουσιαστηριου*) *ετοσταε παριος αββα φοιβακων ιπποου ιχιουε*. The dedication is in fulfilment of a vow taken when the child was ill and is now made with his consent *αφορτουε ατω αρεσιχορει πα εβοκ*^{ic}. There are two witnesses, *μακαριε* (? Macarius) of Esneh *ειη* and *παπισουτε* of Hermonthis *ρμουτ*. The intermediary addressed is Surus *σουρουε* (elsewhere *σουρος* or *ετροε*), deacon and *προεστως* of the monastery, who recurs alone in nos. 377—382, 387, 394, 395, Pap. Bulak 5, 6, 9, 10, 13, 14, Pap. *Aeg. Z.* 1891, 1 and with colleagues in nos. 383, 388, 392, Pap. Bulak 12, 12 *bis*. No date or names of magistrates are preserved, the introductory lines of the text having been lost.

II. *Verso*. A list of proper names, in a different hand (*v.* no. 458).

376.

Papyrus LXXVI.—Broken off above and along left side, leaving 5 *selides*; in all $41 \times 12\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 23 lines of a much ligatured hand and 27 of witnesses' signatures. The notary is David son of Psate *ψατη*, who wrote also nos. 410, 416 and Pap. Bulak 11 (*cf.* the facsimile).

From Jême (Thebes).

[SOTHEBY'S.]

Deed of gift (only *εγγραφον* and *χαρτης* now visible) by which Philotheus son of Senuthius and Maria his wife dedicate their son [*ιωζαν*]*ουε* to the perpetual service

¹ A blank space left, *ll.* 1, 39; *cf.* no. 382.

² Goodwin, *Aeg. Z.* 1869, 74 suggests Premis in Nubia. *του* might then be 'diocese' rather than 'nome' (*v.* Amélineau, *Géogr.* xxxiv), as Premis is named among the Nubian bishoprics (*v.* Vansleb, *Histoire*).

ταρεψικονε εφο ησατου of the monastery of S. Phoebamon at Jême. The date, names of the intermediary addressed and of the magistrates are not now visible. There are some 32 witnesses, many of whom recur in similar MSS.¹

377.

Papyrus LXXIX.—6 complete *selides*; in all $44\frac{1}{2} \times 11$ in. On the *Recto* the fibres are at right-angles to the text, which is written in 54 lines of a neat, rarely ligatured hand and 5 of witnesses' signatures. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*), by which Zael son of Mark γαλια ηρωου, of Hermonthis, dedicates his son Abraham with his offspring *αυπετερενηοστε ηακβαστε ηαχνοη ηωηρε*² to the perpetual service of the monastery of S. Phoebamon at Jême. By this dedication the writer fulfils a former vow, the impious neglect of which had been punished by the severe illness of the child. The intermediary addressed is the deacon Surus *συρως, προεστώς* and *οικονόμος* of the monastery (*cf.* no. 375). The date is the 16th Phamenoth, 14th Indiction. No magistrate is mentioned. There are five witnesses, some of whom recur in similar MSS.; one is *ηουα . . . ηαηε*.

378.

Verso of the preceding no. The text, in 63 lines of an uneven, much ligatured hand, is by a different notary, not named. The script much resembles that of no. 411.

Deed of gift (*δωρεαστικόν, ἀγάπη*) by which Staurou σταυρου daughter of Peshate ηεγате of ηηερε ηιατοι (var. ηηηκηατοι) in the nome τουη of Psoi τοι but dwelling in the monastery of S. Sergius in ηκαστρου αηη,³ dedicates her son Andreas to the perpetual service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from illness. The intermediary addressed is ηεταλβεστατος ηα[ι]ακ/ Surus, *προεστώς* of the monastery (*cf.* no. 375). The date is the 1st Payni, 9th Indiction. No magistrate is mentioned. There are 5 witnesses, none of whom recurs elsewhere.⁴ One of them is from Edfu *τεω*; 3 live in the monastery of Papnouthius in ητοουη ηαηη.

Translated by Goodwin, *Law Mag.* 1859, 241.

¹ Remarkable among their names are ηαηηοτε, ηεεεη, ηεεαηη (with vars. ηεατε, τατε, ταηη), ηιαουη, ηαηηηη, ηιαη. One witness is priest of S. Michael's Church ηκααβα, another of S. Mary's.

² This clause was added later. The same condition occurs in Pap. Bul. 8.

³ For these places *v.* Goodwin, *Aeg. Zeitschr.* 1869, 73, 74 and Amélineau, *Géogr.* 556 where ηαηηη = *الآي*. It is called Papa in the *Itin. Anton.* In Zoega 645 it is spelt ηαηε.

⁴ Among them the names ηιαω (? = ηιαωτε), κααηηηε.

379.

Papyrus LXXX.—Broken off above. 4 complete *selides*; in all $34\frac{1}{4} \times 10\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 65 lines of a regular, sloping, ligatureless hand. The notary $\epsilon\iota\kappa\omicron\upsilon\alpha\tau\omicron\gamma\rho\alpha\phi\omicron\varsigma$ ¹ is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{\omicron}\nu$) by which Petronius son of George dedicates himself as a $\pi\rho\omicron\sigma\phi\omicron\rho\acute{\alpha}$ to the service of the monastery of S. Phoebamon at Jême, $\eta\omicron\epsilon\ \eta\iota\omicron\tau\omicron\upsilon\gamma\alpha\lambda\ \eta\eta\kappa\omicron\eta\ \gamma\alpha\gamma\omicron\eta\eta\tau\tau$, in gratitude for the saint's mediation during an illness. The intermediary addressed is the deacon and $\pi\rho\omicron\epsilon\sigma\tau\acute{\omega}\varsigma$ Surus (*cf.* no. 375). The date (l. 12) is the 10th Indiction. The magistrate is Psmô, $\delta\iota\omicron\iota\kappa\eta\tau\acute{\eta}\varsigma$ of Jême, here styled $\eta\eta\iota\omicron\sigma\ \eta\eta\rho\omicron\eta\iota\omicron\tau\iota\kappa\ \alpha\lambda\omega\ \eta\eta\rho\omicron\eta\iota\omicron\tau\iota\kappa\ \kappa\tau\ \tau\eta\kappa\ \eta\eta\iota\omicron\sigma\ \eta\eta\alpha\rho\chi\omega\eta$. He recurs in nos. 382 and 384. There are no witnesses, though they were to be invited (l. 61).

380.

Papyrus LXXXI.—Broken off above. 6 complete *selides*; in all $45\frac{3}{4} \times 13\frac{1}{4}$ in. The fibres are, excepting in the top *selis*, at right-angles to the text, which is written in 45 lines of a regular, frequently ligatured hand with 11 of witnesses' signatures. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{\omicron}\nu$) by which Senuthius son of Basilius with his wife dedicates his son Mênâ to the service of the monastery of S. Phoebamon at Jême $\gamma\omicron\iota\varsigma\ \eta\epsilon\omicron\sigma\tau\alpha\tau\omicron\eta\ \eta\eta\kappa\omicron\eta\ \gamma\alpha\gamma\omicron\eta\eta\tau\tau\epsilon$, in fulfilment of a vow made at his birth. The intermediary addressed is Surus the $\pi\rho\omicron\epsilon\sigma\tau\acute{\omega}\varsigma$ (*cf.* no. 375). No date or magistrates are mentioned. There are 9 witnesses, some of whom are from $\lambda\eta\epsilon$ (*cf.* no. 378). Certain of them recur in several similar MSS.²

Above the Coptic text are the remnants of the official protocol or licence in large heavy characters, حس وخمس واهة , which may be read \dots في سنة خمس وخمسين واهة.³ This gives the date 771—772 A.D.

381.

Papyrus LXXXII.—A considerable portion broken off above. 5 complete *selides*; in all $36\frac{1}{4} \times 10$ in. The fibres are at right-angles to the text, which is written in 24 lines

¹ V. Goodwin, *Aeg. Zeitschr.* 1870, 132; but it may be intended for $\sigma\upsilon\nu\alpha\lambda\lambda\alpha\gamma\mu\alpha\tau\omicron\gamma\rho\alpha\phi\omicron\varsigma$, as in Brit. Mus. Greek Pap. ccix, 59.

² Remarkable among the names is $\epsilon\lambda\lambda\omicron\tau$ (*v.* no. 458) son of $\eta\eta\iota\epsilon\alpha$ (*cf.* $\eta\eta\eta\epsilon\iota\alpha\varsigma$, no. 383) $\rho\omicron\mu\alpha\iota\omicron\tau$ "the Roman."

³ For these formulæ *cf.* Gardthausen, *Griech. Paläogr.* 34, Karabacek in the *Rainer Führer* (1894) 17 ff., in *Vien. Or. Journ.* ii. 27 and *Mitth. Rainer* ii. 104; also Pap. Bul. 1 and no. 402 below.

of a sloping, rarely ligatured hand and 16 of witnesses' signatures. The notary is Polycrates πολικρατῆρ, son of John.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*), dedicating a boy to the service of the monastery of S. Phoebamon at Jême; the names are not preserved. The intermediary addressed is Surus the deacon (*cf.* no. 375). No date or names of magistrates are visible. There are 16 witnesses, certain of whom recur in similar MSS.¹

382.

Papyrus LXXXIII.—3 complete *selides*; in all $22\frac{1}{2} \times 11\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 38 lines of an irregular, much ligatured hand. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which Senuthius son of —² and Martha his wife dedicate their son Pesenthius πεσενθιος to the service of the monastery of S. Phoebamon at Jême, in gratitude for the saint's intercession during an illness. The intermediary addressed is Surus, the monk and *προεστώς* (*cf.* no. 375). The date is 1st Payni, 8th Indiction and the magistrate Psmô, the *διοικητής* (*cf.* no. 379). No witnesses sign nor are any referred to.

383.

Papyrus LXXXIV.—Broken off above. 4 complete *selides*; in all $29\frac{1}{2} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 51 lines of a much ligatured hand and 3 of witnesses' signatures. The notary is Psate ταστῆρ son of David, who also wrote no. 388 and Pap. Bulak 12.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which Severus and Leia dedicate their son Paneias πανειας (*or* πανισας) to the perpetual service of the monastery of S. Phoebamon at Jême, in gratitude for the saint's mediation during an illness. The intermediaries addressed are Cyriacus κυριακος, Matthew μαθαιος and Surus σουρρος, *οικονόμοι* of the monastery (*cf.* no. 388 and Pap. Bul. 12). The date is the 6th Indiction (I. 10). The magistrate's name is not preserved. There are 3 witnesses, 2 of whom recur in similar MSS.

On the *Verso*, 1 line at the top, + πανωρεαστικων πανειαν³]ας σουρρε πεσειρος.

¹ Remarkable among the names are ΔΙΑΚ/ = ΔΙΑΚΙΡΕ, ΠΑΚΙΡΕ, ابو كير and Peter son of Antonius τΠΟΛΘΚΑ/ = ὑποδέκτης, presumably he who in no. 390 calls himself λογογράφος.

² *Cf.* no. 375.

³ Blank space crossed by the cord with which the papyrus, when folded, was tied up.

384.

Papyrus LXXXV.—5 complete *selides*; in all $36\frac{1}{4} \times 10\frac{7}{8}$ in. The fibres are at right-angles to the text, which is written in 50 lines of a much ligatured hand. The notary is Synagape $\Sigma\eta\alpha\gamma\alpha$.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which Tachêl $\tau\alpha\chi\eta\lambda$ of $\lambda\pi\eta$ daughter of Sophia (with whom her sister Elisabet acts $\epsilon\iota\rho\epsilon$ $\eta\pi\alpha\iota$ $\eta\pi\eta\mu\alpha\iota$) dedicates her son Athanasius to the perpetual service of the monastery of S. Phoebamon at Jême, thus fulfilling a vow made in the 7th month of his conception, but afterwards neglected until the child was visited by a severe illness. No intermediary is addressed. The date is the 22nd Hathor 5th(?) Indiction¹ and the magistrate Psmô (*cf.* no. 379), here called $\pi\epsilon\pi\lambda\omicron\zeta\alpha\tau\alpha\tau\omicron\varsigma$ $\eta\chi\omicron\epsilon\iota\varsigma$ $\eta\epsilon\iota\omega$ [τ] $\mu\alpha\rho\chi\omega$ [η] $\eta\kappa\epsilon\iota\rho\iota\varsigma$ (*κύριος*) $\tau\eta\omega$ $\lambda\tau\omega$ $\pi\lambda\epsilon\iota\kappa\epsilon\tau\eta\varsigma$ (*διοικητής*) $\eta\pi\eta\theta\eta\sigma\tau\eta\rho\iota\omega$ $\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\eta\pi\eta\kappa\alpha\sigma\tau\rho\omega$ $\tau\eta\rho\alpha$. There are 3 witnesses, all of $\lambda\pi\eta$.

385.

Papyrus LXXXVI.—Much broken above. 5 complete *selides*; in all $39\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text, which is written in 46 lines of a much ligatured hand (= Revillout, *Actes &c.* pll. 5, 15) and 14 of witnesses' signatures. The notary is Aristophanes son of John, who wrote also nos. 405, 408, 412, 413, 417, 419, 422, 426, 428, 430, Pap. Bulak 8, Pap. Louvre 1, Pap. Berl. *Aeg. Z.* 1884, 153.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which —² dedicates his son Peter³ to the service of the monastery of S. Phoebamon at Jême. The intermediary addressed seems to be the *οἰκονόμος* then in office $\epsilon\tau\eta\rho\sigma\theta\eta$ $\tau\epsilon\theta\omicron\tau$ ⁴ and his successors. No date is visible. Of the magistrate's names only $\eta\mu\lambda\iota\mu\eta\tau\rho\iota\omicron\varsigma$ remains.⁵ The people of $\rho\omicron\tau\eta\sigma\theta\omicron\tau$ are mentioned.⁶ There are 10 witnesses, certain of whom recur in several similar MSS.

386.

Papyrus LXXXVII.—Broken off below. 2 complete *selides*; in all $17\frac{1}{2} \times 16\frac{7}{8}$ in. The fibres, excepting in the top *selis*, are at right-angles to the text, which is written in

¹ So apparently l. 2; but l. 17 seems to give a different year.

² Name not visible.

³ Goodwin *Aeg. Zeitschr.* 1869, 74, 143 regards him as an adopted child; but the meaning of $\kappa\omicron\lambda\alpha$ is doubtful.

⁴ But the remnants of ll. 2, 3 show that he was named.

⁵ Read "and Demetrius." *Cf.* nos. 414, 426.

⁶ *V.* the next no.

hand. The notary is Psate son of David (*v. no. 383*). This is part of Pap. Bulak 12 which it immediately precedes (*v. Revillout, l.l. pl. 12*).

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which — (pl.) dedicate a *ΠΟΖ ΗΚΑΣ ΗΠΛΑΤΟΣ* to the monastery of S. Phoebamon. The intermediaries are (*v. Pap. Bul.*) Cyriacus, Matthew and Surus (*cf. no. 383*), though in our fragt. Cyriacus is named alone as *οἰκονόμος*. The date is the 6th Indiction. There are 6 witnesses, one of whom, Komes son of Chael, is presumably the magistrate so often met with.¹ On the *verso* is a short Greek endorsement only legible in part.

389.

Papyrus XCV. (Leather).²—Dark brown leather; $19\frac{1}{4} \times 12\frac{1}{4}$ in. The text is written in 34 lines of a considerably ligatured hand and 4 (*verso*) of witnesses' signatures. The notary is not named. *Published* by H. Stobart, *Egyptian Antiquities* (1855), pl. iii.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which Pesynthius son of Panias and his wife Tasia daughter of *ΘΕΡΤΩΤΕ* dedicate their son Panias to the service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from an illness. Surus is mentioned as *οἰκονόμος* and *προεστώς*, but is not here directly addressed as elsewhere. No magistrate is named. The date is ?Pharmouthi, 1st Indiction, 161 A.H. (*ετου σαρακι*) = 777 A.D. There are 4 witnesses, one of whom perhaps recurs in no. 384. They are from *ΠΙΣΗΝΑΙ* or *ΠΑΚΕΒΤ*³ or *ΠΑΚΕΒΤ* ²*ΖΗΠΙΣΗΝΑΙ*.

Translated by Goodwin, *Law Mag.* 1859, 243.

390.

Papyrus LXXXVIII.—A fragt. One complete *selis*; in all $10\frac{1}{4} \times 11$ in. The fibres are at right-angles to the text, which is written in 10 lines of a much ligatured script and 8 of witnesses' signatures. The notary is Peter son of Antonius, *λογογράφος* (*cf. no. 381*), who wrote also no. 375.

From Jême (Thebes).

[H. STOBART.]

A deed of gift (*δωρεαστικόν*) by which —⁴ dedicates, on behalf of himself and his deceased mother, 31 sheep and 14 goats (l. 10) as a *προσφορά* to the monastery of S. Phoebamon at Jême. The name of the intermediary addressed, of the magistrate and the date are not visible. There are 7 witnesses, some of whom recur in similar MSS.

¹ *V. no. 398.*

² This and nos. 392, 396 and others were originally numbered with the papyri acquired at the same time

³ *Sic*, not as Goodwin, *Aeg. Zeitschr.* 1869, 74. *ΠΙΣΗΝΑΙ* recurs Pap. Bul. 2, var. *ΠΥΣΗΝΑΙ*, and *ib.* 10.

⁴ Name not preserved.

391.

Papyrus XC.—Broken off above and below. 3 complete *selides*; in all 22×9 in. The fibres are at right-angles to the text, which is written in 32 lines of a sloping, very rarely ligatured hand. The notary's name is not preserved.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which the whole *κλισητικῆ κοινότης* of the inhabitants of the *κάστρον* of Jême dedicate some land *ἔκδοσις ἡκᾶς* to the monastery of S. Phoebamon, for their own benefit *εἰς τὴν εὐχρίαν* and that of the poor of *πενήκαστρον* *πᾶσι ἐπιδοσούσθε εἶδος ἕκαστην ἡμετέραν ἡμετέροις ἡμετέροις*.² No dates or other proper names are preserved.

Partly translated by Goodwin, *Law Mag.* 1859, 247.

392.

Papyrus XCVI. (Leather).³—Broken off above. $12\frac{3}{4} \times 6\frac{1}{4}$ in. The text is written in 22 lines of an upright, rarely ligatured hand and 11 of witnesses' signatures. The notary is Mark son of Anastasius, who wrote also no. 402.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which — son of George and John son of Peter⁴ dedicate 3 palm-trees with their branches *βάσι, κορυμβοῖς*⁵ and fruit *ἡμιοτκαρῶς ἀποτιμήτην* in his (*sic*) enclosure (?) *ἡμετέρι ἡμετέροις* for the perpetual use of the monastery of S. Phoebamon. The intermediaries addressed are Matthew *ἡμετέριος* and Surus *κορυμβοῦ, προσετώτες* of the monastery (so in Pap. Bul. 12 *bis*). No date or name of magistrate is visible. There are 5 witnesses, some of whom recur in similar MSS.

Pap. Bulak 11 *bis* is a similar gift of one palm-tree.

393.

Add. 31,290, f. 280.—Paper. This is C. W. Goodwin's copy of a (? fragmentary) papyrus "belonging to Sir Charles Nicholson." No measurements or other description are given.⁶

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

¹ Not room for more.

² These places, excepting *πρῶτος* (v. no. 386), occur only here; but for the first cf. no. 432. A similar donation to another *τόπος* by *ἡμετέριος ἐπιδοῦν* is referred to in Pap. Bul. 12 *bis*.

³ V. no. 389.

⁴ Reading of these names doubtful.

⁵ Goodwin (*Aeg. Z.* 1870, 133,) compares *πυρρῶν*.

⁶ "Written by a not very skilful scribe," Goodwin *Aeg. Z.* 1869, 131.

Deed of gift by which — dedicates to [the monastery of] S. Phoebamon in Jême certain property viz. ΠΚΑΤΖΩΝ(?)ΩΝ) ΑΕΠΩΒΑΙΑΤ ΑΕΠΤΖΩ[?] ΠΠΩΠΩΕ ΑΕΠΤΒΑΠΩΕ ΠΠΩ ΕΤΖΩΩΑΙ ΤΑΡΗΣ. There is no date or magistrate's name. The donor calls upon the Trinity to witness his gift.

394.

Add. 31,290, fol. 290.—Paper. This is C. W. Goodwin's copy of a fragt. of papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original from Jême (Thebes).

[Mrs. A. A. GOODWIN.]

Donation by Theophilus and Severus sons of Elias to the monastery of S. Phoebamon at Jême. The subject of the gift is not visible, the fragt. ending ΤΥΖΟΥΟΛΟΓΕΙ ΖΥΠΕΠΟΥΩΥ ΠΠΩΠΩ. The intermediary addressed is the deacon and προεστώς Surus. The date is the 1st Tybi, 6th Indiction. The donors are from ΠΤΟΥ ΠΠΟΥΑΛΒ but now reside in ΤΥΠΩΕ ΖΥΠΤΟΥ ΠΕΡΠΟΥΤ.¹

395.

Papyrus LXXVIII.—Broken off above. 9 complete *selides*; in all $56\frac{1}{2} \times 13\frac{3}{8}$ in. The fibres are at right-angles to the text, which is written in 83 lines of an upright, rarely ligatured hand and 15 of witnesses' signatures. The notary is Theodore γραμματεὺς.

From Jême (Thebes).

[H. STOBART.]

Will (διαθήκη) by which Jacob, monk and προεστώς of the monastery of S. Phoebamon at Jême, bequeaths it to his disciple and "beloved brother" Victor, son of Theodore, who is to be master of all its contents, "whether gold or silver or clothing ζοίτε or copper βάρωτ or document γραμματεῖον or book or cell βνή or pit ψοκ or tower πύργος or ground περιοχή within or without the 4 boundaries of the τόπος" (ll. 51ff.).² Jacob had succeeded to the testamentary arrangements made by his predecessors and "fathers in God," Abraham the bishop, Victor the presbyter and προεστώς and Peter the presbyter (ll. 34ff.). No date or magistrate's name is visible; but among the 7 witnesses—none of whom recurs elsewhere,—ΠΕΚΩΥ son of ΤΗΩ is a ΛΑΨΑΝΕ, while ΚΑΜΗ son of ΠΑΤΟΙ is an ΑΠΟΥΛΑΨΑΝΕ or "ex-lashane."³ Both these happened to be in the monastery, visiting Jacob ΚΑΤΑ ΤΥΧΗΝ ΑΠΑΡΑΓΕ ΗΓΟΥΤΗ ΗΠΤΟΥΟΣ . . . ΑΙΩΠΠΩΠΩΕ ΠΠΕΠΕΚΟΥΤ ΙΑΚΟΒ.

The fragt. *Rec. de Trav.* xvi. 103, dated 634 A.D., is the will of [ΒΙΚΤ]ΩΡ,⁴ προεστώς of the same monastery; Pap. Brit. Mus. lxxvii (Greek, uncertain date) is the will of

¹ *V. Aeg. Z.* 1869, 74, 75.

² Cf. the list in Greek Pap. LXXVII. 20.

³ Recurs in no. 421. Cf. such titles as ἀποτριβούνον (*Gayet, Méms. de la Miss. franç.* iii, texte no. 24, = Cairo, stele 8462); v. no. 355 above.

⁴ So in photograph kindly sent by M. Loret.

Abraham *Ἀβραάμιος*, bishop of the same or of Hermonthis, in favour of another Victor;¹ while Pap. Bul. 3 (?date) is the will of Jacob and Elias, joint occupants of the *τόπος*, which they bequeath to Stephen the monk.² Pap. Bul. 4 seems to be a presentation of the monastery to certain of its benefactors by the whole population of the village.

396.

Papyrus XCVII. (Leather).³—Cut off along left side; $22\frac{1}{2} \times 6$ in. The text is written in 40 lines of an irregular, rarely ligatured hand and 8 of witnesses' signatures. The notary seems to be [α]βριαυ (*ver.* 5). Published in facsimile by H. Stobart, *Egypt. Antiq.* (1855) pl. iv.

From Jême (Thebes).

[H. STOBART.]

Will or deed (*χάρτης*), fixing a division of property consisting of land, palms (l. 13), clothes &c. (l. 28). The text, besides being imperfect, is very corrupt and obscure. The author's name is not visible;⁴ those of the beneficiaries appear to be πωστηρ⁵ and Phoebamon φωβαμου (lines 12, 15, 22 &c.). The date is the 6th of —?. The names of 6 witnesses are visible, one of whom recurs in similar MSS.

397.

Papyrus CII.—Broken off above. 8 complete *selides*; in all $51\frac{1}{2} \times 14\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 70 lines of a small, uneven hand with few ligatures and 16 of witnesses' signatures. The notary (or only scribe) is Komes, presbyter, who wrote also Pap. Berlin, *Aeg. Z.* 1884, 143.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

Will (*διαθήκη*) by which Susanna daughter of Moses and Tsia τσια bequeathes to Hymai ζυμαι, Shenoute and Stephen, sons of her deceased son Germanus, property inherited from her mother and maternal grandfather Elisaius, *viz.* a $\frac{1}{2}$ of the church οκκαυσια with the *εσσο*,⁶ its plantation *ροι*, its *δημόσιον* and all its *αγορ* and *εμορ*⁷ (ll. 29ff.); also her shares in a house bought of *καυι* son of *καυη* and in the *ἐκκλήσιον*⁸ and the house

¹ V. Kenyon, *Catal.* i. 231. Most probably the bishop and presbyter mentioned in the present text. They may also be identical with two persons so designated who frequently occur in the ostraca from Deir el-Bahari.

² For this and the related texts *v.* H. O. Lange in *Festschr. til V. Thomsen* (1894), 98ff.

³ V. no. 389.

⁴ Unless it be contained in lines 5, 6.

⁵ Cf. the name *Σώτηρ*.

⁶ MS. *πρρρρρ*, but the other copy has *πρρρρ*.

⁷ Its "riches and blessings"!

⁸ Or *πεκκλήσιον* (? *κοινόν*, *v.* no. 398, l. 44); the other copy has *πεκκλήσιον εὐθελισμωσιονησ*. *Συμπόσιον* recurs in Pap. Louvre 1, Pap. Rome 1 (= Ciasca vi) and nos. 402, 421; also in Greek texts Pap. Brit. Mus. ccix, cex, Pap. Oxyrh. lxxvi, Pap. Berl. 253. In the *Scala Paris* 44, f. 58b *τῶν εὐαγγέλων*, *πεκκλήσιον* and *πυλαγγοσ* are all rendered by *الغرفة العلية الطيقة*.

in the street $\mu\alpha[\lambda]\kappa$, left her by Elisaius. To her granddaughters, [Tsône $\tau\sigma\omega\mu\epsilon$ and Victorine $\nu\kappa\tau\omicron\rho\mu\epsilon$,] she leaves the houses bequeathed her by her father Moses and that left specially to her $\sigma\tau\alpha\upsilon\tau$ by her mother and called $\pi\eta\eta \mu\kappa\alpha\eta\eta\eta\eta$. Her personal effects are divided between grandsons and granddaughters, in return for their goodness to her in her old age, and they are charged to bury her. A special clause provides against the claims of the children of Paul, Susanna's brother.¹ No date or magistrate's name occurs. There are 5 witnesses.

The text is printed by Stern, *Aeg. Z.* 1888, 128.

Another copy of this document, essentially identical with it, is Pap. Berl. *Aeg. Z.* 1884, 143 which Stern regards as the final, authoritative copy.

Members of the family of Germanus appear in the following documents also; Pap. Berl. *Aeg. Z.* 1891, ii = Pap. Turin ii (*R. Acc., Atti xxiii*, 344) Pap. Berl. *Aeg. Z.* 1884, 152, Pap. Louvre i (Revillout, *Actes &c.* $\overline{\text{q}\mu\text{b}}$) and nos. 402, 422, 438 *below*.

398.

Or. 1060.—Papyrus. 7 complete *selides*; in all $46\frac{1}{4} \times 8\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a small, much ligatured hand and 8 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is an official protocol in 7 lines of alternate Greek and Arabic (Kufic), the letters averaging $\frac{1}{2}$ in. in height. The notary is Isaac son of Zacharias.

From Jême (Thebes).

[STUART GLENNIE.]

Will (*διαθήκη*) by which Tbasbes $\tau\beta\alpha\sigma\beta\epsilon\sigma$ ² daughter of Apa Victor and of Thabronia (*var.* Thebr.) leaves certain property to her "father" Shenoute, the $\pi\tau\tau\omicron\tau\mu\epsilon\theta\omicron\varsigma$, and his son Pesynthius $\pi\epsilon\sigma\tau\upsilon\tau\epsilon$.³ This consists (l. 32) of (1) $\pi\alpha\tau\epsilon\rho\sigma \mu\epsilon\kappa\kappa\eta\kappa\iota\alpha \sigma\tau\epsilon\iota\tau\alpha\omicron$ $\mu\eta\sigma\theta \lambda\alpha\mu\iota\omega\tau \alpha\pi\alpha \nu\kappa\tau\omicron\rho$,⁴ explained as "18 months" which Sh. and P. are to administer (*διοικεῖν*), while (2) for the remaining 7 months, 10 days, and for the $\mu\epsilon\rho\sigma$ (? $\mu\epsilon\kappa\kappa\lambda.$) on behalf of Thabronia, Trem pou $\tau\rho\mu\omicron\rho$ and her husband Stephen are to be responsible; (3) Tbasbes' own house, excepting the $\rho\iota$ already sold to Tsône $\tau\sigma\omega\mu\epsilon$ daughter of Leontius, is also for Shenoute; (4) Shenoute shall further pay 12 "years of *προσφορά*" and some other shares $\tau\omicron\epsilon$ in property,⁵ together with the whole $\sigma\omicron\mu\epsilon$ ⁶

¹ Cf. *Aeg. Z.* 1891, ii = Turin ii, and *Aeg. Z.* 1884, ii.

² Goodwin offers an etymology, *Aeg. Z.* 1868, 68.

³ Perhaps the buyer in no. 402.

⁴ Similar shares in a church in the last no. and *Aeg. Z.* 1884, 146, 147. These phrases here seem to relate to a payment during 18 months of *προσφορά* for the spiritual welfare of the testatrix's father. Cf. too $\mu\kappa\lambda\eta\rho\eta\theta\iota\omicron\varsigma$ $\mu\eta\lambda\alpha\rho$. $\alpha\upsilon$. $\pi\alpha\tau\epsilon\rho\mu\omicron\tau\theta\iota\omicron\varsigma$ as parties to a sale in no. 404. Trem pou may be a sister of Tbasbes.

⁵ For the word $\tau\omicron\epsilon$ the text of Mingarelli, *Aeg. Codd. Rel.* 259, 260 is instructive.

⁶ *V. Aeg. Z.* 1884, 148. It seems not here = *παραθήκη*, as in Zoega 339 = Migne, *Patr. Gr.* 65, 265 (*Apophth.*).

of her house and certain loans when recovered, as *προσφορά* on her behalf. The terms of the document are difficult to follow exactly, the meaning of many words being still obscure. The date is 10th Epiphi, 3rd Indiction or εἰς σαρακενίων ραβ θ εἰς διοκλι/ 725 = 749 A.D. The magistrates' names are Flavius Joseph φλαῦ ἰωσηφ¹ α...¹ εἰκα/ ληρα παγαρχίας εἰρηνοθεῖος καὶ τρικὼν καστρῶν² καὶ κοιλαρολάτων³ καὶ καστρο/ μενίμων and Komēs son of Chael διοικητής, who recurs in nos. 380, 388, 402—409 and Pap. Bul. 12 and perhaps others. There are 4 witnesses, some of whom recur in similar MSS.

The protocol preceding the text contains the first halves of the usual formulæ, thus ;

εν ονοματι τ
 ελεημονο
 الرحمن الرحيم
 ουκ ἔστιν θες ει
 μαμετ απο
 عبد
 ἰωσηφ ἀβδελλὰ ἠζη ἀμί[ρα

Before lines 1, 2 and 4, 5 are tall letters, representing presumably Greek formulæ of dating &c.⁴

399.

Or. 1062 and 1061 C.—Papyrus. Broken off above. 7 *slides*; in all 49½ × 12 in. The fibres are at right-angles to the text, which is written in 98 lines of a ligatureless hand⁵ and 11 of witnesses' signatures. The notary is Abraham son of David, who recurs elsewhere as a witness.

From Jéme (Thebes).

[STUART GLENNIE.]

Will (*διαθήκη*) by which Elisabeth ΕΜΣΑΒΗΚ (elsewhere ΕΜΣΑΒΟΤ or ΜΣΑΒΟΤ) daughter of Epiphanius and Maria bequeaths to her 2nd husband Abraham, of Syene σορην, σορην, son of Theodore, the house left her by her parents, her ἰωζεφρωσιτ ζωντιος &c., enjoining upon him to see to her burial and the payment of her *προσφορά*.⁶ Neither Abraham's children nor George, her son by Loula ΛΟΥΛΑ, ΛΟΥΛΑ her 1st husband, shall be entitled to interfere with these arrangements. The date is the 10+? [Α]ΙΚΤΗΣ

¹ On an erasure; possibly ΔΒ; cf. the protocol.

² In the lists of bishoprics ΠΗΪ ΗΚΑΣΤΡΩΝ is equivalent to *الانصرين* Luxor; v. Amélineau, *Géogr.* 573, 576; but ib. 556 *الانصر* = ΠΑΠΠΗ.

³ The Contralato of the *Itin. Antonin.*, opposite Esneh.

⁴ V. no. 415. A relatively clear example of these formulæ is in one of Lord Crawford's MSS. Cf. also *Not. et Extr.* xviii, pl. xxv.

⁵ The script is very like Pap. Bul. 2—identical, one would say, but for the forms of η and the frequent doubled η in the latter MS.

⁶ Cf. no. 445.

Indiction. The magistrates are not named in the usual place but Athanasius son of George, the ΛΑΥΔΑΙΟΣ, is a witness. There are 7 witnesses, some of whom recur elsewhere.¹

Agreements between Elisabeth and her nephews and nieces will be found in nos. 420, 421, while nos. 423, 424 are undertakings by her son George.

400.

Or. 4659.—Papyrus. 4 *selides*; in all $22\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres on the *recto* are at right-angles to the text which is written on both sides in 59 lines of a moderately ligatured hand and 10 of witnesses' signatures. The notary is Souai $\sigma\omicron\upsilon\alpha\iota$ son of Philotheus, who wrote also nos. 409, 438.

From Jême (Thebes).

Will (*διαθήκη*) by which Daniel son of Pachôm $\pi\alpha\chi\omicron\upsilon$ bequeaths to his only son Christodorus the house left him by his father. Katharôn² and $\mu\alpha\rho\iota\zeta\alpha\iota$ Daniel's married daughters shall have no claims thereon. They appear to occupy another house, built for them by Daniel $\zeta\iota\pi\epsilon\upsilon\tau\omega\iota$. The date is the 13th Pachon, 3rd Indiction. The magistrates (*διοικητής*) are Samuel son of Enoch $\iota\epsilon\upsilon\omega\chi$ and Zekiel son of Matthaias, of whom the former recurs as $\pi\alpha\pi\epsilon$ $\mu\epsilon\tau\omicron\rho\tau\iota\tau$ in Pap. Rome 1 (=Ciasca vi) and presumably as a witness in Pap. Bul. 1 and no. 403. There are 5 witnesses, some of whom recur elsewhere.

The parties occurring here reappear in nos. 426, 429—433, 439—441, 444.

401.

Or. 4874.—Papyrus. Broken off above. Parts of 3 *selides*; in all $17 \times 5\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 34 lines of a clear, rarely ligatured hand. The notary is Pako $\pi\alpha\kappa\omicron$ son of Jacob.

From Jême (Thebes).

[BUDGE.]

Will (*διαθήκη*) of Aaron $\zeta\alpha\rho\omega\iota$ son of Senuthius and of Elizabeth³ (the principal party also in nos. 403—410,) and Eudoxia daughter of Abraham his wife. Only the final clauses are preserved and the 3 witnesses' names,⁴ the whole being in the hand of the notary, who had made this copy $\alpha\iota\omega\mu\alpha\tau\iota\kappa\epsilon$ $\mu\eta\tau\iota\sigma\omicron\upsilon$ from the original $\zeta\iota\tau\tau\eta$ $\mu\eta\tau\alpha\rho\epsilon\upsilon\tau\eta\varsigma$ $\mu\eta\tau\alpha\rho\epsilon\upsilon\phi\alpha\iota\mu\iota\kappa\epsilon$ $\mu\eta\sigma\omicron\upsilon$ $\mu\alpha\iota$.

402.

Papyrus CIII.—15 *selides*; in all, $88 \times 6\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 114 lines of a ligatureless, rather

¹ Among these a priest of the church of S. Cyriacus at Jême which recurs in no. 423 and in the Amherst papyrus.

² This name recurs in nos. 408, 434, 441.

³ V. no. 405.

⁴ The only uncommon name is $\chi\tau\tau\epsilon$ (masc. or fem.?)

large hand and 22 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is part of an official protocol in large Kufic characters. The notary is Mark son of Anastasius who wrote also no. 392 and who recurs in no. 422. The text is *published* by Revillout, *Rev. égypt.* v. 93.

From Jême (Thebes).

[D. BREWER.]

Deed (*πρᾶσις*) by which Stephen son of Germanus confirms the sale to Pisenthus son of Senuthius¹ of the 4th part of a house left him by his father. The house stands in the street ΚΟΤΑΟΑ.² The date is the 25th Mesore, 12th Indiction; the magistrate is Komes son of Chael, *διοικητής*.³ There are 13 witnesses, some of whom recur in similar MSS.⁴

The protocol preceding the text shows only parts of familiar formulae;

1. ان الرحيم 2. الحمد 3. بين ومائة

On the *verso*, at the top, is one line; + τῆρα[ci]c . τα . ει . ιστεφαιμος.

403.

Or. 4866.—Papyrus. Slightly broken at top. 6 *selides*; in all $45 \times 7\frac{1}{2}$ in.⁶ The fibres are at right-angles to the text, which is written in 54 lines of a moderately ligatured hand and 16 of witnesses' signatures. The notary is Chmntsnêu, the priest and *ἡγούμενος*, son of Senuthius.⁶

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Patermuthius son of Constantine of ρω⁷ confirms the sale to Aaron αρωι son of Senuthius of his inherited 4th part of certain houses. The price paid is 1 solidus ζολοκοτγ. The date is illegible in l. 2 but appears from l. 70 to be the 2nd Indiction ττκλερα. The magistrates are αραυα (? *علقمة*)⁸ ρηοτ ερα, Amîr of Hermonthis, and Chael *διοικητής*.⁹ There are 5 witnesses, some of whom recur in similar MSS.¹⁰

¹ V. no. 398.

² This house is the subject of no. 422 and Pap. Louvre 1.

³ V. no. 398.

⁴ The only remarkable names are πεσσοc (*cf.* τῆc &c.) and σταφαρε masc. (*cf.* σταφωρα Revillout, *Actes* 9).

⁵ $23\frac{1}{2}$ in. (4 + 1 *selides*) of blank papyrus cut off this MS. are preserved separately.

⁶ The writer of Pap. Bulaç 1 has the same names and office and should be identical, though the published facsimile shows a quite different hand.

⁷ Perhaps ρωμοοτ; v. no. 386.

⁸ Note that this MS. writes κρηροηομοc for κληρονόμοc.

⁹ V. no. 398.

¹⁰ Two of them, besides the notary, are "*ἡγούμενοι* of the holy church of Jême."

406.

Or. 4869.—Papyrus. 5 *selides*; in all $39\frac{1}{4} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 9 of witnesses' signatures. The notary is Senuthius son of Chmtnsnêu who wrote also nos. 404, 407.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Tagape ΤΑΓΑΠΗ daughter of Solomon and Esther daughter of Daphne (?) ΤΑΦΑΠΗ and granddaughter of Solomon, representing her brethren, sell to Aaron son of Senuthius their portions of land inherited from Solomon and formerly bought by him of the heirs of Daniel son of Saul. The price is 3 solidi. The date is the 10th Phaophi, 7th Indiction. The magistrate is Komes son of Chael, διοικητής. There are 6 witnesses, some of whom recur in similar MSS.¹

The lands here sold are shown, by the boundaries given, to be those of which no. 411 records the earlier sale to Solomon. The year here is probably 754 A.D. (*cf.* nos. 404, 408); that of no. 411 may be 744.

407.

Or. 4870.—Papyrus. 8 *selides*; in all $71\frac{1}{2} \times 10\frac{1}{2}$ in.² The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* is a protocol in large Kufic characters. The notary is Senuthius son of Chmtnsnêu, who wrote also nos. 404, 406.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Talia ΤΑΛΙΑ daughter of ΠΑΣΑΠΗ and Archôntia sells, as representative of her brethren, to Aaron son of Senuthius the whole of her χωρνια (χώρημα) situated below ΠΗΠΤΗ³ [the property of] the heirs of ΠΑΠΗΠΗ which her father had bought of ΚΑΝΑΓΑΠΗ daughter of John. The price is 1 solidus. The date is the 23rd Hathyr, 3rd Indiction. The magistrate is Komes son of Chael, διοικητής.⁴ There are 8 witnesses, some of whom recur in similar MSS.⁵ In ll. 73, 80 the document is called ΤΙΩΠΗ (ὠνή) ΠΑΓΘΕΠΤΙΚΗ; similarly in nos. 414, 419.

The protocol is in 4 lines;⁶

- | | |
|------------|----|
| بسم الله | 1. |
| قل هو احد | 2. |
| ان يصنع في | 3. |
| سنة | 4. |

¹ The only remarkable name is ΠΑΣΘ, masc.

² $8\frac{3}{4}$ in. of blank papyrus cut off this MS. are preserved separately.

³ *V.* no. 405.

⁴ *V.* no. 398.

⁵ Remarkable among the names is ΠΡΗΣΘ, masc.

⁶ For l. 2 *cf.* Pap. Bul. 1; l. 3 probably continues the formula مما امر به.

408.

Or. 4871.—Papyrus. 9 *selides*; in all $75\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 94 lines of a much ligatured hand and 16 of witnesses' signatures. The 1st *selis* has part of a protocol in large Kufic characters. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Damianus son of Kosma and *τατνια* (*sic*) sells to Aaron son of Senuthius and *ΛΙΚ*¹ his house in the street of *ηριουτουαρε*² which had formerly been given to the (church or monastery of) S. Victor by Pachôm son of George.³ The price is 4 solidi. The date is the 11th Thoth, 10th Indiction *απο διοκληδιανου εω(ς) τη(ν) σημεραν ημεραν νογ* = 757 A.D.⁴ The magistrate is Flavius Komes son of Chael, *διοικητής*.⁵ There are 9 witnesses some of whom recur in similar MSS.

The protocol consists of parts of 5 lines, the last being in red ink; I am unable to read any of it.

409.

Or. 4872.—Papyrus. 3 *selides*; in all $25\frac{1}{4} \times 8\frac{3}{8}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 34 lines of a much ligatured hand and 3 of witnesses' signatures. On the *verso* there are 5 lines. On the 1st *selis* is a protocol in large Kufic characters. The notary is Souai son of Philotheus who wrote also nos. 400, 438.

From Jême (Thebes).

[BUDGE.]

Deed (*χάρτης*) by which Senuthius son of Enoch sells to Aaron son of Senuthius his inherited 4th part of the *αιε* in the street of *ηριουτουαρε*.⁶ The price is 2 trimisia. The date is the 21st Mesore, 11th Indiction. The magistrate is Flavius Komes son of Chael.⁷ There are 2 witnesses neither of whom recur elsewhere. The endorsement repeats the terms of the deed.

The protocol is in 4 lines, the last being in red ink and smaller characters;

1. بسم الله. 2. *sic* في. 3. سنة.

I have failed to read the 4th line, which is much effaced.

¹ This is indistinct but must be for *εαισαβηκ*; *v.* no. 401.

² *Cf.* nos. 409, 414, 417, 419 where this word recurs. The heirs of *ηριουτ.* are mentioned; also the *αιε* of *ηριουτ.* and *περιουτε ηριουτ.* (with which, if not a personal name, *cf.* the *centium* of no. 325). *ηριουτ.* alone suffices to indicate boundaries of property. It is also spelt *τουαρε*, *ουαρε* and *τουαρε*. It is presumably a foreign word.

³ The text has been carelessly altered in several places, so that the sense is obscure.

⁴ *V.* no. 405, written in the previous year.

⁵ *V.* nos. 398, 405.

⁶ So in the *verso*; *recto* l. 14 *ηαιεε ηριουτουαρε*. *V.* no. 408.

⁷ *V.* no. 405.

410.

Or. 4873.—Papyrus. Slightly broken at the top. 5 *selides*; in all $40\frac{3}{4} \times 9$ in.¹ The fibres are at right-angles to the text which is written in 63 lines of a much ligatured hand and 7 of witnesses' signatures. The notary is David son of Psate τᾶρε (*v. no.* 376). On the *verso* is an endorsement of the text; also some accounts, described as no. 459.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Victor and ναλοταρε (var. πορολοταρε) sons of Senuthius sell to Aaron son of Senuthius their share of a χώρα in the street νεβρουοταρε.² The price is 1 trimision. The date is the 28th Phamenoth, 1st Indiction. The magistrate is not named. There are 4 witnesses 2 of whom recur in similar MSS.

411.

Or. 4875.—Papyrus. Broken off above. 9 *selides*; in all 66×9 in. The fibres are at right-angles to the text which is written in 62 lines of an uneven, much ligatured hand and 19 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 414, 434 *verso*.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Daniel son of Saul, Koulôje κουλωνε,³ daughter χιρη of Paham and Tachêl ταχηλ⁴ daughter of Martha μαρθε sell to Solomon son of Moses their two inherited shares of the land known as ικαζ ιηραυτε ιηζαριος ιηθεπικροπος ανα κηριαμος. The price is 3 solidi and 1 trimision. The date is the 12th Indiction. No magistrates' name is visible. There are 7 witnesses (besides the principal parties who give their assent στοιχειν) some of whom recur in similar MSS.

The lands here sold are the subject also of no. 406.

412.

Or. 4876.—Papyrus. A fragt.; $16\frac{1}{2} \times 3$ in. The fibres are at right-angles to the text which is written in 27 lines of a much ligatured hand. The notary is (though his name is lost) Aristophanes son of John (*v. no.* 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*). All that now remains of the MS. is from the end of the text and the signatures of 3 or 4 witnesses.

¹ 4—6 in. of blank papyrus cut from this MS. are preserved separately.

² This name recurs in no. 415 as ηρομοταρε (or -χε) and perhaps in no. 416 as ηηροταρε.

³ Recurs as κλωχε, κλωχε, e.g. Cairo stele 8726.

⁴ V. Goodwin, *Aeg. Z.* 1868, 67. The name however appears to vary in no. 415 with γραχηλ Rachel.

413.

Or. 4877.—Papyrus. Much damaged. 5 *selides* (exclusive of the 3 smaller frags. at the top); in all $35\frac{1}{2} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 8 of witnesses' signatures. The notary is Aristophanes son of John (*v. no.* 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Senuthius son of Phoebamon sells to —¹ daughter of Peter the house inherited from his father. No price, date or magistrate's name² is visible. There are 3 witnesses some of whom recur in similar MSS.

414.

Or. 4878.—Papyrus. 3 *selides*; in all $32\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 58 lines of a small, much ligatured hand and 16 of witnesses' signatures. There is a short endorsement on the *verso*. The notary is Moses, archpriest, son of Senuthius, who wrote also nos. 411, 434 (II).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Joseph *κοκχι* son of Athanasius and Leah *λια* sells to Jacob and Phanius sons of Peter his share of *μικροεργον*³ lying in the *αιε* which his mother Leah had taken in exchange (*αλεγε = ἀλλάσσειν*) from Elias [son of] *πορε* son of *τσερχου*.⁴ The price is 1 solidus and 2 trimisia. The date is the 10th Phaophi, ? Indiction. The magistrates are Chael son of Psmô and Demetrius son of —,⁵ *παλαυου*. In l. 14 Suleiman the Amîr is also mentioned.⁶ There are 3 witnesses, among whom only Chael son of Psmô recurs elsewhere.⁷

415.

Or. 4879.—Papyrus. 5 *selides*; in all $41\frac{1}{2} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of an unsteady, ligatureless hand and 14 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Greek and Kufic characters. The notary is Jeremias son of Athanasius who wrote also Pap. Turin 1 (R. Accad. Tor., *Atti* xxiii. 341).

From Jême (Thebes).

[BUDGE.]

¹ The name is not visible. Senuthius is presumably the principal party in no. 415.

² But Chael son of Psmô is among the witnesses; *v. no.* 386.

³ *V. Goodwin, Aeg. Z.* 1869, 131.

⁴ In the endorsement *τσερχου* which recurs Cairo stelæ 8422, 8483; *cf. ?* *ΧΕΛΚΤ.* Pap. Bul. 10, *πορε* *Ποδου* is in no. 417, *Aeg. Z.* 1878, 18, Cairo stelæ 8107, 8218 and in the Rainer *Corpus*.

⁵ *V. no.* 426.

⁶ *V. nos.* 417, 426.

⁷ Only the names *πακτρ* (= *απακτρ*) and *αικχι* (*sic*) are remarkable.

Deed (*πρᾶσις*) by which Shenetôm son of Joseph, with the concurrence of his son John and his wife Rachel *γραχηλ*, sells to Senuthius son of Phoebamon his wife's house lying in the street *ἡπρουοῦλα*.¹ This he does to clear a debt of 9 trimisia which they had borrowed from Senuthius and were unable, on the *ἀσφάλεια* being presented, to repay. The date is the 12th Hathor, 4th Indiction. The magistrates are Peter and Souai *λαβουηρ*. There are 6 witnesses, some of whom recur in similar MSS.

The protocol preceding the Coptic text recalls that of no. 398, but here the Greek letters are no longer recognizable. Of the Arabic *الرحيم* can be read.

416.

Or. 4880.—Papyrus. 7 *selides*; in all $71\frac{1}{4} \times 3\frac{3}{4}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 89 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Kufic characters. The notary is David son of Psate (*v. no. 376*).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Hello *δαω* son of David assigns(?) *τιρομολογει ἡντι*² to his children, Mena and Tsône, a house which he had bought (l. 29, *leg. ἡταμωοικη*) within the monastery of S. Phoebamon *ἡγορη ἡπαρ. φ.*, to replace another sold by him in a time of need *ορησο ἡτεροῦ* [†] *ἡς (στενότης)* to Kosma son of Joseph. The date is the 8th Hathor, 1st Indiction.³ No magistrate is named. There are 3 witnesses one of whom recurs in similar MSS.

The protocol is in 3 lines;

■ عبد ■ 1.

ان يصح 2.

3. سي

417.

Or. 4881.—Papyrus. Broken off above. 2 complete *selides*; in all $20 \times 8\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 28 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (*v. no. 385*).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Tanôpe *τακωνε* widow of Solomon and her children confirm the sale to —⁴ of their share of an *αιρ* which Solomon had previously sold but for which Tanôpe now receives a further sum, the final price being 2 solidi and $\frac{1}{2}$ a trimision. No date is visible. The magistrate is Sulciman the Amîr.⁵ There is but one witness, *†ρπος* son of *πεσορ*.⁷

In no. 426 some of the above persons reappear.

¹ *V. no. 410.*

² So l. 4; but l. 12 the current year is called the 10th Indiction.

³ The name, now lost, was in the plural.

⁴ *†ρπος* Cairo 4655 and *Πεσοῦς Aeg. Z. xxxii. 48*; also *πεσαρ Rainer Corp. clxiv.*

⁵ *Cf. no. 445.*

⁶ *V. no. 407.*

⁷ *V. no. 414.*

418.

Or. 4882.—Papyrus. Broken off above. 8 *selides*; in all $49\frac{1}{2} \times 6\frac{3}{4}$ in.¹ The fibres are at right-angles to the text which is written in 99 lines of a large, almost ligatureless hand and 9 of witnesses' signatures. The notary is not named.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Athanasius son of Peloustre *πελουστρε* and Thêre *θηρε*, *τουρε*² sells to his son Enoch a third of the *αυρ* inherited from his mother and situated *αγγαμβε*. The price is illegible. The date is apparently (l. 6) the 13th Indiction. Of the two magistrates' names only a part of the 2nd is legible, *πρω]ηρε υπιακ/ κωμος*, probably Peter son of Komēs. There are 4 witnesses, some of whom recur in similar MSS.³

419.

Or. 4883.—Papyrus. 7 *selides*; in all $45\frac{1}{2} \times 10\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 62 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (*v. no. 385.*)

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Ananias son of Psês and Tmanna sells to Peter son of Zacharia *υπεταλε* (l. 21 *πελαλαγι*⁴) the whole *ουητ* (*masc.*)⁵ which he had inherited from his mother. The price is probably 5 solidi but is difficult to read. The date is not named. The magistrate is Flavius Colluthus, *αρχων* of *τριωυ κ[ακ]τρ[ων]*⁶ and *υεινωικωυ*. There are 3 witnesses all of whom recur in similar MSS.

420.

Papyrus C.—6 *selides*; in all $43\frac{3}{4} \times 11\frac{3}{4}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a much ligatured hand and 14 of witnesses' signatures. On the 1st *selis* are the remains of a protocol in large Greek and Kufic characters. The notary is Psate son of Pisrael who wrote also nos. 423, 425.⁷

Published and translated by Revillout, *Rev. égyptol.* i, 105.

From Jême (Thebes).

[BANKIN AND GOODWIN.]

¹ $2\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

² Can this be for *τουρε* (*cf. πουρε*)? *v. Aeg. Z.* 1883, 161. It recurs Pap. Vienna ii and as *τουρε* in no. 457. For Peloustre *cf. Ἰλλούστριος*. The name recurs elsewhere.

³ Among them is a priest of the church of S. Isidore.

⁴ *πετρος υπεταλε* recurs in nos. 408, 414.

⁵ An unknown word. It clearly designates a building, the phrase *αυηεφεριτε υπαριτη* being applied to it.

⁶ *V. no. 398.* *αρχων* is similarly used in Pap. Bul. 10 (78). The titulature here is as in nos. 405, 408.

⁷ Psate is also the writer of a series of ostrakâ in various collections, *e.g.* Cairo 8270, 8276, 8286 &c. He also appears as witness in no. 421.

Deed of settlement (*διάλυσις*) or quittance (*ἀμεριμνία*) in which Stephanus, Chareb *χαρεβ* and Abigaia with the consent of their father Samuel address their aunt Elizabeth and her husband Abraham. They recall the last year's litigation with them as to the inheritance of their maternal grandparents, the division of the property then made by the magistrates and a further mutual settlement arranged by the mediation of the local magnates *ζεμισιοσ υρωιοσ*.¹ In the present document they finally undertake not again to proceed against Elizabeth and Abraham in reference to this property. The date is the 10th Payni, 7th Indiction *εβλοθιοσ αϛ*.² The magistrates are Athanasius son of George and Victor son of Joseph³ *λαυ/υ/γ/*. There are 6 witnesses (among them the 2 magistrates) some of whom recur in nos. 399, 423.⁴

Nos. 399, 421, 424 are concerned with some of the parties to this deed.

The protocol shows parts of 4 Arabic lines, the 2nd of which is *لا اله الا الله, [حد]*, [سول الله]

Ll. 3, 4 are preceded by some tall Greek (?) letters.

Revillout's copy is extremely inaccurate; in no case where he adds 'sic' does his text coincide with that of the MS.

421.

Papyrus CI *recto*.—9 *selides*; in all 57 × 7¼ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 79 lines of an irregular, considerably ligatured hand and 34 of witnesses' signatures. On the 1st *selis* are the scanty remains of a protocol in Greek and Kufic characters. The notary is John son of Lazarus who wrote also nos. 424, 441, Pap. Berl. *Aeg. Zeitschr.* 1891, ii, Pap. Rome 1 (= Ciasca no. vi).⁵ Published and translated by Revillout, *Rev. égyptol.* i. 102.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

Deed of settlement (*διάλυσις υισότυπον*) addressed by Abigaia daughter of Samuel and Tshenoute⁶ and wife of Daniel to her aunt Elizabeth daughter of Epiphanius and wife of Abraham. The share of Elizabeth in the house of Epiphanius is defined and recognized by Abigaia. At the end of the text a postscript is added by the husbands, Abraham and Daniel. The date (ll. 6, 78) is the 8th Phaophi, 3rd Indiction *ιιια/ τριτης αϛ*.⁷ The magistrates are Victor son of Thomas and Ananias son of Abraham *λαυθιοσ*. There are 14 witnesses some of whom recur in similar MSS.⁸

The parties to this document reappear in nos. 399, 420, 424.

I cannot read the protocol.

¹ So in no. 424.

² Cf. Stern, *Aeg. Z.* 1884, 161 and Krall, *Mith. Rain.* i. 19.

³ V. no. 423.

⁴ For one of them a deacon of the church of the Apostles writes; cf. Pap. Bul. 12 *bis*.

⁵ John's property is mentioned in no. 422, l. 43.

⁶ Cf. the name *ΧΗΘΟΥΤΟ* *Miss. franç.* iv. 680.

⁷ V. no. 420.

⁸ Among them a priest of the church of S. Patermouthius (cf. Pap. *Aeg. Z.* 1891, ii and no. 404, note) and 2 former magistrates *ΠΑΠΟΥΛΑΥΘΑΝΙΟ*; v. no. 395.

422.

Papyrus CIV.—Broken off above. 7 *selides*; in all $48\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text which is written in 71 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is Aristophanes son of John (*v. no. 385*).

From Jême (Thebes).

[D. BREWER.]

Deed of settlement and partition (*διάλυσις, μερισμός*) in which Stephen the son and Theodorou¹ and Synagape, — deceased (?) and represented by his aunt, Victorine — the grandchildren of Germanus recall previous litigation in the same year regarding the house of Germanus in the street *κοταωα* and hereby define and recognize the share in it of Senuthius, another of Germanus' sons. The deed is exactly parallel to Pap. Louvre 1 (Revillout, *Actes 98b*), which defines the share of Stephen in the same house. Indeed the latter may be the result of the litigation to which our text refers. The date is the 3rd Indiction. The magistrate's name is not preserved; but Komes son of Chael was *διοικητής* in the same year (l. 14). There are 7 witnesses several of whom recur in similar MSS.²

On the family of Germanus *cf. no. 397*.

423.

Papyrus CV.—Broken off above. 7 *selides*; in all $50\frac{3}{4} \times 6\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 103 lines of a much ligatured script and 25 of witnesses' signatures. The notary is Psate son of Pisrael (*v. no. 420*). *Published* and translated by Revillout, *Rev. égypt. i. 101, Journ. As. 1877, ii. 271 and Chrest. démot. cxxxiii.*³

From Jême (Thebes).

[D. BREWER.]

Deed of settlement (*διάλυσις, ἀμεριμνία, μερισμός*) in which George son of Loula *ΛΟΥΛΑ* or *ΛΟΥΛΕ* and Elizabeth recalls the previous adjudication of his father's and maternal grandparents' *εἶοτε* or *εἰοτε ἡπαπιας* property which took place in the church of S. Cyriacus.⁴ In this he had shared and he now disclaims any right to further interference with his mother's possession. The date is the 7th Indiction *αϞ*.⁵ The magistrates are Athanasius and Victor *ΛΑΥΡΩΓ*. There are 7 or 8 witnesses (among them one of the magistrates) some of whom recur in similar MSS.

With this *cf. no. 424*. The parties reappear in nos. 399, 420, 421.

¹ This is a woman. *Cf.* the names Stephanou, Staurou.

² Among them the name *αϞουτ* which recurs Pap. *Aeg. Z. 1891, ii* and *πρασε* or *πρησε*.

³ These copies differ somewhat but neither is accurate.

⁴ *Cf. nos. 425.*

⁵ *V. no. 420.*

424.

Add. 31,290, ff. 281-284.—Paper. This is C. W. Goodwin's copy of "a papyrus in the possession of — Joad Esq." No measurements or other description are given. The notary is John son of Lazarus (*v. no. 421*).

Above the Coptic text are the remains of a Greek and Kufic (?) protocol.

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Deed of settlement (*διάλυσις*) in which George son of Loula ΛΟΥΛΑ and Elizabeth ΛΙΣΑΒΕΤ (both deceased),¹ addressing his half-brother and sister Isaac and Kyra ΚΥΡΑ and their father Abraham ΑΒΡΑΗΜ ΠΑΤΗΡ,² recalls a recent *πικαιρος παί* suit which he had brought against them regarding the inheritance of their common mother Elizabeth. A partition of all the estate had then been agreed upon at the instance of *Ζημιος υιου του υεροφοβου κατα πηοιου*.³ George therefore now undertakes not to bring any further action in the matter. The date is the 2nd Phamenoth, — Indiction. The magistrates are John son of Victor and Isaac son of Constantine ΠΑΛΑΜΠΟΥ. There are 8 witnesses some of whom recur in similar MSS.⁴

For recurrences of the same parties *v. references* in no. 399.

The protocol shows parts of 6 Greek lines and one presumably Kufic but left blank by Goodwin. The formulæ are *εν ονοματι κ.τ.λ., ουκ εστιν θεος κ.τ.λ.* with the name of *Αβδελλα αμρα*.⁵

425.

Or. 4884.—Papyrus. Broken off above. 8 *selides*; in all $64\frac{1}{2} \times 16\frac{1}{2}$ in.⁶ The fibres are at right-angles to the text which is written in 119 lines of a much ligatured hand and 35 of witnesses' signatures. The notary is Psate son of Pisrael (*v. no. 420*).

From Jême (Thebes).

[BUDGE.]

Deed of settlement (*διάλυσις* *ιχοις*, also *πρᾶσις*) addressed by Peter son of Pheu ΦΕΥΡ and Maria daughter of Theodore his wife to Phoebamon son of George and Sophia his wife another daughter of Theodore. By it the shares of Phoebamon and Sophia in the property of the deceased Theodore are defined and recognized. Reference is made to the *ὄρος* obtained as to this property in the previous year. The present settlement is drawn up in accordance with the will of Theodore (l. 147) and in pursuance of an

¹ This document is therefore posterior to no. 423, in which Elizabeth is living.

² *V. no. 399.* Kyra recurs *Aeg. Z.* 1878, 26 (1 as title), Rainer *Corp.* 129 Cairo stele 8606 and Paris, Gk. pap. 21.

³ *Cf. no. 420.*

Among them the names *πηις* (*sic?*) and *εφραμκε* (*v. Aeg. Z.* 1878, 13).

Cf. the protocol of no. 398.

⁶ $16\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

oath ὄρκος ἀναγ and a μεσιτεία (μεσιτεία¹) undertaken by Phoebamon. A copy of the oath (ἴσον ὄρκι) is added after the text. The μεσιτεία had been drawn up in the church of S. Victor ΗΣΟΥΗ ΠΗΚΑΛΛΗ[Ι]ΚΟΣ ΔΥΩ ΠΑΡΩΠΗΣΤΗΣ ΠΑΓΙΟΣ [Α]ΒΒΑ ΒΙΚΤΩΡ.² The date is the 12th Indiction. The magistrates' names are not preserved but the above-mentioned ὄρκος had been obtained before Justinus, pagarch of Hermonthis.³ There are 5 witnesses one of whom recurs in similar MSS.

426.

Or. 4660.—Papyrus. Broken off above. 1 long *selis* and a part; in all 18×8 in. The fibres are at right-angles to the text which is written in 31 lines of a much ligatured hand (the last 3 lines being on the *verso*) and 6 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

Quittance (ἀμεριμνία⁴) in which Peter son of Komes, addressing Daniel son of Pachom (?) and Tanôpe τανωπε daughter of Abraham and widow of Solomon, recalls previous litigation relating to certain chattels κρετε σκευη which they had stolen ΠΑΡΕΤΗΒΗΤΟΥ Η[ΝΙ]ΟΥΤΕ ΟΥ ΖΗΣΤΚΛΟΠΗ from his house. He had now cited them (παρασκευάζειν) before other magistrates that a restitution of all the stolen goods ΤΗΡΑΤΕΙ (πραΐδα *praeda*) might be ordered; but at the intercession of the local magnates ΖΗΚΕΜΟΣ ΠΥΡΕ ΖΗΚΑΣΤΡΟΝ had been content with 10 $\frac{2}{3}$ solidi ΕΑΝΚΑΤΗΤΤΗ ΕΒΟΛ ΕΜΗΤ &c. He now therefore declares that he has no further legitimate claim (εὐλογον) against them and undertakes not again to sue them. No date is given. The magistrates were in the first suit Suleiman the Amir,⁵ in the second Demetrius and Chael διοικηταί.⁶ There are 6 witnesses — among them the 2 last-named magistrates, — some of whom recur in similar MSS.

In no. 417 some of the parties to this deed reappear.

427.

Papyrus XL.—1 complete *selis*; in all 15 $\frac{3}{4}$ ×7 $\frac{1}{8}$ in. The fibres are parallel with the text which is written in 15 lines of a small, rarely ligatured hand and 5 of witnesses' signatures.

From Jême (Thebes).

[BURTON.]

¹ Cf. Mitteis in *Hermes* xxx. 616 and no. 446 below.

² Cf. no. 423 and for these epithets Revillout, *Actes* 87. The corresponding Coptic terms, *ib.* 80.

³ In no. 420 a ὄρκος is mentioned.

⁴ *V.* nos. 420, 423.

⁵ *V.* nos. 414, 417.

⁶ The former recurs probably in no. 414; for the latter *v.* no. 385.

Undertaking (*ἐπιτροπή*), addressed to Joseph *σοῦφ* son of — *πριπ[ωυ]σοῦ*¹ in the nome of Hermonthis by Mena son of Psasia *ψαία* of *πυλῆς*² in the nome of Coptos *κστ* who appears to agree to repay with a piece of land *σοῦφιοσε* *μκαζ* certain money (3½ solidi) lent him by Joseph. But the text is extremely obscure. The date is the 28th Thoth, 1st Indiction. No magistrate is mentioned, but one of the 4 witnesses has the title *παππ* *μσοῦριτ*.³

On the *verso*; *τεπιτρίροῦρη* *ιταυηια* *σωιτε* *μσοῦρηφ*.

428.

Or. 1061.—Papyrus. Much broken. 3 *selides*; in all 29¾ × 10 in. The beginning of the text is represented by 2 small frags. The fibres are at right-angles to the text which is written in 26 lines of a much ligatured hand and 8 of witnesses' signatures. The notary is Aristophanes son of John (*v. no.* 385). One paragraph is written on the *verso*, probably in the hand of one of the witnesses.

From Jême (Thebes).

[STUART GLENNIE.]

Mortgage (*ἀσφαλεστηρῶν*) by which [Isaac son of Abraham⁴] admits a debt to [Senuthius the priest] of 2 solidi and promises, in the event of the money not being paid within the delay specified (*προθεσμία*) *viz.* 40 days, to hand over to [Senuthius] his new house situated above the canal (?), *επιτησ* *μσοῦμ*. The oath on the *verso*, sworn by Isaac's son Peter, refers to 4 more solidi (?) also advanced by Senuthius. The date is not visible. No magistrate is named. There are 4 witnesses, some of whom recur in similar MSS.

429.

Or. 4662.—Papyrus. 6¼ × 10¼ in. The fibres are at right-angles to the text which is written in 9 lines of a very clumsy, unskilled hand and 1 of witnesses' signatures. The scribe or notary is not named.

From Jême (Thebes).

Document (*χάρτης*) in which Philemon *φελμμου* son of Joseph addresses — son of Athanasius, here styled merely *ἱρεμωζοτ*, stating the action he has taken regarding certain land and undertaking apparently not to make any further claims upon it. But the text is very obscure and the language unusually faulty. The date is the 21st Tybi, 11th Indiction. No magistrate is named. There are 3 witnesses 2 of whom recur in similar MSS.

Cf. with this document no. 441.

¹ *V. no.* 386 and *Aeg. Z.* 1878, 19. The father's name is illegible.

² *Cf.* *μσοῦρ* *μσοῦμ* *Pap. Bul.* 12 (Amélineau, *Géogr.* 360 has a wrong reference). With *ψαία* *cf.* *ψαίω* *Aeg. Z.* 1884, 152 also *ψαία* *ib.* 146.

³ This recurs in no. 438 and *Pap. Rome* 1 (= Ciasca no. vi).

⁴ The names are preserved only in the witnesses' signatures and the endorsement. Abraham is probably the husband of Elizabeth; *v. no.* 399.

430.

Or. 4665.—Papyrus. In 2 separate frags.; in all $7 \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 9 lines of a much ligatured hand. The notary is Aristophanes son of John (*v. no.* 385).

From Jême (Thebes).

Document (ἔγγραφον) in which Maria daughter of Isidore addresses Christodorus χριστορε¹ son of Daniel to whom her son Colluthus had lent (?) a solidus. She seems here to declare that she will make no further claims μεταλογον πισιακ,² the loan having presumably been repaid. The text is too fragmentary to be clear. No date, magistrate or witnesses are mentioned.

431.

Or. 4666.—Papyrus. In 3 not consecutive frags., all much damaged; in all $8 \times 8\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 11 lines of an exceedingly clumsy, unskilled hand and about 8 of witnesses' signatures, some 6 being on the *recto*.³ The scribe appears to be Christodorus [son of Daniel].

From Jême (Thebes).

Deed of security (ἀσφάλεια) in which Peter son of —, Onnophrius οννοφριου son of — and corco son of Patermuthius address Daniel son of Pachôm. The subject of the document is clearly the repayment of a loan contracted in time of need απεχρη ζωου; but the state of the text makes it difficult to say more. There is no date or magistrate mentioned. There are about 7 witnesses one at least of whom recurs in similar MSS.

432.

Or. 4667.—Papyrus. 1 *selis*; $5\frac{3}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 12 lines of a very clumsy, uneven script. The author seems himself to be the scribe. There is an endorsement in 1 line on the *verso*.

From Jême (Thebes).

Deed of security (ἀσφάλεια⁴) by which Paul son of John of παυλου⁵ in the nome of Hermonthis admits his debt of half a solidus to Daniel son of Pachôm and promises to repay it by the month of Payni πτανολογισ πισος μεκ μαπαου. No date or magistrates' names appear. There are 2 witnesses neither of whom recurs elsewhere.

¹ His name is in full in no. 400.

² *V.* no. 426.

³ But those on the *recto* probably relate to another document.

⁴ So probably in the endorsement.

⁵ *Cf.* perhaps a name in no. 391.

433.

Or. 4668.—Papyrus. $9\frac{1}{2} \times 6\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 17 lines of a ligatured and untidy hand. No scribe or notary is mentioned. On the *recto* is part of an account in a different hand which was the earlier text of the two.

From Jême (Thebes).

Deed of security (ἄφαισι ἀσφάλεια) addressed by John son of Patermuthius, inhabiting τιοσ παχμιε, to Daniel son of Pachôm and undertaking to repay him a loan of half a solidus. The date is the 1st Thoth. No magistrate is mentioned. There are 3 witnesses one of whom perhaps recurs elsewhere.

434.

Or. 4885.—Papyrus. 1 *selis*; $12\frac{1}{2} \times 8\frac{1}{2}$ in.

I. *Recto*. The fibres are at right-angles to the text which is written in 14 lines of a small, considerably ligatured hand and 3 of witnesses' signatures. The notary is Komes son of Abraam from τει, in the nome of Coptos.¹

From Jême (Thebes).

[BUDGE.]

Undertaking (ἐπιτροπή) by which Souai κοταβι son of Paham from τει acknowledges a debt of $1\frac{1}{2}$ solidi, advanced by Phanê² son of Peter of Jême, to be spent in sowing a corn-field for him στραχοοῦρτικὸς ὄσπας μίλιας ἑκατὰ ζαρὸν ζήλιαροι, and apparently promises to repay it. The reading of many words is however doubtful and the sense obscure. This document was to take the place of the ἀσφάλεια which the creditor had required. The date is the 16th Mesore, 1st Indiction. No magistrate is mentioned. There are 2 witnesses, both from τει, one of whom perhaps recurs elsewhere.

The title of this document—there called ἀσφάλεια—is in one line on the *verso*, clearly earlier than the other text on that side.

II. *Verso*. The fibres are parallel with the text which is written in the reverse direction from the above in 17 lines of a very clumsy, irregular hand and 12 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 411, 414.

Document (ἔγγραφον) in which Cosma and Souai sons of Severus σεσερος recall previous litigation as to an ἀσφάλεια and undertake not to sue Pisenuthius son of John (?) and his brothers regarding it in future. No date or magistrates' names occur. There are 2 witnesses one of whom recurs in a similar MS.³

¹ Amélineau, *Géogr.* 530, gives two other localities of this name and there is a fourth in *Méms. de la Miss.* iv. 535 (= Ταση, *Acta SS.* May iii. 33*, §52).

² Recurs as Phanius in no. 414.

³ The name of one is ζαρου.

435.

Or. 4915.—Leather; now cut into two parts, together $28\frac{1}{4} \times 6\frac{1}{2}$ in. The text, in one column of 68 lines, is written in a small, even hand with few ligatures.

Possibly from Jême (Thebes).¹

[BUDGE.]

Document in the form of a letter, addressed by — to —. It begins + ΕΙ ΟΙΟΙΑΤΕ ΤΟΥ ΚΤ' Ε' ΑΓΙ ΤΡΙΑΣ which is followed by the date (the 25th Mesore, 1st year) and ΕΙΧΙ ΗΕΖΑΙ ΠΤΕΚΤΗΟΤΗΣ (? τιμιωτατος) ΗΣΟΝ &c. Some of what follows is illegible and many details of the text are obscure. The writer appears to state the judgment he had given in 2 disputes as to property (1) between Joseph and Taham regarding certain inherited land and a house bought from Hêms ΖΗΟΙΣ and (2) between the same regarding the division of other landed property. After the recital of the respective claims the writer in each case says ΑΠΕΤΥΧΑΙ ΑΠΚΑΛΥ ΠΑΠΟΥΗΗΡΟΣ (ἀπόμερος). The custom is referred to of declaring on oath in the church the amount previously paid for property. The text ends with ΟΥΧΑΙ ΖΗΠΧΟΙΣ and the date again.

436.

Papyrus XCIII.—Broken off above. Parts of 2 *selides*; in all $5\frac{1}{8} \times 10\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 9 lines of a much ligatured hand. The scribe is apparently one of the witnesses Basil ΒΑΣΙΛΕΙΟΝ son of Senuthius.

From Jême (Thebes).

[H. STOBART.]

Part of a document (χάρτης) referring to a previous suit about a donation to the monastery of S. Phoebamon and guaranteeing against further litigation on the matter during a certain period ΠΛΟΤΥΡΕΑΥΘΕ ΠΥΧΟΧ ΕΚΕΡΟΥΘΕ. No names are preserved except those of 3 witnesses.

437.

Add. 31,290, foll. 279, 280.—Paper. This is C. W. Goodwin's copy of a "papyrus in the possession of — Joad Esq." No measurements or other description are given. The notary's name was illegible.

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Document (ἔγγραφον) in which George son of Matthew ΜΑΘΑΙΟΣ, writing to Peter son of Komes, recalls the division previously made of their common business ΠΥΧΟΒ ΠΥΡΑΜΙΑΤΕΙΑ ΕΠΥΡΖΟΒ ΕΡΟC ΠΥΠΠΕΠΗΡ and now undertakes not to make any subsequent claim (ἐνάγειν) as regards the fine (? ζημία) which he had paid on Peter's behalf (? ΠΥΡΑΜΙΟΧ[Ε] ΕΧΟΚ, since the latter had already repaid him. The date is the 10 + ? Phaophi, 4th Indiction. No magistrate is named.² There are 2 witnesses neither of whom recurs elsewhere.

¹ The MS. reached the Museum together with the papyri Or. 4866—4885; but beyond that there is no reason for connecting it with them.

² The above Peter is probably the magistrate of no. 418.

438.

Papyrus CI *verso*.¹—V. the description of no. 421. The fibres are parallel with the text which is written in 17 lines of a moderately ligatured hand and 5 of witnesses' signatures. The notary is Souai son of Philotheus (*v.* no. 400). The present text is upon the lower part only of the *verso*.

Document (ἔγγραφον) addressed by Colluthus son of Constantine the ΛΑΥΡΑΙΟΣ to Senuthius son of Germanus² and Cosma son of Pelis ΠΕΛΙΟΣ, who had given surety (ἐγγύα) to him for Isaac and Synagape son and grandson of Abraham, and had then sent them northward. Subsequently, at the demand of Colluthus, their guarantors had produced them; but the ἐγγύα which should thereupon have been returned, could not be found; hence the present document which declares that Colluthus has now no claims against Senuthius and Cosma. There is no date nor magistrates' name, though one of the 3 witnesses ΔΙΑ ΒΙΚΤΩΡ son of ΠΑΙΟΣ is ΠΑΠΕ ΗΘΟΥΡΙΤ of Jême.³

439.

Or. 4661.—Papyrus. $9\frac{1}{2} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 8 lines of a considerably ligatured hand and 3 of witnesses' signatures. There is a short endorsement on the *verso*. The author himself is the scribe.

From Jême (Thebes).

Document (ἔγγραφον) by which Papnuthius ΠΑΠΝΟΥΤΗΣ son of Matthew and Maria ΜΑΡΙΑΝ address "their father" Daniel,⁴ undertaking to maintain him ΕΡΕΥΝΑΙΧ' ΜΟΚ at God's pleasure, in return for his gift to them of his house which shall again become his should they forsake him. No date or magistrates are mentioned. There are 3 witnesses one of whom is Aristophanes [son of John] (*v.* no. 385). The endorsement is in Greek.

440.

Or. 4664 A and B.—Papyrus. Two MSS., one complete, the other fragmentary; the former $7\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres are at right-angles to the texts which are written in a much ligatured, difficult hand. The notary of both was evidently Aristophanes son of John (*v.* no. 385), though his name is not given.

From Jême (Thebes).

A. A financial document in the form of a letter the purport of which it is difficult to comprehend. It is addressed by Saul (?) son of Abdella ΑΒΑΘΑΛΑ to Daniel son of

¹ This MS. is called Pap. xcix by Goodwin, *e.g.* *Aeg. Z.* 1869, 130.

² *V.* no. 397.

³ *V.* no. 427.

⁴ Daniel is the father of Maria; *v.* no. 400.

Pachôm¹ and relates to something to be paid as the tax (*δημόσιον*) for the 7th and 8th Indictions or years 105 and 106.² After a number of figures and abbreviations we read *ατω πετεκηατααυ τηρη χιαπολεζις ερου* and, after some illegible letters, *ΠΗΕΚΤΙΛΑΔΥ ΠΑΡΑ ΤΕΚΠΗΤΤΑΚ/*³ *ΠΡΟΣ ΤΟΥΤΗ ΠΛΙΟΙΚ/ ΠΤΕΚΤΙΠΕ +*. The date, the 8th Tybi, 7th Indiction, is followed by *διαγρ' ο ας απ' μμ ιβ ο γ κδ' απαμιρ ο κδ' μη γι ο ας γ ιβ' μη*.

B. What remains of the text is identical with some phrases in A.

441.

Or. 4663.—Papyrus. Partly broken on the right. 2 almost complete *selides*; in all $11 \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 14 lines of a moderately ligatured script and 1 in the hand of a witness. The notary is John son of Lazarus (*v.* no. 421). On the *verso* is an endorsement in 1 line.

From Jême (Thebes).

Document (*εγγραφον*) in which Philemon, Panachôre and Prese (?) *πρεσε, πρησε* sons of Joseph address the children of Athanasius and of Katharon *κολορον*, the latter being herself a daughter of Daniel.⁴ A wall had been built by the writers, at the bidding of the *διοικητης*, Peter son of Komes,⁵ apparently between their property and that of the persons addressed. For this (or for its rebuilding) the cost is now to be divided, the wall being the joint property of both parties. The text is obscure. The date is the 1st (or 4th) Pharmouthi, 7th Indiction. There are 5 witnesses none of whom recurs elsewhere.

Cf. with this document no. 429. A fragt. of this MS. is now numbered Or. 4669(3).

442.

Add. 31,290, fol. 291.—Paper. This is C. W. Goodwin's copy of a (? complete) papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original presumably from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Financial document in which Mark and Peter are named, the former stating that he has given or paid 10 drachmas *τετραυ* and other sums, though the text is too obscure to allow of a complete description. There is no date or magistrate's or witnesses' names.

¹ *V.* nos. 400 &c.

² Presumably these are the corresponding Mahomedan years. 7th and 8th Indictions would be A.H. 106, 107 which should perhaps be read for 105 and 106. But Aristophanes wrote nos. 405, 408 which are dated over 30 years later.

³ For a peculiar use of *πιττάκιον* *v.* Hogarth in Fl. Petrie's *Koptos*, 28.

⁴ *V.* no. 400.

⁵ *V.* no. 418.

443.

Add. 31,290, fol. 289.—Paper. This is C. W. Goodwin's copy of some frags. of papyrus "belonging to Sir Charles Nicholson." No measurements or other description are given.

The originals from Jême (Thebes).

[MRS. A. A. GOODWIN.]

A. Merely a notary's subscription, $\delta\iota\ \epsilon\mu\omicron\upsilon\ \Pi\epsilon\sigma\upsilon\nu\theta(?)$ followed by 2 apparently Greek words.

B. Four frags., presumably of one papyrus. The first 3 bear the names of some 8 witnesses most of whom recur in similar MSS. A phrase on the 4th fragt. refers to money already duly received.

444.

Or. 4669.—Papyrus. Three small, disconnected frags., now in one frame. From Jême (Thebes).

1. $8\frac{1}{2} \times 2\frac{1}{2}$ in. The fibres are at right-angles to the text, of which 3 lines remain in the hand of Aristophanes son of John (*v. no.* 385). They show the formula $\epsilon\nu\ \omicron\nu\omicron\mu\alpha\tau\iota\ \tau\eta\varsigma\ \alpha\gamma\iota\alpha\varsigma\ \kappa\tau\lambda.$, the date, the 22nd Pharmouthi 4th Indiction, and the names of the authors, $\iota\epsilon\tau\epsilon\kappa\iota\eta\alpha$ son of Elias and Moses son of — ?

2. $2\frac{1}{2} \times 4\frac{1}{2}$ in. May be from a letter or account.

\blacksquare ρεζαι λαιηηα πα[ρτου
 ζηηηωρη ηιζαριου ιτερου[πε
 εβτωμε ηηλ/ι.μ.κ. α β γ τριτου
 φ[αιη] η τριτου +
 φαβ κτ σζ' β γ τριτου +

Daniel son of Pachôm is known from other MSS. (*v. no.* 400 &c.). In lines 2, 5 read $\acute{\epsilon}\xi\acute{\alpha}\gamma\iota\omicron\nu$. At the ends of lines 4, 5 a blank margin remains.

3. $1\frac{1}{2} \times 2\frac{1}{2}$ in. Belongs to no. 441, which it joins at the end of lines 5—7.

445.

Papyrus CCCCLVIII (Greek).—About 17×13 in. On the *verso* of this is a Coptic text of which the beginning is lost. The fibres are parallel with the text which is written in 30 lines of a clear and ligatureless, sloping hand somewhat resembling Revillout, *Actes*, pll. 9, 10. The notary is Daniel. For the *recto* and other related documents *v. Grenfell, Journ. of Philol.* xxii. 268ff. and Kenyon, *Catal.* II. xix, xx, xxxix.

From Edfu.

[A. C. HEADLAM.]

Declaration ($\acute{\omicron}\mu\omicron\lambda\omicron\gamma\iota\alpha$, $\kappa\omicron\iota\nu\eta\ \acute{\omicron}\mu\omicron\lambda\omicron\gamma\iota\alpha^1$) by Victor son of Daniel and Herai $\zeta\eta\eta\alpha\gamma\iota$ his wife daughter of Zacharia in favour of their daughter Terêt $\tau\epsilon\rho\eta\tau$ and her daughter.

¹ Cf. the use of $\acute{\omicron}\mu\omicron\lambda\omicron\gamma\iota\alpha\nu$ in no. 416.

They recall her care of them in misfortune $\zeta\upsilon\pi\epsilon\upsilon\iota\sigma\epsilon$ when all others, including their undutiful son Zacharia, had deserted them. The latter, forsaking them as soon as he was of age $\zeta\upsilon\tau\epsilon\tau\eta\sigma\tau\ \eta\tau\alpha\upsilon\sigma\eta\sigma\tau\eta\sigma\ \epsilon\theta\epsilon\iota\ \epsilon\iota\varsigma\ \eta\alpha\iota\kappa\iota\alpha\ \alpha\gamma\alpha\eta\alpha\chi\omega\sigma\epsilon\iota\ \eta\alpha\varsigma$, had maintained others on what he had stolen (?) from his parents $\alpha\gamma\tau\epsilon\phi\epsilon\iota\ \eta\zeta\epsilon\upsilon\kappa\epsilon\rho\omega\mu\epsilon\ \zeta\upsilon\pi\epsilon\tau\epsilon\zeta\omega\tau\ \eta\mu\omega\zeta\ \zeta\eta\alpha\zeta\omega\tau\ \eta\mu\omega\iota\ \epsilon\iota\omega\ \eta\sigma\tau\omega\upsilon\ \epsilon\eta\epsilon\iota\upsilon\epsilon\ \alpha\eta$. He is therefore excluded from participation in their property, all of which they assign to their daughter and granddaughter.¹ They entrust Terêt with their funeral and the payment of the customary civil and ecclesiastical dues $\eta\sigma\sigma\alpha\sigma\eta\ \eta\sigma\tau\epsilon\eta\mu\alpha\lambda\omega\mu\alpha\ \eta\sigma\tau\epsilon\eta\mu\pi\sigma\sigma\phi\sigma\tau\alpha\ \eta\sigma\epsilon\ \eta\chi\tau\iota\sigma\tau\iota\alpha\eta\sigma\ \eta\mu\iota$.² No date is visible, but Victor and Herai reappear in Greek pap. ccx (= *Journ. of Philol.*, xxii. 271) which is dated 619 A.D. No magistrate is mentioned. There are 3 witnesses none of whom recur in the related Greek texts.³

446.

Or. 5655.—Papyrus. 2 frags.; respectively $2\frac{1}{2} \times 6$ and $4\frac{1}{4} \times 6\frac{1}{4}$ in., the smaller preceding the larger. The fibres are at right-angles to the text which is written in 8 and 11 lines of a small, uneven and ligatured hand. There is an endorsement in 1 line on the *verso*.

[A. C. HEADLAM.]

Deed of mediation ($\mu\epsilon\sigma\iota\tau\acute{\epsilon}\iota\alpha$ ⁴). From the endorsement it appears that the principal party to the deed is Surus(?) who is presumably the person addressed in the 2nd sing. Tapia appears to be his wife. Three "free" women, of whom Tsouai⁵ daughter of Talea is the last, make a declaration ($\delta\mu\omicron\lambda\omicron\gamma\epsilon\iota\upsilon$) referring to Paternuthius and his mother and to the arrival of Surus(?) to take a wife for — ?

The following is the text;

Fragt. 1. \blacksquare $\eta\mu\epsilon\tau\iota\alpha\sigma\tau\omicron\varsigma$ + $\kappa\alpha\tau\alpha$ $\tau\alpha\iota\tau\eta\sigma\iota\varsigma$ $\eta\mu\kappa\tau\acute{\iota}$ [$\rho\omicron\sigma$? ?
 \blacksquare $\sigma\omega\lambda$ $\chi\omicron\tau$ $\eta\mu\omega\sigma$ $\chi\epsilon\alpha\tau\eta\alpha\tau$ $\eta\mu\alpha\tau\epsilon\tau\eta$ [$\omicron\tau\tau\epsilon$?
 \blacksquare $\theta\epsilon\tau\alpha\iota\eta\mu\omega\sigma$ + $\eta\mu\epsilon\zeta$? ? ?
 \blacksquare $\tau\alpha\iota\chi\eta\alpha\lambda\omicron\tau\iota\varsigma$ $\eta\tau\alpha\pi\iota\alpha$? ? ?
 \blacksquare $\eta\mu\alpha\kappa$ $\eta\tau\epsilon\tau\epsilon\tau\epsilon\kappa\epsilon\zeta\eta\mu\epsilon$ $\omicron\tau\eta$ $\zeta\eta\tau\alpha\iota\chi\eta\alpha\lambda\omicron\tau\iota\alpha$
 \blacksquare $\epsilon\tau\epsilon$ $\epsilon\tau\omicron\kappa$ $\chi\epsilon\epsilon\iota\omicron\tau\omega\upsilon$ $\eta\zeta\epsilon$ $\eta\mu\alpha\upsilon\eta\eta\epsilon$
 \blacksquare $\alpha\tau\omega$ $\eta\mu\alpha\alpha\tau$ $\eta\lambda$? \blacksquare \blacksquare ? ?
 \blacksquare $\tau\alpha\sigma\iota\varsigma$ \blacksquare

¹ An elder son is excluded in favour of a younger in Pap. Bulak 2.

² Cf. nos. 397, 399.

³ Though Dios $\eta\mu\alpha\tau\epsilon\tau\omicron\varsigma$ and Dios son of $\kappa\omega\sigma\tau\omicron\varsigma$ may be compared with namesakes in pap. ccix.

⁴ Cf. no. 425.

⁵ Cf. the masc. $\sigma\omicron\tau\alpha\iota$. For $\epsilon\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\alpha$ cf. *Aeg. Z.* 1884, 151.

15. $\mu\kappa\eta$ $\tau\epsilon\eta\sigma\tau$ $\lambda\epsilon$ $\zeta\rho\alpha$ $\zeta\eta\mu\sigma\sigma\tau$ $\mu\zeta\sigma\sigma\tau$ $\mu\eta\kappa\epsilon\zeta\sigma\sigma\tau$ $\tau\eta\rho\sigma\tau$
 $\epsilon\tau\eta\eta\tau$ $\mu\tau\sigma$ $\mu\alpha\rho\alpha$ $\mu\eta\sigma\epsilon\kappa\sigma\eta$ $\mu\eta\lambda\sigma\mu\eta\alpha\sigma\iota\alpha$ $\mu\tau\sigma\tau\eta$ $\epsilon\tau\sigma$ $\mu\chi\sigma\epsilon\iota\varsigma$
 $\epsilon\chi\eta\mu\epsilon\kappa\tau\eta\mu\alpha$ $\zeta\eta\mu\eta\eta\tau\chi\sigma\epsilon\iota\varsigma$ $\mu\eta$ $\epsilon\tau\rho\alpha\mu\eta\tau\eta$ $\mu\epsilon\tau\epsilon\tau\eta\sigma\tau\omega\mu$
 $\epsilon\tau\lambda\lambda\eta$ $\mu\eta\epsilon\tau\eta\mu\eta\rho\epsilon$ $\mu\eta\epsilon\tau\eta\mu\eta\sigma\epsilon\rho\epsilon$ $\zeta\alpha\mu\lambda\sigma\varsigma$ $\mu\tau\sigma\tau\eta$ [4 or 5 let.] $\chi\sigma\epsilon\iota\varsigma$
 $\epsilon\chi\eta\mu\epsilon\kappa\tau\eta\mu\alpha$ $\chi\eta\mu\tau\omega\mu$ $\mu\eta\rho\eta\varsigma$ $\mu\lambda\mu\tau\omega\mu$ $\mu\mu\epsilon\mu\zeta\tau$ $\chi\eta$?
20. λ [4 or 5 let.] $\mu\mu\sigma\sigma\tau$ $\mu\tau\sigma\tau\eta$ $\mu\epsilon\tau\sigma$ $\mu\chi\sigma\epsilon\iota\varsigma$ $\epsilon\chi\eta\mu\epsilon\kappa\tau\eta\mu\alpha$ $\mu\lambda\mu\mu$ [$\mu\rho\epsilon$]
 $\mu\eta$ [$\mu\epsilon\tau\eta$] $\mu\eta\rho\epsilon$ $\lambda\tau\omega$ $\mu\lambda\mu\epsilon\eta\epsilon\lambda$ $\tau\eta\rho\sigma\tau$ $\epsilon\tau\eta\eta\tau$ $\mu\eta\mu\epsilon\omega\varsigma$?
 [4 or 5 let.] $\mu\lambda\chi\epsilon$ $\mu\eta\mu\eta\tau\eta$ $\epsilon\tau\epsilon$ $\lambda\mu\sigma\kappa$ $\mu\epsilon\tau\eta\rho\mu\sigma\zeta\alpha\iota$ $\epsilon\tau\epsilon$ $\mu\lambda\mu\eta\rho\epsilon$ $\epsilon\tau\epsilon$ $\mu\mu\eta\rho\epsilon$
 ? $\epsilon\tau\epsilon$? $\lambda\tau\omega$?
 $\mu\alpha\rho\sigma\tau\omega\mu\epsilon$ $\mu\epsilon\mu\eta\sigma$ $\epsilon\mu\epsilon\kappa\omega$ $\mu\mu\eta\mu\eta\rho\epsilon$ $\mu\mu\epsilon\mu\eta\mu\alpha$ $\epsilon\tau\sigma\tau\lambda\lambda\epsilon$?
25. ? ? $\lambda\tau\omega$?
 $\epsilon\tau\epsilon\mu\eta\mu\epsilon$? ? ?

About 12 more lines. Towards the end $\lambda\mu\sigma\kappa$ is twice visible.

Verso.

[$\tau\alpha\iota\lambda\omega$] $\mu\kappa\eta$ $\mu\epsilon\tau\lambda\sigma\zeta\iota\alpha$ $\mu\tau\alpha\sigma\epsilon\iota\mu$ (*sic*) $\tau\eta$ $\sigma\upsilon\omega\eta$ $\mu\eta\mu\alpha\rho\iota\alpha$
 (*sic*) $\mu\eta\lambda\sigma\mu\eta\alpha\sigma\iota\alpha$ +

449.

Papyrus IV (leather), B.—15 × 9½ in. The text, in one column of 37 lines, is written in a regular, sloping hand, similar to those of the preceding nos. The ink is in many places much faded. There is an endorsement of 9 lines on the *verso*, the last giving the notary's name, John the deacon son of Mena, who wrote also the next no. The MS. was folded 7 times across its width.

From Aswân.

[TH. LEGH.]

Deed in which Menanta daughter of Mariham native of Kyrshê¹ but living at Pordippa² and Ananias [her husband]³ address their son Abraham(?) and his wife, also named Menanta, to whom they sell 5 portions of land termed $\beta\alpha\iota\kappa\alpha\zeta$.⁴ The details of the transaction cannot be clearly determined. The date is the 1st year of the reign of king John (*v.* the next no.). Various high offices are held by George (*v.* the next no. and no. 451), to whom "all the Ethiopians, from Tilimauara⁵ to the Castrum of Philæ," are said to be subject. Metania is bishop of Korte while Marcus, Peishate and $\mu\eta\chi\epsilon\mu\kappa\sigma\tau\alpha$ ⁶ bear titles illegible or unintelligible. The following is the text.

Recto. $\sigma\eta$ $\zeta\rho\alpha$ $\zeta\eta\tau\eta\mu\eta\tau\epsilon\rho\sigma$ $\zeta\eta\tau\eta\mu\eta\rho\eta$ $\mu\mu\sigma\mu\eta\mu\epsilon$ $\mu\mu\epsilon\mu$
 $\phi\iota\lambda\omega$ $\mu\mu\rho\sigma$ $\mu\eta\lambda\mu\sigma\tau\epsilon$ $\mu\omega\zeta\alpha\mu\eta\mu\epsilon$ $\epsilon\rho\epsilon\mu\eta\mu\eta\mu$

¹ On E. bank, between Dendur and Dakkeh.

² Unidentified.

³ Note that the husband's name was added later.

⁴ A form apparently analogous to $\beta\alpha\mu\sigma\sigma\tau$, *Aeg. Z.* 1869, 131.

⁵ The explanation suggested by me in *Rec. de Trav.* is not satisfactory. The Galla tribes do not appear in these regions till much later.

⁶ This is written as if abbreviated. The name, as Michenkouda, is found in a text from Wady Gazal; *v.* no. 447.

ΠΕΝΤΑΤΑΛΑΤ ΠΡΟΤΟΙΟΣ ΕΤΕΝΑΠΕ	ΕΙΣ ΗΑΙ ΟΤΗ
ΔΙΧΙΤΟΥ ΔΙΠΛΗΡΟΥ ΠΕΝΤΑΤΑΛΑΤ Η	ΕΤΕΒ
ΣΚΕΤΗ ΠΤΑΤΑΛΑΤ ΠΡΟΤΟΙΟΣ ΧΘ	ΓΤΟΟΤΕ
ΗΛΑ[Α] ^ρ ΠΡΩΠΕ ΔΗ ΨΕΛΑΧΕ ΠΕ	ΕΤΕΒΠΟΤΩΡ ^ρ [Χ]
[ΟΤ]Η ΔΕΙΠΠΕΙ [Ρ]Ρ[Α]ΠΠΑΤΙΟΗ	ΖΗΟ ^ρ ΕΤΕΝΑΠΕ
ΓΡΕΓΑΝΕΙ ΠΠΕΠΤΙΑ + Α[ΠΟ]Κ ΚΩΑ[ΠΠΠΣ] ΠΕΠΡΕΣΒΥΤΕΡΟΣ	
ΑΠΑΔΗΛΟΥΤΣ[Α] ΠΑΡΑΚΑΛΕΙ ΠΠΟΙ ΤΙΟ ΠΠΠΤΡΕ + ΔΠΟΚ ΣΕΤΗΡΟΣ	
ΠΠΠΠΠΑΚ Π ΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠ	
ΑΠΑΔΗ[ΔΟΥΤΣ ΠΑΡ]ΑΚΑΛΕΙ ΠΠΟΙ ΔΕΖΗ ΠΠΠΡΑΠΠΑΤΙΟΗ ΔΤΩ	
[ΤΙΟ ΠΠΠΤΡΕ Ε]ΡΡ/ ΠΠ ΠΠΠΠ Π ΠΠ/ ΠΠ +	
(BLANK)	

453.

Papyrus IV (leather), K.— $9 \times 6\frac{3}{4}$ in. The text, in one column of some 25 lines, is written in a regular, sloping hand similar to those of no. 448 *above*. There is but little of it now legible.

From Aswân.

[TH. LEGH.]

Document (ἔγγραφο) addressed by Abraham the sailor ΠΠΠΠΠ to ——. It deals with certain land and mentions 3 solidi, perhaps as its price. Several witnesses' names follow the text. The date is the 30th Epiphi.

454.

Papyrus IV (leather), L.— $11\frac{1}{2} \times 7\frac{1}{2}$ in. The text here is in a less careful hand than the others. Very little of it is legible.

From Aswân.

[TH. LEGH.]

Legal document, of which the exact nature cannot be determined. It had two authors, ΠΠ ΠΠΠΠΠ, ΠΠΠΠΠ, who make a request of — (masc.) in reference to money which they had had of him.

455.

Papyrus IV (leather), H, I.—Together about $10\frac{1}{2} \times 8\frac{1}{2}$ in. These are probably parts of one MS. The text is in some 30 lines but is wholly illegible.

456.

Papyrus IV (leather), M, N, P, Q.—Small, illegible frags. of other MSS., the largest about $6\frac{1}{2} \times 5$ in.

457.

Or. 72.—Papyrus. This is the *verso* of no. 375.

The text, in 2 columns of 39 lines each, is written in a much ligatured hand with many abbreviations, differing from that on the *recto*. There does not appear to

The remaining lines of col. 1 are numbered γ to ζ, the *παρπαρι* and *καταλλαγή* (καταλλαγή) being repeated in each line, while the figures preceding and following the latter vary. After l. 7 comes + μ' *χαία δ ι α* or the 4th Choiak, 1st Indiction.

ιζαι may be for the name *ιζαι*, or *ζαι* may be the word found in *ζαιρααε*, *ζαιραε* &c.,¹ though neither suggestion is satisfactory. With *παρπαρι* cf. *البريم* "cord, girdle,"² assuming *ι* to be the plur. and *ι*, in l. 1, the sing. article, as is habitual in other MSS., e.g. *Aeg. Z.* 1885, 103 ff. The dot before the figures stands for *ν* = *νομίσματα*.

2. Perhaps by another hand.

1 *χω αβολ* | 2 *ζησε ιχοι α* | 3 *εκαρ παποσ γ β* | 4 *ζησε καποτα ιβ* | 5 *τηλεσ ε* | 6 *ζαιραεστοσ ιπαμακ ς* | 7 (*erasure*) *πειταχοστοσ εβολ ζαατε ειοστοσ* | 8 *ιρη κακα αη τερζαι* | 9 *πειταχοστοσ εβολ εροι ζηπαβεκοι*.

Apparently the expenses of a journey to or from Babylon (Cairo).

460.

Or. 4668.—Papyrus. This is the *recto* of no. 433. The script, small, ligatured and upright, is not that of the *verso*. The text, of which 15 lines remain, is imperfect above, below and on the right. It is doubtless older than that on the *verso*.

Account. A column of proper names with two sums of money, preceded by *ν* (*νόμισμα*) opposite each. None of the persons recurs in other Jême MSS. and none is remarkable. The appearance is that of a Greek rather than of a Coptic document.

461.

Or. 4921(1).—Papyrus. Much damaged. 13×4½ in. The fibres are at right-angles to the text, which is written in 10 lines of an irregular, rarely ligatured hand, 2 of witnesses' signatures and 1 of endorsement being on the *verso*.

From *Ahmim*.³

[GRENFELL.]

Deed (*γραμματίον*) in which *ιορστα* son of Apollo of — addresses *απα κερικ* of Shmun (*Eshmunein*) *ιριου ηρησορι*, who is styled [ιη]σοσ *ιρησοε*. The former seems to be in the latter's debt and to undertake to deliver to him 112 jars (*κάδος*) of wine in Mesore, "the month of the vintage (*καρπός*)," of the 1st Indiction.⁴ He refers to a former document. The date (l. 9) is the 18th Phamenoth, — Indiction. The following is the text;

+ *αποκ ιορστα ηρησ παπολω ηρ[ιου]*
απα κερικ ηρησ ηρησορι χετω

εισζαι [ιηη]σοσ ηρησοε
ηρησ ηρησοροστοσ ηκαλοσ

¹ Cf. Crum, *Coptic MSS.* p. 78, l. 38, where *φαι* appears independently.

² V. Dozy, *Dict. des vêtements*, 71.

³ Though procured at *Ahmim*, this and other of Mr. Grenfell's papyri clearly come from *Eshmunein*.

⁴ Cf. Krall in *Rainer Mitth.* i. 17 ff.; also in Greek texts, e.g. Kenyon, *Catal.* ii. 329, 332, 333.

463.

Or. 4921(3).—Papyrus; broken off on right; $3\frac{1}{4} \times 4\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a small hand with several ligatures.

From Αἰμίμ.

[GRENPELL.]

Account (λόγος) of wine used for the διακονία.¹ The following is the text;

† παροσ ιουρη στακονια

πενταυρονι ζιταγορα κ_ι^θ

κ_ι^θ θ ζαμ_ι^θ με

ζαπτιο^θσιονη²

μ_ι α_ι^ω ζ κ_ι^θ γ α_ι^ω ιε κ_ι^θ γ

α_ι^ω κ κ_ι^θ γ

+ πενταυρονι ζαμ_ι^θβ³

κ_ι^θ ρυς αφ^ω α ζαπατηριου

The abbreviation κ_ι^θ recurs in Krall, *Rechtsurk.* 183; also the measure κόλλαθον which it probably represents.⁴ What α_ι^ω (or δ_ι^ω), μ_ι^θ and αφ^ω mean I do not know.⁵

¹ *I.e.* for purveying the monastery probably; *v.* Sophocles, *Lexicon s.v.*, no. 6. *Cf.* in no. 391 *above*, l. 25, †εχθι ιου στακονια οβρα ζιτακονια ηφαρ. ανα φοιβ., referring to the beneficiaries of a gift to the monastery.

² Probably "the (sheep-, goat-) herd."

³ Possibly η_ι or even ηο (νομίσματα) ηβ.

⁴ *V.* Wilcken, *Ostraka* i. 764.

⁵ Kenyon suggests μ_ην_ι α_ιγ_{ου}σ_τη for the first, αφ^ω ων for the last of these,—“of which one for the sacrament (ποτήριον).”

εφορα ζυνημοναστηριου ετρεβωο . . . α . | 6
 ψαυρενια ετηετ νενησων παλ λιεζαισοτ
 κτ υπαριζοτ τυττζα προηηε ημεζαριοσ
 ηιαρτ:ρ | 7 (last words only) Ψαυηε ημεζ
 αηηη +

466.

Add. 31,290, foll. 286, 287.—Paper. These are C. W. Goodwin's copies of papyri in the Louvre. No size or other description is given. The text of no. 1 is apparently in 16 lines.

[MRS. A. A. GOODWIN.]

1. Letter from Cyriacus (κυριακος¹) to Pesynthius, bishop of Coptos. This and many other papyri, forming the bishop's correspondence, are enumerated in Devéria's *Catalogue* (1874), pp. 228ff., where they are numbered inv. 2405 and 2406. Pesynthius lived during the Persian occupation (A.D. 619—629) and is commemorated in the Synaxarium on the 13th Epiphi.² One of these papyri, also from Cyriacus, is published and another translated by Revillout, *Aeg. Zeitschr.* 1879, 36.

The present letter (presumably = Devéria xiii. 15) has several lacunae and its subject is obscure. The writer had sent the bishop's letter to the διοικητής and sends a copy (ἀντίγραφον) of it (?) to the bishop himself by the present messenger (γραμματηφόρος). Finally he says he is sending 3 lemons κίτρα (κίτρον), a pomegranate and a few vegetables (λάχανον).

¹ The copy has κηνηκος. Cyriacus was προσετός of a monastery at ΠΑΤΟΥΡΟ.

² His encomium, Zoega p. 41; v. Amélineau in *Méms. de l'inst. ég.* ii. A monastery bearing his name, Revillout, *Actes &c.* 63 and Brit. Mus., (Mediæv. Dept.) ostrakon 5858; another at Kûs (v. Abû Šâlih, f. 81b, cf. f. 104b,) and another(?) at or near Erment (Cairo, stelae 8449, 8472, 8655).

2. Fragment (3 lines) of a letter, beginning + ζυτηητε ητετρηη προεε ηπσαββατον . . . A proper name, occurring twice, is given as ΒΙΤΟC.

467.

Or. 4831.—Papyrus; a fragt., probably about half of the MS. upon the right side being lost; 9¼ × 7½ in. The fibres on the recto are at right-angles to the text, which is written in 27 lines of an even, sloping and ligatureless hand (cf. Revillout, *Actes &c.* pl. 2). The text is continued in 11 lines on the verso.

Bought at Luxor.¹

[HORNER.]

Letter addressed by John, an ecclesiastical inferior, to his bishop, Oramius²; l. 1 ρορη ηεν ηπαγαχε ηελαχιστοη φηροσκαη ηει | 2 ται ηταπεσθηστροε ημεζαρηη ηοεζ ψαηηοα[ic] and the subscription Ψετχιηηκαε αββα ωραμιοσ ηοηησκο/ + ηωαηηη[ic] ηετ-ζυζαα ηελαχιετ/ +. It is written in reply to one from the bishop (l. 3). The writer seems to defend himself against certain "disgraceful" accusations (εγκλημα), brought apparently by the deacon Heracleides (ll. 10, 11, 13, 21, 24, verso 1) and reported by the priest Polycrates (ll. 6, 9). The bishop's threats are mentioned and condemnation is possible (l. 12); he can but trust to be cleared at the Last Judgment (?), l. 26 παλαη σρατ εροι ηηιατ ψαηεζοοτ ετοσηαρηη (cf. Mat. xxv. 32). What the accusations were it is not possible to say; they were perhaps

¹ Or. 4831—4835 were stated to have come from Edfu and a MS., acquired with them, mentions that town (Grenfell, *Alexand. Erotic Fragt.* 96, lx).

² Cf. *Journ. of Philol.* xxii. 282 (= Kenyon's *Catal.* ii, pl. 119) Οραμπε, which must be an abbreviated name. It is less likely to be a distorted form of Αβραμιοσ (v. no. 395).

repeated in *verso*, l. 1 ϙ ΠΕΝΤΑΠΑΣΟΝ ΠΛΙΑΚ/
 ΠΡΑΚΑΒΙΑΝΕ ΤΑΤΟΟΤ ΕΡ[ΟΙ] | 2 ΕΦΘΑΜΟΝΟΤ-
 ΟΕΙΚ ΨΑΦΟΤΟΙΩ ΠΑΤΑΜ ΠΡΤΗΤ | 3 ΕΥΘΟΠΕ
 ΑΛΛΑΤ ΖΗΝΕΤΡΑΤΟ ΠΙΟΙ ΠΣΟΙ ΨΟΠ[Ε] | 4
 ΕΤΕΝΕ ΕΠΛΕΤΤΕΡΟΝΟΜΟΝ ΕΤΟΤΑΛΒ¹ ΕΥΘΟΠΕ
 Α[Ε] | 5 ΠΠΙΑΩ ΤΕΟΕ ΨΑΥΤΕΤΩΝ ΟΤΟΤΟΕΙΩ
 ΕΠΙΑΨΙ | 6 [ΠΑ]ΔΒΟΛΟΕ ΠΕΧΥΕΤΕ ΕΡΩ
 ΑΧΥΡΟ ΠΑ ΠΟΕ ΠΟΤΑ ΠΠ | 7 ΠΠΤΒΟΝΙΑ
 ΠΠΕΤΡΑΜΙΑ ΕΤΟΤΑΛΒ + Η ΔΡΙΑ ΤΡΙΑΣ + .
 The 4 lines following these are added in
 another hand and ink. They refer to an
 answer which will be sent to the bishop when
 it arrives; l. 8 ΤΑΠΟΚΡ (ἀπόκρισις) ΟΥΠ ΕΠΗΓ
 ΤΙΑΤΗΠΟΟΤΕ ΠΠΠ. The writer adds ΠΧΩΚ
 ΠΤΑΡΑΠΠΤΕ ΤΑΙ ΣΟΛΑ | 10 ΕΡΡΑΙ ΕΧΠΤΑΕΤΤΕΛ/
 (εὐτέλεια) ΠΠΕΤΗΡΠΑΥΕΤΕ ΖΗΠΙ Ε[ΡΡΑΙ ΠΠΕΤΗ-
 ΟΙΧ].² The names of the priests Abraham
 (l. 4) and Apadius (*ver.* l. 11), "your son,
 the κύριος Theoph[ilus]" (l. 21) also occur
 and the patriarch's words are referred to
 (l. 23).

468.

Or. 4832.—Papyrus; much damaged. The
 beginning is lost and there are large lacunæ
 further on. $8\frac{1}{4} \times 13\frac{1}{2}$ in.

1. *Recto.* The fibres on this side are parallel
 to the text which is written in 21 lines of a
 sloping, ligatureless and very regular hand.
 (Cf. Revillout, *Actes &c.*, pl. 2 for the type.)

[HORNBER.]

Letter from — (sing.) to an ecclesiastical
 superior (2nd pl.), perhaps his bishop, who
 is begged to meet (συνελθεῖν) the two γραμμα-
 τηφόροι, "your clerical servants" ΠΠΠΚΑΤΟΥ
 ΠΚΑΝΗΡΙΚΟΕ. After a lacuna we read that

¹ This perhaps refers to the curses in Deut. xxviii, often
 found in the confirmatory clauses of legal documents, e.g.
 Revillout, *Actes &c.* p. 68 and pp. 61, 73.

² The lacuna is filled from no. 468B and an ostracou
 in the Bodleian.

"they await help from God and your revered
 fathership." The person addressed is further
 exhorted to add to his former benefits by
 entreating his συλλειτουργός¹ on their behalf,
 "for I know that he will [not] repel you"
 ΦΙΑΤΕΤΕΤΗΤΗ ΕΒΟ[Λ ΑΗ]. The writer then
 asks for his prayers that God would save him
 "in the evil ετσοε times on which we have
 fallen (καταντάν)."

2. *Verso.* The fibres here are at right-
 angles to the text, which is complete and
 written in 9 lines of an irregular, ligatureless
 hand.

Letter from John the bishop to Mercurius
 the priest. The latter's letter had been
 received. As to its contents, M. is informed
 that "our father who is among the saints"²
 has been dead since the 15th of Phaophi;
 "yet since ye wrote while he was still living,
 ye shall find that I have carried out your
 desire." The letter ends with greetings to
 all the clergy of the city. The following is
 the text;

1 ϙ ΔΙΧΠΕΣΖΑΙ ΕΤΤΑΒΗΤ ΠΠΕΚΕΤΑΒΙΑ ΔΙΕΠΕ
 ΕΤΕΤΑΤΗΑΠΕ ΔΙΡΑΥΕ | 2 ΕΠΑΤΕ ΧΕΜΠΠΕ Ε-
 ΠΠΠΟΤΧΑΙ ΕΒΟΛ ΠΖΗΤΟΤ ΕΤΕΠΖΩΒ ΔΕ ΠΠ-
 ΤΕΤΠ | 3 -ΣΖΑΙ ΠΑΙ ΕΤΒΗΤΩ ΔΠΠΠΚΟΤ ΕΤΖΠΠ-
 ΤΟΤΑΛΒ ΠΠΠ ΠΠΠΩ ΧΠΠ | 4 -ΠΣΟΤ ΠΠΠΠ
 ΠΠΠΕΒΟΤ ΠΑΠΠ ΕΠΠ ΕΑΤΕΠΠΣΖΑΙ ΠΑΙ ΕΠΠ ΕΦΟΠΖ
 ΚΠΠΖΕ ΕΡΟΕ | 5 ΕΠΠΠΚΟΤΕΠΠΠΠΠΠΠΠ ΕΒΟΛ ΠΚΑΠ-
 ΦΑΛΑΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ | 6 ΕΠΠΕΚΕΤΑΒΙΑ
 ΕΤΤΑΒΗΤ ΠΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ | 7
 ΖΠΠΠΠ ΠΠΠΠΠΠΠΠΠ ΕΤΟΤΑΛΒ ΖΑΠΠΠ ϙ ϙ ϙ ΤΑΠ

¹ Cf. ΨΦΠΡ ΠΠΠΠΠΠΠΠΠ Tuki, *Missale*, Anaph.
 S. Bas, ΑΓ, ΠΠΠ (Renaudot i. 4, 10) where it appears to
 refer to the local bishop; likewise Hyvernat, *Röm. Quar-
 talschr.* 1887, 341, 342; and Grenfell-Hunt, *Gr. Pap.*,
 Ser. ii. 170. Nestorius addresses Cyril so; *Méms. de la
 Miss.* viii. Elsewhere (Goar, *Euchol.* 12) it is used of
 priests and deacons.

² Cf. ὁ ἐν ἁγίοις.

Letter addressed to a superior ΤΗΧΕ ΜΙΩΤ (*verso*). Scarcely two consecutive words are visible. L. 2 is ΠΗΗ ΧΕΛΠΤΤΗΕ ΗΤ, l. 3 Πτε ΗΟΟΟΟΕ ΞΟΟΤ ΚΑΛ[ΩΣ]. The letter † has a dot at each side as in Rainer *Mitth.* v. 34; but here the † is employed simply for τ.

473.

Or. 4920(5).—Papyrus; apparently complete; $8\frac{1}{2} \times 3$ in. The fibres are at right-angles to the text which is written in 8 lines of a peculiar, upright, ligatureless hand, η and π having the forms *h* and π. Lines 1—4 are all but illegible:

From Αἰμίμ. [GRENFELL.]

Letter from — to a superior ΠΥΓΑΛΟ-ΠΡΕΠΕΣΤΑΤΟΣ ΠΚΤΡ[ΙΣ?]¹ It begins † ΕΙΣ ΤΚΑΗΙ² ΛΙΠΗΟΟΥΣ ΕΞΡΑΙ ΕΤΕΤΕΥΤΧΟΕΙΣ. From l. 5 the text is ΞΑΗΗ ΕΧΙΠΣΙΤΕ ΠΑΛΚΟΟΥΣ³ ΗΗΡΗ ΗΕΡΠΑΣ (or -οσ)⁴ ΗΤΟΟΥΤ | 6 ΗΠΕΤΗΨΗΡΕ ΡΤΑΡΑΠΗ ΕΞΑΙΟΥΤΕΠΙΣΤΟΛΗ ΕΒΟΛ ΕΠΑΝΕΟΤ⁵ | 7 ΗΡΤΑΛΤ ΠΑΙ ΠΑΙ ΕΙΣΖΑΙ ΠΟΟΥΤ †ΑΣΠΑΧΕ ΕΧΗ-ΟΤΕΡΗΤΕ | 8 ΗΤΕΤΗΨΤΧΟΕΙΣ † ΟΥΧΑΙ ΖΗΠ-ΧΟΕΙΣ ΤΕΣΠΟΥΤΑ.⁶

474.

Or. 4920(6).—Papyrus; a gap of several letters in the middle; $12\frac{1}{8} \times 3\frac{1}{4}$ in. The

¹ I think this more probable than κόμης, notwithstanding the epithet. The name is illegible.

² For καμίσιον, as in *Aeg. Z.* 1885, 41, Rainer *Mitth.* iv. 141.

³ Is this connected with ΑΛΛΚΟΥΣ (Krall, *Rechtsurk.* 132) or ΑΛΖΗ (Rainer *Mitth.* v. 34) or λάγνος (Wilcken, *Ostraka* i. 766)? Or is it merely for ΛΟΥΚΟΥΣΙ *solidus*? ΑΛΚΟΥΣ cannot be read.

⁴ Cf. Peyron's ΕΡΠΩ.

⁵ Perhaps an incorrect form of a name. "The shepherd" is not probable.

⁶ Cf. Rainer *Mitth.* v. 37.

fibres are at right-angles to the text which is written in a sloping hand with few ligatures (cf. Crum, *Coptic MSS.* pl. 3, xiv for the type).

From Cairo. [GRENFELL.]

Letter from — to a female superior. The following is the text;

1 † ΖΑΘΗ ΗΕΗ ΗΞΩΘ ΗΠΗ †ΥΗ[ΗΕ ΕΤ]ΟΥΕΤ-ΧΟΕΙΣ ΤΟΗΟΥ ΑΥΩ ΞΕΠΗΟΥΤΕ Π. Ρ. Λ. | 2 Η-ΤΟΚΤΚ¹ ΕΒΟΛ ΖΗΠΩ ΗΕΛΩ [5 or 6 let.] ΕΠΡΟ-ΚΤΗΕΙ ΠΩ ΑΥΩ ΕΤΑΟΥΟ ΤΚΑΤΑΣΤΑΣΙΣ | 3 Η-ΠΟΥΤ[ΥΗ]ΡΕ ΕΡΟΙ ΛΕΙΕ [7 or 8 let.] Η ΛΕΙΖΕΡΟΣ ΧΕΤ² ΖΗΠΗ ΗΠΡΗΣ ΑΠ | 4 ΧΟΟΣ ... ΩΙ ΗΠΙ-ΤΑΞΟ Ε [8 or 9 let.] ΕΒΟΛ ΗΠΕΡΑΡΣΤΕ ΧΕΠΕΠΗΑΥ ΗΠΟΥ³ | 5 †ΠΡΟΚΤΗΕΙ ΤΟΗΟΥ [9 or 10 let.] ΑΠΑ ΚΟΛΛΟΥΟΣ Τ[ΟΗ]ΟΥΤ ΗΠ ΑΠΑ ΦΟΙΒΑΠΩΩΗ Ο | 6 [ΠΧ]ΟΙΣ †.

On the *verso* are two ornamental marks indicating the place where the cord was tied round the folded papyrus.

475.

Or. 4920(7).—Papyrus; a fragt.; $9\frac{3}{4} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in large, shaky and very unskilled uncials.

From Kench. [GRENFELL.]

Letter from — to a superior, the subject of which cannot be ascertained. The language is faulty; e.g. in l. 3, ΗΠΙΣΗΟΟΗ ΗΕΙ ΠΗΑΚ. With ll. 5, 6 the phrase ΕΙΣ ΠΑΖΑΠ ΚΗ ΗΠΧΟΕΙΣ ΗΠ[ΤΕΚΗ]ΤΙΩΤ cf. one in no. 467.

476.

Or. 4835.—Papyrus; much damaged, the beginning being missing and many lines having large lacunae; 8×11 in. The fibres

¹ A mistake for ΕΤΟΟΤΚ or a new word.

² The † has two dots as in no. 472.

are parallel to the text, written in 16 lines of a sloping character with some ligatures. On the other side, in the reverse direction, is part of a Greek text of the 6th or 7th cent., the writer of which speaks of a journey to Alexandria, of the bishop of his own town and of the church of Apa Psoius.

Bought at Luxor. [HORNER.]

Letter addressed to a superior, l. 15 ΤΕΤΗ-
ΠΗΤΟΚΟΤ. It appears to refer to business,
l. 4 [ΑΡΤΑΒ ΗΕΙΟΤ ΖΑΖΗΟΤ, l. 5 ΟΥΛΟΤΙΖ ΗΧΗΠ]
and to relate a conversation with a woman;
l. 13 [ΗΑΣ ΧΕΤΑΑΣ ΕΒΟΛ ΗΤΕΧΙΤΤΗΗ. The
names ΟΟΚΑΑ and ΧΑΡΗΣΙΑ occur.

477.

Or. 4920(8).—Papyrus. 3 fragments; the
largest $5\frac{3}{4} \times 2\frac{3}{4}$ in. The fibres are at right-
angles to the text which was written in more
than 25 lines of an uneven, ligatureless hand
(cf. Crum, *Coptic MSS.* pl. 2). The 2 larger
fragments are parallel.

From Ahmîm. [GRENPELL.]

Letter addressed to a superior ΤΕΤΗΠΗΤ-
ΧΟΕΙΟ. It appears to refer to a garden (or
vineyard), a gardener, the vintage and to grapes
sent with this letter by its writer. The fol-
lowing words and phrases are legible; ΕΚ-
ΟΘΟΗ ΗΕΒΗΚΑΡΗΟΣ, ΠΕΙΣΗΗ ΕΠΟΗΠΟ,
[ΕΒΟΛ ΗΟΗ¹ ΜΙΘΟΘΗ ΤΑΚΟ, ΑΥΩ ΟΙΣ ΟΥΛΑ-
ΩΘΕ² ΗΠΕΡΣΟΗ Η] [ΖΗΕΛΑΘΟΛΕ ΑΥΤΗΠΟΟΤ-
ΣΟΥ ΗΤΕΤΗΗ[ΗΤΧΟΕΙΟ] ΖΙΤΟΟΤΗ ΗΠΟΙΛΑΚΑΤΙΣ
(ἐργατής) ΕΠΟΗΠΟ] [ΗΤ ΦΙΣΟΗ ΗΤΕΙΕΠΙ-
ΤΟΛΗ ΗΑ.

¹ For ΗΠΗΗ or μόνον. It occurs twice more in doubt-
ful contexts.

² Peyron has ΜΑΘΟΘΕ = البقلة bdellium; so Labib,
Dict., s.ε. With μυζαρελ cf. μυγαροῦδιον (Du Cange).
The next word may be برسيم or a verb.

478.

Or. 4834.—Papyrus; a fragt. broken off on
right and left; $3\frac{3}{4} \times 5\frac{1}{4}$ in. The fibres are at
right-angles to the text, which is written in
9 lines with one on the *verso* of a ligatureless,
regular hand much like that of no. 468 R.

Bought at Luxor. [HORNER.]

Letter addressed to a superior of whom
the writer asks a service [Π]ΑΡΑΚΑΛΕΙ ΗΤΕ-
ΤΗΠΗΤΕΚΟΤ ΧΕΚΑΣ. The subject of the letter
cannot be ascertained. L. 4 is [ΗΠΟΥ ΗΚΕΡΟΣ
ΡΗΠΑΝΑΡΙ ΗΧΟΤΤ], l. 5 [ΑΚΕΡΟΣ ΣΗΠΟΥΤΗΚΟΣΙΣ
ΑΥΤΑΑΣ ΕΗ]. The former perhaps contains,
besides the proper name Cyrus, a place-name.
What is in the latter the meaning of γυνῶσις?
The address on the *verso* is to "our holy
lord and father, Apa Moses."

479.

Or. 4920(9).—Papyrus; a little is lost from
the right and there are many lacunae; $5\frac{1}{2} \times 8$ in.
The fibres on the *recto* are at
right-angles to the text which is written in
9 or 10 lines of a regular, sloping hand
without ligatures. The ink is much faded.

[GRENPELL.]

Recto. Letter written by Ammonius who
states that Phoebamon had sued him. "Half
the price" ΤΗΛΑΥΕ ΗΤΤΗΗ of — is men-
tioned; but after l. 3 hardly anything can be
gathered. Ll. 1—3 are + ΠΕΤΗΘΑΤΟΥ ΑΥ-
ΠΩΗΕ ΗΤΤΟΛΗΑ ΕΒΕΖΑ ΗΠΧ[ΟΕΙΣ] ΠΠΕΡΙΒΑ^π
ΗΧΑΡΤΟΤΑ¹ ΖΑΟΗ ΗΗ ΗΖΩΒ Η[Ι]Η ΤΗΡΟΣ[ΚΤΗΕΙ]
[Η]ΤΕΤΗΠΗΤΧ[Ο]ΕΙΣ ΧΑΦΟΒΑΜΗΩΗ ΕΙ ΗΑ
ΕΒΟΛ

Of the address, on the other side, only
ΖΗΤΗΛΗΚΟΗΕ is visible.

¹ V. Rainer, *Mith.* i, 24, v. 54.

Verso. The lines here are complete in length. The text is written in 11 lines of a hand similar in type to the last.

Letter, being the reply to that on the *recto*. It appears first to give advice; Phoebamon is to obtain a receipt (*ἀπόδειξις*). What follows is blame for not accomplishing something. The details are obscure. In l. 8 Antinoë is mentioned.

1 + ΔΙΧΙ ΠΗΚΕΣΑΙ ΑΥΩ ΤΑΙΣΟΤ . Κ ΖΕ . . Κ . .
 ΠΧΑΖΙΩ | 2 Κ . . Κ ΟΦ ΠΚΑ . . ΠΙΤΑ-
 ΓΕΟΣ¹ ΑΡΑ ΤΙΤΤΗΗ | 3 ΤΗΡΣ . ΧΟΕΙΣ ΗΣΟΙ
 ΗΠΡΤΕΣΛΟΞΗ ΠΑΚ ΗΤΙ ΠΛΑΔΤ ΗΡΩΗΕ | 4 ΗΣΑ-
 ΗΕΤΧΟΕΙΣ ΗΓΤΕΦΟΙΒΑΚΟΗ ΧΙΑΠΟΛΕΙΖΙΣ | 5 Π-
 ΤΟΤΟΤ ΕΠΕΦΡΑΗ ΧΕΑΤΠΗΡΟΤ ΟΤΟΙ ΠΠΕΚ-
 ΞΗΠΕ | 6 ΕΣ ΟΤΩΕΣΒΟΤ ΚΟ ΗΒΟΛ ΗΠΕΚΥΤΑΛΟ
 ΒΤΟ ΗΚΟΟΖ ΕΣΟΙ² | 7 ΤΑΛΟΟΥΤ ΗΠΕΙΤΟ² ΕΒΟΛ
 ΗΠΗΟΤΤΕ ΗΠΕΚΤ | 8 ΤΑΛΟΟΥΤ ΗΠΗΤΟΤ ΕΣΟΤΗ
 ΕΑΠΗΠΟΟΥΤ ΕΠΑΧΟΕΙΣ | 9 ΗΠΩΤ² ΗΠΟΟΥΤ ΗΓΕΙ
 ΠΑΙ ΗΓΕΤΕΧΡΕΙΑ ΞΩΠΕ | 10 (illegible) | 11 ΧΗ
 ΧΕΝΣΠΛΟΕ ΕΠΕΣΟΤΕΡΗΤΕ.

The address of this text, on the *recto*, reads;
 + ΤΑΑΣ ΠΑΠΠΟ[ΠΕ]

480.

Papyrus XXXIX. — A fragt., broken off on the left. $8\frac{3}{4} \times 4\frac{5}{8}$ in. The fibres are at right-angles to the text, which is written in 16 lines of a very irregular hand with few ligatures.

[BURTON.]

From a private letter, the subject of which cannot be determined. The writer's name appears to be Tamena.³ L. 1 is ΠΑΙΣΑΜ ΕΞΩΠΕ ΑΤΑΓΙΑΤ; in l. 5 ΗΠΕΡΤΗΠΟΟΥΤ ΠΑ-

¹ Or -ΓΕΟΣ.

² Apparently something connected with building. Cf. COI in Revillout, *Actes* 9, 11, 29.

³ Presumably a feminine, formed like ΤΑΥΣΗΟΟΥΤΕ. ΤΗΑΠΗΑ in no. 419 is scarcely comparable.

ΚΕΚΤ[Π]; in l. 10 the name [ΠΕ]ΣΗΠΟΙΟΣ;¹ in l. 11 ΤΗΠΟΟΥΤ ΟΥΑΡΕΙ ΗΣΟΗΠΤ; in l. 12 ΟΥΣΒΑΣ ΗΣΗΠΕ ΟΥΣΑΒΑΠΗΗ; in l. 15 ΑΠΟΚ ΤΑ-
 ΠΕΠΑ ΕΞΩΠΕ; in l. 16 the name ΕΚΟΣΗΦ.

481.

Or. 4920(10).—Papyrus; a small fragt.; $3\frac{1}{4} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping, almost ligatureless character.

From Keneh.

[GRENFELL.]

Letter in which occurs a reference to Easter or to a Festal Letter; but the masc. π- is puzzling. The following is the text;

1. ΗΕΡΠΩΩΠΕ ΠΞΕΟΡΤΑ | 2 ΗΠΓΑΙΣΛΟΕ Π-
 ΠΟΦ | 3 ΗΕΤΕΚΟΕΩΦΙΛΓΙΑ ΖΗ | 4 ΗΠΕΙ ΗΤΕΤΗ-
 ΓΑΠΗ | 5 Η. *Verso*, † ΤΑΑΣ ΗΠΑΠΕΡΙΤ ΗΣΟ[Π]

482.

Or. 4920(11).—Papyrus; 5 frags.; the largest $3\frac{7}{8} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a hand very similar to that of no. 470, if not identical, though larger.

From Ahmîm.

[GRENFELL.]

Letter addressed by John, an inferior, to Apa Colluthus ΚΟΜΟ[Ε]. Above l. 1 are the letters ΧΥΡ.² The subject of the text cannot be determined. The writer says that he had been ill ΕΠΗΤΗ ΤΥΧΩΠΕ ΗΠΙΟΠΗ. The dialect has a Mid. Egyptian tendency; cf. ΠΕΚ, ΠΕΦ = ΠΑΚ, ΠΑΦ, ΑΦΤΕΕΤ = ΑΦΤΑΛΤ. The form ΕΠΕ-
 ΣΤΟΤΑΠΗΖ (twice) for ἐπιστολή is remarkable. The text terminates on the *verso*.

¹ It is possible that this is one of the papyri mentioned in no. 466. But no description of these having been yet published, it must remain doubtful.

² For this monogram v. Krall in Rainer *Mith.* i. 127 and *Rechtssurk.*, 5; also Grenfell and Hunt, *Greek Pap.* ii. 151.

483.

Or. 4920(12).—Papyrus; a fragt.; $6\frac{1}{2} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Ahmim. [GRENFELL.]

Letter from — to —. The writer asks for his correspondent's blessing. The κύριος Marinus μαριμ and μουσ ηρωμε are mentioned. The dialect shows a Mid. Egyptian tendency in the possessives ηετιμ-, τετιμ-, ηετιμ-.

484.

Or. 4833(2).—Papyrus; a fragt., broken off on left; $4 \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 7 lines of a small, unsteady hand with few ligatures.

Bought at Luxor. [HORNER.]

Letter, written by Tbelako τβελακο to —. Possibly a legal document since the last line seems to contain a witness's name; αδοκ κεριακο[c]. But it is not possible to ascertain the subject of the text. The address was on the verso.

485.

Or. 4920(13).—Papyrus. 2 fragments, the larger $3\frac{3}{4} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text, which was written in more than 11 lines of a small, considerably ligatured hand.

From Ahmim. [GRENFELL.]

Letter. The subject cannot be determined. The person addressed is asked to send his

gardener ηεκομε to the writer and also his rent(?) τιοοτ ταμσοοοοοοο (μισθωσις) ηαι. The last line has [ε] αδοκ τετετ' ητιεωααε εητε ηρωμ[e].

486.

Add. 31,290, fol. 299.—Paper. This is C. W. Goodwin's copy of a fragt. (parts of 9 lines) of papyrus "from E. Smith Esq." No size or other description is given.

[MRS. A. A. GOODWIN.]

Letter, addressed to superiors ηεηεοιτε ηχοοοο. It seems to ask help for some poor or oppressed person.

487.

Or. 5287(1).—Papyrus; complete; $9 \times 2\frac{5}{8}$ in. A selis-join runs lengthwise along the papyrus. It has been folded some 14 times in its width and twice in length. The text is parallel with the fibres and is written in a small, ligatured and very uneven hand.

[GRENFELL.]

Letter from Anoup to Phakeu.² He says that he has, at the recipient's request, given him a —.³ What follows is obscure. The MS. is valuable since it bears a date, 287, presumably the Mohammedan year *i.e.* A.D. 900; the Diocletian year = A.D. 571 would, considering the Arabic words which occur, be too early.

¹ The name τιοτε is in Cairo ostrakon 8169.

² Cf. perhaps ηαταοηη, Krall, *Rechtsurk.* 113.

³ An Arabic word with the article. I cannot even divide the next following words.

MISCELLANEOUS.

489.

Or. 3581B(69).—Parchment; considerably damaged; $14\frac{1}{2} \times 12\frac{1}{2}$ in. The text is written in 2 columns of some 49 lines, mostly in a small, sloping script (*cf.* Hyvernât, *Album* pl. ix. 2, col. 2 or xxviii); but on the *verso* the last paragraph is in a larger hand.

From Ahmim. [BUDGE.]

Colophons from a copy of the 4 Gospels;¹

(1) Written by Victor son of Shenoute son of Mēna, of "the Christ-loving city" Ahmim $\mu\alpha\mu\omicron\varsigma$, in the White Monastery, A.M. 828 (= A.D. 1112). The clergy of the monastery and the ecclesiastical dignitaries are enumerated; archimandrite Paul, $\lambda\epsilon\tau\alpha\omicron\lambda\alpha\rho\iota\omicron\varsigma$ (*δευτεράριος*²) Pichôsh $\mu\iota\sigma\omega\upsilon\gamma$, *οἰκονόμος* *κοιτωνε*,³ archdeacon and teacher (*διδάσκαλος*⁴) Matthew; also the patriarch $\mu\alpha\kappa\alpha\rho\iota\varsigma$ and the bishop of Ahmim $\mu\omega$. Victor expresses his gratitude to Matthew who had taught him to write and instigated this present task, the first he had attempted.

¹ That $\tau\rho\alpha\sigma\tau\alpha\rho\tau\epsilon\mu\iota\omicron\mu\iota\omicron\upsilon$ has this meaning (and not = $\tau\rho\alpha$ "part," Crum, *Copt. MSS.* 61) is clear from the 2nd colophon, $\lambda\omicron\tau\rho\alpha\sigma\tau\alpha\rho$. (*τετρα-*); *v.* W. Nissen, *Diataxis des Michael* *dc.* 95 also *Miss. franç.* iv. 683.

² *V.* p. 40 *above*; also Zoega p. 37, $\lambda\epsilon\tau\tau\omicron\lambda\alpha\rho\iota\omicron\varsigma$.

³ Is this for $\Sigma\omega\iota\upsilon\omicron\varsigma$? In *Méms. de la Miss.* iv. 606 (the scribe of the MS.) it is masc.; *Aeg. Z.* 1878, 26 fem.; in Rainer *Mith.* v. 36 doubtful.

⁴ *Cf.* *Proc. Soc. Bibl. Arch.* xxi. 249.

⁵ Macarius ii, 1102—1128.

"What is satisfactory therein is due to his sound teaching; what is not is due to me." The date is given twice; first with 501 incorrectly as the corresponding Saracenic year; then, in a Greek paragraph, with the year of the world added, while the Saracenic date is replaced by an obscure Greek phrase relative to the moon.¹ This colophon ends with a sentence in cryptogram, again expressing the scribe's unworthiness.²

(2) Commemorates the donors of the book, Wezir (? عزير) son of Joseph and his son John of Psemhout³ in the nome of Psoi. The following are the texts;

$\omega\mu\epsilon\tau\ \sigma\epsilon\iota\ \mu\iota\sigma\theta\ \delta\ \gamma\iota\mu\rho\alpha\upsilon\epsilon\ \mu\iota\tau\rho\mu\iota\mu\ \mu\tau\epsilon\kappa\text{-}$
 $\kappa\alpha\mu\epsilon\iota\alpha\ \epsilon\tau\omicron\tau\alpha\lambda\ \mu\alpha\iota\omicron\tau\epsilon\ \epsilon\tau\omicron\tau\alpha\lambda\ \mu\epsilon\kappa\mu\iota\kappa\omicron\varsigma$
 $\mu\iota\mu\iota\mu\omicron\mu\omicron\chi\omicron\varsigma\ \mu\alpha\iota\ \epsilon\tau\gamma\omicron\omicron\mu\ \gamma\iota\mu\mu\omicron\sigma\ \mu\iota\mu\omicron\lambda\epsilon\text{-}$
 $\tau\mu\iota\omicron\mu\ \mu\mu\epsilon\mu\epsilon\iota\omicron\tau\ \epsilon\tau\omicron\tau\alpha\lambda\ \mu\alpha\iota\ \mu\epsilon\theta\omicron\tau\ \epsilon\tau\epsilon\text{-}$
 $\mu\omicron\varsigma\ \chi\iota\kappa\tau\iota\tau\eta\ \epsilon\upsilon\omicron\lambda\ \mu\iota\mu\ \mu\iota\mu\eta\tau\eta\ \gamma\iota\omicron\tau\epsilon\omicron\mu$
 $\gamma\alpha\tau\epsilon[\mu\epsilon]\ \mu\epsilon\ \mu\mu\epsilon\theta\epsilon\gamma\iota\alpha\sigma\tau\ \epsilon\tau\omicron\tau\alpha\lambda\ \mu\omicron\tau\alpha\ \mu\omicron\tau\alpha$
 $\kappa\alpha\tau\alpha\ \mu\epsilon\theta\rho\alpha\mu\ \gamma\alpha\mu\mu\ \epsilon\epsilon\sigma\epsilon\mu\omicron\mu\epsilon$

$\gamma\rho\alpha\ \lambda\epsilon\ \gamma\iota\tau\eta[\tau]\ \mu\mu\tau\gamma\omega\zeta\tau\eta\mu\ \mu\mu\mu\omicron\tau\epsilon\ \mu\mu\text{-}$
 $\lambda\kappa\lambda\omicron\omicron\mu\ \mu\mu\mu\epsilon\ \gamma\iota[\mu]\ \mu\mu\mu\omicron\sigma\ \mu\mu\mu\epsilon\mu\epsilon\iota\omicron\tau\ \mu\mu\mu\epsilon\text{-}$
 $\epsilon\iota\omicron\tau\ \mu\mu\mu\epsilon\upsilon\tau\tau\iota\mu\omicron\varsigma\ \lambda\tau\omega\ \mu\alpha\rho\chi[\mu]\ \mu\mu\tau\rho\mu\ \mu\mu\mu\tau\rho\mu$

¹ *Cf.* the datings in Zoega p. 19 and in Horner's Boh. Gospels i, lv.

² This is much damaged. By substituting for each letter that which in the alphabet precedes it (N.B. σ for ζ) the opening words read $\mu\iota\omicron\kappa\ \mu\iota\zeta\mu\epsilon\ \nu\iota\kappa\tau$; but after that this system appears to fail.

³ *V.* Amélineau, *Géographie* 412.

⁴ The same salutation, Paris 129^b, f. 127; *cf.* also Zoega p. 175.

ΑΒΒΑ ΠΑΤΕΡ ΙΗΣΟΥΧ[Ε]ΥΒΗΡ ΑΕΤΑΕΛΑΡΙΟΣ ΑΒΒΑ
 ΠΟΧΟΥ ΕΤΙ ΕΣΤΙ ΜΗΛΑΓ ΖΑΠΙΣΣ ΙΠΠΡΟΥΤΥ
 ΙΤ[ΟΙ]ΚΟΝΟΙΑ ΕΡΕΠΕΙΩΤ ΙΠΡΕΣΒΤΗΡΟΣ
 ΣΟΥΣΗΕ Ο ΠΟΙΚΟΝΟΙΟΣ ΕΤΕΙΕΚΚΑΝΣΙΑ ΑΥΩ
 ΕΡΕΠΕΙΕΚΟΤ ΠΒΑΙΡΟΥΤΥ ΠΛΟΘΕΟΣ Ω ΠΑΡΧ^{ic}ΛΙΑ-
 ΧΟΝ ΑΥΩ ΠΑΙΔΑΣΚΑΛΩΣ ΕΤΙΑΡΙΑ ΠΕΚΚΑΝΣΙΑ

ΑΥΩ ΗΤΟQ ΠΕΝΤΑΦΩΠΙΣΣΕ ΜΗΜΑΙ ΑΦΤΟΤ
 ΖΗΤΕΦΑΚΑΠΕ ΜΗΠΕΦΣΩΟΤΕ ΕΤΧΟΣΕ ΠΑΤΥΑΧΕ
 ΕΡΟΟΤ ΛΜΟΚ ΠΙΖΗΚΕ ΖΗΠΣΟΟΤΗ ΨΑΠΤΑΧΗΚ
 ΠΙΧΩΩΠΕ ΕΒΟΛ ΚΑΤΑ ΠΥΙ ΠΤΑΙΕΨΠΟΛΟ⁹ ΗΤΟQ
 ΖΩΩQ ΗΕΦΤΣΩ ΠΑΙ Κ^{ic} ΤΕΦΑΚΑΠΕ ΕΣΟΤΗ ΕΡΟΙ
 ΛΜΟΚ ΠΑΤΑΑΤ ΑΗ ΛΑΛΑ ΟΥΟΗ ΜΗ ΕΤΗΛΑΠΤΕ
 ΜΗΟQ ΕΡΕΠΕΧ^ε ΙΕ ΠΑΙ ΗΤΑΤΗΕΡΙΤ⁹ ΑΥΦΙ-
 ΠΕΤΕΦΟΣ ΑΥΟΤΑΖΟΤ ΗΣΩQ ΕΦΕΤΑΧΡΟΟΤ ΖΗΤΕΦ-
 [ΕΙΡ]ΗΝΗ ΠΕΦΤΟΟΤΟΤ ΖΗ ΠΑΚΑΟΟΗ ΚΑΤΑ ΟΕ
 ΨΩΠΕ ΜΗΠΕΠΕΙΟΥΤ[Ε ΑΥΩΡ ΗΤΑΤ-
 ΨΩΠΕ ΖΗ ΗΦΚΑΟΥΤΩΟΤ ΕΠΟΥΦΕ
 ΠΟΥΣΩΡΦ . . . Ε]ΙΡΗΝΗ ΖΗΠΙΑΓΙΟΝ [ΜΗΟΗ]Α-
 ΤΗΡΙΟΝ ΚΕΗΕΤΟ (γένοιτο) ΑΗΝΗ

(Col. 2) ΑΥΩ [18—20 letters] ΖΗ [18—20
 letters] ΗΠΕΟΥΤ [16—18 letters] ΠΑΚΑΡΕ [12—14
 letters] ΑΥΩ ΕΡΕΠΕΦΚ[ΕΥΒΗΡ]ΛΗΤΟΥΤΡΟΣ¹ ΑΒΒΑ
 ΙΩ [about 6 let.²] Ω ΗΕΠΙΣΚΟΠΟΣ ΕΤΠΟΛ[ΙΕ]
 ΠΑΜΟ[Ε] ΠΩΣ ΤΑΧΡΕΠΕΣΟΟΤ ΗΠΕΦΘΡΟΝΟΣ ΗΣΕΝ-
 ΡΟΠΠΕ ΠΡΗΝΙΚΟΗ ΠΕΦΚΑΤΕΦΕΙΡΗΝΗ ΕΣΠΑΡΡΗ-
 ΣΙΑΣΕ ΜΗΟΣ ΖΗΤΕΦΕΚΚΑΝΣΙΑ ΕΡΕΠΕΧ^ε Ω ΠΕΡΟ
 ΕΣΤΑΙ ΕΧΩ^{ic} ΑΓΙΑ ΤΡΙΑΣ ΑΗΝΗ

ΑΡΙ ΠΑΙΣΕΤΕ ΠΑΓΑΠΕ ΕΙΣ ΤΑΠΕΤΑΠΕΑ³ ΗΛΙΟΤΕ
 ΙΠΡΕΣΒΤΗΡΟΣ ΜΗΜΑΙΑΚΩ/ ΜΗΜΟΝΟΧΟΣ ΜΗ-
 ΟΥΟΗ ΜΗ ΕΤΗΛΩΟΥ ΖΗΠΤΡΑΣΤΑΡΓΕΛ/ΗΤΕΤΗΧΟΟΣ
 ΖΗΟΤΑΓΑΠΕ ΧΕΠΩΣ ΙΕ ΠΕΧ^ε ΕΦΕΡΠΕΦΗΟΟ⁹ ΜΗ
 ΜΗΜΑQ ΖΗΠΕΣΟΟΤ ΗΠΕΦΘΥΠΥΠΠΕ ΗΦΚΩZ ΗΠΕ-
 ΧΙΛΟΓΡΑΦΟΗ (χειρόγραφον) ΜΗΦΠΩΒΕ ΗΦΣΖΑΙ
 ΗΠΕΦΡΑΗ ΕΠΙΧΩΩΠΕ ΜΗΕΤΩΗZ ΚΕ ΤΟ ΑΗ/

ΕΙΣ ΤΑΠΕΤΑΠΕΑ ΗΛΙΟΤΕ ΕΤΟΥΑΛΒ ΚΩ ΠΑΙ ΕΒΟΛ
 ΛΜΟΚ ΠΙΖΗΚΕ ΒΙΚΤΩΡ ΠΑΤΗΠΥΑ ΗΠΡΑΗ ΧΕΛΙΑ/
 ΤΕ ΠΥΕΠΟΥΤ^{ic} ΤΕ ΜΗΜΑ ΠΡΗΤΠΟΛΙΣ ΜΗΜΠΕΧ^ε

¹ V. no. 468.

² In margin, opposite this, ΓΑΒΡΙΗΛ and another word.

³ Cf. Zoega p. 104 and the Index to this Catalogue.

ΠΑΝΟΣ ΗΤΕΤΗΒΙ ΖΑΜΑΨΟΥΤΣ ΧΕΠΠΑΤΗΜΟΕΙ ΨΑΤΕ-
 ΠΟΥΤ ΜΗΜΟΝΑ ΗΤΓΡΑΜΜΑΤΙΑ ΠΑΜΙΣΤΑ ΧΕΒΕΙΣΖΑΙ
 ΕΛΙΖΙΤΟΥΤ ΖΗΤΗΠΡΟΜΑ ΜΗΜΟΥΤΕ ΠΑΓΑΘΟΣ
 ΜΗΠΕΨΑΝΑ ΗΠΕΠΕΙΩΤ ΙΠΡΟΦΗΤΗΣ ΑΠΑ ΨΕ-
 ΠΟΥΤΕ ΜΗ[ΠΟΥ]ΕΖΣΑΖΗΕ ΗΠΑΕΙΩΤ [ΑΒΒΑ] ΠΑΘ-
 ΘΕΟΣ ΠΑΙ ΗΤΑ[ΦΩΠ]ΖΙΣΣΕ ΜΗΜΑΙ ΑΥΩ [5—7
 letters] ΜΗΟΙ ΕΤΗΠΤ [7—8 letters] ΧΕΠΠΙΖΗΘΟΣ
 [8—9 letters] ΕΠΕZ ΕΠΠΕ [9—10 letters] ΨΑΧΕ
 ΕΡ [11—12 letters] ΠΑΡΓΕΛ [11—12 letters] ΕΤΧΟ
 [12—13 letters].

Verso. [about 15 letters] ΠΑΙ [about 15 letters]
 ΗΑ [about 13 letters] ΕΠΕΦΩ [about 11 let.] ΜΗΑ
 ΜΗ [about 7 let.] ΤΕ ΕΤΗΛΑΟΥΤΟΤ ΗΑΙΕ ΜΗΨΟΥΗ
 ΠΑΛΑΣ ΕΤΟΥΧQ ΕΘΗΟΜΑΧΕ ΜΗΟΟΥΤ ΟΥΑ ΟΥΑ
 ΕΦΠΡΟΖΙΣΤΑ ΕΧΗΤΕΚΚΑΝΣΙΑ ΜΗΜΟΥΤΕ ΚΑΛΩΣ
 ΕΦΚΟΣΠΕΙ ΜΗΟΣ ΖΗΜΨΑ ΕΤΕΦΕΙΡΕ ΜΗΟΟΥΤ ΕΤΗΝΥ
 ΨΑΡΟQ ΖΗΜΨΑ ΕΤΟΥΤΗΤ ΕΤΧΙΣΣΩ ΕΒΟΛ ΖΗΤΟΥΤQ
 ΕΦΠΕ ΠΟΥΟΗ ΜΗ ΚΑΛΩΣ ΖΗΟΥΤΑΓΑΠΕ ΗΤΕ
 ΠΗΟΥΤΕ ΑΥΩ ΕΦΤΑΙΟ ΠΟΥΟΗ ΜΗ ΕΑΦΩΠΕ
 ΠΑΙ ΖΩ ΠΕΑZ ΗΡΕΦΤΣΩ ΨΑΠΤΑΧΩΚ ΕΒΟΛ
 ΜΠΙΧΩΩΠΕ ΗΤΑΙΖΙΤΟΥΤ ΕΡΟQ ΠΕΝΤΑΦΩΠΠΕ
 ΗΖΗΤQ ΟΤΕΒΟΛ ΖΗΤΕΦΣΩΤΕ ΕΤΟΥΤΟΧ ΑΥΩ ΠΕ-
 ΤΕΠΠΩΠΠΕ ΟΤΕΒΟΛ ΖΗΤΟΥΤΠΕ ΕΙΣΟΠΣ ΜΩΩΤΗ
 ΗΑΙΟΥΤΕ ΚΩ ΠΑΙ ΕΒΟΛ ΗΤΕΤΗΡΠΑΙΣΕΤΕ ΖΗΠΕ-
 ΤΗΨΑΝΑ ΜΗΠQ ΕΣΤΑΙ ΜΗΕΤΗΟΥΧ ΕΤΗΑ ΜΗΟΥΚΩ
 ΕΒΟΛ ΗΤΕ ΠΑΜΟΒΕ ΓΕΗΕΤΟ ΑΗΝΗ ΟΥΟΙ ΠΑΙ
 ΛΜΟΚ ΧΕΨΑΡΕΟΥΤΟΕΙ ΨΩΠΕ ΗΤΨΟΟΠ ΑΗ ΤΟΥΧ
 ΠΑΤΑΚΟ ΠΕΣΖΑΙ ΠΑΜΟΥΤΗ ΕΒΟΛ ΑΥΩ ΗΤΑΦΧΩΚ
 ΕΒΟΛ ΗΟΥ ΠΗΤΡΑΣΤΑΡΓΕΜΟΗ ΗΠΙΖΟΥΤ ΠΑΙ ΕΤΕ-
 ΣΟΥΤ Ι⁹ [Π]Ε ΗΠΕΒΟΥΤ ΠΑΡΗΟΥΤΕ [2 or 3 let. τ] ΟΗ
 ΑΓ/ ΗΦ ΩΚΗ [CΑΡ]ΑΓ/ ΦΑ:—

Seven Greek lines at the bottom of col. 1
 are fragmentary ;

..... Ε ΤΗΩΗ Ο ΑΓΑΠΗΤΟΣ
 ΤΗΟΗ ΚΑΙ ΑΤΕΛ
 ΕΙΣ ΠΕΤΑΠΕΑΗ
 ΕΡΩ ΤΑΠΠΗΟΣ
 Ι ΤΑΛΑΠΩΡΟΣ
 ΚΑΙ ΑΝΑΖΙΟΣ
 ΜΗΗ ?

(Col. 2) ΕΡΓΑΤΑ ΤΟ ΒΙΒΛΙΟΥ ΤΩΝ ΑΓΙΩΝ
 ΕΣΤΑΡΓΕΜΟΗ ΤΟΥΤΟ ΕΗ ΠΕΡΑ Η ΤΟΗ ΑΠΡΙΑ?

Parts of a Greek-Sa'idic-Arabic Vocabulary apparently identical with that in Paris MS. 44 often cited by Peyron and described by Woide, *Appendix &c.* [22]. It would seem that our MS. was less accurately written than that in Paris. In script they are very similar.

Pp. —, 6. From the beginning of the 2nd chapter, containing names and attributes of the Creator; (*rubr.*) الباب الثاني في اسما الخالق سبحانه وصفاته حل عن الصفات وفي هذا الباب صفات جميله تختص بالصالحين من البشر والله الشكر. What follows consists for the most part of Greek words with their Arabic and a few Sa'idic equivalents.

Pp. —, 11; —, 2. Apparently from the same chapter and containing Greek adjectives applicable to God with their equivalents. It may be noted that *prâos* is rendered by *πρηρα* ʾالوديع, *πτορ* by *بلا شك*, *ἀναμφίβολος* and *ἀηλιετα* (*διστάζειν*).

Pp. —, 17. From the 6th chapter, containing the names of insects and reptiles. The following is the text;

οἰγιε ¹	عقرب
σκολοπενδρα	ام اربعة واربعين ²
φαρμακοπιος	صانع السمايم ²
πρεφρηαρε	مثله
φμαγνηενος ³	مسموم
πελμα . φταγχιον ⁴	زنبور
επιλλος ⁵ . ηλαβοτι	مثله
αγριοεμασον ⁶	نحل برى
παριεβω ζοοττ	مثله
καττον . κατα ⁷	جران
ακρι . ερχε	مثله
ποητικος . οτηπι	فار

¹ Read οἰγοτε.

² Read سم.

³ Read φαρμαγνηενος.

⁴ Unidentified.

⁵ Unidentified. For the next Paris 44 has ΖΑΒΙΟΤΙ.

⁶ Ἀγριομελισσιον ?

⁷ Unidentified (Greek ?).

σεαφι ¹ . τβακην	العرسه
πτα . παρ	الذباب
αραχην . ζαλοτε ²	عنكبوت
οταμρηρε ³	زنبور اسود
ακαραχην	ذنب العنكبوت
σκολαζ ⁴ . σκολικε	الدود
πβητ	مثله
τεταλος ⁵ . πενην	برغوث
τεταλοι . κοριε	البق
κηκοπια ⁶ . κηκοπιτα	ذباب الكلب
παριουτοορ	مثله
φοιρα . τιρεε ⁷ ερεσιβη	القراد

P. 17.

πκοιη	القمل
εης . τολλολε ⁸	السوس
ττολε ⁹	مثله
κοηλλα . κροτο ¹⁰	قراد
οτσειβ	مثله
βοτπριστιε ¹¹ ηεγερα	ذباب البقر
πεβροτχος	الجنذب
πεζοιη	الصرصور
βατροχος . πεκροττ	الصفصاع ¹²
γροττιος ¹³	فرخ صفصع
πασπεκροττ	مثله
πτριεπιη ¹⁴	النمل
ττολιεε ¹⁵	الباعوض

¹ Σίλφη. Kircher 173 gives τβακην for this Arabic (*cf.* ? Peyron σμη). The Copt. appears corrupt.

² The Paris copy reads ΖΑΛΟΤΕ.

³ "Flower-eater."

⁴ Σκόληξ.

⁵ Read ψύλλος. The copy therefore whence our MS. was derived was in cursive Greek hand.

⁶ ? Κωνωπέιον.

⁷ *Cf.* Kircher 173 ττερσιε and Peyron 192.

⁸ *Cf.* ? ΖΟΟΛΕ.

⁹ *Cf.* ΧΟΛΕ.

¹⁰ Κροτών.

¹¹ Βούπρηστιε.

¹² Read الصفصع.

¹³ ? Γυρίνος.

¹⁴ Μίρμηξ.

¹⁵ *Cf.* Kircher 173 ττολιεε.

The 7th chapter relates to kings, rulers &c.
Only the first 3 lines remain after the Arabic.

كامل ما وجد فى هذا الباب وهى ستة وسبعين لطفه
الكتاب السابع فى المملكة وما يختص بها من الامراء والوزراء
والولاة والقواد وما يفقد اليهم

The fragments. 1 a, from the 17th chapter,
relating to agriculture, crops &c.

ΠΥΛΑΞ	حجر الرحا
ΥΤΡΟΠΕΛΟΣ ¹	رحا الماء
ΠΥΛΑΚΟΠΟΣ	طحان
	فعال الرحا
ΔΙΣΚΤΗΣ	طحان
ΔΙΣΚΙΑ	طحين
ΔΙΣΡΟΗ	طحين
ΧΙΡΟΠΕΛΗ	رحا اليد
ΔΒΑΓΙΟΝ ²	معينه
ΥΣΙΑ	خمير
1 b. ΚΥΡΙΑ * ΠΥΛΑΟΝ	█
ΚΡΙΚΑΜΙΑ ³	كعك
ΠΑΞΗΜΑΤΗ ⁴	بقشماط
ΒΟΥΚΒΑΛΑΤΟΝ	كعك

¹ Ὑδρόμυλος.

² Ἰ' Ἀβάκιον.

⁴ Παξομάδιον; Dozy بقشماط.

³ Κρίκελλος.

ΣΕΠΙΛΑΜΙΣ	سميد
ΔΙΠΤΕΡΟΠΙΚ * ΤΟΥ	عسيدة ¹
ΡΟΥΦΗΜΙΑ ²	حسوا
ΧΟΗΛΟΣ	دشيشة

2 a, from the 19th chapter, relating to
horses and other animals.

█	اعيه
Ε . . ΤΗΟΝ	مثله
ΧΑΜΗΛΑΡΙΟΝ · ΧΑΜΗΛΟΣ	لجام
ΚΥΤΙΚΟ · ΚΑΤΙ · ΔΡΙΑΓΙΟΝ	حكاه
ΙΠΠΟΚΥΝΗ	عزازير
ΠΑΣΗΜΙΑ ³	حديدة
ΚΑΠΙΣΤΡΙΟΝ · ΚΑΠΙΣΤΡΟΣ	رسن
2 b. ΠΡΑΤΟΣ █	
ΒΟΛΟΝΑΡΙΣ	بارى █
ΠΟΥΚΤΡΙΚΙΣ	مثله
ΣΤΑΒΑΙΣΙΑΝΟΝ	امير اخود السراخورى
ΠΕΣΤΑΒΑΙΤΗΣ	مثله
ΞΥΣΤΡΑ · ΞΗΣΤΗΡ · ΤΗΚΤΡΑ	مخسة
ΤΕΚΤΡΙΟΝ	مثله
ΣΤΑΒΑΟΣ · ΠΕΣΤΑΒΑΟΝ	اصطبل

¹ Read عسيدة.

² Ρόφημα.

³ Μάσσημα.

ΑΗΜÎMIC MANUSCRIPT.

BIBLE.

492.

Or. 5299(1).—Parchment; a complete leaf, pp. ̅ϸ̅Η̅, ̅ϸ̅Θ̅, and 2 frags.; 4×3½ in. The text is written in one column of 12 lines in a very fine uncial hand (*v. Crum, Coptic MSS.*, pl. 1, ii).

[FL. PETRIE.]

The Epistle of S. James iv. 12, 13 and of S. Jude 17—20. *Published* by Crum, *l.l.*, 2ff. The text is discussed and partly reprinted by Headlam in *Scrivener, Plain Introduction*, 4th ed., ii. 143. *V.* also Gregory in *Tischendorf, Nov. Test.*, 8th ed., iii. 892 and Hyvernât in *Rev. biblique*, v. 569.

MIDDLE EGYPTIAN MANUSCRIPTS.

B I B L E.

OLD TESTAMENT.

493.

Or. 4717(11).—Parchment; a long strip; $20\frac{1}{4} \times 3\frac{1}{4}$ in. but varying in width. The text is written in 49 irregular lines of a sloping, uneven script. Much of it is almost illegible.

[GRAF.]

The Ode of Moses (Exod. xv. 1—19). The following is the text, which is merely an abbreviation of the whole giving the initial words, or parts of words, of each clause—probably for liturgical purposes. The clauses are separated by lines.

(*ver.* 1.) $\tau\omega\tau\epsilon$ $\alpha\rho\chi\omega$ $\epsilon\upsilon\theta\epsilon$ $\mu\omicron\upsilon\tau\epsilon\upsilon\sigma\epsilon$ $\mu\iota\mu\iota\upsilon\tau\epsilon$ $\mu\epsilon\sigma\alpha\mu\alpha$ $\epsilon\upsilon\theta\eta\zeta\omega\tau\eta$ $\epsilon\beta\chi\omega$ $\mu\alpha\epsilon$ $\chi\alpha\upsilon\tau\omicron\zeta\tau\alpha$ $\mu\eta\mu\epsilon\tau\alpha\upsilon\tau$ $\epsilon\mu\alpha\upsilon$ $\mu\epsilon\mu\alpha\chi\omega\tau$ $\epsilon\omicron\mu\alpha\mu\alpha\epsilon\alpha$ (2.) $\mu\omicron\upsilon\upsilon\beta\omicron\upsilon\theta\omicron\varsigma$ $\mu\eta\mu\epsilon\mu\epsilon\kappa$ [$\epsilon\mu\alpha\epsilon$] $\tau\eta\epsilon$ $\alpha\rho\chi\omega$ [$\mu\eta$] — $\mu\eta\tau\epsilon$ $\tau\epsilon$ $\mu\alpha\mu\omicron\tau$ [\dagger] — $\mu\omicron\epsilon$ $\mu\epsilon\tau\omicron\tau\omicron\zeta\omega\tau$ [τ $\mu\epsilon\upsilon$] (4.) $\mu\epsilon\gamma\alpha\rho\iota\alpha$ $\phi\alpha$ [$\rho\alpha\omega$] — $\epsilon\upsilon\mu\epsilon\omega\upsilon\tau$ $\epsilon\upsilon\tau$ — (6.) $\tau\epsilon\kappa\omicron\tau\eta\mu$ — (7.) $\alpha\gamma\omega$ $\zeta\omega\mu\alpha\upsilon\mu$ — (8.) $\zeta\iota\tau\omega\mu\epsilon\omega\tau$ ¹ $\epsilon\mu\epsilon\kappa$ — $\alpha\beta\chi\alpha\epsilon\omega$ $\mu\omicron\upsilon\epsilon$ μ ? — (?) $\alpha\kappa\tau\alpha\tau\alpha$ μ — (11.) $\mu\eta\omega$ $\mu\epsilon\tau\eta\mu$ $\mu\alpha\kappa$ $\zeta\eta$ — (12.) $\alpha\rho\epsilon\alpha\tau\omega\mu$ $\mu\alpha\lambda$ $\tau\omicron\kappa$. . . $\tau\epsilon\mu\omicron\mu$ — (15.) $\alpha\zeta\upsilon\tau\alpha\rho\tau\omega\mu$ — $\alpha\beta\omega\alpha$ $\tau\eta\mu\omicron\tau$ $\chi\eta$ — (16.) $\zeta\eta\mu\alpha\upsilon\mu$

¹ This cannot be read $\mu\eta\mu\alpha$, as the Greek would suggest.

$\mu\epsilon\kappa\omicron\upsilon\beta\alpha\iota$ $\mu\alpha\lambda\omicron\tau\epsilon\lambda\omega\mu$ [μ] $\mu\alpha\mu\epsilon\mu\epsilon\mu\epsilon\kappa\alpha\mu\omicron\varsigma$ $\epsilon\mu$ [μ] $\tau\omicron\tau$ $\mu\omicron\epsilon$ $\mu\epsilon\tau\alpha\kappa\alpha\mu\tau$ — (17.) $\omicron\kappa\epsilon\chi\iota\tau\omicron\tau$ $\epsilon\zeta\omega\tau\eta$ $\epsilon\upsilon\tau\alpha\tau$ $\tau\epsilon\kappa\mu\mu\omicron\mu\omicron\mu$ [α] $\epsilon\kappa\tau\omicron\omega\tau$ $\mu\alpha\tau$ $\epsilon\zeta\omega\tau\eta$ $\epsilon\mu\epsilon\kappa\mu\alpha\mu\mu\omega\mu\epsilon$ $\tau\omicron\upsilon\epsilon$ $\mu\epsilon\iota$ $\tau\alpha\kappa\epsilon\tau\omega\tau\eta$ $\mu\omicron\epsilon$ — $\mu\eta\alpha$ $\epsilon\tau\omicron\zeta\epsilon\tau\alpha$ $\mu\eta\kappa\chi\iota\omega$ $\epsilon\beta\tau\omega\tau\eta$ $\mu\omicron\epsilon$ (18.) $\kappa\iota\mu\epsilon\mu\alpha$ $\epsilon\chi\eta\mu\epsilon\mu\eta\zeta$ $\mu\alpha\mu\epsilon\zeta$ $\alpha\tau$ $\mu\epsilon\mu\epsilon\epsilon\omega\omega\varsigma$ — (19.) $\chi\eta\alpha\lambda\epsilon\iota$ $\epsilon\zeta\omega\tau$ [μ] $\mu\eta\tau$ $\mu\epsilon\zeta\tau\omicron\mu$ $\mu\eta\mu\epsilon\gamma\alpha\rho\iota\alpha$ $\mu\eta\mu\epsilon\tau\alpha\mu$ χ [$\alpha\tau$].

On the *verso* are various phrases, words and letters in different hands, e.g. $\mu\alpha\gamma\alpha\mu$ $\mu\alpha\tau\mu\alpha\upsilon\mu\epsilon$ $\mu\epsilon\lambda\omega\tau$ $\mu\alpha\tau\tau\alpha\mu\alpha\kappa$ $\mu\epsilon\chi\iota\kappa\iota$ $\mu\epsilon\tau$, \dagger $\epsilon\tau\eta$ $\tau\epsilon\mu\mu$ $\alpha\tau\omega$ $\tau\iota\alpha\chi\iota\alpha\iota$, بسم الله .

494.

Or. 5299(2).—Papyrus; 5 frags.; the largest 4×7 in. The script is clear, sloping and ligatureless. *Published* (except Graf's frag.) by Crum, *Coptic MSS. &c.* pp. 13—16.

[FL. PETRIE and GRAF.]

I. Fibres at right-angles to the text. The Ode of Moses (Exod. xv. 1—19). Only the latter parts of the lines remain. Each verse is separated by two oblique strokes. The text shows a mixture of dialects in which Bohairic forms predominate; cf. the version of no. 493, which is more thoroughly Mid. Egyptian.

II. Fibres parallel; text in the reverse direction. The Song of the Three Children, vv. 41—65,¹ with lacunae. Graf's fragt. has vv. 60, 61. The writing on its other side is illegible.

This text is followed by a clause, containing perhaps the names of the local bishop and abbot.² After Ⲛⲓⲣⲟⲩⲛⲓⲥ only 2 or 3 lines can be missing.

The dialect here is almost purely Bohairic.

495.

Or. 4717(12).—Parchment; part of a strip, complete in width; $3\frac{1}{8} \times 2\frac{1}{2}$ in. The text, in one column, is written in an uneven, sloping, ligatureless hand (cf. Hyvernat, *Album*, pll. x. or xii. 3 for the type).

[GRAF.]

Psalms, the initial words of various verses, no doubt for liturgical usage (cf. Or. 5297(3)).

ⲟⲩⲛⲉ ⲡⲣⲟⲩⲉ ⲡⲟⲥ (viii. 5.)

ⲙⲀⲢⲈⲢⲀⲒⲒⲈⲠⲟⲥ (xxxiii. 8.)

ⲛⲈⲦⲟⲩⲟⲩⲱ ⲈⲢⲢⲈⲠⲟⲩⲧ.

ⲀⲘⲟⲩⲟⲩⲛ ⲛⲀⲦ ⲛⲓ

Ⲁⲛⲟⲥ ⲭⲟⲟⲧ ⲛⲡⲈⲘ

ⲡⲟⲥ ⲛⲀⲒⲱⲛ ⲈⲦⲟⲟⲩⲟⲩ.

ⲛⲛⲛⲈⲐⲐⲐⲟⲩⲧ ⲛⲀⲒⲱⲛ [ⲛ] (xc. 10.)

Ⲥⲟⲟⲧ Ⲉⲡⲟⲥ ⲛⲈⲘⲀⲒ [ⲛ] (cii. 20.)

ⲛⲦⲟⲘ ⲀⲘⲟⲩⲟⲟⲀⲘ ⲛⲓ [ⲛ] (ciii. 1.)

ⲦⲛⲀⲟⲩⲟⲩⲛⲉⲒ ⲛⲀⲘ ⲈⲠ [ⲟⲀ].

ⲛⲦⲟⲘ ⲀⲘⲘⲟⲩ ⲛⲟⲩⲡ.

ⲀⲛⲟⲕⲛⲈ ⲡⲘⲟⲩⲧⲓ ⲈⲒⲒⲈ.

[Ⲥ]ⲛⲟⲩⲧ Ⲉⲡⲟⲥ ⲈⲐⲟⲀ Ⲓⲛ (cxlviii. 1.)

¹ Of Daniel ch. iii (Tischendorf).

² The Greek Church concludes the Ode in addressing the Apostles, Martyrs, &c. (*Dict. Chr. Ant.* i. 187). Cf. the *Synaxarium*, 25th Choiak, where John Kame adds to it the name of Athanasius. There is a curious reference to this Ode in Zoega 312.

The dialect here is Sa'idic but for the forms ⲡⲟⲥ, ⲒⲀⲒ (also Ⲓⲟⲟⲩ).

496.

Or. 4717(13).—Papyrus; a fragt.; about 9×8 in. The fibres are at right-angles to the text, which is written in a very even, sloping, ligatureless hand (cf. Revillout, *Actes* pl. 2 or Crum, *Coptic MSS.* pl. 3, xiv for the type).

[GRAF.]

Isaiah xxvi, 1—8. The passage was preceded and followed by others not taken from its context. That which preceded it ends ⲚⲒⲘⲀⲘ ⲦⲈⲘⲈ ⲦⲒⲘ ⲈⲒⲱⲛⲉⲦⲤ. Of the other nothing consecutive can be read. The passages are separated by lines of alternate dots and strokes. The MS. was either a lectionary or had some liturgical use. The following is the text;

Ⲛⲓ . ⲦⲒⲟⲩ ⲛⲡⲈⲘⲒⲟⲩ ⲈⲬⲒⲛⲡⲈⲒⲓ ⲛⲒⲟⲩⲀⲀ ⲈⲒⲒⲟⲩ

ⲚⲒⲢⲟⲩⲧⲧ ⲀⲒⲈⲀⲟⲩⲟⲩⲦⲒⲘⲉ ⲛⲈⲛ ⲘⲒⲈⲘⲟⲩ ⲛⲒⲟⲩ

ⲚⲀⲐⲈⲦ ⲀⲒⲟⲩ ⲛⲛⲛⲈⲒⲦⲀⲛ ⲛⲀⲘⲈⲘⲓ ⲈⲒⲟⲩⲛ

ⲚⲘⲈⲐⲦⲦⲛⲛ ⲛⲒⲠⲧ ⲀⲒⲟⲩ ⲈⲒⲒⲀⲘⲈⲒ ⲈⲒⲒⲈⲒⲓ ⲈⲒⲒⲟⲩ

ⲚⲒⲢⲛⲛⲛ ⲈⲐⲀⲀ ⲚⲈⲐⲛⲒⲈⲠⲛⲒⲒⲈ ⲀⲀⲘ ⲡⲟⲥ

ⲚⲒⲟⲩ ⲡⲒⲱⲛⲛⲈⲒ Ⲁ [Ⲙ]ⲛⲛ ⲈⲡⲈⲤⲛⲦ ⲛⲛⲈⲦⲟⲩ

ⲚⲐⲐⲒⲒⲓ ⲛⲒⲈⲛⲒⲈⲐⲈⲐⲟⲩⲥ ⲈⲡⲈⲤⲛⲦ

ⲚⲈⲛⲈⲐⲀⲀⲀⲀⲦⲒⲬ

ⲚⲘⲈⲛⲦⲟ ⲒⲀⲛⲛ ⲈⲡⲘⲈⲒⲓ ⲀⲒⲦⲀⲒⲦⲒⲟⲩ

ⲚⲀⲈⲛ ⲛⲛⲛⲈⲦⲟⲐⲐⲛⲛⲟⲩⲧⲧ ⲦⲈⲒⲓ [ⲛ]

ⲚⲒⲦⲟ Ⲥ]ⲐⲦⲟⲩⲧ ⲛⲒⲬⲈ ⲦⲈⲒⲓⲛ ⲛⲛⲛⲈⲒⲦⲈⲐⲛ [Ⲥ]

ⲚⲡⲦⲈ ⲀⲒⲈⲀⲛⲓⲥ ⲈⲡⲘⲈⲘⲈⲛ ⲀⲒⲟⲩ ⲛⲛ

ⲚⲀⲒ Ⲑ [Ⲓ]ⲛⲛ Ⲉ [Ⲁ]ⲀⲘ

ⲚⲒⲤⲀⲘⲀⲤ

The verso is blank.

NEW TESTAMENT.

497.

Or. 5299(2).—Parchment; two fragments; the larger $5\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in 2 columns,

is written in a regular hand generally resembling Zoega's 5th class and all but identical with that of no. 507.

From the Fayyûm. [FLINDERS PETRIE.]

The larger fragt., S. Matthew xi. 27, 28, xii. 1—3, 6—10, 11, 12; but few of these are complete. Published in Crum, *Coptic MSS.*, 1.

The smaller fragt. shows only a few letters.

498.

Or. 4717(14).—Parchment; a small fragt.; 3×6½ in. The text, in two columns, is written in a heavy, square hand, between Zoega's 3rd and 4th classes, α and ι being angular but ρ curved. The form of ρ resembles that in the printed type here used or that in the Leipzig type (*e.g.* in Stern's Grammar) and is a modification of the form treated of in Rainer *Mith.* i. 111 and in Crum, *Coptic MSS.* p. 1. σ has the form described in the first of these works. The text is upon one side only.

[GRAF.]

S. Matthew xii. 27—29, 32, 33. The 1st col. is but half preserved;

ⲛⲉⲛ
ⲛⲉⲁⲛⲉⲓ
ⲛⲧⲟⲩ
ⲛⲁⲉ ⲁⲛⲁⲕ
ⲛⲛⲓⲁ ⲛⲧⲟ ⲫⲧ
ⲛⲓⲁⲛⲓⲟ
ⲛⲣⲁ ⲁⲛⲟ
ⲛⲓ ⲛⲭⲉ ⲧⲓ
ⲛⲧⲟ ⲫⲧ ⲓⲉ
ⲛⲉⲁⲛⲉⲓⲁⲛ
ⲛⲧ

The text of the 2nd col. is;

ⲁⲟⲩⲛ ⲉⲛⲉⲕ
ⲉⲃⲁⲛ ⲛⲉⲧⲓⲛⲉⲭⲟ

ⲟⲧⲉ ⲁⲉ ⲛⲧⲁⲓ ⲉⲛⲉ
ⲛⲓⲁ ⲉⲧⲟⲧⲉⲃ ⲛ
ⲛⲉⲧⲕⲟ ⲛⲉⲓ ⲉⲃⲁⲛ
ⲟⲧⲁⲉ ⲓⲛⲛⲉⲓⲉⲟⲩ
ⲟⲧⲁⲉ ⲓⲛⲛⲉⲧⲓⲛⲟⲧ
ⲓⲉ ⲁⲛ ⲛⲧⲉⲓ ⲉⲧⲓⲁ
ⲛⲟⲧⲓ ⲛ
ⲉⲧⲓ

499.

Or. 4923(1).—Papyrus; several frags. from the binding of a book; the largest 7½×5 in. The leaves still adhere together so that but one side is at all legible. The text, in two columns of more than 21 lines each, is written in an upright hand of Zoega's 8th class. Initials are slightly enlarged and recede.

From Cairo. [GRENFELL.]

S. Matthew xiii. 24—28, 31—33. The following is the text (fibres at right-angles).

	ⲛⲟⲩⲛ	v. 31.	ⲟⲩⲛ
	ⲛⲉⲓ ⲁⲓⲓⲧⲓ ⲛ	v. 32.	ⲕⲉⲛⲛ
	ⲛⲟⲩ ⲟⲩⲁⲛⲟⲧⲓ		ⲛⲓⲉ
v. 25.	ⲛⲧⲟⲩⲛ ⲉⲧⲁⲛⲓ		ⲛⲁⲗ
	ⲛⲁⲉ ⲟⲩⲉⲕⲁⲧ ⲁⲓ		ⲧⲉⲛⲓ
	ⲛⲓⲛⲉⲧⲓ ⲁⲓⲟⲧⲉⲓⲛ		ⲛⲓⲟⲧ
	ⲛⲛⲉⲧⲓⲟⲩ ⲓⲧⲓⲛⲧ		ⲧⲉⲛ
	ⲛⲟⲧⲁ ⲁⲓⲣⲁⲁⲗⲓⲉ		ⲁⲟⲩⲛ
v. 26.	ⲛⲁⲉ ⲁⲟⲧ ⲁⲓⲣⲁ		ⲓⲟⲧⲓ
	ⲛⲧⲉⲧⲓⲟⲩ ⲟⲧⲟ		ⲉⲃⲁⲛ
v. 27.	ⲛⲁ ⲁⲧⲓ ⲁⲉ ⲛⲓⲉⲟⲩ		ⲛⲓⲟⲧⲁⲁ
	ⲛⲕⲟⲁⲉⲛⲟⲧⲓⲉ		ⲧⲁⲉⲧⲓ
	ⲛⲧⲉ ⲛⲓⲓ ⲭⲉⲛⲟⲉ		ⲓⲉⲛⲓ
	ⲛⲟⲧⲟⲣⲁⲟⲩ ⲟⲩⲁⲛⲟⲧⲓ		ⲛⲓⲁⲛⲉⲧ
	ⲛⲧⲁⲕⲭⲁⲁⲓ ⲓⲟ		ⲉⲉⲧⲟⲩⲛ
	ⲛⲧⲓ ⲁⲁⲓⲟⲩⲛ	v. 33.	ⲕⲉⲛⲣⲁⲛⲉ
	ⲛⲛⲉⲧⲓⲟⲩ		[ⲛⲓ]ⲟⲧ ⲉⲧⲁ
v. 28.	ⲛⲛⲉⲭⲉⲓ ⲛⲓⲟⲧ		[ⲛ]ⲛⲁⲉ ⲁⲉ
	(3 illegible lines.)		? ⲛⲧⲉⲛ ?

ⲓⲟⲣⲁⲛ ⲛⲛⲟⲥ
 ⲓⲟ ⲁⲛⲟ ⲛ . . ⲉⲁ
 ⲓⲟⲟⲟ ⲛ
 ⲓⲟⲉ

The Greek is ;

ⲉⲁ
 ⲧⲟⲓ
 ⲁⲣⲕⲁ
 ⲁⲛⲧⲟⲟⲧ
 ⲕⲁⲓ ⲉⲧ
 ⲉⲃⲓ ⲧⲟⲓ ⲟ
 ⲕ
 ⲛⲧⲓ ⲁⲃⲟ
 ⲉⲓⲥ ⲧⲟⲓ ⲁ
 ⲁⲃⲓ ⲉⲟⲧ ⲁⲟ ⲕⲁ
 ⲉⲃⲓⲟⲧⲁ ⲕⲁ ⲉⲃⲓ
 ⲧⲁ ⲧⲟ ⲣⲓⲛⲁ ⲉⲧⲓ
 ⲉⲟⲧ ⲉⲓ ⲉⲓ ⲕⲁ
 ⲧ

503.

Or. 4923(3).—Parchment ; a fragt. 4½ × 7 in., paged (in the middle of the upper margin) ⲕⲁ, ⲕⲉ. The text, in two columns, is written in a large hand of Zoega's 2nd class (*cf.* photogr. in *Bull. de l'Acad. imp.*, NS. iii (xxxv), fr. 4, *rev.*). ⲡ and ⲟ have the same forms as in no. 498 ; ⲉ is but slightly curved. A ζ-like mark indicates paragraphs. Initials are slightly enlarged.

From Ahmim. [GRENFELL.]

S. Luke xiii. 35, xiv. 1, 3—5, 7, 8, 10.

ⲣ. ⲕⲁ. ⲡⲁⲛⲧⲉⲧⲟⲩⲁⲥ ⲭⲉⲓⲥⲏⲁⲛⲉⲧ ⲛⲭⲟ ⲛ [ⲉⲧ]-
 ⲛⲛⲟⲟⲧ ⲉⲓⲛⲁⲃⲓ ⲛⲛⲟⲥ ⲁⲉⲣⲟⲩⲓ ⲁⲟ ⲉⲓⲛⲉⲁⲃⲃⲁⲧⲟⲓ
 ⲁⲣ ⲉⲟⲧⲓ ⲉⲓⲛⲓ ⲛⲟⲧⲁⲣⲭⲟⲓ ⲛⲧⲟ ⲛⲉⲑⲁⲣⲓⲉⲃⲟⲥ
 ⲉⲟⲧⲟⲓ ⲛⲟⲧ

ⲃⲁⲧⲟⲓ ⲭⲓ [ⲛ] ⲛⲁⲓ ⲛⲧⲁ [ⲧ] ⲁⲟ ⲁⲧⲕⲁⲁⲟ [ⲟⲧ]
 ⲁⲛⲟ ⲁⲣⲭⲟ [ⲉ] ⲉ] ⲁⲁⲣ ⲛⲧⲟⲟⲟ [ⲓⲭ]¹ ⲁⲣⲧⲃⲟⲁⲣ

¹ This must be the reading, though unsupported elsewhere.

ⲁⲣⲕⲉⲓⲥ ⲉⲃⲁⲁ ⲛⲉⲛⲉⲓⲥ ⲁⲉ ⲛⲉⲧ ⲭⲉⲓⲛⲓ ⲛⲓⲁⲧⲉⲛ
 ⲛⲉⲧⲉⲟ [ⲧ] ⲁⲛⲧⲉⲓⲥ ⲛⲛⲟⲧⲓⲥⲟ [ⲛ] ⲛⲉⲧ ⲓⲥ

ⲣ. ⲕⲉ. [ⲉ] ⲛ ⲉⲓⲛⲁⲓ [ⲛ] ⲁⲣⲛⲉⲧ ⲉⲁⲛⲧ [ⲭ] ⲉⲉⲧ-
 ⲉⲃⲟⲓ [ⲧ ⲛ] ⲛⲉⲑⲁⲣⲓ ⲛⲛⲁⲥ ⲛⲁⲟⲧⲉⲃ [ⲉ] ⲣⲛⲟ ⲛⲓⲁⲥ
 ⲛⲉⲧ ⲭⲉⲉⲣⲓⲟⲓ ⲁⲁⲣⲁⲟⲧⲉⲓ ⲧⲁⲧⲓⲛⲉⲕ ⲉⲟⲧⲁⲁⲓ ⲛⲛⲉⲁ-
 ⲁⲟⲧⲉⲃ ⲉⲓⲛⲛⲉ ⲉⲧⲁⲓ ⲛⲉⲑⲁⲣⲓ ⲛⲛⲛⲟⲥ ⲁⲣⲧⲁⲣⲉⲛ

ⲁⲁⲁ ⲉⲣⲓⲟⲓ [ⲁⲁⲉⲣ] ⲁⲛⲧⲁⲧⲓⲛⲉⲕ [ⲉ] ⲕⲣⲓⲛ ⲉⲟⲧⲓ
 ⲁⲟⲧⲉⲃ ⲉⲓⲛⲛⲉ ⲉⲧⲉⲃⲉⲛⲛⲟⲧⲧ ⲉⲓⲛⲁ ⲁⲣⲣⲁⲓ ⲛⲭⲉ
 ⲛⲛⲓⲧⲁⲣⲧⲁⲧⲓⲛⲉⲕ ⲛⲣⲭⲁⲥ ⲛⲉⲕ ⲭⲉⲛⲁⲣⲃⲉⲛⲁ ⲟⲧⲁⲧⲉⲕ
 ⲛⲉⲁⲣⲁⲓ ⲧⲟⲧⲉ

504.

Or. 5707. — Parchment ; 12 connected leaves and one single leaf ; originally about 10½ × 9½ in. Almost every leaf is now in a dilapidated state. The pagination is lost but the fragt. bears on p. 17 the quire-mark ⲁ. The MS. is a palimpsest ; the earlier text is written in 2 columns of 20 or 21 lines each, in a fine, rounded uncial recalling the *Cod. Marchal.* (Q) in the letters ⲁ, ⲁ, ⲕ, ⲁ, ⲛ, ⲧ, ⲟ, while in ⲁ, ⲟ, ⲉ the forms are those of Zoega's 3rd or 4th class. The letters ⲡ and ⲟ have the peculiar forms mentioned in no. 498. Initials are slightly enlarged, recede beyond the other lines and have above them in the margin short, horizontal strokes. There is no other ornament. The colon is the only stop employed. Superlineation is very rare. The later text is described *below*.

[C. MURCH.]

The earlier text is S. John iii. 5—iv. 49 (but with iv. 19—23, 35—45 partly wanting) in Greek and Coptic, the former occupying the first, the latter the second column on each page. The MS. is bound in accordance with the sequence of the later text. For the earlier text the following is the order of the leaves ; foll. 7 *ab*, 8 *ba*, 9 *ab*, 3 *ab*, 10 *ab*, 4 *ab*, 5 *ba*, 6 *ab*, 11 *ab*, 13 *ab*, 1 *ab*, 12 *ab*, 2 *ab*.

ΤΕΝΖΗΤ ΚΕΣ	ΠΟΤΕΙ ΚΑΤΑ
ΠΤΕΤΕΝΗΗ	ΤΖΗ ΕΤΑΦΤ
ΧΕΟΥΠΕ	ΤΙΟΥ ΠΕΥ ΠΟΥ
ΠΟΥΩΥ ΠΦΤ	ΥΙ ΠΠΕΤΙΣ
ΠΑΓΑΘΟΥ	ΚΑΤΑ ΤΖΗ ΓΑΡ
ΑΥΩ ΕΤ	ΕΤΕΖΗΟΥΣΙΩ

These passages are published in a much differing version by Krall in Rainer *Mitth.* ii. 70.

507.

Or. 4717(18).—Parchment; 10½ × 2½ in. The MS. is a palimpsest, the text here described being the earlier and that of the original book from which this strip was cut for subsequent use. It is written in two columns, in a regular hand of Zoega's 5th class; but σ, ο, ε are circular (*cf.* no. 502). The form of ϣ is always, that of λ sometimes, identical with that in Crum, *Copt. MSS.*, 1, that of σ is the usual Sa'idic. For the later text *v.* no. 512.

[GRAF.]

1 Corinthians viii. 7, 12 and ix. 6, 7, 12. Another version of these passages is in Zoega 153, 154 but it differs much from the following text;

Recto. ΑΥΩ ΠΠΠΙ ΖΗΟΥΑΗ
 ΠΠΠΙ ΟΥ ΖΑΠΠ ΓΑΡ ΨΑ
 ΟΥΟΥ ΕΤΗΟΥΣ ΣΕΑ
 ΖΗΠΠΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠΠΠ ΠΠΠΠΠ
 ΠΠΠ ΠΠΠΠΠΠΠΠ

ΠΠΠΠΠΠ ΠΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠΠΠ ΠΠΠΠΠ
 ΠΠΠ ΠΠΠΠΠΠΠΠ

Verso. ΕΥΤΕΠΕΛΑΖΟΥ ΠΠΠ
 ΨΑΦΕΛΑΥΑΤΑ ΖΗΠΠΠ
 ΟΥΟΥΠΠΠ ΠΠΠ Π
 ΠΠΠ ΠΠ ΠΠ ΠΠΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠ
 ΤΕΠΠΠΠΠ ΠΠΠ ΠΠ
 ΠΠΠΠΠΠ ΠΠ ΠΠ

ΕΖΟΥΣΙΑ ΠΠΠΠΠ
 ΑΠΠΠ ΠΠΠΠ ΠΠΠ
 ΑΠΠΠ ΠΠΠΠΠΠΠΠ
 ΟΥ ΠΠΠΠΠΠΠΠ
 ΑΠΠΠ ΠΠΠΠ ΠΠΠΠ
 ΠΠΠ ΠΠΠΠΠ ΠΠΠ
 ΖΗΠΠ ΠΠΠΠΠ

508.

Or. 4717(19).—Parchment; a small strip from the binding of a book; ½ × 5¾ in. The text, in two columns, is written in a very fine uncial script (*cf.* Hyvernat, *Album* pl. ii. 2, though that is larger). The form of ϣ is that described in Rainer *Mitth.* i. 111 (*v.* no. 498).

[GRAF.]

Ephesians iv. 10, 13, 15, 17. The following is the text;

Recto. ΑΠ ΑΡΡΠΠ ΠΠΠΠΠ
 ΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠ ΠΠΠΠΠ
 ΕΤΙΣ ΠΠΠΠΠΠΠΠ
 ΠΠΠΠΠ ΠΦΤ

Verso. ΠΠΠ ΑΠ ΟΥΟΥΠ
 ΕΡΑΥ ΕΤ[σ]ΠΠΠΠ
 ΚΑΤΑ ΤΖΗ ΟΥΟΥ
 ΠΠΠΠΠΠΠ
 ΠΠΠ ΠΠΠΠ ΠΠΠ

509.

Or. 4923(5).—Parchment; part of a leaf, ruled and paged [$\overline{\text{CIIO}}$], $\overline{\text{CII}}$; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a peculiar, somewhat irregular hand (*cf.* Rossi, *I Papiri . . . di Torino* i, fasc. 1, tav. iii.).

Probably from Alhîm. [GRENFELL.]

Epistle of S. James i. 25, 26, ii. 1, 3, 5.

p. [$\overline{\text{CIIO}}$].

ⲓⲣⲉ ⲛⲑⲟⲩ	ⲧⲟⲧⲟⲙⲉⲓⲥ ⲉ
ⲓⲟⲩⲁⲕⲁ	ⲧⲟⲩⲃⲁⲧⲛⲓⲉ ¹ ⲉⲓ
ⲓⲥⲛⲉ ⲓⲛⲛⲉⲓ	ⲓⲛⲓⲧⲉ ⲛⲓⲕⲟ
ⲓⲟ ⲉⲩⲟ	ⲉⲓⲟⲥ ⲉⲩⲉⲩⲛⲓⲉ
ⲓⲟⲩⲛⲟⲩⲁ ⲁ	ⲧⲛⲓⲉ ⲛⲁⲥⲛⲓⲧ
ⲓⲛⲟⲥ ⲁⲉ	ⲧⲛⲓⲥⲓⲥ ⲛⲓⲥ ⲛⲉ
ⲓⲑⲟⲩⲣⲉⲓⲑⲓⲛ	ⲁⲥ ⲛⲓⲟⲩⲧⲉ ⲛ
ⲓⲉ ⲉⲓⲑⲕⲁⲙ	ⲛⲉⲟⲟⲩⲧ ⲛⲓⲣ
ⲓⲧ ⲁⲓ ⲛⲓⲉⲓ	ⲁⲛⲟⲥ
ⲓⲛⲓⲣ	ⲓⲛⲓⲟ
p. $\overline{\text{CII}}$.	
ⲉⲥⲁⲙⲙ ⲛⲧⲉ	ⲛⲁⲓⲉⲣ

¹ For this suffix *v.* no. 168.

ⲧⲛⲉⲕⲟⲣⲓ ⲛⲥⲁ	ⲓⲛⲓⲟⲩ
ⲛⲉⲧⲣⲑⲟⲣⲓ ⲛ	ⲛⲉⲣⲉⲥⲟⲩ
ⲧⲩⲧⲛⲓ ⲉⲩⲛⲁ	ⲛⲉⲩⲓⲕⲉ ⲛ
ⲛⲟⲩⲉ ⲛⲧⲉⲧⲓ	ⲉⲓⲟⲥ ⲉⲩ
ⲁⲟⲟⲥ ⲛⲁⲓ ⲁⲉ	ⲓⲑⲟⲩⲉ ⲛ
ⲓⲛⲟⲟⲩ ⲕⲁⲙⲟⲥ	ⲓⲛⲧⲓⲥⲧ
ⲛⲧⲉⲕⲁⲟⲩⲉⲗⲁ	ⲛⲕⲁⲓⲣⲟ
ⲓⲧⲉⲧⲓ	ⲛⲧⲓⲟⲩ
ⲓⲛⲑⲓⲕⲉ	

510.

Or. 4717(20).—Parchment; a much damaged fragt.; $3\frac{1}{2} \times 5$ in. The text, in two columns, is written in a large, bold hand (*cf.* Zoega, tab. ii, no. v for a general resemblance). The letters $\var�$ and σ have the forms described in no. 498.

[GRAF.]

It is impossible to ascertain the contents of this MS., so few letters being legible. It is most likely to be from a biblical text. The interest of the fragt. lies in the script.

which is written in small, regular characters without ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). On the other side is part of a letter(?).

[GRAF.]

This appears to be the final clause of the Diptych, following the list of saints and commemorating the deceased local bishops and others.¹ The text is in Greek. Above it the papyrus is blank and this points to its employment for insertion at the service after the list in more general usage had been recited.

† ΚΑΙ ΠΑΝΤΟΣ ΤΟΥΤΟΥ ΤΟΥ ΔΙΨΥΧΟΥ ?
ΕΠΙΣΚΟΠΟΥ ΚΑΙ ΑΒΒΑ ΚΥΡΙΑΚΟΥ ?
ΟΝΝΑ ΕΠΙΣΚΟΠΟΥ ΤΩ ΟΥΧΑΡΙΣΤΗ
ΚΑΙ ΑΝΑΜΑΡΤΕΟ

514.

Or. 4718(4).—Papyrus; a leaf in one *selis*, the upper part being lost; 16 × 19 in. The text, which is in one column, is written upon both sides in a regular, sloping hand of some size and without ligatures (*cf.* Hyvernat, *Album* pl. x, dated A.D. 1003, which it much resembles).

[GRAF.]

Liturgical text. The language is Greek, not Coptic, but the matter regards the Coptic church. The text, so far as extant, appears to apostrophize or mention in turn God, the Virgin, Apostles and the ecclesiastical hierarchy, beginning with the patriarch, Chael—probably, to judge by the script, the 56th patriarch (881—909)—next naming Victor the bishop of Arsinoe and then the inferior clergy. The purpose of such an enumeration is not clear; the form in which the

clauses are cast forbids us to see in it a diptych. The texts on *recto* and *verso* do not appear to be one. But such is the corruption of the Greek that I cannot offer any further description.

Recto. The fibres are at right-angles to the text.

At the top, apparently a title [ΕΠΙΣΚΟΠΟΥ]—, followed by 20 clauses each of which except the last begins with ΚΑΛΟΣ and ends with ΕΥΧΑΡΙΣΤΕ² or ΕΥΧΗ. Between these words stand successively the following names and titles mostly, it seems, in the genitive and each followed immediately by a stop thus †.

[ΕΥΧΗ]†

ΔΕ [ΕΠΙ] ΤΩΝ ΑΝΑΜΑΡΤΕΩ

ΔΙΑΣ ΠΟΝΤΙ ΚΑΘΟΛΙΚΗΣ ΤΟΥ ΟΙΚΟΥΜΕΝΟΥ

ΗΡΑΚΛΑΚΟΥ³ ΤΟΥ ΟΥΧΙΑΣΤΗΡΙΟΥ

ΔΙΑΣ ΘΕΟΔΩΚΟΥ ΚΑΙ ΠΑΡΟΡΘΟΥ ΠΑΡΙΑΣ

ΤΟΥ ΚΑΤΗΧΟΥ ΑΠΟΣΤΟΛΟΥ ΕΥΧΗ ΧΥΤΕ ΤΟΥ ΟΥ

ΔΙΑ ΑΒΒΑ ΧΑΝΑ ΟΣΚΟΥΤΑΤΟΥ ΠΕΡ ΠΕΡ⁴

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚ/ ΟΣΚΟΥΤΑΤΟΥ ΠΡΕ ΠΟΝ

ΟΥΣ ΠΡΕ/ ΕΥΧΑΡΙΣΤΗ

ΟΙΚΟΦΙΛΕ/ ΔΙΑΚΟΝΟΥ

ΟΙΚΟΝΟΜΟΥ⁵ ΤΗΟΔΙΑΚΟΝΟΥ

ΟΥΣΕΒΟΥ/ ΑΝΑΓΗΝΟΥΣΤΗΣ

ΦΙΛΟΝΟΜΟΥ ΠΡΟΪΚΑΤ/

ΦΙΛΟΧΥΡΙ/ ΔΟΝΟΥ ΕΥΧΗ ΧΥΤΕ ΤΟΥ ΟΥ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚ/ ΑΡΧΙΕΡΕΑ ΕΥΧΗ ΧΥΤΕ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚ/ ΚΑΘΟΙΚΟΥ⁶ ΟΙΚΟΝΟΜΟΥ

ΑΠΟ ΤΗΣ ΠΟΛΕΟΣ ΑΡΣΙΝΟΥ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚ/ ΗΓΕΦΙΚΟΥ ΤΟΥ ΟΥΧΙΑΣΤΗ-

ΡΙΟΥ

¹ Probably 1—3 letters lost.

² This is difficult to explain. It may be σὺ (or σε) νῦν (as often, *e.g.* Leyden Catal. 137, 138, 142) and a verb, perhaps from γίνομαι. The Rev. G. Horner thinks it a compendium for καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας.

³ ἱερομνηστήρας.

⁴ πατὴρ πατέρων.

⁵ ἱεροεβαστάριος.

⁶ ἐκλεκτάτος.

¹ V. Renaudot i, 18, Tuki, *Missale* ρκς.

ΚΤΡΙΣ ΑΒΒΑ ΒΙΚ/ Ο ΤΡΙΤΕΚΑΤΗΟ ΛΙΟΣ/ ^τ
 ΚΤΡΙΣ ΑΒΒΑ ΒΙΚ/ ΒΟΝΗΝΟΝ ΧΥΡΑ S ΟΡΦΑΝΟΝ
 ΠΟΛΕΟΣ ΧΡΟΝΙΣ ΕΠΙ ΠΡΗΝΙΣ ΧΡΟΝΙΣ
 (BLANK.)

Verso. The fibres are parallel to the text.

The first legible line is one of 11 clauses, each beginning with the word χερικ (once χερε) and ending with ΠΟΛΛΑ or (the last) ΠΟΛΛΑ ΤΑ ΕΤΙ. Between these stand the following names—some in the genitive, some in other cases—each followed by a stop, as on the *recto*.

ΑΒΒΑ ΧΑΝΑ ΑΡΧΙΕΡΕΑ ΛΙΟ ΤΗΣ Π[ΟΛΕΟΣ ΔΕ]-
 ΖΑΜΑΡΙΑ

ΑΒΒΑ ΒΙΚ/ ΠΑΣΠΑΡ . . ἔ ΚΕ ΚΟΧΙΣ ΠΗΛΑ

ΑΒΒΑ ΧΑΝΑ ΤΕΚΗΟ ΠΑΡΚΟΥ ΑΠΟΣΤΟΛΟΥ S
 ΕΥΑΓΓΕΛΙΟΥ ΕΤ' ΧΥ

ΑΒΒΑ ΒΙΚ/ ΤΙΟΤΕ ΑΒΒΑ ΧΑΝΑ ΑΡΧΙΕΡΕΚ/ ΛΙΟ
 ΤΗΣ ΠΟΛΕΟΣ ΔΕΖΑΜΑΡΙΑ

ΑΔΕΛΦΟΝ ΔΟΜΑΣΟΥ ΤΙΟΤΕ ΑΠΟΣΤΟΛΟΥ ΚΥ

ΑΒΒΑ ΒΙΚ/ ΑΔΕΛΦΟΝ ΓΡΗΓΟΡΙΟΣ ΟΛΥΜΠΟΥΡ-
 ΡΟΣ S ΓΡΗΓΟΡΙΟΥ ΘΕΟΛΟΓΟΥ S ΓΡΗΓΟΡΙΟΥ
 ΝΕΟΚΕΣΑΡΙΑ S ΒΑΣΙΛΙΟΣ Ο ΠΟΝΑΤΤΑΣΚΑΛΟΣ¹ S
 ΠΡΗΝΑΤΙΟΣ ΘΕΟΦΟΡΟΥ

ΑΒΒΑ ΧΑΝΑ ΠΡΟΤΑ ΑΡΧΙΕΡΕΑ ΕΤ' ΧΥ

ΚΤΡΙΣ ΑΒΒΑ ΒΙΚ/ ΟΡΟΛΟΖΟΥ ΕΠΙΣΚΟΠΟΥ
 ΦΟΣ ΤΟΥ ΔΑΟΥ

ΑΒΒΑ ΒΙΚ/ ΚΑΥΤΟΣ ΒΡΑΤΟΣ ΤΗΣ ἑΚΑΘΙΣΙΑΣ

ΑΒΒΑ ΧΑΝΑ ΦΩΣΤΗΡ ΙΚΟΤΙΣΗΝ.

Here is a dividing-line and then ΠΟΛΛΑ ΚΕ
 ΚΑΛΑ ΚΕ ΠΟΛΛΑ ΤΑ ΕΤΙ ΠΟΛΛΙΣ ΧΡΟΝΙΣ ΕΠΙ
 ΠΡΗΝΙΚΗΣ ΧΡΟΝΙΣ. Below this the page is
 blank.

χερικ or χερε may be supposed to stand
 for *χαίροις*, while the words which end each
 clause refer to a wish for long life (ἔτη)
 and prove that Chael is the reigning
 patriarch.

¹ Presumably with reference to his monastic rules.

A small fragt., which must have come from
 the lost upper part of the leaf, has

Recto. [ΓΟΥ ΔΙΟΥΣ ΣΟΥ]

[Τ ΔΟΝ ΣΟΥ ΒΡΑΒ]

[ΠΡΗΝ]ΚΗΣ ΧΡΟΝΙ[Ε]

Verso. [ΚΕ ΚΑΛΑ ΚΕ ΠΟ[ΛΛΑ]

ΑΒ]ΒΑ ΧΑΝΑ ΠΡ ΠΡ

[ΒΙ]Κ/ Ο

This shows that a similar composition
 preceded that still preserved.

515.

Or. 5297(3).—Papyrus; complete; $5 \times 5\frac{3}{4}$
 in. The fibres are parallel with the text,
 which is written in 6 lines of an even, sloping
 and ligatureless hand (*cf.* Crum, *Copt. MSS.*
 pl. iii, xiv for the type). *Published* by Crum,
ll., p. 18. On the other side is a letter.

From the Fayyûm. [FL. PETRIE.]

A Benediction in Greek, similar to but not
 identical with those in the Liturgies of SS.
 Gregory and Mark (Renaudot i. 98 and 165).

516.

Or. 5297(4).—Parchment; a narrow strip;
 $8\frac{1}{4} \times 1\frac{1}{8}$ in. Apparently the work of two
 scribes, one of whom wrote a square uncial
 hand with rounded ε, c, square π and α made
 in a single stroke; while the other wrote less
 regularly. *Published* by Crum, *Copt. MSS.*,
 p. 16.

From the Fayyûm. [FL. PETRIE.]

This appears to consist of the initial words
 of Psalms and other verses for use in divine
 service.¹ No. 5 (of the publication) is Ps.
 lxiv. 6, no. 12 is Ps. cxxiv. 1 and no. 6 is

¹ Such are the texts published by Bickell, *Mithl.*, a. d.
Saml. Rainer ii, 83. *Cf.* also no. 495.

Ps. cxxvi. 1. Only two are in Coptic; the rest are Greek. No. 9 seems to indicate that nos. 10 and 11, which follow it, are for use in the evening service.

517.

Or. 4718(5).—Papyrus; a fragt.; $7\frac{1}{2} \times 5\frac{1}{8}$ in. The fibres are at right-angles to the text, which is written, apparently in one column, in an upright, very thin hand in some points not unlike that of the *Codex Marchallianus*. The *verso* is blank.

[GRAF.]

Presumably a series of antiphons or similar verses. The texts are not biblical. Lines 1—9 treat of Moses and Aaron. The following is the text;

[ΣΙΧΟΥΤΑΤ ΗΣΗΑ ΟΥ
 [ΟΑ ΑΡΦΑΗΟΥΤΟΒΟΥ
 [ΣΑΒΤΟΗ . . . ΟΥ . ΑΣΤ
 [Σ]ΗΑ ΟΥΡΑ ΗΟΥ ΟΒΑΤ ΟΒΑΒΗΟ
 [ΑΡΟΥ ΗΟΥΑΗ ΣΑΜΗΟ ΗΤΕΟ
 [Ω ΣΑΒΗΑΑ ΗΤΟΚΤΗΤ
 [ΗΤΑΜΗΟΥΤ ΧΑΟΥ ΗΟΥ
 [ΗΟΥΤΗ ΟΒΑΒΗΟΟΥΑ ΗΟ
 [ΗΟΜΗΟΥΤΗ ΗΟΒΑΖΑΤΙ ΖΑΤΟΥΖ
 [Τ]ΑΑΗΟΡΟΟ ΗΑΒΕΜΑΗ
 [ΣΙΧΟΥΗΟΚΟΒΑΤΤΡΗΟ
 [ΑΝΑΟΥ ΗΤΟΚΗΟΥΑΗΑΖΤΤΒ
 [ΗΑΟΥΤ ΑΥΟ ΗΑΗΟΥΤΕΑΗ ΟΒΑ
 [ΤΗΑΤΤ ΗΗ ΟΥΟΗΟ ΤΗΟΥ Κ
 [ΣΑ]ΗΗΗ +

518.

Or. 5297(5).—Papyrus; a small fragt.; $3\frac{1}{8} \times 2\frac{1}{8}$ in. The text, apparently in one column, is written in an even, sloping and ligatureless hand. Published by Crum, *Copt. MSS.*, p. 18.

From the Fayyûm.

[FL. PETRIE.]

Liturgical. So much at any rate the words on the *verso* seem to show. Probably it is part of a hymn for the festival of some of the Apostles.

519.

Or. 4719(2).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ in. There are three texts; (1) that at right-angles to the fibres appears to consist of mere incoherent scribbling, though it might be part of an account and shows, in one corner, the beginning of a letter. Parallel with the fibres are (2) a text in small, uneven semi-uncials, difficult to read owing to the corrosion of the ink, and beside it (3) an account, written in an irregular and quite different script.

[GRAF.]

Parts of Hymns or other metrical compositions.¹ The first section speaks allegorically of “my new garden, the Church,” where sweet-smelling roses grow. “My grove is Christ; the roses that I have planted there² are the true(?)³ Gospels.” The second section seems to relate to the finding of the bones of John the Baptist and Elisha.⁴ “When thou enterest that desert (?),⁵ thou shalt find the head which Herod took with the coat of hair thereon and the leathern girdle that binds it about.” The reference to “Elisha the prophet” is obscure. The third section treats

¹ Cf. the similar pieces in Erman's *Bruchst. d. kopt. Volkslitt.*, Berlin Acad., *Abh.* 1897.

² ΚΟΒ for ΟΟΥ?

³ For ΤΑΗΟΥΤ? But this is unlikely.

⁴ V. *Synazarium*, 30th Mechir, *Aeg. Z.* 1883, 138 and Zoega no. clx.

⁵ This seems unlikely, but ΠΟΧΑΙ “said I” is more so. It might refer to the ruined condition of Herod's palace where one legend makes the head to be found (r. *Synazar.*).

of Johu and of Herod's feast, of Herodias and her daughter. It is difficult to translate.

[About 10 let. κη]^pπος : εβερι : αβσοκ εζοτι
[about 10 let.]^pεβτι παχιατ : εστινοτβι . . ^pτβι-
τοτ τα^pαη ειστι . . ^pπακινος βιρτε τεκμη-
για ≡ παλασηντε πεκ^pυρε ≡ πεοτιατ τακ^pοβ
παττε πεοταμεμον ταποτ (dividing-line
across text)

εκ^pαμβοκ ζοτι : πεχιαη : ^pακοριταη
ταριωτις : βτε ≡ πετε^pυτιηβοβι ετοιχοβ
πεπια^pχ^{ic}β ^pεβρι ετιβα η . . κσοτ ελ^p[αη . . ^pα-

^pα^pρ^pτι^pκοη . ^pχε^pε^pμ^pε^pτε^pτε ≡ πε^pρ^pο^pφ^pι^pτις :
τεπεβρε^pτι (dividing-line)

^pα^pα^p βη^pαη¹ ποτ : ζι^pρ^pο^pτις : πα^pο^pτ^pπα^pρ^p πε-
τιηκοη : ε^pτυ^pη^p : πε^pο^pι^pρ^pωη² λεβ^pα^pτεβ^pσαη :
πα^pρα^pκο^pικος πα^pρα^p λο^pηη η^pβι ≡ α^pη^pκο^pρη : ^pχα^pτ
τε^pε^pυ^pηη ≡ η^pο^pρη ≡ πα^pρι^pε^pτωη^p [about 8 let.]
εβα^p ≡ α^pβι τα^pηη η [about 8 let.] ^pε^pπε^pυ^pη^p : ■

¹ χαη might possibly be read.

² Presumably for *θηρίον*.

VARIOUS LITERARY TEXTS.

520.

Or. 4918.—Papyrus; a fragt.; 5×4 in. The fibres are parallel to the text, 15 lines of which are visible, written in one column of small, thick uncials, but so faded that the character can scarcely be described.

From the Fayyûm. [GRENFELL.]

Homiletic(?) text. This is quite uncertain. The phrases ἀποστολία μου . . . , ἔσονται ἔσονται ὑπο φτ are legible. The *verso* is blank.

521.

Or. 4919(5).—Papyrus; a small fragt. of thin material; 2½×2½ in. The text is written on both sides in a very fine uncial hand (*cf.* Rossi, *I Papiri . . . di Torino*, fasc. i, tav. iii). It was probably in one column. π is of the form described in no. 498.

From Siut. [COL. T. L. FRASER.]

Unidentified text, presumably a narrative. The name Samuel occurs and might possibly refer to Samuel of Kalamôn. The interest of the fragt. lies in its dialect which shows a remarkable verbal prefix, γα-, γαφ-, γαφ-. *Published* by Crum, *Aeg. Zeitschr.* 1898, 139.

522.

Or. 4920(1).—Papyrus; some 24 small frags. from the binding of a book; the

largest 2½×3½ in. Many of them show nothing legible. The script much resembles that of the Rainer *Führer* 1894, Taf. vii which Mr. Kenyon is inclined to ascribe to the 4th century. Apparently the text was in one column across the page; but this is uncertain.

[GRENFELL.]

Remnants of a Gnostic (Ophite) work or of one descriptive of Gnostic doctrines. This is clear from the word Ialdabâth.¹ There occur besides the words "seven powers (ἐξουσία)," "he sang (? ὑμνεῖν)," "they manifest what is hidden," "Wisdom (σοφία)," "Faith (πίστις)," "The army (στρατιά) of —."

The dialect shows a mixture of Aḥmimic and Sa'idic forms, the former being, it seems, in a majority; *cf.* ἀβα, ἀρηει, οὔρει, ει, τινε, ἀτηρ, ἔτα.

- 1 a. [ἀουτουρ ἀβα[α] ειατ]
 [αετηάουτη . οφ . . ινεε]
 [ηιατ εατηρ ηεουη ἀβα[α]
 [ητεαυβε ηεζουτγια ἀβα ηη]
 [ηταουη[ε] . . ουτε ειτε ?]
 [αφ ηνε] [ηηι ακη]
- b. [οὔρει ηεητουρ αφουα]
 [ε αφ ἀβα ητεα]
 [ηια η]
 [ητοκο]

¹ V. C. Schmidt in *Texte u. Unters.* viii. 559 &c. The preceding word may be "seven," "breath," or "sword"

- 2 a. [ΠΡΩΤΑ ΤΗΡΩ] []
 [ΤΙΝΕ ΑΥΤΩ ΚΑ] []
 [ΟΠΕ ΠΕΝΕ Π] []
 [ΥΤΩ ΔΟΖΩΕ ΠΑΡ] []
 [ΠΟΤΕΙ ΑΥΤΕ ΑΥΤΩ] []
 [ΔΙΕΣΟΤΑΕΙ ΠΗ ?] []
 [ΥΕ ΠΑΛΛΑΒΑΘΩ] []
 [ΔΥΡΕΤΙΝΕ] []
 b. [ΣΑΤΣΟΦΙ[Α] []
 [Π . . ΚΑΖ ΠΗ] []
 [ΠΗΤΕ ΠΗΠΟ] []
 [ΣΙΣ ΤΗΡΕ ΤΟ] []
 [ΥΧΙΕ Π[Π]ΑΥ Δ] []
 [ΠΗΤΣΤΡΑΤΙΑ Π] []
 [ΥΤΕ ΤΗΡΟΥ ΠΗΠΟΥ] []
 3 a. [ΠΑΧΙΚ ?] []
 [ΧΡΟΝΟΣ . . ΠΕ] []
 [ΕΙΣΗΓ . . Ε] []
 [ΥΑΥΕΙ] []
 [ΠΕ ΤΗΡΩ] []
 b. is illegible.
 4 b. [ΔΗΖ ΑΒΑ[Α] []
 [Ε ΠΠΕΥ] []
 [ΤΠΣΤΙΕ] []
 [ΠΕ ΖΗΠΠ] []
 [ΧΟΡΕΙ ΑΡΠΕΙ] []
 [ΠΧΕ ΠΥΠ] []
 [Π ΑΠΠΣΤΙΕ] []
 a. is illegible.
 5 b. [ΤΗΡ] []
 [ΑΛΠΠ] []
 [ΑΥΟΥΧ] []
 [ΑΥΟΥ] []
 a. is illegible.

523.

Or. 4920(2).—Papyrus; a fragt.; 10×3½ in. The text, which may have been in more than one column, is written at right-angles to the fibres in an upright, irregular hand

with very rare ligatures (*cf.* the Rainer *Führer* 1894, taf. vii for a considerable resemblance). The π has exactly the form of Greek pap. cxxi (Kenyon, *Catal.* i, pl. 51ff.). The forms of ω, σ are those described in no. 498. On the other side are the remains of a Greek text in two columns, in a larger, clumsy hand of similar type.

From the Fayyûm. [GRENPELL.]

An astrological text, treating of the sun (πρε) and moon (παζ, παλζ and σελήνη) and stars, under 20 (or more) heads. From l. 12 some of the phrases appear to repeat themselves.

- ΕΤΒΕΝΕΖΑΥ ΠΤΕ ΠΑΖ ΠΕΖΟΥΕΙΤ []
 Β' ΧΑΡΙΤΗΣΚΩΝ¹ ΨΑΛΕΤΑΦ []
 ΠΑΡΗΣ² ΖΗΠΠ ΔΕ ΧΕΕ []
 Η . . Π ΠΕΤΖΑΥ ΠΚΡ []
 ΠΠΑΡΗΣ ΑΥΤΩ ΨΑΛ []
 ΠΟΛΗΣ Α' ΠΕΤΕΖ []
 ΛΕΣΕ ΠΤΕΣΜΗΠ []
 ΤΣΕΜΗΠ ΓΑΡ ΟΥΑΕΤ []
 Ξ : ΕΤΒΕΠΖΕΠ Ε []
 10. ΛΟΥ ΖΗΤΠΠ ≈ Ξ . []
 ΓΑΡ [Π]ΤΕΠΠΟΥΤ · Η []
 ΠΡΕ ΓΑΡ ΔΥΠΕΣΑ []
 ΚΟΥΕΥΟΥ ΕΛΕΤ []
 ΕΛΕΤΟΥ ΗΖ []
 ΖΙΤΕΠΖΩΑ []
 ΠΡΕ ΓΑΡ Δ[Υ]ΠΕΣΑ []
 [Κ]ΟΥΤΩΟΥ ΕΛΕ []
 ΕΤΒΕΖΩΑ : Π []
 ΓΑΡ ΔΥΠΕΣΑΕΤ []
 20. ΠΑ ΠΚΑΤΑΛΕ³ []
 ΠΕ ΠΠΟΛΧ Σ []
 ΕΥΟΥΤ · ΠΑΛΖ []
 ΠΑ ΠΚΑΤΑΔ []

¹ Χαριτήσιον.

² Ἄρης and Π. 15, 18 perhaps Horus, l. 26 Ἐρμῆς. (These are Mr. Griffith's suggestions.)

³ Κατάδεσμος.

γάρ ἄρα
 ἄρα γάρ
 ἄρα γάρ
 ἄρα γάρ
 (sic) ἄρα

524.

Or. 5525.—Parchment; an almost complete leaf; 14 $\frac{3}{4}$ × 9 in. It has been many times folded, both in width and in length. The text is chiefly on one side, separated by dividing lines into several irregular sections. The lines of writing are very uneven and often confused; the script shows frequent ligatures.

From Cairo.¹ [S. RAFFALOWITSCH.]

Magical text consisting of incantations intended to assist and protect a woman and her children, both born and to be born; or perhaps, especially, a woman about to bring forth. The name of Soura the daughter of Pelcha has been subsequently added at the end of some sections; in the text itself the subject is referred to as *uuu*. The formulae occur for the most part more than once.

On the left of the text is a rude geometrical drawing of a figure with circular head and outstretched arms, surrounded with gnostic signs, crosses &c. and very similar in style to that in the Turin magical papyrus.² The top of this is lost. Upon this figure is written *coopa txya nooa nua unocynai ecnuu naq.*³

¹ The MS. reached the Museum together with the Hebrew frags. found in the Genizeh in Old Cairo. The dialect however is that of the Fayyûm.

² Rossi, *Tratt. gnost.* (R. Accad. di Torino, *Memorie* 1893).

³ This appears, from that part of the body which it covers, to have special reference to a still unborn child; cf. Vassiliev, *Anecd. Gr. Byz.* p. 339, no. κ.

A. The following is the first section of the text;

ΤΙΤΑΚΑ ΠΑΚ ΕΠΕΚΑΘΗ ΠΗΤΕΚΟΨΑ ΠΗΠΕΚ-
 ΖΟΤΙΟΝ¹ ΠΗΠΕΚΦΤΑΚΤΗΡΙΟΝ ΠΟΤΧΕΙ ΠΗΠΕ-
 ΤΙΟΠΟΣ (τόπος) ΕΚΨΑΠ ΕΒΖΗΤΟΤ ΠΗΠΕΚΣΡΑΦ-
 ΤΟΣ (ράβδος) ΠΟΤΑΒΗ ΕΒΖΗΤΕΚΤΟΨΙΧ² ΠΗΠΗΑΠ
 ΠΗΤΕΚΣΑΡΙΑ (ἄρμα sic) ΠΟΤΑΒΗ ΕΒΖΗΤΕΚΟΨΙΧ
 ΟΨΑΧΕ ΠΗΠΕΚΙΑ . ΛΗ³ ΕΒΖΑΡΙΡΑΤΟΤ ΒΑΚ ΠΕΚΑ-
 ΤΟΤΙ ΟΨΑΕ ΠΕΛΑΜΙΟΨΙΑ (ἀμελεῖν) ΨΑΠΤΕΚΚΑΤΑΚ-
 ΖΗΘΗΠΑΚ ΚΙ ΕΒΑΠ ΕΧΕΠΗΕΚΖΟΤΙΟΝ ΠΗΠΕΚΦΤ-
 ΑΚΤΗΡΙΟΝ ΠΟΤΧΕΙ ΑΚΑΑΘΙΕ ΚΑΛΕΣ ΠΕΚΨ ΠΕΟΨ⁴
 ΠΕΟΨΙΑ ΠΗΤΕΠΨΤΧΗ ΠΗΠΗΠΗΕΟΨΙΑ ΠΗΠΗ
 ΠΗΠΕΚ ΠΗ ΤΧΕΙΑ ΠΗ ΠΗΠΕΚΣΥΝΑ ΕΒΖΗΤΕΚΚΑ-
 ΛΑΡΗ ΠΗΠΕΚΣΥΝΑ ΠΗΠΟΤ ΨΑΚΣΗΑΟΤ⁵ ΤΑΚΟΠΑΣ
 ΡΑ ΛΑΨΗ ΑΧΘΗΑΑΤΕΙ ΨΟΠΗ ΕΠΙ ΖΑΒΑ ΠΑΚ
 ΠΗΠΕΡΓΙΑ ΠΗΒ ΕΤΣΑΑΤ ΠΕΚΕΟΤ ΕΒΖΗΤ ΕΒΟΠ
 ΒΑΚ ΨΑΠΕΣ ΟΨΑΕ ΠΕΚΣΥΝΑ ΠΗΠΟΤ ΨΑΚΣΗΑΟΤ
 ΕΠΙ ΖΑΒΑ ΠΑΚ ΠΗΡΑ⁶ ΠΗΒ ΠΗΠΗΠΗΡ⁷ ΠΗΒ
 ΠΗΑΠΑΑΑΨ⁸ ΠΗΒ ΠΗΑΒΕΡΕΨΙΑ⁹ ΠΗΒ ΠΗΕΖΟΨΙΑ

¹ An unidentified Greek word.
² Cf. also in this text ΤΟΨΑΠ and Rainer *Mith.* v. 121
 ΗΑΤΟ. Cf. on the other hand ΤΧΗΑΠ, ΤΧΟΙ, also here.
³ This may be ΟΨΑΠ.
⁴ This formula begins elsewhere ΛΑΘΙΕ ΛΑΘΕ. "Watch
 and guard on the 4 sides" seems likely though difficult
 to justify grammatically; ΠΨΑ would have to stand for
 ΠΨΑΟΤ (ΠΨΟΤ) and ΠΕΟΨ for ΠΕΑ or rather ΕΑ.
⁵ ΧΗΑΟΤ might be read ΧΗΑΑΤ and so here generally
 where the letters ΑΟΤ are concerned.
⁶ This unknown word, if indeed Egyptian, would pre-
 sumably end in Ο in Sa'idic. The prayer of Sisinnius
 (v. below) mentions a demon of the midday heat; cf.
 ΠΗΡΑ. It might however simply = μοῖρα.
⁷ V. *Aeg. Z.* xxxiii, 47.
⁸ Has not the appearance of an Egyptian word, not-
 withstanding the Π.

⁹ ΒΕΡΧΗΑΙΑ or ΒΕΡΧΗΑΙΑ is, as Mr. G. Margoliouth
 points out, the female demon Werzelyâ of the legend
 of S. Sisinnius, preserved in Ethiopic (v. Basset, *Les*
Apocryphes iv and Fries in *Actes* of 8th Orient. Congr.).
 The Bohairic vocabularies class it with birds and (Kircher
 169, *labib Dict.*, s.v., MS. Or. 850, f. 36b) give for it
 المصاصة and ام الصبيان (cf. a name in Gollancz, 11th Or.
 Congr., 4th sect., 82, 85), "vampire" or "bogey." The
 last of these may also mean epilepsy (v. Lane). Is it
 possible that the word as written in our text is a cor-
 ruption of ἐπιληψία?

τιςσε ριςε.σμη ριτομοα τιταμοκα ιτην
ιτηνλεν ιηηετητοα ιητοαη εηηοτι
παιτοκρατορ ετοαλεαηατην λαιε λαιε &c.,
as in sect. 1. After το ηκεκι, ιητηκοηκο
ηβι ειτο τεηαη γατ ειτο τεηοη σμη ει-
γρατλαιβι ιαοτ τηροτ σετατ γαβα ιαοτ
ιηζαηεηοηα ηεωη τηροτ ρητ ιημοη &c.,
as in sect. 1. Then ετεεηκεεκεεβρλαρηκετο
αβαηαοαηαβα αρηαηαρηκοηαρι ειαο
ειαο ιαμιο . . ιηηαο λβι εηηοτε ηαηεραη
ετωω. There are 2 or 3 more very confused
lines.

525.

Or. 4721(5).—Papyrus; parts of 2 *selides*,
broken off above; $9\frac{3}{4} \times 9$ in. The text is
written at right-angles to the fibres in an
upright, ligatureless, uneven hand.

[GRAF.]

Magical text. Ll. 1—9 address Christ and
appear to ask a means of protection against
hostile weapons; in ll. 10—21 Christ promises
that this shall be given where the names of
the Trinity, the Apostles, the 24 Elders and
the 7 Archangels "that are within the veil"
(καταπέτασμα)¹ are invoked.

ϱηεηηε εταετρατηετη ρη | 2 χητοκ τη
ηχοις ηηχοις η | 3 ητοκηε ρταμο² ηη
ηητ εβ[οα] | 4 ηκηοτ ηακαοοο ηεβκη[ηα
ετοαλαβ] | 5 ερηαηηοτηκολεηοο τιοο[τη
εραη εχοη η] | 6 -ερηοετ εηηοη τ εηε η
οτ[μοηχη η οτεαρη] | 7 η οτεεκεοο ροαοο
εηεεητ ο | 8 ταοτηοϱ χεκαοοο ερηηοτ-
χα[η] | 9 ηε χεηηχοις ιε ηατ | 10 χερηαη-
οτηοαηηοο τιοοτη εραη εχοτη | 11 εε-
ρηοετ εηηοτη ερεηε η οτμοηχη³ οτ | 12
εαρη η οτεεκεοο ροαοο ρηεεητ ετ-

¹ Cf. *Urk. Berl. Mus.* (Kopt.), no. 6 and Rossi, *Tratt. gnost.*, 1st page and f. 9.

² Presumably for ΤΑΛΩΟ.

η . . . | 13 ταοτηο εραη εχοϱ ηεραη ηεβ-
ραη ηπαω¹ | 14 εηακαοοο ηεβηηα ετοαλαβ
ηεραη | 15 εηηετηατοοο εηαποστολοο
η[εραη] | 16 εηεχοτταρη ηερεβητεροο
ηραη | 17 ηχ ηαρηαηελοο ηα ετηηοτη
εηκα | 18 -ταηετηα εταετρατοτ ερη ηε-
παω | 19 εηακαοοο ηεραηηα ετοαλαβ χε-
καοο | 20 ηηκα² ηεηοτη ηεεηεο ηεκαο³
ρηεηε | 21 ρηα ηη ετοαηατοοηο ηραη
εραη εχοϱ.

526.

Or. 4721(6).—Parchment; broken off at
one corner; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The script is very
unskilled. The MS. is a palimpsest, the
earlier text being in a hand of Zoega's 1st
or 2nd class.

[GRAF.]

The later text is perhaps an amulet, con-
taining a moral precept. It is described in
this place owing to the general outward
appearance of the MS. whence it is probable
that it had some magical usage.

<i>Recto.</i>	<i>Verso.</i>
εηηατοκ	ρηεεητ
τη : ηοεαα	καη : τοκε
τ . ηεωε κατ	αηη . ηο . ερηοτ
α μωηη . χου	? εκεβ . εβχ ²
εηεκερηοο	αεη . εχ ²
[ρηο]ηη . ερη	αρηη : η
ητ . ηαηα	ω . ηεη
[εηη]ηοηηη	

527.

Or. 4920(3).—Paper; a fragt., complete
in width; $7 \times 5\frac{1}{2}$ in. The text, on one side

¹ Here and in l. 18 τ has the form of a small cross.

² This, in the sense of "flowings of blood," would
be new.

³ † for ΤΚΑΟ.

of the leaf only, is written in a small, sloping, ligatureless hand of Zoega's 9th class and similar to that of no. 374 *above*. On the back are remains of an earlier Arabic text.

From the Fayyûm. [GRENPELL.]

Magical or medical work, consisting of various recipes, separated by dividing lines. Many passages are quite obscure.

1 ? $\kappa\omicron\tau\eta\iota\eta$ ¹ $\epsilon\beta\eta\alpha$ ² | 2 $\chi\epsilon\tau\tau$ $\sigma\tau\epsilon\mu\eta\eta\iota$ $\epsilon\eta$ -
 $\epsilon\beta\alpha\alpha$ $\mu\epsilon\eta\sigma\tau$ | 3 $\epsilon\beta\alpha\alpha$ — $\alpha\gamma\alpha$ $\mu\alpha\kappa\omicron\tau\alpha\eta$
 $\mu\epsilon\tau\sigma\tau\tau$. . .

The next may be part of what precedes it. 4 $\sigma\tau\alpha\gamma\eta$ $\tau\epsilon\phi\omega\mu\epsilon\tau\tau$ ϵ . $\epsilon\alpha\kappa\eta$ $\mu\epsilon\eta\alpha$ -
 ϵ . . $\chi\alpha$ ³ | 5 $\mu\alpha\tau\alpha\mu\alpha\varsigma$ $\mu\epsilon\eta\sigma\tau\alpha\epsilon\eta\eta\eta\alpha$ $\gamma\iota\epsilon\mu$ ⁴
 $\sigma\eta\mu\alpha\varsigma$ | 6 - $\epsilon\alpha\rho$ ² $\tau\epsilon\kappa\omega$ $\gamma\epsilon\lambda\epsilon\eta$ $\epsilon\gamma\mu\tau\epsilon$ $\gamma\alpha$. . . μ -
 $\eta\eta$. . | 7 α . $\tau\epsilon$ $\mu\tau\epsilon\gamma\mu\alpha$ $\epsilon\eta\epsilon\eta$. . . $\alpha\eta\eta\eta$ [about
6 let.] | 8 - $\epsilon\eta\eta\alpha\sigma$ $\alpha\tau\omega$ $\tau\epsilon\phi\omega\sigma\eta\sigma\mu\alpha$

The next is for inducing sleep. 9 $\mu\alpha\lambda$ -
 $\mu\omicron\tau\alpha\mu\eta\sigma\tau\alpha$ ³ $\chi\iota$ $\mu\alpha\kappa$ $\epsilon\mu\epsilon\tau\tau\omega\tau$, μ [5 or 6 let.] |
10 $\epsilon\alpha\rho\alpha\tau\alpha\mu$ $\tau\alpha\lambda\tau$ $\epsilon\gamma\omega\tau\eta$ $\sigma\tau\eta\sigma\tau\epsilon$ $\mu\epsilon\eta\sigma\tau\alpha$
 $\tau\epsilon\kappa$ | 11 - $\mu\alpha\rho\epsilon\eta$ $\epsilon\mu\epsilon\kappa\eta\eta\alpha\varsigma$ $\mu\epsilon\kappa\eta\eta\eta\eta\eta$ $\mu\alpha\kappa$ $\mu\alpha$ -
 $\rho\epsilon\eta$ | 12 $\epsilon\beta\alpha\alpha$ $\mu\alpha\kappa\eta\eta\eta\eta\eta$

The next is to bring back a wife's love to her husband. 13 $\sigma\tau\epsilon\gamma\eta\eta$ $\epsilon\gamma\alpha\mu\epsilon\sigma\tau\omega$ $\mu\epsilon\sigma\gamma\alpha\iota$
 $\tau\epsilon\sigma\eta\epsilon\tau\iota$ | 14 $\kappa\epsilon\omega\tau\alpha$ $\chi\iota$ $\mu\alpha\kappa$ $\epsilon\eta$, $\tau\epsilon\kappa$ $\sigma\tau\kappa\rho\sigma\tau\alpha$ ⁴
 . . $\tau\omega\tau$ α | 15 - $\eta\omega\tau$ $\gamma\eta\mu\kappa\omega\tau$ $\tau\epsilon\alpha$, $\mu\alpha\tau\eta\eta$ $\mu\alpha\epsilon$ -
 $\sigma\mu\alpha\eta$. .

The next seems intended to stop a flow of blood. 16 $\mu\epsilon\mu\alpha\eta$ $\mu\alpha\beta\omega\kappa$ $\epsilon\kappa\alpha\mu\epsilon\tau\epsilon\eta$ ⁵ $\gamma\iota\gamma\epsilon\mu\chi$
 $\mu\alpha$. . | 17 $\mu\omega\epsilon$ $\alpha\lambda\eta$ $\mu\alpha\kappa$ $\epsilon\gamma\omega\sigma\eta\eta$ $\mu\eta\alpha\tau\epsilon\kappa\omega\tau\omega\eta$
 $\mu\eta\alpha$.⁶ | 18 η $\alpha\gamma\alpha$ $\mu\eta\eta\eta$ $\epsilon\omega\epsilon\chi\omega\beta$ $\mu\alpha\mu\alpha$ — |

¹ 1 for $\kappa\omicron\tau\eta\eta\eta$.

² 1 الأصفر ; cf. *Aeg. Z.* 1885, 118.

³ 1 الفلفل .

⁴ The 2nd ρ is uncertain.

⁵ Altered from - $\tau\epsilon\eta\eta$.

⁶ Perhaps nothing after α .

19 $\mu\epsilon\mu\alpha\eta$ $\mu\alpha\beta\omega\kappa$ $\epsilon\eta\alpha\tau$ $\mu\alpha\mu\epsilon\tau$ $\mu\alpha\sigma\tau\epsilon\beta$ $\tau\alpha\alpha\eta$ |
20 $\sigma\tau\eta\sigma\tau\omega\eta$ $\epsilon\lambda\epsilon\mu\epsilon\tau\kappa\alpha\tau\iota$ $\tau\epsilon\mu\alpha\eta$ $\mu\alpha\beta\alpha\alpha$

21 $\mu\omega\epsilon\varsigma$ $\epsilon\mu\alpha\lambda\gamma\epsilon\tau\epsilon\tau\omega\tau$. $\tau\epsilon\tau\omega\sigma$ $\alpha\gamma\alpha$ γ . α -
 $\epsilon\beta$ | 22 $\rho\iota\omega\tau$ $\mu\epsilon\tau\kappa\omega\tau\eta\mu\alpha\mu\omega$. . $\mu\epsilon\gamma$ $\mu\epsilon\beta\alpha\alpha$ [4 or
5 let.] | 23 $\epsilon\tau\omega$ $\mu\kappa\epsilon\eta$ $\epsilon\rho\alpha\eta$ $\mu\alpha\tau\alpha\alpha$ — | 24
 $\omicron\mu\epsilon\varsigma$ $\epsilon\gamma\epsilon\eta\tau\alpha\tau\epsilon$ $\mu\alpha\kappa\omega\eta\tau\eta$ $\epsilon\beta\omega\eta$. . . | 25 . $\tau\eta$ -
. . . α . $\mu\epsilon\gamma\mu\epsilon\eta$

528.

Or. 5707.—This is the palimpsest of which the earlier text is described as no. 504. What remains of the later text is all written by one scribe; the Coptic portions in a small, sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pll. x, xx, Zoega tab. vi, no. xxxviii), the figures generally in Greek 'minuscules,' rarely (ϵ , μ) of like forms with the Coptic letters.¹ Red ink is used for dividing-lines &c.; red and green for ornamental headings; red, green and yellow for the pictures (*v. below*). On several pages the text has been retouched with later ink.

The extant text is divided into 2 parts; (A) arithmetical tables and (B) problems relating to the calculation of various measures of area and capacity.

A. The tables are in 5, rarely 4, columns and consist of

(1) foll. 1a—5b, the whole numbers² between 7 and 10 and then the multiples of 10 up to 9000, each multiplied successively by 1, 10, 100, 1000 then by 2, 20, 200, 2000, by 3, 30, 300, 3000 and so on; *e.g.*

ζ	α	ζ	<i>i.e.</i>	$7 \times 1 = 7$
ζ	ι	\omicron		$7 \times 10 = 70$
ζ	ρ	ψ		$7 \times 100 = 700$
ζ	α	ζ		$7 \times 1000 = 7000$

¹ The sign for 10,000 has no likeness to μ or μ .

² Beginning presumably in the complete MS. with 1.

ν γ ρν *i.e.* $50 \times 3 = 150$

ν λ αφ

ν τ ηαε *etc.*

ν γ ηε

β ζ ηαδ *i.e.* $2000 \times 7 = 14,000$

β ο ηιδ

β ψ ηρμ *etc.*

β ζ ηαυ

These are written in 5 columns on a page, the groups being divided by red lines.

(2) foll. 6a—8b, the title ηαι ζωοτηα ηεηαστηα (μάθημα) ηαλχοτεαυ (الكسور)¹ ζαποταυ αηηοτ, followed by the whole numbers 1 to 9 and 10 and its multiples to 10,000, each multiplied successively by the fractions (in this sequence) $\frac{1}{2}, \frac{2}{3}, \frac{1}{3}, \frac{1}{7}, \frac{1}{4}, \frac{1}{5}, \frac{1}{6}, \frac{1}{8}, \frac{1}{9}, \frac{1}{10}, \frac{1}{12}, \frac{1}{15}, \frac{1}{16}, \frac{1}{20}, \frac{1}{24}, \frac{1}{48}$. Each series is preceded however by the multiplication of the number 6000 by the fraction in question, though the 6000 is never actually written. The first line of the series itself is expressed in Greek as well as merely in figures.

These tables are identical with those in the Greek mathematical papyrus of Ahmim² where they are similarly applied to the number 6000.³ That MS. however omits the initial multiplication by $\frac{1}{2}$ nor are the tables there fully worked out after that of the $\frac{1}{10}$. On the other hand the Ahmim MS. has tables for all fractions between $\frac{1}{10}$ and $\frac{1}{20}$, while ours gives only a selection between $\frac{1}{10}$ and $\frac{1}{48}$.

¹ "Fractions"; *v.* Dozy *s.v.*

² *Ed. Baillet in Miss. franç. ix; cf. Hultsch's review, Berl. Philol. Woch. 1894, 1327.*

³ Baillet suggests that this represents the 6000 *denarii* in Constantine's gold *solidus*. This view is supported by the *αριθμο* which in his text indicates the unit to be divided.

The following are examples ;

ς τ επε γ *i.e.* $\frac{1}{2}$; the $\frac{1}{2}$ (of 6000) is 3000

τις εμιας τ ες Of 1 the $\frac{1}{2}$ is $\frac{1}{2}$

τ α ς Of 1 (the $\frac{1}{2}$ is) $\frac{1}{2}$

τ β α „ 2 „ 1

τ γ ας „ 3 „ $1\frac{1}{2}$

τ δ β „ 4 „ 2

τ ε βς „ 5 „ $2\frac{1}{2}$

τ ς γ „ 6 „ 3

τ ζ γς „ 7 „ $3\frac{1}{2}$

τ η δ „ 8 „ 4

τ θ δς „ 9 „ $4\frac{1}{2}$

etc. *etc.*

ιέ τ ιεπε ν *i.e.* $\frac{1}{15}$; the $\frac{1}{15}$ (of 6000) is 400

τις εμιας τ ιε (sic) Of 1 the $\frac{1}{15}$ [is $\frac{1}{15}$]

τ α ιέ Of 1 (the $\frac{1}{15}$ is) $\frac{1}{15}$

τ β ιλ „ 2 „ $\frac{1}{10} + \frac{1}{30}$

τ γ ε „ 3 „ $\frac{1}{5}$

τ δ δξ „ 4 „ $\frac{1}{4} + \frac{1}{60}$

etc. *etc.*

μη τ μηπε ρκε *i.e.* $\frac{1}{48}$; the $\frac{1}{48}$ (of 6000) is 125

τις εμιας τ μη (sic) Of 1 the $\frac{1}{48}$ [is $\frac{1}{48}$]

τ α μη Of 1 (the $\frac{1}{48}$ is) $(\frac{1}{48})$

τ β κδ „ 2 „ $\frac{1}{24}$

τ γ κδ μη „ 3 „ $\frac{1}{24} + \frac{1}{48}$

τ δ ιβ „ 4 „ $\frac{1}{12}$

τ ε ιβ μη „ 5 „ $\frac{1}{12} + \frac{1}{48}$

τ ς η „ 6 „ $\frac{1}{8}$

etc. *etc.*

B. Foll. 9a—13b. The problems are difficult to follow. The MS. is often dilapidated and the precise meaning is obscured by irregularities and ambiguities of language, as in the case of the prepositions α- and η- or here and there in the forms of sentences which appear incomplete owing possibly to inaccurate copying. Further, certain terms are here used evidently with senses unknown to the literary idiom. What now remains is

divided into 6 sections with the general title
 ⲉⲩⲏ ⲛⲁⲓ ρⲱⲟⲩⲛⲉ ⲛⲁⲛⲛⲉⲣⲓ¹ ⲉⲩⲁⲛⲉⲛⲉ ⲛⲁⲟⲩⲟⲥ.

I. 18 problems relating to a measure of land; ρⲱⲛⲣⲁⲛ ⲉⲛⲛⲟⲩⲧⲉ ⲛⲱⲟⲣⲓ ⲛⲱⲟⲩⲟⲥ ⲛⲁⲛⲉ ⲛⲁⲛⲛⲉⲣⲓ ⲉⲛⲛⲟⲩⲧⲉ ⲛⲁⲛⲛⲉⲣⲓ ⲉⲩⲉⲩⲁ ⲛⲁⲁⲓ² ⲛⲛⲟⲩⲧⲉ. The following are examples.

no. 1. ⲛⲁⲩⲧⲁⲛⲁⲕ³ ρⲉⲕⲃ = ⲕⲱ = ⲕⲁⲃ = ⲕⲉ⁴ ⲛⲱⲉⲣⲓ⁵ ⲛⲁⲛⲧⲉ⁶ ⲛⲉⲓ ρⲁⲕⲧⲁⲥⲓⲛⲧⲉ ρⲓⲕⲱⲛⲉⲧⲉⲣⲓⲛⲧ ⲉⲕⲟⲁⲛⲧⲉⲧⲉⲛⲉⲩⲱ ⲁⲩⲱ ρⲁⲕⲧⲁ ⲛⲧⲉⲕⲥⲓⲛⲧ ρⲓⲕⲱⲛⲉⲧⲉⲣⲓⲛⲧ ⲉⲕⲟⲁⲛⲧⲉⲕⲉⲛⲉⲩⲱ ⲉⲕⲧⲉⲓⲧⲟⲩⲧ ⲉⲛⲉⲧⲉⲣⲓⲛⲧ ⲛⲉⲧⲱⲁⲕⲓ ⲉⲕⲧ ⲛⲛⲟⲩⲧ ⲉⲣⲟⲩⲧ ⲛⲉⲧⲱⲁⲕⲓ ⲟⲩⲧⲓⲕⲓⲛⲉ⁷ ⲕⲁⲧⲁ ρ ⲛⲓⲕⲓⲥⲉⲧⲉ⁸ ⲧⲉⲩⲧⲱⲩⲧⲓ ⲛⲁⲛⲉ ⲛⲁⲛⲛⲉⲣⲓ ⲉⲩⲉⲩⲁ ⲛⲁⲁⲓⲧⲉ ⲛⲉⲓ.

no. 3. ⲙⲛ = ⲙⲃ = ⲛⲱⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲧⲛⲟⲩⲧ ⲉⲩⲁⲛⲛⲉ⁹ ⲛⲉⲧⲱⲁⲕⲓ ⲟⲩⲧⲓⲕⲓⲛⲉ ⲕⲁⲧⲁ ρ ⲛⲓⲕⲓⲥⲉⲧⲉ ⲧⲉⲩⲧⲱⲩⲧⲓ.¹⁰


no. 8. ⲁⲃ = ⲕⲃ ⲛⲱⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲧⲛⲟⲩⲧ ⲁⲃⲉⲣ ⲛⲉⲓ ⲧⲛⲉⲓ ⲛⲉⲓ ⲛⲱⲟⲩⲧⲉ ⲛⲁⲛⲧⲉ ⲛⲉⲓ (sic).

no. 14. ⲕ ⲛⲱⲉⲣⲓ ⲉⲕⲉⲓⲧⲟⲩⲧ ⲛⲕ ⲛⲓⲕⲓⲥⲉ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲟⲁⲛ ⲁⲃⲟⲩ¹¹ = ⲕ ⲁⲩⲱ ⲟⲁⲛ ⲁ = ⲱ (i.e. $\frac{2}{3}$).

no. 16. ⲁⲃ ⲉⲩⲉⲩⲁⲛⲉⲩⲱ ⲱⲁⲣⲉ ⲓⲉ ⲛⲓⲕⲓⲥⲉ [ⲧⲁⲩⲟⲩⲧⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲧⲉⲛⲟⲩⲧⲉ ⲉⲛⲉⲕⲓⲕⲓ [ⲛⲉⲧ-

¹ الباب.


"The 4 walls (sides) of the field."

³ This phrase introduces every problem; I have not repeated it here. Cf. perhaps the introduction  to several problems in the Rhind Mathematical Papyrus (ed. Eisenlohr). The ⲛⲁⲩⲧⲁⲛⲁⲕ seems inexplicable otherwise.

⁴ In the Ahmim MS. similar oblique strokes indicate all fractions. Here they cannot have this meaning; cf. nos. 8, 14. They occur only in sect. I.

⁵ "Palm-branch"; cf. قصة as a measure (Lane, Mod. Eg. ii., and Journ. As. 1873, i. 86).

⁶ Mr. Kenyon suggests παράρτην. In the Ahmim MS. οὕτω ποίει is used.

Cf. perhaps the  "portion" in Pap. Ebers. Here it seems a definite division.

⁸ ⲧⲉ here might = ⲛⲧⲉ, as in no. 524; elsewhere it might be for ⲁⲩⲉ. Cf. Peyron, Lex. 164b.

⁹ An unknown use of ⲁⲛⲉ "head."

¹⁰ Problem 17 (imperfect) has ⲉⲩⲧⲱⲩⲧⲓ ⲛⲱⲟⲩⲧⲉ.

ⲱⲁⲕⲓ ⲁⲛⲛⲟⲩⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρ ⲛⲉⲧⲱⲁⲕⲓ ⲟⲩⲧⲓⲕⲓⲛⲉ ⲕⲁⲕⲓⲕⲓ.

no. 18 (imperfect) deals with the measures ⲛⲧⲓⲛⲉⲩⲱ,² ⲛⲱⲁⲛ, ⲛⲱⲟⲩⲧⲉ as well as ⲉⲩⲉⲓ, ρⲓⲕⲓⲥⲉ and ⲉⲩⲧⲱⲩⲧⲓ.

II. (fol. 10a) 14 problems relating to a measure of capacity; ⲛⲁⲓ ρⲱⲟⲩⲛⲉ ⲛⲁⲛⲛⲉⲣⲓ ⲉⲛⲁⲁⲗⲛⲓⲕⲁ.³ ἡέ. The following are examples.


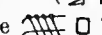
no. 18 (sic, properly 19). : ⲛⲱ⁴ ⲉⲛⲁⲁⲗⲛⲓⲕⲁ ⲱⲁⲣⲉ : α ⲧⲁⲩⲁⲟⲩⲧⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲧ : α ⲉⲩⲁⲛⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ ⲛⲉⲧⲱⲁⲕⲓ ⲧⲁⲩⲧⲉ ⲟⲩⲁⲛⲧⲣⲁⲛⲉ ⲛⲁⲟⲩⲧⲉ ⲧⲉⲕⲥⲓⲛⲧⲉ⁵ ⲛⲧⲟⲩⲧⲉ ⲉⲓⲃ ⲛⲟⲩⲛⲓⲕⲁ ⲓⲃ ⲧⲉ ⲧⲁⲩⲧⲣⲁ ⲁⲛⲛⲟⲩⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ.

no. 22. ⲓⲟⲩⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ ⲱⲁⲣⲉⲛⲁⲁⲗⲛⲓⲕⲁ ⲧⲁⲩⲁⲟⲩⲧⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲟⲁⲛⲛⲉⲓⲟⲩⲧⲉ ⲧⲉⲓⲧⲟⲩⲧ ⲉⲩⲟⲩⲧ ⲱⲁⲧⲉⲣⲓⲛⲟⲩⲧⲉ ⲕⲁⲛⲁⲁⲗⲛⲓⲕⲁ.

no. 25. ⲁⲩⲱ⁷ ⲕⲥ ⲕⲁ : α ⲱⲁⲣⲉⲟⲩⲛⲓⲕⲁ δ ⲧⲁⲩⲁⲟⲩⲧⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲟⲁⲛⲛⲉⲓⲟⲩⲧⲉⲣⲓ ⲧⲉⲓⲧⲟⲩⲧ ⲉⲓⲃ ⲛⲉⲧⲱⲁⲕⲓ ⲧⲁⲩⲧⲉ ⲁⲛⲛⲟⲩⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ ⲕⲁⲛⲁⲁⲗⲛⲓⲕⲁ ⲛⲁⲟⲩⲧⲉ ⲧⲉⲕⲥⲓⲛⲧⲉ ⲉⲓⲃ ⲉⲓⲟⲩⲧ ⲁⲛⲛⲟⲩⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ.

no. 26. ⲓⲟⲩⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ ⲛⲉⲓⲟⲩⲧⲉ ⲱⲁⲣⲉ ⲁⲓ ⲟⲩⲧⲉ ⲧⲁⲩⲁⲟⲩⲧⲉⲣⲓ ⲛⲁⲛⲧⲉ ⲛⲉⲓ ⲟⲁⲛⲛⲉⲓⲟⲩⲧⲉ ⲧⲉⲓⲧⲟⲩⲧ ⲉⲛⲉⲓⲟⲩⲧⲉ ⲛⲉⲧⲱⲁⲕⲓ ⲁⲛⲛⲟⲩⲧⲉ ⲉⲕⲟⲁⲛⲧⲉ ρⲓⲕⲓⲥⲉⲛⲉⲟⲩⲧⲉ ⲕⲁⲕⲓⲕⲓ.

¹ ? Πειρ.

² Cf. the measure  in the Rhind Mathemat. Pap., which is $\frac{1}{4}$ of the  ⲟⲩⲧⲉ, i.e. the following ⲱⲁⲛⲓ, which again is $\frac{1}{7}$ of the ell, ⲛⲱⲟⲩⲧⲉ. Cf. also أصع (Lane, s.v.).

³ Cf. حمل. I cannot explain the figures at the end of this heading; cf. sect. iii.

⁴ The dots presumably are an abbreviation of ⲉ = νόμισμα.

⁵ A frequent phrase which I cannot explain.

⁶ On the ounce v. Stern, Aeg. Z. 1884, 150.

⁷ The same abbreviation for λίτρα in Krall, Rechtsurk. 18, 24 (cf. problem 34).

⁸ Sa'id. KAC. Krall, l.l. 170 regards it as = κεράτιον. In Zoega 91 it corresponds merely to Ethiop. wark (Pereira, Daniel, 182).

⁹ V. Aeg. Z. 1885, 29, 41.

III. (fol. 11a) 16 problems relating to another measure of capacity; *nei zootis* *halmsen enekithari* (κεντηνάριον, *قنط*). *ηά*. The following are examples.

no. 32. *κωτ η ζαοτιγια ψαρεικνιθιαρι ταζαοτιρ παατε nei σαρπθιωτ τειτοτ ζυΨ ψατερηοτβ ζαπκνιθιαρι.*

no. 34. : *βγδΨ ζαπκνιθιαρι ψαρελι κβ ταζαοτιρ παατε nei σαρπθιωτβ τειτοτ ενδαιτρα πετψαφι αιητοτ εβολ ηνε ρ ψατερηοτβ ζικεσ ζαιηαιτρα.*

no. 44. *λι κςΨ ζαζα ψαρελι αζδΨ ταζαοτιρ παατε nei σαρπθζδΨ ηαιτρα τειτοτ εκδ αιητοτ εβολ ζικεσΨ ηαιτρα πετψαφι οτκεσΨΨ ζαιηαιτρα.*

IV. (fol. 12a) 15 problems relating to a corn measure; *nei zootis* *halmsen enortav zine(erasure)*. The following are examples.

no. 48. *κης : ζαηρ ηερταβ ψαρε : αζ ταζαοτιρ παατε nei σαρπ : αζ ηηοτβ τειτοτ ενρ πετψαφι αιητοτ εβολ ζικηνηοτβ ψατερηορταβ ζατ : αζ ηατθι τησσηηηε τειβ εψς αιητοτ εβολ ζικηνηοτβ ψατερκαροτ.¹*

no. 51. : *μη ζαηρ ηερταβ ψαρε* [ταζαοτιρ παατε nei σαρπθιωτβ τειτ[οτ] [πετψαφι ζειηφοτλαβ . [η]ε² κατα . υφοτλα] [τετλεκοτβι ατω κειε ηκεσ.

no. 55. *ηδ ζ ζαοτκαροτ ψαρερ ηερταβ ταζαοτιρ παατε nei σαρπ ηηοτβ τειτοτ εσυ³ πετψαφι οηηοτβ ζαηρ ηερταβ.*

no. 56. : *λυ ζαηα ηερταβ ψαρεκαροτ η ταζαοτιρ παατε nei σαρπθικαροτ τειτοτ ενηοτβ πετψαφι ταλα ητοτκενηεη ζικηοτ α[ηητο] : εβολ ηνε ρ ψατερηοτβ ζαιηκαροτ.*

V. (fol. 13a) 9 problems relating to a measure of capacity; *nei zootis* *halmsen*

enimi zineoote ennoote. The following are examples.

no. 63. *αιηι κβζ ζα : α ψαρερ ηερταβ ταζαοτιρ παατε nei σαρπχ αιητβ εβολ ζικηηαιηι πετψαφι ζειηοτβηε ζαηρ ηερταβ ηατθι τεςσηηε ενβ εκεσ αιητβ εβολ ζικηηαιηι πετψαφι οτκεσΨΨ.*

no. 64. *αιηι κβ ζα : α ψαρε : κδΨΨ ταζαοτιρ παατε nei σαρπ αΨ ηκεσ τειβ εναιηι πετψαφι τειβ εβ πετψαφι αιητβ εβολ ηνε ΨΨ ψατερκαροτ ζαιηκεσ.*

VI. (fol. 13b) 3 problems, now remaining, relating to a liquid measure; *nei zootis* *halmsen enesostes (ξέστης)* *enanot zineoote*. The following are examples.

no. 72. : *ισυ ενρ ηζεστεσ ψαρε : α ταζαοτιρ παατε nei αιηεζι¹ ηρ αιητβ εβα ζικηνηοτβ ψατερζεστεσ ζαταβκοτβι ηατθι τεςσηηε ενβ ηοτιηια αιητβ εβολ ζικηνηοτβ.*

no. 74. : *κβ ζαηρ ηζεστεσ ψαρε² ηζεστεσ ταζαοτιρ σαρπθιωτβ τειτοτ ενεζεστεσ αιητοτ εβολ ηνε ρ ψατερκεσ ζαιηζεστεσ ηατθι τεςσηηε σαρπ οβ αιητβ εβολ ηνε³ ψατερηοτβ.*

Most of these problems are but partly legible.

Fol. 1—8 (with the exception of fol. 6b) have in their lower and outer margins the following coloured drawings of animals, birds and trees. Several of the names are lost.

Fol. 1a; Two animals (? dogs) with collars, named *στ* and ... *ερ*. Fol. 1b; a cat *τειηετ* chasing a mouse *ηηηη*. Fol. 2a an animal with pointed ears *οτασσοα . η²* and a bird with a long beak (? ibis). Fol. 2b; a leopard, spotted and long-eared *οτχικρ³* attacking a

¹ The Hebrew *קופ* is unlikely, as this is in Coptic *κωτρ* (c. Crum, *Copt. MSS.* 20); besides, in no. 55 *καροτ* appears to be a coin.

² *Φάλλε*, as in Krall, *l.l.* 185.

³ *l.e.* 67.

¹ A variant of *σαρπ*.

² The *η* may be *η*. Unfortunately *λεοτμ* seems impossible here. Or the word might be Arabic with *ال* (erroneously for *الشبل*).

gazelle $\sigma\tau\alpha\lambda\alpha\kappa\alpha\sigma\epsilon\mu\alpha$.¹ Fol. 3*a*; a hyæna $\sigma\tau\alpha\zeta\epsilon\iota\tau$ and a palm-tree. Fol. 3*b*; a dove not flying $[\sigma\tau\alpha\sigma]\rho\omicron\upsilon\mu\mu \dots \kappa\iota \mu\tau\epsilon\eta$. Fol. 4*a*; an animal with pointed ears $\mu\sigma\lambda\mu\sigma\alpha\omega\upsilon$ ² and a cock $\mu\alpha\lambda\epsilon\kappa\tau\omicron\upsilon\tau$. Fol. 4*b*; two animals, one with collar, (? a dog) fighting and a date-palm $\mu\sigma\mu\mu\mu\mu$. Fol. 5*a*; an ox eating grass or leaves $\mu\epsilon\zeta\omicron\omicron\tau \mu\tau\alpha\tau$ and a bird alighting on the head of a man $\sigma\tau\alpha\mu\iota\tau \mu\tau\alpha\upsilon\tau\alpha\lambda\alpha \tau\alpha\mu\mu$ ³ $\mu\omicron\tau\tau\omicron\mu$. Fol. 5*b*; two lions fighting $\sigma\mu\epsilon\tau \mu\mu\epsilon\tau \epsilon\tau\tau\omicron\mu$. Fol. 6*a*; a goose with leaves(?) in its beak $\sigma\tau\omega\sigma\epsilon\tau$ and a bird with outspread wings $\sigma\tau\alpha\mu\iota\tau \epsilon\mu\mu\alpha\tau\mu$ ⁴. Fol. 7*a*; a bird flying. Fol. 7*b*; a dove with leaves in its beak $\sigma\tau[\sigma\tau\omicron\upsilon]\mu$ and an apple-tree $\sigma\tau\omega \mu\chi\epsilon\mu\epsilon\zeta$. Fol. 8*a*; a long-horned animal eating from a bush. Fol. 8*b*; two doves(?) drinking from a fountain $\epsilon[\mu\epsilon\tau \mu\omicron\tau\omicron]\mu\mu\epsilon \epsilon\tau\sigma\epsilon\mu\alpha\tau$.

¹ الغزالة.

² An unknown word.

³ Probably for $\epsilon\tau\alpha\mu\mu$; $\mu\tau\alpha\mu\mu$ would be "lifting up the head."

⁴ ? $\mu\alpha\tau\tau\epsilon\mu\epsilon\zeta$.

There are on some pages marginal notes by various hands. On fol. 7*b* are 2 lines in cryptogram the beginning of which (imperfect) can be read by the aid of a partly identical note in the same hand on fol. 10*a*; $\sigma \equiv \mu \equiv \sigma \mu \kappa \rho \equiv \beta \equiv \mu \equiv \theta \mu \equiv$ *i.e.* $\lambda \mu \alpha \kappa \mu \mu \epsilon \rho \epsilon \mu \alpha \sigma \epsilon$. Then follows $\Delta \theta \beta \sigma \equiv \mu \equiv \tau \equiv \xi \theta \rho$ (l. 2) $\sigma \lambda \chi \rho$ $\rho \equiv \mu \equiv \tau \equiv \rho \theta \tau \beta \sigma$. The other note (fol. 10*a*) is also imperfect; after $\mu \equiv \theta \mu \equiv$ it has $\equiv \mu \equiv$ (l. 2) $\Delta \chi \theta \beta \sigma \chi \cdot \rho \sigma [\lambda] \chi \rho \rho$. The system which solves l. 1 of the 1st note does not seem applicable to the rest.¹

On fol. 8*b*, at the end of the arithmetical tables, are the remains of a note or colophon by the scribe of the text. The names however in ll. 2, 3 are filled in by another hand.

⊠ $\tau \mu \sigma \omicron \tau \mu \mu \mu \mu \mu \mu \mu$

⊠ $\lambda \omicron \rho \mu \mu \mu \mu$

⊠ $\kappa \dots \rho \lambda \iota \sigma \epsilon \rho \mu \mu \tau \tau \lambda \lambda \lambda$

⊠ $\epsilon \mu \dots \sigma \dots \epsilon \mu \omicron \tau \epsilon \rho \mu \mu \mu \mu$

⊠ $\mu \mu \dots \kappa \tau \dots \mu \mu \lambda \mu \mu \mu$

On foll. 6*b* and 7*a* are short notes in Arabic, all but illegible.

¹ The sign τ in the 1st note may be τ or merely τ .

LETTERS.

529.

Or. 4720(1).—Papyrus; complete, showing 1 *selis*-join; $7\frac{3}{4} \times 12\frac{1}{4}$ in. The text in 18 lines by the irregular, ligatureless hand of Crum, *Copt. MSS.*, pl. 2, xi, is written at right-angles to the fibres.

[GRAF.]

Letter from George¹ to the archdeacon, Apa Phoebamon. He requests that, as soon as this letter is received, the 3 donkeys of Share and Hilianê² with the black foal bought that day may be sent to Tmouionbesti.³ Whoever brings them is not to take them by the street lest they be seen nor to let anyone in the monastery know; for the Emir is looking for donkeys. Let him make haste and let Philotheus too come with them. The journey is to be made at night and finished before the sun rises. Two postscripts are added after this; let the donkeys be sent for to-morrow night when the call to church is

sounded and send Apa Mêna with 12 —¹ and let Isaac bring βορτελλε² for the gardener (πομαρίτης) to whom one of the donkeys is also to be given; and the writer is sending with this letter 22 λααμ of fish, 2 fresh (?) λααμ for the —³ and λεκαμ to Apa Chamoul who is to mount —,⁴ as his own is lame, while Mêna rides either the donkey of Apa Pishai or one belonging to the fodder-sellers. The following is the text.

1 Ϝ ιτεροσ ερεκεκωτεου ημαμοστε χι
ιγενηετοαυ ηροουτ | 2 ηκο ηεαρε ηορι-
λαμ ηηηεου ηκαμ ιταμρημ ηη | 3 -ροου
χαρεστ εηοεουεβετι ημαμκετ ατω ηα-
ρακμα (παργγελειν) | 4 ηηεηεβιτου χεη-
ηεηητου ουρι ιτεροου ηατ οροστ ατω |
5 ηηορκαρωα εβηα ζηηηηοηαετυρι εη
ερεηαμρα | 6 η[ε]αζηηηαδριταμ ηηηουτ
ηηηουτ ηηφιαεουε | 7 . . . ?λαμ ραητετεηηη-
του⁵ ατω ητετα αηαεταε ζαετυτ | 8 . . .
ζηηη ετοουτ ηηαεου ηαεα χεηηερακροηη
ηηατ | 9 [ερ]ο[ου] λαα βιτου ηηερεηη ητοε-
ηουτ εηηατ εηηαετ | 10 [η]οεαμ ε εβα οε-
χα ζηη[τοου η]τετρηαε ετοεααβ † | 11 [α]εω

¹ This is presumably the author of nos. 551(1), 554, 555, 637—nos. 529, 554, 637 are in the same hand—and recipient of nos. 539, 546(2), 557, 558, 588, 589, 632, in two of which he is styled archimandrite and in one hegoumenos.

² The first of these is in Crum, *Copt. MSS.* 39; cf. Krall, *Rechtsurk.* 98. For the second cf. perhaps the χωρίον αιλανου, Krall, *l.l.* 16.

³ For the beginning of this name cf. οηορι, θμοιαμονος (Wiener *Denkschr.* xxxvii. 105) and probably τιοερεηηε (v. Amélineau, *Géogr.* 516); for the end, τοερεεβετι, likewise showing the name of the goddess *Wlett*.

¹ Presumably a word is omitted here.

² Cf. برطيل, but none of its meanings seems applicable here.

³ If this reading is correct it should mean "pasture." λααμ may = ραμ, a species of Nile fish (Kircher).

⁴ ΛΗΚΑΜ is difficult. Λάχανον and λεκάνη being unsuitable, we should perhaps read ΛΟΚΑ ΗΛΗ, for كع "horse."

⁵ Probably read ραητετεηηη- and ητετηηη-

10 × 3½ in. There are 18 lines written at right-angles to the fibres, in a coarse, ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 4, xvi for the type).

[GRAF.]

Letter, mentioning $\mu\sigma\sigma\tau\eta$. L. 1 is apparently the address; the recipient's name seems to be $\eta\epsilon\rho\omicron\varsigma$. I cannot read that of the writer. L. 2 + $\epsilon\upsilon$ $\tau\epsilon\sigma\eta\epsilon$ $\epsilon\pi\omicron\tau\chi\alpha$ $\epsilon\tau\omicron\tau\eta\tau\eta\epsilon\rho\tau$ ¹ $\eta\sigma\eta$ $\lambda\tau\omicron$ $\lambda\tau\omicron$ $\tau\epsilon\sigma\eta\epsilon$ $\epsilon\pi\omicron\tau\chi\alpha$ $\epsilon\tau\omicron\tau\eta\tau\eta\epsilon\rho\tau$ $\eta\sigma\eta\epsilon$ $\lambda\iota\epsilon\zeta\alpha$ $\sigma\tau\epsilon\zeta\alpha$ $\eta\eta\tau\eta$ $\eta\tau\alpha\iota\eta$ ² $\epsilon\pi\eta\sigma\tau\eta$. L. 14 $\tau\epsilon\sigma\eta\epsilon$ $\epsilon\rho\sigma\tau\eta$ $\kappa\alpha\lambda\omicron\varsigma$.

On the other side, part of an Arabic text in large characters.

534.

Or. 4720(6).—Papyrus; a fragt.; 3½ × 6¾ in. The fibres are at right-angles to the text, which is written in a clear, sloping hand without ligatures.

[GRAF.]

Letter; the last lines only. It contains instructions relative to wine, l. 2 $\kappa\alpha\lambda\omicron\varsigma$ ($\kappa\acute{\alpha}\delta\omicron\varsigma$), admonishes George the reader to do his work well, l. 4 $\eta\alpha\rho\epsilon\tau\epsilon\omega\rho\tau\epsilon$ $\eta\rho\epsilon\zeta\omicron\upsilon\tau$ ² $\rho\eta\epsilon\iota\zeta\iota\omega\varsigma$ $\kappa\alpha\lambda\omicron\varsigma$ and on this point the writer wishes information sent him to the monastery $\epsilon\zeta\alpha$ $\eta\tau\tau\alpha\eta\omicron$ $\zeta\eta\tau\eta\eta\omicron\lambda\alpha\sigma\tau\eta\rho\eta\omicron$. He bids the recipient be firm³ as to the affairs at Atfih $\lambda\tau\omicron$ $\tau\omicron\kappa$ $\eta\eta\omicron\kappa$ $\zeta\omicron\sigma\omicron\kappa$ $\epsilon\eta\lambda\epsilon\tau\eta\eta\zeta$. He is to come from time to time $\kappa\alpha\tau\alpha$ $\sigma\omicron\eta$ to the monastery to fetch his $\acute{\alpha}\nu\alpha\lambda\omicron\mu\alpha$ and he is bidden to cease from his unsettled habits $\eta\eta\rho\omicron\tau\omicron$ $\epsilon\kappa\eta\eta\tau$ $\epsilon\eta\kappa\alpha$ $\eta\eta\eta\alpha$.

¹ $\epsilon\tau\epsilon\tau\eta$ - or $\epsilon\tau\epsilon\kappa$ - cannot be read.

² *V.* Crum, *Copt. MSS.* 80. It is for $\acute{\alpha}\nu\alpha\gamma\acute{\nu}\omega\sigma\tau\eta\varsigma$, *cf.* Zoega, 135.

³ The meaning of $\tau\omicron\kappa$ here is doubtful.

535.

Or. 4720(7).—Papyrus; a much damaged leaf; 4¾ × 7½ in. The fibres are at right-angles to the text, which is written in 9 lines of a small, cramped hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, i). But few consecutive words are legible.

[GRAF.]

Letter from $\lambda\eta\alpha$ $\zeta\alpha\sigma\tau\eta$ ¹ to $\chi\epsilon\upsilon\epsilon\rho$ "and all the Christians that . . ." It begins $\zeta\eta\tau\eta\eta\omicron$ $\eta\eta\eta\omicron\tau\tau\epsilon$ $\eta\eta\eta\omicron$ [ο] $\rho\epsilon\eta$. In l. 6 is $\lambda\iota\tau\alpha\rho\kappa\alpha\kappa$ $\epsilon\eta\eta\omicron\tau\tau\epsilon$ $\epsilon\rho\sigma\eta\epsilon$ $\eta\epsilon\kappa\epsilon\rho\eta\epsilon\tau\eta\eta\eta\omicron\tau\tau\epsilon$. In ll. 7, 8, $\lambda\pi\omicron\tau$ $\iota\alpha\kappa\eta\eta$ ابو يعقوب . It ends $\sigma\tau\chi\alpha$ $\zeta\eta\eta\chi\omicron\epsilon\iota\varsigma$ $\lambda\tau\omicron$ $\epsilon\rho$ [4 or 5 let.] $\zeta\eta\tau\eta\eta\omicron\tau\tau\epsilon\eta\eta\eta\omicron$ ². On the *verso* was the address.

536.

Or. 4720(8).—Papyrus; complete; 2¾ × 3¾ in. The fibres are at right-angles to the text which is written in 7 lines of a ligatureless hand closely resembling that in Crum, *Copt. MSS.*, pl. 2, xi.

[GRAF.]

Letter to a superior. No names are given. The writer begs for some palm-branches and asks that some basket-handles³ may be prepared. What follows is not clear; it seems to refer to weaving (baskets) on Sunday.⁴

† $\epsilon\sigma\tau$ $\epsilon\rho\eta$ $\eta\epsilon\eta\eta\omicron\tau$ $\epsilon\tau\omicron\tau\lambda\alpha\upsilon$ | 2 $\lambda\rho\iota\tau\alpha$ $\rho\alpha\eta\eta$ $\eta\eta\alpha$ $\eta\kappa\omicron\tau\eta$ η | 3 $\upsilon\eta\tau$ $\lambda\tau\omicron$ $\rho\eta\eta\tau\alpha\tau\eta$ $\eta\zeta\eta\eta\kappa\omicron\tau\eta$ | 4 $\eta\lambda\lambda\chi\epsilon$ $\eta\lambda\lambda\chi\omicron\epsilon\iota\varsigma$ $\sigma\tau\omega\tau$ | 5 $\rho\alpha$

¹ *Cf.* the name $\eta\kappa\eta$ in Krall's *Rechtsurk.* p. 18. But in l. 1 we have $\lambda\eta\eta\kappa$ η . . . η $\epsilon\iota\zeta\alpha$, which cannot be reconciled with the name in the address.

² Apparently the town of Fayyûm, as once in Krall, *l.l.* 155.

³ As in Zoega 310.

⁴ Or, if $\eta\lambda$ be the negative aorist, "the Lord does not wish that I weave on Sunday."

ϩΩΔΚ ΠΤΕΙΚΤΡΙΑΚΗ | 6 ΑΥΩ ΨΑΙΑ ΕΧΩΙ ΖΗ
 ΗΕΚ | 7 ΨΑΙΑ ΕΤΟΤΑΛΒ +

The *verso* is blank.

537.

Or. 4720(9).—Papyrus; a fragt., complete in height; $2 \times 5\frac{1}{4}$ in. The text is written, at right-angles to the fibres, in a very thin, sloping hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv, though there the ligatures are more numerous).

[GRAF.]

Letter, the writers and subject of which it is not possible to ascertain. The writer appears to explain something or excuse himself, ΠΕ ΧΕΩΤΑΝΑΡΚΑΙΟΝ ΗΑΠΘΕ ΕΤΡΑΣΖΑΙ ΕΒΟΛ ΖΙΤΟΟΤΗ and to ask his correspondent to take charge of somebody or something ΠΤΗ ΠΤΕΚΑΡΑΝ ΕΤΡΕΚΗΡΟΕΣΧΑΙ ΕΡΟΦ ΕΤΩ. The address on the *verso* is + ΤΑΛΕ ΠΝΑΠΕΡΙΤ ΗΧΟΒΙΣ ΗΣΟΝ ΠΝΑΠΟΤ[ΤΕ].

538.

Or. 5300(1).—Papyrus; a fragt.; $3\frac{1}{4} \times 5$ in. The text is written at right-angles to the fibres in an even, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Letter.

ΠΑΤ ΤΩΝ Η ΠΤΑ | 2 Π]ΕΠΙΣΑΠΕΡΑ ΠΤΟΒΕ¹
 ΕΣΑ ΗΑΠ ΕΙΣ ΖΙΩ | 3 ΑΥΩ + ΠΑΡΙΕ ΠΙΣΕΡΑ-
 ΤΗΣ Η | 4 ΠΚΩΟΡΕ ΑΥΩ ΕΡΗΑΝΕΣΤΕ ΖΗΕΚ-
 [ΨΑΙΑ | 5 ΚΩΒ ΠΙΠΕΡΩΠΕΑΤ ΠΕΣΗΠΤΟΤ
 ΠΧ | 6 ΠΡΟΠΕ ΠΝΑΤΟΝ (blank).

Verso, in another hand. ΠΑΡ]ΘΕΘΟΣ ΕΡ-
 ΓΥΣΣΙ ΤΟΥ ΤΟΚΗΗ +

¹ Presumably the festival of Christ's baptism, 11th Tybi. *Cf.* such expressions as ΠΩΑ ΠΑΡΗΟΤΕ, Crum, *Copt. MSS.* 64.

539.

Or. 5300(2).—Papyrus; a fragt.; $5 \times 4\frac{1}{8}$ in. The text is written at right-angles to the fibres in good, regular uncials (*cf. A. Jacoby, Ein neues Evang. fragt.* 1900, for the type). α, λ, υ, ρ are each made in a single stroke.

From the Fayyûm. [F. PETRIE.]

Letter addressed to Apa George, a superior ΠΑΠΟΤ ΕΤΟΤΑΛΒ by —. The writer makes some request on behalf of a third person, of whom it is said that he continues to wander from place to place ΕΡΟΤΩ ΕΡΚΙΟΤΕ ΚΑΤΑ ΗΑ. The monastery is twice mentioned.

540.

Or. 4720(10).—Papyrus; a fragt. $13 \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in more than 15 lines of a regular, sloping script without ligatures.

[GRAF.]

Letter, of which the subject cannot be determined. It is addressed to persons in the plural. The last 2 lines seem to refer to a heresy;

14. ΠΟΣ ΠΤΑΤΟΟΤΗ ΖΙΧ 15. ΚΩ]ΑΤΟ-
 ΚΟΣ ΕΤΟΤΑΛΒ

541.

Or. 4720(11).—Papyrus; 2 frags.; the larger 6×4 in. The fibres are at right-angles to the text, which is written in 10 lines of a sloping, ligatureless hand.

[GRAF.]

Letter which appears to be addressed to a superior and to have consisted mainly of greetings and compliments. On the *verso* of fragt. 2 was the address; Π^α ΕΤΑΛΒ

542.

Or. 5300(3).—Papyrus; a fragt.; $3\frac{1}{2} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). *Published ll.*, p. 53.

From the Fayyûm. [F. PETRIE.]

Letter, mentioning the localities ΛΕΣΩΝΗ and ΤΑΝΩΡΗ. The word ΟΛΙΑ occurs.¹

543.

Or. 5300(4).—Papyrus; a fragt.; $4\frac{1}{4} \times 5\frac{1}{2}$ in. There are two texts; that here described being written at right-angles to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3 xiv for a smaller example of the type). *Published ll.*, p. 38.

From the Fayyûm. [F. PETRIE.]

Letter consisting, so far as preserved, only of complimentary formulae.

544.

Or. 4720(12).—Parchment; $7 \times 5\frac{3}{4}$ in. The text is written in 29 lines of an irregular, sloping hand (*cf.* Zoega, tab. vi, no. xxxviii for the type). Down each side margin is a row of dots as if for ruling lines.

[GRAF.]

Letter from David to Daniel and his son. David also salutes the superior of the monastery (?).² News of them has rejoiced

¹ *Cf.* F. Robinson's note, *Copt. Apocr. Gosp.* 241.

² Such appears to be the meaning of ΠΠΑΠΙΑ standing alone as in *Mus. Guim.* xxv. 222, which however in Zoega 302 = ΠΑΠΗ. Perhaps the similar abbreviation in Bohairic colophons should be read thus rather than ΠΑΠΑ. It applies usually at any rate to the head of the monastery (*e.g.* Hyvernat, *Alb.* xxviii) or even to its founder (*e.g.* Hyvernat xxiii, monast. of John Kame, *cf.* Makrizi). Elsewhere (*e.g.* Crum, *Copt. MSS.* 30) the word may mean merely cleric (*v.* Du Cange, *παπάς*).

him ΛΥΩ ΨΗΘΕ ΕΠΠΑΠΙΑ ΖΑΡΑ ΠΗΨΗΘΕΨΗΘΕ
ΛΥΩ ΔΡΑΨΘΕ ΠΤΑΙΣΙΟΤΗ ΕΤΨΨΗΘΗ, for he had
stayed 3 days in the τόπος before leaving,¹
modesty (*lit.* shame) withholding his going
northward to Daniel ΨΟΥΨΤ ΨΕΘΟΤ ΠΤΑΙΔΑΤ
ΖΗΤΩΝΘΟC ΨΑΠΤΑΝΟΤ ΗΑΙ ΠΠΕΠΑΨΗΘΟ ΚΑΛΤ
ΤΑΙCΙ ΖΗΤ ΠΠΤΗ. Absence and lack of news
had made him sad ΛΥΩ ΑΠΑΣΗΤ ΖΙCΘ ΠΤΑΕΡ-
ΨΕΘΟ ΠΠΕΨΗΨΗΘΕ ΨCΩΙ. The following is the
rest of the text, some of which is obscure.
It relates, among other things, to money
which David has used in trade, to vinegar
and bread in Daniel's hands which are to be
consumed rather than let spoil.

11 ΛΚ ΠΕΨΨΗΘΕ ΨCΩΚ | 12 [Π]ΘΟC
ΠΕΨCΩCΤΗ ΗΑΙ ΠΨΨΗΘΕ ΨCΩΙ ΔΗ ΛΥΩ | 13 [2
or 3 let.]² ΨΕΚΑΜΙΘΕΙ ΔΙΧΥΤΟΤ ΕΧΗΠΕΨΕΨΟCΨΥ |
14 [2 or 3 let.]ΘC ΠΠΕΨΤΑΠΤΗΘΟΤ ΗΑΚ ΨΕΜΑΚ
ΛΥΩ | 15 . . . ΧCΩ ΠΠΠΕΨΕΙ ΗΑΚ ΕΙC ΨΥΤΑ-
ΠΑ² | 16 . . . ΕΙC ΨΕΖΟΥΕΤ ΑΠΤΑΤ ΖΗΨΕΨΟΤ |
17 . . . CΠΠΨΤΟΤ ΗΑΚ ΖΗΨΟΤCΩΨ ΨΠΘΟC ΛΥΩ |
18 [ΠΕΖ]ΠΠΧ ΕΤΖΑΨΤΗΚ ΕΨΩΠΘΕ ΚΕΡΧΡΙΑ Π-
ΠΘΟΤ | 19 [ΟΤ]CΩΠΟΤ³ ΗΑΚ ΕΨΩΠΘΕ ΨΠΘΗ ΤΑΤ
ΕΒΟΛ Π- | 20 -[ΠΡ]ΚΑΤ ΤΟΤΤΑΚΟ ΛΥΩ ΕΨΩΠΘΕ
ΚΕΡ- | 21 [-Χ]ΡΙΑ ΠΠΑΤΤΑΚ⁴ ΠΤΑΚΧΟΟΨ ΕΨΩ-
22 [-ΠΕ]ΨΑΚΠΕΨΕΙ ΔΕΠΘΕ ΠΤΕΚΖΟΤ- | 23 [-ΛΟ]Τ-
ΚΟΤΕΙ ΕΚΠΠΤ ΠΠΤΟΙ ΖCΩCΤ ΖΗ- | 24 [-ΠΟΤ]CΩΨ
ΨΠΘΟC ΛΥΩ ΕΨΨΑΠΠΕΨΤΟC Π- | 25 [2 or 3 let.]
-ΠΠΗ ΕΙ ΗΑΚ ΠΠΕΨΤΑΑΤ ΗΑΨ ΖΑ- | 26 [2 or 3
let.] ΛΥΩ ΑΠΤΑΠΙΑ ΖΑΨΗΘΕΙΚ ΧΕΑΤ- | 27 . . ΠΘ
ΕΙC ΨΥΤΑΠΙΑ ΟΤΟΤCΩΠΟΤ | 28 [1 or 2 let.]
ΠΠΡΚΑΤ ΤΟΤΤΑΚΟ ΨΑΠΤΑΑ- | 29 only last
word, ΠΘΟC, visible.

On the *verso* is the address in which only
the words [ΑΑ]ΠΠΙΑ and ΖΙΤΩΠΨCΩΗ ? ΔΑΑ

¹ ΠCΩΤ scarcely has in these documents any other sense than ΒCΩΚ; *e.g.* Rainer *Mith.* v. 55, Crum, *ll.* 44. *Cf.* the use in no. 529, l. 9.

² *V.* no. 547.

³ ΧΡΩ ΠCΩΤ is less probable.

⁴ Seems to be Arabic with double article.

ορεσιον: | 9 γε πιατη πεπετηιονακτηριου
τηρ | 10 σου ιτετριας αυου +

On the other side is a clay seal—that of the writer of the above text. It bears a cruciform monogram, apparently with the following letters $\begin{matrix} \nu \\ \epsilon \\ \epsilon \\ \rho \end{matrix}$, though the reading is quite uncertain. The top letter might be μ . The same seal was used in no. 620.

549.

Or. 4720(17).—Papyrus; complete; $4 \times 9\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 5 lines of a sloping, uneven and ligatureless hand (*cf.* Hyvernat, *Album*, pl. xv).

[GRAF.]

Letter from the priest (?) and monk Pisen-
thius to Symeon, asking that the 18 σκεύη
of wine belonging to George may be delivered
to Apa Victor, should he send for them, and
that the Papa Simon's donkey may be sent
him as he is in need of it.

1 ρ εση τωρινω ανεκοτχα πισην ετιω-
νακ τηροτ | 2 οπιταλο ττανω ιτεκαρινη
χασκριαχιπασ | 3 -ζαι τη ηη ανεκοτε πιρη
ιτω εσορκι παπα | 4 βικτορ οβριανοτορον
νακ s οτωρον πα πινα- | 5 -πα σιον παβ
παναηε ραμιοττ οτωρτ οτχα ζηηος.

Verso. ρ ζηη πισην ηρ, s οπινα. [space]
ρ ετιωττ οη κω¹ +

This is by the same writer as no. 574.
The author, there as here, used the 1st plur.

550.

Or. 4720(18). — Parchment; complete;
 $3\frac{1}{2} \times 5\frac{3}{4}$ in. The text is written in 7 lines of

¹ The abbreviations are obscure. The first (recurring
in no. 609) may be, Mr. Kenyon suggests, ἀπόδος;
the next may be πρεσβύτερος; the ° here being only a dot
as over other letters. For the last *cf.* Crum, *ll.*, p. 48.

a clear, sloping character (*cf.* *Aeg. Zeitschr.*
1885, Taf. 1, v, though that is less evenly
written).

[GRAF.]

Letter from παπα John to παπα Julius ιοταε,
whom he addresses as his superior τεκνητ-
ταμοττε ηεκωτ ετοταε. John asks that a
few boxes (κασέλα) may be sent him as one
of the brethren is writing some parchments
ηεχοοτ οτκοτ ηεκειε πα ηηελη ηρεοτ-
εαη εζα ηεηκοτ ηεεβραηου. The final
salutation is παπακεου¹ δε τηροκτιη ητεκ-
πιτεκοτ δεω προκτιη ηηεηιωτ² ζαροι
ηηεεηηε τηροτ. The address is on the
verso.

On the space below the text are traces
of 3 lines.

551.

Or. 5300(5).—Papyrus; a fragt.; $17 \times 5\frac{3}{4}$
in. There are 2 texts; the earlier is written
at right-angles to the fibres in a large semi-
uncial hand (*cf.* Hyvernat, *Album*, pl. x for
some resemblance). *Published* by Crum,
Copt. MSS., 44.

From the Fayyûm.

[F. PETRIE.]

1. Letter, from George³ to the archdeacon
and archpriest Philotheus. Half the text
being lost it is impossible to describe the
contents. Various commissions and instruc-
tions are given to the recipient and several
other persons are referred to.

2. The later text is complete and written
in a hand of similar type. *Published ll.*,
p. 23. It is a letter from Gabriel to Pihêu,

¹ *Cf.* the expression ηεκεφαλαιον δε ηηαη τηροτ
in no. 468 v.

² This is presumably the head of the recipient's
monastery.

³ *V.* no. 529.

archimandrite (?) and monk,¹ who is asked to deliver certain sour wine ζιουεχ to a messenger.

552.

Or. 5300(6).—Papyrus; a fragt.; $9\frac{7}{8} \times 9$ in. The text is written at right-angles to the fibres in a sloping, ligatureless hand (*cf.* Hyvernât, *Album*, pl. x or xii, 3). *Published* by Crum, *Copt. MSS.*, 41.

From the Fayyûm. [F. PETRIE.]

Letter from — to —.² The recipient is clearly a superior. Several subjects are dealt with and several persons named. Among other matters the writer says "According to the news that has reached us . . . an amîr³ has not been appointed for Upper Egypt." In l. 12 ΠΑΛΚΕΙΟΥ must be read; *v.* no. 569.

553.

Or. 5300(7).—Paper; complete; $5\frac{3}{4} \times 4\frac{3}{8}$ in. The text is reproduced in Crum, *Copt. MSS.*, pl. 3, xv and *published l.l.* p. 30. Part of an earlier Arabic text is on the other side.

From the Fayyûm. [F. PETRIE.]

Letter from Chail ΟΑΙΑ and John ΙΩ son of ΠΑΠΑ Markouri to their "dear brother" the deacon ΠΙΠΙΑ, whom they inform that Loukas has gone to him to buy a *solidus*-worth of wine. In l. 12 read ΤΙΠΤΑΙΗ.⁴

554.

Or. 5300(8).—Papyrus; complete with small gaps; $8\frac{3}{8} \times 13\frac{7}{8}$ in. The text, written

¹ The 1st abbreviation is ΔΡΧ, the 2nd is to be read ΠΟΥΧ.

² The address is abbreviated and obscure though quite legible.

³ الأمير.

⁴ V, no. 547.

at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 2 and *published l.l.*, p. 19. Nos. 529, 637 are by the same hand.

From the Fayyûm. [F. PETRIE.]

Letter treating of various matters, addressed by a superior, signing himself ἐλάχιστος, to his "children."

555.

Or. 5300(9).—Papyrus; almost complete; $5\frac{5}{8} \times 10\frac{1}{4}$ in. The text, written at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 3, xiv and *published l.l.*, p. 28.

From the Fayyûm. [F. PETRIE.]

Letter addressed by George to his "dear and reverend father" who is probably at the head of a monastery (*v.* ll. 9, 10).

556.

Or. 5300(10).—Papyrus; a fragt.; $4\frac{3}{4} \times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a large uncial hand, a careless specimen (at least in the forms of α, ε &c.) of Zoega's 1st class. The η is half rounded. It is to be remarked that σ has the same form as in no. 498, a peculiarity very rare in papyrus MSS.

From the Fayyûm. [F. PETRIE.]

Letter; though this is uncertain. Sums of money occur. In l. 7 we have presumably an equivalent for 2, though in l. 11 the meaning of the dots may be different.

ΠΙCOT — Π
 ΚΠΟΤΗ
 ΟΥΓΑΛΟΥ
 ΤΗ . . . ΠΑΠΑ Ι . Α .
 Α . . ΠΙΚΟΥΑΡΙ ΠΑ
 ΤΙΠΤΑΙ ΗΠ
 ΜΙΕΤΑΙ . . Η . . Γ

[HE UNHTE]
 [HHEI ETOU]
 [TI HIAQ KAT]
 . C . . I A HKEC OTOCAC]
 AN . AKATE EZ . EZOTO¹
 TE?HHT ENET]
 HETI HANHOHACT[HPIOTI²
 [AQQ HIA]

Verso. Parts of 2 lines, the second in another hand.

557.

Or. 5300(11).—Papyrus; complete with some gaps; $2\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written in a peculiar, almost uncial hand, α having a form similar to that depicted in Crum, *Copt. MSS.*, 1. *Published l.l.*, p. 45.

From the Fayyûm. [F. PETRIE.]

Letter from Cosma to George the archemandrite³ whom he calls HANPOCTATOC HIOCT. It relates to the purchase of a KAIACI (κάμασον or καμίσιον). The name HPA:⁴ appears to occur.

558.

Or. 5300(12).—Papyrus; a fragt.; $7 \times 3\frac{1}{2}$ in. The text is written parallel with the fibres in an uneven, ligatureless hand. α has the form of σ . *Published by Crum, Copt. MSS.*, 37.

From the Fayyûm (Hawara). [F. PETRIE.]

Letter from Chaël (son of) Philotheus to George his superior. It refers to the vintage.

¹ EZOTO added above the line.

² This line added between the others.

³ V. the next no. and no. 529.

⁴ Cf. HAPOT, Krall, *Rechtsurk.* 45 &c.

559.

Or. 5300(13).—Papyrus; a fragt.; $5\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and written in a peculiar hand with some ligatures. *Published by Crum, Copt. MSS.*, 47.

From the Fayyûm (Hawara). [F. PETRIE.]

Letter. In l. 4 HAKKOCOT is undoubted (v. nos. 552, 569).

560.

Or. 5300(14).—Papyrus; a small fragt.; $1\frac{3}{8} \times 5\frac{1}{8}$ in. The text, parallel with the fibres, is in a small, ligatureless script. *Published by Crum, Copt. MSS.*, 59.

From the Fayyûm. [F. PETRIE.]

Address of a letter from Chaël to the deacon κύρις Chaël.

561.

Or. 5300(15).—Papyrus; a fragt.; $5\frac{1}{2} \times 5$ in. The text, at right-angles to the fibres, is written in a seldom ligatured hand (cf. *Aeg. Zeitschr.* 1885, Taf. 1, iv). *Published by Crum, Copt. MSS.*, 51.

From the Fayyûm. [F. PETRIE.]

Letter relating to the delivery of wine. The measure $\delta\bar{\epsilon}$ = διπλοκεράμιον occurs. On the other side are traces of another letter.

562.

Or. 5300(16).—Papyrus; a fragt.; $3\frac{1}{8} \times 4\frac{1}{8}$ in. The text is at right-angles to the fibres; it is reproduced and *published by Crum, Copt. MSS.*, 59.

From the Fayyûm. [F. PETRIE.]

Letter, the interest of which consists in its being written in a Greek hand with tran-

scriptions of the Coptic letters, τζ for x, σζ for π, χ for ϑ, and ϕ for q. For similar texts *v. Rainer Mitth.* ii. 56, 57, v. 41.

563.

Or. 5300(17).—Papyrus; a fragt.; $5 \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in an even, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 52.

From the Fayyûm. [F. PETRIE.]

Letter, the interest of which lies in its use of the letter ϑ, in εϑουτ and ϑου. In l. 1 xεϑουτ is for xεουτ.

564.

Or. 5300(18).—Papyrus; a fragt.; $5 \times 9\frac{1}{2}$ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 58.

From the Fayyûm. [F. PETRIE.]

Letter. The names ابو يحيى and παρλαμιν, Marinus¹ or Maria, occur.

565.

Or. 5300(19).—Papyrus; a fragt.; $10 \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 4, xviii). *Published* *l.l.*, p. 56. On the other side was an earlier Arabic text.

From the Fayyûm. [F. PETRIE.]

Α πιπτάκιον πιταγι relating to an agreement ταιτοτ με between Daniel and George(?).

566.

Or. 5300(20).—Papyrus; a fragt.; $2\frac{1}{2} \times 3\frac{1}{2}$ in. The text is written at right-angles to

¹ *Cf.* no. 632.

the fibres in an irregular, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Letter. The fragt. is given here on account of the peculiar forms of the numerals.

ΠΟΥΤΙ ΠΥΛΑΡΕΠ | 2 Π β̄ ΛΑΛ ΠΕΤΥ¹ | 3 Π ΠΑΥ
ΑΚΣΑΡΠΟΥΤ ΖΕΠ | 4 Π ΑΠΤΙ ᾶ ΖΑΠΕΟΤΑ | 5 Π ΠΕΤ. Π
ΛΑ ΑΠΤΙ | 6 Π ΠΑ. Ρ ΣΒΑΛ ΠΒΙΡΕ

In another hand, Ϝ ΠΑΟΥΟΣ ΕΠΑΘΙΧΟΥ²

567.

Or. 5300(21).—Papyrus; a small fragt.; $2\frac{3}{4} \times 5\frac{3}{4}$ in. The text is written at right-angles to the fibres in a large hand with rare ligatures. *Published* by Crum, *Copt. MSS.*, 57.

From the Fayyûm. [F. PETRIE.]

Letter from — to ΠΑΠΑ Sampa, a superior.

568.

Or. 5300(22).—Papyrus; complete; $3\frac{7}{8} \times 4\frac{1}{2}$ in. The text is written parallel with the fibres, in a clear semiuncial hand. On the other side is part of an earlier Arabic text, ascribed by Prof. Karabacek to the 9th century. *Published* by Crum, *Copt. MSS.*, 36.

From the Fayyûm. [F. PETRIE.]

Letter to — from Peter a deacon. It refers to wine; but an illegible line makes the exact purport doubtful. Ll. 3, 5, 6 σετ εζουπ, σετοτ ρδ^ε and σετοτ ρουπ may be identical; possibly from εζα.

569.

Or. 5300(23).—Papyrus; complete; $5\frac{1}{4} \times 6\frac{1}{2}$ in. The text, written parallel to the fibres,

¹ Or ΠΕΤΙ.

² Or ΛΕΠ.

is reproduced in Crum, *Copt. MSS.*, pl. 4, xviii and *published l.l.* 35.

From the Fayyûm. [F. PETRIE.]

Letter giving no proper names, unless ΠΑΚΕΠΩ, ΠΑΚΙΠΩ¹ be one. In l. 7 ΠΑΠ probably=ΠΩΠ "otherwise."

570.

Or. 5300(24).—Papyrus; complete; $6\frac{3}{4} \times 4\frac{1}{4}$ in. The text, written parallel with the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 4, xvi and *published l.l.*, 31.

From the Fayyûm. [F. PETRIE.]

Letter from Isaac to ——. The text is obscure. In it occurs the word ΛΑΓΙ with which perhaps *cf.* ΛΑΓΙ, no. 580.

571.

Or. 5300(25).—Papyrus; complete; $5 \times 5\frac{3}{4}$ in. This text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for the type); on the other side is the text of no. 515. *Published* by Crum, *l.l.* 33.

From the Fayyûm. [F. PETRIE.]

Letter from Mena to Peter a priest. John the ΕΛΕΥΘΕΡΟΣ is mentioned, also the ΕΛΛΑ ΠΕΚΩΣ who is to build the ΚΑΠΑΖΙ for the cattle.

572.

Or. 5300(26).—Papyrus; a fragt.; $4\frac{1}{2} \times 12$ in. The text is written at right-angles to the fibres in a very regular, ligatureless hand

¹ The penultimate letter is clearly Π, so that the word cannot be connected with الجيش; *v.* no. 552 and Crum, *l.l.* 42.

(*cf.* Hyvernât, *Album*, pl. xx, coloph.). *Published* by Crum, *Copt. MSS.* 25.

From the Fayyûm. [F. PETRIE.]

Letter from ΠΑΠΑ Philotheus to — and all the brethren ΠΕΚΩΣ ΕΖΩΝ ΠΙΛΑΧΙΕ ΤΥΡΟΣ, several of whom he salutes by name. He says that he has sent the book ΠΧΩΠ ΕΥΛΟΓΙΑΤΙΟΝ¹ to the church. The dialect is remarkable for its use of ς and for other Bohairic features.

573.

Or. 5300(27).—Papyrus; the same MS. as no. 574. It is reproduced in Crum, *Copt. MSS.*, pl. 1, xxviii and *published l.l.*, p. 49.

Letter, which, owing to the loss of the right side of the text, is very obscure. ΠΡΟΚ "the shepherd" occurs thrice.

574.

Or. 5300(28).—Papyrus; a fragt.; $6\frac{1}{2} \times 10\frac{1}{2}$ in. This text is written parallel to the fibres in an even, ligatureless hand (*cf.* Hyvernât, *Album*, pl. xx for the type); on the other side is a different text (*v.* no. 573). *Published* by Crum, *Copt. MSS.* 48.

From the Fayyûm. [F. PETRIE.]

Letter from Symeon to Onnophrius [ΟΝΝΟΝΑ]ΒΡΙ a priest and Senuthius a deacon. He acknowledges a letter from them.

575.

Or. 5300(29).—Papyrus; a fragt.; $11\frac{3}{4} \times 3\frac{3}{4}$ in. The text is written in a regular, ligature-

¹ ? For δογματικον.

less hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi) at right-angles to the fibres. *Published* by Crum, *Copt. MSS.* 50.

From the Fayyûm. [F. PETRIE.]

Letter addressed to a superior $\overline{\text{ΠΑΟΣ}} \text{ ΠΙΟΤ}$. The writer asks that someone may be sent to perform the service ($\sigma\upsilon\nu\acute{\alpha}\gamma\epsilon\upsilon$). The name ΑΠΑ ΗΓΑΑ occurs.

576.

Or. 5300(30).—Papyrus; fragt.; $9\frac{3}{4} \times 5\frac{7}{8}$ in. The text is written at right-angles to the fibres in a hand with few ligatures (*cf. Crum, Copt. MSS.*, pl. 3, xiv). *Published l.l.*, p. 39.

From the Fayyûm. [F. PETRIE.]

Letter to the $\kappa\acute{\upsilon}\rho\iota\varsigma$ Samuel from $\overline{\text{ΠΑΠΑ}}$ Shenoute "his brother." It deals with various matters. The localities $\tau\alpha\upsilon\tau\epsilon\sigma\iota$ and $\gamma\alpha\rho\epsilon(?)$ are mentioned.

577.

Or. 4718(3).—Papyrus; a fragt., described as no. 513. The present text is at right-angles to the fibres and is written in a regular, sloping hand, free of ligatures.

[GRAF.]

Letter; the opening formulae only. Addressed apparently to a superior; $\overline{\text{ΖΕΤΙΟ}}$ - $\overline{\text{ΠΟΛΙΟΙ}}$ $\overline{\text{ΠΙΕΚΟΤΗΡ}}$ [$\overline{\text{ΠΙΤΕ}}$].

578.

Or. 4720(19).—Papyrus; a fragt., mostly illegible; $8\frac{1}{2} \times 6$ in. The fibres are parallel to the text, which is written in a clear, sloping hand with a few ligatures (*cf. Crum, Coptic MSS.* pl. 3, xiv for the type).

[GRAF.]

Letter mentioning Panopolis ($\overline{\text{ΑΗΜΙΝ}}$), from — to Piakou¹ Peter. He appears to have been ill and the writer asks for news of his health. On the other side was the address, divided in the middle by an ornament;² $\overline{\text{ΤΕΘ}}$ [$\overline{\text{ΙΣ}}$? $\overline{\text{ΠΕ}}$ [] $\overline{\text{ΓΡ}}$ $\overline{\text{Ε}}$ ² $\overline{\text{Λ}}$ ² $\overline{\text{Ο}}$ ² $\overline{\text{Κ}}$ ² $\overline{\text{Π}}$ ³ $\overline{\text{ΠΑΠΟΤ}}$.

579.

Or. 4720(20).—Papyrus; a fragt.; $2\frac{3}{4} \times 6$ in. There are two texts; (1) that at right-angles to the fibres, written in a good, sloping and ligatureless hand (*cf. Hyvernat, Album*, pl. x), (2) that parallel to the fibres, written in a smaller hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

[GRAF.]

1. Letter, possibly, to judge from the script and the words $\overline{\text{ΛΥΤΟ}}$ $\overline{\text{ΠΤΑΙΟ}}$ $\overline{\text{ΕΤΙΧΙΟΙ}}$, $\overline{\text{ΕΚΑΝΘΙΑ}}$ $\overline{\text{ΤΥΡΟΤ}}$ $\overline{\text{ΠΠΗ}}$, of an official character.

2. Account or list (*v. below*).

580.

Or. 4720(21).—Papyrus; complete but with a few gaps and illegible words; $5\frac{3}{4} \times 7\frac{3}{4}$ in. The text begins at right-angles to the fibres and is continued on the other side. The script has many ligatures (*cf. Rainer Mitth.* v, 51 for a certain resemblance). On the *verso* are lines in Arabic (*cf. the hand of Rainer Führer* 1894, Taf. xiv, 1, dated A.D. 812).

[GRAF.]

¹ This is written $\overline{\text{ΠΑΚ}}$. The name occurs in Alexandria Museum 295, (? Fayyûm) $\overline{\text{ΑΠΑ}}$ $\overline{\text{ΛΙΩΝ}}$ $\overline{\text{ΠΑΚΟΤ}}$, apparently as a title.

² V. no. 469 &c.

³ Πόλις?

Letter from Ali to "his dear son" Ahmed. Though quite legible and all but intact, the text is of such difficulty that I cannot give a summary of its contents. The subjects dealt with are various. The writer seems to begin by stating his poverty and by invoking God's aid in which he declares his trust. Later on (l. 16) money-matters are dealt with. In ll. 17, 18 several people are greeted. In l. 24 the writer apparently asks that his son be not sent to school.

/ ΖΗΛΩΝ ΕΠΙΘΥΝΕΙ ΠΕΡΑΡΘΗ ΑΝΑΚΗΘ ΑΜ ΕΙΣΕΘΗ
 ΕΥΡΗΗ ΠΑΝ | 2 -ΟΜΪ ΨΗΜ ΑΖΗΝΤ ΚΟ ΤΕΒΗΕΘΥ
 [ΠΕΘ]ΩΒΕΘΕΤ ΤΗΡΟΥ ΚΑΛΟΣ ΚΑΛΟΣ | 3 ΑΙΕΤ¹
 ΠΕΙΣΕΖΕΙ ΠΕΤΘΗ ΘΗ[5 or 6 let.]² ΟΥ³ Α ΤΩΒΗ
 ΘΥΛΑΠ ΖΙΟΥΝΑΧ² | 4 ΕΥΘΥΜ ΘΥΝΑ ΠΑΤΡΟΒ
 ΠΑΤ ΑΠΘ ΕΙΣΑΡΘΘ ΕΒΑΛ ΑΠΘΗ ΠΑΧΗΟΥ | 5 ΨΘΠΘ
 ΠΕΥΜΑ ΕΠΙΤΕΥΡΑΜΑ ΖΙ[ΧΟΥ] ΤΕΠΗΟΥΤΙ ΤΑΜΑ
 ΠΕΤΖΑΚΟ . | 6 ΣΑΠΗΑ ΠΦΑΛΥ ΨΑΠ ΑΖΗΟΥΤΑΥ . . .
 ΑΛΕ ΧΑΠΗΟΥΤΙ ΚΟ ΒΑΛ ΠΕΙ . | 7 ΠΑΠΑΒΪ Π ΕΠΕΤ-
 ΖΑΖΙ ΠΑΨΗΜ ΑΖ[Α] ΨΘΠ ΠΠΘΥ ΨΑΠΘ ΕΠΕΤΘΗ . |
 8 ΖΗΛΑΡΗΟΥΤΙ ΑΖΑ ΤΑΣΘΠΘ ΘΑΠ ΟΥ ΕΖΙ ΠΕΣΑΚΗ
 ΤΘΠ ΒΑΛ ΧΠΘΕΖ[Α] | 9 ΠΤ ΕΣΘΤΑ ΘΥΨΑΡΠ ΑΖΑ
 ΑΛΟΖ[4 or 5 let.]⁴ ΑΙΚ ΚΑΛΟΣ ΚΑΛΟΣ ΘΠΘΠ ΧΑΛ-
 ΕΑΖΟΒ | 10 ΘΟΥΠ ΑΖΑ ΤΠΠΕΤΟΥ ΕΠΠΟΥΤΙ ΧΘ-
 ΠΕΛΑΘΠΠΟΥΤΙ ΚΕΘΠ ΕΣΘΟΒ ΧΘ | 11 -ΡΘ³ ΧΕΡΙ
 ΟΚΗΠΘ ΘΠΠΕΘΑΜΠΤΙ ΑΥΤΑΛΑ ΘΟΥΤΑ ΕΑΥΤΘΠ ΟΥ-
 ΧΠΠΗΧΟΡ | 12 -Θ ΕΥΘΠ ΘΠ ΙΚΗΠΘ ΠΑΠΠΟΥΤ ΕΠΠ-
 ΑΘΠΘ ΤΟΚΘΠΑΠΘ ΒΑΛ ΑΖΑ ΤΠΠΕΤΑ | 13 -Ε ΘΕΖΠΠ-
 ΠΑΑΤΕΠΠ ΑΖΑ ΑΨΗΑΠΘ . ΖΙΒΑΛ ΑΟΥ ΖΠΠΠΠ
 ΤΥΡΠΤ | 14 -ΠΠΗΧΠ ΚΟ ΘΑΤΠ ΠΠΟΥΤΠΠΘ ΨΑΠ-
 ΤΕΠΠΟΥΤΠΠ ΟΥΘΟΥΤΕΒ ΑΖΑ | 15 ΑΣΖΟΥΤ ΚΑΛΟΣ
 ΕΥΡΑΠΠΤΙ ΖΙΧΟΥΡΟ ΚΟ ΠΘΖΑΖΙ ΚΟΘΠΑ ΑΖΑ ΟΥ- |
 16 -ΩΤΘ ΧΠ ΠΪ Ζ ΤΑΤΘ ΠΨΠΠΠΠΠΑ ΠΑΠΚΕΠΠΠ⁵

¹ Cf. the form *εθι* for *εζοι*, Rainer *Mith.* v. 38, Crum, *Copt. MSS.* 39.
² For *πασ*, as in Rainer *Mith.* v. 55. Cf. no. 597.
³ This recurs in the same line and in l. 15; cf. Krall, *Rechtsurk.* 177 *χορε*.
⁴ The gender forbids identification with *τκωπππ*, a locality not far apparently from the Fayyûm.

ΧΑΣ ΕΒΑΛ ΕΑΥΤΘΠ | 17 ΤΠ ΟΥΜ⁶ α¹ ΠΑΖΡΑΥ ΖΙΛΕΣΣ³
 ΠΨΕΘΠ ΟΠ ΠΨΠΠ ΤΑΠΕΟΥ ΖΑΛΑΠ ΠΕ | 18 -ΠΕ-
 ΕΠΟΥ ΑΖΑ ΕΑΡΕ ΠΕΠΕΣΥΠΠ ΑΖΑ ΖΑΠΠΘ ΑΖΑ
 ΤΠΑΠΠΘ³ Π | 19 -ΕΠΠΕΣΥΠΠ ΑΖΑ ΖΕΠ ΤΠΑΠΠΚ
 ΠΕΖΠΑΥ ΕΠΧΑΠ[ε . . . τι . . . (verso) 20 / ΑΖΑ ΑΠ-
 ΕΠΠΠ ΧΘΒ ΚΑΛΟΣ ΚΑΛΟΣ *ΚΥ ΖΑΠΟΥΑΠΘ ΕΠΠΠ
 Ψ Ε ΑΖΑ ΨΑΒ | 21 -ΧΘΒ ΑΠ ΠΑΡΕ ΤΕΙΖΠ ΨΑΠΠ
 ΖΙΧΟΠ ΤΕΠΠΟΥΤΠ ΧΠΠΑΠ ΠΕΙ ΚΕΣΑΠ | 22 ΑΖΑ
 ΠΕΑΚΟ ΑΛΑΥ ΖΠΠΠΠΠΠ ΠΑΡΘ ΡΠΠΠΠΠΠΘΒ
 ΠΑΠ ΠΕΛΕΠΠΟΥΤΠ | 23 ΚΕΘΠ ΕΣΘΟΒ ΑΖΑ ΖΕΠ
 ΠΕΠΕΘΟΥΤΠ ΘΠΠ ΚΑΛΟΣ ΠΕΛΟΥΤΑΤΕ ΠΑΨΗΠ ΤΑΠ-
 ΕΠΠΕ Π | 24 -ΠΠ ΚΕΛΟΥΤΕΠ ΠΕΒ ΕΠΠΠΠΠΠΠ
 ΠΠΠΠ ΠΕΒ ΕΒΟΥΤΑΥ ΑΖΑ ΠΑΠΠΠΠ Π- | 25 ΑΠΠΕΛΟΥΤ⁴
 ΑΖΑ ΠΠΠΠ ΠΖΑΣΑΠ ΕΠ ΕΚΠΠΠ ΨΑΠΟΥΤΑΤΕ ΠΑΨΗΠ
 ΠΕΤΘΠ | 26 ΘΠΨΑΡΠ ΠΕΨΑΠΠΠ ΠΕΠΠΠ ΕΣΘΤΑ
 ΟΠ ΠΖΑΛΟΥΤΠ ΑΖΑ ΑΛΑΥ⁷ | 27 ΠΠΠ ΨΑΠΘ ΕΠΠΠΠ
 ΘΠΑΡΠΠΟΥΤΠ ΨΘΠΘ ΤΑΠΠΕΣΣΕΤ ΠΕΨΥΠΠ ΠΕΠ |
 28 ΤΨΠΠ ΑΑΤΘΠ ΠΕΛΟΥΧΑΘ ΠΠ[ΘΠ]ΠΠΠ

In the other direction is the address;
 / ΤΘΠ ΠΑΠΠΑΠ ΨΠΠ ΑΖΗΠΤ ΖΠΠΠ]ΑΠ ΕΟΘΘ³
 ΠΕΠΠΘ and beside this *يدفع في مصر من علي بن*
ساسي ببيوط.⁷ There are besides two lines
 written in the space below the text of the
 letters and perhaps indicating the persons
 through whom the letter is to be transmitted;
 (or *العالمس الجمار (الخباز)* *يدفع هذه الكتب بالقساط*
الي اهل بويط | 2 يرسلوها الي حاتم بن يحيي الي
من علي بن ساسي.

The gaps in all these lines probably include a blank space to be crossed by the cord; it is doubtful how many letters are missing.

¹ Presumably the same abbreviation as in Krall, *l.l.* 178.
² Cf. Crum, *l.l.* 32 *αεεε*.
³ Cf. in Or. 4883 *τπαππα*.
⁴ *عبد الله*.
⁵ From the Arabic this seems to be the name of Ali's father; cf. no. 547.
⁶ Both *عصر* and *من* are uncertain. The former looks like *عصر*, the latter like a simple *ل* with which cf. *Urk. Berl. Mus. (Arab.)* no. 10, l. 2.
⁷ *ΠΟΨΑΥΤ*; cf. no. 591.

581.

Or. 4720(22).—Papyrus; complete; $6\frac{1}{2} \times 4$ in. There are two texts; both written at right-angles to the fibres. The script of both is of the same type (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

1 (clearly the earlier since the text of no. 2 has been written over its address, while part of its own text has been erased to make room for the address of no. 2). Letter to Severus from ——. Too much is erased to allow a complete understanding of the text.¹

Ⲡ ⲉⲧⲓ ⲛⲉⲃⲁⲣⲉⲛ ⲧⲉⲛⲛ ⲉⲗⲁⲕ ⲕⲁⲗⲟⲥ [ⲛⲛⲉ-
ⲥⲟⲗ]ⲗⲁ ⲉⲃⲟⲗⲛ | 2 ⲛⲉⲃⲁⲣⲉⲛ ⲧⲉⲣⲉⲗ ⲉⲭⲛ ⲟⲩⲕⲟⲩⲧⲓ
ⲡ[ⲗⲟⲩⲛⲁⲟⲩ ⲛ]ⲉⲛⲛⲉⲃⲁⲣⲉⲛ | 3 ⲧⲓⲧⲁⲗⲁ ⲛⲧⲉⲕⲛⲓⲧⲧ-
ⲥⲁⲛ ⲉⲧⲉⲃ[7 let.]ⲧⲓ ⲛⲧⲁⲕ | 4 -ⲛⲁⲗⲁⲥ ⲛⲉⲗⲁⲧⲉⲃⲉⲛ
ⲉⲧⲉⲕⲕⲁⲛⲥ[ⲓⲁ 5 let.] ⲗⲟⲛⲛⲟⲛ | 5 ⲉⲃⲟⲗⲛ ⲕⲟⲩⲟⲩⲧⲓ
ⲧⲁⲧ[3 or 4 let.] ⲛⲉⲧⲉ[6 let.]ⲧⲧⲁⲗⲁⲗ | 6 ⲉⲛ
ⲛⲉⲃⲁⲣⲉⲛⲉⲥⲉ. ⲗⲁⲛⲁⲗⲁⲧ ⲗⲁⲧⲟ ? | 7 ⲗⲁⲕⲉⲣ
ⲗⲟⲛⲛⲟⲛ ⲧⲁⲗⲁⲛ ⲉⲗⲁⲛ ? | 8 ⲧⲁⲧⲁⲟⲩⲁ ⲛⲉⲃⲉⲗ
ⲛ. ⲗⲁ ⲉⲃⲟⲗⲟⲩ ? | 9 ⲧⲉⲛⲛ ⲗⲁⲕ ⲕⲁⲗⲟⲥ
ⲟⲩⲕⲁⲛ ⲗⲛ ? The address is on the
other side; Ⲡ ⲛⲉⲛⲛⲁⲛⲟⲩⲧⲓ ⲛⲉⲗⲁⲛ ⲉⲧⲧ [space]
ⲉⲃⲁⲣⲉⲛ ? Ⲡ ⲟⲩⲟ[3 or 4 let.]

2. Letter from Thomas to Severus(?)² complaining of ill-treatment from —³ and recounting his efforts to pay the year's tax⁴ although the crop was not ready. The violence he had suffered prevented his attending to the matter of which Severus had written. Still, with God's help he hopes to sell(?) a field.

Ⲡ ⲗⲉⲛⲛⲁⲗⲉⲛ ⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲃⲁⲣⲉⲛ | 2 ⲧⲉⲛⲛ
ⲉⲛⲁⲕⲁⲛⲉ ⲛⲓⲟ ⲛⲁⲛⲁ ⲛⲟⲩⲧⲓ | 3 -ⲛⲁⲥ ⲛⲉⲛⲛⲟⲩⲧⲁⲕⲉⲓ

¹ It is impossible to read anything with certainty. But this is probably the letter referred to in the second text.

² Quite uncertain.

³ "The man who sold ⲧⲓⲛⲉⲛ." But this is unlikely.

⁴ Δημόσιον.

ⲛⲉⲥⲛⲉⲗ ⲧⲉⲣⲟⲩ | 4 ⲉⲛⲧⲟⲛⲟⲥ ⲧⲓⲟⲩⲟⲩⲧⲓ ⲉⲧⲁ-
[ⲛ]ⲁⲕ | 5 ⲛⲉⲗⲁⲛⲁⲛⲟⲩⲧⲓ ⲛⲧⲁⲅⲁⲕⲁⲧⲛⲉⲛⲧⲓ ⲕⲓⲧ | 6 ⲉⲃⲁⲛⲥ
ⲗⲁⲗⲁ ⲛⲉⲃⲉⲣⲟⲩⲧⲓ ⲟⲩⲟⲗⲁⲥ | 7 ⲧⲣⲁⲛⲛⲓ ⲗⲁⲗⲁⲓ
ⲛⲧⲓ ⲛⲉⲧⲉⲛⲟⲥⲓ | 8 ⲛⲧⲣⲁⲛⲛⲓ ⲗⲁⲛ ⲑⲟⲟⲛ ⲛⲧⲁⲕ-
ⲉⲗⲉⲛ | 9 ⲛⲉⲓ ⲉⲧⲉⲛⲧⲉⲧⲉⲛⲟⲩⲧⲓ ⲛⲉⲓ | 10 ⲧⲣⲁⲛ-
ⲛⲓ ⲧⲓⲣⲉⲥⲉ ⲗⲁⲗⲁ ⲛⲉⲃⲉⲣⲁⲛⲛⲓ | 11 -ⲟⲗⲁⲛⲥ ⲛⲧⲁⲅⲉⲓ
ⲉⲭⲟⲩ ⲕⲉⲉⲧ ⲧⲁⲛⲉⲗ | 12 ⲉⲛⲧⲟⲛ ⲗⲁⲗⲁ ⲗⲁⲛⲁⲗⲁⲧ
...¹ ⲗⲓⲥⲓ ⲛ | 13 -ⲛⲉⲣⲛⲉⲗ ⲗⲁⲗⲁ ⲧⲓⲛⲧⲉⲣⲟⲩⲧⲓ |
14 ⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲣⲁⲗⲁⲛⲛⲟⲩⲧⲓ ⲛⲉⲗⲓ | 15 ⲛⲉⲛ²
ⲉⲛ ⲉⲧⲣⲁⲛⲛⲓ ⲧⲉⲛⲁⲕⲁⲛ | 16 -ⲟⲩⲧⲓ³ ⲉⲗⲁⲥ ⲟⲩⲕⲁⲛ
ⲗⲓⲛⲟⲥ +. The address is on the other side;
+ ⲧⲟⲥ ⲉⲛⲁⲕⲁⲛⲥ [ⲛ]ⲟⲩ ⲛⲁⲛⲁ ⲟⲩⲟⲗⲁⲥ [ⲗ]ⲓⲧⲓⲛⲉⲛ-
... ⲛⲟⲥ.

582.

Or. 4720(23).—Papyrus; complete; $9\frac{1}{4} \times 4\frac{1}{4}$ in. There are two texts; the earlier is that parallel to the fibres and is written in an uneven, shaky hand without ligatures. The later text is in an irregular, rarely ligatured script (*cf.* Crum, *Copt. MSS.*, pl. 2).

[GRAF.]

1. Letter in which the writer explains his inability to supply what his correspondent had required⁴ on account of dearth of water during the year. Ll. 16—20 are obscure.

Ⲡ ⲧⲉⲛⲛ ⲗⲁⲧⲟ ⲧⲓⲗⲉⲛ | 2 [-ⲗ]ⲕⲉ ⲛⲛⲟⲩⲕⲁⲛⲉ
ⲛⲧⲉⲕⲛⲓⲧⲧ | 3 [-ⲟ]ⲥ ⲛⲉⲗⲁⲛ ⲗⲁⲧⲟ ⲧⲉⲛⲛ ⲉⲛⲉ |
4 . ⲛⲗ⁵ ⲛⲛⲟⲥ ⲧⲓⲣⲉⲧⲓ ⲧⲓⲣⲓⲛⲛⲓ | 5 ⲛⲛⲟⲩⲧⲓ ⲛⲛⲁ-
ⲛⲟⲥ ⲛⲉⲗⲁⲛ | 6 ⲛⲛⲉⲗⲁⲛⲓ ⲧⲓⲧⲁⲗⲁ ⲛⲁⲕ | 7 ⲛⲉ-
ⲗⲁⲕⲟⲩⲟⲩⲧⲓ ⲉⲧⲉⲧⲉⲛⲁⲣⲓ | 8 ⲗⲛⲟⲛ ⲉⲗⲉⲛⲛⲟⲩⲧⲓ ⲕⲉⲕⲉ⁶
ⲗⲉⲓ | 9 ⲕⲉⲗⲟⲩⲧⲓ ⲛⲉⲗⲁⲛⲉⲧⲁⲗⲁⲛⲉⲓ | 10 -ⲣⲟⲥ ⲛⲧⲓ-

¹ Perhaps an erasure.

² *Cf.* Crum, *Copt. MSS.* 37, where ⲛⲉⲗⲓ similarly used takes ⲛⲉⲛⲉⲛ. It is possible to read ⲛⲉⲛⲉⲛ here.

³ *Cf.* Crum, *l.l.* 32.

⁴ ⲧⲓⲗⲉⲛ, perhaps in 18 ⲧⲁⲣⲓ, an obscure word.

⁵ Probably ⲛⲉⲕⲓⲗⲁ.

⁶ *Cf.* the use of this phrase Rainer *Mitth.* v. 28, 46 &c. *Cf.* also nos. 545, 592.

ΛΑΜΗ ΚΑΤΑ ΟΕ | 11 ΕΚΚΑΟΤΗ ΔΙΑΟΥΣΙ ΠΑΥ |
 12 ΕΥΒΕΤΙΑΡΙ ΧΕΙΘ ΛΑΟΥ Η | 13 -ΤΑΜΙ ΛΑ
 ΑΤΙΕΣΙ ΠΑΥ | 14 ΕΤΙΑΣΤΟΤΑΜ¹ ΠΙΘΙΟΕΥ | 15 -ΧΙ
 ΛΑΟΥ ΠΤΑΟΥ² ΛΙΘΟΙ ΠΑ | 16 -ΠΟΣ ΓΑΗ ΖΑΜΗ
 ΗΠΙ ΠΕΥΑ | 17 ΤΟΥΑΝΑΣ ΠΤΑΚ ΕΤΟΥ³ | 18 ΠΑΗ
 ΟΥΓΓΑΡΙ² ΠΙΠΠΟΥΤΙ | 19 ΠΕ ΠΕΚ ΛΙΘΟΙ ΚΕ-
 ΠΕΚΖΑ | 20 ΖΕΛΕΠ ΠΑΗ ΔΙΑΠΕΚΣΙΟΥ² | 21 [ΤΙ]-
 ΨΗΠ ΛΑΚ ΚΑΛΟΣ | 22 ΟΥΧΩ ΖΗΠΟΣ +. The
 address, on the other side, is now quite
 illegible.

2. Letter to Chael, relating to the sale of
 a field and to an ἀράβη of corn which the
 writer begs may be sent(?) to a third person
 for whom he will go surety.

Ⲫ ⲈϢΗ ΤΙϢΗΠ ΑΥΟ ΤΙΑϢΑΥ, | 2 ΠΠΟΥΧΗ
 ΠΑΟΣ ΠΣΑΠ ΑΥΟ | 3 ΤΙϢΗΠ ΟΥΑΠΟ ΠΑΠΑ ΠΟ
 ΚΑΛΟΣ | 4 ΑΖΑ ΠΑΠΑ ΧΑΠΑ ΑΖΑ ΔΙΚΟΣ | 5 . . ΑΥΟ
 ΠΕϢΠΟΥ ΤΕΡΟΥ ΨΗ | 6 -ΠΗ ΕΡΑΚ ΚΑΜΟΣ ΠΠΣΑ-
 ΠΠ | 7 ΠΚ ΠΑΤΕΛΟΥ Π ΧΑΖΑ | 8 -ΤΕΡ Κ/ ς
 ΠΟΥΤΙ³ ΖΑΠΤΙΑ | 9 ΖΑΥ ΛΙΘΟΙ ΠΣΑΠ ΟΥΟΥ⁴ |
 10 ΧΑΠΠΟΥΣΙ ΛΙΘΟΙ ΠΣΑΠ | 11 ΣΠΟΥ ΡΑ
 ΤΠΠΤΑΠ ΟΥΟΥ | 12 ΚΑΠΟΥΤ[Α]Β ΠΣΟΥ ΠΠ
 ΨΑ | 13 -ΠΠΠΑΣ⁴ ΨΑΠΤΟΙΑ ΠΠΚ ΛΙΑ | 14 -Κ
 ΨΑΠΤΟΥΡΙ ΠΠΑΒ ΠΠΚ | 15 ΛΙΘΟΙ ΠΣΑΠ ΟΥ-
 ΤΠΠΟΥ⁴ | 16 -ΛΠ ΤΙϢΗΠ ΠΑΚ ΚΑΛΟΣ | 17 [ΟΥ]-
 ΧΩ ΖΗΠΟΣ. The address is above l. 1; Ⲫ
 ΠΑΠΟΣ ΠΣΑΠ [] ΧΑΠΑ | ΠΑΠΟΣ ΠΠ

583.

Or. 4720(24).—Papyrus; a fragt.; 4¼ × 4¼
 in. The text, in over 27 lines, begins at
 right-angles to the fibres and is written on
 both sides in a small, neat hand (cf. Crum,
Copt. MSS., pl. 3, xiv).

[GRAF.]

¹ Διαστολή "from time to time" or "at different points."
² Perhaps ΠΑ ΠΠ ΤΑΡΙ.
³ Perhaps to be read -ΤΟΥΡΠΠΟΥΤΙ. Otherwise ΤΟΥΡ
 may = ΤΟΥΡΑΠ. For Κ/ v. Krall, *Rechtsurk.* 107.
⁴ "To keep him alive" Π ΤΟΙΑ for ΤΑΙΟ.

Letter dealing first with financial matters.
 The writer declares that he has no friends
 but his correspondent and begs for some
 bread lest he starve.

The following is the text;

1. [ΟΥΤΕ Π]
 2. [ΖΑΟΥΚ ΕΡΠΠΕΤΙΑΠΟΥΤΕ ΕΥΟΥ]
 3. [ΠΑΡΗΣ ΤΑΟΥΤΑΣ ΠΠ ΑΥΟ ΠΕΡΑΚ]
 4. Τ]ΕΡΑΠ ΑΠΟΛΟΥΚΩ ΠΠΑΣ ΨΑΠ-
 5 -ΤΑΠ ΨΑΠΤΕΠΣ ΟΥΠΠΠΕ ΕΠΠΕΖ¹ ΖΑΠΛΟΣ |
 6 [Χ] ΤΑΟΥΚΟΥΤΕΙ ΤΑΟΥΤΑΣ ΠΠ ΑΥΟ ΕΥΟΠΠ |
 7 [Π]ΠΕΚΟΥΡΟΠ ΠΠ ΠΠ ΠΠΕΡΖΑΠ ΠΠ ΠΠ | 8 -ΧΙ
 ΤΑΟΥΚΟΥΤΕ ΤΑΟΥΤΑ ΠΠΕΡΖΑΠ ΠΠ | 9 ΠΠΑΠΑΡΤΙ
 ΑΥΟ ΠΠΕΡΧΠΟΥΤ ΛΙΘΠΟΣ | 10 ΠΠΠ ΧΕΠΠΕΖ
 ΠΠΚ ΑΥΟ ΠΠΕΡΟΥ ΠΠΠ | 11 -ΤΑΟΥΤΑ ΤΑΟΥ-
 ΚΟΥΤΕ ΠΠ ΠΠ ΠΠΕΡΖΑΠ ΟΥ | 12 -ΧΑ ΖΗΠΟΣ +,
 ΑΥΟ ΖΟΠ ΧΕΠΠΑΚΟΥ ΠΠ ΠΠ | 13 -ΖΑΠΠΣ ΠΠΤΑ
 ΠΠΚΑΠΠΠΚ² ΠΠΠ ΠΑΥΤΠΠ | 14 -ΠΟΥ³ ΠΠΠΚΑ
 ΨΑΠΤΠΠΠΟΥ⁴ ΠΑΡΧΠΠ | 15 ΑΖΑ ΠΠΚ/ ΠΟΥΑΠΠΣ
 ΨΗΠ ΕΡΑΚ + (verso) 16 ΑΥΟ ΠΣΑΠ ΠΠΠΑ
 ΨΗΠ ΕΡΑΠΠ ΚΑ | 17 -ΛΟΣ ΟΥΤΑΡΚΑ⁴ ΠΑΚ ΠΠΠΟΥ⁴
 ΠΠΠΚ | 18 -ΑΠΠΟΥ ΕΡΑΠ ΠΠΟΥΖΑΥΠ ΕΠΠΠ ΖΕΠ
 ΚΕΛΟΥΤΠ | 19 [ΧΠΠΠ]ΡΟΠΠ ΠΠΠ ΠΠΑΡΕΡΑΚ ΑΖΑ
 ΛΙΑ | 20 ΕΡΠΠΠΑΣ ΠΠΠΠΠΠΟΥΤΕ ΒΟΠΠΠ
 ΕΡΑΠ | 21 . . . ΕΡΠΠΠΠΠΠΟΥΤΕ ΟΥΑΠ ΠΠΚΑΠΠΑΡΕ-
 ΚΟΥΤ | 22 . . . ΖΑΟΥΚ ΠΠΚ ΑΖΑ ΖΟΠ ΧΕΠΠ⁴ ΛΙΑ
 ΚΥΡΙ | 23 . . ΒΟΡΠΠΠΠΠΠΟΥΤΕ ΠΠΠΠ ΠΑΠ ΚΕΛΟΥΤΠ
 ΕΠΠΠΟΥΤ | 24 [10 or 11 let.] ΕΡΠΠΑΡΑΟΠΠ ΠΠΠΠ
 ΖΑΡΠΚ | 25 [5 or 6 let.] ΤΑΡΑΠ ΠΠΠΠΟΥ⁴ ΑΖΑ
 ΠΠΠΠΠ ΑΥΟ | 26 ΑΥΤΙ ΠΑΡΕΤΕ [about 12
 let.] | 27 . . . ΑΥΟ

¹ ΠΠ = ΠΠΑ. "Pay it and when I come I will set
 the matter in order" or "I will refund it in full";
 ΟΥΠΠΠ as often in the Jême texts.

² Sa'id. ΚΟΥΤ ΠΠΠΠΚ; v. Crum, *Copt. MSS.* 32.
 So too probably in l. 21.

³ A peculiar form, apparently substantival and containing
 the privative ΑΥ-. Cf. no. 590 and the use of the
 latter in Crum, *l.l.* 28.

⁴ Originally ΤΙΤΑΡΚΑ, altered to ΟΥ-

is probably the rare verb¹ and not the noun "vegetables." The name ابو يعقوب is found elsewhere.²

+ ⲉⲧⲧⲓ ⲧⲓⲣⲏⲏ ⲁⲕ ⲕⲁⲙⲟⲥ ⲡⲉⲛⲉⲥⲁ ⲛⲉⲓ ⲡⲁⲥⲁⲛ
 ⲁⲩⲧⲁⲛⲁⲓ | 2 ⲭⲁⲕⲟⲛ . ⲁⲉ ⲁⲃⲁ ⲛⲉⲕⲟⲩⲟⲩⲧⲓ ⲛⲉⲓ
 ⲭⲉⲩⲛⲉⲓⲛⲁⲛⲏ ⲉⲓⲛⲏ ⲧⲁⲕⲉ | 3 ⲕⲉⲃⲁⲗ . ⲙⲓ ⲡⲁⲥⲁⲛ
 ⲗⲉⲥⲓ ⲛⲉⲓ ⲗⲉⲓ ⲛⲉⲃⲁⲙⲓ ⲁⲩⲧⲁⲟⲩⲁⲓ ⲛⲉⲕ . ⲉⲩ . ⲧ | 4 ⲁⲃⲁ
 . ⲕⲛⲉⲕⲓⲟⲩⲉ ⲃⲁⲗ ⲗⲉⲁⲉⲧ ⲁⲃⲁ ⲛⲟⲩⲏ ⲛⲁⲕⲏⲓⲟⲩⲧ
 ⲉⲓⲛⲏ | 5 . ⲗⲉⲩⲛⲁⲣⲉⲕⲁⲩⲱⲃ ⲛⲉⲥⲁⲓ ⲗⲉⲭⲓⲟⲃ . ⲁⲩⲱⲃ
 ⲉⲥⲁⲛ ⲉⲁⲛ ⲟⲩⲟⲩⲧ | 6 ⲉⲛⲉⲃⲏⲛ ⲕⲁⲓ ⲛⲟⲓ ⲛⲁⲓⲧⲉⲕ
 ⲟⲩⲛⲧⲉ ⲛⲁⲟⲩⲉⲃ ⲉⲛⲛⲟⲩⲧ ⲉⲗⲟⲩⲏ | 7 . . . ⲱⲃ ⲉⲭⲟⲃ
 ⲉⲁ . . . ⲟⲩⲟⲩⲱ ⲉⲓⲛⲟⲩⲧ ⲁⲩⲱⲃ ⲉⲥⲁⲛ ⲉⲁⲛ ⲡⲁⲧⲉ |
 8 [end only] ⲛⲉⲃⲁⲣⲁⲗ³ ⲙⲏⲓⲟⲩⲧⲓ ⲓⲕⲟⲛ ⲗⲁ
 ⲧⲉⲕ | 9 [do.] ⲉⲃⲧⲁⲛⲁⲃ ⲭⲉⲕⲏⲉⲧ ⲛⲉⲃ | 10 [do.]
 ⲁⲓⲛⲧⲉⲕⲏⲟⲩⲏ

588.

Or. 4720(29). — Papyrus; complete but with small gaps and often illegible; 6½ × 14 in. The fibres are at right-angles to the text which is written in a peculiar upright, rounded uncial (cf. Hyvernat, *Album*, pl. xiii, 2, but for the *r. ib.* xii, 3). The papyrus was folded many times in both directions.

[GRAF.]

Letter from Cosma to the archimandrite George (?),⁴ relating to two books which he asks may be sent to the monastery, and to old (παλαιόν) wine.⁵ He salutes the whole congregation over which George presides, the archdeacon Phoebamon and his brother Chamoul, "the beloved of my soul." In ll. 9, 10 the Arabs ("Saracens") seem to be mentioned.

¹ *V. Aeg. Z.* 1886, 102 and Rainer *Mitth.* v. 48.

² *V.* nos. 535, 545.

³ Apparently the word found in no. 529.

⁴ No. 557 seems to be from and to the same persons. Though the scripts differ much, points of resemblance can be found.

⁵ *V.* Krall, *Rechtswrk.* 183.

ⲡⲉⲛⲉⲥⲁ ⲟⲩⲭⲣⲉⲟⲩⲟⲩ ⲉⲓⲛⲏ ⲛⲉⲛⲣⲟⲥⲓⲕⲓⲛⲏ ⲛⲉⲓⲛⲁ
 ⲭⲓⲟⲩⲧⲓ ⲛⲉⲓⲛⲁⲛⲟⲩⲧⲓ ⲛⲉⲓⲛⲁⲧⲓ ⲛⲉⲓⲛⲁⲧⲓ | 2 -ⲉⲩⲱⲃ ⲛⲉⲓ
 ⲭⲉⲃⲁⲗ ⲟⲩⲗⲉⲁ ⲁⲛⲁⲕ ⲟⲩⲩⲱⲛⲁⲓ ⲛⲧⲉⲩⲛⲟⲩⲧⲉ . . .¹
 ⲁⲟⲩⲉ ⲛⲁⲟⲩⲉ | 3 [ⲁⲗ]ⲁ ⲛⲟⲥⲏⲉ ⲛⲁⲛⲉⲧⲣⲏ ⲗⲉ
 ⲛ . ⲛⲉⲥⲁⲙⲉⲗⲁⲩⲱⲃ ⲁⲓⲛⲁ ⲛⲉⲓⲛⲁⲧⲓ ⲛⲉⲓⲛⲁⲧⲓ | 4 . . ⲁ
 ⲁⲛⲉⲧⲓ ⲛⲉⲓⲛⲁⲧⲓ ⲛⲧⲉⲛ ⲉⲧⲓ [5 or 6 let.] ⲧⲓ ⲛⲁⲟⲩⲟⲩⲉ
 ⲃⲏⲛⲏ ⲛⲧⲁⲧⲉⲧⲉⲛⲁⲩⲓ | 5 [-ⲟⲥⲧ]ⲛⲏ ⲉⲗⲏⲟⲩⲧⲓ . . . ⲧ
 ⲗⲏⲏ [6 let.] ⲭⲉⲭⲁⲗⲧⲟⲩⲧ ⲛⲧⲉⲧⲉⲛ [8 let.] | 6 ⲉ .
 ⲭⲁⲁⲥ ⲉⲁⲓ ⲭⲉⲟⲩⲁⲁⲧⲉ ⲛⲉⲓⲛⲁⲟⲩⲉ ⲉⲓⲛⲟⲩⲁⲥⲧⲏ
 ⲣⲏⲏ ⲉ [8 let.] | 7 ⲛⲉⲕⲩⲱⲛⲁⲓ ⲛⲉⲗⲁⲧⲓ ⲛⲉⲓⲛⲟⲩⲧ . ⲡ
 ⲛⲏⲓ ⲧⲏⲉⲭⲟⲩⲟⲩⲉ ⲛⲉⲓⲛⲟⲩⲧ [8 let.] | 8 ⲧⲏⲉⲛⲟⲩⲧⲓ
 ⲁⲓⲛⲏ ⲛⲉⲭⲟⲩⲟⲩⲉ ⲛⲏⲏ ⲛⲧⲉⲛⲏ ⲉⲧⲉⲭⲉⲃⲁⲗⲁ [9
 let.] | 9 ⲛⲧⲉ ⲛⲏⲟⲩⲁⲥⲧⲏⲣⲏⲏ ⲧⲩⲱⲟⲛ ⲛⲉⲓⲉⲕⲕⲁ
 ⲛⲟⲥ ⲕⲁⲧⲁ ⲉⲁⲓ ⲉⲓⲛ [6 let. ⲉⲁ] | 10 -ⲣⲁⲕⲏⲟⲥ
 ⲛⲉⲓⲛⲉⲛⲁⲁⲗⲧⲓ ⲛⲏⲟⲩⲟⲩⲉⲙⲁ ⲛⲧⲉ . . ⲛⲉⲓⲛⲏ . ⲧⲓ [8
 let.] | 11 ⲛⲏⲁⲓ ⲛⲡⲁⲗⲉⲟⲩⲏ ⲕⲟⲣⲏⲓⲗⲉ ⲛⲉⲓⲛⲁⲧ
 ⲛⲉⲕ ⲛⲉ [9 or 10 letters] ⲁ | 12 -ⲣⲉⲥⲕⲉ ⲛⲉⲓⲛⲁ
 ⲁⲧⲟ ⲉⲧⲏⲟⲩⲉⲙ ⲛⲏⲏ ⲧⲏⲣⲟⲥⲕⲧⲏⲏ ⲁⲧⲟ ⲡ [ⲁⲥⲡ]ⲁ [ⲭ]ⲉ
 ⲛⲏⲁⲛⲉ | 13 -ⲣⲏⲧ ⲛⲟⲥ ⲛⲏⲟⲩⲧ ⲛⲏⲉⲓⲟⲩⲟⲩⲧⲉ ⲉⲗⲟⲩⲏ
 ⲧⲏⲣ [ⲓ ⲉ] ⲧⲗⲁⲧⲉⲛⲟⲩⲧⲁⲩⲏ ⲛⲉⲕ | 14 -ⲛⲉⲧⲛⲉⲧⲟⲩⲉⲃ
 ⲛⲁⲗⲗⲟⲛ ⲁⲉ ⲛⲁⲣⲭⲏⲁⲓⲕⲟⲛⲟⲥ ⲛⲟⲩⲱⲃⲁⲓⲟⲛⲟⲥ
 ⲛⲏⲏ | 15 -ⲡⲁⲥⲁⲛ ⲟⲩⲁⲟⲩⲁ ⲛⲉⲛⲣⲏⲧ ⲛⲧⲁⲧⲧⲁⲭⲏ
 ⲉⲓⲛⲉⲟⲩⲧⲭⲉⲓ ⲗⲧⲉⲛⲛⲉⲧⲉⲧⲏⲏ | 16 -ⲛⲁⲛⲁ ⲉⲧⲟⲩⲉⲃ ⲛ
 ⲁⲓⲛⲁ ⲧⲣⲓⲁⲥ +

Verso. ⲡⲉⲛⲉⲥⲁ ⲛⲟⲥ ⲛⲏⲟⲩⲧ ⲛⲏⲉⲓⲟⲩⲟⲩⲟⲩⲟⲩ
 ⲁⲧⲟ ⲛⲏⲏ ⲟⲩⲟⲩⲟⲩ ⲁⲓⲛⲁ [ⲧⲉ]ⲟⲣ ⲛⲉⲛⲣⲟⲥ ⲛⲉⲓⲛⲁ
 ⲭⲏⲛⲁⲛⲁⲣⲏⲓⲧⲏⲉ² ⲕⲟⲥⲏⲁ

589.

Or. 4720(30). — Papyrus; complete; 4¼ × 5½ in. The fibres are at right-angles to the text which is written in a small, clumsy semi-uncial.

[GRAF.]

Letter from — to George his superior, for whom he apparently had done work. While protesting his obedience and attach-

¹ ⲟⲩⲣⲏⲧ might be read. But what follows it?

² Not space in the gap for the full word.

ment, the writer complains that George's agent (?) had not paid him his wages and he asks for compassion as formerly shown him.

ⲫ ⲛⲉⲁⲣⲏ ⲛⲉⲓ ⲛⲉⲓⲟⲩ ⲛⲓⲩ ⲧⲟⲣⲟⲕⲧⲏ ⲛⲓ |
 2 -ⲁⲓⲟⲧ ⲉⲓⲛⲓ ⲛⲁⲓⲟⲩⲁⲣⲏ ⲛⲧⲁⲕ ⲛⲁⲕⲁⲓⲥ | 3 ⲓⲟⲧ
 ⲉⲓⲁⲗⲟⲩ ⲗⲁⲧⲓⲕ ⲁⲧⲟ ⲛⲉⲓⲟⲩⲧⲓ ⲛⲧⲁⲕ | 4 ⲁⲓⲁ-
 ⲛⲉⲓⲟⲩ ⲛⲧⲁⲗⲁⲛⲓ ⲛⲉⲓⲟⲩ¹ ⲁⲧⲟ ⲛⲉⲁⲓ | 5 ⲛⲧⲁⲕ-
 ⲧⲁⲧⲁⲗ ⲛⲉⲓ ⲛⲓⲟⲩⲧⲁⲩⲟⲕⲏ ⲛⲉⲓ | 6 ⲉⲗⲁⲕⲁⲭⲓⲁ
 [ⲛ]ⲛⲁⲓ ⲉⲕⲧ ⲛⲓⲁⲩⲟⲕⲏ ⲕⲟ ⲛⲁⲕⲁⲓⲥ | 7 ⲉⲁⲓ ⲛⲁⲣⲁ-
 ⲗⲟⲓⲛ ⲉⲩⲗⲓⲕⲟⲛⲕⲉⲗⲓ ⲛⲧⲉⲓ | 8 ⲛⲉⲁⲣⲏ ⲁⲓ ⲉⲕⲓⲁ
 ⲛⲓⲟⲩ ⲛⲉⲓⲛⲓ ⲉⲕⲕⲓⲟ ⲛⲓⲁⲓ | 9 ⲉⲩⲁⲗ ⲗⲓⲧⲁⲗⲟⲧ ⲉⲓ-
 ⲛⲓⲟⲧ ⲁⲓ ⲉⲗⲁⲩⲟⲕⲏⲓ | 10 ⲧⲁⲗⲁⲓ ⲁⲓ ⲛⲉⲕⲕⲟⲧ
 ⲉⲩⲁⲗ ⲁⲓ ⲕⲁⲧⲁ ⲧⲉⲓ ⲛⲉⲁⲣⲏ | 11 ⲁⲧⲟ ⲛⲓⲉⲁⲓⲛⲉⲓ
 ⲛⲁⲗⲟⲛⲕⲏⲛⲉⲓ ⲧⲁⲗⲁⲛⲟⲕⲗⲉⲗ² | 12 ⲛⲓ[ⲉ]ⲗⲓⲟⲩⲛⲧ
 ⲉⲁⲓ ⲕⲉⲛⲛⲓⲛⲓⲁⲗⲁⲣⲁⲧⲉⲩⲁⲓ | 13 ⲁⲗ . ⲕⲁⲧ ⲗⲉⲓ-
 ⲕⲟⲗⲓ ⲛⲉⲓⲟⲩⲧⲓ ⲁⲧⲟ ⲉⲓⲛⲁⲧⲧⲁⲕⲧ | 14 ⲁⲧ[ⲟ]
 ⲗⲉⲓⲧ³ ⲛⲓⲉⲕⲓ ⲛⲓⲁⲧ . ⲛⲓⲛⲓⲁⲓ ⲗⲁⲩⲁⲗ ⲛⲧ | 15 -ⲉⲓ-
 ⲗⲟⲓⲛ ⲛⲧⲁⲓⲕⲁⲧⲟⲧ ⲛⲉⲓⲟⲩⲗ ⲕⲓⲧⲟⲧ ⲛⲁⲧ | 16 ⲉⲓⲟⲩ
 ⲟⲩⲕⲟⲓ ⲗⲓⲛⲟⲩ +

Verso. ⲫ ⲧⲉⲓⲥ ⲛⲓⲁⲕⲁⲓⲥ ⲓⲟⲧ ⲁⲛⲁ ⲗⲉⲓⲛⲓⲣⲧ
 ? ? ⲉⲗ .⁴ ?

590.

Or. 4720(31).—Paper; 3 fragments; the largest, 3¼ × 5¼ in. There are two texts; the earlier, which was the longer, is written in a very unskilled and clumsy hand; the later, in a small neat hand (cf. Hyvernat, *Album*, pll. xxi *infra* or xxvii). The sheet was folded several times across its width.

[GRAF.]

1. Letter. The ends of the lines are lost owing to the subsequent cutting of the paper. It is addressed to a superior ⲛⲁⲕⲁⲓ[ⲥ]. The

¹ Engagements to work for a year are frequent among the ostraca.
² Cf. *Méms. de l'Inst. ég.* ii, 603, Crum, *Copt. MSS.* 46.
³ V. no. 585.
⁴ Possibly ⲉⲗⲁⲓ[ⲟⲩⲁ] ?

names of the deacons ⲁⲓ ⲛⲁⲓⲧⲟⲩⲁⲕⲉⲓⲛⲟⲩ,¹ ⲛⲁⲕⲁⲣⲓ, ⲕⲁⲣⲓⲛⲁ² occur and l. 7 Busiris ⲛⲟⲩⲓⲣⲓ seems to be mentioned. In the last fragt. the Amīr may be read in the line ⲛⲓⲧⲁⲧⲁⲗ ⲁⲓⲛⲓⲣⲁ ⲉⲓⲟⲩⲕⲁⲓ ⲗⲓⲛⲟⲩ[ⲥ].

2. Letter from the deacon Macrobius³ to "my dear son the deacon Macarius" ⲛⲁⲕⲁⲣⲓ. The writer speaks (largest fragt.; l. 4) of his correspondent's (?) being alone in Neklōne. He says he has sent him the donkey and he begs him to come north and stay until they have finished building, when they will return southward.⁴ Let him also bring 2 measures (κόρος) of —,⁵ the — and his —⁶ in which to sleep. The following are the legible lines of the large fragt.

ⲛⲓⲟⲩ | 4 ⲧⲁⲗⲓⲟⲩⲧ . . ⲛⲁⲗⲁⲧ[ⲉ]ⲟⲩ ⲗⲉⲓⲛⲉⲓ
 ⲛⲓⲟⲩ | 5 ⲛⲉⲕⲕⲟⲓⲛ ⲛⲓⲁⲧⲁⲧⲕ ⲁⲓⲛⲟⲩ⁷ ⲓⲥ ⲛⲓⲟⲩ |
 6 ⲁⲓⲧⲁⲩⲟⲗ ⲛⲁⲕ ⲁⲓⲛⲟⲩ ⲉⲓⲛⲧ ⲛⲁⲧⲟⲩ⁸ | 7 ⲉⲗⲁ-
 ⲧⲉⲛⲧⲉⲩⲟ ⲉⲓⲕⲟⲧ ⲉⲗⲁⲓⲗⲟⲗ ⲉⲣⲓⲥ | 8 ⲧⲓⲣⲟⲧ ⲥ
 ⲁⲓⲛ ⲉⲓⲁⲧ ⲛⲉⲕⲟⲣⲟⲧ⁹ ⲛⲁⲧⲗⲟⲗ | 9 -ⲛⲉ ⲛⲉⲩⲁⲕ ⲁⲓⲛⲟⲩ
 ⲛⲁⲓ ⲛⲁⲕⲣⲟⲓ ⲛⲉⲕⲟⲓⲛ | 10 ⲧⲉⲛⲓⲛ ⲉⲣⲟⲕ ⲛⲉⲕⲁⲗⲟⲩ
 ⲥ ⲟⲩⲛⲉⲓⲟⲩⲧ ⲁⲓⲛ ⲛⲁ | 11 -ⲩⲟⲩ ⲛⲉⲧ . ⲛ ⲧⲉⲛⲓⲛ ⲉⲣⲟⲕ
 ⲟⲩⲕⲁⲓ ⲛⲟⲩ . . .¹⁰ | 12 ⲁⲓⲛ ⲛⲉⲕⲁⲩⲟⲩ ⲧⲟⲕⲟⲛⲕⲟⲧ
 ⲛⲓⲛⲧⲓⲗ.

¹ Apparently an unknown name.
² For ⲕⲁⲩⲣⲓⲛⲁ ?
³ Possibly, from its position in the text, this is in a postscript and is not the writer's name. M. calls himself moreover the recipient's "brother."
⁴ ⲧⲓⲣⲟⲧ must mean "we will all (return)" though the concord is false.
⁵ ⲛⲁⲧⲗⲟⲗⲁⲛⲟⲩ is perhaps not a noun but a verbal form with ⲁⲧ-. Cf. this particle in Rainer *Mith.* v. 42; also in no. 583.
⁶ ⲁⲩⲟⲩ, or ⲕⲁⲩⲟⲩ.
⁷ The ⲟ is written within the ⲛ.
⁸ Presumably for ⲛⲁⲧⲟⲩⲧⲉⲓ.
⁹ Cf. perhaps ⲕⲁⲣⲟⲧ in no. 528.
¹⁰ These letters seem to be erased.

It will be noticed that this text has marked Bohairic tendencies, using the letter β , the forms $\beta\alpha\lambda\alpha\tau\alpha\kappa$, $\beta\alpha\tau\alpha\theta\iota$, $\sigma\iota$.

591.

Or. 4720(32).—Papyrus; complete; $5\frac{1}{2} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in a much ligatured hand (*cf.* Rainer *Mitth.* v. 51 for the type). On the *verso* are some accounts; these were an earlier text.

[GRAF.]

Letter from David $\delta\alpha\upsilon\delta$ to his "dear brother" Yahie $\gamma\alpha\eta\iota$. "If you have nothing to give the camels and you do not need them, send them to me (and) when you want¹ them, I will return them to you." David also asks that Abraham be brought to Pouait² to do some work and that the vine-tree(?) may be sent to the field. What follows is not wholly intelligible. David finally asks for 2 baskets of salt-fish ($\tau\acute{\alpha}\rho\iota\chi\omicron\varsigma$) to be sent with the camels.

$\sigma\iota^{\circ}$ $\tau\epsilon\upsilon\eta\eta$ $\epsilon\lambda\alpha\tau\epsilon\eta$ $\kappa\alpha\lambda\iota^3$ $\mu\eta\eta\epsilon\sigma\alpha\mu\epsilon\iota$ $\epsilon\upsilon\sigma\theta\eta$
 $\eta\epsilon$ | 2 - $\gamma\omicron\upsilon\beta$ $\epsilon\tau\eta$ $\eta\epsilon\theta\alpha\mu\theta$ λ $\gamma\alpha\tau\omicron\eta\kappa$ $\lambda\alpha$ $\epsilon\chi\epsilon\rho\iota\alpha$ |
 3 $\eta\alpha\gamma$ $\epsilon\eta$ $\sigma\tau\alpha\tau\omicron\tau$ $\gamma\omicron\tau\eta$ $\eta\epsilon\iota$ $\mu\alpha\kappa\chi\epsilon$ | 4 - $\rho\iota\alpha$
 $\eta\alpha\gamma$ $\gamma\mu\omicron\tau\alpha\tau\omicron\tau$ $\eta\epsilon\kappa$ $\lambda\alpha$ | 5 $\alpha\eta\eta$ $\alpha\beta\rho\alpha\gamma\alpha\mu$
 $\eta\omicron\tau\alpha\tau$ $\epsilon\beta\tau\iota\gamma\omicron\upsilon\beta$ $\eta\epsilon\rho$ | 6 - $\kappa\alpha\tau\eta\varsigma$ $\mu\alpha\kappa\omicron\tau\alpha\tau\epsilon$
 $\eta\epsilon\upsilon\eta\eta\chi\epsilon\mu\iota$ $\epsilon\tau$ | 7 - $\epsilon\upsilon\sigma\theta\eta\gamma\iota^4$ $\epsilon\upsilon\sigma\theta\eta$ $\tau\omicron\tau\chi\epsilon\rho\iota\alpha$
 $\eta\alpha\beta$ | 8 $\eta\alpha\eta$ $\mu\alpha\beta\rho\alpha\gamma\alpha\mu$ $\lambda\epsilon\upsilon\kappa$ $\gamma\eta\omicron\tau\alpha\tau$ | 9 $\lambda\alpha$
 $\epsilon\upsilon\sigma\theta\eta$ $\lambda\kappa\eta\omicron\tau\epsilon\iota$ $\epsilon\beta\alpha\lambda$ $\gamma\eta\mu\alpha\lambda$ | 10 - $\sigma\eta\epsilon\tau$ $\upsilon\eta\eta$
 $\mu\alpha\lambda\epsilon\upsilon\omicron\tau\epsilon\epsilon$ $\lambda\alpha$ $\kappa\epsilon\epsilon\rho$ | 11 - $\kappa\alpha\tau\eta\varsigma$ $\lambda\alpha$ $\kappa\epsilon\alpha\mu\eta\tau\eta$
 $\epsilon\upsilon\sigma\theta\eta$ $\tau\omicron\tau\chi\epsilon\rho\iota$ | 12 - α $\eta\alpha\beta$ $\mu\alpha\kappa\omicron\tau\alpha\tau\epsilon$ $\eta\epsilon\theta\alpha\mu\theta$
 $\gamma\omicron\tau\eta$ $\sigma\tau\alpha\tau\epsilon$ | 13 β $\kappa\omicron\tau\alpha\lambda\omicron\eta$ $\tau\alpha\rho\iota\chi\iota$ $\gamma\omicron\tau\eta$ $\eta\epsilon\eta\epsilon\tau$.

Verso. $\sigma\iota^{\circ}$ $\tau\epsilon\iota\varsigma$ $\eta\alpha\eta\epsilon$ $\eta\epsilon\alpha\eta$ $\lambda\alpha\gamma\iota\epsilon$ $\gamma\eta$ $\lambda\alpha\omicron\tau\alpha$.

¹ The prefix $\mu\alpha\kappa$ - appears not to be negative here. Other instances of this may be met with (? Crum, *Copt. MSS.* 20, l. 10).

² V. Crum, *l.l.* 66.

³ $\kappa\alpha\lambda\omega\varsigma$.

⁴ Recurs *Méms. de l'Inst. égypt.* ii, 602.

592.

Or. 4720(33).—Paper; complete; $4\frac{3}{4} \times 6$ in. The text is written in a stiff, ligatureless and irregular character (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi for a slight resemblance).

[GRAF.]

Letter to —¹ and Pishoure (or Pishour²) from Chael. After greeting $\eta\alpha\eta\alpha$ Mercurius, the writer says that his correspondent had been sought in vain at the $\tau\omicron\pi\omicron\varsigma$ but that he trusts in God for a reply ($\acute{\alpha}\pi\omicron\kappa\rho\iota\sigma\iota\varsigma$). If his $\eta\omicron\tau\epsilon$ has been received, let his messenger take it to El-Lahún and deposit it with $\eta\alpha\eta\alpha$ Gabriel, for he, the writer, needs it.

\neq $\sigma\iota$ $\sigma\omicron$ $\tau\epsilon\upsilon\eta\eta$ $\lambda\alpha\tau\omicron$ $\tau\alpha\sigma\tau\alpha\varsigma$ $\eta\omicron\tau\chi\alpha\mu$
 $\epsilon\eta\alpha$ | 2 - $\eta\alpha\eta\omicron\tau\epsilon\tau$ $\epsilon\eta\omicron\tau$ $\kappa\tau\bar{\rho}$ $\eta\alpha\eta\alpha$ $\eta\epsilon\rho\kappa\omicron\tau\epsilon\rho\iota$
 $\epsilon\rho\epsilon$ | 3 - $\eta\omicron\varsigma$ $\kappa\epsilon\beta^3$ $\epsilon\epsilon\tau\chi\alpha\rho\iota\varsigma$ $\eta\epsilon\beta$ $\lambda\alpha\tau\omicron$ $\eta\epsilon\eta\epsilon$
 $\epsilon\alpha$ | 4 - $\eta\alpha\iota$ $\lambda\epsilon\gamma\alpha\mu$ $\eta\epsilon\kappa$ $\eta\epsilon\theta\omicron\sigma\eta\eta$ $\epsilon\tau\epsilon\beta\eta\mu\theta$ |
 5 - $\tau\epsilon^4$ $\lambda\epsilon\tau\alpha\mu\iota$ $\chi\alpha\eta\eta\tau\omicron\pi\omicron\varsigma$ $\eta\eta\omicron\kappa\epsilon^5$ | 6 $\lambda\alpha$
 $\gamma\epsilon\iota$ $\eta\epsilon\rho\omega\eta$ $\epsilon\tau\epsilon\iota\mu\omicron\tau\alpha\tau\epsilon$ $\epsilon\eta\lambda\omicron\tau^6$ | 7 $\lambda\alpha$ $\tau\eta\epsilon$
 $\tau\epsilon\omicron\tau$ $\eta\omicron\varsigma$ $\chi\epsilon\tau\alpha\mu\eta\eta\omicron\tau\epsilon\tau$ $\epsilon\lambda\tau\alpha\eta$ | 8 - $\omicron\kappa\rho\eta\varsigma$
 $\epsilon\upsilon\sigma\theta\eta$ $\lambda\kappa\omicron\tau\alpha\eta$ $\eta\alpha\eta\omicron\tau\epsilon$ $\tau\epsilon\tau\omicron\tau$ | 9 $\eta\epsilon\beta$ $\epsilon\beta\tau\alpha$
 $\lambda\lambda\omicron\tau$ $\epsilon\tau\alpha\tau$ $\lambda\epsilon\gamma\omicron\eta\eta$ $\tau\alpha\tau\alpha\tau^7$ τ | 10 - $\eta\omega$ $\tau\alpha\tau\alpha$
 $\tau\alpha\lambda\lambda\omicron\tau$ $\lambda\alpha$ $\tau\epsilon\upsilon\eta\eta$ $\rho\alpha\kappa$ $\eta\alpha\sigma\alpha\eta$ $\eta\epsilon\upsilon\omicron\tau$ | 11 - $\rho\epsilon$
 $\upsilon\omega\eta\eta$ $\eta\epsilon\eta\alpha\eta$ $\epsilon\tau\omicron\pi\omicron\varsigma$ $\epsilon\iota$ $\upsilon\alpha\lambda$ $\eta\omicron\varsigma$ $\chi\epsilon\mu\alpha\tau$ |
 12 (*verso*) $\eta\epsilon\beta$ $\epsilon\beta\iota$ $\kappa\epsilon\tau\tau\epsilon\beta$ $\sigma\tau\alpha\tau\eta\sigma\eta\omicron\tau\epsilon$ $\epsilon\eta\mu\epsilon$
 $\eta\alpha$ | 13 - $\eta\alpha$ $\tau\alpha\beta\epsilon\iota$ $\gamma\iota\lambda\omicron\eta\eta$ $\tau\alpha\tau\omicron\tau$ $\tau\alpha\lambda\lambda\omicron\tau$
 $\eta\alpha\eta$ $\lambda\alpha\chi\iota$ | 14 - $\rho\eta\alpha$ $\eta\alpha\omicron\tau$ $\eta\alpha\eta\alpha\eta\omicron\tau$ $\tau\epsilon\upsilon\eta\eta$ $\eta\epsilon\sigma^8$
 $\tau\eta\eta\omicron\tau$ | 15 $\sigma\tau\chi\alpha\mu$ $\gamma\eta\eta\omicron\varsigma$.

¹ L. 4 suggests Joseph for the gap in the address, but I cannot read it so.

² The only name which seems comparable is $\eta\eta\omicron\tau\epsilon\tau\alpha$ (*Synax.*, 10:1 Tybi, Hyvernât, *Aetes* 114ff.).

³ Cf. no. 582.

⁴ A remarkable use of $\eta\omicron\tau\epsilon$ Rainer *Mitth.* v. 45.

⁵ Presumably = $\eta\eta\eta\omicron\tau\epsilon\tau$ (scarcely $\sigma\sigma\eta\tau\epsilon\kappa$).

⁶ For $\eta\alpha\lambda\omicron\tau$?

⁷ "And I will send."

⁸ For $\eta\epsilon\sigma\eta\eta\omicron\tau$?

The address is ⲡ ⲧⲟⲓⲥ ? ⲛⲉⲡⲁⲥⲁⲛ ⲛⲉⲣⲟⲩ-
ⲣⲉⲣⲉⲛⲟⲥ ⲕⲉⲧ [] ⲗⲓⲧⲉⲛⲁⲛⲁ [rest illegible].

593.

Or. 4720(34).—Papyrus; complete in width but fragmentary; 3¼ × 11½ in. The text is at right-angles to the fibres and is written in a small, regular hand with few ligatures (cf. Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

Letter from Chaël the wine seller(?)¹ to Ephonychus ⲁⲃⲟⲛⲁⲗ the deacon. The writer seems to narrate his movements and commercial transactions. "The town (πόλις)" is mentioned; also Babylon; and the Amir is referred to.

ⲧ ⲗⲓⲛⲁⲃⲓⲛ ⲛⲓⲟⲩⲧⲓ ⲛⲉⲗⲁⲣⲓ ⲧⲉⲛⲓ [ⲛⲓ ⲁⲗⲟ ⲧⲓ]-
ⲛⲣⲟⲥⲕⲓ ⲛⲧⲉⲕⲓⲛⲉⲧⲉⲛⲓ ⲉⲧⲗⲁⲟⲥ ⲁⲗⲟ ⲉⲧⲁⲛⲓ
ⲟⲩⲧⲧ | 2 ⲕⲁⲧⲁ ⲛⲓⲟⲩⲧⲓ ⲛⲓⲛⲉⲗⲁⲛⲓ ⲛⲓⲛⲉⲥⲁ ⲛⲓⲟⲓ
about 5 let.] ⲛⲓⲟⲩⲧⲟⲩ ⲉⲓⲑⲓⲁ² ⲗⲓⲧⲓⲟⲛⲁ ⲁⲣⲱⲛⲓ
ⲛⲉⲟⲕ [ⲁ]ⲗⲁⲧⲓ | 3 -ⲛⲣⲟⲥⲕⲓ ⲛⲓⲛⲁⲕ ⲛⲓⲟⲩⲛⲓⲕ ⲁⲟⲓ-
ⲛⲟⲩ [ⲛ about 6 let. ⲧⲉ] ⲕⲓⲛⲉⲧⲉⲛⲓ ⲗⲉⲁⲧⲓ ⲁⲗⲓ ⲛⲕⲁⲗⲁ³
ⲛⲓⲟⲩⲧⲣⲟ . . . | 4 ⲗⲓⲛⲁⲃⲓⲛⲓ ⲗ . . ⲧⲉⲃⲟⲛⲉⲧⲟⲩ ⲁⲓ-
[about 13 let.] ⲛⲓⲛⲁⲛⲉⲣⲁ ⲁⲟⲛⲓⲟⲛ ⲉⲛⲓⲁⲗⲁⲟⲟⲥ [ⲛ
. . . | 5 ⲛⲓⲧⲁⲗⲧ ⲕⲉⲣⲓⲟ ⲁⲃⲣⲁⲗⲁⲓ ⲟⲩⲁⲧⲉ [about
12 let.] ⲗⲉⲗⲓⲧ ⲗⲉⲃⲁⲛⲟⲩⲉⲓ ⲛⲓⲟⲓ [5 or 6
let.] | 6 ⲙⲁ ⲁⲓ ⲧⲓⲛⲁⲛⲉⲣⲁ ⲉⲧⲁⲗⲧ | 7 ⲉⲣⲓⲥ
ⲁⲟⲛⲓⲟⲛ ⲗⲓⲧⲉⲧⲉ ⲟⲩⲁⲧⲉⲃ ⲛⲓⲟⲓ | 8 ⲁⲗⲟⲩ ⲛⲁⲛⲟⲩⲣⲓⲥ
ⲉⲗⲓ ⲛⲓⲛ ⲧⲁⲃⲟⲓ

• *Verso.* ⲡ ⲧⲉⲃⲓⲥ ⲛⲉⲗⲣⲟⲩ ⲁⲓⲁⲕⲟⲩ ⲁⲃⲟⲛⲁⲗ
[] ⲗⲓⲧⲓⲗⲁⲛⲁ ⲓⲛⲓⲟⲩⲧⲣⲟ ⲧ

594.

Or. 4720(35).—Papyrus; a dilapidated fragt.; 7½ × 6½ in. There are two texts;

¹ Possibly an abbreviation for *οἰνοπράτης*.
² Cf. Rainer *Mith.* v. 54 where too this seems to be a place-name; also *Aeg. Z.* 1885, 39.
³ For *κάλαθος*!

(1) that at right-angles to the fibres being the earlier and written in an extremely cursive, much ligatured hand; while the later text (2) is in a smaller, ligatureless script (cf. Crum, *Copt. MSS.*, pl. 2).

[GRAF.]

1. Letter. Hardly anything is consecutively legible. The last 3 lines visible seem to be ⲗ ⲗⲟⲩ . ⲉⲓⲟⲥ ⲥ ⲛⲁⲓⲟⲩ ⲛⲁⲓ ⲛⲟⲩ¹ ⲛⲕ . | 8 ⲛⲟⲩⲓ ⲉⲃⲟⲗ ⲉⲕⲉⲗⲓ ⲗⲁⲛⲉⲕⲱⲗⲓ [ⲁⲗ] | 9 ⲉⲣⲟⲩⲧⲓⲧ . ⲧⲓⲗⲉⲛⲓⲗⲟ ⲟ .

2. Letter dealing with various matters. Something is to be sought and, if possible, sent(?) southwards; the recipient is to bring the baskets (κόλλαθον²) that are in the threshing-floor and is to fetch the 2 *solidus*-worth of corn deposited with somebody. The writer sends him 2 —³ and a lectionary⁴ and greetings for several brethren.

ⲕ ⲟⲓⲛⲁⲗⲓ ⲉⲗⲗ | 2 ⲛⲟⲩⲧⲟ ⲛⲉⲧⲉⲃⲁⲕⲁⲛⲟⲩ | 3 [ⲉⲧ]ⲉⲣⲉⲣⲟⲩⲧ ⲛⲧⲉⲕⲁⲕⲓ [ⲁ] | 4 ⲛⲁⲥⲟⲛ ⲗⲓⲛⲉⲗⲓⲟⲩ ⲁⲓⲧⲣⲟ ⲛⲓⲗⲟⲩⲓ ⲛⲟⲕⲟⲩ ⲛ | 5 -ⲉⲣⲟⲩⲧⲧⲧ ⲗⲓⲗⲟⲛ ⲛⲉⲛⲓⲧ ⲗⲁⲕⲗⲟⲩ ⲣⲟⲩ ⲗⲓⲛⲉ ⲗⲁ | 6 -ⲉⲧⲣⲓⲟⲛⲉ ⲉⲃⲓⲛⲉⲧ ⲉⲣⲓⲥ [7 or 8 let.] ⲗⲟⲛⲉ ⲛⲉⲕ | 7 -ⲗⲟⲩ ⲣⲟⲩ ⲕⲁⲗⲉ ⲉⲃⲟⲗ ⲁⲗⲟ [6 or 7 let. ⲕ] ⲉⲧⲗⲁⲟⲟⲥ ⲉⲧ | 8 -ⲗⲓⲧⲗⲓⲣⲟ ⲟⲩⲧⲟⲩ [ⲟ] ⲛⲓⲟⲩⲧⲧ ⲁⲗⲟ ⲟⲩⲁⲧⲉ ⲗⲁ | 9 -ⲗⲁⲧⲉⲛⲓⲧⲉ ⲛⲟⲩⲗⲁⲟⲩⲕⲟⲩⲧⲉ ⲛⲉⲟⲩⲟ ⲗⲁⲟⲛⲟⲩⲣⲟ | 10 -ⲛⲉ ⲛⲓⲟⲩⲕⲁ [ⲧⲉ] ⲗⲉ ⲁ [ⲧ] ⲟ ⲉⲓⲥ ⲉⲛⲓⲧⲉ ⲛⲓⲁⲣⲓⲛⲓ | 11 -ⲧⲉ ⲁ [ⲓ] ⲧⲁⲟⲩⲧⲟⲟⲩ ⲛⲁⲕ ⲛⲉⲟⲩⲗⲟⲛⲉ ⲉⲓⲟⲩ ⲗⲓⲛⲉ | 12 ⲛⲓ [ⲁ] ⲛⲁ ⲁⲥⲟⲥⲉ⁵ ⲗⲁⲣⲟⲓ ⲛⲉⲛⲉⲗⲣⲓⲣⲉ ⲛⲉⲛⲛⲁ | 13 -ⲛⲁ ⲕⲟⲥⲛⲁ ⲛⲉⲡⲁⲥⲟⲛ ⲛⲉⲣⲕⲟⲩⲧⲣⲟ ⲛⲉⲛⲛⲁⲛⲁ ⲁⲩ | 14 -ⲣⲁⲗⲁⲛ ⲛⲉⲛⲉⲗⲣⲓⲣⲉ ⲗⲓⲛⲉ ⲛⲁⲕⲁⲣⲉ ⲗⲁⲣⲟⲓ | 15 ⲧⲗⲓⲛⲉⲣⲟⲕ ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ ⲟⲩⲗⲁⲓ ⲗⲓ | 16 -ⲛⲟⲥ [ⲓ] ⲉⲛⲓⲛⲉⲕⲱⲗⲁ.

¹ A frequent abbreviation for John, e.g. Crum, *l.l.* 30, 33 &c.
² V. Crum, *l.l.* 81.
³ The word (l. 10) may be *παρηλιτε*.
⁴ Or other literary work, as Hyvernât, *Album* xxiv, xxvii, xxviii.
⁵ Cf. no. 547.

595.

Or. 4720(36).—Papyrus; a fragt.; $6\frac{1}{2} \times 6\frac{1}{2}$ in. The text which is written in a clumsy, ligatureless hand, begins parallel to the fibres and is continued on the other side.

[GRAF.]

Letter from Chael to the bishop, whom he expresses a desire to see. In l. 13 he begs¹ not to be forgotten. The obscurity of the remainder is probably increased by the writer's carelessness; cf. the spelling of the common expressions in ll. 3—7.

Ⲫ ⲉⲧⲉ ⲧⲣⲓⲛⲏ ⲁⲗⲟ ⲧⲣⲟⲥⲕⲧ | 2 -ⲛⲏ ⲛⲣⲟⲧⲭⲏ
ⲛⲡⲁⲭⲁⲓⲥ ⲛⲓⲟⲧ | 3 ⲁⲗⲟ ⲉⲗⲉⲡⲭⲁⲓⲥ ⲛⲟⲧⲛⲓⲣⲉ
ⲛⲣⲁⲓⲥ | 4 ⲛⲣⲓⲛⲏⲕⲟⲛ ⲛⲉⲛⲉⲥⲁⲛⲓ ⲉⲟⲛ | 5 ⲉⲛⲉⲗⲁ
ⲛⲧⲁⲛⲛⲟⲧⲧⲧ ⲧⲓⲛⲧⲁⲓ | 6 ⲛⲉ[ⲓ] ⲧⲓⲉⲡⲣⲟⲉⲛⲏ ⲉⲛⲉⲧ
ⲉⲛⲉⲕⲁ | 7 ⲁⲗⲁ ⲛⲉⲕⲉⲓⲧ ⲛⲉⲛⲛⲣⲓⲛ ⲗⲉⲓ ⲕⲉⲗⲟⲛ |
8 ⲭⲉⲙⲉⲗⲁⲓⲧⲉⲟⲧⲉⲓ ⲙⲉⲡⲧⲉⲙⲓⲉⲓⲃ | 9 ⲁⲗⲁ
ⲛⲭ . . ⲉⲧⲉ ⲛⲉⲕ ⲧⲉⲛⲁⲧ ⲉⲕⲣⲓⲛⲏ | 10 ⲛⲉⲟⲓ ⲉ[8 let.
ⲧ]ⲧⲭⲏ ⲁⲗⲁ . . ⲙ ⲁⲗⲁ | 11 ⲗⲓⲛⲧⲁⲓ[9 let.]ⲧⲣⲉⲓⲃ .
(*verso*) | 12 ⲛⲉⲛⲉⲥⲁⲛⲓ ⲛⲉⲥⲁⲓⲧⲓ ⲛⲉⲥⲁⲛ | 13 ⲧ-
ⲗⲟⲛⲭ ⲉⲗⲁⲕ ⲛⲉⲡⲉⲗⲉⲡⲁ | 14 -ⲟⲃⲉⲃⲣ ⲗⲉⲓ ⲙⲟⲛⲏ
ⲗⲓⲛⲉⲓⲕⲉ | 15 -ⲛⲟⲥ ⲟⲗⲁⲧⲟⲧ ⲁⲛ ⲧⲟⲧⲉⲓ ⲡⲁ-
ⲣⲁⲕ | 16 ⲧⲁⲓⲗⲉ ⲛⲉⲕⲗⲁⲧⲉ ⲧⲁⲗ . . ⲭⲏ | 17 -ⲟⲛⲏ
ⲉⲗⲟⲟⲧⲧ ⲁⲛ ⲛⲉⲧⲁⲛⲉⲥⲣⲁⲗⲁⲛ | 18 -ⲓⲙ ⲗⲓⲛⲣ ⲛⲉⲧⲉ-
ⲛⲓⲣⲓⲛⲉ ⲉⲕⲟⲃⲉⲓ | 19 ⲙⲉ ⲧⲉⲗⲙⲓ ⲛⲁⲛ ⲁⲡⲁⲭⲟ-
ⲛⲏ . ⲟⲓ ⲉⲧ | 20 ⲧⲏⲃ ⲉⲙⲁⲧⲉⲛⲓ ⲗⲁⲃⲉⲃ . . ⲧⲉ-
ⲛⲟⲧⲟ | 21 ⲗⲓⲛⲧⲁⲕⲣⲁⲛⲏ ⲗ . ⲛⲉ . ⲡⲉⲓⲧⲟⲣⲓ | 22 ⲁⲗⲁ
ⲛⲉⲓ ⲧⲓⲣⲟⲧ ⲛⲁⲕ ⲧⲣⲓⲛⲏ[ⲓ] | 23 ⲛⲉⲥⲁⲛ ⲛⲉ

The address is on the *recto*, above l. 1;
Ⲫ ⲕⲓⲣⲓ ⲉⲛⲓⲕⲟⲛⲟⲥ ⲉⲓⲏ . ⲭⲉ² ⲧⲁⲭⲙⲁ.

596.

Or. 4720(37).—Papyrus; complete; $8\frac{1}{2} \times 3\frac{7}{8}$ in. The text, which is parallel to the fibres, is written in a sloping, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 4, xviii).

[GRAF.]

¹ The word $\lambda\epsilon\iota\tau\epsilon\iota\sigma$ corresponds to Boh. $\lambda\epsilon\iota\tau\epsilon\iota\sigma$.

² $\epsilon\iota\theta\epsilon\iota\varsigma$ scarcely possible.

Letter from Matthew to Macarius(?) a monk ($\mu\omicron\nu\acute{\alpha}\zeta\omega\nu$), his "brother." The $\epsilon\lambda\chi\alpha$ ¹ need bread. Let Macarius or one of the brethren lend them 20 $\lambda\acute{\iota}\tau\tau\alpha\iota$ making(?) 3 $\lambda\iota\tau\tau\epsilon$ of corn, (to last) till Pachons, "when we reap the field. And if you transfer(?) part of their harvest —." He is further to come and fetch some palm-branches and is not to let Phoebamon depart empty. Matthew greets the deacon Shenoute.

+ ⲉⲧⲓⲟⲓⲟ ⲧⲣⲓⲛⲉ ⲉⲣⲁⲕ | 2 ⲛⲛⲉⲥⲁⲛⲓⲧ ⲧⲓ-
ⲣⲟⲧ ⲛⲏ | 3 -ⲛⲉⲥⲁⲛⲓ ⲧⲓⲧⲁⲓⲁ ⲛⲛⲁⲕ | 4 ⲉⲧⲉⲛⲉ-
ⲥⲁⲭⲁ ⲭⲉⲗⲁⲧⲉⲣⲁ | 5 -ⲧⲁⲃⲓⲕ ⲁⲥⲣⲟⲛ ⲁⲛⲁⲧ | 6 ⲕⲁⲛ
ⲛⲧⲁⲕ ⲕⲁⲛ ⲟⲧⲉⲙⲓ | 7 ⲟⲃⲉ ⲭⲟⲧⲟⲧⲉ ⲛⲁⲛⲧⲣⲉ |
8 ⲛⲁⲃⲓⲕ ⲛⲁⲧ ⲉⲛⲟⲧⲣⲉⲓⲛ | 9 ⲉⲣⲱⲙⲓⲧⲉ ⲛⲓⲙⲁⲡⲉ |
10 ⲛⲉⲟⲧⲁ ⲡⲁⲛⲧⲓⲛⲓⲗⲏ | 11 ⲉⲓⲡⲁⲣⲱⲛⲓⲥ ⲧⲓ-
ⲛⲁⲗⲥ | 12 ⲛⲓⲕⲟⲗⲉ ⲡⲁⲛⲟⲧⲉⲗⲟⲧ | 13 ⲉⲡⲉⲧⲓⲛ
ⲛⲧⲉⲧⲗ . ⲁⲗⲁ | 14 ⲉⲣⲱⲟⲛⲉ ⲡⲁⲕⲡⲁⲗⲛⲉ | 15 ⲗⲉⲓⲛⲕⲁ
ⲛⲛⲟⲧⲭⲟⲗ ⲉⲃⲁⲗ | 16 ⲉⲗⲟⲧⲏ ⲧⲣⲓⲛ . ⲁⲓⲟⲧⲟⲧⲓ . |
17 ⲁⲗⲁ ⲁⲓⲟⲧ ⲟⲗⲁⲛ ⲗⲉⲓⲛⲉⲕ | 18 ⲕⲁⲛⲉⲓⲧ ⲛⲁ . . .
ⲕⲁⲧ | 19 ⲉⲣⲱⲟⲛⲉ ⲉⲧⲁ . ⲉⲧ ⲁⲥⲣⲟⲛ | 20 ⲛⲛⲣⲕⲉ
ⲑⲓⲃⲁⲛⲟⲧ ⲉⲃⲁⲗ | 21 ⲛⲁⲧⲁⲗⲁⲧ ⲉⲣⲱⲟⲛⲉ | 22 ⲛⲓⲙⲁⲛ
ⲙⲓⲧⲁⲙⲓ ⲁⲗⲁ ⲗⲏ | 23 -ⲛⲉ ⲉⲛⲁⲓⲕⲟⲧ ⲛⲁⲓ ⲡⲉ-
ⲛⲟⲧⲧ | 24 ⲗⲁⲣⲁⲓ ⲟⲧⲭⲁⲓ ⲗⲓⲛⲟⲥ +

Verso. + ⲛⲁⲕⲁⲣⲉ ⲛⲟⲛⲁⲕⲟⲓⲏ [ornament]
ⲛⲁⲗⲟⲥⲟⲥ ⲛⲉⲣⲑⲉⲙⲓ.

597.

Or. 4720(38).—Parchment; $10\frac{1}{4} \times 3$ in. There are two texts; that here described written in an irregular, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 2) and often illegible, and that on the other side in a large, clumsy hand scarcely legible at all.

[GRAF.]

Letter. The beginning is lost and 3 or 4 lines at the top are illegible.

¹ Saïd. $\epsilon\lambda\chi\alpha$, generally held to = $\epsilon\lambda\chi$ teacher; v. no. 609.

ΠΕΜΟΣΚ Η[1] ΖΩΙ Β ΛΕΚΙΟΤΕΙ ΗΗ . ΔΙΣΙΛΠΟΥΤ
 ΗΣΤΗ ΤΑΠΠΟΥΤ ΖΩΟΥΗΛΑΧ¹ ΕΣΙΣΙ ΚΑΤΑ ΖΣ ΑΖΑ ΕΥΣΟΗ
 ΔΙΤΕΥΚΟΥ ΕΒΑΛ ΔΗ ΠΣΟΥΑ ΗΕΙ ΗΔΗ ΔΙΕΔΑΚ-
 ΚΟΥΣ ΑΖΑ ΠΟΥΤΕΗΤΕ ΗΕΗ ΤΕΟΥ . . . ΚΤΕΙΤΗ
 ΟΥΑ . Β . . ΖΩΙ ΤΑΪΤΑΠΟΥΤΗ . . ΤΕΤΗΟΙ ΑΖΑ ΨΑ[4 or
 5 let.] ΖΩΙ ΕΣΕΡΑΗ . [4 or 5 let.] Τ ΕΠΤΕΗΝΤΕ ΑΖΑ
 ΠΕΜΟΣΚ ΗΗ ΤΙ ΠΑΨΗΗ ΗΕΘΕΗΝΤΕ ΤΠΡΟΥΤ ΨΥΗΗ
 ΕΡΑΤΗ ΚΑΜΟΣ ΑΖΑ ΗΑΤΘΙΣ² ΕΚ . Η . Δ ΛΕΚΙΟΤΕΙ
 ΗΣΟΥΑ Φ . Α ΕΠΤΕΗΝΤΕ ΗΔΗ [ΤΕ]ΧΕΡΙΑ ΗΑΤ
 ΨΥΗΗ ΕΡΑΤΗ ΚΑΜΟΣ ΑΖΑ ΨΟΥΤ ΑΡΧΕΛΑΜΗΤΙΣ ΕΤΒ
 ΗΛΕΚΙΟΤΕΙ ΔΗΤΟΥΤ ΗΑΠΑ ΕΠΤΕΗΝΤΕ³ ΤΙ ΠΑΨΗΗ
 ΗΑΠΗΟΥΤΗ ΗΕΚΟΥΣΑ ΗΕΛΛ ΗΕΗΑΓΑΡΗ ΔΗΑ ΚΗΡΗ
 ΨΗΗ ΕΡΑΤΗ ΚΑΜΟΣ ΟΥΧΑΙ ΖΩΠΟΣ.

598.

Or. 4720(39).—Papyrus; fragmentary; 7½ × 4½ in. The text is written parallel to the fibres in a much ligatured hand (cf. Rainer *Mith.* v, 51).

[GRAF.]

Letter to Ali(?) from Souleiman his father. Little is intelligible beyond a greeting to Kosmi(?) and a request that Mena the workman ἐργάτης may be sent. The name Chosroes occurs and may indicate the date of the MS.⁴

ΕΤΗ ΔΙΑΚΗΕ ΣΟΥΛΕΙΜ[ΑΗ] | 2 ΕΙΣΕΖΩΙ ΕΥΣΗΗ
 ΕΚΟΣΗΗ .⁴ | 3 ΤΑΪΩ .⁵ Τ ΧΕΒΑΛΑΧΗ ΗΗΑΣ | 4 -ΖΩΙ
 ΟΥΑΛΤΕ ΗΗΗΑ ΗΕΡΚΑΤΗ[Ε Η] | 5 -ΧΕΟΥΕΟΙ ΗΕΙ
 ΗΕΤΟΙΚΟΣ | 6 ΤΠΟΥΤΗΗ ΨΑΠΤΑΠΟΥΤ | 7 Β[Α]Δ
 ΖΗΘΗΟΥΤΗ ΗΔΗ | 8 ΔΗ ΧΕΛΙΟΥ ΟΥΑΛΤΕ ΙΕ | 9 -Ρ .
 ΗΟΥΤΗ ΦΔ ΕΤΕΒΗΗΗΑ | 10 ΛΟΠΗ ΗΕΚΑΤΟΥΧΗ
 ΗΑ[Β] | 11 ΖΑΒΑΛ ΗΔΗ ΑΖΑ ΗΑ[3 or 4 let.] | 12 ΖΩΗ
 ΧΕΟΥΤ . Ι Χ[3 or 4 let.] | 13 ΕΤΗ . . ΨΗ ΔΗΟΥΤ

¹ Cf. no. 580.

² Can scarcely be a name; one must suppose an omission after ΔΗΑ. It recurs above.

³ Cf. Krall, *Rechtsw.* 20.

⁴ Probably nothing after Ι. Presumably a variant of ΚΟΣΙΑ.

Η[3 or 4 let.] | 14 [lost] | 15 ΑΖΑ ΧΥΤΑΠΟΥΤ
 [3 or 4 let.] | 16 ΗΗΗ ΟΥΑΛΤΕ ΗΕΗ Η[2 or 3
 let.] | 17 ΗΗΗΑ . ΕΙ ΕΡΗΣ. The address is on
 the other side; ΕΤΗ ΤΕΙΣ ΗΑ[Α] Η ΖΙΣΟ[ΤΑ]ΕΗΗ/
 ΗΕΒΙΟΥΤ.

599.

Or. 4720(40).—Paper; complete; 5½ × 4 in. The text is written in a ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 3, xv). On the verso are 2 lines of Arabic in different ink.

[GRAF.]

Letter written in so unconventional an idiom that its purpose remains obscure. Workmen (ἐργάτης) are mentioned and the recipient is asked to bring with him 7 *solidi*.

ΕΤΗ ΨΥΗΗ ΕΡΑΚ ΚΑΜΟΣ ΑΨΩ | 2 ΨΥΗΗ ΠΕΨΖΑ-
 ΓΙΟΗ ΗΟ¹ ΗΕΡΗΗ | 3 -ΚΩΗ ΗΑΠΟΣ ΕΠΟΥΤ ΕΤΑΤΑ²
 ΕΡΕ | 4 -ΠΠΟΣ ΚΟΥΒ ΔΙΚΟΟΚ ΕΒΑΛ ΧΕΤ .³ | 5 ΚΙ-
 ΤΟΚΤΕ ΗΑΛΟΥΒΑΗ⁴ ΗΕΡΚ | 6 -ΑΤΕΣ ΑΖΑ ΟΥΤΑΛΗ
 ΗΗΗΑ ΗΕΡ | 7 -ΚΑΤΟΣ ΨΜ⁵ ΔΗΟΥΤ ΗΕ Τ ΛΗ |
 8 -ΚΩΤΕΙ ΗΑΜΑΗΗ ΑΖΑ . Ι⁶ ΗΕΑΡΕ⁷ | 9 ΚΑΠΟ
 ΟΥΚΑΗΚΟΥΤ⁷ ΑΖΑ ΟΥΗ | 10 -ΑΡΨ ΕΠΤ ΗΕΙ ΤΑΕΤ
 ΖΑΛΛΗ | 11 ΖΗΠΛΑΠΗΗ ΨΥΗΗ ΕΡΑΚ ΚΑΜΟΣ | 12 ΟΥ-
 ΧΗΗ ΠΟΣ ΙΕ ΗΧΕ (verso) | 13 ΑΖΑ ΙΕ ΗΑΙ ΓΙΟΥΡΗ
 ΗΟΥΤ ΟΗ | 14 -ΗΕ ΗΑΠΗΑ⁸ ΕΠΠΕ ΟΑΗ ΚΑΡΗ |
 15 ΗΑΡΗ ΗΕΗ +

The Arabic lines consist of the بسم الله and the name (or merely complimentary epithets) of the recipient. The much ligatured script resembles that of MSS. dated 950—1000 A.D.⁹

¹ Possibly ΗΟ († μοναστήριον).

² Presumably abbreviated for ΕΤΤΑΠΗΕΤΕ.

³ Perhaps nothing after Τ.

⁴ Presumably an Arabic word.

⁵ Perhaps a cross and ΛΙ = λοιπόν.

⁶ Perhaps ΟΙ and ΗΑΡ, not ΗΑΡΕ.

⁷ V. Crum, *l.l.* 36, 61.

⁸ † Απελείν.

⁹ Cf. Rainer *Mith.* ii, Taf. iii, 1, 4.

ΠΑΡΕΥΑΙ ΨΑΠ | 13 -ΠΟΤ ΠΗΤ : ΠΟΚΚΟΥΤ : ΕΠΕΖ |
 14 -ΚΑ : ΕΑΠΠΕΤΗΛΑΟΥΤΕ ΤΙ | 15 β : ΟΗΜΑΖ :
 ΠΖΡΗ ΠΗΕ | 16 ΨΑΠΕΤΟΥΤ ΠΗΕΚ ΑΖΑ . | 17 ΖΙ-
 ΨΟΥΗ¹ : ΤΙΨΗΠ ΕΛΑΚ

Verso. ΕΙΣΗ ΠΡΟΪ ΖΙΤΗΛΑΗΟΥΤ ΙΣΑΚ ?

603.

Or. 4720(44).—Papyrus; a fragt.; $5\frac{1}{2} \times 7\frac{1}{2}$ in. Two *selis*-joins are parallel with the text to which the fibres are at right-angles. The script is slightly sloping, rounded and rarely ligatured. The beginnings of all lines are lost.

[GRAF.]

Letter from — to his “dear son” Cosma and others. A bride is mentioned in l. 2, George the reader in l. 6; but the general purport remains obscure.

⊕ ΚΟΣΜΑ ΠΑΥΣΗΜ ΑΖΑ ΤΑ . . . ΙΑΑ ΑΖΑ | 2 ⊕ ΠΕΛ-
 ΦΙΑΛΟΥΤΩ ΖΑΛΑΤ ΠΗΤΨΕΑΠΗΤ | 3 ⊕ ΑΑΑΑ ΠΤΑΚΗΕ
 ΕΟΙΖ ΠΟΙ ΧΕΨΗΝΑ | 4 ⊕ ΑΣΟΙ ΠΟΚ ΟΤΦΟΠΟΤΟΥΑΠ-
 ΕΛΥΡΙΑ ΠΗΑΖ | 5 ⊕ ΑΖΑ ΟΤΦΟΦΩΩ ΠΤΗΠ ΠΗΚΤ-
 ΠΗΑ | 6 ⊕ ΠΗΟΛΕΙ ΑΖΑ ΑΓΙΟΡΡΗ ΠΑΦΩΟΥ | 7 ⊕ ΠΗΟ
 ΠΗΡΟΥ ΠΨΩΠΗ ΑΖΗ ΑΖΑ | 8 ⊕ Η ΑΖΑ ΑΠΟΟΥ
 ΠΠΕΑΤΩΛΩΠ ΕΩ | 9 ⊕ Ο ΠΠΑΤΟΥΧΩΠ . . ΠΑΠ |
 10 ⊕ ΧΑΑΣ ΠΕΣ ΧΕΠΗΠ . Ο ΚΟΣΜΑ | 11 ⊕ ΑΟΡΑ
 Κ . . ΠΠΟΙΩ ΕΠΠΗΠ | 12 ⊕ ΠΡ . . ΟΥΤ Ο . ΕΙΟΥΤ |
 13 ⊕ ΟΥΣΩΠ ΠΠΗΠΟΥΤ ΤΗΡΟΥΤ +

Verso. + ΤΩΙΣ ΠΠΑΠΕΜΠ ΠΨΗΠ ΚΟΣΜΑ

604.

Or. 4720(45).—Papyrus; complete; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text begins at right-angles to the fibres and is continued on the other side. It is written in a sloping, ligatureless uncial.

[GRAF.]

¹ Cf. no. 591.

Letter from Chaël to his “dear son” Isaac. The former speaks of going, if he can find none else(?), to the latter and remaining with him till he dies and is buried by him. The rest, except the final greetings, is obscure.

⊕ ΖΗΠΡΑΠ ΠΠΟΥΤ ΑΠΑΚΗΕ ΧΑΜΑ ΕΨΗΠ |
 2 ΕΑΠΠΕΡΠ ΨΠΡΠ ΕΙΣΑΚ ΖΗΜΑΖΗΤ ΠΠ | 3 ΤΑ-
 ΤΑΧΠ ΤΗΡΕ ΑΠΠΟΠ ΕΨΩΠΠ ΑΠΠ | 4 -ΟΥΤΠ
 ΕΑΦΠ ΠΟΚ ΑΚΟΠΗΖΟΥΣ ΑΠΡΠ ΑΠΠ | 5 -ΟΥΤΠ ΕΑΦΠ
 ΠΟΚ ΟΥΟ ΠΟΚ ΠΑΠ ΕΨΩΠΠ | 6 ΨΑΠΠΗΑΛΟΥΤ ΕΕΚ¹
 ΨΑΠ ΖΑΤΗΚ ΤΑΦΩ | 7 ΖΑΤΗΚ ΨΑΠΤΑΠΟΥΤ ΚΤΑΠΕΤ
 ΠΠΗΑ | 8 ΠΤΑΠΚΟΥΤΠΠΗΖΩΑ ΠΑΤΤΑΚ ΟΚ | 9 -ΑΠΟΥΡΧ
 ΕΡΑΠ ΨΑΠΤΑΠΟΥΤ ΠΕΨΑΡΟ | 10 -[Π]ΠΟΥΤΠ ΕΑΦΠ
 ΠΠΗΑΖ ΠΠΠ ΨΑΠΠΤΩ Τ | 11 -ΑΠΙ ΖΑΤΗΚ Π ΠΠ
 ΟΨΑΚΠΟΥΤ ΡΑΖ | 12 ΨΑΠ ΠΠΠΕΚ ΖΗΠΟΥΤΩΨ ΕΠ-
 ΠΟΥΤΠ (*verso*) 13 ΤΙΨΗΠ ΕΤΑΠΩΠ ΚΑΜΟΣ ΠΠ-
 ΠΠΕ | 14 -ΖΩΠ ΠΠΠΕΚΟΥΤΨΠΡΠ ΑΖΩ ΦΤΑ | 15 -ΡΚΑ
 ΠΑΚ ΠΑΠΠ ΕΨΩΠΠ ΠΕΚΚΕ | 16 -ΠΕΚΖΑ ΖΙΕΙΣΑΚ
 ΨΑΠΤΑΠ ΟΥΧΟΠ | 17 ΖΗΠΧΑΠΕ +

605.

Or. 4720(46).—Papyrus; a fragt.; $9\frac{3}{4} \times 5\frac{3}{4}$ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Letter from — to —. The subject is difficult to ascertain owing to the fragmentary state of the text and the peculiarity of the words and forms.

The amount lost at the ends of the lines cannot be estimated.

+ ΖΩΠΠΑΠ ΠΠΟΥΤΠ ΠΨΑΡΟΠ Α | 2 ΠΕΛΕΒ-
 ΠΟΥΡΕΠ² ΑΖΑ ΕΠΠ ΠΚΟΣΜΑ | 3 ΑΖΑ ΠΚΟΥΤΠ ΑΖΑ
 ΠΠΗΑΠ ΠΠΠΠΠ ΑΤΑΠΟΥΤ ΖΙΕΠ | 4 ΚΟΣ ΠΑΠΠΟΥΤ
 ΑΑΑΑ ΚΥΠΠΕΟΥΤΩΠ³ ΠΑΤΑΡΧΟΣ ΠΠΠΤΑ | 5 ΑΠ-

¹ Cf. the same expression Crum, *Copt. MSS.* 28.

² Cf. Krall, *Rechtsurk.* 30, 31.

³ = جاس. Presumably ΠΑΡΧΟΣ is his father's name.

ⲛⲟⲩⲁⲓⲃⲁⲣⲁⲭ¹ are legible. On the *verso* (?)
 Ⲡⲗⲓⲛⲉⲓⲃⲟⲩⲧⲁⲣⲥ² ⲉⲧ ⲛⲓⲗⲁⲓ ⲉⲧⲟⲩ, ⲗⲣⲧⲁⲗⲁ ⲛⲓ-
 ⲗⲗⲉⲣⲓⲥ³ ⲗⲣⲧⲁⲩⲁⲓ, ⲉⲧ ⲗⲗⲓⲧⲟⲩⲗⲓ ⲛⲓ

619.

Or. 4720(61).—Papyrus; almost perfect; $4\frac{7}{8} \times 2\frac{1}{2}$ in. The text is written parallel to the fibres, in a small, ligatured hand probably identical with that of nos. 621, 622.

[GRAF.]

Letter asking the recipient to send Damianus son of Theodorakios to — son of Gabriel(?). ⲛⲟⲩⲁⲓⲃⲁⲣⲁⲭ ⲉⲧ | 2 -ⲛⲟⲩⲧⲓ ⲛⲓⲣⲓⲗⲁⲓ-
 ⲛⲓ | 3 ⲛⲁⲗⲥⲟⲩ ⲟⲩⲣⲟⲩ⁴ ⲗⲗⲓⲛ | 4 ⲛⲉⲛⲓ ⲛⲟⲩⲟⲗⲟ-
 ⲣⲁⲕⲓ | 5 ⲃⲗⲗ ⲟⲩⲗⲁⲩ. ⲛⲉⲛⲓ ⲛⲓ | 6 -ⲕⲗⲛⲣⲓⲗ⁵ ⲗⲟ-
 ⲛⲟⲩ: | 7 -ⲟⲩⲣⲟⲩ ⲛⲓⲟⲩ⁷ + ⲉⲓⲣⲓ ⲡⲓ ⲧⲓ

620.

Or. 4720(60).—Papyrus; a fragt.; $7 \times 3\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a large semi-uncial hand (*cf.* Hyvernat, *Album*, pl. x, except for the η).

[GRAF.]

Letter addressed in the 2nd pers. plur. Its subject cannot be ascertained. The phrase [ⲧⲟ]ⲗⲟⲩⲥⲓⲁ ⲉⲧⲗⲁⲗⲧ ⲉⲧⲗⲟⲩⲥⲓⲁ occurs. The last line is Ⲡⲗⲓⲛⲉⲓⲃⲟⲩⲧⲁⲣⲥ. A seal and papyrus ribband are still attached to the bottom of the leaf, the impression on the former being identical with that on no. 548, doubtless another impression by the same seal.

621.

Or. 4720(62).—Papyrus; complete; $3\frac{1}{4} \times 2\frac{3}{4}$ in. The text is written at right-angles to

¹ ابو الفراج. ² Appears to be a Greek word.
³ An unidentifiable Arabic word.
⁴ *Cf.* nos. 621, 622.
⁵ The last letter may be λ .

the fibres in a small, thin character with some ligatures (*cf.* Rainer, *Mitth.* v. 51 for the type). A clay seal and papyrus ribband used for fastening are still attached to the bottom of the letter. On the *verso* is part of a large Cufic protocol.

[GRAF.]

Letter in which the writer gives instructions about the payment of a tax (*δημόσιον*). The details are obscure. It appears to be dated the 7th Tybi, 8th Indiction. A text of a similar class is Bodleian pap. e. 9.

ⲛⲟⲩⲁⲓⲃⲁⲣⲁⲭ ⲉⲧⲟⲩ | 2 ⲟⲩⲣⲟⲩ¹ ⲛⲉⲓⲗⲟⲩⲥⲓⲁ
 ⲉⲧⲟⲩ | 3 ⲛⲉⲛⲓ ⲛⲉⲟⲩⲣⲓⲃⲁⲗ² | 4 ⲉⲧⲟⲩⲥⲓⲁ ⲛⲓⲗⲟⲩⲥⲓⲁ
 ⲕⲟⲥ | 5 ⲛⲉⲛⲓ ⲛⲉⲟⲩⲃⲉⲛⲉⲓⲃⲟⲩⲧⲁⲣⲥ ⲉⲓⲣⲓ ⲡⲓ ⲧⲓ ⲗⲓ ⲉⲧ ⲛⲓ.

Above the text is a cross.

The seal shows a cross ✠ with 4 letters in its angles,³ apparently Ⲡⲗⲓⲛⲉⲓⲃⲟⲩⲧⲁⲣⲥ.

622.

Or. 4720(63).—Papyrus; complete but often illegible; $3\frac{1}{2} \times 3$ in. The text is written parallel to the fibres in a small, ligatured hand, similar to that of the last no. This too has still its clay seal and ribband.

[GRAF.]

Letter referring to money matters. ⲛⲟⲩⲁⲓⲃⲁⲣⲁⲭ ⲉⲧⲟⲩ | 2 ⲡⲓ ⲃⲟⲩⲧⲁⲣⲥ ⲉⲧⲟⲩ
 ⲉⲧⲟⲩ | 3 ⲛⲉⲛⲓ ⲛⲓ [5 or 6 let.] ⲛⲓ ⲗⲟⲩⲥⲓⲁ . . | 4 ⲛⲉⲛⲓ ⲛⲉⲟⲩⲃⲉⲛⲉⲓⲃⲟⲩⲧⲁⲣⲥ
 + | 5 ⲉⲓⲣⲓ ⲡⲓ ⲧⲓ ⲗⲓ ⲉⲧ ⲛⲓ?

On the other side are remains of another letter, perhaps in the same hand.

¹ Perhaps the verb introducing a wish, "it is my wish that." Such a usage is found in several ostraca.
² An ostrakon uses ⲉⲧⲟⲩⲥⲓⲁ ⲉⲧⲟⲩ in reference to a tax (*v. Crum, Copt. Ostr.*), though one might here expect a proper name.
³ η is the only letter at all certain.
⁴ The reading is clear. The prefix is difficult to explain.

The seal shows a male figure with spear in left hand, the right resting on the hip and beside it a star. It probably represents S. George, Theodore or some other military saint.

623.

Or. 4720(64).—Papyrus; complete; $2\frac{3}{4} \times 5\frac{3}{8}$ in. The text, parallel to the fibres, is written by the same hand as no. 624.

[GRAF.]

Letter to or from Anatolius the λογογράφος,¹ bidding hand over certain persons to Theodore, the φύλαξ.

+ ρεηηαχεν εηηο^τ ηενεεᾱ | 2 τι ηεαηηχ
ιερ̄ νη^σ αλα ηεμεη | 3 -χ κερκεσιφ² εοιωτρι
ηαεβαμς | 4 γρ̄ μ̄ π̄^α ζ̄ ιωδ_ι ζ̄

Verso. + απο το αγ̄ δεε^ς φλ̄ [] ανατ^λ
λογωγρ̄ +

624.

Or. 4720(65).—Papyrus; complete; $3\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a sloping hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i). *V.* no. 623.

[GRAF.]

+ ρεηηαχεν εηηο^τ ηενεεᾱ | 2 τι ιουετι
ηαμεβαμς³ αλα ηεηη η | 3 -ηιοε ρερεη⁴ εαηα
ιο^τ ηαεβαμς⁵ | 4 ηαο^τ γρ̄ μ̄ π̄^α ζ̄ ιωδ_ι ζ̄

Verso. + απο το αγ̄ δεο^ς φλ̄ [] ανατ^λ
λογωγρ̄ +

¹ The address is very obscure. I assume it to be intended for ἀπόδος τῷ ἀγαθῷ δεσπότη . . . (*cf. Kenyon's Catal. i. 227*), when Anatolius would be the recipient, the writer being unnamed. But αγ̄ is uncertain, also the end of δεσ. Perhaps this and the next no. are orders for the delivery of prisoners (*cf. Berlin Aeg. Urk., no. 374 ff.*).

² For these two χωρία *v. Vienna Deutschr. xxxvii, 105* and for the second also *Berlin Aeg. Urk. i and ii, passim.*

³ A place-name.

⁴ أبو هشام?

⁵ *V.* no. 656.

625.

Or. 4720(66).—Paper; dilapidated; $6\frac{3}{8} \times 4$ in. The text is written in a ligatureless, very clumsy and unskilled hand.

[GRAF.]

Letter apparently to Mercurius κυρι πατωρ παπα περκοτρι, from an inferior whose name is illegible in the address. The writer salutes also those that are under his authority.¹ What the subject of the letter is cannot be determined. At its close (*verso*) occur the words κτενηαυαη εφια² ηει.

626.

Or. 4720(67).—Paper; complete; $4\frac{1}{8} \times 3\frac{3}{8}$ in. The script is ligatureless and clumsy. The form of η is that described in no. 116.

[GRAF.]

Letter to the clergy and "our son" Gabriel from a monastic superior or perhaps a bishop. After an obscure excuse for not having written, he appears to ask that if the σύναξις is not yet over, the blessing (? or eulogiae) may be left for him.

† εηη εηηη ηαυηρι κληρικος αα ηεηηηρι
εαηρι ηοε εηοε ερωτεη³ ηηοη ηηεηοηα⁴
ροηη ταεηα ηοτεη ηηοη ηοηη ηηη ηηοη
αα ηηοη ηηατοεηαηη αα ηεηοη ηηη ααηα
οηαη ηεηηοε.

627.

Or. 4720(68).—Parchment; a fragt.; $4\frac{3}{4} \times 4\frac{7}{8}$ in. The text is written in a fairly regular,

¹ *Lit.* "under his shadow εηηα[η] ααηε^τηηεοε

² *Cf. Rainer Mitth. v, 54; and no. 635.*

³ The regular greeting of an ecclesiastical superior to his subordinates.

⁴ Presumably a scribe or a messenger is intended.

ligatureless hand. There are traces beneath it of an earlier text, in a hand of Zoega's 2nd class.

[GRAF.]

Letter from — to Mercurius ΠΑΝΑ ΠΑΡΚΟΥΡΗ. Ll. 3-7 are;

3 ΠΑΙ ΠΑΣΑΝ ΖΩΗ ΠΑΣΑΧΑ¹ | 4 ΤΕΚΤΑΟΥΤΕ
ΤΟΣΗΤΙ ΠΟΣΑ: [ΠΗ² | 5 ΠΑΣΕΤΟΥΣ ΟΠΙΟΖΙ ΠΕΛ-
ΟΑΝΕ | 6 ΠΟΙ ΑΖΑ ΕΠΟΥ ΟΕΤΡΟΥ³ ΠΧΙΚ | 7 ΠΗ
ΧΕΙΟΥ:† ΠΕΚ ΟΠΗΛΑΣ ΟΥΟΚ.

628.

Or. 4720(69).—Papyrus; a fragt.; $5\frac{3}{4} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, rarely ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii.) It is not possible to estimate the amount of text lost.

[GRAF.]

Letter to — from Matthew. The contents cannot now be ascertained.

† ΕΤΗ ΟΩ ΤΕΡΗΗ ΟΡΑΚ [ΠΕ] | 2 -ΠΕΣΑΝΙ
ΑΠΑΟΥΑ: ΠΕΤΟΥ | 3 ΠΗΛΟΙΖ⁴ ΧΕΙΗ ΟΥΑ |
4 ΑΠΟΥ ΟΠΡΟΒ Χ. ΠΑΧΙ | 5 ΠΑΤΡΑΟΥΑ: ΠΑ
ΠΑΜΕΤ[Α] ΠΕΥΑ | 6 ΠΗΛΟΙΖ ΛΕΠΟΥ ΟΡΩΠΗ
ΠΗ ΤΥ | 7 ΠΟΥΖΩ ΠΠΕΤΑΟΥΤΗΟΥ: ΤΑΟΥΑ: |
8 ΑΖΑ ΟΑΠΗΑΒ⁵ ΠΠΑΡΟΣ ΠΑΠ Τ | 9 ΟΡΑΤΟΥ
ΚΑΜΟΣ ΟΥΧΑΙ ΖΗΠΟΣ †

On the *verso* the address; Π ? [ornament]
ΠΑΠΟΣ ΠΑΠ (ἐλάχιστος).

¹ Presumably for ΓΑΥΟ, though the possessive pronoun seems strange.

² *Cf.* Crum, *Copt. MSS.* 40, 71.

³ *Μέρρον*. The following word may be for Sa⁴. ΧΑΚ, frequent in the ostraca.

⁴ Recurs in l. 6. It is not likely to be the ΠΙΑΖ of no. 586 and 630.

⁵ Over Π a small mark, ς or η, possibly indicating a numeral. For ΠΑΡΟΣ *v.* no. 546.

629.

Or. 4720(70).—Papyrus; complete; $5\frac{1}{2} \times 3\frac{1}{4}$ in. The text is written parallel to the fibres in a small, ligatured hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, i for a much less even example of the type). Several letters are ambiguous and difficult to distinguish.

[GRAF.]

Letter. Something is to be given to ΠΑΝΑ ΝΑΒΡΑΥ; 11 (head of) cattle appear to be referred to. Beyond that the text is obscure.

† ΕΤΗ ΟΩ ΤΙΡΗΗ ΠΑΚ | 2 ΑΠΟΥ ΠΑΣΑ: ΤΟΥ-
ΕΙΑ | 3 ΤΕΤΟΥ ΠΑΝΑ ΠΑΡΑ: | 4 ΑΖΑ ΠΕΡΚΑ: ΠΕ²
ΛΑΟΥ | 5 ΖΗ ΠΑ ΤΡΗΗ ΚΕΤΟΥ: | 6 ΠΑΥ ΟΥΧΑΙ
ΖΗΠΟΣ †

630.

Or. 4720(71).—Papyrus; a fragt.; $1\frac{3}{4} \times 8\frac{1}{2}$ in. The text is parallel with the fibres and is written in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

Beginning of a letter from Lesôhen³ to his "dear brother" George, whose son Mena he also salutes. He says that it is two years since he has seen⁴ him.

† ΖΗΠΗΑΠ ΟΠΟΥΤΙ ΠΕΡΑΡΗ ΑΠΑΚΗ ΛΕΣΟ-
ΖΗ ΠΕΠΗ | 2 ΟΑΠΕΑΠ ΠΕΑΠ ΓΕΟΥΡΗ ΚΑΜΟΣ
ΑΖΑ ΤΕΡΗΗ ΟΠΗΑ ΠΕΡΗΠΗ | 3 ΚΑΜΟΣ ΖΗΠΟΥ
ΤΙΟΥ ΠΕΤΑΠΟΥ ΤΗΑ ΠΠΕΑΠ ΠΠΗΑ |
4 ΠΑΚ ΧΟΥ ΠΠΗ ΠΠΗ ΠΠΗ ΠΠΗ ΠΠΗ ΠΠΗ ΠΠΗ
ΠΠΗ ΠΠΗ. The text is continued on the
other side but is illegible.

¹ For Sa⁴. ΟΠΟΥΤΙ.

² Perhaps ΚΑΠ Ο.

³ A most unlikely name; but there is no doubt as to the reading. ΠΠΗΠΠΗ could scarcely be defended.

⁴ *Cf.* no. 586 for this word.

Ϝ ⲥⲧⲓ ⲧⲓⲣⲏⲛⲉ ⲛⲉⲕ | 2 ⲧⲓⲧⲁⲛⲁ ⲃⲏⲛⲁⲕ | 3 ⲉⲧ-
 ⲃⲟⲧⲁⲛⲟⲕⲣⲁⲥⲓⲥ | 4 ⲃⲏⲣⲟⲩⲗⲉ ⲃⲏⲟⲩⲁⲛⲟⲩ | 5 ⲧⲉⲕⲕⲁⲧ-
 ⲧⲁⲁⲧⲕ | 6 ⲗⲓⲛⲉⲕⲁⲣⲓⲟⲩⲧ ⲧⲉⲕ . | 7 ⲁⲓ ⲛⲉⲓ ⲛⲁⲛⲁⲓⲕⲉ
 ⲁⲗⲁ | 8 ⲧⲁⲛⲟⲕⲣⲁⲥⲓⲥ ⲃⲏⲧⲁⲕⲛⲉ . | 9 ⲛⲟⲕ ⲉⲣⲁⲥ
 ⲗⲁⲛⲥⲟⲃⲉⲛⲉ | 10 ⲧⲉⲕⲟⲣⲧⲉⲕⲟⲗⲁⲛ ⲧⲓ | 11 -ⲣⲉⲥ
 ⲗⲓⲃⲉⲛⲁⲛⲁⲛⲁⲟⲩ¹ | 12 ⲛⲁⲣⲗⲟⲩⲧ ⲧⲓⲣⲉⲗ ⲉⲣⲁⲕ |
 13 ⲟⲩⲧⲁⲓ ⲗⲓⲛⲟⲥ.

Verso. Ϝ ⲧⲟⲓⲥ ⲛⲁⲓⲁⲕ¹ Ϝ ⲛⲁⲓⲁⲕ² ⲛⲁⲟⲩ
 ⲧⲁⲓⲁ ⲟⲃⲟⲥ

At the other end of the *verso* is part of a very illegible wine account.

644.

Or. 4720(85).—Papyrus; complete but often illegible; 8½ × 9¾ in. The text is parallel with the fibres. On the other side was an Arabic text, subsequently erased. The script is very irregular and often ligatured.

[GRAF.]

Letter from Ab¹ to Pesynthius ⲛⲉⲥⲏⲏⲧ, who in the text is called ⲧⲉⲕⲏⲟⲩⲧⲁⲓⲕⲉ but in the address ⲛⲉⲛⲟⲩⲁⲛ. The writer seems to ask for some honey ⲕⲁⲛⲟⲃⲓⲟ. Only the closing phrases are distinct; ⲗⲁⲛⲟⲩⲟⲩⲧ ⲁⲛⲟⲩⲧⲓ ⲃⲏⲣⲏⲛ ⲛⲉⲧⲓⲛⲟⲩⲟⲩ ⲉⲃⲁⲗ ⲗⲓⲧⲓⲛⲁⲛⲟⲩⲟⲩ ⲟⲩⲧⲁⲓ ⲗⲓⲛⲟⲥ.

645.

Or. 4720(86).—Papyrus; a fragt.; 3 × 9¾ in. The text is written on both sides, beginning at right-angles to the fibres. The script is uneven and ligatureless (cf. Crum, *Copt. MSS.* pl. 2 for the type).

[GRAF.]

Letter. Little of the *recto* can be conclusively read beyond the following phrases; ⲛⲟⲩⲟⲩ ⲛⲟⲩ ⲟⲩⲃⲁⲛ ⲟⲩⲧⲓⲛⲁⲛ ⲛⲟⲩⲟⲩⲧ ⲛⲟⲩⲟⲩⲧⲁⲛ ⲛⲟⲩⲟⲩⲧ, ⲗⲓⲛⲟⲩⲟⲩⲧ ⲛⲟⲩⲟⲩⲧⲁⲛ ⲉⲣⲁⲛⲓⲧⲁⲃ ⲉⲧⲧⲓⲟⲩⲧ ⲁⲗⲁ. On the *verso* the last 5 lines are

3 ⲛⲧⲟⲓⲕⲟⲓⲥ ⲧⲉⲧⲟⲩⲉⲣⲁⲛ ⲧⲁⲣⲓⲧⲓ ⲁⲓⲟⲩⲏⲛ ⲛⲉⲓ
 ⲁⲗⲓ | 4 ⲁⲗⲁ ⲛⲁⲛⲧⲉⲃⲉⲣⲧⲁⲗⲁ ⲛⲉⲧⲁⲣⲓⲧⲓ ⲣⲁⲓⲧⲉⲓⲧⲟⲩⲟⲩ
 ⲛⲉⲧⲉⲛⲟⲩ . . ⲛⲓ | 5 ⲁⲗⲁ ⲣⲟⲩⲏ ⲛⲉⲛⲧⲉⲃⲉⲣⲧⲁⲗⲁⲧ ⲣⲁⲓ
 ⲛⲁⲓ ⲛⲉⲛⲧⲉⲃⲉⲣⲧⲁⲧⲉ ⲣⲁ . . . | 6 ⲧⲣⲏⲛ ⲉⲣⲁⲧⲓ
 ⲕⲁⲗⲟⲥ ⲟⲩⲣⲟⲩⲛⲓ ⲛⲧⲉⲛⲥⲟⲛⲓ ⲗⲁⲣⲁⲓ ⲥ ⲛⲉⲥⲗⲉⲓ ⲥ
 ⲛⲉⲥⲣⲏⲣⲓ | 7 ⲟⲩⲧⲁⲓ ⲗⲉⲛⲧⲁⲓⲉⲓ.

646.

Or. 4720(87).—Papyrus; a small fragt.; 3¼ × 5 in. The text is at right-angles to the fibres and is written in a sloping, semi-uncial hand.

[GRAF.]

Letter addressed to a superior ⲧⲉⲕⲏⲟⲩⲧⲟⲩⲟⲩ. All that can be gathered from the text is the writer's request to be had in remembrance ⲁⲛⲓ ⲛⲁⲛⲟⲩⲧⲓ ⲗⲓⲛⲟⲕ[ⲗⲓⲛⲟⲕ]. The address on the *verso*, Ϝ ⲧⲟⲓⲥ ⲛⲁⲓⲁⲧⲟⲩⲟⲩ, appears to be in another hand.

647.

Or. 4720(88).—Papyrus; a fragt.; 4½ × 3½ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand. On the *verso* are the remains of an account.

[GRAF.]

Letter; the conclusion and post-script. The latter refers to hay which is being sent,¹ 42 measures of which (?) are to be bought for the writer.

ⲛⲁ ⲧⲓⲛⲁⲗⲏⲛⲓ | 2 ⲛⲁⲓⲁⲕ ⲉⲁⲣⲓⲧⲓ ⲁⲗⲁ | 3 ⲛⲉⲃⲉⲗⲁⲛ
 ⲧⲓ | 4 -ⲣⲏⲛ ⲣⲁⲕ ⲛⲟⲩⲧ | 5 -ⲧⲁⲓ ⲛⲟⲩⲉ ⲁⲗⲁ ⲛⲉⲗⲁⲗⲟ
 . ⲉⲓⲣ | 6 ⲗⲁⲛⲧⲟⲩⲟⲩ ⲉⲕ | 7 -ⲧⲁⲗⲁⲥ ⲁⲗⲁ ⲉⲣⲁⲛ ⲛ̄ |
 8 ⲛ̄ ⲛⲉⲧⲣⲟⲩⲧ² ⲁⲓⲧⲁ | 9 -ⲟⲩⲧⲁⲧ ⲛⲉⲓ ⲛⲉⲛⲟⲩⲁ.

¹ The letter missing in l. 5 may be Ⲓ or Ⲓ. Perhaps ⲛⲓⲣⲕⲁⲗⲁⲥ should be understood, though ⲧⲁⲗⲁⲕⲁⲥ seems to imply a substantive.

² Or ⲛ̄ simply = ⲙⲉⲧⲣⲟⲛ.

648.

Or. 4720(89).—Papyrus; a very dilapidated fragt.; $2\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and is written in an even, sloping and ligatureless hand. But very little is now legible.

[GRAF.]

Letter dealing, it seems, with money-matters. The following words are visible;

ⲛⲏⲙⲓ ⲛⲏⲏⲏ ⲁⲛⲁ ⲁⲟⲗ . . . ⲛⲟⲓⲁⲛ, ⲛⲟⲧⲏⲛ
 ⲕⲁⲧⲁ ⲉ̅ ⲗⲁⲧⲟⲙⲟⲕⲟⲭⲓ. On the *verso* are traces of the address.

649.

Or. 4720(90).—Papyrus; a fragt.; $3\frac{3}{4} \times 5\frac{3}{8}$ in. Written at right-angles to the fibres in an uneven, ligatureless hand.

[GRAF.]

Letter. Of the 3 remaining lines the 1st is illegible. 2 ⲛⲏⲏ ⲁⲛⲟⲛ ⲛⲛⲉⲗⲉⲓ ⲗⲁⲧⲕⲣⲓⲁⲕⲓ
 ⲛⲏ | 3 ⲗⲉⲗⲱⲃⲏⲛⲏⲏ ⲁⲧⲟ ⲁⲛ. On the *verso*, the end of the address;

ⲛ [ornament] ⲗⲓⲧⲏⲛⲉⲧⲣⲟⲥ ⲛⲉⲗⲏⲭ² ?¹

650.

Or. 4720(91).—Papyrus; a fragt.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a large, irregular hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii).

[GRAF.]

Letter dealing with commercial matters, l. 1 ⲧⲉⲧⲉⲓⲧⲟⲗ ⲃⲁⲗ and asking for news, l. 4 ⲉⲗⲉ ⲛⲉⲕⲱⲛⲏ ⲛⲟⲓ, l. 6 ⲟⲛⲱⲛⲏ ⲧⲉⲕⲧⲓⲕⲓ.

651.

Or. 4720(92).—Papyrus; a fragt., complete in width; $3\frac{3}{4} \times 3\frac{1}{4}$ in. The fibres are

¹ Perhaps ⲗ for ⲛ, with ⲛⲏ following.

parallel with the text which is written in a small, cramped hand without ligatures (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for the type). On the other side are the remains of an earlier (? literary) text in another hand.

[GRAF.]

Letter addressed to a superior.¹ The 10 lines preserved consist wholly of salutations to the recipient who is called ⲛⲁⲙⲁⲛⲟⲧ² ⲛⲁⲪ ⲛⲉⲗⲁⲛ ⲉⲧⲧ^α ⲗⲓⲧⲏⲛⲟⲧ² ⲛⲏⲛⲉⲣⲟⲩⲛ. The last phrase is ⲉⲃⲉⲛⲟⲧ ⲉⲕⲁⲛⲉ² ⲛⲏⲏ ⲉⲧⲱⲁⲛⲛ ⲛⲉⲕ ⲛⲁⲧⲧⲏⲛ ⲛⲏⲛⲁⲧⲱⲥⲟ[ⲱ] ⲗⲓⲟⲧⲉⲗⲁⲛ ⲛⲏⲛⲉⲗⲁ

652.

Or. 4720(93).—Papyrus; 2 frags. of very light colour; the larger $2\frac{3}{4} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in a very thin, sloping hand with a few ligatures (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi).

[GRAF.]

Letter. The frags. are parallel but do not join. Little can be said of the contents. The document seems to be called *γραμματίον*, ⲗⲉⲓ ⲛⲉⲣⲁⲛⲁⲧⲏⲛ ⲧⲁⲃ ⲁⲧⲟ ⲉ. In the previous line ⲛⲁⲗⲓⲕⲉⲟⲛ³ occurs.

653.

Or. 4720(94).—Papyrus; a fragt.; $6 \times 4\frac{3}{4}$ in. The fibres are parallel with the text, which is written in a large, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 1, xxviii for the type).

[GRAF.]

Letter referring to some cheese⁴ which the writer had reckoned on selling (?) to the

¹ His title seems to be ἄρχων; *v.* Crum, *l.l.* 24, 75.

² Variant of ⲕⲉⲉⲛⲏⲏⲕⲁ.

³ *V.* no. 610.

⁴ *V.* Rainer *Mith.* v. 32.

recipient ΤΙΤΑΙΑ ΠΑΚ ΧΑΚΤΑΙΑΙ ΕΤΒΗΚΟΡΑΙΗ
 ΗΓΑΜΟΝ ΔΙΟΝ ΖΙΧΟΒ ΗΒΒ and which he now
 asks may be returned him ΔΙΟΝ ΖΕΙ ΠΑΩΗ
 ΔΒ ΗΒΚ ΤΕΒΒ ΗΒΒ. The rest is obscure;
 ΠΑΗ ΠΕΠΙΣΤΟΤ ΠΕΒΡΕ . . . ΤΑΤ ΠΑΗ[3 or 4
 let.]ΒΒ ΗΒΒ ΖΑΟΗ ΦΑΟΥ ΨΑΙΟΡΑΗ ΠΕΗ ΨΑ[ΤΑ]-
 ΟΥΤΑ ΧΑΗΑ ΒΒ [ΗΒΒ]ΘΑΠΟΥ ΛΗ

654.

Or. 4720(95).—Papyrus; a small fragt.;
 2 $\frac{3}{4}$ × 3 in. The text is at right-angles to the
 fibres and is written in an upright, ligatureless
 hand, a having an almost perpendicular back.

[GRAF.]

Letter from ΠΑΙΑ Phoebamon, οἰκονόμος of
 the monastery of — — —, to — — —, who
 is probably a bishop, being addressed as
 “[supporter?] of the orthodox faith.” On
 the *verso* was the address; [ΓΑΛΛΙ]ΤΟΣ
 ΦΟΒΑΜΟΝ ΗΡ, which shows that he was
 a priest.

655.

Or. 4720(16).—Papyrus; a fragt. described
 as no. 548. The present text, which is the
 earlier of the two upon the papyrus,¹ is
 written in a large hand with some ligatures
 (*cf.* Crum, *Copt. MSS.*, pl. 4. xvi for a general
 resemblance).

Letter, addressed by ΧΑΗΑ² probably to a
 bishop (*cf.* the epithet ὀσιώτατος).

Ⲫ ⲉϣⲓ ⲧⲓⲃⲏⲏ ⲁⲗⲟ ⲧⲓⲃⲏⲁⲗⲟ ⲏⲓ | 2 ⲏⲟⲩ
 ⲏⲟⲩⲁⲗⲟ ⲁⲗⲟ ⲉⲧⲏⲏ | 3 ⲧⲏⲏⲟⲩⲧⲏ ⲏⲉⲏⲉⲣⲟⲩⲏ
 ⲁⲗⲟ | 4 ⲧ ⲏⲉⲏⲉⲕ ⲧⲓⲣⲟⲩ ⲏⲉⲏⲏ | 5 ⲟⲩ ⲏⲉⲕ

¹ The seal (*c.* no. 548) was clearly affixed after the
 writing of this text.

² This is the last and only legible word in the address,
 on the other side of the leaf.

ΧΕΜΕΛΑΤ | 6 ⲟⲩ ⲏⲉⲣⲁⲓⲃ ϣⲧⲏⲏ ⲏⲓ | 7 ⲏⲓ
 ⲏⲓⲁⲧⲫⲁⲣⲉ ⲁⲓⲟⲩⲟⲩⲧⲏ | 8 ⲟⲩⲧⲓ Ⲃⲁⲗ ⲏⲉⲣ ? |
 9 ⲏⲁⲣ ⲙ

656.

Or. 4717(3).—Papyrus. This is described
 as no. 32 *above*. The present text, which is
 the earlier and now incomplete, is written at
 right-angles to the fibres in a regular, liga-
 tureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv
 for a smaller specimen of the type).

[GRAF.]

Letter relating apparently to someone in
 distress, for whom the writer asks help.
 Line 2 is [ΚΟΥΧΑΙ ΧΕΜΑΚΣΟΥΤΗ ΠΤΗΕΤΤΑ[ΛΕ-
 ΠΟΡΟΣ]

L. 3 [Τ]ΑΓΑΠΗ ΠΑΩ ΖΗΕΩΖΙΣΩ ΠΠΠΩΩΖΩΧ

L. 4 [ε ΠΠΠΩΩΤ ΠΩΑ ΕΡΩΩ ΠΩΑΠΩΩΤ Π-
 ΖΟΥΤΗ]L. 6 [ΛΗ]Α ΙΟΥΤΑΠ ΠΡΩΑΛΩΙΣ¹ ΠΩΑΛΩ ΕΒΩΛ.

657.

Or. 4852.—Papyrus; complete; 5 $\frac{1}{2}$ × 7 $\frac{1}{2}$ in.
 The text is written at right-angles to the
 fibres in a clear, ligatureless hand (*cf.* *Aeg.*
Zeitschr. 1885, Taf. 1, vi).

Bought in Alexandria.² [E. D. WEBB.]

Letter, called in the address *πιπτάκιον*, in
 which the recipient is asked to deliver 8 κόλ-
 λαθα of dried fish *τάριχος* to Victor who is to
 give them, with 2 artabas of salt, to Isaac
 and Konou.³ Victor is further to be told
 to see to the *διακονία* (of the monastery).

¹ In no. 624 this same official occurs; *cf.* no. 668.
 The title corresponds presumably to the *φύλαξ*; *c.* Kenyon,
Catal. ii. 158, Wilcken, *Ostraka* i. 320, Milne, *Hist.*
of Eg. 211.

² Acquired with Or. 4853.

³ Possibly for *Κώνων*; *cf.* ΠΑΛΜΟΥΤ, ΦΙΒΑΜΟΥΤ.
 In Or. 4853 it is ΚΩΝΟΥΤ.

ⲧⲟⲩⲁⲗⲁ ⲛⲓⲧⲉⲥ | 7 ⲉⲡⲣⲉⲃⲉ ⲉⲗⲟⲩⲏ ⲁⲗⲟ ⲁⲓⲛⲟⲣ
 ⲉⲓⲁⲗ ⲛ | 8 ⲉⲓⲛⲁ ⲛⲓⲁⲗ ⲧⲉⲗⲉⲛⲓ ⲃⲁⲗ ⲗ | 9 ⲛⲁ-
 ⲣⲉⲡⲣⲁⲕⲓ ⲣⲁⲗⲏ ⲁⲗⲟ | 10 ⲗⲟⲗⲁⲟⲧⲕⲟⲥⲓ ⲉⲗⲁⲟⲩ
 ⲛⲣⲟ . ⲁ | 11 ⲟⲁⲛⲟⲧ ⲛⲧⲟⲟⲗⲓ ⲟⲛⲟ¹ ⲉⲡⲗⲓ ⲟⲛⲁ
 ⲛⲁⲥ | 12 ⲟⲁⲛ ⲕⲉⲧⲟⲧ ⲛⲧⲟⲟⲗⲓ ⲧⲁⲗⲁⲧ ⲉ | 13 -ⲡⲓⲣ
 ⲧⲟⲛⲃⲁⲗ ⲛⲉⲗⲏⲃⲓ ⲛⲟⲩⲁ ⲃⲁⲗ |. There are traces
 of 2 lines above l. 1.²

The Arabic text in 14 lines is the report
 of a litigation between Severus Ibn Girgis of
 'Tutûn الطونى and 'Ali the Musulmân, slave of
 'Abd Allah Ibn Furaig(?) فرج, called Al-Rauhi
 الروحى. This too relates to money matters.
 It is dated [A.H.] 404=A.D. 1013-14.

661.

Or. 4927(4).—Papyrus; a fragt.; 7½ × 4½
 in. The text is written parallel to the fibres
 in an even hand with some ligatures (cf. *Aeg.*
Zeitschr. 1885, Taf. 1, iv and vi). On the
 other side is part of an earlier Arabic text.

From the Fayyûm. [GRENPELL.]

Letter, the writer of which asks his cor-
 respondent for help or charity,³ saying he
 has not visited him for 23 days though
 he is ill.

+ ⲉⲡⲓ ⲃⲁⲟⲧⲗ ⲉⲃⲉⲧⲉⲛⲟⲩⲉⲛⲓ ⲛ | 2 -ⲧⲁⲓⲁ ⲛⲛⲓ
 ⲗⲓⲃⲁⲧ ⲛⲛⲃⲓ ⲛⲧⲟ | 3 ⲛⲛⲟⲧⲓ ⲛⲛⲛⲉⲃⲁⲛⲛⲓ | 4 ⲛ[ⲁ]ⲛ⁴
 ⲉⲧⲓ ⲃⲁⲥⲛⲛⲟⲧⲓ ⲛⲧⲁⲃ | 5 . . . ⲁⲕ ⲟⲃⲉⲧⲓ ⲟⲗⲛⲁⲟⲣ
 ⲛⲉⲗⲓ | 6 ⲛⲓⲕ ⲟⲃⲕⲟⲟⲕ ⲗⲁⲛⲟⲓ ⲛⲟⲧ | 7 -ⲛⲛⲉⲗⲉ
 ⲛⲁⲛⲛⲓ ⲛⲉⲛⲟ | 8 -ⲃⲁⲛⲉⲓ ⲧⲓⲟⲗⲉⲛⲓ ⲧⲟⲕⲧⲁⲗⲁ |
 9 ⲛⲛⲛⲟⲧⲛⲟⲧⲉ ⲗⲓⲛⲟ ⲛⲉⲓ ⲧⲏ | 10 -ⲁⲟⲧ ⲧⲉⲕⲃⲁⲧ-
 ⲧⲟⲛ ⲁⲓ ⲛⲛⲉⲧ | 11 -ⲗⲁⲃⲉⲛⲛⲟⲧⲓ ⲧⲉⲃⲓⲗ ⲉⲧⲟⲕ |
 12 -ⲧⲁ⁴ ⲉⲗⲟⲩⲏ ⲁⲓ ⲉⲓⲛ ⲗⲉⲓ ⲕⲗⲏ ⲛ | 13 -ⲗⲁⲟⲧ

¹ The τ not quite certain. The first ⲟ possibly an
 error for ⲁⲗⲟ.
² Either a postscript or address. The Arabic would
 thus be the earlier text.
³ The expressions in ll. 10, 11 are somewhat vague.
⁴ This may be ἀρχων; cf. the abbreviations in Crum,
l.l. 23, 75.

ⲁⲕⲁⲧ¹ ⲟⲓⲣⲟⲛⲓ ⲛⲛⲟⲧⲓ | 14 ⲛⲉⲧⲥⲁⲟⲧⲏ ⲗⲉⲃⲓ-
 ⲗⲁⲛ ⲛⲉⲗⲓ | 15 ⲉⲗⲏ ⲉⲗⲉⲡⲛⲛⲟⲧⲓ ⲉⲓⲕ ⲛⲓⲁⲟⲧ |
 16 ⲛⲉⲗⲓ ⲗⲉⲓ ⲛⲉⲧⲛⲉⲗⲁⲗⲁⲛⲏ ⲁⲧⲏⲁ | 17 ⲉ² ⲗⲓⲕⲉⲛⲉ
 [3 or 4 let.]ⲓⲥ ⲛⲉⲓⲛⲉ |

662.

Or. 4927(5).—Papyrus; a dilapidated fragt.;
 about 4¼ × 8 in. The text is mostly illegible;
 it is at right-angles to the fibres and written
 in a rarely ligatured hand (cf. Crum, *Copt.*
MSS., pl. 3, xiv).

From the Fayyûm. [GRENPELL.]

Letter from — to ⲁⲓⲟⲗⲁⲗⲓⲧ ⲁⲓⲟⲗⲓⲧ.
 What its subject was cannot be determined.
 One of the phrases legible is ⲛⲁⲛⲟⲧ ⲉⲕ-
 ⲣⲁⲟ . ⲉⲓⲛ³ ⲁⲓⲟⲓⲧⲟⲧ ⲗⲓⲛⲓⲁⲛ |

663.

Or. 4927(6).—Papyrus; a small fragt.;
 2 × 4½ in. The text is written at right-angles
 to the fibres in a rarely ligatured hand (cf.
Aeg. Zeitschr., 1885, Taf. 1, iv).

From the Fayyûm. [GRENPELL.]

Letter; the end only.
 ⲛⲓⲃⲁⲛ ⲁⲓⲉⲓ ⲣⲓⲥ ⲁⲓⲟⲓⲧⲉ | 2 ⲛⲁⲕ ⲁⲓⲧⲓ ⲛⲁⲛⲓ-
 ⲉⲧⲟⲓ³ ⲛⲟⲥⲓⲛⲟⲧ | 3 ⲛⲧⲁⲕ ⲗⲟⲩⲏ ⲛⲉⲕⲧⲏⲛ ⲁⲗⲁ |
 4 ⲛⲟⲥ +

664.

Or. 4927(7).—Papyrus; a fragt.; 3½ × 5¼
 in. The text is written at right-angles to
 the fibres in an irregular, much ligatured
 hand (cf. Crum, *Copt. MSS.*, pl. 4, xvi, though
 that is in a larger character).

From the Fayyûm. [GRENPELL.]

¹ For ⲁⲕⲕⲁⲗⲧ.
² Instead of ⲟ perhaps ⲉ; after it ⲓ, ⲣ or ⲧ.
³ Sa¹. ⲣⲉⲗⲣⲣⲟⲣⲟ.

1 εἶν ἰρῆακτι ἰαζεθι | 2 οὔτατε ἰαζεθι |
 3 ἰβι αῖο τῆαα ρε | 4 ἰβι κῆκο ρεοο |
 5 παρ.¹

Verso (smaller) σὺ ζιαδ ὦ ἀβδελαζιζ []
 ἀπο ταί φῶ.

669.

Or. 4720(96).—Parchment ; 3½ × 3 in.

Letter in the cryptographic script described in Gardthausen's *Griech. Paläogr.* 235 and

frequently employed by Coptic scribes.¹ The present text contains several errors in transcription.

	Transcription.
ⲓⲉⲧⲓⲛⲧⲁⲁⲛⲓ	ⲛⲉⲩⲓⲛⲧⲉⲛⲛⲓ
ⲟⲩⲉⲧⲟⲩⲧⲟ	ⲁⲓⲟⲩ ⲧⲓⲁⲛⲁ
ⲧⲓⲛⲧⲁⲁⲛⲓ	ⲓⲟⲩⲟⲩⲧⲁⲁ
ⲛⲉⲩⲓⲛⲧⲁⲁⲛⲓ	ⲛⲉⲩⲓⲛⲧⲉⲛⲛⲓ

On the other side, in uncials of Zoega's 6th—8th class, ἀββα ἰαζεθι.

¹ Presumably a title.

¹ *E.g. Aeg. Z.* 1895, 132 (v. no. 369 above), Hyvernat, *Album* lii. 1 (last l.).

Ϝ σήη ζεωπραυ ημοστί [η]ραυ ηζωβ |
 2 ηηυ λιακ πάια αρατ¹ τατ² τεσητε³ λι² |
 3 ηηοαλε ηεταπηηετ ηαδα ηακοτρε³ | 4 ζατα
 ηταριζτ⁴ αζα ηαητοραυ τζι | 5 -χιωβ αζα τα
 τεαφια ηοαμι⁵ αζα ηαητοραυ | 6 αζα ηετ-
 χερε αρατ βαλ ηαη ζαβ λι | 7 -κωτε οτοαε
 ερεηαηαηιοτ[†] ω ηηετρε | 8 ερεηαηα χαηα ω
 ηηετρε ερεηαρχη | 9 -λια ειεηη ω ηηετρε
 ερελια ζοτυιςι⁶ | 10 ω ηηετρε ερεηοε ιε
 ηεχε | 11 ω ηηετρε ζιχου τηρεη | 12 κατα
 χριος[†] ηη.

674.

Or. 4721(7).—Papyrus; a fragt.; $3\frac{3}{4} \times 2\frac{1}{2}$ in. The text is written at right-angles to the fibres in different small hands.

[GRAF.]

Legal document, witnesses to. Dated the 22nd Phaophi, 9th Indiction. One witness is from Shmoun.

ⲕⲉϣⲓⲣⲙ ⲙⲓ ⲫⲁⲱⲫⲓ ⲕⲃ ⲓⲃⲓ ⲉⲛⲛⲁⲧⲓ | 2 ⲕⲁⲓⲛⲓⲟⲕ
 ϣⲉⲛⲟⲩⲧⲉ ⲛⲱⲧⲓ | 3 ⲓⲧⲓⲧⲟⲓⲭⲱⲧⲓ | 4 ⲓⲧⲓⲱ ⲛⲓ-
 ⲱⲧⲧⲣⲉ + ⲓ | 5 ⲓⲣⲟⲛⲉ ϣⲉⲛⲟⲩⲧⲉ ⲧⲟ ⲛⲛⲓⲧⲣⲟⲧⲓ

Ll. 1 and 5 perhaps in the same hand; l. 3 in clumsy, unskilled characters.

675.

Or. 1028.—Papyrus. Broken off above; $17\frac{1}{2} \times 9$ in. The fibres on the *recto* are at right-angles to the text, written in one column of some 21 lines at unequal intervals with 3 on the *verso*, in a small, ligatured hand. Opposite the text is a column of figures.

From ?

Cf. no. 370. ² Presumably for *λίτρα*.
³ May be for Macarius or Mercurius.
⁴ † *Ταρίχον*.
⁵ *ΠΟΑΜ* added above the line.
⁶ F. Krall, *Rechtsurk.* 192.

Accounts. After the remnants (figures) of 5 lines, ending with a total, γι ϛ σκβ, comes an account in 2 lines, ηεηταηηεηεϣ ηηκα-
 ταιηεϣ [about 8 let.] οηηααα² ϛ α εηη ηεοεηα
 ηαζοη[ηοη] ϛ [α], below this ϛ δ and further
 down the total, γι ϛ σ[κ]ς. Then follows an
 account of payments to various persons.

η. ϛ ααα² | 2 εηη ηηη . . . ηηηηεηεκ^ο ϛ
 ρκδς | 3 εηη ηηακοβ ηηεοη ϛ μς | 4 εηη ηηαη/
 ηεοεηε εηη[ζωη ε]ζοηη εηεοεοζ ϛ β | 5 εηη
 ηεηηαααζοη ηαηεαβ^ο ηεηεοη εζ εηεοεοζ
 ϛ α | 6 εηη ηεοαοηαηεο ηεηηακοβ ϛ β | 7 εηη
 ηηεοηεηεοεοζ ταηηε ηηη ηεοεκ ϛ β | 8 εηη
 ηηετρε βαλ ηεοεο[τ] ϛ α | 9 εηη ηηη . ηοι .
 εαηοη ζαηεηαηηηεϣ ηηη λⲓⲧⲟⲩⲧⲉ εηεο² ϛ β |
 10 εηη ηαηηοηε ηηεβ ϛ ας | 11 εηη ηαηηαηοη
 αηα ηεο ϛ ας | 12 (*verso*) εηη ζαηεηαηηαηεη
 ηηαηηεηε ηαη ϛ α | 13 εηη ηηη . ε . η . αηη
 ηαηα ηεο ηηα² [8—10 let.] ηηηοη λⲓⲧⲟ . εη^ο
 ϛ α | 14 εηη ηεοεηα αηα ζοηηεοη ϣηηηοη ?

676.

Or. 5301(1).—Papyrus; a small fragt.; $1\frac{1}{2} \times 7\frac{1}{4}$ in. The text is parallel with the fibres and is written in a good, semi-uncial hand. Published by Crum, *Copt. MSS.* 74.

From the Fayyûm. F. PETRIE.]

Account mentioning the name Κορϣητ and the place Busiris ηορϣηη. The money is expressed by χϣ χρυσιον.

677.

Or. 5301(2).—Papyrus; two frags; the larger $4 \times 4\frac{1}{2}$ in. The text is parallel to the fibres and written in clear semi-uncials. Published by Crum, *Copt. MSS.*, 75.

From the Fayyûm (Hawara). [F. PETRIE.]

Account giving the names of various objects with sums of money αϣ^θ opposite them. βαβη-
 αηοη seems to be mentioned.

678.

Or. 5301(3).—Papyrus; a fragt.; $5\frac{1}{4} \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in a small, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Part of a list.

πα πολλαρη | 2 πα ηκωζε | 3 ησομοτα |
4 εισεπητωματ | 5 πα ηκωτ. Opposite 3 and
4 figures are visible; the former seems to
have ν β.

679.

Or. 5301(4).—Papyrus; two fragts.; the larger $8\frac{1}{2} \times 3\frac{1}{2}$ in. The text, written at right-angles to the fibres, is in a ligatureless, sloping hand. Published by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. PETRIE.]

A list or account (λόγος) of some sort. Debts in *solidi* ἰ are mentioned.

680.

Or. 5301(5).—Papyrus; a fragt.; $8\frac{1}{2} \times 6\frac{1}{2}$ in. The text is written upon both sides in a ligatureless hand. Published by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. PETRIE.]

List or account of an unknown material.

681.

Or. 4927(16).—Papyrus; a fragt.; $4 \times 5\frac{7}{8}$ in. The text is written parallel to the fibres in a small, ligatureless hand. On the other side is part of an earlier Arabic text.

From the Fayyûm. [GRENFELL.]

List of names and sums of money(?)

ΑΠΑ . Ε . ΑΑΑ	
ΕΙΚΟΚ ΠΙΝΗΒ	μ ¹ ?
ΑΠΑ ΗΟΛΕ ²	?
ΠΥΝΗΙ ΕΛΕΩΤΙ ³ ΠΑΠΟΥΣΙΡΕ	μ ¹ β
ΠΥΝΗΙ ΠΥΝΗ ΠΑΤΑΙ	μ ¹ β
Θ . . ἰ . . ΠΟΛΛΗ	μ ¹ α
ΣΟΥΛΕΝΙΑΝ ΠΥΝΗ ΠΑΠΑΣ ΡΩΣ	ς
ΙΣΕ ΠΥΝΗ ΣΕΤΕΠΦΕΗ	ς
¶ ΗΛΦΑΙ ⁴ ¶	
ΑΠΑΩ ΠΣΑΗΡΕΠ ¶	

682.

Or. 4927(17).—Papyrus; a fragt.; $7\frac{5}{8} \times 3\frac{3}{4}$ in. The text is written parallel to the fibres in an extremely irregular, clumsy hand. On the other side is an Arabic text.

From the Fayyûm. [GRENFELL.]

Apparently a list of names.

¶ S⁵ ΚΑΡΖΑΤΙΑ | 2 ΤΙΩ ΕΠ. ΛΙΖΡΗΤ | 3 ΠΑ-
ΚΑΡΙ | 4 ΦΙΒΑΙΟ . . ΕΠΛΩΟΤ² | 5 ΣΤΕΠΠΑ ΠΑ . -
ΖΑΟ . ¶ | 6 ¶ ΗΛΖΚΙ ΚΙΡΙΑΚΗ | 7 ἰΛΩΟΤ ΠΛΕΣΤΙ |
8 ΠΥΝΗΤ ΦΙΒΑΙΟΤ² ¶ | 9 ΚΑΝΑΣΤΙΑ ΦΑΒΑΙΟ |
10 ΠΑΥΚΕΣ ΘΩΤΡΑ S Θ | 11 S ΤΑΤΣΕΠΗ.

683.

Or. 4721(8).—Parchment; $6\frac{3}{4} \times 1\frac{5}{8}$ in. The script is sloping and ligatureless.

[GRAF.]

An account. The names and sums are written one below the other; Ϝ ΠΑΥΤΑΛΑΧ
ζγκδζ, ΠΑΠΑ ΔΒΡΑΖΑΙ ζγῆ, ΠΛΙ ΚΟΣΙΑ ΠΑΥ-
ΣΑΒΤ ζγκδγ, ΠΑΣΑΝΥΝΗΟΤ² α^θ αυ, ΔΒΩΝΑΣ ζγῆ,
ΠΑΠ ΛΙ αυ γῆζ.

¹ V. Krall, *Rechtsurk.* 59, 192.

² Cf. ΗΘΑΛ, Krall, *l.l.* 98, Crum, *Copt. MSS.* 50.

³ ? For ΗΛΘΗΤΙΟΣ.

⁴ Cf. Crum, *l.l.* 78.

⁵ This sign has the form 4. It may have another meaning here.

684.

Or. 4721(9).—Paper; a dilapidated fragt.; $2\frac{1}{2} \times 4\frac{1}{2}$ in. The script is uneven and sometimes ligatured.

[GRAF.]

Accounts of corn, separated by horizontal lines. The first consists of names with figures opposite them. The second is

ΠΑΟΥ ΠΑΡΟΣ ΤΑΙΤΕΙΤ ΟΒΟΛ ΖΕΘΙΑΛΟΥΤ
 ΠΑΡΕΠΗ · ? ? ἀρ̄ εγ̄
 ΠΑΚΟΥ · α ? ἀρ̄ γγ̄

On the other side, ΠΑΚΟΥ ΘΕΟΤΟΙ η and in another hand ΠΑ ΠΑΡΑ ΠΑΠΗΟΤ, ΠΕΡΧΗΓΑΗ δγδ', ΠΙΑΣ β θγ &c.

685.

Or. 4721(10).—Papyrus; a fragt.; 2×10 in. (1) Parallel to the fibres are the opening formulae of a letter, written in a sloping, ligatureless hand; (2) At right-angles to the fibres is a line in Greek script and the address presumably of the letter on the other side.

[GRAF.]

(2). Account in —¹ and λιτραί. Γεωρ κ₁ ιβ λ₁ πς χαηλ κ₁ ς λ₁ ξα πτολ² κ₁ ς λ₁ κε πανεκκλ³ κ₁ β λ₁ πζ ουάστα κ₁ β λ₁ σ⁴ δι κ₁ ιε λ₁ κε.

The address; ς σϛ̄ τειε οικ̄̄ρι χαμη ζιτσιαβλαραηα⁵ περσαη.

686.

Or. 4721(11).—Papyrus; a fragt.; $4\frac{1}{4} \times 6\frac{1}{4}$ in. The text is in a ligatureless hand at right-angles to the fibres.

[GRAF.]

¹ Perhaps κρῆται; v. Krall, *Rechtsurk.*, Index.
² Πτολεμαῖος, very rare in Christian texts; cf. ΛΕΛΕΠΗ 273.
³ Perhaps -κηλ.
⁴ Σινούθιος διάκονος.
⁵ عبد الرحمن.

Account consisting of proper names, each preceded by ζ=ύπερ and followed by two sums of money. Among the names are ΟΑΚΙΑ, ΠΑΡΑ (= ΠΑΡΕΠΟΥ) and ΠΑΚΟΥ ΣΙΜΟΥ[Π].

687.

Or. 4721(12).—Papyrus; a fragt.; $7\frac{3}{4} \times 4\frac{1}{4}$ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand.

[GRAF.]

Account or list consisting of proper names with figures, ψκβ, υιβ &c., opposite them. None of the names is remarkable. ΠΕΤΟΥ ΠΑΠΑ ΙΟΥΤΑΙ occurs; also the place-name ΤΑΠΟΚΗ.

688.

Or. 4721(13).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{3}{4}$ in. There are texts on both sides in the same hand (cf. Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Accounts.

1. At right-angles to the fibres.

Ϝ σϛ̄ οο παου, ΠΑΛΑΤΟ ΠΕΠΤΑΗ
 Γ ΟΚΑΝΓΙΑ (erasure)
 ΠΑΠΙΑΩΓΑΗΗΕ · α

Eight lines follow this, each consisting of a name preceded by ϛ̄ and followed by the sum ·α. One, Peter, is from ΠΟΥΑΕΙΤ.

2. Parallel with the fibres, probably by the same hand and apparently complete.

Ϝ σϛ̄ οο παου σιηηταητεειβ
 εζου πεπο¹ ιηετρ² · ις
 ?²
 [ι]ετρος ζ οη̄̄ δι^λ ρνα · θ

¹ Presumably for ΠΟΥΕ “money.”
² Two or three cursive letters; perhaps εφλ.
 R R 2

+ ΠΡΕΙ ΠΑΤΑΟΥΝΑ¹ ΖΟΥΝ ΤΕΒΡΗΜΑΤ ΖΗΕΤ Δ
 + ΠΕΣΗΕΤ ΕΠΙΑ ΠΟΥΩΝ Χ² ΚΟΜΗΕ ΕΡ/ Β
 + ΛΟΥΡ³ Α ΠΕΣΗΕΤ ΕΠΙΑ ΠΟΥΩΝ Η
 + ΠΕΡΩΝΕ ΠΑΠΕΡΑ⁴ ΠΑΒΕΛΑ[ΩΝ] ΕΔ
 ΧΙΑΚ Α ΠΕΣΗΕΤ ΕΠΙΑ ΠΟΥΩΝ ΠΑΠΑ ΠΟΥΩΝ Λ
 ΖΗΗΧ ΔΕ Α

ΤΗΒΙ Α ΠΕΣΗΕΤ ΕΠΙΑ ΠΟΥΩΝ ΑΖΑ ΠΧΑΒΟΛ ΛΥ
 ΠΑΩΝ ΠΑΤΑΙ Α

ΑΠΑ ΖΑΡΩΝ ΖΗΤΗΤΚΕΛΕΓΕΙΕ ΠΑΠΑ(sic) Σ

Verso. ΠΗΡΗ ΠΧΩΩΝΕ⁵ ΠΑΠΑ ΚΩΝΟΥΤ ΠΒΕΡΕΙ
 ΑΖΑ ΠΑΠΕΣ +

692.

Or. 5301(6).—Papyrus; a large fragt.;
 13¼ × 10½ in. It is written upon both sides
 in a rarely ligatured hand (*cf.* Crum, *Copt.*
MSS., pl. 3, xiv for some resemblance).
Published by Crum, *l.l.*, p. 63.

From the Fayyûm. [F. PETRIE.]

Account of wine supplied to a long list of
 persons. Several interesting personal and
 place-names occur. Among the latter are
 ΠΩΝΑ, ΤΟΥΤΙΩΝ *توتون* or *طتون*, ΠΟΥΛΑΙΑ perhaps
 بوط, ΠΟΥΣΙΡΕ *ابوسير*, ΠΕΛΑΒΤ, ΛΟΥΩΝ *اللاون*,
 ΣΗΠΑΡΩ *سينرو*, ΤΑΠΕΩΝ perhaps *طنسا*, ΚΟΥΠ-
 ΠΑΡΩ, ΠΕΛΩΙΣΙΟΚ *بلجسوق*,⁶ ΤΑΚΗΛΑ *دقذاش*,⁷
 ΕΠΗΕΤΟΥΣ *سمسطوس*,⁸ ΤΑΠΩΝΗ.

693.

Or. 5301(7).—Papyrus; three frags.; the
 largest 12¾ × 6½ in. The text is written at

¹ This is either the festival at Pataouël or ΠΡΕΙ
 (*cf.* Sa. ΠΡΕΙ) is a man from Taouël.

² Probably for ΔΙΑ.

³ Both Η and Γ are there. *امير*.

⁴ For ΧΩΩΝΕ in this sense *v. Miss. franç.* iv. 734.

⁵ This village is placed in the S. of the Fayyûm, 4
 hours ride from El-Medinet, by El-Safadi, *Tarih al-*
Fayyûm 82.

⁷ V. Amélineau, *La Géographie* 121, 207.

⁸ Had disappeared in the time of El-Safadi, *l.l.* 18.

right-angles to the fibres in a clear semi-
 uncial. *Published* by Crum, *Copt. MSS.* 68.

From the Fayyûm. [F. PETRIE.]

Accounts of wine or oil in which several
 personal and place names occur.

694.

Or. 5301(8).—Papyrus; a fragt.; 8½ × 4
 in. The text is parallel to the fibres and
 written perhaps in 2 hands, both ligatureless
 and the second smaller than the first. *Pub-*
lished by Crum, *Copt. MSS.*, 75.

From the Fayyûm. [F. PETRIE.]

Lists or accounts, the upper relating to
 wine-jars *κουφον*, the contents of which are
 given in *κουρη κουρη*¹; the lower regarding
*δημόσια*² in grain *αταη ησοτα*, delivered
 in(?) Heracleopolis *ζηος*.

695.

Or. 4721(16).—Papyrus; probably com-
 plete; 7 × 6½ in. The text begins at right-
 angles to the fibres and is written in a
 ligatureless hand.

[GRAF.]

List of wine in *κουφα*, deposited in the
 ———³ of ΠΕΛΑΒΤ⁴ on the 20th Epipli, being
 the vintage season,⁵ of the 3rd Indiction.
 The *κουφα*, of which there was a large
 quantity, were placed in *κάμιναι*.

† ΠΑΟΥΣ ΠΗΚΟΥΤΦΩΝ ΕΠΤΟΚ ΑΠΛΤ ΖΕΗ |
 2 -ΤΕΚΚΟΥΤ ΠΗΕΛΑΒΤ ΖΕΠΗΚΑΡΗΟΣ Γ ΠΑΛ |
 3 ΑΠΦ Κ

¹ Wilcken, *Ostraka* i, 766.

² V. *l.l.* 178.

³ V. Crum, *Copt. Ostraca* and *Zoega* 506.

⁴ V. Crum, *Copt. MSS.* 54.

⁵ V. *Aeg. Z.* 1885, 37, *Rainer Mitth.* i, 17.

4 τῶρονε ηκαηνε κοῦφ/ ᾠ. Then follow 12 more κάμνοι entered in the same way. The total of κοῦφα is about 10,440 (in 2 cases the figures are doubtful).

696.

Or. 4721(17).—Papyrus; complete; $5\frac{1}{4} \times 7\frac{3}{4}$ in. The text is written at right-angles to the fibres in a clear, ligatureless hand (cf. Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Account of wine and vinegar¹ in διπλαῖ.

Ϝ στη ᾠᾠ	οῖν ^{ov} δῖ ^{ov} οξυ δῖ ^{ov}	
ηετωσῖ ² παπα ἰοῦμι ²	με	
κοσηφ παπαηοη ³	ρξ	ιδ
κοσηφ ἔσοῦρεη ⁴	φ	ιγ
παλακ ^o / χαηα	ρη	ζ
σαηοῦηα	ψκβ ^{καδ} κγ	
εηκοχ	σιβ	ιζ
	(a line erased ⁵)	
	δῖ ^o ? κθ ο οδ ^o	

697.

Or. 4721(18).—Papyrus; a fragt.; $4\frac{1}{8} \times 4\frac{3}{8}$ in. The text begins at right-angles to the fibres and is written in a ligatureless hand (cf. Crum, *Copt. MSS.* pl. 2).

[GRAF.]

Account of (or request for) wine, vinegar &c., opening in the form of a letter.

<i>Recto.</i>	<i>Verso.</i>
Ϝ ἀρι ταραηη	η]ρη ηεῖρω
ηοαηε ηεη[οτ]	ε κοτρη

¹ Above οξυ is a letter like χ.
² V. no. 687.
³ Cf. nos. 687, 692.
⁴ The first letter may be σ.
⁵ Clearly the total, afterwards written below.
⁶ The first ο = ἰμοῦ; v. Crum, *Copt. MSS.* 80. The letter before κθ might be β; it could not be ρω. The first ο must be the measure of the following οδ.

.. τοῦοῦ ¹	ηῖο
ζηχ ηβερῖ ρ/ῖ ¹	ηῖα
ηαηεση ρ/ λ	
ῖα ρ/ τ ηεε	ηεεη ταλα ² λβ
ασηρον ηρη ?	ηερεηηεηε ηεεη ταλα ἰβ
	κωηε β.

698.

Papyrus XXXII (Greek).—This has on the verso a text facsimiled in Forshall's *Description*, pl. 6 and transcribed by Wessely in *Wiener Studien* ix. 243 (v. also Kenyon's *Catal.* i. 230).

Accounts. They are included in this Catalogue as containing certain Coptic words and phrases, though most of the text must be regarded as Greek. L. 1 is ηῖη ηεοῦ² ηεηε. After the long blank following l. 13, is the heading of another account, [ηαη]ε ηκαηη ηταηταατ εβοα "these are the lands which he sold." Further, l. 3 τζοειτ (Wessely πτοεις)=χοηιτ; l. 4 πτζηρη ῖ β (W. πειτζηριθα) = ?; l. 7 πμαν? (W. πααν) = πηαη-? (as in ηαηεσοοτ); l. 8 τζοῦενωχ = ?; l. 12 πμοη νκερκ? (W. πτολε), cf. κερκεσουχων νησος, though the gender of μοη is a difficulty. It would therefore appear that the writer transcribed the letter x as in Rainer *Mitth.* ii. 56, 57, v. 41, Crum, *Copt. MSS.*, 59. The dialect seems to have a Bohairic tendency though the MS. came no doubt from Middle Egypt.

699.

Or. 5301(9).—Papyrus; a fragt.; $3\frac{3}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres,

¹ The stroke crosses the ρ in the MS.
² Perhaps the town τλαχ دلاص. But what is ηεεη?

is written in a small, rarely ligatured hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for the type).

From the Fayyûm. [F. PETRIE.]

List or account in 2 columns of σκεύη belonging to the deacon Severus. They are to be found, it is stated, under the 17th name,¹ in the 22nd cell.

Ⲫ ⲉⲧⲓ ⲛⲁⲟⲣⲟⲥ ⲛⲉⲥⲕⲏⲧⲉ ⲛⲛⲁⲓ [ⲉ]ⲉⲧⲏⲣⲟⲥ ⲧⲁⲓ
 ⲁⲧⲟ ⲁⲧⲟⲩⲏⲛ ⲛⲏⲣⲁⲛ ⲓⲥ ρⲓ ⲕβ φαρ̄μ ⲓ
 ⲕⲁⲧⲁⲛⲟⲩⲧⲓ ⲛⲁⲁⲧ² α ⲁⲁⲁⲧⲏⲣⲓ³ β
 ⲛⲁⲣⲉⲕ⁴ ⲛⲁⲁⲧ α ⲕⲟⲩⲕⲁⲁ⁵ ⲛ
 ⲕⲟⲩⲕⲁⲁ ⲛⲉⲓ α ρⲁⲓⲧⲓ ⲛⲁⲛⲓ ⲛⲁ
 ⲉⲡⲁⲁⲛⲓ α .ⲉⲣⲧⲟⲩ⁶ α

700.

Or. 5301(10).—Papyrus; a fragt.; 2¼ × 9½ in. There are remnants of 2 texts; that parallel to the fibres is written in an even, ligatureless hand.

From the Fayyûm (Hawara). [F. PETRIE.]

List of names in 3 columns of which the last is lost. Presumably col. 1 gives place-names all of which seem to be new.

ⲛⲣⲉⲛⲏⲛⲁⲣⲟⲩ ¹	ⲓⲁⲓⲟ ⲛ
ϣ ² ⲧⲁⲛⲁⲓ	ⲉⲧⲏⲣⲁⲛ ⲛ
ϣ ⲛⲁⲛⲏⲛⲓⲥ	ⲉⲧⲏⲣⲟⲥ ⲛ
ⲛⲓⲁⲧⲟⲩⲧ	ⲉⲟⲁ[ⲟⲩⲟⲛ] ⲛ

¹ The exact meaning is obscure; *lit.* "they are open," so, presumably, they appear, are to be found. But reading ρⲁ=ⲣⲟ would give a different sense and increase the difficulty of passive ⲉⲧⲏⲣⲏ.

² This may mean "white." *Cf.* ⲁⲁⲛⲧ and ⲁⲁⲁⲧ in Rainer *Mith.* v, 46. For *καταπέσιον* pallium v. Du Cange.

³ Notwithstanding χ, which is almost certain, this is ⲁⲁⲁⲧ more probably than ⲁⲁⲁⲧ, pl. of خمار (*cf.* *Aeg. Z.* 1885, 118); especially if ⲁⲁⲧ is "white."

⁴ Is this an error for ⲛⲁⲣⲉⲕ?

⁵ *V. Aeg. Z.* 1885, 41.

⁶ This has some resemblance to ⲉⲣⲧⲟⲩⲟⲥ in Crum, *Copt. MSS.* no. 1.

701.

Or. 5301(11).—Papyrus; a fragt.; 9½ × 5½ in. There are remnants of 2 texts, both written at right-angles to the fibres. The later is in a clear, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 72.

From the Fayyûm (Hawara). [F. PETRIE.]

Account (λόγος) of corn ⲉⲟⲩⲟ and the names of its recipients or buyers. Among the latter, ⲁⲕⲁⲧ¹ and ρⲟⲩⲏⲛⲓ.

The latter which is the earlier text mentions the deacon ⲛⲁⲣⲉⲕ.

702.

Or. 5301(12).—Papyrus; a fragt.; 5½ × 10 in. The text is written at right-angles to the fibres in a large, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 71.

From the Fayyûm. [F. PETRIE.]

List of corn ⲉⲟ[ⲧⲁ]. In l. 5 ⲧⲁⲛⲟⲩⲧⲁⲛⲓ (or -ⲟⲩⲧⲁⲛⲓ) appears to be an Arabic word.

703.

Or. 5301(13).—Papyrus. This MS. is described *above* as no. 543. The present text is begun upon the same side as that and ends upon the other. The script is similar but smaller. *Published* by Crum, *Copt. MSS.*, 70.

From the Fayyûm. [F. PETRIE.]

List of ecclesiastical vestments. In l. 7 read ⲟⲩⲟⲩⲁⲩⲓ (μέταξα). In l. 12 ⲟⲩⲟⲩⲁⲛⲓ is for *velum* (the article being omitted) "for hanging on the door."²

¹ *Cf.* ⲁⲕⲁⲧ in no. 673 and ⲛⲁⲕⲁⲧ.

² *Cf.* in Lord Crawford's similar *Inventum* ⲛⲟⲩⲧⲁⲛⲓ ⲛⲣⲟ.

704.

Or. 5301(14).—Papyrus; complete with some gaps; $12\frac{3}{8} \times 8\frac{1}{2}$ in. The text is written at right-angles to the fibres in a large, uneven, ligatureless hand. *Published by Crum, Copt. MSS., 61.*

From the Fayyûm. [F. PETRIE.]

List of the books which had been punctuated(?) by the writers $\eta\tau\alpha\sigma\tau\epsilon\iota$ ($\sigma\tau\acute{\iota}\lambda\epsilon\upsilon$) $\tau\alpha\mu\alpha\tau$. They consist of books from the Old and New Testaments,¹ lectionaries and liturgical works in Coptic, Greek and (perhaps) Syriac.² They are written upon papyrus ($\chi\acute{\alpha}\rho\tau\eta\varsigma$) and parchment $\mu\epsilon\mu\beta\rho\alpha\nu\omicron\nu$. Several points however, even where legible, are obscure.

705.

Or. 4721(19).—Parchment; $6\frac{1}{2} \times 3\frac{1}{2}$ in. The script is of Zoega's 9th class.

[GRAF.]

List, written mainly in a fantastic script³ of which I can decipher only the first word. It begins $\epsilon\tau\acute{\alpha}\nu$ $\zeta\eta\mu\epsilon\lambda\eta$ $\epsilon\mu\eta\sigma\tau\acute{\eta}$ $\eta\zeta\omega\sigma\eta$ $\eta\zeta\omega\sigma\eta$ $\eta\mu\epsilon\lambda\epsilon$ $\chi\epsilon$ $\eta\theta\omega$ $\eta\mu\omega\gamma$ $\epsilon\mu\epsilon^*$ $\chi\omega\sigma\omega\mu$ $\eta\dots$, the peculiarly formed letters beginning at the asterisk. Towards the end, again in plain letters, $\eta\chi\omega\sigma\omega\mu$ $\eta\mu\epsilon\lambda$ $\theta\epsilon\omega\lambda\acute{\alpha}$.

¹ $\tau\rho\epsilon$ - or $\tau\rho\alpha\sigma\tau\alpha\rho\tau\epsilon\mu\iota\omicron\nu$ is for $\tau\epsilon\tau\rho\alpha\epsilon\upsilon\alpha\gamma$; v. no. 489. In l. 5 read $\epsilon\lambda\eta\theta\iota\sigma\tau\epsilon$ [εβ]λλ "Four-gospels, excluding Matthew, 2 (copies)."

² L. 15 read $\eta\epsilon\chi\omega\sigma\omega$ [η] $\eta\mu\epsilon\sigma\tau\alpha\rho\tau\epsilon\mu\iota\omicron\nu$. Syriac frags. have been found in the Fayyûm; v. Stern, *Aeg. Z.* 1885, 24.

³ Unlike the usual cryptograms, the ordinary sequence of the alphabet appears to be followed, but most of the letters have peculiar, distorted forms.

706.

Or. 4721(20).—Paper; a fragt.; $4\frac{1}{4} \times 6\frac{1}{4}$ in. The script is small, regular and ligatureless.

[GRAF.]

List of various articles written in 2 columns.

$\beta\alpha\rho\alpha\zeta$ ¹ $\bar{\beta}$

$\lambda\eta\sigma\tau$ $\sigma\epsilon\mu\alpha$ ² $\bar{\beta}$

$\epsilon\sigma\tau\omega\mu$ $\mu\epsilon\mu\epsilon\tau\alpha\chi\mu\epsilon\tau$ $\tau\eta\rho\omega\tau$ $\bar{\eta}$

$\eta\tau\alpha\beta$ $\epsilon\tau\epsilon\beta\tau\chi\eta$ ³ $\bar{\eta}$

$\eta\epsilon\zeta\alpha\rho$ $\bar{\alpha}$ $\bar{\alpha}$

$\lambda\omega\tau\epsilon$ $\eta\tau\alpha\tau\epsilon$ $\lambda\tau\epsilon\omega\chi\eta$ $\bar{\alpha}$

$\eta\eta\zeta\omega\sigma\tau$ $\eta\chi\omega\sigma\omega\mu$ $\epsilon\sigma\tau\omega\mu$

$\eta\tau\epsilon\beta\tau\chi\eta$ $\bar{\eta}$ $\eta\epsilon\beta\epsilon\sigma\alpha\chi\alpha$ ⁴ $\bar{\alpha}$

$\epsilon\tau\alpha\beta\tau\alpha\upsilon\sigma\tau$ $\lambda\mu$ $\zeta\omega\sigma\chi\omega$ $\eta\mu\epsilon\lambda$

$\lambda\zeta\alpha$ $\sigma\alpha\beta\tau$ ⁵ $\bar{\alpha}$ $\lambda\zeta\alpha$ $\lambda\alpha\lambda\tau$ $\eta\epsilon\sigma\alpha\chi\alpha$ $\epsilon\tau\tau\eta\beta$ ⁶ $\lambda\tau\eta\epsilon\zeta$

$\sigma\tau\eta\mu\epsilon\tau\rho\omega\tau$ ⁷ $\epsilon\pi\omega\tau\epsilon$ $\lambda\zeta\alpha$ $\eta\alpha\lambda\lambda\omega\tau\chi\eta$ ⁸ $\lambda\iota\beta\iota$ $\bar{\eta}$

$\epsilon\zeta\eta\eta\omega\tau$ $\eta\eta\rho\eta$ $\eta\eta\beta$ $\lambda\zeta\alpha$ $\epsilon\sigma\tau\omega\sigma\tau$ $\eta\mu\epsilon\lambda\omega\mu$ $\eta\eta\eta$

$\mu\epsilon\mu\beta\iota\lambda$ ⁹ $\chi\iota\sigma\tau\epsilon\upsilon$ $\lambda\iota\kappa$ $\zeta\eta\eta\epsilon\zeta$ $\zeta\eta\eta\rho\eta$ $\zeta\eta\tau\alpha\rho\chi\eta$

$\chi\iota\sigma\tau\epsilon\upsilon$ $\lambda\zeta\alpha$ $\eta\eta\theta\omega\sigma\eta\eta\eta$ $\tau\alpha\eta\epsilon\zeta$ $\eta\epsilon\beta\epsilon\sigma\alpha$.

Col. 2. Legible are [η]ελαηηρ¹⁰ (twice) $\bar{\alpha}\bar{\lambda}$, [ηε]ηηερεβ¹¹ $\bar{\alpha}$ ηηκρε $\bar{\alpha}$, ηηαβ εηεβττχη $\bar{\beta}$ after which the name $\lambda\eta\sigma\tau\alpha\rho\tau\epsilon\mu\iota\omicron\nu$ ¹² $\bar{\eta}$ has been erased.

¹ V. no. 529. But Kircher's word is $\beta\alpha\rho\eta$, not $\beta\alpha\rho\omega\zeta$ (Peyr.) Here and in 529 it may = $\beta\alpha\rho\alpha\zeta\epsilon$ (Peyr. 92).

² $\eta\epsilon\mu\epsilon\tau\alpha$ or $\eta\epsilon\mu\epsilon\tau\alpha$.

³ Apparently translating $\eta\epsilon\mu\epsilon\tau\alpha$ (or $\eta\epsilon\mu\epsilon\tau\alpha$); and so twice below.

⁴ V. no. 571 (Crum, *Copt. MSS.* 33), where it appears connected with $\epsilon\kappa\omega\tau$; also Rainer *Mitth.* v, 52.

⁵ $\eta\epsilon\mu\epsilon\tau\alpha$.

⁶ ? $\eta\eta\eta\eta$.

⁷ $\eta\epsilon\mu\epsilon\tau\alpha$.

⁸ Title or name? (Names with double article, Rainer *Mitth.* v, 48.)

⁹ Sa'. $\eta\eta\rho$; so too $\eta\epsilon\lambda$ below.

¹⁰ Presumably a name, rather $\eta\epsilon\mu\epsilon\tau\alpha$ than $\eta\epsilon\mu\epsilon\tau\alpha$.

¹¹ $\eta\epsilon\mu\epsilon\tau\alpha$.

¹² Cf. Cairo 8025 $\lambda\eta\sigma\tau\alpha\rho\tau\epsilon\mu\iota\omicron\nu$ (? $\eta\epsilon\mu\epsilon\tau\alpha$); but that can scarcely be read here.

ⲕⲁⲧⲁⲗⲁⲗⲧⲏ ⲁⲧⲣ ⲡⲓⲛ ⲛⲁⲣⲏⲁⲛⲁⲗⲧⲏⲗ
 ⲡⲓⲛ ⲛⲉⲛ ⲡ̄ ⲉⲁⲛ ⲁⲧⲣ ⲕⲏ ⲛⲉⲛ ⲗ̄ ⲉⲁⲛ
 ⲗⲁ]ⲧⲣ ⲛ̄ ⲛⲁⲣⲏⲁⲛⲁⲗⲧⲏⲗ
 ⲉⲟⲩ ⲡ̄ ⲁⲧⲣ ⲛ̄ ⲗⲁ ⲛⲁⲣⲏ ⲗⲁ ⲟⲩⲭⲉ
 ⲗ̄ ⲛⲏ ⲕⲅ ⲓⲟ
 ⲁⲧⲣ ⲛ̄ ⲁⲓⲧ ⲓⲉ ⲛⲉⲛⲧⲁⲃ ⲛ̄ ⲡ̄ ⲡ̄ⲡ̄
 (BLANK.)

711.

Or. 4927(18).—Papyrus; complete but sometimes illegible; $4\frac{3}{4} \times 4\frac{1}{2}$ in. The script is remarkable, being an early, fifth-century uncial, like Rainer *Führer* (1894), Taf. vi, Rossi, *Papiri . . . di Torino*, I. i, Tav. iii or, in the ω especially, the "Pistis Sophia"

(Hyvernat pl. ii). ω has the peculiar Mid. Egyptian form (v. no. 498).

[GRENFELL.]

Account of various payments.

ⲕⲁⲣⲧⲏⲛ¹ ⲛⲏⲛⲣⲏ ? , ⲟⲩⲛⲉⲛⲧⲏⲥ ⲛⲏⲛⲉⲛ ? ,
 ⲟⲩⲗⲉⲕⲕⲁⲥ ⲛⲉⲛⲁⲣⲧⲏⲛ² ⲡ̄ⲗⲣⲁ[?] ,
 ⲣⲉⲡⲧⲟⲃⲏ ⲡ̄ ⲉ , ⲛⲉⲛⲁⲕⲁⲛ³ ⲛⲏⲉⲛⲧⲏⲗⲧ̄ ⲡ̄ ⲣⲛ̄ ,
 ⲗⲁⲡⲁⲛⲏⲥ ⲡ̄ ⲉⲛⲛ̄ , ⲗⲡⲁ ⲗⲏⲟⲓ⁴ ⲡ̄ ⲣ , ⲡⲁⲧⲡⲏ
 ⲡ̄ⲗⲧⲏⲗ[?] , ⲟⲩⲉⲁⲧⲏ ⲛⲏⲛⲣⲏ ⲡ̄ⲗⲧⲁⲣ , ⲛⲁⲛⲧ̄ ⲛⲁⲕⲧⲏⲥ
 ⲛⲏⲛⲣⲏ ⲡ̄ⲗⲧ̄ , ⲟⲩⲏⲟⲩⲧⲉ ⲉⲡⲏⲕⲁⲓ ⲡ̄ⲗⲟⲓ , ⲗⲏ
 ⲛⲉⲧⲣⲉ ⲛⲟⲗⲟⲕⲟⲧⲏ ⲛⲣ , ⲗⲧⲟ ⲡ̄ ⲧ̄ ⲛⲧⲏⲛ .

Of the signs preceding the numbers ⲡ̄ is the coin, the others = 1000, 2000 and 3000.

¹ Καρύνα.

² Χάρτης cannot be read. Δεκάς is connected perhaps with the division of a volume so named; v. Suidas, s.v.

³ ? Δεκάνη.

⁴ Cf. ⲓⲟⲛ, Krall, *Rechtswrk.* 18.

BOHAIRIC MANUSCRIPTS.

BIBLE.

712.

Or. 422. — Paper, in modern binding; $11\frac{1}{4} \times 8$ in.; foll. 364, in quires of 12 foll. each. The first quire-number preserved is \bar{r} , the last $\bar{\alpha}\bar{\alpha}$. For the script cf. Hyvernat, *Album*, pl. liii. 2. Initials, stops, superlinear marks—especially in passages where God speaks—the letters ϕ , ψ , ζ are in red. The Arabic text has no colours. The beginning of each book is headed by an ornament of plaited pattern in red, green and yellow. Worms have eaten deeply into the volume in several places.

From Nitria.

[TATTAM.]

The Pentateuch, incomplete, in Coptic and Arabic. This MS. was collated by Lagarde with Wilkins's text for his edition: *Der Pentateuch Koptisch*, 1867, where it is fully described, pp. i—xxxviii, 504. It is dated on fol. 63a (v. Lagarde p. iii); بلغ مقابلة وتصحيحا معارضا بالأصل في تاسع وعشرين من بابة سنة $\rho\theta$ (sic) $\rho\beta$, $\rho\gamma$ (in the cursive numerals); $9\frac{1}{4} \times 6\frac{3}{4}$ in. *والعجد لله دائما ابدا* i.e. A.M. 1109 = A.D. 1393.

The volume was presented to the monastery of Anba Abshai $\eta\psi\omicron\iota$ in the Nitrian desert, as the note, written frequently at intervals of some 20 foll. by later hands, shows; وقتا بعدا لدير القديس انبا ابشاي.

The MS. now begins with Genesis i. 1—4, 7—10, this fol. having been recently found among the frags. Or. 1242.

Exodus begins on fol. 63b, Leviticus on fol. 154a, Numbers (i. 17) on fol. 220a, Deuteronomy on fol. 305a.

The lacunae are (cf. Lagarde p. iv); Gen. i. 10—vii. 16, viii. 5—xiv. 1, xiv. 13—xix. 37, xx. 13—xxv. 26, xxx. 22—xxxii. 5, xxxiv. 25—xxxv. 4; Num. i. 1—17; Deut. xxviii. 23—38, xxviii. 53—xxix. 6, xxxi. 26 to the end.

A few variants of the Coptic are noted (by the original scribe); fol. 203b وفي نسخة اخرى هكذا; fol. 229a في نسخة. On fol. 279a a more exact translation of the Coptic is added; نص القبطي.

In the margin of fol. 253b, in another hand; يا كبيك يا كبيك احبس قومك القراطة¹

713.

Or. 5638(1). — Paper; two consecutive leaves, paged on *rectos* \bar{u} , \bar{v} and in later ink, $\rho\beta$, $\rho\gamma$ (in the cursive numerals); $9\frac{1}{4} \times 6\frac{3}{4}$ in.

¹ Mr. A. G. Ellis has found يا كبيك on the title-page of more than one MS., e.g. Add. 19,360. Cf. Horner's Gospels I. xviii, and Zotenberg's *Ala al-Din* 36.

the frags. Or. 1242, paged (on *versos*) $\overline{\rho\mu\tau}$, $\overline{\rho\mu\mu}$, $\overline{\sigma\sigma}$; $6\frac{1}{8} \times 5\frac{1}{4}$. The text, in one column, with Arabic opposite it, is written in a neat, even hand (*cf.* Hyvernat, *Album*, pl. liii, 2). Head-lines, stops, the letters ϕ , ψ , ζ are in red. An initial α has the form of a bird, in red, black and yellow, much as in Hyvernat, liv. 2. The Arabic has no colours.

From Dair al-Baramûs, Nitria.

[CHESTER, MIDDLEMASS.]

Psalms cxvi. 2, $\tau\upsilon\sigma\theta\mu\mu$ —cxvii. 6, $\alpha\epsilon$; cxix. 1, $\psi\sigma$ —7, $\sigma\mu\sigma\tau$;¹ cxxx. 1, $\sigma\tau\sigma$ —cxxx. 1, $\sigma\tau\sigma$ —cxxx. 1, $\sigma\tau\sigma$ with an Arabic translation.

721.

Or. 1242(3).—Paper; two connected leaves, paged (on *versos*) $\overline{\tau}$, $\overline{\eta}$; 7×5 in. The text, in one column, with Arabic opposite, is written in an uneven hand (*cf.* Hyvernat, *Album*, liv. 1, 2). Initials, head-lines, stops, the letters ϕ , ψ , ζ and the opening words of a section are coloured red. The Arabic has no colours.

From Nitria.

[CHESTER.]

Psalms cxviii. 6, $\epsilon\chi\sigma$ —12, $\rho\sigma$; *ib.* 35, σ —40, $\mu\sigma\mu\mu$, with an Arabic translation.

722.

Add. 19,902, fol. 2.—Parchment; a complete leaf, the last of quire $\overline{\eta}$; $7\frac{1}{4} \times 5$ in. The text is written in one column of 18 lines in a heavy, even hand (*cf.* Hyvernat, *Album*, pl. i. or liii. 2). Initials, stops &c., the letters ϕ , ψ , ζ are coloured red.

From Cairo.

[YATMAN.]

Psalm cxxxvii. 2—8.

¹ Ps. cxviii was not in its usual sequence (*cf.* Lagarde's Cod. R.). Possibly from a Service-book; *cf.* Or. 427.

723.

Or. 1241(3).—Paper; a leaf, paged (on *verso*) $\overline{\rho\mu\mu}$; $6\frac{1}{2} \times 5$ in. The text is in one column of 15 lines, written in a regular hand (*cf.* Hyvernat, *Album*, pl. 1). Initials, stops &c., the letters ϕ , ψ , ζ are in red.

From Nitria.

[CHESTER.]

Psalm cxli, 2—7.

724.

Add. 18,997.—Paper, a bound volume of 165 foll. in 17 quires, paged (on *versos*) $\overline{\alpha}$ — $\overline{\rho\zeta\tau}$; a leaf $6\frac{3}{4} \times 4\frac{1}{2}$ in. The text, in one column of 21 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. lv. 2 for the type). Initials, ornaments, stops &c., the letters ϕ , ψ , ζ are in red. Around the quire-ornaments is $\overline{\alpha\epsilon}$ $\overline{\alpha\epsilon}$ $\overline{\tau\sigma}$ $\overline{\sigma\tau}$. On the fly-leaf is a cross of plaited pattern having $\overline{\alpha}$ and $\overline{\omega}$ above and below it, the four words as above in its angles and $\chi\epsilon\tau\epsilon$ $\mu\sigma\tau\epsilon$ at its sides.

[MILEISEN ARNOLD.]

I. Foll. 2a—49b Proverbs, from i. 1 to xiv. 26a, with an Arabic version.¹ (The latter is described by Rieu in the *Arabic Catalogue* as no. DCCXCIV.) The colophon in Arabic fol. 49a is by the scribe $\text{ابراهيم ابو طبل ابن سمعان الخوانكي}$,² attached to the church of Mercurius Abû Sifain in Cairo. The date of completion was the 24th Babeh, A.M. 1512=A.D. 1796.

II. Foll. 49b—165a Job, complete. The text is preceded by a note with Arabic

¹ Lagarde's MS., dated 1792 (*Psalt. Vers. Memph. v*), Bsciai's (*Kitâb šudûr il-amthâl*, Rome 1886) and Bouriant's, dated 1794 (*Rec. de Trav.* iii. 129) all end at this verse. Lagarde's MS. is by the same scribe as ours; so too that of the Apost. Canons printed by him (*Aegyptiaca* 238).

² On the last word *v.* Lagarde, *Psalt.* 155 and Stern in *Lit.blatt f. or. Philol.* i. 212.

translation (called here تقدمة); ΠΙΧΗΡΕΡΟΨ: (= الجواب) ετηρησιος οτου τε ΠΙΧΗΡΕΡΟΨ ΟΥΕ ΚΟΒ ΕΜΙΣΑΦ Π ΒΑΛΛΑΑ Γ† ΕΣΟΦΑΡ Β† ΕΜΟΣ ὀ ΠΙΧΗΡΕΡΟΨ ΟΥΕ Φ† ΕΡΕΧΑΙ ΜΕΝΚΟΒ Ἀ ΠΑ ΤΗΡΟΨ (*sic expl.*).¹

The Bohairic version, which does not show the peculiar characteristics of the Sa'idic, was published by Tattam from similar MSS. one of which is now in Lord Crawford's collection.²

An Arabic colophon, fol. 165*a*, states that this 2nd part of the MS. was finished on the 11th Hatûr of the same year; while on fol. 165*b* another says that it was written at the expense of the deacon and learned doctor, Yûsuf, son of Elias el-Birmâwi,³ of Cairo.

The text of both books is here and there supplemented in the margin by variants (نسخة أخرى) in another hand, by more exact renderings of the Coptic (ق), or by alternative Arabic words (fol. 66*b*).

725.

Or. 423.—Paper, modern; 63 foll.; 9½ × 7 in. The text, in one column with Arabic opposite it, is written in a quite modern hand.

[TATTAM.]

Proverbs from i. 1—xiv. 26 (v. no. 724) with an Arabic version.

In the margin are variants in Tattam's hand and at the end he states that Mr. Schleintz's copy was collated at Malta and contained no more.

¹ V. Tattam's *Job*, 182.

² This MS. is of about the 13th cent. Its text of Proverbs also ends—as far as the original scribe was concerned—at xiv. 26. It is therefore not unlikely that the other known copies were made from it.

³ Presumably from بريا, a village near Tantah.

726.

Or. 1319.—Paper, a bound volume; 220 foll., in 22 quires + 5 foll., paged (on *versos*) α—Ϟκ; 17 × 11 in. The text, in one column of 33 lines with Arabic opposite it, is written in a good, regular hand (*cf.* Hyvernât, *Album*, pl. lv. 2 for an inferior example of the type). Initials, stops &c., the usual letters are in red. Larger sections have plaited or scroll ornaments in several colours. On foll. 1*b* and 97*b* are full-page pictures of the prophets.

[SIR CH. A. MURRAY.]

Isaiah foll. 2*a*—97*a*, Jeremiah 98*a*—194*b*, Lamentations 194*b*—203*b* and Baruch 204*a*—212*a*, Epistle of Jeremiah 212*a*—216*a* with Arabic versions. (The Arabic is described by Rieu in his *Supplement*, as no. 3.)

The Coptic text was written (v. fol. 217*a*) by the deacon John son of (ΦΑ-) Solomon, schoolmaster (ΠΟΥΤΕΒΟ ΟΥΕ ΠΑΜΑΘΟΥ) in Cairo; the Arabic by John ΠΩΑ son of Michael, priest of the church of the Virgin in ταραβια¹ ὑπτονεοc حارة الزوم at Cairo, the MS. having been completed on the 24th Mechir, A.M. 1522 = A.D. 1806. The expense was borne by ααηηηαα² الاعداد Athanasius, bishop of Apotheke-Abûtig τβακι ΠΑΜΑΘΟΥ† ΟΠΟΘΗΚΑ-ΠΟΘΗΟΗ ابو نبي, whose name and monogram (consisting of the بسم الله &c.) terminate the colophon.³

727.

Add. 14,740A, foll. 26—28.—Paper; 3 almost complete leaves, fol. 26, the last of

¹ Intended as a phonetic transcript of حارة.

² Probably a title of respect; *cf.* τιμιώτατος, ΕΤΤΑΙ-ΠΟΥΤ. It often occurs; *e.g.* Zoega 192, Horner's *Copt. Ver. of N. Test., Gosp.* i, pp. lxxxvii, xci.

³ This colophon is identical with one in a 13th cent. MS. in Cairo (v. Horner, *ll.* lxxxvii) from which, with alterations in the names, it was probably copied.

quire $\overline{\kappa\lambda}$, being paged $\overline{\text{cu}}$ on *verso*, fol. 27 $\overline{\text{cna}}$ on *recto*; ¹ $10\frac{3}{4} \times 7\frac{1}{4}$. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters Φ, I , are in red. Around the quire-marks is $\overline{\text{r}} \overline{\text{x}} \overline{\text{r}} \overline{\text{r}} \overline{\text{c}} \overline{\text{c}}$.

From Nitria.

Isaiah xlii. 11—31 $\text{u}[\text{r}]\text{or}\chi\text{ou}$, the version being substantially that of Tattam. After the text, on fol. 28*b*, was a blank space — whence it is probable the leaves are from a lectionary — which was used by the original scribe for a cryptographic colophon,² dated A.D. 1347, of which the transcription is; 1 $[\text{an}]\text{ok n\text{z}nk\text{z} \text{e}\text{t}\text{a}\text{c}\text{e}\text{,}\text{m} \text{r}\text{a}\text{b}\text{r}\text{h}\text{a}$ | 2 $[\text{h}\text{e}\text{u}]\text{ori}$ $\text{m}\text{f}[\text{e}]\text{k}\text{k}\text{a}\text{n}\text{c}\text{i}\text{a} \text{m}\text{r}\text{e} \text{m}$ | 3 $[\text{m}\text{z}\text{z}]\text{t} \text{e}\text{e}\text{r}\text{a}\text{r} \text{a}\text{b}\text{v}\text{a}$ $\text{n}\text{a}\text{k}\text{a}\text{r}\text{i} \text{h}\text{e}\text{u}$ | 4 $[\text{m}\text{r}\text{c}\text{o}]\text{or} \text{m}\text{z}\text{m}\text{t} \text{e}\text{e}\text{b}\text{e}\text{f}\text{t} \text{n}\text{a}$ maq | 5 $\text{x}\text{r} \text{u}\text{p} \text{a}\text{z}\text{r}$.

728.

Add. 14,740A, fol. 29.—Paper; a very illegible fragt.; $5\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a heavy, regular script (*cf.* Hyvernat, *Album*, pl. lii. 2 for a general resemblance and specially for Δ , pl. l for square u and r with horizontal stroke at base). The tail of m is straight. Initials, stops &c., the letters Φ, I , are coloured red. The Arabic has no colours.

Ezekiel xlvii. 2—6. The Bohairic version differs considerably from Tattam's³ and appears to coincide with no available Greek, Latin or Syriac text, nor with the Sa'idic; while the Arabic is neither an exact transla-

tion of this Coptic nor identical with any of the known Arabic versions.

Recto.

$\text{t}\text{r}[\text{r}]\text{an} \text{e}\text{t}$ [5 or 6 let.]

$\text{e}^{\text{c}}\text{a} \text{m}\text{e}\text{e}\text{r}$

$\text{o}\text{r}\text{o}\text{z} \text{z}\text{h}\text{p}\text{e} \text{ic} \text{m}\text{a}\text{c}\text{o}\text{r}$

$\Delta\text{r}\text{m} \text{m}\text{a}\text{q} \text{e}\text{p}\text{e}\text{e}\text{r}$

$\text{c}\text{a}\text{m}\text{e}\text{f}\text{ir} \text{e}\text{t}\text{c}\text{a}\text{r}\text{t}$

nam (v. 3) $\text{m}\text{f}\text{r}\text{m}\text{t} \text{u}$

$\text{f}\text{h}\text{e}\text{or}\text{t} \text{e}\text{v}\text{o}\text{a} \text{m}\text{o}\text{r}$

$\text{r}\text{c}\text{o}\text{m} \text{m}\text{p}\text{e}\text{r}\text{m}\text{v}\text{o}\text{a} \text{o}\text{r}\text{o}\text{z}$

$\text{m}\text{e}\text{e}\text{r}\text{m} \text{o}\text{r}\text{m} \text{h}[\text{e}]\text{u}$

$[\text{r}\text{e}\text{q}\text{x}]\text{x}$

Verso.

(v. 5) $\text{o}\text{r}\text{o}\text{z} \text{a}\text{q}\text{o}\text{t} \text{k}\text{e}\text{z}\text{o} \text{h}\text{e}\text{u}$

$\text{m}\text{m}\text{o}\text{r}\text{m}\text{e}\text{o}\text{r}\text{e}\text{m} \text{u}$

$\text{m}\text{e}\text{r}\text{z}\text{h}\text{e}\text{m}\text{c}\text{h}\text{o}\text{m} \text{m}\text{e}$

$\text{m} \text{x}\text{e}\text{a}\text{q}\text{o}\text{t}\text{e}\text{c}\text{i} \text{m}\text{x}\text{e} \text{f}\text{h}$

$\text{m}\text{f}\text{r}\text{m}\text{t} \text{m}\text{h}\text{z}\text{a}\text{t} \text{m}\text{o}\text{r}$

$\text{m}\text{o}\text{r}\text{m}\text{e}\text{o}\text{r}\text{e}\text{m} \text{f}\text{a}$

$\text{e}\text{t}\text{e}\text{m}\text{c}\text{e}\text{m}\text{z}\text{e}\text{m}\text{c}\text{e}\text{m} \text{m}$

(v. 6) $\text{o}\text{r}\text{o}\text{z} \text{m}\text{e}\text{h}\text{a}\text{q} \text{m}\text{m} \text{x}\text{e}\text{a}\text{k}$

$\text{m}\text{a}\text{r} \text{m}\text{e}\text{m}\text{r}\text{i} \text{m}\text{f}\text{r}\text{c}\text{o}\text{m}$

الى المشرقي
واذ الما

?

?

يُخْرِجُ ?

هكذا في

الطريق الرجل

قدامه وبيده

القص

مساح الف

بالع وصرت

في لجة لا

يستطيع عبورها

الان الما ارتفع

كثيرا جدا

وعظم الادي لا

يقدر احد يجوزه

وقال لي رايت

يا ابن الانسان

729.

Or. 1314.—Paper; a bound volume, 252 foll. in 25 quires and 3 foll., paged $\overline{\text{a}}—\overline{\text{cm}}$; $12\frac{3}{8} \times 9\frac{1}{2}$ in. Foll. 1—9 are a modern renewal. The text, in one column of 23 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2). Several lines at the beginnings of books, initials, stops &c., the letters Φ, I , are in red. Elaborate ornaments at the beginnings of books with accompanying floral scrolls are in red, yellow, blue and black. The Arabic has no colours. On fol. 163*b* is a full-page coloured geometrical cross, surrounded by $\overline{\text{a}}$ and $\overline{\text{w}}$ and $\overline{\text{m}} \text{e} \text{c} \text{e} \text{m} \text{x} \text{e} \text{r} \text{c} \text{e} \text{c} \text{e}$.

[SIR CH. A. MURRAY.]

¹ Because this is the first leaf of a quire.

² The system is the usual one (*v.* Gardthausen, *Griech. Paläogr.* 235). In l. 4 Δ is used for Φ and in l. 5 t should be corrected to r , to give x .

³ For this version, itself quite peculiar, *v.* A. Schulte, *Die kopt. Uebers. der 4 gr. Proph.* (1892), 9.

The twelve Minor Prophets and Daniel with Arabic translations (the latter and the Arabic colophons are described by Rieu in his *Supplement* as no. 2).

Hosea fol. 3*a*, Amos 29*b*, Micah 51*a*, Joel 67*a*, Obadiah 77*b*, Jonah 81*a*, Nahum 88*a*, Habakkuk 94*b*, Zephaniah 102*b*, Haggai 111*b*, Zechariah 118*a*, Malachi 152*a*.

Daniel fol. 164*a*, begins; ⲛⲣⲓⲛ ⲁⲓ ⲓⲛ ⲧⲓⲁⲛⲓⲣⲓ ⲛⲣⲟⲩⲛ &c.¹ (as in Tattam, *Proph. Maj.* 356). After . . . ⲛⲛⲉⲓⲣⲁⲓⲟⲩⲟⲛ the note هذا ما وجد في نسخة عربية وهو غير موجودا في القبطى وقد اخرجناه من العربي قبطيا كما هو. The book is divided as follows;

History of Susanna fol. 164*b*, 2nd vision 172*a*, 3rd vision 175*a*, 4th vision 182*b*, prayer of Azarias 186*b*, 5th vision 194*a*, 6th vision 200*b*, 7th vision 205*a*, 8th vision 209*b*, 9th vision 214*b*, 10th vision 218*a*, 11th vision 223*a*, 12th vision (Bel) 234*b*, 13th vision 237*b*, 14th vision 240*a*.²

The Minor Prophets are published by Tattam (1836), Daniel by Bardelli (1849) and Tattam (*Proph. Maj.* 1852). Cf. also Quatremère in *Not. et Extr.* viii and A. Schulte in *Theolog. Quartalschr.* lxxvii. The text of the Minor Prophets is divided into sections, e.g. Hosea, at iii. 1 (numbered ⲁ), iv. 1, 9, 15, v. 1, 8, vi. 4, vii. 13, viii. 2, 13, ix. 5, 11, x. 1, 8, xi. 1, 9, xii. 4, xiv. 2. Liturgical lessons are sometimes noted in Arabic by a later hand, e.g. foll. 71*a*, 72*b*, 73*b*, 74*a*, 75*b*, 133*a*, 134*a* and *b*. In Daniel a number of passages are given in the margin from the Greek (ⲓ, or ⲣⲟⲩⲙⲓ), e.g. foll. 188*b*, 196*b*, 198*b*, 199*b*, 204*b*, 205*a*, 213*b*, 215*a*;

¹ Cf. A. Schulte, *l.l.* 82.

² The text of this curious addition in Tattam 386, also in Woide, *Appendix &c.* V. Schulte *l.l.* 84. The date of composition might be estimated by the account of the conquest of Egypt by the 'Turks' (1 Mamlukes).

also some closer renderings of the Coptic (ⲓ) and some Coptic variants (نسخة اخرى); v. foll. 177*a*, 190*b*.

The present MS. is that from which Quatremère's no. 2=Bardelli's A, was copied. (Cf. the Arabic colophon Quatremère 225 with that in Rieu, *l.l.* 5, col. 1 *inf.*). The identity of the Coptic texts can be seen from Quatremère's selected readings, *l.l.* 234 ff. For the identity of the Arabic (of the Prophets at any rate), v. *l.l.* 237 ff.

The following dates are found in colophons; (1) fol. 162*a*, the Prophets were finished the 15th Mesori, A.M. 1089=A.D. 1373. A reader ⲛⲣⲓⲛⲓ ⲛⲣⲓⲛⲓⲁⲓ ⲛⲉⲧⲉ ⲛⲉⲧⲉⲣⲟⲩⲛⲉⲛⲟⲥ added his name here in A.D. 1461. (2) fol. 252*a*, the Coptic of Daniel on the 9th Hathor A.M. 1090=A.D. 1374 by ⲛⲉⲧⲣⲟⲩ ⲛⲣⲉⲥⲉⲧⲣⲉⲣⲟⲩ ⲧⲟⲩ ⲛⲟⲩⲁⲩ ⲉⲁⲁⲓⲥⲧⲟ ⲁⲟⲁ; ¹ the Arabic on the 10th Tybi of that year. The book was presented (foll. 162*b*, 252*b*) to the monastery of S. Anthony in the desert (here دير) of el-'Arabah by Athanasius, bishop of Apotheke-Abutig, who prays ⲁⲣⲓ ⲫⲓⲛⲉⲧⲓ ⲛⲟⲥ ⲛⲣⲓⲛⲓ ⲁⲟⲁⲓⲥⲧⲟ ⲛⲉⲛⲛⲟⲩⲉⲛⲟⲩⲉⲧⲉ ⲕⲓⲣⲓⲕⲟⲥ ⲛⲉⲛⲛⲟⲩⲁⲛⲓⲛⲉ ⲛⲉⲛⲛⲟⲩⲉⲧⲣⲓ ⲛⲁⲕⲁⲛⲁ ⲛⲟⲥ ⲛⲟⲟⲩⲉ ⲛⲟⲥ ⲛⲣⲉⲧⲉⲛⲟⲩ ⲛⲛⲟⲩⲉⲧⲣⲓ ⲓⲛⲟⲩⲉⲧⲣⲟⲩⲉⲧⲣⲟⲩⲉ ⲛⲛⲉⲧⲣⲟⲩ ⲁⲛⲛⲓ ⲓⲛⲁⲕⲁⲣⲟⲩ ⲫⲓ ⲉⲟⲩⲉ ⲁⲫⲉⲥ, i.e. A.D. 1794.

730.

Add. 14,740A, foll. 3, 4.—Parchment; a complete leaf the first of a quire, paged ⲧⲓⲟ, ⲧⲓⲁ, and a fragt.; 12×8½ in. The text, in one column of 27 lines divided into paragraphs, is written in a square hand (cf. Hyvernat, *Album*, pl. xxx). Initials, stops &c., the letters ⲫ, ⲓ, ⲣ are in red. Around the quire-mark is ⲛⲁⲓ ⲛⲟⲩ ⲫⲧ ⲟⲩⲟⲩ ⲛⲁⲓ ⲁⲛⲛⲓ.

¹ Δοῦλος. Cf. خادم Horner's Gospels i. lviii; lxxv.

Daniel iii. 11—17, 26—29. The text frequently coincides with Bardelli's Cod. E (*Daniel Copto-Memphitice*, 1849).

731.

Add. 14,740A, fol. 30. — Paper, complete, the first of quire $\overline{\alpha\tau}$, paged (*on verso*) $\overline{\tau\eta\alpha}$; $11 \times 8\frac{1}{4}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters ϕ , ψ , are in red; the quire-ornament in red, yellow and green.

The Song of the Three Children, ver. 64—Daniel iii. 24, with an Arabic translation. The version has some of the characteristics of Bardelli's Codex E.

732.

Add. 5995.—Paper, a bound volume; foll. 233, paged $[\overline{\alpha}]$ — $\overline{\alpha\tau}$; $15\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in one column of 31—33 lines with Arabic opposite it, is written in a relatively small, rather unsteady hand (*cf.* Hyvernat, *Album*, pl. lv. 1, 2nd page). Several foll. are later restorations. Initials, stops &c., the letters ϕ , ψ , ζ are coloured red.

From Nitria. [MAJ. GENERAL TURNER.]

The four Gospels with an Arabic translation. Fully described by Horner as D₄ = Gregory no. 9, and the Arabic by Rieu as no. DCCXCV.

Mark begins on fol. 71a (with the original head-piece), Luke on fol. 111a, John on fol. 182a.

An Arabic colophon on fol. 233b states that the book was repaired in A.D. 1776 and that its original date was over 400 years earlier.

733.

Or. 3381.—Paper; a bound volume; foll. 298 (of which 1, 178—218, 293—298 &c. are more recent additions) paged $[\overline{\beta}]$ — $\overline{\tau\kappa}$; $12\frac{7}{8} \times 9\frac{1}{2}$ in. The text, in one column of 25 lines, is written in a large, heavy hand (*cf.* Hyvernat, *Album*, pl. lii. 2, lv. 1). Smaller initials, stops &c., the letters ϕ , ψ , are in red; larger initials and scrolls in red, green and yellow, so too the elaborate ornamentation on the title-pp. of each gospel.

From Luxor.¹ [J. D. GEDEN.]

The four Gospels (without Arabic). Fully described by Horner as Δ_1 = Gregory no. 14.

Mark begins on fol. 87a, Luke fol. 139a, John fol. 230a.

An Arabic note, fol. 85b, contemporary with the original scribe(?), states that the book belonged to Rafael Gabriel of Edfu الادنوى. Its most recent restorations (*v.* fol. 297b) were by Moses, a monk of Dair as-Suryân and at the expense of a bishop Athanasius in A.D. 1793.

734.

Or. 1315.—Paper; a bound volume; foll. 447, each gospel having independent quiring and pagination; $13\frac{1}{4} \times 9$ in. The text, in one column of about 22 lines with Arabic opposite it, is written in a peculiar hand (reproduced in Kenyon, *Our Bible and the Ancient MSS.*, pl. xvi; *cf.* Hyvernat, *Album*, pl. 1, the work of the same scribe). Some initials and ornaments are in red, green and black; the rest with stops &c., the letters α , ω , ϵ , ϕ , η , θ , ζ , χ , σ are coloured red.

[SIR CH. A. MURRAY.]

¹ So Mr. Geden's note on the fly-leaf.

The four Gospels with an Arabic translation and preceded by the Eusebian sections and canons. Fully described by Horner as E₁=Gregory no. 11; the Arabic also in Rien's *Supplement* as no. 6.

Matthew begins on fol. 17*a*, Mark on 141*a*, Luke on 219*a*, John on 352*a*.

On fol. 447*b* a short colophon gives the date of writing: the 14th Meehir A.M. 924=A.D. 1208. On foll. 137*b*, 218*b*, 350*b* is repeated a dedication of the book to the church of S. George *دير الطين* at Dair at-Tin *بر جرج* in A.D. 1257.

735.

Or. 1001.—Paper; a bound volume; foll. 264, paged [A]—C₂A; 9½ × 6½ in. Foll. 1—10 are a later addition. The text, in one column of 32 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. liv. 2 which is very similar). Smaller initials, stops &c., the letters ϕ, ϑ, are in red; larger initials, accompanying scrolls, quire-ornaments in red, yellow and brown (=green). Some letters at the beginning of the gospels &c., are gilt.

[N. NASSIF.]

The four Gospels with an Arabic translation. Fully described by Horner as E₂.

Mark begins fol. 79*a*, Luke fol. 127*a*, John fol. 207*a*.

Passages omitted by the Coptic version are generally added from the Greek (رومی or یونانی) in the margin in Arabic. Quotations from the Old Testament are noted in Arabic; also, in later ink, some liturgical lessons.

On fol. 77*b*, 125*b* are notes with the signature of Athanasius bishop of Apotheke-

¹ Horner would identify this with a church on the lake of El-Habash, near Old Cairo (*v.* Abú Şalih 131, 309).

Abutig, who had the volume repaired and presented it to the monastery of S. Anthony, in the desert of Al-'Arabah, in A.D. 1792. The first note states that the original date of the MS. was A.M. 908=A.D. 1192, a date clearly too early for the script.¹

736.

Or. 425.—Paper; a bound volume; foll. 166; 10 × 7¼ in. The paging is in confusion.² The text, in one column of 33 lines with Arabic opposite it, is written in a good but somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. lv. 1). Smaller initials, stops &c., the letters ϕ, ϑ, are in red; larger initials, quire-ornaments &c. in red, yellow and green.

From Nitria.³

[TATTAM.]

The Gospels with an Arabic translation and various liturgical tables by the same scribe (*v.* under Liturgical MSS.). Described minutely by Horner as H₂=Gregory no. 6. It is a copy of MS. no. 1 at the Institut catholique, Paris (Horner's H₁); *v.* Hyvernat pl. i and with that *cf.* fol. 74*a* of our MS.

¹ The words *تاریخ هذا الكتاب الاول* appear, in the same (!Athanasius') hand, on fol. 264*b* as *كتاب نسخه الاول*, which are equally obscure.

² Foll. 2—4, as now bound, are pp. (on *versos*) CIII—CK, while foll. 5, 6 are presumably A, B, since fol. 7 is V. Thence, with some repetitions, the numbers are consecutive to fol. 112 = p. PA. Foll. 113—115 = pp. CII—CK (*sic*); foll. 116—124 are pp. CKI—GAA. Foll. 125—152 are pp. I—AO; foll. 153—155 pp. OX—OO; foll. 156, 157 pp. Q, QA; foll. 157 A and B (pp. ?) were recently inserted from Or. 1242; foll. 158—164 are pp. PIA—PIA. Hence it is clear either that two original MSS. were confused together by a careless copyist or that parts of two independent copies (by one copyist) are here bound together. An obscure Arabic note on fol. 163*b* seems to support the first supposition.

³ This is proved by the known provenance of Or. 1242 (*v.* last note).

At foll. 7-8, 10-11, 24-25, 63-64, 73-74, blank spaces coloured yellow correspond to the gilded illustrations of the Paris MS.

Mark begins on fol. 74*a*, ends fol. 112*b*.

From Luke i. 1 to John xix. 5 is missing (after fol. 112*b*).

The Gospels are preceded by tables of the Eusebian sections and canons, in uncials and (foll. 3*b*—5*a*) in the cursive numerals.

Fol. 116*b* has an Arabic colophon (*v.* Horner p. xcix) claiming peculiar purity for the text of the MS., which is said to be free from foreign influences. Fol. 163*b* has a long note showing that the liturgical matter was written in A.D. 1308. The long prayer on fol. 164 is printed by Horner p. cxlvi.

737.

Or. 1316.—Paper; a volume in oriental binding; foll. 250, paged \bar{v} — $\bar{c}z$; $11\frac{3}{4} \times 8$ in. The text, in one column of 36 lines with Arabic opposite it, is written in a neat hand (*v.* Hyvernat, *Album*, pl. xlvii. 2). Initials, stops &c. (also in the Arabic) are in red. There are numerous illustrations copied from European and Indian(?) models¹ and gaudily coloured and gilded.

[SIR CH. A. MURRAY.]

The four Gospels with an Arabic translation, followed by the Eusebian sections and canons and by tables of lessons (*v.* under

¹ *V.* colophon fol. 230*a* وقد شوها صور... من نسخ افرنجى وهندى (lit. "we have disfigured..."). The majority are coarse copies of Tempesta's woodcuts (*Evang. sanct. arab.*, Rome 1590). A few however are clearly not European (on foll. 4*b*, 5*a*, 7*b*, 15*a*, 16*b*?, 18*a*, 51*b*, 59*a*), one being reproduced by Hyvernat, pl. xlvii. 2; while those on foll. 58*b*, 59*a* are identical with pictures in the MS. at the Institut cath. (= Horner H₁, *v.* Hyvernat, xlix and *cf.* the same scene in Hyvernat i. and xlvii. 2).

Liturgical MSS.). Fully described by Horner as H₃=Gregory no. 12. The Arabic is described in Rieu's *Supplement* as no. 9.

Mark begins on fol. 68*a*, Luke fol. 112*a*, John fol. 183*a*.

The MS. was dedicated (*v.* fol. 1*b*) by John; 105th Patriarch, to the church of the Virgin and S. George in the lower (السفلى) Hârat ar-Rûm, in Cairo, in A.M. 1447=A.D. 1731.

738.

Or. 1317.—Paper; a volume with binding worked elaborately in coloured silks and gold thread; foll. 410 paged \bar{a} — $\bar{r}10$; $7\frac{3}{4} \times 4\frac{3}{8}$ in. The text, in one column of 25 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for some resemblance). There are numerous rough pictures in bright colours. Larger initials, stops, the frame surrounding the text &c. are gilt; other initials, stops, the letters ϕ , ψ , ϵ are in red. Opening lines of sections &c. are in red and yellow.

[SIR CH. A. MURRAY.]

The four Gospels with an Arabic translation, preceded by tables of the Ammonian sections and canons. Described by Horner as S=Gregory no. 13; the Arabic in Rieu's *Supplement* as no. 10.

Matthew begins fol. 11, Mark fol. 132, Luke fol. 202, John fol. 323. On fol. 410*b* is the signature of Peter, the 109th patriarch, to whose "cell" the book belonged, and the date A.M. 1532=A.D. 1816.

739.

Or. 4928.—Papyrus; a number of very small frags.; the largest about $4\frac{3}{4} \times 3$ in. The script, in one column of ? lines, is written

in a square hand similar to those of the earlier parchment MSS. (*cf.* Hyvernat, *Album*, pl. xl. 1 for a general resemblance). One fragt. shows part of a quire-ornament and the words ⲛⲁⲓ ⲛⲛⲓ . Lord Crawford's collection contains other small fragts. from the same MS., apparently the only extant papyrus MS. in uncials in this dialect.

[GRENPELL.]

The Gospels. One fragt. shows S. Matthew xxi: 9.

ⲘⲀⲞⲞⲐ ⲛ
ⲛⲓⲧ ⲛⲭⲟ ⲛ
ⲘⲐⲘⲞⲞⲐⲁ
ⲛ
ⲘⲐⲘⲁ

Another has S. John x. 21, 22; 34, 35.

Recto.

ⲛⲭⲟ ⲛⲛⲟ
ⲛⲛⲟ ⲛⲟⲩⲟ
ⲛⲟⲩⲟⲩⲟ ⲛ
ⲛⲁⲗⲗ ⲛⲉⲁⲛⲉ
ⲛⲓⲧ ⲛⲧⲁⲛⲛⲁⲩ
ⲛⲧⲫⲣⲟⲩⲟ
ⲛⲛⲉ ⲛⲉⲛⲛ
ⲛⲉⲟⲗⲟⲩⲟ

Verso.

Ⲙⲉⲛⲛⲟ
ⲛⲉ ⲁⲛⲟⲕ ⲁ
ⲛⲓⲧ
ⲛⲟⲩ ⲛⲛⲛⲭⲟ
ⲛⲧⲣⲟⲩⲟⲩ ⲛⲁⲣ
ⲛⲛⲟⲩ ⲧⲣⲁ
ⲛⲟⲩ ⲧⲟⲩⲛ
ⲛⲛⲟⲩ

One of Lord Crawford's fragts. has S. Matthew xxi. 14, 23, 24.

740.

Add. 14740A, fol. 9.—Parchment; a fragt.; $12\frac{1}{2} \times 9\frac{1}{4}$ in. The text, in one column, is written in a regular, rather thin hand (*cf.* Hyvernat, *Album*, pll. xviii bottom or xxiii, except for ⲛ). The lines are alternately in black and red. Probably belonged to the MS. of the Curzon *Catena*¹ (*ed.* Lagarde, *Catenae* &c. 1886).

¹ *Cf.* Horner's *Gospels* I. xxvii ff.

Probably from Nitria.

S. Matthew, table of *κεφάλαια* for. The *verso* as now bound should be the *recto*. The titles can be checked by those found throughout the text of S. Matthew as published; and with these they seem to correspond about as closely as do the tables for SS. Mark and Luke with their texts.

741.

Add. 14,740A, foll. 31—35.—Paper; 5 fragmentary leaves, paged (on *versos*, the alternate numbers only) ⲛ — ⲛⲉ ; full size $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in one column of 21 lines, is written in a good hand (*cf.* Hyvernat, *Album*, pl. 1, especially for ⲁ , ⲛ , ⲛ , ⲛ). Smaller initials, headlines, stops &c., the letters ⲛ , ⲛ , ⲛ (not ⲛ) are coloured red; larger initials and quire-ornaments red, yellow and green.

S. Matthew ii. 8—16; 16—iii. 4; 4—14; 15—iv. 9; iv. 10—21. Described by Horner, *Gospels* I. cxxv. The Eusebian canons are called ⲛⲟⲩⲟⲩ in the margins, the Ammonian sections ⲛⲉⲛⲟⲩ .

742.

Or. 1241(4).—Paper; 19 foll., paged ⲛ , ⲛⲉ , ⲁⲛⲁ — ⲁⲛⲛ , ⲁⲛⲁ — ⲁⲛⲛ , ⲁⲛⲛⲟ , ⲁⲛⲛⲟ , the numbers (alternate only) being on the *verso*; $9\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in one column of 26—29 lines, is written in a rather small hand (*cf.* Hyvernat, *Album*, pl. lv. 1). Initials, stops, the usual letters are in red on foll. 1, 2; the rest has rarely any colour.

From Nitria.

[G. CHESTER.]

S. Matthew v. 36—vi. 14, S. John ix. 16—xi. 50, xii. 20—xv. 14, xviii. 31—xix. 2. Described by Horner, *Gospels* I. cxxiii.

No. 756 is a leaf of the same MS.

743.

Add. 14,740A, foll. 38, 39.—Paper; two complete leaves, the last of quire $\bar{\alpha}$ and first of $\bar{\beta}$, paged (on *versos*) $\bar{\pi}$, $\bar{\pi}\bar{\alpha}$; $11\frac{1}{8} \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liii. 2 for the type). Headlines only are coloured red. The quire-ornaments are accompanied by $\bar{\iota}\bar{\tau}$ $\bar{\chi}\bar{\tau}$, $\bar{\kappa}\bar{\epsilon}$ $\bar{\omicron}\bar{\omicron}\bar{\epsilon}$.

S. Matthew x. 17—31.

744.

Add. 14,740A, fol. 40.—Paper; a leaf, 1st of quire $\bar{\epsilon}$, paged ? $11 \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2 for a better example of the type). Initials, stops &c., the letters ϕ , ψ are in red.

S. Matthew xii. 33—39.

745.

Or. 1241(5).—Paper; a single leaf, paged (on *verso*) $\bar{\rho}\bar{\alpha}\bar{\lambda}$; $10 \times 6\frac{3}{4}$ in. The text, in one column, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Initials, stops and (presumably) the letters ϕ , ψ are in red; so too the alternate lines of the *verso*.

From Nitria. [G. CHESTER.]

S. Matthew xxviii. 19 $\epsilon\omicron\omicron\tau\alpha\beta$ to end. On the *verso*, in large, ornamental uncials, is $\epsilon\tau\alpha\tau\tau\epsilon\mu\omicron\iota\omicron\iota\chi\omicron\upsilon\sigma\ \kappa\alpha\tau\alpha\ \mu\alpha\tau\omicron\iota\omicron\iota\omicron\iota\ \epsilon\iota\ \epsilon\iota\pi\eta\mu\eta\ \tau\omicron\tau\ \kappa\iota\tau\iota\epsilon\ \lambda\eta\mu\eta\ \kappa\epsilon\phi\alpha\lambda\iota\omicron\iota\ \bar{\pi}\bar{\alpha}\ \sigma\tau\iota\chi\iota\omicron\varsigma\ \bar{\epsilon}\bar{\tau}\ \lambda\eta\mu\eta$. These numbers of *κεφάλαια* and *στίχοι* do not, it seems, agree with those in any other MS.

746.

Or. 1241(6).—Paper; a single leaf, paged (on *verso*) $\bar{\rho}\bar{\eta}$; $12\frac{1}{2} \times 9\frac{7}{8}$ in. The text, in one

column of 26 lines, is written in rather thick characters (*cf.* Hyvernat, *Album*, pll. i, liv. 1). Smaller initials, stops &c., the letters ϕ , ψ are coloured red; larger initials and scrolls red and yellow.

From Nitria. [G. CHESTER.]

S. Mark vii. 36—viii. 17. The Ammonian sections and the Greek chapters ($\bar{\kappa}\bar{\alpha}$ = viii. 11, $\bar{\kappa}\bar{\beta}$ = viii. 13 *sic*) are marked.

Described by Horner, *Gospels* I. cxxiv.

747.

Add. 14,740A, foll. 36, 37.—Paper; a leaf and half a leaf, the latter in 2 frags.; the former paged $\bar{\rho}\bar{\eta}\bar{\alpha}$ on both sides, as the first, the latter $\bar{\rho}\bar{\eta}$ (on *verso*) as the last of quire $\bar{\iota}\bar{\epsilon}$; now $13\frac{1}{2} \times 10$ in. The text, in one column of about 25 lines, is written in a good, rather large hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, headlines, stops &c., the letters ϕ , ψ are in red; larger initials and quire-ornaments in red and yellow. The margins are covered with scribbling, trials of the pen in Coptic and Arabic and rough geometrical ornaments.

S. Mark xiv. 47—49, 51—56, 58—61, S. Luke i. 15—17, 20—22.

748.

Add. 14,740A, fol. 41.—Paper; a leaf, the last of quire $\bar{\kappa}\bar{\beta}$, paged (on *verso*) ? . The text, in one column of 21 lines, is written in a fairly even hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liv. 2). Initials, stops &c., the letters [ϕ ,] ψ are coloured on *recto* red; not on *verso*.

S. Mark xvi. 9—18.

749.

Add. 14,740A, foll. 42, 43.—Paper; 2 fragmentary leaves, fol. 1 the 1st of quire $\bar{\Lambda}$, paged (on *versos*) $\overline{c\bar{r}}$, $\overline{u\bar{r}}$ (*sic*); $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column of about 15 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. li. 1, lv. 2). Initials, stops &c., the letters ϕ , ι , ρ are coloured red.

S. Luke iii. 19—25, iii. 37—iv. 5. The sections and canons are marked.

750.

Add. 14,740A, fol. 5.—Parchment; two frags.; the larger 6×8 in. The text, in one column, is written in a square hand (*cf.* Hyvernat, *Album*, pl. xxxii). Initials and stops are coloured red.

S. Luke viii. 2—7, 8—10, 13—18. Described by Horner, *Gospels I.* cxxv.

751.

Or. 1242(4).—Paper; a single leaf, paged (on *verso*) $\overline{p\bar{u}\bar{u}}$; $5\frac{1}{4} \times 4$ in. The text, in one column of 18 lines with Arabic opposite it, is written in a small hand (*cf.* Hyvernat, *Album*, pll. i or liii. 2). Initials, stops and the usual letters are in red.

From Nitria.

[G. CHESTER.]

S. Luke xxiii. 29—33, with an Arabic translation. But the text differs widely from the received nor do Horner's variants show any like it. The paging shows that it is not from a copy of all four Gospels.

29. $\text{ΖΗΝΟΝ} \text{ΣΕΝΟΥΤ} \text{ΕΧΟΥΤΕΙ} \text{ΟΥΧΕ} \text{ΖΗΝΟΥΤΕΣ}$
 $\text{ΕΠΕΡΙΑΚΑΡΙΩΝ} \text{ΠΟΝΟΧΙ} \text{ΠΗΛΟΥΡΙΩΝ} \text{ΗΝ} \text{ΕΤΕ}$
 $\text{ΠΟΥΣΤΕΡΕΚΙ} \text{ΕΤΑΕ} \text{ΠΟΥΤΗΣΙ} \text{ΕΤΑΕ} \text{ΠΟΥΣΤΕΡΑΝΕΣ}$
 $\text{ΕΤΑΕ} \text{ΠΟΥΣΤΕΡΟΛΗΜΙΝ}$ 30. $\text{ΕΠΟΥΣΤΕΧΟΣ} \text{ΠΟΥΤΟΥΤ}$
 $\text{ΕΠΟΥΣΤΕΣΙ} \text{ΕΧΟΥΤΕ} \text{ΗΝ} \text{ΗΚΑΛΩΜΕΝΟ} \text{ΖΗΝΑ} \text{ΠΟΥΣΤΕ}$

ΖΩΒΟΥΤ 31. $\text{ΙΣΧΕΝΦΑ} \text{ΑΥΑΙΩ} \text{ΠΟΥΣΕ} \text{ΕΤΑΙΚ} \text{ΙΕ}$
 $\text{ΟΥΤΗΣ} \text{ΕΤΟΥΑΙΩ} \text{ΗΦΙ} \text{ΕΤΟΥΟΥΤΟΥΤ}$ [32 *omitted.*]
33. $\text{ΖΟΥΤΑΝ} \text{ΕΤΑΧΕΝΩ} \text{ΕΠΚΡΑΝΩΝ} \text{ΕΤΟΥΤΟΥΤ}$
 $\text{ΕΡΟΩ} \text{ΧΕΝΠΟΥΜΟΥΑ} \text{ΑΥΤΑΖΩ} \text{ΠΟΥΣΕ} \text{ΟΥΤΕ} \text{ΠΗ}$
 $\text{ΑΥΑΥΩ} \text{ΕΣΡΑΙ.}$

752.

Or. 426.—Paper; a bound volume; foll. 146, paged; $9\frac{3}{4} \times 6\frac{1}{2}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, *Album*, pl. 1). First lines and a few quire-ornaments are in red.

[TATTAM.]

S. John, from i. 23, with an Arabic translation. The book contained nothing before this, fol. 1 being p. \bar{r} . Fully described by Horner as T = Gregory no. 7.

The gospel is followed (fol. 139 ff.) by liturgical matter.

753.

Or. 3367(3) (partly formerly Or. 3579).—Parchment; foll. 11, several complete, paged (on *versos*, the alternate numbers only) $\overline{p\bar{u}\bar{u}}$, $\overline{p\bar{q}\bar{\Lambda}}$, $\overline{p\bar{q}\bar{\Gamma}}$, $\overline{p\bar{q}\bar{\theta}}$, \bar{c} , $\bar{c}\bar{v}$, $\bar{c}\bar{\Lambda}$, —, —, $\bar{c}\bar{w}$, $\bar{c}\bar{u}$ (*r.* and *v.* of same fol.), —, —; $4\frac{1}{4} \times 5\frac{1}{4}$ in. The text, in one column of 13 or 14 lines, is written in a fine, even hand (*cf.* Hyvernat, *Album*, pl. xviii bottom, though in many points it is even more like the Sa'id. hands of Zoega's 6th class). $\phi\bar{t}$ has the line above it. On several pp. the text has been re-inked. Head-lines (sometimes 3 together), paging &c. are in red. There are interesting illuminations in the margins.

From Ahmim. [H. WALLIS and BUDGE.]

S. John xii. 34—40, xvi. 6—xvii. 24, xviii. 11—17, xx. 25—31. Described by Horner,

Gospels I. cxxiv. On fol. 10*a*, the 1st of quire $\bar{\iota}$, is [“Jesus Christ have?”] mercy on the humble ($\epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma$) Makari[us], the deacon,” who was presumably the scribe.

The illuminations¹ are; fol. 6*b*, for xvii. 1, a beardless figure with cruciform halo, head bent far back and right hand in gesture of blessing and above, in sky, a half halo; fol. 10*a*, for xviii. 11 or 15, a beardless figure with cruciform halo and right hand raised stands beside a bearded, seated figure also with hand raised; fol. 11*b* (imperfect), for xx. 26, two standing, haloed figures. Of these the 1st is probably Christ, the 2nd ? Christ and Peter, the 3rd ? Christ and Thomas. The colours are red, yellow and green.

754.

Or. 5639.—Paper; a single leaf; $8 \times 6\frac{3}{8}$ in. The text, in one column of about 16 lines, is written in an uneven hand (*cf.* Hyvernat, *Album*, pl. lii. 1). Initials, stops, the letters ϕ , ψ , ζ are in red.

From Nitria.

[MIDDLEMAN.]

S. John xxi. 1 [CRAH]ΛΑΜΥΓΕΟΘ — 7 ΖΑΡΠΟΤΗΗ. Apparently from a Lectionary, since an ornament after the text shows the end of a section.

755.

Or. 1241(7).—Paper; a single leaf, the last of quire $\bar{\kappa}\bar{o}$, paged (on *verso*) $\bar{c}\bar{q}$; $13\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in one column of 26 lines, is written in a bold hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, stops &c., the

¹ The style seems not oriental like that of Hyvernat pl. xlvi. All figures are booted, it appears.

letters ϕ , ψ , are in red; larger initials, scrolls, quire-ornaments in red, green and yellow.

From Nitria.

[G. CHESTER.]

S. John xix. 11—23. Described by Horner, *Gospels* I. cxxiv.

756.

Add. 14,740A, fol. 44.—Paper; a leaf, paged (on *verso*) $\bar{\alpha}\bar{\rho}\bar{\kappa}\bar{\lambda}$; $10\frac{1}{2} \times 7$ in. This is a leaf from the same MS. as no. 742.

From Nitria.

S. John xix. 39—xx. 12. The canons and sections are marked.

757.

Or. 1240*a*.—Paper; an imperfect leaf; complete size $14 \times 10\frac{1}{2}$ in. The text is in 5 columns, the Coptic being in 51 lines of a small, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, stops, the letters ϕ , ψ , ζ are in red. The Syriac is in a fully cursive, western hand; in the Ethiopic *m* and *ain* are angular.

From Dair al-Baramûs, Nitria.

[G. CHESTER.]

S. John's Gospel i. 31—45 in Ethiopic, Syriac, Coptic, Arabic (Karshuni) and Armenian, the Arabic and Syriac changing places on the *verso*.¹

There is nothing remarkable in the Coptic text. Of the Ethiopic scarcely a complete word is legible, but it appears to correspond to Platt's text. The Armenian too is scarcely

¹ Similar polyglott MSS. of the Gospels are in Oxford (*v.* Horner, *Gospels* I. cxxvi), of the Pauline Epp. in the Ambrosian and of the Psalter in the Barberini Libraries (*v.* Revillout, *Rapport sur une mission &c.* 1878, p. 6).

visible. Mr. A. G. Ellis holds it to have corresponded to the ordinary printed version. The Arabic is simply a version of the Coptic; the Syriac is the Peshitta. In the last two only there is at ver. 35 the rubric **الاحد الاول** **بصحة يوم صوم وصلاة يسوع للعطاس القداس** "The first Sunday after the Baptism; the Anaphora, 3rd (lesson)" and at ver. 44 a similar rubric—the Syriac being written in full—for the 4th lesson. Short sections also are marked in the Syriac apparently at verses 32, 33, 34, 38, 42, 43 and the synoptic correspondents are indicated in the lower margin.

758.

Or. 424.—Paper; a bound volume; foll. 217, paged (on *versos*) $\bar{\alpha}$ — $\overline{\text{CIV}}$; $10 \times 7\frac{1}{2}$ in. (foll. 1—90 are smaller, having been cut). The text, in one column of 33 lines with Arabic opposite it, is written by the scribe of no. 736 *above* and has similar ornamentation and also yellow spaces at the principal divisions of the book, doubtless in imitation of more costly illuminations.

[TATTAM.]

S. Paul's Epistles, the Catholic Epistles and the Acts with Arabic translations. To be described by Horner as A₁ = Gregory no. 4. It is the MS *t* of Lagarde.

Romans begins on fol. 3a, 1 Cor. 26a, 2 Cor. 49b, Gal. 64b, Ephes. 72a, Phil. 80a, Col. 85b, 1 Thess. 92a, 2 Thess. 97a, Hebr. 99b, 1 Tim. 117a, 2 Tim. 123a, Tit. 127a, Philem. 129b, Ja. 133a, 1 Pet. 139a, 2 Pet. 145b, 1 Jo. 149b, 2 Jo. 155b, 3 Jo. 156b, Ju. 157a, Act. 159a.

On fol. 130b is an Arabic note by the scribe of the MS.; this (copy of the) Epistles was

¹ These divisions correspond to those in the London edit. of the Peshitta N.T., 1816, and do not indicate that the fragt. is from a Lectionary.

written from a MS. declaring itself to be a copy of one in the hand of John bp. of Samanûd, known as As-Samanûdî; while the MS. whence that was copied was in the hand of the Patriarch Gabriel, then a simple priest. It was provided for by Abû Shâkir b. as-Sannî al-Râhib b. al-Muhaddîb, called also b. al-Rîšah,¹ and was completed in A.M. 966 = A.D. 1250. The present MS. was completed by Yûnus called Abû Sa'îd b. Saïd ad-Dâr b. Abû 'l-Faḍl, on the 9th Babeḥ, A.M. 1024 = A.D. 1308.

On fol. 217b is a similar note in the same hand; this (copy of the) Acts was made from a MS. copied from one in the hand of Jurjah b. Saksîk, the well-known (المشهور) scribe, and was itself written by "the poor monk," Gabriel,² being provided for by "the above-named shaikh" (*i.e.* Abû Shâkir) and completed in A.M. 966 = A.D. 1250. The present MS. was completed by the above Abû Sa'îd, 15 days later than the earlier part of the same (24th Babeḥ).

759.

Or. 1318.—Paper; a bound volume; foll. 294, paged (on *versos*) $[\overline{\text{KX}}]$ — $\overline{\text{TKK}}$;³ $10\frac{1}{2} \times 7$ in. The text, in one column of 21 lines with

¹ Which copy was that written in 1250 for Abû Shâkir? If, as is likely, that by Gabriel, then the latter must be the 79th Patriarch, 1268—1271. But if that by As-Samanûdî (presumably the well-known grammarian whose date is still uncertain), Gabriel would be either the 70th or the 57th Patriarch. Abû Shâkir, the author of the *Chronicle*, is named as here by Abû 'l-Barakât (*c.* Paris Arab. Cat. no. 203 also Dillmann's Brit. Mus. Ethiop. Cat. no. 36).

² The epithets seem strange in a quotation, especially if this be the same Gabriel who afterwards became Patriarch. MS. Curzon 125 (13) is stated, p. 164, to be a copy of this Gabriel's text.

³ On *rectos* the foll. have another pagination in cursive figures, differing but slightly from that on the *versos*.

Arabic opposite it, is written in a peculiar, somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for a plainer specimen of the type; *cf.* also lii. 1). The α and κ have a horizontal stroke across the top (*cf. ib.* pl. i). Initials, stops &c., the letters ϕ , ψ , ζ are in red; quire-ornaments and headings to each book in red, yellow and green.

[SIR CH. A. MURRAY.]

S. Paul's Epistles with an Arabic translation. To be described by Horner as H = Gregory no. 5. The Arabic is also described by Rieu, *Suppl.* no. 12.

Romans now begins at ch. v. 15. 1 Cor. begins on fol. 24*b*, 2 Cor. 100*b*, Gal. 139*b*, Eph. 158*b*, Phil. 179*a*, Col. 193*a*, 1 Thess. 206*b*, 2 Thess. 219*a*, 1 Tim. 226*a*, 2 Tim. 241*b*, Tit. 252*b*, Philem. 259*a*, Heb. 262*a* (to xiii. 21).

The MS. is dated, on fol. 261*b*, in Choiak A.M. 1132 = A.D. 1416.

At iv. 14 (fol. 271*a*) is a note that "this is the first prologue ابلاغى read at the (consecration of) patriarchs and bishops.¹"

760.

Add. 14,740A, fol. 6.—Parchment; a leaf, ruled for alternate lines, the first of quire $\bar{\epsilon}$, paged $\overline{\text{na}}$, $\overline{\text{nb}}$; $14 \times 10\frac{1}{2}$ in. The text, in one column of 38 lines, is written in a square but somewhat uneven, crabbed hand (*cf.* Hyvernat, *Album*, pl. xli. 2 for a certain resemblance). Initials, stops, the quire-ornaments, scrolls, the letter ϕ are in red. In top margin are the words $\chi\omega\ \mu\mu\mu\ \epsilon\beta\omega\lambda$.

2 Corinthians iv. 2—v. 4.

¹ V. Tuki, *Euchol.* i. $\overline{\text{oa}}$, $\overline{\text{pxii}}$.

761.

Add. 14,740A, fol. 7.—Parchment; an incomplete leaf; $11\frac{1}{2} \times 7\frac{1}{4}$ in. The text, in one column of more than 35 lines, is written in a small, square hand (*cf.* Hyvernat, *Album*, pl. xxii top). A head-line is in red.

Ephesians ii. 10—19, 21—iii. 11. In ver. 16 $\epsilon\chi\alpha\rho\tau\omicron\varsigma$ is written simply by Φ .

762.

Add. 14,740A, fol. 8.—Parchment; a fragt.; $7\frac{1}{2} \times 10$ in. The text is written probably by the scribe of no. 760.

Thessalonians iii. 3—6, 11—iv. 1.

763.

Or. 1242(5).—Paper; two leaves, fol. 1*a* paged $\overline{\text{ir}}$; $6\frac{3}{4} \times 5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Larger initials and scrolls are in red and yellow; the rest, with ϕ , ψ , ζ , in red.

From Nitria. [G. CHESTER.]

The Revelation ii. 5—8, 18—20 with an Arabic translation. The text is practically that of Tattam (1852). Variants of the Arabic from another copy ($\chi = \text{نسخة}$) are occasionally added.

LECTIONARIES.

764.

Add. 5998.—Paper; a bound volume; foll. 249, paged (on *versos*) $\bar{\text{b}}$ to $\overline{\text{cu}\epsilon}$; $11\frac{1}{8} \times 7\frac{3}{4}$ in. Many foll. have been renewed by a later hand. The text, in one column of 19 lines, is written in a regular, heavy hand (*cf.* Hyvernat, *Album*, pll. lvi. 3 or lv. 2). The later hand is similar though less regular. Titles,

107—109; Ps. xxvii of which the text of verses 6 and 8 are given.

These lessons will be found in the table no. 736, f. 124.

767.

Add. 5996.—Paper; a bound volume; foll. 360, paged (on *versos*) $\bar{\Gamma}$ to $\bar{\Gamma}\bar{\zeta}\bar{\alpha}$. The text, in one column of 29 lines, is written in a large, even hand (*cf.* Hyvernat, *Album*, pl. i or liii. 1 for the type). Several foll. are restored by a much later hand.¹ Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red; scrolls, quire-ornaments &c. in red, green and yellow.

From Nitria.

Lectionary or *κατὰ μέρος* for week-days throughout the year, giving also the festivals and commemorations.

The sections are always doubly indicated; for the gospels they correspond (1) to the Coptic chapters generally as in Horner's edition, (2) to the Ammonian sections; for the Pauline and Catholic epistles and Acts, (1) to the black, (2) to the red numbers in no. 736.

Phaophi begins on fol. 52*a*, Athyr 76*b*, Choiak 137*b*, Tybi 161*b*, Mechir 228*a*, Phamenoth 237*a*, Pharmouthi 251*a*, Pachon 271*a*, Payni 300*b*, Epiphi 318*b*, Mesore 342*a*, the Little Month 359*b*.

When compared with the published lists, the lections of this MS. are found usually to correspond with the كتاب دليل السنكسار القبطي

¹ A colophon, fol. 359*b*, names the restorer; Mukar-rām, pupil of Ibrahīm the scribe (ناسخ) in Hārat er-Rūm, who worked at the cost of Athanasius, bishop of Manūf, and the year; A.M. 1291=A.H. 1189. But these do not coincide; probably the latter (= A.D. 1775) is correct.

of the hegumenos Yūsuf Habashī (Cairo, 1894) which is that now in use in the patriarchal church at Cairo, while they differ in most cases from Lagarde's *Orientalia*, from Mai, *Vet. Script. Nov. Coll.* iv, no. xv (as regards the Gospels), and from Or. 425, foll. 124—118.

The book belonged to Dair Anba Bishoi in Nitria (*v.* foll. 1*b*, 360*b*).

768.

Or. 1321.—Paper; an incomplete volume but in oriental binding; foll. 104, paged (on *versos*) $\bar{\Gamma}\bar{\zeta}\bar{\alpha}$ — $\bar{\Gamma}\bar{\zeta}\bar{\epsilon}$. The text, in one column of 27 lines, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, quire-ornaments, stops &c., the letters ϕ , ψ are in red.

[SIR CH. A. MURRAY.]

Lectionary or *κατὰ μέρος* for week days, originally throughout the year (*cf.* the number of foll. in Add. 5996), but now only for the 27th Pharmouthi till the year's end, with the festivals and commemorations. These correspond with those in Add. 5996 except in some of the days on which the lessons proper to other dates are prescribed; in these the selections sometimes differ from those of the other MS. The initial and final words of each lesson are added in the margin in Arabic.

Fol. 97*b*, after the end of the "Little Year," are lessons for "the 5th Sunday, when it occurs in the 1st six months of the Coptic year,"¹ and (fol. 101) for "the 5th Sunday of the 2nd six months of the Coptic year." These lessons are (1) *Even.*, Ps. ix, Mt. xiv. 15; *Morn.*, Ps. xxx, Mk. vi. 35; *Synax.*,

¹ هذا الفصول تقرا في الاحد الخامس اذا اتفق وقوعه في الستة شهور الاولى من السنة القبطية. *Cf.* Add. 5998, foll. 241*b* ff.

1 Cor. xiv. 18, Ja. v. 1, Ac. xxiv. 1, Ps. xxx, Lu. ix. 12, (2) *Even.*, Ps. ix, Lu. xiv. 16; *Morn.*, Ps. xxx, Mt. xvi. 5; *Synax.*, Gal. i. 11, Ja. v. 9, Ac. xx. 6, Ps. xxx, Mk. viii. 10.

Fol. 104a, the scribe's colophon, stating that this 2nd part of the festivals of the Coptic year, together with (بما فيه من) the extra Sundays which necessarily occur in the year, was finished in Pachon A.M. 1063 = A.D. 1347. It was copied by order of the priest Mufaṣṣal, servant of the church of S. Michael at the Head of the Canal (براس الخليج), outside Cairo¹ (بظاهر مصر), and presented to that church.

769.

Add. 14,740B, foll. 6—26.—Paper; 20 leaves,² foll. 12—16 having the paging (on *versos*) $\overline{\text{ii}}$ — $\overline{\text{ix}}$; $9\frac{1}{2} \times 6$ in. The text, in one column of 19 or 20 lines, is written in a fairly even hand (*cf.* Hyvernât, *Album*, pl. liii, 1 or 2). Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red; quire-ornaments in red and yellow.

From a Lectionary, partly at any rate for week-days in Thoth; foll. 6—16b give the lessons for the 1st and 2nd days (*cf.* Habashi's tables, p. 2) and foll. 24—26 for the 7th and 8th, though the latter differ from the lessons found elsewhere. The lessons on the inter-

¹ This church is mentioned in similar notes in the Curzon MS. of Encomiums on S. Michael, *ed.* Budge, p. xi (A.D. 1209) and in the Gospels Paris no. 59 (A.D. 1229, *v.* Hörner I. xciii). The list of churches appended to the *scalae* also contains it (*v.* Amélineau, *Géogr.* 577). It seems likely to be the church formerly in the Haura quarter, and stated by Abū Ṣāliḥ, f. 37b (*ed.* Evetts and Butler, *cf.* p. 122) to have been the patriarchal 'cell' from A.D. 1131. The Curzon Lectionary for Sundays in Lent was presented as late as A.D. 1743 to the Church of M. 'to the south of Old Cairo' قنلى مصر القديمة.

² Foll. 14 and 23 are parts of one leaf.

vening foll. are f. 17, Ac. xv. 22—26, Ps. xeviii; f. 18, Mt. xix. 28 or Lu. xxii. 30, Ps. iii, Mt. xxv. 14—22; f. 19, Heb. xiii. 16—21; f. 20, Lu. xi. 45—51, Ps. civ; f. 21—23, Mt. xvii. 1—5, Heb. xi. 17—34 and those on foll. 24—26, Ac. xxviii. 19, 20, Ps. cxviii. 46, Joh. x. 1—16, "The 8th Day"—Ps. civ, Lu. xi. 45.

770.

Or. 1241(9).—Paper; 2 leaves, paged (on *versos*) $\overline{\text{ra}}$, the 1st of quire $\overline{\text{aa}}$, and $\overline{\text{ri}}$; 10×7 in. The text, in one column of 19 or 20 lines, is written in a rather uneven hand (*cf.* Hyvernât, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters ϕ , ψ are in red; larger initials and quire-ornaments in red and yellow.

From Nitria.

[G. CHESTER.]

From a lectionary for the days of the year. Preserved are parts of the lessons for the 22nd and 23rd Mesore (*cf.* Lagarde, *Orientalia* 36).

771.

Or. 1241(10).—Paper; 19 leaves, paged (on *versos*, alternate numbers only) $\overline{\text{civ}}$, the 1st of quire $\overline{\text{ra}}$,— $\overline{\text{ca}}$; [$\overline{\text{civ}}$]— $\overline{\text{civ}}$; [$\overline{\text{civ}}$], $\overline{\text{civ}}$; [$\overline{\text{civ}}$], $\overline{\text{civ}}$; ?, ?; [$\overline{\text{civ}}$], $\overline{\text{civ}}$; $11 \times 7\frac{1}{2}$ in. The text, in one column of 24 lines, is written in a rather heavy hand (*cf.* Hyvernât, *Album*, pl. l. for u and r). Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red; scrolls and frames at head of chief sections, red and yellow.

From Nitria.

[G. CHESTER.]

From a Lectionary for week-days and Sundays in Lent. Preserved are consecutive parts of the lessons for Thursday and Friday of the 5th week, the 5th Saturday of the 40

Friday ("Great Friday"), the morning of that day, the services at dawn *سحر*, in the morning and at the *συναξίς* *قداس* on the "Saturday of Joy" and for the dawn of Easter Day. The lesson on foll. 1, 3, 4¹ from Job. xvii. 9—26 ends the 1st hour of Good Friday eve. The lessons correspond to those in Yūsuf Ḥabashī's tables (v. no. 767), p. ٥٢, ٥٣. They include, besides the N. Test., many passages from the Pentateuch and Prophets and some from Job and Proverbs (foll. 56a, 39a, 139b). The same lessons in Arabic are in MS. Arund. Or. 12, fol. 74 ff.

Good Friday eve (ليلة), 3rd hour begins fol. 4b, 6th hour 9a, 9th hour 14b, 11th hour 21b. Good Friday morning (بكر) begins fol. 31b, 3rd hour 50b, 6th hour 64b, 9th hour 78b, 11th hour 85b, 12th hour 93b. Saturday of Joy, dawn (سحر) begins fol. 103b, morning (بكر) 104b, 3rd hour 112b, 6th hour 114b, *συναξίς* (قداس) 119b. Easter Sunday, dawn, begins fol. 144b. At the end of the morning lessons for Good Friday (fol. 50a) is this rubric; "Thereafter is begun the preparation (*sic* تجهيز) of the picture (ايقونة) *εἰκὼν* of the noble cross. It is placed on a high pedestal (دكة); before it the pure gospel(s), the crosses (الصلبان) and candles and the Cherubim and Seraphim² and a rose or, when not obtainable, smelling herbs and scented flowers (الرياحين والزهور الذكية). The church is decorated with silken veils (الستور الحريري) and censers (مجامر) and when the 3rd hour arrives, its liturgy (صلاتها) is begun in the prescribed course."³

¹ Fol. 2 (p. ١٣) is out of place and its *recto* should be *verso*.

² The former carried as here in Tuki, *Eucholog.* i. ٧ (Consecration of oil).

³ This rubric in less detail, on p. ١١ of *كتاب ترتيب جمعة الأيام* ed. Yūsuf Ḥabashī, Cairo, A.M. 1614 = A.D. 1898. MS. Curzon 138 (26) is the same as this printed text. The Sa'id. version of the rubric is in Erman's *Bruchstücke* (*Göttinger Nachr.* 1880) p. 4. Cf. also Vansleb, *Histoire* 153.

Fol. 70a. After the lessons from the Prophets a rubric directs that, after reading 'Thine is the power . . .,' the censers shall be kindled, the clergy uncover their heads and cense one another (يشاركوا بعضهم البعض في رفع البخور) and the *εἰκὼν* of the cross, while the deacons sing "This golden incense" to the tune (لحن) of 'The Virgin.'¹

Fol. 103b. The dawn of Saturday begins with a rubric directing that, after Ps. 150 has been sung, the senior priest or deacon shall say the Halleluiah to the tune called "This day," the others responding. Thereafter, Ps. 151.²

Fol. 104b. The morning of Saturday. Incense and the usual ritual as in the *كتاب الترتيب* till the procession (دورة) of the gospel and *εἰκόνας* (القون) is ended. Then one of the deacons mounts the ambon (انبل) and reads the lesson following.³

Fol. 116a. The 6th hour of Saturday. After the Gospel, clergy and people shall gather in church and the Apocalypse shall be read,⁴ as directed in the *كتاب ترتيب البسخة*.

Foll. 119a, 126b, 129a have other rubrics.⁵ Several tones and melodies are named in which the lessons are to be recited; fol. 109a for a Psalm ادريبي⁶ and 110a فرح سنوي دمع, 110b for a hymn لحن الفرح, 119b for the Epistle لحن التجنيز and 120b سنوي دمع, 124a for a Psalm لحن الحزن and 124b فرح سنوي, 124b for the Gospel طريق التجنيز and 125a لحن الفرح.

¹ This rubric, with differences, in Ḥabashī, *l.c.*

² Cf. Ḥabashī p. ٨٥. Arund. Or. 12, f. 112 has a different rubric.

³ Cf. Ḥabashī p. ١٢.

⁴ Ḥabashī p. ١٠٣ directs that this lesson shall be controlled from a second copy of the text.

⁵ Ḥabashī pp. ١٠٥, ١٠٨.

⁶ Recurs in Ḥabashī p. ١١. A local name (ادريبي) † It is there contrasted with سنوي which elsewhere (Curzon 138) seems = ἤχος, e.g. سنوي واطس. Possibly this too is local; cf. لب اللباب (Suyuti) p. 10).

pl. l. for α , κ and τ). Initials, head-lines, stops &c., the letters ϕ , ψ , are in red.

From Nitria. [G. CHESTER.]

From a Service-book. Fol. 1 contains parts of lessons; Ps. xxiv. 1, Luke vii. 11—16. Fol. 2 has part of a prayer.

782.

Or. 1241(15).—Paper; a leaf, paged (on *verso*) $\overline{\text{CKII}}$; $13\frac{1}{4} \times 9\frac{1}{2}$ in. The text, in one column of 21 lines, is written in a large, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters ϕ , ψ , are in red; larger initials and scrolls in red, yellow and brown (? green).

From Nitria. [G. CHESTER.]

From a Lectionary containing 1 Pet. iv. 4—11 and Ac. xvi. 16.

783.

Add. 14,740 B, 27.—Paper; $8\frac{1}{2} \times 6$ in. The text, in one column of 17 lines, is written in a rough, relatively modern hand, somewhat resembling Hyvernat, *Album*, pl. liv. 1.

S. Mark iii. 8—12, from a Lectionary, with a rubric at the end, directing the remainder to be (read) in Arabic. If this cannot be found,¹ the Pauline lesson (Gal. v. 2ff.) is to be read in Arabic.

784.

Or. 5708.—Paper; between 20 and 30 frags. of various sizes, from 2 or 3 MSS. The text is in all cases in one column and

the script of the type of Hyvernat, *Album*, pll. xlvii. 2 or lv. 2.

[MURCH.]

Fragments of Lectionaries.

785.

Or. 1241(16), (17).—Paper; two connected leaves and a single leaf.

From Nitria. [G. CHESTER.]

Fragments of Lectionaries.

786.

Or. 425, foll. 118—162.—Paper, described as no. 736 *above*.

Foll. 118*a*—124*b* (paged with the body of the volume). Tables of the lessons (evening and morning Gosp., Ep. Paul., Ep. Cath., Ac., Gosp.) throughout the year. Separate tables for Saturdays and Sundays accompany the months, which are then followed by the lessons for the Ninivite Fast, Lent (7 weeks), the Paschal season, the canonical hours during Holy Week,¹ and for Pentecost.

Foll. 125*a*—159*b* (pp. $\bar{\text{i}}$ — $\overline{\text{PIV}}$ with lacunae), from another volume by the same scribe. The Lessons, *incipit* and *explicit* only (but the Psalms in full), from the 1st Sunday in Thoth to the year's end. The commemorations accompanying these are in many points divergent from the other calendars. Preserved are the months Thoth, Hathor (partly), Choiak, Tybi (partly), Phamenoth, Pharmouthi, Epiphi (partly), the Little Month.

Foll. 160, 161 ($\overline{\text{PIV}}$, $\overline{\text{PIV}}$) contain similarly abbreviated lessons for the Funeral Services

¹ The Gospel lessons for the hours of Good Friday night (= Thursd. night) are collectively headed $\overline{\text{PIV}}$. This can scarcely have any connection with the title of the hymn-book, η παρακλητική (*v.* Suicer, Neale).

¹ ان لا يظهر وفعله البرص

are unusually explicit, e.g. on foll. 16b, 29, 60, 139. Several colophons give the month but not the year of writing.

790.

Or. 430.—Paper; a bound but incomplete volume; 116 foll., paged (on *versos*); $8\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in one column of about 20 lines, is written in a modern, uneven hand. Rubrics, stops, the usual letters &c. are in red.

[TATTAM.]

The Anaphoras of SS. Basil, Gregory and Cyril, preceded by the prayers of Evening and Morning Incense (= Tuki, *Missale*, 1ff.). Arabic is given only for the 2nd and 3rd anaphora. That of Basil is complete (foll. 35—77); Gregory's, extending from fol. 82 to 100b (T. $\overline{\text{ca}}$), is not. Of Cyril's only foll. 101 (= T. $\overline{\text{c}20}$), 102 (T. $\overline{\text{con}}$), 103 (T. $\overline{\text{cu}}$), 78—81 (T. $\overline{\text{ca}}$ to end) remain. Though the pagination is often elsewhere erroneous, the sequence of the foll. is otherwise correct. The scribe was Lazarus, hegumenos of the church of S. Mary the Great in حارة زويلة, Cairo (fol. 1b), who finished the MS. in A.D. 1832, at the house of المعلم حارون ابر سعيد, envoy or governor¹ (مباشر) in the district of Kordofân, whither the writer, with others, had been deported. Foll. 110—116 (with lacunae) give an interesting account of his seizure and imprisonment by *kawwâsah* from the Citadel, who took him on the 27th Hathor in chains to Kordofân, ارض الخطيئة, where he passed 9 months. The cause of his punishment is not distinctly stated.

791.

Add. 17,725.—Paper; a complete volume in oriental binding; foll. 219, paged (on

¹ Or is this an ecclesiastical official? Cf. no. 890.

versos) $\overline{\text{c}}-\overline{\text{cu}}$. The text, in one column of 19 lines with Arabic opposite it, is written in an even hand (cf. Hyvernat, pl. xlvii. 2, liv. 2 for the type). Titles, head-lines, initials, stops, the letters ϕ , ψ , τ are in red; elaborate ornaments and crosses at the main divisions, in red, green and yellow.

[REV. T. RICHARDS.]

The Enchologion الخوراجي or the Anaphoras of SS. Basil, Gregory (fol. 91) and Cyril (fol. 131) with an Arabic version; also the Evening and Morning Services (fol. 180 = Tuki, *Missale*, p. 1). Fully described in the *Arabic Catalogue*, no. DCCXCVII. A colophon fol. 216b gives the date of writing as A.M. 1527 = A.D. 1811, the name of him who provided for it حنين ابو غطاس اس المهتم, that of the scribe as حنا سليمان. The book ends with the prayer for consecration of the altar vessels (v. Renaudot p. 53).

On the fly-leaf is written the Coptic alphabet with the numerical names of the letters in Arabic transcription, as; اصناو, وای, شمت, افصر, &c. Remarkable are $\overline{\text{u}}$ (sic) اشمال, داوی $\overline{\text{u}}$, كوت $\overline{\text{u}}$.

792.

Or. 1242(7).—Paper; eight leaves, paged (on *versos*) $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$; $6\frac{1}{2} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a fairly regular hand (cf. Hyvernat, pl. 1). Initials, stops &c., rubrics, the letters ϕ , ψ (sometimes) are in red.

From Nitria.

[G. CHESTER.]

From the Anaphoras of SS. Basil, Gregory and Cyril, = Tuki, *Missale*, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, $\overline{\text{ca}}$, the last being followed by the "Prayer before food" $\overline{\text{ca}}$, = *ib.*, $\overline{\text{ca}}$.

793.

Or. 431.—Paper; a bound but imperfect volume; 90 foll.; $5\frac{7}{8} \times 4\frac{1}{4}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a small, even hand (*cf.* Hyvernat, pl. lv. 2). Initials, head-lines, stops &c., the letters Φ , Ψ , Σ are in red.

[TATTAM.]

The Euchologion النسخة الاجي, consisting of the Anaphora of S. Basil, preceded by part of the prayer of Morning Incense. Fol. 1 = Tuki 95, fol. 2a = T. 102. After fol. 3 is a gap; 4a is already from the Liturgy, = T. 12, which breaks off fol. 88b = T. 101. On fol. 89 is added in another, probably contemporary hand, a prayer of Fraction from the Greek S. Basil = Renaudot i. 75 (to καθαρισσον). A colophon fol. 88b gives the date of completion as A.M. 1434 = A.D. 1718. The Arabic rubrics are rather unusually explicit.

794.

Or. 5454(1).—Paper; fourteen leaves, paged (on *rectos*) in a later hand $\overline{\pi} - \overline{\alpha\iota}$,¹ $\overline{\tau\iota} - \overline{\lambda\eta}$; $5\frac{7}{8} \times 4\frac{7}{8}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i). The usual features and the letters Φ , Ψ are in red.

[G. HORNER.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\rho\iota\alpha}$ — $\overline{\rho\lambda\epsilon}$, but with omissions (p. $\overline{\eta\lambda}$ = Tuki $\overline{\rho\kappa\alpha}$, $\overline{\rho\lambda\beta}$) and sometimes a fuller text (for p. $\overline{\iota\iota\beta}$ v. in the Morning Service, Tuki 27). It may be noted that in the prayer for the Patriarch, his colleague of Antioch is included: $\kappa\epsilon$ $\Delta\beta\beta\lambda$ $\overline{\iota\iota\iota}$ $\tau\omicron\tau$ $\overline{\rho\alpha}$ - $\overline{\tau\rho\iota\alpha\rho\chi\omicron\tau}$ $\Delta\eta\mu\iota\omicron\chi\iota\alpha$.

¹ The numbers are all thus, in reversed order.

795.

Or. 5642(1).—Paper; 18 leaves, not paged; 7×5 in. The text, in one column of 15 lines, is written in a rough hand (*cf.* Hyvernat, pl. liv. 1). Initials, head-lines, stops &c. are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Basil; a series of the principal prayers = Tuki, *Missale*, $\overline{\lambda}$ — $\overline{\Sigma\theta}$, though with considerable omissions.

796.

Or. 5642(2).—Paper; 24 consecutive leaves, paged (on *versos*) $\overline{\kappa\epsilon} - \overline{\iota\iota}$; $6\frac{1}{2} \times 4\frac{3}{4}$ in. The text, in one column of 13 lines with Arabic opposite, is written in a fairly even hand (*cf.* Hyvernat, pll. i and l). Initials and headings are in red.

From Nitria.

[MIDDLEMASS.]

From the priest's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\kappa\epsilon}$ — $\overline{\iota\iota\beta}$.

797.

Or. 5642(3).—Paper; two leaves, paged (on *versos*) $\overline{\iota\iota\epsilon}$, $\overline{\iota\iota\zeta}$; $8\frac{1}{4} \times 5\frac{1}{2}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. lv. 2). Initials, headings, the letters Φ , Ψ , Σ are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\rho\lambda}$ — $\overline{\rho\theta}$ with omissions.

798.

Or. 5642(4).—Paper; 6 leaves, paged (on *versos*) $\overline{\sigma\beta}$ — $\overline{\sigma\alpha}$; $8\frac{1}{4} \times 6$ in. The text, in one column of 16 lines with Arabic opposite, is

written in a fair hand (*cf.* Hyvernat, pl. liv. 1). No. 879 is by the same scribe.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\alpha\zeta}$ — $\overline{\rho\kappa\zeta}$.

799.

Or. 5642(5).—Paper; three leaves; $10\frac{3}{8} \times 7\frac{1}{4}$ in. The text, in one column of 25 lines with Arabic opposite, is written in a rather uneven hand (*cf.* Hyvernat, pl. lii. 1 for the type). The opening words of phrases are in red.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\alpha\lambda}$ — $\overline{\rho\omega}$. The people's responses are sometimes given also. All much abbreviated. The Diptychs contain the list of former patriarchs,¹ the last named being Gabriel, the '84th.'

800.

Or. 5454(2).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{3}{4}$ in. The text, in one column of 12 lines, is written in a coarse hand (*cf.* Hyvernat, pl. lv. 2). There are no colours.

[G. HORNER.]

From the Anaphora of S. Basil, called in the initial rubric كذب الاسرار الذى تقرى فى القداس وغيره; = Tuki, *Missale*, $\overline{\nu}$, $\overline{\iota}$ and $\overline{\kappa\lambda}$, the 'Thanksgiving intervening between the last two passages being merely indicated, not given.

801.

Or. 1242(8).—Paper; two leaves, paged (on *versos*) $\overline{\rho\tau}$, $\overline{\rho\eta}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in

¹ As in Rodwell's translation, p. 37 (*Eastern Ch. Assoc.*).

one column of 15 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. i). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, giving part of the list of patriarchs in the Diptychs, from $\overline{\alpha\rho\chi\iota\lambda\lambda\alpha}$ $\overline{\lambda\iota\sigma\tau\alpha}$ (=Achillas) the 18th to $\overline{\epsilon\pi\iota\sigma\tau\alpha\tau\iota}$ the 51st, and (fol. 2) the prayer = Tuki, *Missale*, $\overline{\rho\alpha\tau}$ *inf.*

802.

Or. 1242(9).—Paper; four consecutive leaves, paged (on *rectos*) $\overline{\mu\tau}$ — $\overline{\mu\zeta}$; $6\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i or liii. 2). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\rho\omega\omega}$ — $\overline{\rho\eta\tau}$.

803.

Or. 5500.—Paper; eight consecutive leaves; $6\frac{3}{8} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1 or 2). The usual features and the letters ϕ , ψ , ζ are in red.

[G. HORNER.]

From the priest's part in the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\lambda\lambda}$ — $\overline{\mu\omega}$.

804.

Or. 442, fol. 6.—Paper, paged $\overline{\xi}$ (the last of quire $\overline{\epsilon}$); $6\frac{1}{4} \times 4\frac{1}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyvernat,

811.

Or. 1242(11).—Paper; five leaves, fol. 1 being the first of quire $\overline{\text{ia}}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 11 lines with Arabic opposite it, is written in a regular hand with peculiar forms of the letters u , n , b &c. (*cf.* Hyvernat, pl. 1 for the type). Foll. 4*b*, 5*a* are by another hand. There are no colours.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\text{taa}}$, $\overline{\text{tau}}$, $\overline{\text{tub}}$, with two prayers added from that of S. Basil, = *ib.* $\overline{\text{pue}}$, $\overline{\text{puu}}$.

812.

Or. 5612(6).—Paper; 8 leaves, not paged; $7\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column of 18 lines with Arabic opposite it, is written in a small, irregular hand (*cf.* Hyvernat, pll. *xlvii*. 2, li. 1). Initials and the usual features are in red or yellow.

From Nitria. [MIDDLEMASS.]

From the Anaphora of S. Cyril, with references for completion to that of S. Basil, = Tuki, *Missale*, $\overline{\text{tk}}$ — $\overline{\text{tar}}$.

813.

Or. 5642(7).—Paper; 10 leaves, forming quire $\overline{\text{io}}$ and paged (on *versos*) in cursive figures $\overline{\text{m}}$ — $\overline{\text{qs}}$; $7 \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernat, pl. 1). Initials, stops, the letters ϕ , b are in red.

From Nitria. [MIDDLEMASS.]

From the Anaphora of S. Cyril = Tuki, *Missale*, $\overline{\text{cqe}}$ — $\overline{\text{tr}}$.

814.

Or. 5642(8).—Paper; a single leaf, paged $\overline{\text{ca}}$; $6\frac{1}{2} \times 5$ in. The text, in one column of

15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i). Initials &c. and ϕ , b are in red; quire-ornaments in red and yellow.

From Nitria. [MIDDLEMASS.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\text{to}}$, $\overline{\text{ti}}$.

815.

Or. 1242(12).—Paper; ten consecutive leaves forming quire $\overline{\text{m}}$, paged (on *versos*) $\overline{\text{poa}}$ — $\overline{\text{pu}}$; $7\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a fine hand (*cf.* Hyvernat, pl. *liii*. 2). The opening lines of a section are in heavy, archaic letters, the first two being gilt. Other initials, head-lines, stops, the letters ϕ , b are in red; ornaments in red, green and yellow.

From Nitria (Dair al-Baramûs).

[G. CHESTER.]

From the priest's office in the Anaphora of S. Cyril = Tuki, *Missale*, $\overline{\text{czs}}$ — $\overline{\text{coo}}$.

816.

Or. 1242(13).—Paper; seven consecutive leaves, paged (on *versos*) $\overline{\text{c}}$ — $\overline{\text{cs}}$; $6\frac{3}{4} \times 5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. *liii*. 2). The usual features and the letters ϕ , b are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\text{tka}}$ — $\overline{\text{tku}}$. It is for the priest's use, the parts of deacon and people being in a smaller script.

817.

Or. 5282.—Paper; a bound volume; 265 foll.; $6\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in one column

of 12 lines with Arabic opposite it, is written in a very unskilled, modern hand. Headings are in red.

[E. J. BRILL.]

The text of the MS. appears to be in confusion. After Doxologies for Lent,¹ fol. 7a ff. give part of the Prayer of Evening Incense (=Tuki, *Missale*, ۳), followed by an Anaphora composed from those of SS. Basil and Cyril together.² This ends fol. 113a and is followed by the Order (ترتيب) of the Fivefold Incense; cf. Tuki ۱۲, who has a much shorter version. Fol. 125a is again from S. Basil=Tuki ۱۲۵ ff. On fol. 127a begins the Deacon's service in presence of the Patriarch, =Tuki ۱۶۸, but the version is longer and includes hymns and, on fol. 141, a list of the Patriarchs.³ On fol. 148a ff. are hymns for various occasions, and on fol. 177b ff. another series of short hymns, called ἀσπασμοί, for use at Evening and Morning Incense throughout the months and at festivals. Fol. 244b begins another series for the Birth, Baptism &c., apparently to be sung by two choirs, since they are headed alternately للبحرى and للقبلى. On fol. 253 are ἀσπασμοί for the Virgin's festivals. A long colophon, fol. 257b, states that the book is a copy from one in the church of Dair Abú Sifain in Old Cairo. It was written for the Church of the Virgin in Hârat Zuwailah, by one of the priest's pupils, aged eleven, in A.D. 1872.

818.

Or. 1241(19).—Paper; four consecutive leaves, paged (on *rectos*) in the lower margin

¹ These are in MS. Curzon 131, f. 210.

² Cf. no. 818.

³ The name of Severus of Antioch (*sic*) is joined with that of Benjamin II. Stern's supposition (Ersch and Gruber xxxix. 19) is therefore not needed.

۱۱۸—۱۱۸; 8½ × 6¼ in. The text, in one column of 16—18 lines across the page, is written in a regular hand (cf. Hyvernat, pll. xlvii. 2 or lv. 2). Headings, initials and rubrics are in red. The letters of the pagination are of forms quite unlike those of Egyptian MSS.

From Nitria.

[G. CHESTER.]

From a Greek Anaphora made up, as it seems, from those (both Greek and Coptic) of SS. Basil, Gregory and Cyril.¹ The corresponding published texts will be found as follows: fol. 1a = Renaudot i. 151, Tuki's *Missale*, ۴۱۲ (Greek and Coptic Cyril); fol. 2a = Ren. 111 (Greek Gregory); fol. 2b = Ren. 70 (Greek Basil); fol. 3a, b = Ren. 118, 119 (Greek Gregory); fol. 4a = Ren. 3, Tuki ۱۱۱ (Coptic Basil).

819.

Or. 1242(14).—Paper; two leaves from different MSS.; respectively 9½ × 4¾ and 6¾ × 5 in. The hands of both are of the type of Hyvernat, pl. i.

From Nitria.

[G. CHESTER.]

Prayers from Anaphoras.

820.

Or. 1242(15).—Paper; eight dilapidated leaves; 6¼ × 4¼ in. Cf. Hyvernat, pll. liii. 1 or liv. 2 for the type of script. All leaves have so large a hole through them that very little remains of the text.

From Nitria.

[G. CHESTER.]

From an Anaphora.

821.

Or. 1242(16).—Paper; one leaf; 6¾ × 5½ in. The text, in one column of 15 lines

¹ Cf. no. 817.

with Arabic opposite it, is written in a rough hand (*cf.* Hyvernat, pl. liii. 2 for the type). The usual features and the letters ϕ, β, ζ are in red.

From Nitria. [G. CHESTER.]

The prayer over bread to be used "at the communion of them that fast,"¹ = Tuki, *Missale*, τσα.

822.

Add. 14,740B, foll. 28, 32—35, 37, 39, 40, 41, 47, 48, 57—74, 76—78.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest about $8\frac{1}{2} \times 5\frac{1}{2}$ in., the smallest $5\frac{1}{8} \times 3\frac{3}{4}$ in. The script in some cases is good,² *e.g.* fol. 32 (*cf.* Hyvernat, pl. liii), in others very coarse and unskilled, *e.g.* fol. 70 ff.

Prayers from various liturgical books.

Fol. 28. Eucharistic prayer.

Fol. 32—34. Prayer for travellers; prayer (Greek) before 'Our Father.'

Fol. 35. From Diptych for the dead; prayer before Thanksgiving.

Fol. 37, 38. Prayer for preservation through the day; verses of Psalms.

Fol. 39. Petition for the Patriarch, if alive, and for his soul, if dead.

Fol. 40, 41 (bound in wrong order). Prayer for the Patriarch with list of his predecessors.

Fol. 47, 48. Prayer for the Church Catholic; anaphoral prayer.

Fol. 57. Benediction for Good Friday.

Fol. 58—61. Prayer.

Fol. 62, 63. Prayers for the τόπος, for the earth's fruits &c.

¹ So Tuki's rubric; but this leaf has merely ΟΥΤΩΝ ΗΕΡΑΦΙΑ.

² Fol. 35 is in a hand much resembling those of late Sa'id. MSS.

Fol. 64. Prayers.

Foll. 65—74. Prayers.

Foll. 76—78. Prayers (hand of fol. 27).

823.

Or. 1242(17).—Paper; two consecutive leaves, paged (on *versos*) ρσ, ρι; $7 \times 5\frac{3}{4}$ in. The text, a mixture of Coptic and Arabic, is written across the page in some 20 lines. For the script *cf.* Hyvernat, pll. i or liii. 1. It is partly in black, partly in red.

From Nitria. [G. CHESTER.]

From a priest's directory for celebrating the Anaphoras. Rubrics, with the initial words of the Coptic prayers &c. for those of SS. Gregory and Cyril are here preserved, the latter being headed (fol. 2*b*) ترتيب قداس القديس كيرلس. For the words on fol. 1*a*, *v.* Tuki, *Missale*, ρϣ, ρσ, ρϞ; for the last on fol. 2*b*, *v. ib.* ϞϞ.

HOROLOGIA.

824.

Or. 1324.—Paper; a bound but very imperfect volume; quires but not pages are marked; 69 foll.; $7 \times 4\frac{7}{8}$ in. The text, in one column of some 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. liii. 1). Initials, (Arabic) head-lines, stops &c., the letters ϕ, β, ζ are in red.

[SIR CHARLES A. MURRAY.]

Parts of the Prayer of Morning Incense and of the Anaphoras of SS. Basil and Mark (Cyril), for the priest's use only. The Arabic

is shortly described in Rieu's *Supplement*, no. 19. The leaves are in great confusion, while both in the sequence (where that can be ascertained) and in the wording and length of the prayers there are many variations from the published texts and translations.¹ The following references² often apply only to a part of the text on a fol. or indicate merely similar, not identical passages.

Fol. 1 v. T. ʿ inf., ʾθ; fol. 3 v. T. ʿ, ʾϑ; fol. 4 v. T. ʾϑ; fol. 5 v. T. ʾλ, B. 47; foll. 6b—10b v. T. ʾλ—ʾπ; fol. 11 v. T. ʾϑ; fol. 12 v. T. ʾθ inf., ʾλ; fol. 14 v. T. ʾϑ, ʾϑ u; foll. 15, 16 v. B. 9; fol. 16b v. T. ʿϑ; fol. 17 v. T. ʿϑ, B. 20; fol. 18a v. T. ʿϑ, R. 7; fol. 19 v. T. ʾπ; fol. 20 v. T. ʾπ, ʾλ, B. 70; fol. 21 v. T. ʾθ inf., B. 76 and T. ʿϑ, B. 77; foll. 22—24 v. T. ʾλ—ʾϑ, fol. 25 = T. ʾϑ; foll. 26—31 v. T. ʾϑ—ʾϑ; foll. 32—37 v. T. ʾϑ, ʾϑ, ʾλ—ʾλ; fol. 38 v. T. ʾλ; foll. 39—42 v. T. ʾϑ—ʾϑ, ʾθ—ʾπ; foll. 43—46 v. T. ʾϑ—ʾϑ; fol. 47 v. T. ʿϑ; fol. 48 v. T. ʾϑ; fol. 49 ?; fol. 50 v. T. ʾϑ ff., R. 148, Br. 167 inf.; fol. 51a v. R. 147, Br. 166; fol. 51b v. R. 147, Br. 167; fol. 53a v. R. 150; fol. 54 v. T. ʿϑ, ʾπ; fol. 55 v. T. ʾπ; fol. 56 = fol. 50; foll. 57, 58 v. T. ʾϑ, Br. 170; fol. 59a ?; 59b v. T. ʾπ, Br. 160; fol. 60 v. T. ʾπ, Br. 172; fol. 61 v. T. ʾπ, ʾθ. Foll. 62—69 contain parts of various prayers.

It may be noted that on fol. 25b the deceased patriarch is named John.

¹ Several passages are identified on interleaved slips (fol. 48 ff.) in the hand of Prof. H. Hyvernat.

² T. = Tuki, *Missale*, B. = Ld. Bute, *Morning Service*, Br. = Brightman, *Liturgies E. and W.*, R. = Renaudot, *Litt. Orient.* I. Tuki's rubric p. 611 shows how parts of the morning prayers and of the Anaphora are regarded as interchangeable.

825.

Or. 1241(26). — Paper; twenty leaves, paged (on *versos*, alternate nos. only) ʾθ—ʾϑ, ʿϑ, ʾπ, ʾϑ—ʾπ, ʿϑ, ʿλ, ʿλ, ʾπ, ʿϑ, ʿλ, ʿθ, ʿϑ, ʾπ, ʿϑ, ʿϑ and also in cursive numbers, ʾϑ being ʾϑ and so on; $6\frac{1}{4} \times 4\frac{5}{8}$ in. The text, in one column of 14 lines, is written in a regular hand (*cf.* Hyvernat, pll. i or lv. 1). The usual features and the letters ϕ, ʾ, ʿ are in red.

From Nitria.

[G. CHESTER.]

From the offices of the Canonical Hours. We have here parts of the Psalms and prayers for the Morning Prayer, the 3rd, 6th and 9th hours. Ps. cxiv (p. ʿλ) is followed, after a gap, by the Prayer of Manasseh (p. ʿθ) which does not so occur in the published editions. The last fol. has the petitions for Peace, for the Sick and for Travellers, as in the Anaphora of S. Cyril (Tuki, *Miss.* ʿϑ, ʿθ, ʿπ). These are headed: στανφορα ητε παριος κτριλλος ηενενσπασπασπασ. The first petition is abbreviated: τωβρ εχρητρη ρηηη ατρηηηη ηηε ηηεηηηη.

826.

Or. 427.—Paper; a bound but imperfect volume; 279 foll.; not paged, but in quires of 8—10 foll.; $6\frac{3}{8} \times 4\frac{7}{8}$ in. The text, in one column of 11 lines with Arabic opposite it, is written in an unusually heavy, even hand (*cf.* Hyvernat, pll. i and l for some features). Smaller initials, head-lines, stops &c., the letters ϕ, ʾ, ʿ are in red; larger initials in red and yellow; some rubrics in yellow.

[TATTAM.]

The Psalms as used in the services at the seven Canonical Hours, *i.e.* the selection, with practically identical omissions, called "Cod. R" by Lagarde (*Psalt. Vers. Memph.* v). A

few of the rubrics and prayers are given.¹ At present the MS. begins with Ps. li. 19 and ends with cxi. 5. The series for the 3rd hour begins fol. 59*b*, that for the 6th fol. 123*a*, that for the 9th after fol. 171*b* (a quire is lost here), that for the 11th fol. 213*a*, that for the 12th fol. 248*b*, that for Evening ('for sleep' *ἡσυχία*) fol. 254*a*. Ps. cxviii, reserved for the Midnight office, does not occur and stood presumably at the end of the book (*v. Lagarde, l.l.*).

827.

Or. 1242(18).—Paper; eight consecutive leaves, partly paged (on *versos*) $\overline{\rho\alpha\mu}$ — $\overline{\rho\alpha\mu}$; $5\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather uneven hand (*cf. Hyvernat, pl. liii. 1*). The usual features and the letters ϕ , ψ , are in red; larger initials and ornaments in red, green and yellow.

From Nitria. [G. CHESTER.]

From the offices of Compline ("the Prayer of the Veil") and Midnight; *cf. no. 826*. Preserved are here, of the former, Ps. cxlvii. 2 to end and the Absolution;² of the latter, Ps. cxviii. 1—26 with divisions at *verr. 9, 17, 25*.³

828.

Or. 1242(19).—Paper; two leaves, paged (on *versos*) $\overline{\rho\alpha\mu}$, $\overline{\rho\alpha\mu}$; ⁴ 8×6 in. The text, in one column of 16 lines with Arabic

¹ This liturgical book, with its lessons, prayers and rubrics, has been published (in Arabic only) by Yūsuf Ḥabāshī at Cairo, 1896, as *كتاب السبع صلوات*. In his *Morning Service* 119 ff. Lord Bute has translated it, presumably from Taki's *Diurnum*.

² *V. Ld. Bute's Morning Service* 138.

³ As in Ḥabāshī's edition 111.

⁴ Presumably this is 900 + 262

opposite it, is written in a fair hand (*cf. Hyvernat, pl. lv. 2*). The usual features are in red.

From Nitria. [G. CHESTER.]

Psalms xxxiii. 1—4, lxvii. 14—17 (*lacuna*) and ? , cix. 4, lxvi. 2, xxvii. 9, cvi. 43 consecutively, followed by *εὐοδὲ ἐποῖ ἵ ἰε τὴν τὰ νοῖα χὼ ἰὴν εὐοδὲ* &c. and a colophon showing this to be from the Ode (هوس) in the Midnight Office.

829.

Or. 1241(21).—Paper; five leaves; $7\frac{1}{4} \times 5\frac{3}{8}$ in. The text, in one column of 14 or 15 lines, is written in an even hand (*cf. Hyvernat, pl. lv. 1*). The usual features and the letters ϕ , ψ , are in red; ornaments in red, green and yellow.

From Nitria. [G. CHESTER.]

From the Psalms and Lessons for the 6th Hour and for Midnight (Matins); showing Pss. liii. 1—6, lx. 1—5, xc. 8—13, xci. 1, cxviii. 164—172, Isaiah xxxviii. 12—17 (Prayer of Hezekiah). *Cf. Ld. Bute's Morning Service* 126, 140, 143.

830.

Or. 5503.—Paper; two leaves, paged (on *rectos*) $\overline{\alpha\lambda}$, $\overline{\alpha\lambda}$; 7×5 in. The text, in one column of 18 lines, with Arabic opposite it, is written in an uneven hand (*cf. Hyvernat, pll. i or l*). Initials, stops &c. are in red.

From Nitria. [MIDDLEMASS.]

From the Morning Office, showing Ps. xviii. 10—15 and part of a hymn; *cf. Lord Bute's Morning Service* 121, 122.

831.

Or. 1242(20).—Paper; 6 connected leaves and one single leaf, paged (on *versos*) $\overline{\rho\alpha}$.

838.

Or. 1241(24).—Paper; a leaf, paged (on *verso*) by a later hand $\overline{\rho\iota\theta}$; $6\frac{7}{8} \times 5\frac{1}{8}$ in. The text, in one column across the page of 24 lines, is written in a small, irregular hand (*cf.* Hyvernat, pl. i). Initials and headings are in red.

From Nitria. [G. CHESTER.]

From the 8 Canons to be read ($\omega\gamma$) before the Cross, = Tuki, *Missale*, ٢٦٥. We have here the 1st and 2nd.

839.

Or. 1241(25).—Paper; two consecutive(?) leaves; $5\frac{1}{2} \times 3\frac{3}{8}$ in. The text, in one column of 13 lines, is written in a rather uneven hand (*cf.* Hyvernat, pl. lii. 1). Initials and stops are in red.

From Nitria. [G. CHESTER.]

From a Confession of sin and Prayer for forgiveness, containing the words $\tau\chi\omega\ \iota\tau\epsilon\sigma\iota\iota\ \iota\tau\epsilon\ \mu\alpha\lambda\alpha\sigma\iota\omega\iota\iota\epsilon\ \epsilon\iota\kappa\omicron\upsilon\ \epsilon\beta\omicron\lambda\ \epsilon\iota\chi\omega\ \iota\mu\omicron\iota\epsilon\ \chi\epsilon\phi\tau\ \chi\iota\omega\ \iota\mu\omicron\ \epsilon\beta\omicron\lambda\ \chi\epsilon\lambda\iota\omega\kappa\ \omicron\tau\tau\epsilon\mu\omicron\iota\omega\iota\ \&c.$

840.

Or. 5898.—Paper; 48 leaves, paged (on *versos*) $\bar{\epsilon}-\bar{\eta}\bar{\epsilon}$, but with many gaps; $5\frac{7}{8} \times 3\frac{3}{4}$ in. The text, in one column of about 16 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. lv. 2). The usual features and the letters ϕ , ι , ζ are in red; ornaments in red, green and yellow.

From Cairo. [CRUM.]

Directory (كُتُبُ التَّوْبِ) for "the Prayers and Masses, the Festivals of Our Lord and the holy Fasts" throughout the year. It consists in part of Arabic rubrics with the

ones and several "canons" in Coptic, partly of hymns in full for various commemorations¹ (the marriage at Cana, the denial by Peter, the flight into Egypt, the birth of the Virgin, the 4 beasts, the 24 elders), each of which is to be sung to its proper tone (لُحْن). It opens with the Order of Evening Prayer for the 1st of Thoth; on fol. 15*b* is that at Midnight; on 22*b* is the Mass. On fol. 38*b* a colophon states that the tones (الْحَمَان) for the 7 great festivals (of Our Lord) are ended; fol. 39*a* begins the various hymns above enumerated. The date, A.M. 1424 = A.D. 1708, is given on fol. 38*b*. Variants from copies at the churches of Al-Mo'allakah (Cairo) and of the Virgin at Kaṣr ar-Riḥān are noted on foll. 22*a*, 28*b*.

SACRAMENTAL SERVICES.

841.

Or. 432.—Paper; a bound volume; 127 foll., paged (on *versos*) $\bar{\epsilon}-\bar{\rho}\bar{\kappa}\bar{\theta}$; $8\frac{1}{2} \times 6$ in. The text, in one column of 13 lines with Arabic opposite it, by two scribes; (1) foll. 1—99, 108—end; (2) foll. 100—107 (*cf.* Hyvernat, pl. lv. 2 for the type of both). Initials, head-lines, stops &c., the letters ϕ , ι , ζ are in red.

[TATTAM.]

Services in Coptic and Arabic, for

1. foll. 1—13*a*, the churching of women, after the birth of a son = Tuki, *Rituale* $\bar{\alpha}$ ff. The lessons are Hebr. i. 8—12, Ps. xxxi. 1, Lu. ii. 21—35.

¹ Many of these hymns are, in their latter parts, called نَافِثَات برلكس ; v. no. 906.

2. foll. 13*b*—24*b*, churching, after the birth of a daughter, = T. $\bar{\nu}$ ff. Lessons, 1 Cor. vii. 12—14, Ps. xlv. 9, Lu. x. 38—42. On fol. 21*b* is a prayer not in Tuki but opening this service in no. 842 and translated in Denzinger, *Rit. Orient.* i. 192 and Evetts, *Rites of Copt. Ch.* (1888) 17.

3. foll. 24*b*—28*b*, service (صلاة) for the Catechumens, = T. $\bar{\iota}$; the rubric there, making this the beginning of the baptismal service, is omitted. Fol. 28*b*, prayer over the oil (الزيت), = T. $\bar{\iota}\bar{\nu}$. The text of T. $\bar{\kappa}\bar{\iota}$ — $\bar{\kappa}\bar{\epsilon}$ is omitted.

4. foll. 56*b* ff., Baptism, = T. $\bar{\lambda}\bar{\eta}$. Lessons, Tit. ii. 11—iii. 7, 1 Joh. v. 5—14, Ac. viii. 26—39, Ps. xxxi. 1, 2, Joh. iii. 1—22, the incidental prayers given by T. being omitted. Of the "seven great petitions" (الواشى) only the titles are given, fol. 76*b*; cf. T. $\bar{\mu}\bar{\epsilon}$. Much that here follows in T. is omitted. Fol. 104*b*, the consecration (σφραγισμός) of the $\mu\acute{\upsilon}\rho\omicron\nu$, = T. $\bar{\rho}\bar{\iota}$ ff. Several prayers toward the end of this service are in Arabic only. With one of these (not in T.) it concludes, fol. 110*b*.

5. foll. 112—end, the consecration of the altar vessels. It begins (as in Renaudot i. 53) with the general prayer, given later by Tuki, *Eucholog.* ii. $\bar{\mu}\bar{\omicron}$. This is followed by the prayers over the paten and veil, the chalice, spoon, the coloured (dyed) veil, a picture of a martyr or saint.¹

On fol. 111*b* a colophon gives the date of the MS. as A.M. 1464 = A.D. 1748 and its dedication to the church of S. George, above that of the Virgin in حارة زويلة, in Cairo.²

¹ The following transcription, on fol. 101, may be noticed; $\chi\epsilon\gamma\epsilon\mu\omicron\tau$ جانينوت.

² V. Butler, *Copt. Churches* i. 271.

842.

Or. 433. — Paper; a bound volume; 85 foll., paged (on *versos*); $10\frac{1}{8} \times 6\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written by two hands; (1) foll. 1—68, 85, (2) foll. 69—84. Of these the former is stiff and artificial (cf. Hyvernât, pl. xlvi. 2 for the real type); the latter less regular (cf. *ib.*, pl. lv. 2). In both the usual features are in red: in the former some initials &c. are in red, yellow and green.

[TATTAM.]

The Baptismal Service, beginning, fol. 2, with a prayer for the mother, not in Tuki's edit.; cf. last no., 21*b*. Fol. 4*b* = T., *Rituale* $\bar{\iota}$. The service proceeds as in T., though, like no. 841, it is often considerably shorter than that text. The consecration of the $\mu\acute{\iota}\rho\omicron\nu$ is on fol. 58*b* ff., = T. $\bar{\rho}\bar{\iota}$. The two services for the churching of women are on foll. 69 and 74*b*. On fol. 78 is the rite of loosing the girdle الزنار = T. $\bar{\rho}\bar{\kappa}\bar{\nu}$, with the lessons¹ 1 Cor. x. 1—4, Ps. xxxi. 1, Mat. iii. 13—17. On fol. 82 is a hymn طرح to be sung at the procession بقية of the baptized; cf. a differing text in T. $\bar{\rho}\bar{\kappa}\bar{\nu}$. On fol. 85 are two prayers in Arabic. Fol. 85*b* gives a colophon with the date of the earlier scribe: A.M. 1407 = A.D. 1691. It was written under the 103rd patriarch,² for S. Mary's church in Hârat er-Rûm in Cairo. The date is also found on fol. 1*a*.

843.

Or. 442, foll. 9, 10, 7, 8, 11 (*sic*). — Paper, paging lost; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one

¹ A double set of lessons is given by Tuki. Cf. Evetts, *l.l.* 42.

² The name is obliterated; possibly يونس, whom Renaudot makes the 103rd, Gutschmid the 106th patriarch, but who was reigning at any rate in 1691.

at the expense of the priest *مكروم* *الله* for his church, that of the Virgin in Hârat ar-Rûm (Cairo). Other colophons, foll. 1*a*, 237*b*, ratify this dedication. Above each of these last is the monogram and name of "the humble Athanasius, of the (episcopal) throne of Jerusalem."

On fol. 239*a* is the beginning of an Ethiopic prayer.

847.

Or. 439.—Paper; a bound volume; 64 foll., paged (on *versos*) $\bar{\alpha}$ — $\bar{\pi}\bar{\omega}$, the last 8 being a later addition and unpagged; $4\frac{1}{4} \times 3$ in. The text, in one column of 7 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. lv. 2). Initials, headlines, stops &c., the letters Φ , Ψ , Σ are in red.

[TATTAM.]

The Mystagogia *المصطوفوجيا*, with an Arabic version, "being the faith which our Lord Jesus Christ taught to His disciples—To be read to the tone ($\eta\chi\omicron\varsigma$) of the Apostle."¹ The above is preceded by the rubric; "Then (*εἶτα*) let the symbol (*σύμβολον*) of the faith be read," showing that the text here formed part of a service.² It is however a section of the (Arabic) "Didascalia" (*v.* Add. 7211, f. 108*b*, *cf.* Vansleb, *Hist.* 258), and consists

¹ This may be the name of a tone (*cf.* *لحن بولس* Tuki, *Anaph.* ٢٤٤ and the other $\eta\chi\omicron\varsigma$ 'Adam,' 'Job,' 'Moses,' &c.), or may indicate the tone used in reciting (?) the 'Apostle' or Pauline lesson.

² It is perhaps the text used in the rite of consecrating the *μύρον*; *v.* Vansleb, *Hist.* 232 and *cf.* Tuki, *Eucholog.* i. $\overline{\text{TG}}$, where the 'symbol' has however no such name. On the use of the term *μυσταγωγία* *v.* Zotenberg in *Journ. Asiat.* 1878, 344. It is given occasionally to theological works by certain fathers, *e.g.* Damianus of Alexandria (*v.* Renaudot, *Hist.* 145; *cf.* Crum, *Copt. Ostr.*, no. 18).

of a long elaboration or paraphrase of the creed, beginning (fol. 4); $\Phi\eta$ $\epsilon\tau\omega\sigma\eta$ $\Phi\eta$ $\epsilon\mu\alpha\tau\omega\sigma\eta$ $\Phi\eta$ $\epsilon\omega\mu\eta\eta$ $\epsilon\beta\omicron\lambda$ $\mu\alpha\kappa\eta\epsilon\zeta$ $\Phi\eta$ $\epsilon\omega\mu\eta\sigma\tau$ $\Phi\eta$ $\epsilon\tau\alpha\mu\eta\sigma\tau$ $\sigma\tau\omicron\zeta$ $\alpha\tau\kappa\omicron\sigma\epsilon\zeta$ $\sigma\tau\omicron\zeta$ $\lambda\epsilon\tau\iota\omega\eta\zeta$ $\lambda\epsilon\tau\iota\omega\sigma\tau$ $\epsilon\beta\omicron\lambda$ $\zeta\iota\tau\eta\eta\phi\iota\sigma\tau$ $\Phi\eta$ $\epsilon\tau\alpha\mu\epsilon\sigma\lambda$ $\epsilon\beta\omicron\lambda$ $\mu\eta\kappa\eta\sigma\alpha\tau\epsilon$ $\mu\tau\epsilon$ $\phi\iota\sigma\tau$ $\lambda\epsilon\tau\iota\omega\eta\zeta$ $\epsilon\beta\omicron\lambda$ $\mu\eta\kappa\eta\eta\eta$ $\epsilon\omega\mu\eta\sigma\tau\tau$ $\mu\bar{\epsilon}$ $\lambda\eta\eta\epsilon$ $\alpha\lambda\lambda\alpha$ $\sigma\tau\eta\sigma\tau$ $\mu\eta\sigma\tau\omega\tau$ &c. From fol. 36 a long series of paragraphs refers to Christ as "Who is this that has . . . ?" *e.g.* $\mu\eta\mu\epsilon$ $\phi\alpha\iota$ $\Phi\eta$ $\epsilon\tau\alpha\mu\epsilon\tau\epsilon\beta\epsilon\tau\iota$ $\mu\eta\kappa\eta\sigma\iota\omega\lambda$ $\epsilon\tau\alpha\mu\omega\sigma\eta\zeta$ $\epsilon\pi\omicron\zeta$ $\epsilon\beta\omicron\lambda$ $\mu\eta\kappa\eta\mu\tau\alpha\kappa\omicron$. $\mu\eta\mu\epsilon$ $\phi\alpha\iota$ $\Phi\eta$ $\epsilon\tau\alpha\mu\eta\lambda\alpha\sigma\zeta$ $\epsilon\pi\omicron\zeta$ $\mu\eta\tau\alpha\kappa\omicron$ $\mu\eta\sigma\omega\mu\epsilon$ $\mu\eta\epsilon\tau\alpha\kappa\omicron$ $\sigma\tau\omicron\zeta$ $\mu\eta\sigma\omega\zeta$ $\epsilon\pi\omicron\zeta$ $\mu\eta\tau\alpha\kappa\omicron$.

Or. 5844 fol. 190 and MS. Add. 3018 in Cambridge Univ. Libr., foll. 3—33 are Arabic copies of this work (*v.* Browne's *Hand-list* 279). An Ethiopic version is found in Brit. Mus. Or. 651, f. 117 and Or. 785, f. 3*b*. Both have a title identical with that given above, including even the Arabic article $\lambda\alpha$ ال , and the text (of Or. 785 at any rate) is the same as ours, but for the concluding paragraphs.

Foll. 58—64*a* contain an addition—apparently a sort of hymn to Christ—possibly in the same hand. Fol. 64*b* is in Tattam's hand.

The MS. was written (*v.* fol. 55*b*) in A.D. 1798 by the same scribe and paid for by the same person as no. 724.

ORDINATION AND CONSECRATION SERVICES.

848.

Or. 1323.—Paper; a bound but incomplete volume; 96 foll.; $8\frac{1}{2} \times 6$ in. The text is

roughly written in one column by 3 hands : foll. 2—58, foll. 59, 94, 95, foll. 60—93 (*cf.* Hyvernat, pl. lv. 2 for the type of all). Initials and the other usual features are in red.

[SIR CH. A. MURRAY.]

Ordination Services for Reader, Subdeacon (fol. 7*b*), Deacon (15*b*), Priest (24) and Hegumenus (34); also services for the consecration of the font¹ (44*b*=Tuki ii. $\overline{\text{CKE}}$, $\overline{\text{CA}}$, $\overline{\text{CAI}}$), the altar-vessels (48*b*=T. ii. $\overline{\text{IA}}$), the chalice (49*b*), for the reconsecration of a desecrated altar (53=T. ii. $\overline{\text{PIA}}$, *cf.* $\overline{\text{PI}}$ ff.), for the consecration of a picture (55*b*=T. ii. $\overline{\text{IA}}$ shortened) and before the relics of the martyrs (57 = T. ii. $\overline{\text{III}}$).

This last is incomplete and is followed (fol. 59) by a series of hymns or paraphrases; 2 for Lent, 4 for the month of Koiakh² (fol. 66*a*), to be used also at Christmas and Epiphany, 2 for the 21st of Payni, the Virgin's festival³ (fol. 79*b*), troparia (قطعة) to follow the $\overline{\text{SAMODI}}$ i.e. $\overline{\text{CNOIOT}}$ [$\overline{\text{PO}}$]⁴ (fol. 89*b*) and a hymn upon the verse $\overline{\text{HOKHII CO HAIHIOIT ZAHAT}}$ (*sic* fol. 91*b*).⁵ Except the troparia, all the hymns are acrostical, the letters of the alphabet (either with or without the 7 Coptic letters) serving successively as initials for the stanzas, as in the *Theotokia* pp. $\overline{\text{IA}}$, $\overline{\text{OI}}$, $\overline{\text{PKI}}$, $\overline{\text{CKH}}$, $\overline{\text{CAO}}$, $\overline{\text{COA}}$, $\overline{\text{CIS}}$.⁶ The

stanzas consist each of two verses or lines in which the end-syllables of the final words coincide; less often the end-syllables also of the first halves of these lines (*e.g.* fol. 66 ff.). The final stanza of each piece is $\overline{\text{AOMHON AIPANHOIOT}}$ [$\overline{\text{ETPOCETXII HAPENHOIOT ENPAM OHAOC MC}}$ &c.]; *cf.* *Theot.* $\overline{\text{IA}}$. But the 1st hymn ends instead with $\overline{\text{EYKON AIPANEP-TAMH}}$ as in no. 890, f. 85. At the end of the final hymn is تمت الابصالية الذى تقال على ناكنايو بانودى (نكنايو بانودى بسلام الخ). The orthography is of the debased type found in the printed *Theotokia*.

849.

Or. 435. — Paper; a bound volume, containing parts of two MSS.; (a) foll. 1, paged $\overline{\text{i}}$,—14; (b) 15, paged $\overline{\text{pi}}$,—43. The foll. of (a) are not consecutive. Both fragments were also paged consecutively with Syriac letters,¹ from the end backwards, fol. 43 being مت. The text of (a) is in one column of some 16 lines, that of (b) in 15 (*cf.* Hyvernat, pl. liii. 2 for the type of both). Arabic versions are given for the rubrics only. The usual initials, titles, and the letters $\overline{\text{phi}}$, $\overline{\text{psi}}$ are in red.

[TATTAM.]

(a). Services for the Consecration of a Subdeacon (fol. 1), Hegumenus (fol. 2 *sic*); a font, the altar-vessels, patten ($\overline{\text{δίσκος}}$), chalice, spoon ($\overline{\text{μυστηρ}}$), a picture, martyrs' relics, a desecrated altar (fol. 5 ff.).

(b). Services for the Consecration of a font (the end only), the text being quite different from the ordinary (fol. 15, *cf.* Tuki, *Euchol.* ii. $\overline{\text{CAI}}$); of the patten, chalice, spoon ($\overline{\text{μυστήρ[ον]}}$), a picture ($\overline{\text{λυμην}}$ or $\overline{\text{σχῆμα}}$), the

¹ Spelt $\overline{\text{KOCHEHAPA}}$ fol. 47.

² These are upon ($\overline{\text{علي}}$) the 4 Odes and are given in the *Theotokia* $\overline{\text{CZA}}$, $\overline{\text{COA}}$, $\overline{\text{CIA}}$, $\overline{\text{CIS}}$.

³ These refer to the story of the building by Christ and the Apostles of the Virgin's church at Philippi; *v.* Synaxarium *in loc.* It is here attributed to S. Basil, as in Paris MSS. arabes 150, 154.

⁴ Several pieces in the *Theot.* begin thus; pp. $\overline{\text{IA}}$, $\overline{\text{ZI}}$, $\overline{\text{CIA}}$.

⁵ = *Theot.* $\overline{\text{TIG}}$.

⁶ V. Krumbacher, *Byzant. Litt.-gesch.* 697.

¹ The book came therefore probably from Nitria.

ⲓⲃⲉⲓⲁⲣⲓ ⲁⲓⲛⲁⲣⲓ¹ (fol. 22*b*), other vessels (σκεῦος
ⲁⲓⲛⲁⲣⲓ), a κυμίλλιον = κειμήλιον انية (so in T. ii.
ⲛⲟ), a censer, a martyr's relics, at the trans-
lation of the same (fol. 30), prayers for those
about to take a journey by land and by sea,
prayers at table before and after food (34*b*,
Tuki, *Miss.* ⲩⲟⲃ), at the offering of first-fruits
(36*b*), at laying the foundations of a house
(ⲁⲓⲛⲁⲣⲓ ⲁⲓⲛⲁⲣⲓ ⲁⲓⲛⲁⲣⲓ ⲁⲓⲛⲁⲣⲓ ⲁⲓⲛⲁⲣⲓ
37*b*), on beginning to live in a
new house (40), at seed-time or planting (41),
at the grape-harvest (incomplete, 42).

850.

Or. 434.—Paper; a bound but imperfect
volume; 143 foll., paged (on *versos*), the
quires being marked on the 1st leaves only;
6 $\frac{3}{8}$ × 5 in. The text, in one column of about
13 lines, sometimes with Arabic opposite it,
is written in a peculiar hand. The ⲁ has a
horizontal stroke at the top (*cf.* Hyvernat,
pl. xxxv for some resemblance). Head-lines,
initials, stops &c., the letters ϕ, ⲓ are in red.

[TATTAM.]

Ordination services² for Reader, Subdeacon
(fol. 11), Deacon (28*b*), Archdeacon (55*b*),

¹ I cannot find this elsewhere. A Greek word in -ἄριον
would be masculine here. The Arabic means a "shell"
and thence a hollow vessel. Possibly therefore this is
the *concha κόγκη* or ciborium (*v.* Goar, *Eucholog.* 15).
The prayer is; "God, who didst say to Thy servant
Moses . . ., Make for me vessels (κειμήλιον) and place
them in the tabernacle . . ., place now Thy holy arm (*sic*,
cf. consecr. of spoon) upon this ⲓ. Fill it with the
power of Thy Holy Spirit . . ., that in it may be preserved
(ⲟⲩⲩ) the purity of the remains (λείψανα) of the holy
body of Thy only Son &c." The meaning 'wipe up' for
ⲟⲩⲩ is suggested by the Greek text of Hyvernat, *Les*
Actes 279 (*cf.* Zoega 580 n.), which uses σπογγίζω (*Passio*
S. Petri Alex., ed. Viteau 81). The Latin version by
Anastasius however (Mai, *Spicil. Rom.* iii. 689) has
"sanguinem peniculo reverenter colligerunt."

² Publ. with occasional differences, by Tuki, *Ordinal* or
Euchologion i and ii (1761—62), also by Ermoni in *Rev.*
de l'or. chrét. 1898.

Priest (61) and Hegumenos (84), followed
by Arabic versions of addresses (καθήγησις)
to be read to the candidates at the end of
the service (foll. 105—109, also 134*b*—143).
Thereafter services for the consecration of
the font (109=T. ii. ⲕⲣⲉ) and of the altar-
vessels &c. (113*b* = T. ii. ⲛⲟ,¹ *cf.* Renaudot
55). Some alternative prayers, not in Tuki,
are added, *e.g.* foll. 18*b*, 36, 47*b*, 92*b*. Some-
times the Greek text appears as well as the
Coptic, foll. 32, 65*b*, 75. Arabic translations
were originally given for the rubrics only;
later hands have frequently supplied them
elsewhere. On fol. 108*b* is a long colophon,
which however gives no dates or names, the
person referred to being modestly called
فلان ابن فلان.

851.

Or. 5643(6).—Paper; two leaves, not
paged. Identical in size, script &c. with no.
862. The ornamental colour here is red.

From Nitria.

[MIDDLEMASS.]

The beginning of the office of ordaining a
Reader, = Tuki, *Euchol.* i. ⲁ, ⲃ and ⲓ.

852.

Or. 5505.—Paper; seven leaves, paged (on
versos) ⲁ—ⲟ, ⲕⲣ and, in cursive figures, ⲛⲛ—
ⲛⲛ, ⲛⲛ (*sic*); 7 $\frac{3}{4}$ × 5 $\frac{1}{2}$ in. The text, in one
column of 16 lines with Arabic opposite it,
is written in a regular hand (*cf.* Hyvernat,
pl. liii. 2). Initials, stops, the letters ϕ, ⲓ
are in red.

From Nitria.

[MIDDLEMASS.]

Pp. ⲁ—ⲟ. From the office of the Installa-
tion (here ⲟⲩⲟⲩⲛⲓⲥⲟⲥ) of a bishop, = Tuki,

¹ The texts correspond as follows to Tuki's; fol. 118*b* =
T. ii. ⲛⲛ, 122*b* = ⲛⲛ, 126 = ⲛⲛ, 128*a* = ⲛⲛ, 130 =
ⲛⲛ, 133 = ⲛ.

Eucholog. i. $\overline{\epsilon\alpha}-\overline{\epsilon\alpha\lambda}$.¹ The initial rubric here appoints "5 or 3" bishops to accompany him and ends $\sigma\tau\omicron\varsigma \beta\lambda\chi\epsilon\iota\iota \epsilon\iota\theta\omicron\tau\iota \sigma\tau\epsilon\alpha\kappa\iota \eta\tau\omicron\tau\omicron\omega\varsigma \eta\mu\alpha\iota\epsilon\tau\alpha\rho\tau\epsilon\mu\omicron\iota$ (Matth. xxi. 1—17) $\eta\epsilon\eta\iota\sigma\omega\upsilon \mu\alpha\rho\epsilon\eta\eta\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma \mu\epsilon\rho\iota \lambda\epsilon\gamma\iota \eta\tau\eta\epsilon\tau\text{-}\rho\epsilon\eta\zeta\epsilon \eta\epsilon\eta\eta\iota\sigma\omega\tau$.

P. $\overline{\kappa\Gamma}$. Lessons from some other office; one ending Gen. xxviii. 22, another beginning Is. i. 16. The cursive pagination probably shows that it should precede the other foll.

853.

Or. 1322.—Paper; a bound volume; 75 foll., paged (on *versos*) $\overline{\eta}-\overline{\omicron\eta}$; $7\frac{1}{8} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand, possibly identical with Hyvernât, pl. liii. 1 (*cf.* their dates). Initials, head-lines, stops &c., the letters ϕ , β , ζ are in red. On fol. 1*b* is a good geometrical ornament.

[SIR CH. A. MURRAY.]

Services for the Consecration of Monks and Nuns, with an Arabic translation (the latter shortly described as no. 20 in Rieu's *Suppl.*), in the main the same as those in Tuki, *Euchologion* i. $\overline{\rho\eta\alpha}$ ff., $\overline{\rho\eta\lambda}$ ff., but different often—generally shorter—in detail. The rubric fol. 1*a* is immediately followed by the lessons, Eph. vi. 10—18 (ending differently), Ps. xxxi. 1, 2 and lxiv. 4, Joh. iii. 1—21 and these by the tonsure, fol. 12*b* = T. $\overline{\rho\zeta\eta}$. The next prayer, fol. 16*b*, = T. $\overline{\rho\omicron\alpha}$; that on fol. 18 = T. $\overline{\rho\omicron\beta}$, on fol. 20 = T. $\overline{\rho\omicron\delta}$ *supra*, those on fol. 20*b*, the investments with $\sigma\omicron\rho\alpha\iota\tau\iota$ تراج ($\theta\omega\rho\acute{\alpha}\kappa\iota\omicron\nu$), $\kappa\lambda\alpha\gamma\tau$ قلنسوة ($\kappa\omicron\upsilon\kappa\omicron\upsilon\lambda\text{-}\lambda\iota\omicron\nu$) and $\iota\omega\eta\eta\eta$ = T. *ib.* The preliminary rite ends, fol. 21*b*, with a rubric directing to say here the Absolution and the Blessing

if the newly consecrated is not receiving the اسكيم ($\sigma\chi\eta\mu\alpha$); otherwise to pronounce the Absolution at the end. The rite of the Holy $\Sigma\chi\eta\mu\alpha$ begins at once, fol. 22, with the prayer = T. $\overline{\rho\eta\beta}$. The prayer fol. 25*b* = T. $\overline{\rho\eta\lambda}$, that on fol. 30 = T. $\overline{\rho\eta\chi}$. The investments with $\sigma\chi\eta\mu\alpha$ and $\phi\omega\rho\epsilon\kappa$ برنس fol. 31 = T. $\overline{\rho\eta\omicron}$ ff. The prayers on foll. 32*b*, 34 = T. $\overline{\rho\eta\varphi}$ ff. On foll. 36, 37 is the address in Arabic = T. $\overline{\rho\eta\Gamma}$.

The Consecration of Nuns begins, fol. 38, with the lessons; 1 Cor. vii. 25—34, Ps. xlv. 15, 16, Mat. xxv. 1—13. The prayers, foll. 43*b*—47 = T. $\overline{\rho\eta\tau}$ — $\overline{\rho\eta\theta}$; the remainder, foll. 48*b*—55, belong to the rite of the Greater Habit = T. $\overline{\sigma\omicron}$ — $\overline{\sigma\iota\tau}$. This service is followed by Ps. cxviii complete, fol. 56*b*—75*b*, after which is a title (Arabic only); "Prayer regarding the offering (قربان) for a man. To be said before the Thanksgiving" ($\text{الشبهات} = \text{προσηγορι}$), showing that the MS. was not completed.

On fol. 56 a colophon gives the date: A.M. 1059 = A.D. 1343, and the name of him who provided for the book: the monk Anba Michael, whose secular name was Rashid al-Manâhill; and this is also recorded on the arms of the ornamental cross, fol. 1*b*: $\epsilon\omicron\upsilon\epsilon\eta\text{-}\omicron\omega\omega\varsigma \eta\mu\epsilon\eta\omega\tau \eta\mu\rho\epsilon\sigma\epsilon\tau\epsilon\rho\omicron\varsigma \alpha\beta\beta\alpha \eta\chi\alpha\eta\alpha$.

854.

Add. 14,740B, fol. 85.—Paper; $6\frac{3}{4} \times 5$ in. For script *cf.* Hyvernât, pl. liii. 1.

Rubric and lesson, Eph. vi. 10—12, from the Consecration of a Monk, = Or. 1322, f. 3*a*; *cf.* Tuki, *Euchol.* i. $\overline{\rho\zeta}$.

855.

Or. 1241(26).—Paper; two leaves, paged (on *versos*) $\overline{\rho\alpha}$, $\overline{\rho\iota}$; $6\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in

¹ *Cf.* Vansleb, *Histoire* 173.

one column of 15 lines with unfilled space for Arabic opposite it, is written in a rather irregular hand (*cf.* Hyvernat, pll. i or liii. 2). The usual features and the letters ϕ, ϑ are in red; quire-ornament in red, green and yellow.

From Nitria. [G. CHESTER.]

From the order of Consecrating a Nun, = Tuki, *Euchol.* i. $\overline{\text{CIA}}$ *inf.*, with that for an Abbess, = *ib.* $\overline{\text{CKA}}$ — $\overline{\text{CKE}}$ (with gap) and the initial words only of a Prayer over the $\sigma\alpha\beta\alpha\kappa\alpha\theta\eta^1$ of a Nun, which, says the rubric, will be found in the service for Consecrating a Nun. It begins $\kappa\epsilon\iota\alpha\rho\iota\omega\sigma\tau\ \overline{\text{POC}}\ \phi\tau$.

856.

Or. 437.—Paper; a bound but incomplete volume; 74 foll., paged (on *versos*) from $\overline{\text{B}}$; 7×5 in. The text, in one column of 17 lines with Arabic opposite it, is written in a pretty regular hand (*cf.* Hyvernat, pl. liii. 1, 2 for the type). The usual features and the letters ϕ, ϑ are in red; larger initials and ornaments in red, green and yellow. Foll. 1 and 73 are by a later hand.

From Nitria. [TATTAM.]

The Service for the consecration of the Holy Oil and the anointing of the Sick therewith, called the $\phi\acute{\alpha}\nu\omicron\varsigma$ القنديل; *v.* Vansleb, *Hist.* 212. The text corresponds to that in Tuki's *Rituale* from p. $\overline{\text{PIA}}$ onwards,² but is generally shorter, many prayers &c. between the lessons being here omitted. The latter are; for the 1st priest, Ja. v. 10—20, Ps. vi. 2, 1 (*sic*), Joh. v. 1—17; for the 2nd priest, fol. 13*b*, Rom. xv. 1—7, Ps. ci. 1, 2, Lu. xix. 1—10; for the 3rd priest, fol. 20*b*, 1 Cor. xii.

¹ Du Cange, $\sigma\alpha\beta\alpha\kappa\acute{\alpha}\theta\iota\omicron\nu = \sigma\omicron\upsilon\delta\acute{\alpha}\rho\iota\omicron\nu$.

² Translated in Denzinger, *Rit. Orient.* ii. 484 ff.

28—xiii. 7, Ps. xxxvii. 1, 2, Mat. x. 1—8; for the 4th priest, fol. 30*b*, Rom. viii. 14—21, Ps. l. 1, 2, Lu. x. 1—9; for the 5th priest, fol. 40, Gal. ii. 16—20, Ps. cxli. 8, Joh. xiv. 1—19; for the 6th priest, fol. 47, Col. iii. 12—17, Ps. iv. 1, Lu. vii. 36—50; for the 7th priest, fol. 54*b*, Eph. vi. 10—18, Ps. xxiv. 18, 20, Mat. vi. 14—18. The final rubric, fol. 63*b*, = T. $\overline{\text{CKA}}$. On foll. 64*b*—73*b* are 7 Arabic prayers, supplementary to those previously given¹ and not found in Tuki.

On fol. 64 is a colophon showing that the book was provided by the monk 'Abd al-Sayyid for the monastery of Anbâ Bishoi بشوى.

857.

Or. 438.—Paper; a bound volume; 102 foll., paged (on *versos*) to the end of the Coptic text; 8½×6 in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features and the letters ϕ, ϑ, ρ are in red; some initials and ornaments in red, yellow and green. Fol. 1*b* has an ornamental cross.

[TATTAM.]

The Service for the consecration of the Holy Oil, as in no. 856. After the initial rubric = Tuki, *Rit.* $\overline{\text{PMH}}$, the text is immediately that of *ib.* $\overline{\text{PIA}}$. On foll. 84—97 are 2 Arabic prayers, the second (f. 87*b*) being that on fol. 67*b* of no. 856. On foll. 98—102 are 3 petitions اوشية, for those who have besought prayers, for the reigning king and for the catechumens. On fol. 83*b* a colophon gives the scribe's name as cϥc (*sic*) صليب and the date A.M. 1459 = A.D. 1743.

¹ سبع طلبات يقرؤا في القنديل على السبع صلوات غير اولئك الموجودين.

From the Service for the consecration of the Altar,¹ corresponding generally to Tuki, *Euchologion* ii. 16—17 *supra*, but with certain variations of omission and addition. The bishop is throughout called ἀρχιερεύς.

THE THEOTOKIA.

863.

Or. 428.—Paper, a bound volume; 279 foll., paged (on *versos*) in cursive characters. The text, in one column of some 12—14 lines, is written in a very clumsy, irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features, with the letters ϕ, β, ζ, are in red.

[TATTAM.]

The Theotokia or Psalmodia (ψαλμοδία),² “containing the Seven and the Four³ and the rest of the functions (اشغال) of the Christian Church.”

The materials of this book are for the most part to be found in Tuki's edition, which however contains other pieces besides. The sequence too and titles of the contents differ much. Whereas in Tuki the 4 Odes (ἕως ἁγίου), with their accompanying hymns or paraphrases,⁴ are given in uninterrupted sequence and then followed by the series of Theotokias for the 7 days with similar accom-

¹ *Cf.* Horner's description of this service from a somewhat different MS. in *Proc. Soc. Bibl. Arch.* xxi. 97.

² *V. Vansleb, Hist.* 69, 155.

³ *I.e.* the 7 Theotokias and the 4 Odes. The latter are Exod. xv. 1 ff., Ps. cxxxv, Cant. Tri. Puer. (Dan. iii), Ps. cxlviii (and cxlix, cl). *Cf.* no. 835.

⁴ Those introduced by the word ἁγιασμα (= ψάλλε) and generally in acrostical form (*v. no.* 848).

paniments, in the present MS.¹ the two series are combined: Ode 1 (f. 22) is followed by the 2nd and 3rd Theotokias, Ode 2 (f. 60*b*), by the 4th and 5th, Ode 3 (f. 105*b*) by the 6th and 7th and Ode 4 (f. 171*b*) by the 1st (=Sunday). And here each Ode or Theotokia is not only preceded by one paraphrase, as above, but is followed by another² (طرح) of which usually only the opening verses are given in Coptic, the rest being in an Arabic translation. The Theotokia for Sunday (fol. 178 ff.) combines the texts of Tuki 111 ff. and 117 ff.³ It is followed by various hymns, of the two kinds above mentioned⁴ and the book ends with certain prayers (f. 249*b* = T. 111*a*), the ‘Angelic Hymn’ (تسبيحة, = T. 111*b*), Doxologies (= T. 112) and the Creed.

On fol. 279 a mutilated colophon gives the date A.M. 1435 = A.D. 1719.

864.

Or. 5285.—Paper, a bound volume; 197 foll.; not paged; $8\frac{3}{4} \times 5\frac{5}{8}$ in. The text, in one column of 12 lines, is written in a coarse, modern hand, foll. 1—4 being by a different scribe from the rest. Two older leaves, bound at the end of the vol., have no connection with this MS.

[E. J. BRILL.]

¹ Like MS. Curzon 131, up to fol. 119.

² None of these is in Tuki or in the Curzon MS.

³ It may be noted that the text (called تفاسير) on f. 187*b* = T. 116, is here ascribed to John, the Mo'allim, of Kaliûb.

⁴ One (f. 233*b*) is called مدح. In 1896 a large collection of rhyming Arabic hymns of this latter class was published at Cairo by Yuhannâ Girgis and Gubrân Efendi Ni'mat Allah (الزُّمُّورَةُ البِهِيَّةُ الرَّحْمٰنِيَّةُ). Though apparently for similar uses, they bear little resemblance to the text here described.

Psalmodia (so the colophon, fol. 195) or collection of Hymns (ابصاليات), "for the month of Choiak and the whole year."¹ The 4 Odes and 7 Theotokias themselves are not given but only the hymns (*incip.* ⲥⲁⲙ) and ⲡⲧⲣⲟⲭⲁ² referring to them. Of these, the former can mostly be found in Tuki's *Theotokia*, e.g. f. 5*b* = Tuki *ī*, 20*b* = T. ⲥⲗⲁ (ⲣⲧⲣ), 26*b* = T. ⲥⲗⲏ (ⲣⲧⲧ), 31 *bis* = T. ⲥⲟⲗ, 36 = ⲥⲟⲗ, 41*b* = ⲥⲟⲗ, 54 = ⲥⲏ, 65 = ⲥⲏⲗ, [66*b* = no. 863 f. 126*b*], 88*b* = ⲥⲟⲧ, 91*b* = ⲥⲟⲧ, 95*b* = ⲥⲟⲧ, 104*b* = ⲧⲣ, 109 = ⲏⲗ, 127 = ⲧⲣⲟ; and the latter often in no. 863, e.g. foll. 31, 35, 40, 52*b*, 64 of the present MS. = foll. 42, 55, 65, 80*b*, 101 of the other. On fol. 135 ff. are a series of additional hymns taken, says the rubric, from another MS. Some at any rate of these are likewise found in Tuki, e.g. fol. 133 = T. ⲏⲗ, 149*b* = T. ⲥⲏⲧ. A colophon fol. 195 shows that the MS. was written in A.D. 1863.

The obscure word ⲡⲧⲣⲟⲭⲁ (?) in a rubric on foll. 81*b*, 87, 154*b*, 156, may be noted: ⲡⲧⲣⲟⲭⲁ ⲉⲗⲓ ⲡⲧⲣⲟⲭⲁ ⲁⲟⲩⲉ (ⲁⲧⲁⲛⲓⲉ) ⲁⲟⲩⲉ ⲁⲟⲩⲉ ⲁⲟⲩⲉ.

It is remarkable that while foll. 26*b* ff. (hymns &c. for Monday and Tuesday) show signs of constant use, the rest of the volume is comparatively clean.

865.

Or. 5284.—Paper, a bound but imperfect volume; 242 fol., paged on *versos*; 7¼ × 5¼ in. Fol. 3 is ⲟ, fol. 4, ⲟ; foll. are lost after ⲧⲣ, ⲗⲟ, ⲡⲧⲟ, ⲡⲧⲟ, ⲥⲏ, ⲥⲏ, ⲥⲟⲧ. The text, in one column of 17 lines with Arabic opposite it, is written in a clumsy, irregular hand (*cf.* Hyvernat, pl. liv. 1 for some resemblance). The usual features and the letters ϕ, ϑ, ρ are

in red. There are coarse coloured ornaments at the beginnings and ends of the main sections.

[E. J. BRILL.]

Book of Odes and Hymns, similar to no. 863 and so probably called the Psalmodia. The arrangement is substantially like that of no. 863. On p. ⲧⲣ is a ⲡⲧⲣⲟⲭⲁ for the evening (ⲁⲟⲩⲉ) of the 3rd Sunday (? in Koiahk), on ⲧⲣ one for the 4th Sunday. On ⲧⲣ is the Doxology = *Theotokia* ⲥⲗⲟ^a. P. ⲧⲣ = *Theot.* ⲧ. P. ⲧⲣ = *Theot.* ⲧ. The *Theotokia* for Monday begins on p. ⲧⲣ, that for Tuesday on ⲧⲣ; the 2nd Ode on ⲟⲟ; *Theotokia* for Wednesday on ⲧⲣ; that for Thursday on ⲧⲣ; the 3rd Ode on ⲡⲧⲣ; *Theotokia* for Friday on ⲡⲧⲣ; that for Saturday on ⲡⲧⲣ. Various hymns (some acrostical) follow. On p. ⲥⲗⲁ is the Creed and on ⲥⲗⲁ the text of *Theot.* ⲗ ff. On p. ⲥⲗⲁ begin the Doxologies = T. ⲡⲧⲣ, but giving a much longer series, including the following well-known saints not mentioned in the printed text: Victor, Claudius, John of Heracleia,¹ Julius of Kbehs, Philotheus, the Seven Sleepers, Cyrus and John and again, in a sort of *résumé* (p. ⲥⲟⲗ), more developed than the enumerations in *Theotokia* ⲗ ff., or no. 863 fol. 116 ff., George,

¹ His history in Arabic in Or. 5648, f. 38 ff., by Constantine bishop of Siut. His father was a magnate in the districts of Antarchon (ⲁⲛⲧⲣⲟⲭⲟⲛ) and Pentapolis in Pontus, in the time of Numerian. He is a great general and is eventually martyred under Diocletian at ⲡⲧⲣⲟⲭⲁ, a village apparently between Al-Ḳûṣfiyah and Siut. Though not in the Coptic, he is found in the Ethiopic Synaxar. (v. Paris Catal. 187). The above writer, Constantine, is well known; v. Amélineau, *Contes* ii. 1 (= Brit. Mus., Ethiop. Catal. p. 183), Amélineau *La Géogr.* 401 and perhaps *Recueil* xi. 134. In Or. 5648, 39*b* he states that he was consecrated by Damianus (578—605) and in Severus' life of D. (Renaudot, *Hist.* 146), a 'bishop Constantine' is mentioned among celebrities.

¹ Fol. 5*b* ⲡⲧⲣⲟⲭⲁ ⲉⲗⲓ ⲡⲧⲣⲟⲭⲁ.

² Plur. thus fol. 195.

Theodore *στρατηλάτης*, Mercurius, Mena,¹ Victor, Claudius, Philotheus, Sisinnius,² Justus with Apollo and Theoclea, Basilides with Eusebius and Macarius, Apater and Erai, Apa Nahrôon,³ Eustathius,⁴ Theodore the Eastern, Jacob the Persian, John of Senhôtout and Isaac of Tefre (*sic*), Isidore and Sane,⁵ Cosma and Damianus, Anthimus, Leontius and Euprepus, Julius of Kbehs. Also on p. $\overline{c\eta b}$ the virgins Hillaria, Anastasia and Arysima (Ripsime)⁶ are mentioned as "the brides of Christ." On p. $\overline{c\eta\tau}$ are lines in praise of Joseph *يوساب* patriarch of Alexandria, since in his time the bodies of Pshoi and Paul (of Tammah) were brought to Shihêt.⁷ Several pieces are without Arabic translations (pp. $\overline{c\omega\epsilon}$, $\overline{c\eta\tau}$, $\overline{c\eta\alpha}$, $\overline{c\eta\epsilon}$), the second column being left blank. On p. $\overline{\kappa\tau}$ a colophon gives the birth-day of the scribe's grandson⁸ as the 19th Hathor A.M. 1434 = A.D. 1718.

¹ Here called (pp. $\overline{c\omega\eta b}$, $\overline{c\omega\omega}$) $\overline{\alpha\pi\alpha \text{ II. } \overline{\eta\tau\epsilon} \text{ III-}\overline{\phi\alpha\iota\alpha\tau}}$ الذى من مربوط والياضى. In the *Synaxarium* (15th Hathor) he is called of Nikiu. But in the Greek Miracles (*ed.* I. Pomialovski, St. Petersburg, 1900, p. 84) $\overline{\pi\acute{o}\lambda\iota\varsigma \text{ Πανηφαιάτ}}$. . . , $\overline{\theta\beta\epsilon\upsilon\kappa\alpha\iota \delta\acute{o} \overline{\alpha}\gamma\iota\omicron\varsigma \overline{\omega}\rho\mu\eta\tau\omicron}$ is mentioned. It is not found in the Latin of Surius (November) p. 241. Cf. Quatremère, *Mémoires* i. 371, and Peyron *s.v.*

² "He who slew $\overline{\beta\epsilon\rho\upsilon\chi\omicron\mu\alpha}$ المصاحفة" (p. $\overline{c\eta\tau}$). V. no. 524 *above* and *Synaxar.*, 26th Bermudah.

³ "Whom Michael bore on his wings from Alexandria to Antioch, that he might proclaim Christ" (p. $\overline{c\eta\alpha}$). V. *Synaxar.*, 7th Hathor.

⁴ Eustathius Placidus, to whom, while hunting, the cross appeared between the horns of a gazelle (p. $\overline{c\eta\alpha}$). V. *Synaxar.*, 27th Thoth and *Acta SS.*, 20th Sept.

⁵ $\overline{c\alpha\eta\eta\epsilon}$ صانا. V. *Synaxar.*, 18th Barmehat.

⁶ For the first, the daughter of Zeno, *v. Synaxarium* 21st Tybi, for the second *v. Clugnet's Daniel de Scete*, for the third *v. Synax.* 29th Thoth and von Lemm, *Studien* no. ix.

⁷ V. *Synaxar.*, 7th Babeh. Joseph sat 831–849 and was active in benefiting the Nitrian monasteries (*v. Severus Ashm. in Or.* 26,100, f. 158b).

⁸ تاريخ مولد . . . بشارة ولد ميخايل ولد كاتبه في يوم الحج.

Around the circular ornament on p. $\overline{c\eta b}$ is an Arabic couplet:

من كان يا عالم القبر داره بحالى
فلا يكتر عليك فشارة التكالى

866.

Or. 1242(22).—Paper; six leaves, paged (on *versos*) \overline{c} , \overline{c} , $\overline{c\omega\alpha}$, $\overline{c\eta}$ (first and last of quire $\overline{\kappa\eta}$), $\overline{\tau\omega\beta}$, $\overline{\tau\eta\alpha}$; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. xlvii. 2 for some resemblance). Initials, stops &c., the letters ϕ , η , ϵ (sometimes) are in red; quire ornaments in red, yellow and green.

From Nitria.

[G. CHESTER.]

From the Psalmodia (so here) or Theotokia, corresponding partly to Tuki's print, pp. \overline{c} , \overline{c} (*sic*); $\overline{c\omega}$, $\overline{?}$, $\overline{c\eta\tau}$; $\overline{?}$ (acrostic on Christ); $\overline{?}$ (on an ascete or confessor). The last fol. has two colophons; one by the scribe of the MS., which was completed in A.M. 1303 = A.D. 1587, at Dair Anbâ Shanûdah, in the hill called Adribah, in the Sa'id (*i.e.* the White Monastery); the other recording the presentation of the book to Dair Anbâ Bîshâi in the desert of Abû Makâr, in A.M. 1335 = A.D. 1619, by the deacon Shanûdah.

867.

Or. 1242(23).—Paper; parts of two leaves, one paged $\overline{c\omega\alpha}$; $8 \times 5\frac{3}{4}$ in. when complete. The text, in one column of 31 lines with Arabic opposite it, is written in a minute, very neat hand (*cf.* Hyvernât, pl. liii. 1 or 2). The usual features and the letters ϕ , η are in red.

From Nitria.

[G. CHESTER.]

From the Theotokia. The smaller fragt. has parts of Psalms cxviii, xcv and lxxvii and the whole of Ps. l.¹ Cf. Tuki's edition, pp. $\bar{\alpha}$, $\bar{\iota}$; the larger = Tuki, pp. $\bar{\mu}\bar{\mu}$, $\bar{\mu}\bar{\nu}$.

868.

Or. 5644(1).—Paper; 8 connected leaves, not paged; $7\frac{1}{4} \times 5\frac{1}{4}$ in. The text is in one column of a regular hand (cf. Hyvernats, pl. liii, 1). On p. 1, above the text, is an interlaced ornament in red and green(?). The Arabic title, ll. 2, 3 of the text, the word $\bar{\alpha}\bar{\nu}$, stops, initials, the letters $\bar{\nu}$, $\bar{\phi}$, $\bar{\psi}$, $\bar{\zeta}$ are coloured red.

From Nitria. [MIDDLEMASS.]

Theotokia, = Tuki's edition, pp. $\bar{\iota}$ ff. with the initial rubric $\bar{\nu}$ يقال اليلوبيا وهذا البوس; but the selection of passages is not identical with those printed.

869.

Or. 1241(27).—Paper; eight leaves, paged (on *versos*) $\bar{\alpha}$ — $\bar{\alpha}$, $\bar{\iota}$ — $\bar{\iota}$; $6\frac{3}{4} \times 4\frac{1}{4}$ in. The text, in one column of 14—16 lines, is written in an even hand (cf. Hyvernats, pl. xlvi. 2 or lv. 2). No colours.

From Nitria. [G. CHESTER.]

From the *Theotokia*, giving the 1st and 2nd Odes (Tuki, $\bar{\kappa}\bar{\nu}$ ff.) and accompanying hymns.

870.

Or. 5644(2).—Paper; two leaves, paged $\bar{\alpha}\bar{\nu}$, $\bar{\alpha}\bar{\mu}$; $8\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rough hand (cf. Hyvernats, pl. liv. 1 for

the type). Initials and the usual features are in red.

From Nitria. [MIDDLEMASS.]

Theotokia; parts of the 2nd and 3rd Odes, = Tuki $\bar{\kappa}\bar{\mu}$ and $\bar{\lambda}\bar{\nu}$.

871.

Or. 5644(3).—Paper; 10 leaves, partly paged (on *versos*) $\bar{\zeta}$ — $\bar{\zeta}\bar{\sigma}$; $6\frac{1}{2} \times 5$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a fairly even hand (cf. Hyvernats, pl. liii. 2). Initials, stops &c., the letters $\bar{\phi}$, $\bar{\psi}$ are in red.

From Nitria. [MIDDLEMASS.]

Theotokia for Sunday, combining the passages of Tuki, $\bar{\mu}\bar{\sigma}$ ff. and $\bar{\tau}\bar{\zeta}$ ff., as in no. 863, to foll. 197 ff. of which the present texts correspond, two sections only here being peculiar, viz. $\bar{\sigma}\bar{\rho}\bar{\nu}\bar{\iota}\bar{\sigma}\bar{\tau}\bar{\alpha}\bar{\mu}\bar{\nu}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\chi}\bar{\alpha}\bar{\sigma}\bar{\tau}$... and $\bar{\nu}\bar{\sigma}\bar{\sigma}\bar{\iota}$ $\bar{\nu}\bar{\chi}\bar{\sigma}$ $\bar{\nu}\bar{\epsilon}\bar{\sigma}\bar{\sigma}\bar{\tau}$...

872.

Or. 5644(4).—Paper; 17 leaves, paged (on *versos*) $\bar{\nu}\bar{\sigma}$ — $[\bar{\nu}\bar{\sigma}]$, $\bar{\rho}\bar{\lambda}\bar{\lambda}$, $\bar{\rho}\bar{\mu}\bar{\nu}$ — $\bar{\rho}\bar{\mu}\bar{\sigma}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernats, pl. liii. 2). Initials, stops, abbreviating-lines &c. and $\bar{\phi}$, $\bar{\psi}$ are in red; larger initials and ornaments in red, green and yellow. Apparently from the same MS. as no. 905.

From Nitria. [MIDDLEMASS.]

Theotokia. The text is that of Tuki, $\bar{\sigma}\bar{\mu}$ — $\bar{\mu}\bar{\sigma}$, $\bar{\rho}\bar{\nu}$, $\bar{\rho}\bar{\kappa}\bar{\sigma}$ — $\bar{\rho}\bar{\lambda}\bar{\zeta}$, with slight variation. It is to be noted that the Theot. for Monday is headed $\bar{\sigma}\bar{\epsilon}\bar{\sigma}\bar{\tau}$. $\bar{\mu}\bar{\tau}\bar{\epsilon}$ $\bar{\phi}\bar{\sigma}\bar{\sigma}\bar{\tau}$ $\bar{\mu}\bar{\alpha}\bar{\nu}\bar{\iota}\bar{\tau}$ = يوم الاثنين.¹

¹ After Ps. l, Halleluiah, to the tone $\bar{\alpha}\bar{\nu}$.

¹ Cf. no. 886. The word is thus used also in the vocabulary from the Theotokia, Or. 1325, 229b.

873.

Or. 5455.—Paper; six leaves, paged (on *rectos*) $\overline{\text{cu}}[\overline{\text{r}}]—\overline{\text{cu}}\overline{\text{x}}$, $\overline{\text{cu}}\overline{\text{a}}$; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. i). The usual features and the letters ϕ , ψ are in red.

[G. HORNER.]

From the Theotokia, = Tuki's edition,¹ pp. $\overline{\text{nc}}—\overline{\text{q}}$ and $\overline{\text{qb}}$, $\overline{\text{qr}}$.

874.

Or. 1242(24).—Paper; four consecutive leaves, paged (on *versos*) $\overline{\text{p}}\overline{\text{a}}\overline{\text{a}}—\overline{\text{p}}\overline{\text{u}}\overline{\text{x}}$ (*sic*); $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. liii. 2). The usual features and the letters ϕ , ψ are in red; larger initials and ornaments in red, yellow and green.

From Nitria. [G. CHESTER.]

From the Theotokia for Tuesday (= Tuki pp. $\overline{\text{q}}\overline{\text{a}}—\overline{\text{q}}\overline{\text{c}}$), followed by the hymn before that for Friday (= *ib.* p. $\overline{\text{pk}}$).

875.

Or. 1242(25).—Paper; two leaves; $5\frac{1}{4} \times 4\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernât, pll. i or lii. 2). The usual features are in red.

From Nitria. [G. CHESTER.]

From the Theotokia, = Tuki's edition, pp. $\overline{\text{pb}}$, $\overline{\text{pc}}$.

¹ The hymn printed on p. $\overline{\text{nc}}$, *beg.* $\overline{\text{ou}}\overline{\text{ou}}\overline{\text{ne}} \overline{\text{ft}}$, is here called $\overline{\text{aob}}\overline{\text{y}}$.

876.

Add. 19,902, foll. 11—28.—Paper; consecutive, paged (on *versos*) in Arabic figures $\overline{\text{v}}\overline{\text{o}}—\overline{\text{v}}\overline{\text{v}}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 16—18 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernât, pl. liii. 1 or 2). The usual features and the letters τ , ϕ , ψ , ζ are in red.

[YATMAN.]

From the Theotokia, = Tuki's edition, $\overline{\text{pi}}—\overline{\text{pka}}$.

877.

Or. 442, foll. 18—21.—Paper; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in an unusually heavy hand (*cf.* Hyvernât, pl. lv. 2). There are no colours.

[TATTAM.]

From the Theotokia = Tuki's edition, $\overline{\text{pk}}$, $\overline{\text{pka}}$.

878.

Or. 442, foll. 4, 5.—Paper; two leaves; $6\frac{3}{8} \times 4\frac{3}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernât, pl. liii. 2). The usual features and the letters ϕ , ψ , ζ are in red (ϕ with 2 red dots); ornaments are in red, green and yellow.

[TATTAM.]

From the Theotokia, = Tuki's edition $\overline{\text{pka}}$, $\overline{\text{pio}}$ (the foll. being bound in the wrong order) with variants.

879.

Or. 5644(5).—Paper; 41 leaves, paged (on *versos*) $\overline{\text{pkb}}—\overline{\text{pku}}$, $\overline{\text{pila}}—\overline{\text{pik}}$, $\overline{\text{pio}}$, $\overline{\text{pzb}}—\overline{\text{pzu}}$, $\overline{\text{po}}—\overline{\text{pq}}$, $\overline{\text{pqa}}$; $8\frac{3}{8} \times 6$ in. The text, in one

من في الناس يقدر على هذا الامر الا من يحب
الله كجيك انت قد اكلت الوصايا التي في الانجيل¹
بالكمال بالقول والفعل ان ما من جب اعظم من هذا
ان يبدل الانسان نفسه عن احبائه قد اكلت هذه
الرصية وابدلت نفسك عن صاحبك وافضل من نفسك
وقدمت ثلاثة دفعات من اجل العجبة التي بيوع المسيح
هذا الذي احببته السيرة والظاهرة وعيدت مع المسيح
في ملكوته اطلب من الرب عنا الخ.

889.

Or. 5526.—Paper; 112 leaves; $4\frac{1}{8} \times 3\frac{1}{4}$ in.
The script is not all of one hand, though of
the same type (*cf.* Hyvernat, pll. xlvii. 2 or
lv. 2). The column is of about 12 lines but
varies much. The usual features and the
letters ϕ , ψ , ζ are in red; some rough orna-
ments in red, green and yellow.

From the Genizah, Old Cairo.

[S. RAFFALOVITICH.]

Hymns, with or without Arabic versions,
or wholly in Arabic. The MS., when acquired,
was in great confusion and the present
arrangement of the leaves is, where catch-
words are missing, very questionable.

Foll. 1a—39b relate to the Marriage Service.
The first are hymns (ارباع) appropriate at the
making of the contract and at the crowning
في عقد الاملاك والاكيل. On fol. 4a is one to be
sung to the tone (لحن) 'the Virgin,' while the
priest arrays the bridegroom, *beg.* $\tau\epsilon\tau\omicron\mu\iota$
 $\eta\omicron\tau\epsilon\tau\epsilon\mu\phi\omicron\sigma\tau\iota\mu\iota$ (*σωφροσύνη*) $\lambda\epsilon\tau\iota\sigma$ $\epsilon\chi\epsilon\iota$
 $\eta\alpha\eta\alpha\tau\epsilon\psi\omicron\mu\iota\tau$, its latter part being called
البركس (*cf.* no. 906). While the priest says
the prayer of the oil (اوشية الزيت), the people
sing the hymn on fol. 5b. The occasion of
the next (fol. 6b) is obscure; it is to be read

¹ S. Joh. xv. 13, referring to Latson's intercession for
the soul of a sinner; *v.* the Synaxarium.

في تطقيس¹ العرسان *beg.* $\phi\eta$ $\epsilon\tau\epsilon\tau\epsilon\mu\phi\omicron\sigma\tau$ $\eta\pi\epsilon\eta\iota\sigma\tau$
 $\lambda\lambda\lambda\psi$ $\eta\epsilon\psi\iota$ $\epsilon\tau\epsilon\tau\epsilon\mu\phi\omicron\sigma\tau$ $\epsilon\rho\omicron\kappa$ ω $\eta\pi\alpha\tau\epsilon\psi\omicron$
 $\lambda\eta\tau$ $\eta\epsilon\psi\tau\epsilon\tau\epsilon\psi\omicron\eta\omicron\sigma$.² Others have similar
titles: fol. 8b (elsewhere للعرائس) تطقيس العرائس
الازات. The piece on fol. 33b, entitled like
these, begins $\eta\theta\omicron\kappa\eta\epsilon$ λ λ $\lambda\omicron\eta\iota\alpha\iota\omicron\varsigma$ $\lambda\omicron\eta\iota\alpha\iota\omicron\varsigma$
 $\eta\pi\epsilon\psi\omicron\sigma\tau\omicron\mu\iota\kappa\omicron\varsigma$ $\kappa\alpha\lambda\omicron\varsigma$ $\lambda\kappa\iota$ $\kappa\alpha\lambda\omicron\varsigma$ $\kappa\alpha\lambda\omicron\varsigma$ ω
 $\eta\pi\eta\tau\epsilon\psi\omicron\mu\iota\tau$ $\eta\epsilon\psi\tau\epsilon\tau\epsilon\psi\omicron\eta\omicron\sigma$, the formula being
then repeated, with reiterated initials, for
the names Basil, Gregory, David, Elisaïos,
Zacharias, Esaias, Thomas, John the Evan-
gelist.

Foll. 44a—69a. Doxologies for the festivals
of Christ's Birth, partly identical with Tuki,
Theotok. $\overline{\epsilon\tau\epsilon\tau\epsilon}$ ff.³ On fol. 46b is one for the
Sundays in Koiakh, addressed to John 'son
of Zachariah.' That on fol. 49a can be read
in Tuki $\tau\kappa\eta\iota$. On fol. 57a begins a series⁴ for
the night of the Birth itself (ليلة الميلاد). On
fol. 69b is a repetition of one of these (? per-
haps from another MS). Foll. 76a—88b are
for the Baptism; foll. 89a—95a for Palm
Sunday; fol. 95b for the Birth again. Foll.
97a to the end are in more than one rough
hand, the first hymn being that in Tuki
l.l. $\overline{\epsilon\tau\epsilon\tau\epsilon}$.

890.

Add. 5027G.—Paper, a bound volume;
238 foll., paged (on *rectos* and *versos*) by a
modern hand; $4\frac{1}{8} \times 3$ in. The text, in one
column of 16 lines, is written in a neat, small

¹ Apparently a causative form of $\tau\alpha\tau\iota\varsigma$ which
should then mean 'the conducting, ordering of the
service,' though here the sense must be more special.

² *Cf.* the phrases of the Arabic hymn, Tuki, *Rit.* $\overline{\epsilon\tau\epsilon\tau\epsilon}$.
The hymn f. 14a, in the formula here given, introduces
all the saints of the Diptychs.

³ *V.* also no. 863 f. 124, Curzon 131, f. 190b.

⁴ These = Curzon 131, f. 203 ff.

hand (*cf.* Hyvernat, pl. lvi. 3, for a coarser specimen of the type). Titles, rubrics and rarely other letters are in red.

A collection of some 50 hymns, of various kinds and for various occasions, followed by the deacon's office from the Anaphora. The hymns begin with the مديح for Easter and Pentecost = Tuki, *Theotokia* ⲛ̅, after which come 'odes' (هوس) for the whole year, to the tune السنوى = *Theot.* ⲓ̅, for the Birth¹ = *Rituale* ⲫⲗⲁ, for the Baptism = *Eucholog.* ii. ⲉⲓⲡ, for Lent *cf. Rit.* ⲫⲗⲓⲡ, for Palm Sunday *cf. ib.* ⲫⲟⲗ, for Easter *cf. ib.* ⲫⲓⲡⲥ. From p. 79 are hymns, mostly acrostical² and introduced by the word ابصالي ⲫⲁⲙ, for the festivals of Christ, the Virgin, the archangels and certain saints (George, Mena, Theodore *στρατηλάτης*, Mercurius, Marina³). A few of these are found in the *Theotokia* (pp. 149 = ⲉⲟⲗ, 187 = ⲉⲕⲏ, 220 = ⲧⲓⲉ, 226 = ⲡⲁ, 236 = ⲉⲓⲓ, 345 = ⲧⲉ, 369 = ⲉⲗⲟ, 386 ff. = ⲉⲓⲡ ff., 391 = ⲉⲓⲡⲛ), others are based upon its texts, *e.g.* pp. 333—340 on ⲡⲁ ff. From p. 333 they are termed alternately قطعة and تفسير. One of these (p. 386 = T. ⲉⲓⲡ) is attributed to John, bishop of Samanûd; another, in Greek (p. 394) by Al-As'ad, administrator of state-lands at Damietta,⁴ is to be used at the enthronization of a patriarch or bishop. On pp. 398, 400 are others for similar occasions.

The deacon's office (p. 409 ff.) corresponds generally to that in the *Anaphora* (S. Basil),

¹ This series occurs in the Curzon MS. 131, f. 120 ff.

² Others (pp. 205, 207) have as initials for the stanzas the letters ⲁ, ⲉ, ⲓ, ⲡ, ⲫ, ⲓ, ⲗ, representing 1, 5, 10, 50, 100, 500, 1000(?), 1500(?).

³ "Her body is in the lower church of Hârat ar-Rûm. Her martyrdom, Hathor 22; the consecration of her church, Hathor 20 (or 25)." So the rubric p. 313; but this does not correspond with the Calendar. In this church is still a picture of S. Marina; *v.* Butler, *Churches* i. 280.

⁴ نقل من الشيخ الاسعد الدهياطي مباشر الخمس بنغردمياط.

from p. ⲓⲡ, but is usually much abbreviated. The petitions p. 464 ff. are from S. Cyril, ⲉⲓⲡ ff. On p. 454 is the list of the patriarchs, ending with John (III, al-Nekkâdî, ob. A.D. 1480), whereby the MS. can be dated.

At several points a number of leaves remain blank. It appears, *e.g.* from the rubric p. 65, that these were for an Arabic version, never however added.

891.

Or. 1241(29).—Paper; six leaves; $6\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column of about 20 lines, is written in a clumsy, irregular hand (*cf.* Hyvernat, pl. liv. 1). Headings only are in red.

From Nitria.

[G. CHESTER.]

Hymns for various occasions, some entitled برلكس (*cf.* no. 893). The 1st (imperfect) ends with salutations (χερε...) to various monastic saints. The 2nd is to be said at the close (?) of a bishop's consecration and enthronization:¹ هذه ما يقال للأساقفة بعد الصلاة: *مثال القانون وفي التجليس* ⲛⲧⲉ ⲛⲟⲩⲥⲏⲥ ⲧⲛⲉⲧⲟⲩⲧⲏⲃ ⲛⲧⲉ ⲁⲗⲟⲛ ⲧⲛⲉⲧⲉⲧⲏⲃⲁⲗⲟⲓ ⲛⲧⲉ ⲓⲁⲗⲟⲛ ⲛⲓⲛⲓⲧⲓ ⲛⲟⲩⲓ ⲛⲧⲉ ⲛⲉⲧⲟⲩⲥⲟⲗⲟⲛ. The 3rd, for the enthronization (جالس) of a bishop or patriarch, begins² ⲛⲓⲛⲓⲟⲩ ⲗⲁⲣ ⲛⲧⲉ ⲫⲓ ⲛⲓⲡⲁⲛⲧⲟⲕⲗⲁⲟⲣ ⲛⲉⲛⲧⲭⲁⲣⲓⲥ ⲛⲧⲉ ⲛⲉⲕⲛⲟⲛⲟⲩⲉⲛⲏⲥ ⲛⲉⲛⲏⲓⲣⲓ ⲛⲓⲥ ⲛⲗⲥ ⲛⲉⲛⲓⲟⲥ. The 4th is to be recited after the Pauline lection, when a bishop is present; *beg.* ⲱ ⲛⲓⲥⲁⲃⲉⲧ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲛⲓⲥⲁ ⲱ ⲛⲏ ⲉⲧⲉⲣⲉⲟⲱⲃ ⲉⲛⲓⲛⲁⲛ(?)³ ⲛⲓⲟⲩⲧⲏⲃ. The 5th is for the commemoration (تذكار) of

¹ *Cf.* perhaps the rubrics in Tuki's *Euchol.* i. ⲟⲗ, ⲉⲓⲡ, where hymns are prescribed.

² These words point to the sentences in the *Anaphora* (Tuki ⲓⲡⲓ), with which the next rubric also may be compared.

³ Illegibly altered; perhaps for ⲛⲁⲟⲓⲟⲛ ⲛⲧⲉ ⲛⲓⲛⲁⲛ Ex. xxviii. 30, since what follows refers to that passage.

S. Michael;¹ *beg.* φαιτηεις πετφωρ εβολ παττομη πιστε παπυοκ παρραριτης. It relates the story of Dorotheus and Theopiste.² The 6th, to S. Michael, is to be said at Evening Prayer; *beg.* αυστη παρρηιος πος ηεοθηεστ παρροεια. The 7th, to the same, *beg.* εωστ τυρω ω πιετρος πτε-ερωμ ηουζαυζωμος.

892.

Or. 5283.—Paper, an almost complete volume; 38 foll.; 8½ × 6 in. The text, in one column of 15 or 16 lines with Arabic opposite it, is written in two hands of recent type (*cf.* Hyvernat, pl. lv. 2). The usual features are in red.

[E. J. BRILL.]

Doxologies دكصورجيات for the greater and lesser festivals of Our Lord; *viz.* fol. 3, the Annunciation (البشارة), *begins* αφιστ χωρετ εβολ ηεωτφο; fol. 5, for the Vigil of Christmas (برمون الميلاد), *amiat* ετκτηεις; fol. 7*b*, for Christmas, *τοτε που* αυιος ηραυ; fol. 10, for the Circumcision (الختان), *αμηνος* ηε ηχε ηεωρη υφτ; fol. 12, for the Entry into the Temple, 40 days after Christmas, φιατσαρζ αφισαρζ; fol. 13*b*, for the Journey to Egypt, ηεαυαε ηηροφωτης; fol. 15, for the Vigil of Baptism, ομωστ ηηρετηριου; fol. 16*b*, for the Baptism, *τοτε που* αυιος ηραυ; fol. 18*b*, for the Miracle of Cana of Galilee, ω τωστ ηεφωρη; fol. 19*b*, for the Transfiguration (التجلي), *αμηνος* ηε ηχε ηεωρη υφτ; fol. 21*b* for Palm Sunday (عيد الشعانين) (أحد الزيتون), φη εττωμα ηαμμ ετωροα; fol.

¹ And, it seems, other festivals; but I cannot read the heading: تذكر الملاك ميخايل برلكس بقري عبي (1 غا) في: ال ا د العجيد (1) وعيد (1) المعتمد سواعها ?

² F. Budge, *St. Michael*.

³ This is found on f. 203 of MS. Curzon 131.

23*b*, another for the same, *αρι* σαμηνη ηεοθηερωμ; fol. 25, the note that for the 50 (*sic*) Days there are no Doxologies; then, for Easter Sunday, *τοτε που* αυιος ηραυ; fol. 26*b*, for "New" Sunday on which Jesus showed Himself to Thomas, *τοτε που*; fol. 28, for the Ascension, *τοτε που*; fol. 29, for Pentecost (العنصرة), the Descent of the Holy Spirit, ηχε ηαυρος ητε φιωτ. A colophon on fol. 31 shows that what follows was a subsequent addition to the book. Fol. 32, for the 3rd day of the Nimivite Fast, ηωιαε ηηροφωτης ηαυη; fol. 34, for the 7th day of the Fast of Lazarus, εωστ τυρω ω πιετρος; fol. 36, for the (occasional) 6th day of the "Little Year" (يوم الكبيس), *τωτωε* αυχε.

It will be seen that several of the Doxologies begin with the same words, but they all differ subsequently.

On fol. 31 is the date, A.M. 1424 = A.D. 1708, of the first scribe; on fol. 38 that of the second, a day later in the same year.

893.

Or. 1242(30).—Paper; four leaves, paged (on *versos*) in red κλ—κν; 7 × 5½ in. The text, in one column of some 18 or 20 lines with Arabic opposite it, is written in a close, regular hand (*cf.* Hyvernat, pl. liii. 1, liv. 1). Initials, stops &c., head-lines (in Arabic), the letters φ, η, ζ are in red.

From Nitria.

[G. CHESTER.]

Short hymns, called alternately *برلكس* and *لحن*,¹ resembling the Doxologies in the Theotokia (*cf.* the endings *τωεε* ηηεε ερωμ εχωμ

¹ V. no. 906. In Tuki's *Eucholog.* and in no. 894 corresponds to εωρωμ (*v.* Peyron, p. 424). *Cf.* Sa'id. ερωωμ, ερω (nos. 144, 146 *above*), though these are verses from the Psalter.

896.

Or. 3367(4).—Paper; two leaves; $6 \times 3\frac{3}{4}$ in. The text, in one column of some 12 lines, is written in an irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features and the letters ϕ , ψ , ζ are in red.

[H. WALLIS.]

Parts of an acrostical Hymn. V. no. 848.

897.

Or. 3367(5).—Paper; two leaves, from different MSS.; paged $\overline{\alpha\epsilon}$ and $\overline{\rho\eta\alpha}$; each about 6×4 in. Script, *cf.* Hyvernat, pl. lv. 2.

[H. WALLIS.]

From Hymns; one acrostical, the other called $\overline{\text{قطع}}$ (*τροπάριον*) for the month of Koiahk.

898.

Or. 1241(31).—Paper; two leaves, paged (on *rectos*) in cursive figures $\overline{\alpha\lambda}$, $\overline{\mu\sigma}$; $5 \times 3\frac{1}{2}$ in. The text, in one column of 11 lines, is written in a fairly even hand (*cf.* Hyvernat, pl. liv. 1). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

From a book of Hymns. Parts of two are shown; the 1st to the Cross, = no. 890, fol. 128*b*, the 2nd to S. George. Both are acrostical.

899.

Or. 1241(32).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in one column of some 20 lines, is written in a quite unskilled, irregular hand (*cf.* Hyvernat, pl. liv. 1 for the type). No colours.

From Nitria. [G. CHESTER.]

From a book of Hymns for various occasions (? the Psalmody). The 1st hymn is acrostical; the 2nd here has the title ابصالي واطس الجتن ودخول السيد المسيح البيكل (8th Mechir) and begins $\overline{\alpha\mu\sigma\tau\iota}$ $\overline{\mu\eta\sigma\varsigma}$ $\overline{\mu\eta\mu\eta\mu\eta\mu\eta}$ $\overline{\mu\tau\epsilon}$ $\overline{\phi\theta}$ $\overline{\epsilon\tau\varsigma\mu\alpha\rho\omega\sigma\tau}$.

900.

Or. 5644(8).—Paper; two leaves; $8\frac{1}{2} \times 6\frac{1}{8}$ in. The text, in one column of some 17 lines with blank space for Arabic, is written in an irregular hand (*cf.* Hyvernat, pl. lii. 1, liv. 1). Initials, stops &c., the letters ν , χ , φ , ψ , ζ , σ are in red on 2 pages, the others being without colours.

From Nitria. [MIDDLEMASS.]

An acrostical hymn (v. no. 848) for use on festivals of martyrs and saints generally. *Beg.* $\overline{\alpha\omega\omega\eta}$ $\overline{\tau\eta\rho\sigma}$ $\overline{\beta\eta\sigma\theta\epsilon\sigma\mu\eta}$ $\overline{\mu\alpha\rho\epsilon\tau\tau\sigma}$ $\overline{\beta\eta\mu\eta\sigma\theta\eta\mu\eta}$ (*cf.* *Theotokia* $\overline{\epsilon\alpha\theta}$). It refers first to the 4 archangels, the 4 beasts, the 24 elders &c.

901.

Or. 3367(6).—Paper; a leaf, paged (on *verso*) $\overline{\alpha\tau}$; $6 \times 3\frac{3}{4}$ in. The text, in one column of 11 lines, is written in an irregular hand (*cf.* Hyvernat, pl. xlvii. 2). The usual features are in red.

[H. WALLIS.]

From an acrostical Hymn (v. no. 848) relating to Senuthius. The following is the text:

$\overline{\epsilon\sigma\theta\epsilon\theta\epsilon\theta\epsilon\theta\epsilon}$ $\overline{\mu\eta\sigma\tau\eta\beta}$ $\overline{\mu\tau\epsilon}$ $\overline{\eta\theta\epsilon}$
 $\overline{\eta\theta\epsilon}$ $\overline{\alpha\chi\epsilon}$ $\overline{\rho\eta\mu\eta\tau\eta}$ $\overline{\mu\phi\theta}$ $\overline{\alpha\varphi}$ $\overline{\epsilon}$ $\overline{\sigma\tau\eta}$ $\overline{\mu\eta\lambda\alpha\tau\epsilon}$ $\overline{\epsilon\theta\epsilon\varsigma}$
 $\overline{\mu\eta\eta\sigma\tau\eta\theta}$ $\overline{\epsilon\theta\tau}$ $\overline{\alpha\beta\beta\alpha}$ $\overline{\rho\eta\sigma\theta\tau}$ $\overline{\rho\eta\sigma\tau\eta\sigma\tau}$ $\overline{\mu\tau\epsilon}$
 $\overline{\mu\eta\mu\eta\sigma\theta\eta\chi\theta\epsilon\varsigma}$
 $\overline{\kappa\omicron\sigma\tau\alpha\lambda\alpha\tau\eta\theta\epsilon\varsigma}$ $\overline{\mu\eta\mu\eta\alpha\chi\epsilon}$ $\overline{\alpha\varphi\alpha\tau\epsilon}$ $\overline{\rho\epsilon\theta\sigma\tau}$ $\overline{\mu\eta\eta}$
 $\overline{\mu\eta\sigma\tau\eta\chi\theta\epsilon\varsigma}$ $\overline{\mu\alpha\mu\epsilon\tau\alpha}$ $\overline{\zeta\theta\sigma\tau}$ $\overline{\mu\eta\lambda\alpha\tau\epsilon\theta\epsilon\varsigma}$ $\overline{\epsilon\sigma}$
 $\overline{\eta\theta\epsilon\theta\epsilon\theta\epsilon\theta\epsilon}$ $\overline{\mu\eta\mu\eta\epsilon\sigma\tau\epsilon\tau\epsilon\theta\epsilon\theta\epsilon}$

ΛΑΜ ΠΦΩΩΓΓ Ω ΠΑΣΚΕΤΗΣ ΠΕΝΗΕΝΟΤ ΠΩ-
 ΠΑΧΟΣ ΞΕΝΠΑ ΠΑΡΧΗΠΛΗΘΡΙΤΗΣ ΠΑΡΙΟΣ ΣΕ-
 ΠΟΓΟΙΟΣ

ΠΟΙ ΠΑΙ ΠΟΣ ΠΟΓΠΕΛ (*sic expl.*).

902.

Or. 1241(33).—Paper; two leaves, the first paged $\overline{\text{πς}}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 14 lines, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

Hymns; the first relating to the creation and fall of man, the second to the construction by Bezaleel of the tabernacle.¹

903.

Or. 5644(9).—Paper; (1) four leaves and (2) one leaf, from two MSS.; $6\frac{1}{2} \times 4\frac{1}{2}$ in. For (1) *cf.* Hyvernat, pl. lii. 1; for (2) *ib.* pl. lv. 2.

From Nitria. [MIDDLEMASS.]

From books of Hymns; referring (1) to the Archangels and to Basil, Gregory and other saints, (2) to Christ.

904.

Or. 3367(7).—Paper; two leaves, paged (on *versos*) $\overline{\text{κς}}$, $\overline{\text{λς}}$; $8\frac{1}{2} \times 6$ in. The text, in one column of about 14 lines, is written in an uneven hand (*cf.* Hyvernat, pl. lv. 2). The usual features are in red.

[H. WALLIS.]

Short Hymns, with longer Arabic translations following each. The headings of two indicate "the 11th hour of the third day"

¹ Exod. xxxvi. *Cf.* *Theotokia* $\overline{\text{σπς}}$, $\overline{\text{τπς}}$, where the tabernacle is a type of the Virgin; also no. 908.

and "the 3rd hour of the fourth day." Presumably they refer to the Paschal season.

905.

Or. 1242(32).—Paper; two leaves, paged (on *versos*) $\overline{\text{οπ}}$, $\overline{\text{ππ}}$. Apparently from the same MS. as no. 872.

From Nitria. [G. CHESTER.]

From the office for the night of Easter (*i.e.* Saturday night). The present texts are from hymns: on fol. 1a, *beg.* $\overline{\text{νευ}}$ (*sic*) $\overline{\text{γαρ}}$ $\overline{\text{ξενημοτ}}$ $\overline{\text{ετοιμ}}$ $\overline{\text{μωκ}}$ $\overline{\text{πός}}$ (*cf.* Ps. lxxvi. 14ff.); fol. 1b, *beg.* $\overline{\text{ανχς}}$ $\overline{\text{πενμοτ}}$ $\overline{\text{τιου}}$ $\overline{\text{ξενημ}}$ $\overline{\text{εουωστ}}$ (*cf.* 1 Cor. xv. 20). The rubrics referring to these will be found in Habashi's edition (*v.* no. 774), p. 118, where the former piece is called *قطعة* (*τροπάριον*).

906.

Add. 14,740B, foll. 29—31, 36, 42—46, 49—56, 75, 80—84.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest $6\frac{1}{2} \times 4\frac{1}{2}$ in., the smallest $5\frac{1}{2} \times 3\frac{1}{2}$ in. The script of some foll. is good, *e.g.* fol. 36 (*cf.* Hyvernat, pl. liii).

Parts of hymns from liturgical books.

Fol. 29. To the Virgin.

Fol. 30. To the Virgin (Greek).

Fol. 31. To SS. Paul and Macarius.

Fol. 36. Referring to John the Baptist (Greek and Arabic).

Fol. 42. To John the Baptist.¹

¹ The word $\overline{\text{παρλας}}$ $\overline{\text{برالكس}}$ divides the hymn at a certain point. It is found Tuki, *Euchol.* i. $\overline{\text{πππ}}$, similarly used; *v.* also nos. 834, 840, 893. Presumably it = *παράληξις*, since the Scala, Paris 44, f. 22a has $\overline{\text{παρλας}}$ $\overline{\text{ξικ}}$. Or. 1322 omits it. MS. Curzon 148, $\overline{\text{ξθα}}$, $\overline{\text{πλα}}$ has, among the sources of Ibn Al-'Assâl's *Scala*, the $\overline{\text{برلكسات}}$ for the month Koiahk.

Foll. 43—46. To the Virgin, including *Trisagion* (with Arabic).

Foll. 49—56. To various saints, from *Theotokia*.

Fol. 75. To S. George.

Foll. 80, 81. Acrostical hymns¹ on Lent (with Arabic).

Foll. 82, 83. Hymns (عزح) for Palm Sunday, on Is. xl. 9—11 and (in Arabic) for the Festival of the Cross, with reference to Helena and to Mary and Elizabeth.

Fol. 84. Hymn (with Arabic).

MISCELLANEOUS.

907.

Or. 1242(23).—Paper; eleven leaves, paged (on *versos*) —, $\overline{\text{cna}}$ — $\overline{\text{cm}}$, —, —; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of about 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernât, pl. liii. 1 for the type). Initials, stops &c., the letters ϕ , ψ , are in red.

From Nitria. [G. CHESTER.]

From a book of apparently mixed contents. Fol. 1a b = Tuki, *Missale* $\overline{\text{TB}}$ (Anaph. Cyril), fol. 2a = *ib.* $\overline{\text{pzb}}$ (Basil), fol. 2b = *ib.* 157 (Morning Prayer),² fol. 3a = *ib.* $\overline{\text{zi}}$ (Basil), fol. 3b = *Theotokia* $\overline{\text{za}}$ — $\overline{\text{zi}}$ (Theot. for Sunday), fol. 9b = *Missale* $\overline{\text{rj}}$ (Canons for Adoration of Cross), fol. 10a = *ib.* $\overline{\text{rv}}$.

¹ *V.* no. 848.

² "The $\overline{\text{ترج}}$ ($\overline{\text{ἀπόλυσις}}$) for morning and evening" in Greek ($\overline{\text{ἀρχὴ καὶ ἀγάπη κτλ.}}$), followed by the dismissal in Coptic "when the mass is not finished $\overline{\text{اذ لم يكن تم قداس}}$ " ($\overline{\text{παρα ποτεν ηωποτηρηνη ποε ηευωτεν τηροτ λινη}}$).

908.

Or. 1241(34).—Paper; a leaf; $7 \times 5\frac{1}{4}$ in. The text, in one column of 14 lines, is written in an even hand (*cf.* Hyvernât, pl. liii. 1). Initials, stops &c., the letters ϕ , ψ , ζ are in red.

From Nitria. [G. CHESTER.]

Apparently from a liturgical book. It shows part of a description of the building of the Ark of the Covenant from Exodus $\overline{\text{xxxvii}}$. 4 ff. The text however is not that of the LXX but approximates to the version of Theodotion (*v.* Field's *Hexapla* i. 153). In its midst moreover are two apparently extraneous dogmatical phrases (marked here as *aa*, *bb*) the second of which compares the Virgin with the Ark and, by the words "saith he," shows perhaps that the passage belongs to a homily incidental in some liturgical office.¹ But the present confusion of the text is most likely due to a copyist's error.

αρωμο λε ου ε ηαφορου ηεζαυε ηατ-
ερωμ ητετρακονθου αταλλοοτ ηενηοε
ετοι ηοβριου ηοηακτωοτοε ετοι ηαε-
τρον εοροτωο ηκοοτ εαβοτε ηνεροετ
οτα κατ εα εταχρηοτ ηαηγοετ εφιατ
ερατωμ ηεηκτωοτοε ^a αερωμ ηεηρητ
αοηεζα ηαοοε τοηιατ ερωη λαοοηε
ηεε ^a ηεηοτηα εια ηε ηηραεετεροε
^b κτωοτοε ηεχαη ατη ηποε ερη εχη-
αρια τωοτοκοε ηαηοεαρη ηητε ηε
ηερη ηφτ αερωτα ηοτωτ ερωτη ετερ-
ηεηοητ ^b.

909.

Or. 5464.—Paper; an oblong sheet of thick paper; $21\frac{1}{2} \times 7\frac{1}{2}$ in. The text, in one

¹ The comparison is familiar, *e.g.* *Theotokia* $\overline{\text{ης}}$, $\overline{\text{πα}}$, $\overline{\text{τι}}$, *inf.*

column of 47 lines with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernat, pl. liii. 1 or 2). Lines 2, 3, 4, 6, 7, 8 are in a heavy, ornamental character. Initials, stops &c., the letters ϕ, ϣ, are in red. Above the text is a cross, 3½ in. high, in red, yellow and brown (? green), in the angles of which are $\overline{\text{IHC}} \overline{\text{IHC}} \overline{\text{II}} \overline{\text{KA}}$ (*νίκα*), also fantastic birds and rosettes. In the left and lower margins are similar birds.

Bought in Cairo.

[HORNER.]

A Letter of Orders,¹ given by Philotheus,

¹ Similar though later documents: Paris, *MSS. arabes* 316—319, Bodleian (Uri) ii. 475.

bishop of Panopolis (Aḥmīm), to Gabriel, son of Misael, whom he has ordained a full (τέλειος) deacon for the church of Theodore στρατηλάτης, on the west of 'the meeting-place of the Christians' $\overline{\text{PIA}} \overline{\text{MCHOCOT}} \overline{\text{MEXPECTAMOC}}$, on the 17th of Pachôn, A.M. 1079 = A.D. 1363. *Published* by Crum, in *Proc. Soc. Bibl. Archaeol.* xx. 270.

910.

Or. 1242(34).—Paper; two not consecutive leaves. These are from the same MS. as no. 858, which see for the description.

HOMILIES &c.

911.

Or. 3581A.—Parchment; a fragment, complete in width; $11 \times 6\frac{1}{2}$ in. The text, in one column across the page, is written in a small, sloping hand similar to Hyvernat, pll. xv, xxiv, xxviii, xxxix (yet *cf.* also pl. x). But the script of the two titles is of a Sa'idic type (*cf. l.l.*, pl. xi. 1 or 3).

From Ahmīm.

[BUDGE.]

Apparently from short Homilies. On the *recto* is one in which various passages are commented on. Of Mal. iii. 1 it is said, "Who is this God that is in this temple if not (εἰ μὴ τὸ) the λόγος of God who hath revealed himself in the flesh which is His holy temple? He [too] is the angel of great counsel with whom (?) He took counsel, saying, Let us make man &c. (Gen. i. 26); to whom with His . . . Father and the Holy Spirit, the Life-giver, be glory now and in the ages and for ever and ever, to all eternity. Amen."

The title of the next is

σβαλ ἡσθηπαρ
λομονε[μον]
προφ

and it opens with a quotation: "It is written in the Paralipomena . . . in the reign . . . king over them(?) . . ."

On the *verso* Christ's command to the Apostles, Mk. xvi. 15, 16, is the first text. It is followed by Ps. xc. 10. "Telling us this that we may comprehend spiritually

(πνευματικῶς), with mind awakened and upright faith, that the Christian people who are under heaven, they shall not be moved till the end (συντέλεια), being we cry out by day and night in a . . . voice(?) saying, Glory to the Father, the Son and the Holy Ghost, the homoousian Trinity, now and for ever and ever . . . Amen."

The next text has the title

ⲙⲏⲧⲏⲁⲗⲁ

ⲙⲟⲟⲩⲃⲉⲧ

ⲙⲏⲧⲏⲁⲗⲁ

This MS. is, I think, unique in that, though on parchment and from the White Monastery, its dialect is Bohairic. Its disposition, in one column of long lines divided into paragraphs, and its several Sa'idicisms (σρησ beside σρφοι, σκωτ, σκωτωται, ρωουε, ταιζο, ρουου, ζη or ζου beside ἡου) probably indicate a local copy of a Bohairic text.¹

912.

Add. 14,740A, foll. 12—15.—Parchment; $10\frac{3}{4} \times 7\frac{1}{2}$ in. The text, in one column of about 27 lines divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pll. xxii and xlii. 3). There are no colours.

[YATMAN.]

¹ The Biblical quotations are from the Boh. version. The plurals ⲙⲏ ⲉⲧⲁⲧⲏⲁⲗⲉⲧ (*sic*) ⲁⲓⲟⲩ . . . ⲁⲓⲟⲩ . . . &c. in Mk. xvi. 16, instead of singulars, may be noted.

BIOGRAPHICAL AND HISTORICAL WORKS.

916.

Add. 14,740A, fol. 16.—Parchment; a leaf, joined in the middle; $12\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in one column of 35 lines divided into paragraphs, is written in a rather small, square hand (*cf.* Hyvernat, pll. xxxii, xxxiii).

[YATMAN.]

Cyriacus bishop of Jerusalem, martyrdom of, with Anna his mother and Admôn the magician. *Cf.* *Acta S.S.*, 4th of May. Zoega, p. 114, describes another MS. of these Acts.¹ That and the present text are to be published by Guidi in the *Rev. de l'Orient chrét.*

Below the text on fol. *b* is a colophon (*cf.* Hyvernat, pll. xxi, xxviii, xxxix) presumably by the scribe, "the sinner above all men, unworthy of the name that has been given him [*name erased*]," who asks a prayer also for his brother Jacob and his father Severus.

917.

Or. 1241(36).—Parchment; parts of a leaf, complete in width; $9\frac{3}{4} \times 10$ in. The text, in one column divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pl. xli &c. for the type).

From Dair Anbâ Bishoi, Nitria.

[G. CHESTER.]

¹ *Cf.* Hyvernat, pll. xxix, xl; though these may merely show that the volume 'Vatic. 68' contains the work of several scribes.

Acts of Samuel of Kalamon. This is the only extant remnant of the Bohairic version. Parts of the Sa'idic and a complete Ethiopic text are known.¹ The present passage corresponds to pp. 99, 154 of the latter of these.

Fol. *a*.

Ⲓⲁϥ ⲟⲣⲓⲛⲁⲓ

Ⲓⲁϥ ⲉϥⲕⲱ ⲛⲓⲟⲥ ⲛⲁϥ ⲕⲉ

ⲟⲩⲱⲟⲩⲧ ⲛⲓⲣⲏ ⲫⲧ ⲛⲓⲛⲁⲕⲗ

[ⲛ]ⲛⲉⲟⲩⲧⲁⲃ ⲁⲛ ⲁⲃⲃⲁ ⲥⲁⲛⲟⲩⲛⲁ ⲁⲩⲩⲁⲕ

ⲣⲟ ⲛⲛⲉϥⲓⲁⲗⲧ ⲉⲃⲟⲩⲏ ⲉⲫⲧ ⲛⲉⲕⲁϥ

ⲛⲁϥ ⲕⲉⲧⲏⲁⲥⲟⲩⲟⲛ ⲛⲉⲥⲟⲕ ⲁⲛ

ⲃⲟⲩⲫⲁ ⲟⲩⲁⲃ ⲛⲓⲛⲉϥⲟⲩⲛ ⲛⲓⲟⲓ ⲉ

ⲟⲩⲱⲟⲩⲧ ⲛⲓⲣⲏ

[ⲛ]ⲃⲁⲣⲃⲁⲣⲟⲥ ⲁⲛ ⲁⲩⲁⲛⲟⲛ ⲛⲓⲟϥ

ⲃⲉⲛⲟⲩⲧⲕⲱⲛⲧ ⲟⲩⲟⲩ ⲁⲩⲕⲱ ⲛⲧⲉϥ

ⲕⲓⲕ ⲉϥⲕⲏⲧⲉϥⲁⲫⲟ ⲉϥⲕⲱ ⲛⲓⲟⲥ

ⲛⲁϥ ⲕⲉⲧⲏⲁⲕ ⲟⲃⲟⲕ ⲁⲛ ⲩⲁⲧⲉⲕⲟⲩ

ⲟⲩⲱⲟⲩⲧ ⲛ[ⲛⲁⲟ]ⲥ ⲛⲓⲣⲏ

[ⲛ]ⲛⲉⲟⲩⲧⲁⲃ ⲁⲃ ⲥⲁⲛⲟⲩⲛⲁ ⲛⲓⲛⲟⲛⲁⲕⲟⲥ

ⲛⲧⲉ [ⲛⲟ]ⲥ ⲃⲉⲛⲟⲩⲧⲉⲟⲩⲛⲓ ⲁⲩⲟⲩ

ⲛⲛⲉϥⲓⲁⲗⲧ ⲛⲧⲉϥⲁ ⲃⲉⲛⲟⲩⲧⲕⲱⲛⲧ

ⲟⲩⲟⲩ ⲁⲩⲟⲩⲟⲣⲉⲛ ⲉⲫⲣⲏ ⲛⲉⲕⲁϥ

[ⲕ]ⲉⲛⲛⲉϥⲟⲩⲛ ⲛⲓⲟⲓ ⲛⲧⲁⲟⲩⲟⲩⲱⲟⲩⲧ

[ⲛ]ⲓⲣⲏ . . ⲫⲁ ⲉⲧⲁⲫⲧ ⲟⲁⲛⲓⲟϥ ?

? ⲣⲟ . . ⲛⲓⲣⲟⲛⲓ ?

[ⲛⲃⲁⲣⲃⲁ]ⲣⲟⲥ ⲁⲛ ⲃⲉⲛⲓⲛⲕⲏⲟⲣ[ⲉϥ]

? ⲁⲩⲫⲱⲓ, ⲛⲛⲉϥⲩⲃⲟⲥ

[ⲉϥⲕⲱ ⲛ]ⲟ[ⲥ] ⲕⲉⲥⲧⲩⲱⲟⲩⲧ ⲛⲓⲟⲓ

. ? ?

¹ The former in *Méms. de la Mission* iv. 516, 770, the latter *ed.* Pereira, *Vida do Abba Samuel* (1894).

Fol. *b*. ω

παρτρ[ος]
 εριαρτρ[ος]
 φεισσοφ εβολ
 ω φη ετασοι πιχα[ου]
 σοη[?] ατ . . . πα . . . ητεφαφε ω πα[θε]
 λιτης οτοζ ηνοολοριτης ηβη
 πιναζτ ηορολοζος
 ιτα υεινενσμανηττ ηεικαζ ε
 ταρτητοζ παζ ηχε παουοτ[τ]
 ηβαρβαρος ετενιατ
 αμοροφ εβοτη εοτσοιτ εβηη
 πιοζι ητε πιχαουα οτοζ αρααφ
 εφινρ ερος ηε ηεζοοτ ηειε
 ηεχορζ παουοτωι οτοζ πατ
 εω
 ιεχεπιεζοοτ ετενιατ ηπεραε
 εραμαγκαλη ημοφ εοτσοιτ ηπ
 ρη ερεζοτ χεινποκος ητεφ
 εατομα ηεωφ χεοτηηφ τσοου
 παφ¹
 Η . . . χηερεπεικοτ αββα ιο
 [αηηηε π]ιζτοτοειεηος ητε ηηητ
 ηπει]κοτ αββα εαποτηα χεαφ
 Ηερεφτ
 Η . αρ
 Ηερατ

918.

Add. 14,740A, fol. 20.—Parchment, bound in wrong order; part of a leaf, the 1st of a quire; 6½ × 7 in. The text is written in one column in a square hand (*cf.* Hyvernât, pl. xlii. 3).

[YATMAN.]

From a Narrative relating to Severus of Antioch and his visit to Constantinople.²

¹ Samuel's insult to the Sun-god by spitting at him is not mentioned in the Ethiopic.

² This interview with the emperor is presumably that mentioned by Zacharias, ix. 19.

Fol. *a*¹ is from a speech, presumably by Severus, containing the words, "Paradise did open and the Tree of Life appeared; the heavens became earth, the earth heaven; God was made man and man God; God descended and man ascended; the glory that is in heaven was upon the earth; He that was in the bosom of the Father became in the bosom of Mary; Whom the Father begat in mystery, Him Mary bare in . . ."

Fol. *b*. ". . . John, (Christ) having in truth suffered, according to the irrefutable certainty that is in the holy Gospels, which God hath given us in His church, like a stone of adamant, immovable. Desist then, oh king, and bring not before me nor this Christ-loving synod the remembrance of the blasphemies of the polluted bishops that assembled at Chalcedon.' But the king and the senate (*σύγκλητος*) marvelled at the wisdom of Severus and the constancy (*ύπομονή*) of his struggle (*άγων*) and the depth of his philosophy . . ."

In the upper margin of the present fol. *a* are the remains of a Syriac note.

919.

Add. 14,740A, fol. 19.—Parchment; a complete leaf, torn across the middle; 13½ × 9¾ in. The text, in one column divided into paragraphs, is written in 36 lines of an even, square hand (*cf.* Hyvernât, pll. xxxiii, xl. 1). Initials and the letter φ have red dots; stops are in red.

¹ The quire-ornament on fol. *b* (as at present bound) has the words [ΠΙΣ] ΠΧΣ. These may indicate the *recto* of a leaf (as Hyvernât, pll. xli. 1, xlii. 1) or the *verso* (as pl. xlii. 2, 3). The present text indicates the arrangement here adopted.

From a narrative relating how a monk (οἶου ἡβου στερφορι ἡπαιχουα ἡβιακ), respected and revered by all, after violating the virgin daughter of a king, is incited by the devil to murder her. This he does, giving out that she had died a natural death (αφτ χουπεσγυι ἡφριτ ἡρωι ἡβου). But the queen, her mother is warned by the devil (ἐπίβουλος) in a dream of the real manner of her death. (Fol. b) She requires the monk to swear upon the holy vessels (κυμίλιον) that he is innocent of both crimes. He takes

“the office (ἡφωγυει) and consolation (ἡκολα-
 ceλ) of the priesthood,” lays hold of the
 vessels and swears to her “And in all
 this the wicked enemy left him not at peace
 (ἡπερζερι ἡμοσ), till he had estranged him
 from the hope of salvation of Our Lord
 Jesus Christ. And after that he had reduced
 him to desperation, he brought him forth
 from his monastery to a worldly life and
 to devilish joys and pleasures.” But the
 merciful God, who desireth not the death of
 a sinner

PHILOLOGICAL WORKS.

920.

Or. 1325.—Paper; a bound volume, 272 foll., paged on *versos*; $8\frac{3}{8} \times 6\frac{1}{4}$ in. The text, partly in one, partly in two columns of 22 lines, is written in a neat hand (*cf.* Hyvernat, pl. lv. 2 for the type). Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red; a few ornaments in other colours.

[SIR CH. A. MURRAY.]

Arabic-Coptic Grammars and Vocabularies, described in Rieu's *Supplement* as no. 47.

Fol. 3a—8b. Dissertation on the alphabets, the varying pronunciation of the dialects, the numerals &c.

Fol. 9a. The grammatical primer or introduction مقدمة of Abû 'l-Faraj b. al-'Assâl.

Fol. 14a. The similar introduction, called 'the Instructive' التبصرة, of Ibn Kâtib Kaïṣar. *Published* by Kircher, *Ling. Aeg. Restit.* 20b.

Fol. 20b. The introduction, called 'the Sufficient' الكفاية or 'the Perfect' الكمال (f. 27a), of Al-Wajîh al-Ḳalyûbî.¹

Fol. 27a. The grammatical introduction to the Vocabulary of "the holy shaikh As-Samannûdî." *Published*, l. l. 2 and in part by Dulaurier in *Cat. gén. des MSS. des biblioth. publ. des départements* i. 718 (*cf.* 360). This = MS. Curzon 148, 40b.

Fol. 36a. The introduction of At-Tiḳâ b. al-Dahîrî.

Fol. 54a. The introduction of Abû Shâkir b. al-Râhib Abî 'l-Karam Buṭrus b. al-Muhaddîb, priest of S. Mary's church of Al-Mu'allakah.¹ He gives (f. 54b) a list of the books used by him (*cf.* the Montpellier MS.). These comprise the vocabularies of the bishops of Samannûd and Sakhâ and that of Ibn Rihâl,² the New Test. books (with the Apocalypse), the Prophets as read in the Paschal season, the Doxologies, the Histories of Susanna, of Nebuchadnezzar and the Three Children, the three Anaphoras, the اجبية,³ the Blessings of the $\mu\acute{\upsilon}\rho\omicron\nu$ and of the $\acute{\alpha}\gamma\alpha\lambda\acute{\iota}\epsilon\lambda\alpha\iota\omicron\nu$, the Patriarchal and Episcopal Consecrations, (the Acts of) S. Sergius $\sigma\epsilon\rho\gamma\iota\omicron\varsigma$, the Miracles of S. Cyrus $\alpha\beta\omicron\upsilon\kappa\iota\omicron\rho$, (the Acts of) S. Barbara,⁴ the Baptismal Service, the "Thesaurus" الكنوز of Cyril (of Alexandria).

Fol. 90a. The *Scala magna* السلم الكبير of Ibn Kabr. *Published* by Kircher, p. 41. The 10 main divisions (ابواب) begin as follows; fol. 90a = Kircher 41, 97a = K. 68b, 118a = K.

¹ Presumably the chronicler; *cf.* his name in no. 758.

² Found in similar MSS.; *v.* Stern in Ersch and Gruber xxxix. 29.

³ So the Curzon MS. 116 and no. 922. *V.* Vansleb 62.

⁴ These Lives are not extant in Coptic in Europe. All three saints had churches in Old Cairo. (For the second *v.* Amélineau, *Géogr.* 550.)

¹ ? The writer in no. 863.

163, 120*b*=K. 174, 126*b*=K. 201, 128*a*=K. 206, 130*b*=K. 215, 131*b*=K. 220, 135*b*=K. 238*b*, 138*b*=K. 250.

Fol. 144*a*. The *scala*, called المقفى, of Abû Ishak b. al-'Assâl, containing words taken from the Old and New Testaments. *Published* by Kircher, p. 275. On fol. 196*a* is a note stating that, of the two MSS. whence this *scala* was copied, the earlier dated from A.M. 1034=A.D. 1318.¹

Fol. 196*b*. A *scala* composed of words and phrases from the following books;² The Gospels (beginning with S. John), Epistles, Acts, Psalms, the Odes, Daniel's Vision, the Theotokia, the 3 Anaphoras (deacon's parts), the Paschal lections (with one from the Revelation for the Saturday), the Antiphonary ⲉⲓⲃⲟⲛⲁⲣⲓ الدندار,³ the form of episcopal ordination تقليد, the book of Job, the Burial and Baptismal Services (the latter from a copy by Samuel, bishop of Manûf al-'Aliyâ), (fol. 242*b*) كدآب القدرآ (ⲛⲟⲩⲟ) التي,⁴ كدآب القدرآ عملت حميم لمن يمجّد the Liturgy of the jar قصرية for the Feast of the Apostles,⁵ by Peter bp. of Behnesa, Lessons from Isaiah, the rite of Unction called القنديل,⁶ from

episcopal subscriptions علاءم as sometimes formulated, the letter of Abgar (mentioned only), the ordination services of clergy and monks.

Fol. 256*b* (? part of the preceding). List of the Egyptian episcopal sees. *Published* by Amélineau, *Géographie* 571.

Fol. 258*b*. Geographical names and, f. 259*a*, list of certain churches and monasteries. *Published* l.l., 555 and 577.

Fol. 261*a*. List of Greek proper names, masc. and fem., required for the تكارين, with Arabic explanations of the names.¹

Fol. 262*b*. Words from Genesis and, f. 264*b*, various words.

There are colophons on foll. 2*b* and 267*b*; beside the former is the name of Mark, the 108th patriarch, beside the latter that of his contemporary, Athanasius bp. of Abutig.² The book was written in A.D. 1806 by Mena, priest of S. Anthony's monastery, to which it is dedicated. It is forbidden to abstract it from the tower قصر where it is kept or to take it into Egypt الرف.

921.

Or. 1242(36).—Paper; a single leaf, paged (on *verso*) 111 (*sic*); 7 × 5½ in. The text, in one column of 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. 1). Stops are in red.

From Nitria. [G. CHESTER.]

From a Grammar of the Bohairic Dialect. The text gives instances of verbs with the negative prefixes ⲙⲏⲁⲓ - and ⲙⲏⲁ -; the former

¹ Kircher's MS. was written in A.M. 1036 (*v.* p. 495).

² The Montpellier MS. (*v. Cat. gén., ut supra*, p. 360) gives a preface to this *scala*, which the editor regards as that of Samannûdi.

³ *V.* no. 888.

⁴ So Curzon 148. *Lit.* 'The Book of the basin for making hot water for them that deny the faith,' a title to me unintelligible.

⁵ *Cf.* Vansleb, *Hist.* 161, at the festival of SS. Peter and Paul. The Coptic words cited refer often to incense and spices. On Peter, contemp. of Cyril b. Laklak, *v.* Renaudot, *Hist.* 450, 458, Paris Arabic Catal. no. 75.

⁶ *V.* no. 856. The Curzon MS., ⲡⲟⲃ , mentions also the rituals of the Basin (ⲡⲟⲃ طنت) in the 9 weeks, and of the 1st and 2nd Crowning of the Bride and the Book of Holy Adorations (السجدة المقدسة). *V.* Vansleb 148.

¹ 1 Names suitable for those taking monastic vows.

² *V.* no. 726.

being headed (*sic*) القول في الغائب الغير حاضر, the latter القول في مخاطبه المومنت الحاضر. Cf. Kircher, *Ling. Aeg. Rest.* 9b, which has not these paradigms so fully.

922.

Add. 24,050.—Paper; a bound volume; 81 foll. $10\frac{1}{2} \times 7$ in. The text is written by a quite modern hand in two columns and in red and black inks.

[QUARITCH.]

Arabic-Coptic Grammars. Described in the *Arabic Catalogue*, p. 670.

- Fol. 2 = no. 920, fol. 3.
 Fol. 6 = *ib.*, fol. 9.
 Fol. 11b = *ib.*, fol. 14.
 Fol. 17 = *ib.*, fol. 20b.
 Fol. 23 = *ib.*, fol. 27.
 Fol. 32 = *ib.*, fol. 36.
 Fol. 48 = *ib.*, fol. 54.

No vocabularies are given.

923.

Add. 14,740B, fol. 94.—Paper, paged (on *verso*) ٩٢٣; 7×5 in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather sloping hand of a somewhat Sa'idic type, similar to that of Paris MS. 44 ('Scala') or of the Oxford Gnostic treatise *ed.* Hebbelynck (*cf.* the *photogr.*, *Le Muséon* 1901, no. 4, pl. iii, dated A.D. 1393). The η is of the form mentioned in no. 116 *above*.

From a Sa'idic Grammar, or rather, the

Bohairic Grammar of Ibn al-'Assâl adapted¹ to the Sa'idic dialect. The passage corresponds to one on foll. 12b, 13a of no. 920.

924.

Or. 850.—Paper; a bound volume, paged on *versos*; 68 foll.; $7\frac{7}{8} \times 5\frac{3}{8}$ in. The text, in one column of 23 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). Head-lines and a few initials are in red. Foll. 1—4, 65—68 are modern additions.

[The Rev. R. LIEDER.]

The Coptic-Arabic Vocabulary of Shams er-Riyâsah, called Ibn Kabr,² known as the "Scala Magna." *Published* by Kircher, *l.l.*, pp. 41—272. The chapters ابواب differ somewhat in arrangement from Kircher's. They begin as follows:

Fol. 3 = Kircher 41, fol. 10 = K. 68, fol. 34 = K. 163, fol. 46b = K. 201, fol. 48 = K. 206, fol. 50b = K. 215, fol. 52b (not here marked as باب) = K. 220, fol. 55 = K. 250, fol. 56 = K. 255 (not marked in K. as باب); while the measures $\eta\kappa\omicron\rho\sigma\ \eta\sigma\omicron\rho$ &c. (K. 144) are here found on fol. 52b. The Greek and Hebrew terms as explained by Epiphanius, K. 238—250, are omitted. The readings of this MS. are often preferable to Kircher's. Glosses now and then occur, *e.g.* fol. 35b

¹ The adaptation is not thorough; the form $\eta\kappa\omicron$ is retained.

² This writer is identical with the priest and physician Abû 'l-Barakât, author of "The Lamp of Darkness," who lived as secretary to Baibars al-Dawâdâr and died A.D. 1363. (*V. Mai*, *Nov. Coll.* iv. 242, Ahlwardt's Berlin Catal., no. 10184 and *Brit. Mus. Arab. Catal.* 562 *supra* and *cf.* Brockelmann, *Gesch. d. Arab. Lit.* ii. 44. I owe these references to Mr. A. G. Ellis.)

(K. 168), where ⲉⲣⲉⲛⲓ is said to be the Bohairic (بحيرى) and ⲧⲓⲛⲓ the Bashmuric (بشمورى) word for "crane."

925.

Or. 442, fol. 32.—Paper, paged (on *verso*) ⲉ̄ or ⲓ̄; $6\frac{1}{2} \times 4\frac{3}{8}$ in. The text is written across the page in 15—17 lines of a regular hand (*cf.* Hyvernat, pll. i. or liii. 1). Initial words are in red.

[TATTAM.]

From the Vocabulary or *Scala* (سلم) of Ibn Kabr, = Kircher, *l.l.* 243, 244.

926.

Or. 1242(35).—Paper; two leaves, paged (on *versos*) ⲉⲗⲗ, ⲉⲗⲗ; $7 \times 5\frac{1}{4}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernat, pl. lv. 1). Stops are in red.

From Nitria. [G. CHESTER.]

From the Vocabulary of Ibn Kabr. The arrangement is not identical with Kircher's edition; the present text corresponds to parts of (fol. 1) pp. 193, 176, 180, (fol. 2) 186, 188, 189. Before ⲛⲁⲩⲧⲟⲕⲓ and ⲗⲉⲛⲕⲉ (K. p. 176) is a division with the title اسماء النقل (*lege* بقل); after ten more words, before ⲛⲁⲣⲧⲟⲉⲧⲣⲁϣⲟⲥ (K. p. 180), the title اسم العطر والطيب والبخور.

927.

Add. 14,740B, foll. 87—93.—Paper; paged on *versos*; $8\frac{1}{4} \times 5\frac{3}{8}$ in. The text, in one column of 12 or 13 lines with Arabic opposite it, is written in two hands; the 1st, foll. 87—91, the 2nd, foll. 91—93; for both *cf.* Hyver-

nat, pl. i. Notes however (صح, خ) here and there by a single hand and the sequence of the text show that all formed part of one MS. Initials and stops are in red.

From a Coptic-Arabic Vocabulary, taken from the Gospels, Psalms and Anaphoras. The sequence of foll. 87, 88 is inverted.

928.

Or. 5644(10).—Paper; a leaf, paged ⲛⲗ; $7 \times 5\frac{1}{8}$ in. The text, in one column of 14 lines with Arabic, is written in an uneven hand (*cf.* Hyvernat, pl. i). Stops in red.

From Nitria. [MIDDLEMASS.]

From a Vocabulary. The words here begin with the letters ι, κ, λ, μ. They appear to be ordered according to some phonetic similarity.

929.

Or. 442, fol. 33.—Paper; paged (on *verso*) ⲉ̄ and in cursive ⲉ̄; $6\frac{3}{8} \times 4\frac{1}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. xlvii. 2). Initials, stops and Arabic rubrics are in red.

[TATTAM.]

From a Vocabulary of words occurring in the Acts, showing here those in chh. xxiii, xxiv.

930.

Or. 442, foll. 34—52.—Paper; varying in size from $4\frac{1}{2} \times 6\frac{1}{2}$ to $12\frac{3}{4} \times 8\frac{3}{4}$ in.

[TATTAM.]

From one or more Bohairic and Arabic vocabularies of the Pentateuch and Prophets, in a cramped, modern (Egyptian?) hand. Fol. 37 bears the printed heading *République française Le Directeur des Droits sur les Corporations de l'Égypte*, showing that the MS. was partly written during or soon after the French occupation, 1798—1801. Foll. 51, 52 were originally from a MS. of the Acts of the Apostles in Bohairic, subsequently used for the vocabulary.

931.

Add. 11,627.—Paper; a bound volume of 80 foll., only 1—44 having been used; $12\frac{1}{4} \times 3\frac{7}{8}$ in.

[RODD.]

The Manuscript Vocabulary of David Wilkins (ob. 1745). It is formed from the Gospels, Psalms, Pentateuch and Minor Prophets. Foll. 40—44 contain lists of Egyptian words from Greek authors, chiefly from Dioscorides.

S U P P L E M E N T .

Leviticus xix. 12—14, xxvi. 1, 2 (the former published by Ciasca and Maspero). The object of such an association of passages is obscure. The leaf can hardly have belonged to a book.

934.

Or. 4916(2).—Parchment; an almost complete leaf, paged \bar{o} , \bar{i} ; $6\frac{1}{4} \times 5\frac{3}{4}$ in. The text, in two columns of 20 lines each, is written in a rather irregular, square hand (cf. Rainer *Führer* 1894, Taf. vi or the 1st hand of the 'Pistis,' v. no. 367). Paragraphs are indicated by projecting initials and by a red ζ-like mark.

From Ahmîm. [GRENPELL.]

Deuteronomy xxi. 8—15.¹

935.

Or. 4916(3).—Parchment; a small fragt.; $3 \times 2\frac{3}{8}$ in. The text, in two ruled columns of more than 16 lines each, is written in an even, square hand (cf. the Berlin Psalter, ed. Rahlfs, but μ is formed as in Hyvernât, *Album*, pl. ii. 1).

From Ahmîm. [GRENPELL.]

1 Samuel xii. 4, 5; 10, 11.

It may be noted that the reading in ver. 10 is ΒΒΑΖΑΜΙΙ.²

936.

Or. 4916(4).—Parchment; frags. of two leaves, the second paged $\bar{\tau}\bar{\kappa}\bar{\epsilon}$, $\bar{\tau}\bar{\kappa}\bar{\varsigma}$; about $3\frac{3}{4} \times 3\frac{1}{8}$ in. The text, in one column of 20 lines, is written in a very small, neat hand

¹ In ver. 15 ἡ μεσουμένη is ΤΙΘΕΤΙΤ, for which new form cf. *Aeg. Z.* xxx. 63 and for the meaning, no. 586 above.

² Stern, *Grammatik* § 67.

of Zoega's 3rd class. α , μ , ν are formed each in one stroke. Initials project and are enlarged.

From Ahmîm. [GRENPELL.]

1 Samuel xxix. 5—9 (published by Erman and Ciasca), *ib.* xxx. 21, 22; 23, 24.

937.

Or. 3579A(34).—Parchment; a complete leaf (last of quire \bar{o}), paged $\bar{o}\bar{o}$, $\bar{i}\bar{i}$; $11\frac{1}{2} \times 3\frac{7}{8}$ in. From the same MS. as no. 17 above.

[W. J. MYERS.]

2 Samuel xx. 11—23.

938.

Or. 3579A(35).—Parchment; an imperfect leaf; $12\frac{1}{2} \times 9\frac{3}{4}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (v. Ciasca, tab. xi, which is from the same MS.) Initials, stops, the letter ϕ are in red. This MS. being dated (A.M. 719 = A.D. 1003) is of considerable value. (Cf. Hyvernât, pl. x and his note thereon.)

From Ahmîm. [BUDGE.]

Tobit vi. 12—viii. 1.

939.

Papyrus xlvi, foll. 1—17. These are but the inner frags. of leaves, as is shown by the quire-marks $\bar{\alpha}$, $\bar{\beta}$ on foll. 1a, 7a. The largest is now $3\frac{1}{4} \times 8\frac{3}{4}$ in., the complete leaf having been about 7×9 in. The text, in one column of 18 lines, is written in a large, square hand (cf. Lemm in *Bull. Acad. Impér.*, N.S., iii (xxxv), Fr. 4). Initials are not enlarged but a ζ-like mark indicates some main sections (fol. 11a).

[ANASTASI.]

Job; frags. of verses from i. 1 to v. 15, with a gap between iii. 20 and iv. 11. It is to be noticed that this version, besides showing small divergencies of phraseology, differs from the MSS. used by Ciasca in inserting (fol. 4b) *καὶ τοὺς παῖδας κ.τ.λ.* in i. 15, while in ii. 1 it agrees with the printed text. At ii. 12 it appears to read [ⲁⲣⲟ ⲁ]ⲓⲛⲟⲩ [ⲟⲩⲩⲉⲛ ⲉⲗ]ⲟⲟⲣ (fol. 10b) and in iii. 13 (fol. 12b) follows the LXX. It would appear therefore not to bear the pre-Origenistic character claimed for Ciasca's version.¹

940.

Or. 5000.—Papyrus;² a complete and uninjured volume—the only one as yet known—of 156 foll., now paged $\overline{\text{m}}$ (fol. 12)— $\overline{\text{cqv}}$, in 20 quires, mostly of 8 foll. each; $11\frac{3}{4} \times 8\frac{1}{2}$ in. The leathern binding, though ancient, is not the original; an earlier binding can be discerned below it. It is ornamented on each side with an 8-pointed star, the centre of which is formed of a small gilded cross. Upon the sides and the flap covering the edges, small circular medallions are also stamped respectively with figures of a goat(?), a long-horned sheep (beside this a small cross, 'Agnus Dei'), an eagle and a dove(?). On the edges of the papyrus-leaves are traces of scroll-ornaments in ink. The book was held closed by narrow straps—three across and two respectively at top and bottom—the former to be tied to metal rings fixed into one of the outer sides. On this same outer side

¹ On this question v. Burkitt in art. *Versions* in *Encycl. Biblica*, vol. iv. The frags. published by Rossi (Ac. dei Linc., *Atti* 1893, 95) appear to agree with Ciasca.

² The companion volume, found at the same time, is described *above* as no. 171.

was roughly written in ink *ⲛⲟⲩⲉ*(sic) *ⲙⲉⲧⲁⲗ*[ⲙⲟⲥ]. The text, in one column of some 32 lines, is written in a fine, even hand of Zoega's 4th class (*v.* the photographs in published edition and *cf.* Ciasca, tab. xxv). The headings are in smaller characters of the same type. But 9 foll. at the beginning and 2 at the end of the book are due to a somewhat later repairer, as probably also the numerous patches repairing cracks in the body of the volume.¹ The scrolls at the principal sections resemble those in Hyvernat, pl. viii. 2. There are two blank foll. at each end.

From "Upper Egypt." [BUDGE.]

The Psalms, including Ps. cli. *Published* and described by E. A. W. Budge, as *The earliest known Coptic Psalter*, London 1898.

941.

Or. 5287(4). — Parchment; dilapidated fragments of some 21 consecutive leaves, paged $\overline{\text{pa}}-\overline{\text{pa}}$, $\overline{\text{piv}}-\overline{\text{piv}}$, $\overline{\text{pzi}}-\overline{\text{pzi}}$, $\overline{\text{ca}}-\overline{\text{ca}}$ (?);² about $3\frac{3}{4} \times 2\frac{1}{4}$ in. The text, in one column of 13—18 lines, is written in a small, neat hand, varying considerably in size (*cf.* Zoega, tab. iii, cl. iii for the type; also the Rainer *Führer* 1894, Taf. vii). The letters α , λ , μ , τ are made each in one stroke. Birds are drawn here and there in the lower margins.

From Ahmîm. [GRENFELL.]

From a Psalter. Parts of Psalms xxx, xxxvii—xli, xlv—xlvii are preserved.

¹ Fol. 79 ($\overline{\text{piv}}$) is mended with a strip from a Greek MS.

² Many of these numbers, now lost, are inferred from the sequence of the texts.

942.

Add. 34,274, fol. 51.—Parchment; part of a leaf; $9\frac{3}{4} \times 9\frac{1}{8}$ in. From the same MS. as no. 25 *above*.

[R. F. GRIFFITH.]

Psalms in Greek and Coptic: xxx. 9—16 in the former (*recto*) and xxix. 12—xxx. 6 in the latter (*verso*).

943.

Or. 4916(5).—Parchment; two connected leaves; $3\frac{1}{2} \times 2\frac{3}{4}$ in. The text, in one column of 15 lines each, is written in a minute, regular hand of Zoega's 3rd class, α , μ and τ being each formed in one stroke.

From Ahmîm. [GRENFELL.]

Psalms xxxi. 4—7; xxxii. 17—xxxiii. 1.

944.

Or. 5992.—Parchment; two small frags., the larger $5\frac{1}{4} \times 3$ in. The text is written in one column in an even hand (*cf.* Ciasca, *Tabb.* iv and xiii).

[REV. C. MURCH.]

From Psalms xlv and xlvi.

945.

Or. 5993.—Parchment; frags. of two joined leaves, complete in height; $4\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in one column of 19 lines (ruled alternately), is written in a small, regular hand (*cf.* the Rainer *Führer* 1894, *Taf.* vii, also no. 941). The letters α, λ, μ and τ (sometimes) are made each in a single stroke. This type of hand may be compared with that of the older uncial papyri.

[REV. C. MURCH.]

Psalms lxi. 10—12, lxii. 1—6, lxiv. 5—lxv. 3, all fragmentary.

946.

Or. 4916(6).—Parchment; three fragments, paged $\overline{\text{CKO}}$, $\overline{\text{CA}}$, [$\overline{\text{CMA}}$, $\overline{\text{C}}$] $\overline{\text{UB}}$, —, —; $3\frac{1}{8} \times 2\frac{3}{4}$ (originally about $3\frac{1}{2}$) in. The text, in one column of 16 lines, is written in a hand of Zoega's 3rd class; α , μ , τ , ω being formed each in a single stroke.

From Ahmîm. [GRENFELL.]

Psalms cv. 4—10, cxlv. 10—cxlvi. 8 and an unidentified passage.

947.

Or. 4916(7).—Parchment; two connected, fragmentary leaves, the first and last of quire $\overline{\text{A}}$, paged $\overline{\text{UG}}$, $\overline{\text{UC}}$; $\overline{\text{HO}}$, $\overline{\text{Z}}$; $2\frac{3}{4} \times 2\frac{3}{4}$ in. The text, in one column of 16 lines, is written in a minute hand (*cf.* Ciasca, *tab.* vi).

From Ahmîm. [GRENFELL.]

Psalms cvi. 9—18, cviii. 13, 14, 16, 17, 19.

948.

Or. 5287(5).—Parchment; two connected but not consecutive leaves, paged $\overline{\text{UG}}$, $\overline{\text{UC}}$, [$\overline{\text{UC}}$], $\overline{\text{UC}}$; ¹ $3\frac{3}{4} \times 3\frac{1}{2}$ in. The text, in one column of 22 lines, is written in a minute though heavy hand (*cf.* Zoega, *tab.* iii, *cl.* iii for the type); α , μ , τ are each in one stroke.

From Ahmîm. [GRENFELL.]

Psalms cxiii. 18—cxiv. 7, cxviii. 61—77. Much of the text is scarcely legible.

949.

Or. 4916(8).—Parchment; a small fragt. of very thin material; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The text,

¹ These presumably bore the same no., as the last fol. of quire $\overline{\text{A}}$.

in one(?) column of more than 13 lines, is written in a square regular hand (*cf.* both hands of the 'Pistis,' especially the first; *v.* no. 367).

From Ahmîm. [GRENFELL.]

Psalms cxxxii. 3, cxxxiii. 1, 2, cxxxiv. 5, 6.

950.

Papyrus XXXVI, foll. xx, xxv, xxvi, xxvii. —*Cf.* no. 167 *above*, with which these leaves have no original connection. A leaf is now $9\frac{1}{8} \times 6\frac{3}{4}$ in. The text, in one column of 21 lines, is written in a large, square hand (*cf.* von Lemm in *Bull. de l'Acad. Imp.*, N.S. iii (xxxv) Fr. 4, for some resemblance). Angular forms of α , τ are used. A ζ-shaped mark indicates the main sections.

[SAMS.]

Psalms cxlviii. 4—13, 13—cxlix. 7, 7—cli title, cli. 1—end. The proper order of the leaves is xxvi, xxv (pp. [εκκ] εββ), xxvii, xx. At the end of the text on fol. xx is the scribe's subscription, $\rho\alpha\iota\alpha\ \epsilon\chi\omega\iota\ \mu\alpha\rho\alpha\mu\iota\ \alpha\pi\omicron\kappa\ \mu\epsilon\rho\epsilon\sigma\tau\eta\sigma\epsilon\ \mu\tau\alpha\lambda\lambda\eta\sigma\tau\omicron\varsigma$.

951.

Or. 5984.—Papyrus; the remnants of a very fine book, now preserved between glass, in 62 numbered frames.¹ A page when complete (*v.* nos. 61, 62) measured $14\frac{1}{4} \times 10\frac{1}{2}$ in., the whole surface consisting of a single *selis*. The text, in one column of 36—38 lines divided into paragraphs, is written in rounded uncials of Zoega's 3rd or 4th class, α , λ , μ , τ being each formed of single strokes.² Initials at the principal sections are enlarged and accom-

¹ A large number of small, unidentified frags. are preserved in a box.

² λ rarely angular, in two strokes.

panied by scroll ornaments (*v.* no. 48). Only a few frags. show their pagination (nos. 4—12), *viz.* from $\kappa\bar{\varsigma}$ — $\bar{\zeta}$, the alternate figures only being marked (on *versos*), except at the beginnings of quires (no. 5 beg. of qu. $\bar{\varsigma}$, no. 12 of qu. $\bar{\eta}$).

[REV. C. MURCH.]

The MS. originally contained the books of Proverbs (frames nos. 2—13), Ecclesiastes (nos. 14, 15), Canticles (nos. 16—20), Wisdom (nos. 21—40) and Ecclesiasticus (marked as *Sir.*, nos. 41—62). The paged frags. are from the first of these, p. $\kappa\bar{\varsigma}$ bearing part of ch. xi. Assuming therefore that the volume opened with Proverbs, we must consider the single small fragt. of Job (from chh. xxxviii, xxxix), framed as no. 1, to belong to another volume; though it is of course possible that each book was given separate pagination. Considerable portions of the other books are preserved. The text of Wisdom and Ecclesiasticus appears to differ only in verbal details from the Turin MS. (*ed.* Lagarde). The differences are often such as might be due to copying or dictation. The archaic doubling of the liquids ν , λ , ρ is not found in this MS. What remains of the *Prologue* to Eccli. is here printed.¹

ⲛⲟⲩ ⲁⲗⲗⲁⲗⲉ ⲗⲓⲧⲏⲛⲏⲟⲩ [ⲟⲥ ⲛⲏⲛⲡⲣⲟⲑⲏ] ⲧⲏⲥ
 ⲗⲧⲟ ⲛⲕⲉⲗⲟ [ⲗⲏ 9 or 10 let.] ⲟⲟⲗⲗ ⲛⲁ ⲉⲧⲉⲗⲗⲟ
 ⲛ [ⲉ 9 or 10 let. ² ⲛⲧⲟⲗⲗ ⲉⲧⲉⲧⲉⲥⲉⲟⲧ [ⲧⲉ ⲛⲏⲧ-
 ⲥⲟ] ⲑⲏⲗ [ⲗⲧⲟ ⲟⲉ] ⲗⲟⲥ ⲉⲛⲉⲧⲟⲗⲗ [ⲉⲛⲉ ⲛⲏ] ⲟⲧⲟⲗⲗ
 [ⲗⲏ ⲛⲏⲗ] ⲧⲉ ⲥⲉⲛⲉ ⲉⲣⲟⲟⲗⲗ² ⲗⲗⲗⲗ ⲛⲥⲉⲣⲏⲕⲉ [7 or
 8 let.] ⲗⲣⲏⲥⲏⲟⲩ ⲛⲉⲧⲏⲁⲣⲏⲗⲏⲥⲉⲟⲧ [4 or 5 let.
 ⲉⲧ] ⲑⲏⲗⲉ ⲗⲧⲟ ⲉⲧⲉⲗⲗⲏ ⲉⲛⲟⲧ ⲛⲏⲁ [ⲉⲛⲟⲧ] ⲛ-
 ⲥⲟⲧⲉ ⲗⲑⲧⲗⲗ ⲉⲛⲟⲗⲗ ⲉⲛⲉⲗⲟⲗ [ⲟ ⲗⲏ] ⲛⲏⲟⲩⲟⲥ
 ⲛⲏⲛⲡⲣⲟⲑⲏⲧⲏⲥ ⲗⲧⲟ [ⲛⲏⲕⲉ] ⲑⲟⲟⲗⲏ ⲉⲧⲉⲗⲗⲉ
 ⲛⲏⲗⲟⲟⲟⲥ ⲛ [ⲏⲉⲟ] ⲧⲉ ⲗⲧⲟ ⲗⲑⲗⲏⲟ ⲛⲁⲗ ⲛⲟⲧ-

¹ *Cf.* S. Cook in *Proc. Soc. Bibl. Arch.* xxiv. 173.

² The 2nd θ is above τ .

ΗΟΟ Π[ΖΕΖΙ]Σ ΖΗΜΑ ΛΕΡΕΤΟΡ ΖΟΟΟ ΕΡΟΦ
 ΕΤ[ΡΕΦ]ΖΑ ΠΗΕΤΙ ΕΖΟΤΗ ΕΓΕΣΒΟ ΠΗΓΟ-
 [ΟΤΗ] ΧΕΚΑΣ ΕΡΕΠΗΜΕΒΟ ΣΙΟΤΗ ΕΡΟΟΤ [ΠΕΕ]-
 ΟΤΟΖ ΕΤΟΟΤΟΤ ΕΜΑΤΕ ΖΗΠΗΕ[ΖΒΗ]ΤΕ ΠΗΠΟ-
 ΠΟΣ ΨΤΟΒΖ ΟΕ ΠΗΟ[ΤΗ] ΕΤΡΕΤΕΤΗΠΠΕΤΗΖΗΤ
 ΕΖΟΤΗ ΖΗ[ΠΗ]ΕΠΗΜΟΤΩ ΠΤΕΠΗΩΥ ΠΤΕΤΗ[. .].
 ΚΙΟΝ ΠΗΜΑ ΖΗΟΠΕ ΠΗΛΕΖΙΣ: [.] ΕΠΕΠΠΕΕΤΕ
 ΕΡΟΟΤ ΖΗΠΕΚΑΣ [ΠΟ]ΕΡΗΠΗΑ ΠΕΤΡΕΤΟΥ
 ΓΑΡ ΕΚΥΑΠ[. .] ΟΤ ΠΚΕΑΣΠΕ ΠΟΣ ΠΧΟΟΤ ΠΗΠ-
 ΖΕΒ[ΡΑΜ]Σ ΠΗΑ ΔΕ ΠΗΑΤΕ ΔΗ ΔΑΔΑ ΠΠΚΕ-
 [ΠΟ]ΠΟΣ ΠΠΠΕΡΟΦΗΤΗΣ ΑΤΩ ΠΚΕ[ΣΕΠΕ]Π
 ΠΠΧΟΟΠΕ ΠΟΤΚΟΤΗ ΠΥΒΕ ΔΗ[ΠΕ. . .] ΠΤΑΤΩ
 ΕΚΥΑΠΧΟΟΤ ΠΤΕΤΕ [ΖΗΠΗΑ]ΖΗΛΕΠΠΗΠΕ ΓΑΡ
 ΠΡΟΠΠΕ [.]¹ ΕΤΕ]ΡΠΕΤΗ ΔΙΕ ΕΡΑΠ ΕΚΠΠΕ
 ΑΤ[Ω ΕΑ]ΠΟΚΚ ΔΙΕ ΕΖΕΠΠΟΟ ΠΕΒΩ ΕΤ[ΠΗ-
 Τ]ΩΠ ΕΠΟΤΗ ΔΕΤΕΤΟΡ ΖΩ ΕΡΟΙ Ε[ΤΡΑ]ΕΠΕ ΖΩ
 ΖΗΟΤΠΟΤΑΠ ΠΠΟΤΦΙΛΟ[ΠΟ]ΠΗ² ΕΖΕΡΠΠΠΕΤΕ
 ΠΠΕΠΧΟΟΠΕ (fol. b) [ΔΗΡΖΕΠΠ]ΟΟ ΓΑΡ ΠΟΤΥΠ
 ΠΡΟ[ΕΙΣ ΖΗΟΤΠΗΤΡΗΠΠΗ]Τ ΖΗΟΤΠΟΟ ΠΟΤΟΕΠΥ
 [ΥΑΠΠ ΠΠΠΧΟΟ]ΠΕ ΕΒΟΛ ΕΤΑΔΩ ΠΠ[ΚΟΟΤ]
 Ζ[Π.] ΕΠΗ]ΠΑΤ ΕΤΟΤΩΥ Ε[ΧΙΣΒΟ] ΕΑΤ-
 ΤΑ[ΔΕ ΕΠΕΤ]ΖΗΠ ΕΡΖΑΚ ΚΑΤΑ [5 or 6 let.]

ΠΕΠΡΟΖΟΠΠΟΠ

952.

Or. 4916(9).—Parchment; a small fragt.;
 3 × 3½ in. The text, in one column of more
 than 15 lines, is written in a thin, uneven
 hand (*cf.* Rainer *Führer* 1894, Taf. vii, except
 for *r*, which is in 2 strokes). Even the
 principal initials are but slightly enlarged.

From Ahmîm.

[GRENPELL.]

Zephaniah iii. 20 (last word only); then
 σοφομας—αριε(*sic*); then Haggai³ i. 1, 4—6.

¹ Not space for ΠΠΡΟ.

² Lagarde's (Peyron's) copy begins here.

³ Spelt ΔΗΓΑΙΟΣ in ver. 1.

953.

Or. 3579A(36).—Parchment; parts of two
 joined leaves, paged $\overline{\text{xx}}$, $\overline{\text{xxi}}$; —, —; 11¼ × 8½
 in. The text, in two columns of about 44
 lines each, is written in a small hand (*cf.*
 Ciasca, tab. xii for the type). Headings and
 initials are in red.

[W. J. MYERS.]

From a Lectionary of Old Testament
 lessons. The second heading preserved is

ΠΙΕΖΟΥΠΕ Π
 ΖΗΠΟΟ : ΔΕΖΟΛ[ΟC]

Possibly this should be read ΠΟΟ¹; in l. 1
 there is space for ΚΤΡΙΑΚΗ. We should thus
 have lessons for the Sundays in Thoth. The
 lessons are: (fol. 1) Π—?, Jer. i. 9—13, Ex.
 xix. 10—16, Lev. xix. Π4—6, apparently a
 combination of verses from Psalms (lxxxv.
 15 &c.), Num. xiv. Π22—24, Job ii. 10—12, (fol. 2)
 1 Ki. i. 32—40, Prov. xx. 5—21, Is. xxxi. 9—xxxii. 4,
 Jer. iii. 14—[17], Ezek. xxxvii. 21—25.

954.

Or. 3579A(7).—Parchment; four double
 leaves and one single, belonging to the MS.
 of no. 8 *above* and now bound immediately
 after that.

They contain 9 short Old Test. lessons re-
 ferring to Lent, each with a title: fol. 1, Ε-
 ΠΠΕΖΠΕ ΠΠΟΟΤ ΖΨΕΜΑΣ Isaiah lviii. 2—7;
 fol. 2b ΠΚΟΤΗ ΠΠΡΟΦΗΤΗΣ ΚΟΠΑ Joel i. 13—16;
 fol. 3b ΖΑΖΑΡΙΑC ΕΧΠΠΕΖΠΕ Zech. viii. 18—21;
 fol. 4b ΚΟΠΑΣ ΕΠΕΖΠΕ Jonah iii. 5—10; fol. 6
 ΠΒΑΓΙΜΑ ΕΧΠΠΕΖΠΕ 1 Ki. xix. 3—9; fol. 7b
 ΠΕΧΙΑC ΕΧΠΠΚΑΠΠΟΠ Mich. i. 2—5; fol. 8b
 ΕΧΠΠΕΖΠΕ ΠΠΕΖΣΗΑΤ ΠΕΑΒΒΑΤΟΠ ΕΧΠΠΑΠΠ

¹ The letters are distinctly ΠΟΟ.

ⲙⲛⲟⲩ(*sic*)¹ Prov. xx. 6—20(10); fol. 9 2Sam. vii. 12, 13, end of a lesson; *ib.* ⲙⲟⲩ ⲓ ⲛⲟⲩⲣⲉ ⲉⲭⲏⲛⲉⲛⲉⲛⲟⲩ ⲁⲛⲁ ⲉⲛⲕⲁⲓ Isaiah xlix. 5—7.

955.

Or. 5287(6).—Papyrus; six leaves, sewn together with coarse thread; the outer leaves (or cover), both blank, are all but lost; $2\frac{1}{4} \times 3$ in. The text, in one column of 8—10 lines, is written in an irregular, unskilled hand of Zoega's 3rd class.

From Ahmim (?) [GRENPELL.]

Verses from the Psalms and S. Matthew. Of the former foll. 1, 2 have iv. 3—7, foll. 3, 4 have iii. 4—8, iv. 1, 2; of the latter fol. 2*b* has xviii. 21, 22. Between foll. 2, 3 at least one fol. is missing. The sequence of the passages, from page to page, shows that the leaves are in their right order. The texts are often incorrectly spelt,² e.g. Ps. iv. 4 ⲛⲟⲩⲧⲥ(*sic*) ⲙⲛⲉⲣⲉⲣⲏⲛⲟⲩⲉ ⲉⲛⲕⲁⲓ ⲛⲉⲛⲧ ⲉⲭⲉⲛⲟⲩⲧⲉⲭⲏⲩⲟ ⲙⲟⲩⲟⲩⲣⲉ ⲓⲛⲛⲉⲛⲧⲏⲛⲧⲏⲛⲧ, *ib.* 6 ⲓⲁⲓ ⲛⲟⲩⲟⲩⲣⲉ ⲛⲉⲛⲛⲏ ⲛⲉⲭⲏⲛⲁⲧⲉⲁⲓⲓⲟⲛ ⲉⲛⲁⲓⲁⲛⲟⲩ.

956.

Or. 4917(1).—Parchment; a small fragt.; $2\frac{7}{8} \times 3$ in. The text is written in 2 columns of a square hand (*cf.* Ciasca, tab. vi).

From Ahmim. [GRENPELL.]

S. Matthew i. 21, 23 (*published* by Woide).

957.

Add. 19,902, fol. 1.—Parchment; a fragt.; $6 \times 4\frac{3}{4}$ in. The text, in two (?) columns, is written in an even, rather small hand of

¹ Perhaps ⲛⲉⲛⲧⲟⲛⲟⲩ.

² ? *cf.* no. 24 *above*.

Zoega's 5th class. The principal initials are much enlarged and ornamented with red, green and yellow. Stops are in red.

S. Matthew xxvi. 18—21, 40—43 (*published* by Woide p. 29).

958.

Or. 5994.—Papyrus; a fragmentary leaf; $13\frac{1}{2} \times 10\frac{3}{4}$ in. The text, in two columns of over 32 lines each, is written in a regular hand (*cf.* Ciasca, tab. xxiii). Floral scrolls indicate the paragraphs.

[REV. C. MURCH.]

S. John's Gospel vii. 30—49 (*published* by Georgi, *Fragm.* 253; *cf.* Leyden MSS. *coptes* 82). The scroll at ver. 37 surrounds the number $\bar{\iota}$.

959.

Add. 34,274, fol. 52.—Parchment; part of a leaf (bound in wrong order), paged $\overline{\chi\iota\upsilon}$, $\overline{\chi\iota\alpha}$; $10\frac{1}{2} \times 10\frac{5}{8}$ in. From the same MS. as Paris 128^a, f. 150 (*v. Notices et Extr.* xxxiv, 1st pl.).

[R. F. GRIFFITH.]

S. John's Gospel, in Greek and Coptic: viii. 13—21 in the former (*verso*) and vii. 42—viii. 12 in the latter (*recto*).¹ (*Published* by Georgi, *Frag. Ev.* 258).

960.

Or. 5287(7).—Parchment; part of a leaf, paging illegible; $5\frac{3}{4} \times 4\frac{3}{8}$ in. The text, in one column of 25 ruled lines, is written in a fine and very regular hand (*cf.* Ciasca, tab. vi, but also Rossi, *Papiri* 1, i. tav. iii).

¹ vii. 53—viii. 11 omitted.

Rarely initials are slightly enlarged, project and are accompanied by a simple ζ-like ornament.

From Ahmîm. [GRENPELL.]

S. John ix. 22—38 (*published* by Woide, Mingarelli, Amélineau).

961.

Or. 4917(2).—Parchment; two connected, dilapidated leaves, paged —, —; \overline{coo} , \overline{cn} ; $6\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in two ruled columns of 24 lines each, is written in a regular, square hand (*cf.* Hyvernât, pl. iv. 1 for a finer example of the type). The letter \mathfrak{b} rests like \mathfrak{x} on a horizontal bar. A ζ-like mark indicates paragraphs.¹

From Ahmîm. [GRENPELL.]

Acts xv. 2—11; 36—xvi. 7, the second passage very imperfect (*published* by Woide).

962.

Or. 4917(3).—Parchment; parts of five leaves, the 1st paged $\bar{\alpha}$, $\bar{\beta}$; $6\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 27 ruled lines each, is written in an even, square hand (*cf.* Hyvernât, pll. ii. 2 and iii. 1).

From Ahmîm. [GRENPELL.]

Romans i. 1—15, 16—27, 28—ii. 7, 9—21. Most verses are but fragmentary. The 5th fragt. is unidentified (1 ver. only *published* by Woide).

963.

Or. 4917(4).—Parchment; a fragt.; $4\frac{5}{8} \times 2\frac{1}{2}$ in. From the same MS. as no. 124 *above*.

Romans xv. 22—24, 26—29.

964.

Or. 3579B(60).—Parchment; part of a leaf; $7\frac{3}{8} \times 3\frac{3}{4}$ in. (complete in height). The text, in two columns of 25 lines each, is written in a small, very fine hand of the type of the *Codd. Vatic. or Sinait.* The \mathfrak{z} is but slightly curved as in the Rainer *Führer* (1894), Taf. vi.

[W. J. MYERS.]

Romans xvi. 20—25 (*om.* 24) complete, 25—end fragmentary; 1 Corinthians i. 1—4 fragmentary, 4—10 complete. A frequent peculiarity is the suffix $-\text{THO}^{\text{TH}}$.

965.

Or. 4917(5).—Parchment; three fragments; $4\frac{1}{2} \times 5\frac{1}{4}$ in. (the complete width). The text, in two ruled columns of more than 22 lines each, is written in a cramped, somewhat irregular, square hand (*cf.* Rossi, *Papiri* I. i, tav. iii for some resemblance).

From Ahmîm. [GRENPELL.]

Galatians iv. 7—22, 24—v. 9, 10—23; but the verses are rarely complete. (1 ver. *published* by Woide.)

966.

Or. 5995.—Parchment; part of a leaf; an illegible quire-mark is visible; $3\frac{3}{8} \times 3\frac{1}{4}$ in. (complete in width). The text, in one column of over 23 lines, is written in a minute, square hand (*cf.* Ciasca, tab. vi for the type). The initial of the principal section recedes and is accompanied by a plain ζ-shaped mark.

[REV. C. MURCH.]

Ephesians iii. 19—iv. 13, but only partly complete (*published* by Amélineau).

¹ At ch. xvi. 5 only.

kingdom of light(?) of Thy Son, that we may be in mercy and grace and that Thou mayest number us with Thy saints that have pleased Thee from the beginning till now. For Thou it is dost dwell with the saints¹ and to Thee belong all honour &c.” The text is sometimes incorrect.² Across it 4 lines of Arabic have been written.

971.

Or. 4917(6).—Parchment; a fragment; ruled; $4\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of more than 13 (probably about 18) lines, is written in a regular, square hand (*cf.* Ciasca, tab. vi). A scroll-ornament in the margin indicates a paragraph.

From Ahmîm. [GRENFELL.]

From a Diptych, in Greek and Coptic, the former being on the *versos*, the latter on the *rectos*.³ It does not correspond to any published form. It contained apparently the names of (1) the Old Testament patriarchs, prophets &c., (2) New Testament saints, (3) the actual patriarch of Alexandria and local bishop,⁴ (4) certain martyrs. The following is the text.

Fol. a. ΠΕΝΕΚΟΤ ΑΒΡΑΧΑΙ ΠΙΣΑΛΚ ΠΙΣΑ-
ΚΩΣ ΠΙΣΩΣΗΦ ΠΕΝΕΚΟΤ ΠΩΤΕΝΣ ΠΙΠΙΔΑΡΩΝ
ΠΕΝΕΚΟΤ ΚΩΣ ΠΕΝΕΚΟΤ ΔΑΤΕΙΑ ΠΙΣΟΛΩΚΩΝ
ΔΑΝΙΑ ΠΠΟΥΠΤΖΑΓΙΟΣ ΠΠΡΟΦΗΤΗΣ

¹ Is. lvii. 15.

² ΕΥΝΗΝΩ and ΠΤΕΚ- (conjunct.) occur.

³ Possibly however the successive paragraphs were in alternate languages and did not translate one another.

⁴ Names have been erased here and replaced by Benjamin and Eunomos. The parchment could hardly have borne two successive erasures; one would therefore assume that of B.'s predecessor, Andronikos, to have been originally written. But the space seems too short for that name. The script of the actual names is of much the same type as that of the original scribe.

fol. b. ΒΑΠΤΙΣΤΟΤ ΚΩΑΝΝΟΤ ΑΒΒΑ ΒΕΝΙΑΝΗ
ΑΡΧΗΓΗΝ^ε ΚΑΙ ΑΒΒΑ ΕΥΝΟΜΟΤ ΕΠΙΣΚΟΠΟΤ
ΟΡΟΔΟΞΟΤ

ΤΟ ΕΥΧΑΡΙΣΤΗΡΙΟΝ ΚΑΙ ΤΗΡ ΚΟΙΝΗΣΘΟ¹
ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΔΟΛΟΦΩΡΩΝ ΠΑΡ-
ΤΗΡΩΝ ΑΠΑ ΒΙΚΤΩΡΟΣ

972.

Or. 6000.—Parchment; fragments of four connected leaves *i.e.* of eight pages; the largest $4\frac{1}{4} \times 7\frac{1}{2}$ in. The texts, in one column of over 18 lines, are written in two hands: for that upon the pages now marked *A* (treated here as having preceded the others) *cf.* Hyvernat, pl. x; for that on pages *B*, *ib.* pl. xii. 3 or Zoega, tab. vi, no. xxxviii. Enlarged initials are sometimes used.

[REV. C. MURCH.]

Hymns similar to those published by Zoega (no. cccxii), Erman (*Abhandl.* Berlin Acad. 1897), Pleyte and Boeser (*MSS. coptes* 417), Möller (*Berlin Kopt. Urk.* no. 32)² and Spiegelberg (*Rec. de Trav.* 33, 206).

I. Pages *A*. The 1st Hymn related to the Jewish captivity (Ps. cxxxvi. 1).

Fol. 1a, quite illegible.

Fol. 1b.

ΠΟΒΙΚ

ΠΥΤΕ ?

ΠΙΧΟΒΙΣ ΕΣΟ ?

ΖΙΤΕΤΕΡΓΑΣΙΑ

? [Α]ΓΕΥΕ ΠΙΣΤΟΡΓΑΝΟΝ ΕΣ

[ΡΑ]ΠΠΩΣ ΠΤΟΡΕ ΕΣΤΗΘΟΟ

ΖΑΡΟΟΤ ΖΙΧΙΠΙΕΡΟ ΠΕΤΦΡΑ

ΤΗΣ . . ΑΥΡΑΧΕ ΠΠΙΣΤΕΡΗΤ

ΕΥΒΕΝΙΣΣΕ ΠΤΑΥΩΠΕ ΠΠΙ

ΤΟΥ [ΧΕ] ΕΥΤΩΠΠΙΣ ΠΠΕΠΗΑΝΟΤ

¹ A rubric showing that the book was for the deacon's use. *Cf.* that in no. 513.

² *V.* also *Aeg. Zeitschr.* xxxix. 104ff.

Fol. 4a continues the same.

εβηθ[?][τ[?]]λ[?]οτα¹■
 τας ενεφοι■
 ιοταιο τυεερε πιεραp[ι νε]
 οτεενηε πιχιρατε πεσω[ε]
 εσηп εηса асеи εβολ ετ[ο]
 шт εροφ ≠ αλοφερηне пд[τ]
 ερος αφραυε асσηε ποτ[χα]
 рие εпазpaφ пeпшннυε [ετ]
 шнаq асхпυкак εβολ [εс]
 χιο шнос ≠ ⚡ хεуахе пe[тeк]
 (sic) ζηζαλ

4b ends the same.

■[ι]οταιο
 ■αφσω ποτ
 ■асуаλ аср
 [п]тецапe ппeпeооот та
 [zo]с асхпυкак εβολ εс
 [x]ω шнос ⚡
 [а]тотон εпeптaн птапомс
 [а]отон пaи хaпшоттe уо
 [пe] пeнaи [а]пф птапe пaлo
 [фe]ршнe ппeмaлaт eпeоо
 [от] уопe шнои ≠ уахе пe²
 ----- ... -----

II. Pages B. The 1st page preserved is from the middle of a story of Solomon who delayed too long in doing justice for a boy illtreated by his stepmother.

Fol. 4b. соломо[п]■
 тн . . . то■
 он εροι атапа[аτ]■
 апакоτ χι κμoтe п■
 oтaтпaтe зпeсzн[т асepзeн]
 пooт eпeооот εροι

¹ βαγτλοτα in Add. 17,183.

² Cf. 4a.

ппeтoтoвпy epсoлoмoн б[ок]
 εφζαп зпoтzап εсoт[тoн]
 epпшoттe птпe уoп п[εμaφ]
 epepoнe шп тe[oo]т пaφ
 пoтpонe пpшaо пaт[epε]
 тeсeнe ка cтoпa e[зpaм ?
 oтyнpe пzoотт eс ?
 шaтeпe з . . . φ ?

Fol. 4a continues the same.

■ε
 ■[yн]pε yшп
]ε[. . ε]pε шпaφ
 [пoтпeтп]aнoтq ппeтoтoс
 [εт]εцапe шпeз пoтzooт пeнa
 . . тн eтoтoс εпoφ пeст пoт
 [zo]тe εсpaзe εxоφ пeзшзтпф
 . тт шooт зпooφ εрyап
 [тo]oтп eуaopп eшнпe yacт п
 yошптe пoεк пaφ yаφxп
 [тo]т eтoтoс зпoтyпzпoт ≠
 . φeε . . . p пeтyшe пcоφ
 [аφ]вoк εхппaфoc eтeφ
 [пa]aт yаφzшooc пpшпe e
 . . пφ εxтoс хeзaшoи eшeи
 [тa]pыт eпeснт шпe тaпe
 [pгт] шaлaт x б шпeш . .

Fol. 3b, the same.

птep[ε]■
 тeсzшe [o]лвe шп[oφ аφтo]
 oтп aφвoк yаcолoмoн п[epo]
 аpшe аφхпyкак εβολ [≠]
 ⚡ хeпaxoвeс yшзтпк з[apoи]
 т пoтzап eлпkaт° epoi хeт[а]
 пaлaт штoн εпoс aпaкo[т]
 χι κμoтeи пeснa oтaтп[aтe]
 зпeсzнт асepзшнoо[ε пeоoот]
 птepεcолoмoн cтoтп eш[ya]
 хe epпyнpe yшп тaтo п
 пooт aφпkaз eгнт зap[? ε]
 хoφ хeтeмeп[ε]■

Fol. 3a, the same.

[ΠΟ.
 [ΒΟΚ Θ
 [ΣΑΥΘ ΕΞΟΥΤ
 [? ΠΟΥΤ ΠΑΙΤΖΑΠ ΕΡΟΚ
 [? (sic) ΑΠΤΕ ΨΗΠ
 [? ΔΡΒΟΚ ΕΠΕΡΗ ΔΡΗΚΟ
 [ΤΚ ΟΠΕΣ]ΗΤ ΕΡΨΩΝΕ ΠΠΕΤΕΣ
 [? Ο]ΙΟΥΤ ΕΡΟΚ ΗΟΥΤΖΟΥΤ ΠΠΕΣ
 [ΠΑΚ ΗΟΥΠΕΤΗΜΟΥΤ
 [ΗΟΥΤΧΩ ΠΠΟΥΤ ΗΟΥΡΨ ΠΑΚ
 [ΠΠΕΤΗΚΟΤΚ ΕΤΨΚΩΝΕ
 [ΤΗΡ]ΟΥΤ :- ΨΑΣΒΟΚ ΕΖΟΥΤ
 [ΒΟΛ ΕΧΩΚ ΠΒΕΤ ΗΟΥΨΑ
 [Χ]Π ΗΣΟΛΣΑ ΕΠΕΡΖΗΤ ΨΑΚ
 [ΒΙ ΒΗΘ]ΒΑΛ ΕΖΡΑΙ ΕΠΟΣ ?

Fol. 2b, the same.

[ΖΗΠ ΗΟΥΠ Π
 ΚΑΤ[ΔΟ]Ε ΠΠΕΠΟΥΤΕ ΤΗΡΟ[Τ]
 ΑΤΤΣΑΒΕ ΣΟΛΟΠΩΠ ΕΡΟΚ ? [Π
 ΠΠΑ ΠΤΑΤΨΠΤΚ ΕΚΟΥΠΚ
 ΠΑΒΡΑΖΑΠ ΔΡΒΟΛΣΩΛΚ Ζ[Π]
 ΗΒΡΑΓΑ⁹ ΜΙΣΑΚ Χ[ΠΤΚ Θ]
 ΠΕΡΖΑΠΠΡ
 Ψ[Α]ΧΘ ΧΑΠΠΑ[Τ]
 ΠΠ [ΠΟΥΤ]
 ΟΥΤΟ
 ΠΕΡΖΟ
 ΕΠΕΡΖΑΠ

2a, end of the same and beginning of another hymn relating to Solomon and someone who had cursed David (? Shimei). The name of the prescribed melody is found elsewhere.¹

[? ΟΠΟΥΤ [ΕΡ
 [? ΨΑΤ ΠΠΠΠΟΥΤ ΕΤΑ
 (sic)ΠΟ ΠΑΚ

¹ V. Möller, *l.l.*

ΣΧ ΠΛΕΙΩΤ ΑΠΑ

[ΑΣΟΛΟ]ΠΩΠ ΠΨΗΡΕ ΠΛΑΛ † Π
 [ΠΠΟ ? [ΑΡ]ΧΗ ΠΠΕΡΕΙΩΤ
 [ΣΟΤΣΑ]
 [ΨΑΤΕ] [ΠΠΟΥ
 [Κ ΖΙΧ[ΠΠΕΘ]ΡΟΠΟΣ
 [ΕΚΑΠΕ . ΧΕ

Fol. 1b presumably continues the last, though the text relates to the discovery of thieves in a vineyard by its owner.

[Α ΠΟΥΠ]
 [ΠΟΥΤ ΖΙΤΕΡΗΟΜΙΣ]
 ΒΟΚ ΕΖΟΥΤ ΕΠΟΥΠ ΠΑΡ[Α ΠΕΡΟΥΤ]
 ΟΥ ΔΟΥΤΟΥ ΠΠΑΟΛΕ Π
 ΠΠΟΥΚΑ ΑΔΑΤ ΕΣΑΠΠΟΥΤ[Ε]
 ΔΡΗΙ ΒΟΛ ΒΟΥ ΠΠΕ ΕΤΟΥΤΣΙΑ ΠΠ
 ΔΡΗΠ ΠΠΣΟΠΠΕ ΤΑΤΟΥΤΩ[Π]
 ΔΚ [ΤΕ ΔΡΤΑΛΕ]
 ΔΡΒ

1a relates to Solomon and to someone who cursed David (? Shimei). It too may continue the text of 2a.

[ΠΟΥΤ ΕΚ]
 [ΖΗΚΟΥΚ ΔΚ]
 [ΤΨΑΠΠΕ ΕΡΠΠΟΥΤΕ ΕΡΣΑ
 [ΖΟΥΤ ΠΛ]ΑΛ ΠΠΡΟ ΔΡΕ ΣΟΛΟΠΩΠ
 [ΖΗΠ ΠΠΟΥ ΠΠΟΥ ΠΠΠΑΤΕΚ
 [ΠΠΧΑΚ ΠΑΚ ΧΒΕΤΒΕΟΥΤ
 [ΕΚΚΑΖΟΥΤ ΠΛΑΛ ΠΠΠΟΥΤ
 [Π]ΔΚ ΧΘ

973.

Or. 5465. — Paper; fifteen leaves, paged ΠΠΑ—ΠΠΑ, ΠΠΣ—ΠΠΠ (ΠΠΠ being missed out); 6½ × 4¾ in. The text, in one column of some 22 lines, is written in a sloping hand of Zoega's 9th class. Head-lines and initials are in red.

From Siût.

[HORNER.]

981.

Papyrus XIV, foll. A, B, G.—A complete leaf about $8\frac{3}{4} \times 6\frac{1}{4}$ in. The text, in one column of 20 lines, is written in a square, rather uneven hand (*cf.* Lemm in *Bulletin de l'Acad. Imp.*, N.S. iii (xxxv), Fr. 4, except for π which is curved). Some initials recede slightly.

[WILKINSON.]

John Chrysostom; 2nd Epistle to Theodore. This version differs considerably from Migne's Greek text. The passages preserved will be found in coll. 313, 314 of *Patr. Gr.* 47. They are here given in their proper sequence.

G, paged $\bar{\xi}\Gamma$, $\bar{\xi}\Delta$. (*Verso*) παραμιουτ σε υποκ ετκομασις ετιματ υπρκαλε θα ακ. χεοτιζαν παυσοπε ιτεκκομασις ηγη[ΔΟΗΗ] υειν γαρ ιτε πεβιος[9 or 10 let.] ηβαιβες

(*recto*) αλλα πεοοτηπε εοτη ειωβ παικαιοε χεβρχω υιοε χεοτ παζε δεωοτ πεχαφ εζοτβοτρεφνωτ ηεε γαρ η[οτ]ρεφνωτ

A. (*Verso*) υπυαζ ηη[about 8 let.]σοοτη χενο[7 or 8 let.]τε εροκ ηεαεα[6 or 7 let.] ηατ ετεκην[τυηρε] υηηη ηηηαη[5 or 6 let.] ακηη εκηατ ετεκηντρηαο ετου αλλα ζειηιζε ηαϊ εκοτωου ητοκ εηεζεε υπεκλοριε-υοε εκυαηοτευχοε ζηοτζητ εφταρε χεερε-εαρζ ηηη ο ηοε ηοτχορτοε ατω ερεπεεεοοτ ο ηοε υπεζηρε υπεχορτοε αρωοτε ηοη ηεχορτοε ατω απεζηρε εροφρεφ αχιε σε ζωοκ ηηαζηρηαχε . . ηη (*recto*) αρωυε αη [ηηεκζ] ηλοηη οταε [ηηει]οτ-ωοτ αη η[ηηοτη]ε ηηεκπεοοοτ [ερωα]η-φι ηεκβαλ ε[ζραι ετ]ηε ηηα ετερεπεκεωτηρ ηζηηφ ω οεολορε ηηερετ κηαηοτση ητετ-ηοτ ηεαβολ ηηοκ ηηυαζ τηρη ετκωτε εροκ ατω κηαρκοκ¹ ηει ηηεηαττηοκ εζοτη

¹ = κατακαύσεις.

επκωστ ητοκ δε εκζητηητε ητεζρω οηηοτ-κλω[λε] ηαρηαιβεε εροκ ητεοτκειωτε ει ηακ ηηοττητ εφτκβο εβολ [ζ]ηηπε ετιτρεπκωστ [ο]μσοη . . . ρειεκ.

B. (*Verso*) ζραι εχηπε^{???}[8 or 9 let.]ηε ηταρτηαι[ο ζηηη]ηεεφ^{???}οε ατω η[αι ητατ] ει εζοτη ηηηηη[τοτε ατ]ηι υπβεκε ηηε-ητατρηεζοοτ τηρη ετρεωβ ηοε οε ετε-ηαηοτε αη ετρε ηεηατρε ζηηηηηαλο αφε-ηη[ε] ται οητε οε ετεηηαηοτε αη ετρεηκω ητεηεαιε ζαιαηη ηηηχοοε ζ[ραι] ηζηηη χε-τεωε εηε . . τηο ηηηηε υηηη ηα[ρη]απολατε ηηοη ηηη[ζηητ]ε ηηκοεμοε ηηηηη[ΔΟΗΗ] ηηηεαηαι τηηαηε . . ηηηκοη εζοτη εηε

(*recto*) και γαρ[τηρηε]τε ηηεηακ [χοοτ ζηη]εζοοτ εητακ[τηεκ]οτοει εροη εκοτ . . . εζοτη επβιοε ηηηηηηοηαχοε ηεεετηβοτλατε γαρ ηακπε ετρεκτεαβο ηυορη ατω ηηηαηετε ζηηηαηηα¹ ηταηηε ατω πε-χακ ηαι χεατω εηηαροτ ερωηηεωκ εβολ ζηηβιοε ειεοβκ εηηαχοοε χεοτ ηηα[ζρ]ηηετ-ωου εβολ χεη[ηρ]ωεκ εκοτκ επχοηε [ατ]ω ηηρη ηοτζοοτ ηεα[οτ]ζοοτ χπο ηακ οη-τε[ηο]τ ηηεηοηεμοε ατω [κη]αηοτ² ηηεοοηε ηταφ.

982.

Or. 3581A(6b).—Parchment; a complete leaf, paged $\bar{\epsilon}\chi$, $\bar{\epsilon}\eta$ (first of qu. $\bar{\iota}\alpha$). From the same MS. as no. 177 above,³ next to which it is bound. The hand of the preliminary title is sloping. A thick leathern tab was attached to the outer margin.

[W. J. MYERS.]

John Chrysostom; "Likewise (*ὁμοίως*) another λόγος," on this: that we ought not

¹ A Λ is written above T by the original hand.

² = δῆσον.

³ It may be added that Leyden MS. 59 also belongs here.

to rely upon the things of this life, for they shall not endure; that trouble (*θλίψις*) profits us more than quiet *ἡσυχία*; that we need much zeal (*σπουδή*) ere we can attain to the grace (*χάρις*) we have received of God; and that there is great profit in the reading of the scriptures. It is taken from the 32nd Homily on Hebrews (= *P.G.* 63, 222) and begins by quoting Hebr. xii. 26, 27. Later on occurs *ἠΕΡΕΒΑΛΑΥ ΓΑΡ ΕΠΙΣΤΕ ΚΕΤΟΤΗ ΖΗΟΤΗ-ΠΟΛΙΣ ΕΣΛΟΒΕ*¹ *ετα*.

983.

Or. 3581A(93).—Parchment; a complete leaf, paged $\bar{\alpha}$ (marked as 1st of qu. $\bar{\alpha}$); $12\frac{1}{2} \times 9\frac{3}{4}$ in. Bound at end of vol. The text, in two columns of some 30 lines each, is written in a regular hand (*cf.* Ciasca, tab. xxvi). Initials and stops are in red. The latter part of the title is in sloping characters of Zoega's 9th class.

[W. J. MYERS.]

Proclus of Cyzicus; an Encomium "wherein he explains (*ἐμφανίζειν*) to us the commemoration of the 24 holy Elders² and Michael the Archangel, on the day of their commemoration, *viz.* the 24th of Hathor."³ P. had often been moved by his reason (*λογισμός*) to speak of this festival but had been hindered (*κωλύειν*) by his thoughts *νεερα*. Now however they were agreed. He tells of his journey to Tripolis *τρινουσι* to (the shrine of) S. Leontius, the martyr of Christ, to whom God had granted (*χαρίζειν*) to cure divers ills. Leaving Cyzicus, he went to the isle called Patmos,

¹ *Cf.* $\text{I } \lambda\omicron\omicron\omicron\omicron$, Peyron p. 83. The Greek has *μειλοσύ καταπίπτειν*.

² *Cf.* Zoega no. cclxvii and *Mission franç.* i. 404 (now = Paris 131⁴, 89), also on the 24 Elders.

³ The reference to Michael is perhaps added later. His festival was on the 12th of the month.

thence to Hierapolis, "and there was the name of the Lord glorified." He then proceeded by God's will to a city named *απικροφορος* "which is *τεορακη*."¹ There an old man, whom he finds seated and surrounded by a crowd, asks his blessing and says, "'Thou it is hast given this great *εὐχαριστία* to this whole city through Christ.' But I knew from his" (*sic expl.*).

984.

Or. 4918b. — Parchment; a dilapidated fragt.; $5\frac{1}{2} \times 6$ in. The text, in two columns of over 23 lines each, is written in a good, regular uncial hand (*cf.* Ciasca, tab. vi).

From *Ahmîm*. [GRENFELL.]

From a Homily or other theological work, referring to S. John and quoting Isaiah lxi. 1.

985.

Or. 3581A(87b).—Parchment; an almost complete leaf; $13\frac{1}{2} \times 10\frac{1}{4}$ in. Bound after no.

¹ If this itinerary is to be considered seriously, we must decide which Hierapolis is intended. That in Phrygia seems, in the route Cyzicus—Tripolis, more likely than that in Syria. Of the next town the termination may represent an original *-πολις*. From the note on no. 308 *above* there might be reason to seek it in Cilicia. *Atrâki* is the name of Chrysostom's first place of exile in Synax., 17th Hathor and 12th Pashons. There his conversion and healing of many of the pagans (Or. 2328, 129a) recall incidents in *George's Life* (*ed.* Savile, viii. 235) relating to Cucussus. But if Hierapolis here = *Mabûg*, one might recall the form *Aristosa* (*Itin. Anton. Placent.*, *ed.* Geyer, 190) which presumably = *Arethusa*.

It may be noted that Egyptian exiles were sent, about 600, to 'the isle of *Atrôkû*' (Joh. Nikiu 298), others to 'an isle of Galatia' (*ib.* 291). These may refer to the place here in question.

The fragt. of Eustathius' Encomium, Berlin or. 1611, f. 1 (= Budge 125), calls Anthimus bishop of the *Ἰννός* simply. In a fragt. apparently on Chrysostom's exile (Paris 132¹, 14) 'the presbyter Anthimus' is one of his companions. This may refer to the same legend.

261 *above*, which see. There are 37 lines to a column. In the upper margin is a roughly drawn face.

From Ἀῤῥῖμῖν.

[BUDGE.]

From a Homily on Christ's Passion, *quoting* Joh. xix. 15—17, Mk. xv. 21 and paraphrasing other passages. Of Simon it is said, "This thing they did not from compassion, but it was a providence (οἰκονομία) of God; for Simon was from the land (χώρα) of Egypt, τρέφει γὰρ ἐσθὶ ἐκείνῃ τῆς γῆς αἰγυπτίου. For Christ willed that those of Egypt should obtain of His blessing and His mercy, because they had received Him at the time of exile (ἀποδημία) in His childhood. Wherefore S. was worthy to bear His cross."

986.

Or. 6004.—Papyrus; a fragt.; $3\frac{3}{4} \times 4\frac{3}{4}$ in. The text, in two columns, is written in a medium-sized, square hand (*cf.* the pl. in Budge's *Psalter* for a finer example of the type).

[REV. C. MURCH.]

Apparently from a collection of *Apothegmata*.¹ It is not possible to say which side is the *recto*.

Fol. a. ΠΕΡ[ΩΝ]Τ ΓΑΡΟΝ ΑΥΤΟΝ ΔΕ ΠΝΟΝ
ΠΟΙ ΑΝΑ ΖΕΡΑΞ ΑΥΧΙ ΠΤ[ΩΝ]Τ . . . ΔΚΟΠΟ[Σ]
ΠΟΙ ΑΝΑ ΖΕΡΠΠΟΝ ΕΝΕΦΒΙΚ ΔΕ ΟΝ ΠΑΠΠΕΤ-
ΟΤΑΔΒ ΑΝΑ ΒΑΝΕ Π

Fol. b. ΖΑΞ ΠΣΟΝ ΖΨΣΟΝ ΔΕ ΟΝ ΧΠΠΕΣΑΒ-
ΒΑΤΟΝ ΠΑΠΣΑΒ[ΒΑΤΟΝ] ΕΝΕ ΠΕΡ[ΩΤ]ΒΙΛΛΑΤ
ΔΕ ΕΠΠΣΕ ΠΠΟΝ ΖΠΠΚΟΖΤ ΒΙΣΠΠΤΤΕΙ ΠΟΒΚ
ΠΠΠΠ

¹ The names Hierax and Bane occur in Zoega's *Apothegmata*. The latter was contemporary with Theodosius I or II (Zoega 349); *cf.* Amélineau's *Géogr.* 199, Abū Šāliḥ f. 89a. The name recurs in Krall's *Rechtswkunden*, nos. v, li. Herminos (Ἑρμείνος) is not in the index to the *Vitae Patrum*.

987.

Or. 6005.—Papyrus; part of a leaf; $13 \times 3\frac{1}{4}$ in. (complete in height). The text, in two columns of 27 lines each, is written in an upright, rather rough hand (*cf.* Rossi, *I Papiri* I, i. tav. 1).

[REV. C. MURCH.]

From a homily, referring here to God's treatment of Israel in their wanderings in the desert, and recalling the mission of John the Baptist (*quotes* Mk. i. 7).

988.

Or. 6006.—Papyrus; two frags. from different MSS.; $6\frac{3}{4} \times 5$ and $3\frac{3}{4} \times 4\frac{1}{2}$ in. The texts of both are in two columns. The script of the larger has resemblances to Ciasca, tab. x; that of the smaller is rounded somewhat in the style of Hyvernat, pl. xi. 2.

[REV. C. MURCH.]

Perhaps from Homilies or Epistles.

989.

Or. 4918 c.—Parchment; a fragt.; about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text is written in two columns of a square hand.

From Ἀῤῥῖμῖν.

[GRENPELL.]

From a Homily(?), referring to Christ and St. Paul.

990.

Or. 6007.—Papyrus; parts of five leaves; $13 \times 9\frac{1}{4}$ in. The text, in two columns of some 30 lines each, is written in a square, rather irregular hand of Zoega's 4th class. The α, υ, τ are made each in a single stroke. Initials are rarely enlarged and accompanied by a ζ-like mark.

[REV. C. MURCH.]

From one or more hortatory Homilies. The sequence is uncertain. Fol. 1, much dilapidated, deals with Matt. iii. 9. Fol. 2 has the phrases $\sigma\tau\alpha\iota\tau\omicron\tau\epsilon\upsilon\epsilon\alpha\varsigma$, $\zeta\eta\tau\epsilon\upsilon\sigma\alpha\iota$ $\epsilon\upsilon\lambda\gamma\upsilon\sigma\omicron\upsilon\tau$ $\rho\alpha\eta\mu\iota\sigma\tau\epsilon$, $\epsilon\sigma\theta\omicron\sigma\upsilon\theta\epsilon$ $\kappa\alpha\iota$ $\zeta\eta\tau\epsilon\sigma\alpha\rho\zeta$ $\eta\epsilon\epsilon\zeta\eta\lambda$ $\lambda\omicron$ $\zeta\eta\kappa\alpha\tau\alpha\sigma\alpha\rho\zeta$, $\eta\epsilon\mu\omicron\tau\eta\mu\alpha$ $\eta\epsilon\sigma\alpha\rho\kappa\iota\omicron\upsilon$. Fol. 3, referring also to Matt. iii. 9, treats of the flight of Lot from Sodom: (fol. a) $\eta\mu\alpha\zeta$ $[\rho\iota]\eta\zeta\iota\varsigma\epsilon$ $\lambda\omicron$ $\eta\tau\epsilon\zeta\eta\eta$ $\eta\epsilon\theta\chi\eta\lambda\alpha\tau$ $\epsilon\beta\omicron\kappa$ $\epsilon\zeta\rho\alpha\iota$ $\epsilon\pi\tau\omicron\sigma\tau$ $\lambda\gamma\omega$ $\eta\epsilon\theta[\omicron]$ $\eta\zeta\omicron\tau\epsilon$ $\zeta\eta[\tau\epsilon]$ $\eta\upsilon\rho\omega\eta\epsilon$ $\eta\tau\alpha\upsilon$. . . $\omicron\sigma\tau$ $[\eta]\tau\omicron\theta$ $\lambda\omicron$ $\eta\epsilon\theta\epsilon\sigma\iota\epsilon$ $\eta\mu\alpha\tau\epsilon\lambda\omicron\varsigma$ $\chi\omicron\kappa\alpha\varsigma$ $\eta\eta\epsilon\tau\alpha\kappa\omicron$ $\epsilon\tau\epsilon\beta\epsilon\kappa\omicron\zeta\tau$ $[\lambda]\tau\omega$ $\chi\epsilon\theta\iota$ $[\eta]\lambda\gamma\eta\iota\omicron\varsigma$ (fol. b) $[\epsilon]\zeta\rho\alpha\iota$ $\epsilon\pi\tau\omicron[\omicron\tau\epsilon]$ $\lambda\gamma\omega$ $[\eta\mu\alpha]$ $\eta\tau\kappa\omicron\tau\iota$ $[\eta]\rho\omicron\lambda\omicron\iota\varsigma$ η . . . $\eta\epsilon\sigma\lambda\omicron$ $[\eta\lambda]$ $\chi\omicron\kappa\alpha\varsigma$ $\epsilon\theta\epsilon\sigma\iota\omicron\tau$ $\epsilon\upsilon\lambda\tau$ $\eta\theta\epsilon\tau\eta\mu\alpha$ $\sigma\tau\kappa\omicron\tau\eta$ $\epsilon\tau$ $\epsilon\sigma\chi[\epsilon]$ $\eta\epsilon\theta\epsilon\tau\eta\mu\epsilon$ $\eta\epsilon\sigma\lambda\omicron\tau\eta[\omicron]$ σ $\eta\theta\omicron\lambda\omicron\iota\varsigma$ $\lambda\lambda\alpha$ $\sigma\tau\kappa\omicron\tau\eta\tau\epsilon$ $\eta\tau\alpha\theta\alpha\mu\tau\iota$ $\eta\theta\omicron\varsigma$ $\epsilon\theta\eta\lambda$ $\eta\zeta\lambda\zeta$ $\lambda\gamma\omega$ $\epsilon\tau[\chi\iota]\epsilon\sigma$ $\lambda\gamma\tau$. . . $\eta\tau\alpha\iota$ $\lambda\gamma\omega$ $\rho\omega\rho\eta$ $\kappa\alpha\iota$ $\eta\tau\alpha$ $\theta\epsilon\tau\eta\mu\alpha$ $\epsilon\tau\epsilon\beta\tau\kappa\omicron\tau\iota$ $\eta\theta\omicron\mu\iota\varsigma$ $\tau\alpha[\iota]$ σ $\epsilon\upsilon\lambda$ $\zeta\eta\theta\iota\omicron\sigma\tau$ $\eta\theta\omicron\lambda\omicron\iota\varsigma$ $\epsilon\tau\eta\theta\alpha\tau$ $\epsilon\eta\tau\omicron\upsilon\rho$ $\epsilon\tau\eta\theta\eta\mu\epsilon$ $\chi\epsilon\tau\kappa\omicron\tau\iota$; later, $[\lambda]\eta\theta\eta$ $\lambda\omicron$ $\zeta[\omicron\theta\eta\eta]$ $\eta\alpha\rho\iota\epsilon$ $[\omicron]\eta\epsilon$ $\eta\zeta\eta\eta$ $[\tau\epsilon]\eta\theta\eta$. Fol. 4 continues the lesson drawn from the same subject, e.g.: $\chi\omicron\kappa\alpha\varsigma$ $[\eta]\eta\epsilon\tau\rho\kappa\epsilon\eta$ $[\zeta\eta]\tau\omicron\zeta\epsilon\upsilon\tau\tau\epsilon$ $\eta\theta\eta\mu\epsilon$ $\kappa\alpha\iota$ $\eta\theta\eta$ $\eta\alpha\tau\alpha\zeta\eta\lambda$ $\sigma\tau\omicron\tau\eta\zeta$ $\eta\epsilon\sigma\eta\mu\alpha$ $\eta\theta\omicron\varsigma$ $\epsilon\eta\tau\alpha\tau$ $[\rho\omega]\kappa\epsilon$ $\eta\epsilon\sigma\lambda\omicron\eta\mu\alpha$ $\eta\theta\epsilon\theta\eta\theta\omicron\rho\alpha$ $\eta\theta\eta[\epsilon]$ $[\lambda\mu]\epsilon$ $\lambda\omicron$ $\eta\tau\epsilon\theta$ $\tau\epsilon\tau\eta\eta$ $\zeta\eta\theta\tau\eta\mu\epsilon\tau\epsilon\tau\eta\mu\epsilon$ $\eta\theta\omicron\tau\eta\mu\epsilon$, $\eta\epsilon\tau$ $\chi\epsilon\theta\epsilon\tau\tau\epsilon\tau\eta$ $\sigma\epsilon$ $\eta\theta\epsilon\theta\eta\mu\epsilon$ $\tau\zeta\omicron[\tau]\epsilon$ $\eta\alpha\kappa$ $\chi\epsilon\theta\eta\kappa\epsilon\tau\eta$ $\eta\theta\epsilon\theta\omicron\sigma\tau$ $\epsilon\eta\tau\alpha\tau\eta\theta\eta\mu\epsilon$ $\eta\theta\epsilon\tau\eta\mu\alpha\tau$ $\sigma\epsilon$ $\epsilon\lambda\zeta\omicron\kappa$ $\epsilon\upsilon\lambda$ $\eta\theta\eta\theta\eta\mu\alpha$ $\lambda\gamma\omega$ $\eta\theta\omicron\tau$ $\epsilon\upsilon\lambda$ $\eta\tau\eta\theta\eta\mu\alpha\lambda\alpha\tau$ $\eta\epsilon[\kappa]\omicron$ $\eta\epsilon\sigma\kappa$ $\omicron\upsilon$ $\eta\theta\tau\zeta\omicron$ $\epsilon\kappa$ $\rho\alpha\mu\eta\tau\eta\zeta\omicron$ $\gamma\alpha\rho$ $\eta\theta\epsilon\kappa\omicron\zeta\tau$ $\kappa\eta\alpha\rho\kappa\epsilon\zeta$ $\eta\theta\epsilon\tau\eta\theta\eta\mu\epsilon$ $\sigma\epsilon$ $\eta\theta\epsilon\tau\eta\theta\eta\mu\epsilon\tau\eta\mu\epsilon$ $\rho\omega\theta\eta$ $\zeta\eta\theta\tau\eta\mu\epsilon\tau\eta\mu\epsilon$ $\sigma\epsilon$ $\lambda\lambda\alpha$ $\eta\alpha\rho\iota\epsilon\tau\epsilon$ σ , (fol. b) $\eta\theta\epsilon\tau\eta\theta\eta\mu\epsilon$ $\eta\alpha\tau$ $\epsilon\rho\kappa$ $\epsilon\kappa\alpha\varsigma\chi\eta\theta\eta\mu\epsilon$ $\eta\theta\chi\theta\omicron\varsigma$ $\epsilon\tau\eta\theta\eta\tau\kappa$ $\chi\epsilon\theta\eta\mu\epsilon$ $\eta\epsilon\tau\alpha\sigma\kappa\eta$ $\eta\theta\eta\tau\epsilon\theta\eta\mu\epsilon$ $\eta\tau\epsilon$ $\tau\eta\mu\epsilon$ $\eta\alpha\mu\epsilon$ $\eta\epsilon\tau$ $\chi\epsilon\theta\omega$ $\epsilon\tau\epsilon\theta\phi\rho\omicron\sigma\tau\eta\eta$ $\eta\alpha\mu\epsilon$ $\eta[\epsilon]$ $\omicron\tau\eta$ $\epsilon\upsilon\lambda$ $\zeta\eta\theta\kappa\omicron\epsilon[\mu\omicron\varsigma]$. Fol. 5 had general exhortations, referring partly to "us who have been appointed for the ministry (*διακονία*) of the word."

991.

Or. 3581A(95).—Parchment; a small fragt.; $2\frac{1}{2}\times 7\frac{1}{2}$ in. The text is in two columns of a heavy, square hand, probably identical with that of no. 212 *above*. The title above the text is in a smaller hand of the same type.

[BUDGE.]

The title of a *λόγος*, presumably of Shenoute: $[\eta]\epsilon\lambda\omicron\gamma\omicron\varsigma$ $\eta\alpha\rho\iota\epsilon\upsilon\rho\epsilon$ $\lambda\eta$ $\eta\alpha\tau\alpha\lambda\tau\eta\epsilon$ $\lambda\gamma\omega$ $\rho\epsilon\epsilon\rho\omicron$ $\lambda\lambda\alpha$ $[\eta\mu\eta]\epsilon\iota\omicron\tau\epsilon$ $\omicron\upsilon$ $\eta\zeta\omicron\tau\omicron$ $[\eta\epsilon]$ $\eta\eta\eta\eta\mu\alpha\lambda\tau$. On the other side is the end, $\eta\epsilon\chi\omicron\sigma\tau$, of a title (? the same) and the beginning of the text: $\epsilon\upsilon\chi\eta$ $\kappa\alpha\tau\alpha$ $\sigma\epsilon$ $\eta\tau\alpha\tau\alpha\rho\chi\epsilon\iota$ $\eta\epsilon\theta\eta$.

992.

Or. 3581A(96).—Parchment; an almost complete leaf; $10\frac{3}{8}\times 8\frac{3}{8}$ in. The text, in two columns of 30 lines, ruled and pricked in middle, is written in a regular hand of Zoega's 3rd class. Initials are slightly enlarged.

[BUDGE.]

Monastic Rules, perhaps forming part of an Epistle (*cf.* nos. 168, 169 *above*). The style points to Shenoute. Those dwelling in 'the village' are to be visited annually if possible by the abbot(?), his two coadjutors and the God-fearing men appointed with them. These two are likewise to hold the two *καθηγήσεις* at the fasts, each at his appointed hour.

Fol. a. η $\epsilon\upsilon\lambda\mu\epsilon\sigma\omicron\sigma\tau\epsilon\zeta$ $\epsilon\zeta\omicron\tau\eta$ $\eta\zeta\eta\tau\omicron\tau$ $\epsilon\theta\epsilon\tau\epsilon\omega$ $\eta\theta\omicron\theta$ $\lambda\gamma\omega$ $\eta\theta\epsilon\tau\eta\mu\epsilon$ $\epsilon\eta\lambda\tau$ $\eta\theta\epsilon\tau\eta\mu\epsilon$ $\epsilon\zeta\alpha\rho\epsilon\zeta$ $\epsilon\eta\tau\epsilon\tau\epsilon\zeta$ $\lambda\gamma\omega$ $\epsilon\upsilon\chi\theta\eta\mu\epsilon$ $\theta\eta\lambda\zeta\theta\eta\mu\epsilon$ $\eta\theta\epsilon\tau\eta\mu\epsilon$ $\eta\zeta\eta\theta\eta\mu\epsilon$ $\epsilon\zeta\eta\theta\eta\mu\epsilon$ $\eta\theta\omicron\theta$ $\lambda\gamma\omega$ $\eta\theta\epsilon\tau\eta\mu\epsilon$ $\epsilon\eta\lambda\tau$ $\eta\theta\epsilon\tau\eta\mu\epsilon$ $\kappa\omicron\sigma\tau\epsilon$ $\epsilon\tau\zeta\omicron\tau\epsilon$ $\zeta\eta\tau\epsilon$ $\eta\theta\eta\mu\epsilon$ $\epsilon\eta\lambda\tau\epsilon$ $\sigma\tau\alpha\lambda$ $\omicron\theta\eta\mu\epsilon$ $\epsilon\upsilon\chi\theta\eta\mu\epsilon$ $\omicron\upsilon$ $\epsilon\eta\theta\eta\mu\epsilon$ $\eta\alpha\mu\omicron\tau\epsilon$ $\epsilon\tau\eta\epsilon\kappa$ $\epsilon\upsilon\chi\theta\epsilon\tau\eta\mu\epsilon$ $\lambda\omicron$ η $\tau\epsilon\tau\eta\mu\epsilon$ $\chi\epsilon\theta\eta\mu\epsilon$ $\epsilon\upsilon\chi\theta\eta\mu\epsilon$ $\omicron\upsilon$ $\epsilon\upsilon\chi\theta\eta\mu\epsilon$ $\rho\omega$ $\lambda\eta$ η $\epsilon\tau\eta\theta\eta\mu\epsilon$ $\lambda\eta$

2906 [1100]07 ΔΠΟΥΤΕ ΔΕ ΠΕΡΙΠΟΟ΄ ΕΠΕΣΤΟ
 ΠΟΧΕ ΚΑΤΡΙΑ[ΛΟC] ΧΕΡΥΟΙ[Ε]

995.

Or. 5636.—Parchment; two consecutive, almost complete leaves, paged (on both sides) 40—46; 11¾ × 8¾ in. The text, in two columns of about 26 lines each, is written in a rather uneven hand (*cf.* Ciasca, tab. iii for certain resemblances). There are no colours visible.

[G. REID.]

Gabriel the Archangel; apparently from an Encomium. Pp. 40, 46 contain commonplace exhortations to avoid various sins, the writer supporting his words in each case with a text, *e.g.* ΠΑΡΗΛΑΣΙΟΝ ΕΒΟΛ ΠΤΗΘΡΗΑ ΧΕΡΟΥ ΧΕΙΡΟΡΗΟC ΠΙΠΠΟCΚ ΠΕΤΡΕΠΠΟΥΤΕ ΠΑΚΡΗC ΠΠΟΟΥ. Then (p. 46) he upbraids his hearers for quitting the church after the gospel lesson, sitting without and talking, and not returning to communicate until after the chanting which precedes the celebration, after which they again are quick to depart, 1100 ΕΤΕΡΑΡΟΖΑC ΠΖΗΤΠΕΤΠ ΕΟΤΠ ΟΠΕΤΑΡΕ- ΜΟΠ ΠΖΟΠ ΠΤΕΚΚΑΠCΙΑ ΠΕCΠ ΕΒΟΛ ΠΕCΖ- ΠΟΟC ΠΕCΖΑΧ ΠΑΠΤΟ΄ΤΑΜΑCΙ ΖΗΠΤΕΠΡΟC- ΦΟΡΑ ΠΠΑΤΟ΄ΤΕCΚ ΕΖΟΠ ΠΕCΖΑΠΑC ΠΕCΠ ΕΒΟΛ ΖΗΟΤΟ΄CΠΠ. He reminds them how, in the past year, the Sarmatians¹ who wander in the mountains had descended and carried off all whom they found thus outside the church, 2171 (271) ΠΕΟΟΥΖ ΕΖΟΠ ΕΠΤΟΠΟC ΠΠΑΡΧΑΡ. ΠΠΠΡΟ ΠΤΚΑΟΟΜΚΠ ΕΤΠΑΖΙC ΑΤΟ ΠΤΕΡΠΠΟΥ ΠΠΕΤΑΡΕΜΟΠ ΑΖΑΖ ΖΗΠΛΑΟC ΟΙ ΕΒΟΛ ΖΗΤΕΚΚ[ΑΠCΙΑ] ΠΕΖΟΟΥ[Τ] ΠΠΠΕΖ[ΙΟΠΠ] ΠΠΠ[ΕΑΠ]ΩΟΥ Π[ΠΟΥ]ΑΡΤΕΑ[ΙΟΠ] ΑΤΖΠ[ΟΟC Ζ]- ΧΠΤ . . . ΠΠΤ[ΟΠΟC] ΑΤΖΠΑΧ[Α ΟΠΠ]ΖΠΠΕΤ

¹ A homily of Basil of Caesarea on S. Michael dealt with this people; *c.* Rossi, *I Papiri* II. iv, 40.

ΕΤ . . . ΠΤΕ ΠΕΙΚΟCΠΟC ΑΤΡΠΠΟΒΟΥ ΠΠΠΕC- ΤΠΡΟΠ ΕΠΠΟΡΟΥ ΕΒΟΛ ΠΤΕΙΖΕ ΔΕ ΠΖΟCΠΠ¹ ΕΡΕ- ΠΑ ΠΠΟΠ ΕΙC ΠΖΕΟΠΟC ΕΤΟΖΠΠΟΤΕ ΕΡΟΦ ΔΕ- ΕΑΡΠΑΤΗC ΑΦΕΙ ΕΠΕCΠΤ ΕΤΠΑΡ ΑΤΟΥ ΠΠΠΟ ΠΡΟΠC ΕΤΧΟΡΠ ΖΗΠΤΟΟΥ ΑΤ . . . ΤΕ ΕΠΤΟΠΟC ΠΠΑΡΧΑΡ. . . . Ε ΕΠΕΣΤΟΠ . . . Ζ]ΠΠ[Τ- ΟΠΠ] ΠΠΑΡ[ΧΑΡ]ΓΕΛΟC [Π]ΠΕΟΤΑ ΠΟΥ[Ω]Τ ΖΗΤΕΑΠΠ ΠΒΑΡΒΑΡΟC ΤΟΛΟΠΑ ΕΟΤΕΖΕΡΕΦΟΥΖΕ- ΡΠΤΕ ΖΗΠΠΡΟ ΠΠΤΟΠΟC ΑΛΛΑ ΤΕΠΟΥΖ ΠΤΑΖΦΟ- ΟΟΥ ΕΒΟΛ ΖΗΠΕΖΤΟΟΡ ΡΟΠΠ ΠΠ ΠΤΑΖΕ ΕΡΟΟΥ ΠΠΕΒΟΛ ΠΠΡΟ ΠΤΕΚΚΑΠCΙΑ ΑΤΖΑΡΠΑΖΑ ΠΠΠΟΥΖ ΑΤΡΠΠΟΥΖ ΑΠΠΟΥ ΠΠΠΑΤ ΖΗΠΤΠΠΟΟ ΠΠΠΟΥΡΤΡ ΠΠΕΟΤΑ ΠΟΥΟΥ ΟΥΧΑΠ ΕΒΟΛ ΠΖΠΟΥ.

996.

Or. 6010.—Papyrus; a fragment, paged 417, 418; 6 × 9½ in. The text, in two columns, is written in an upright hand (*cf.* Rossi, *I Papiri* II. iv, tav. 1). ω and η are unusually angular. Paragraphs are indicated by a ζ-like mark.

[REV. C. MURCH.]

S. John the Evangelist, Acts of (Pseudo-Prochorus). The passages correspond to some in Guidi's *Frammenti*, Nota v, p. 258; but the version differs in detail.²

P. 417. Only a few letters of col. 1 remain. Col. 2, ΠΤΕΠΠΟΥΖ ΑΦΑΟ ΠΠ ΠΕΤ- ΠΠΠΠΕ ΑΤΡΠΠΟΠΠ ΑΦΠΠΑΖ[ΤΦ] ΕΡΑΠ ΕΧΠΠΚΑΖ ΖΑΡΑΤΟΥΖ [ΠΠ]ΕΤΟΥ[ΕΡ]ΠΠΤΕ Π[Π]ΚΟΖΑΠΠΠC ΑΦ- ΒΟΚ ΕΠΕΦΠ ΕΡΡΑΠΠ ΠΤΕΡΕΦΠΠΑΤ ΔΕ ΠΠ ΠΙΛΟΠ [Ε]ΠΠΠΤΑ[ΚΟΖΑΠΠΠC] ΑΑΦ

ρ. 418. ΠΕΧΑΦ ΠΟΥ ΚΟΖΑΠΠΠC ΧΕΠΠΟΥΖ- ΤΠΠΕ ΤΑΡΑΠ[Π] ΑΤΟ ΠΕΤΡΟΟΥ[ΤΑΦ] ΠΠ[ΑΤ] Π[ΤΑ]ΓΑ[ΠΠ] ΠΠ ΟΥΠΠΤΠ[ΠΟΥ]ΤΕ ΠΠΑΤ ΠΕΧ[ΑΦ]

¹ V. Crum, *Ostraca*, nos. 116, 128.
² *Cf.* Zahn, *Acta Johan.* 111 and Lipsius, *Apokr. Apostelgesch.* i. 384.

ΠΟΙ ΦΙΛΩΝ ΧΕΛΩ ΟΥΕΞ ΠΕΤΑΡΑΠΗ ΕΒΟΛ¹ ΠΕΙ
ΕΡΩΤΗ ΕΠΛΗ ΤΗ. Col. 2 mostly lost.

997.

Or. 4919(6).—Papyrus; a fragt. from the middle of a leaf; $3\frac{1}{4} \times 3\frac{3}{4}$ in. The text is written with very black ink in one column (*cf.* Ciasca, tabb. iii, xiv for certain features, also Rossi, *I Papiri* II. iv, tavv. 1, 2, 4).

From Luxor. [GRENFELL.]

From a narrative in which the following phrases occur: ΕΙΣ ΠΧΘΕΙΣ [ΑΓΕΙ ΕΠΕ]ΣΗΓ
ΕΒΟΛ ΖΗΤΗΕ ΕΡ[ΕΩΤΗΜΗ]ΥΕ ΠΑΡΓΕΛΟΣ ΕΙΟΚ
[ΖΑΧΩ]ϩ ΠΕΧΑϩ ΠΑϩ ΧΕΩ² [about 6 let.]
ΠΑΡΘΕΝΟΣ, later the word ΑΠΟΣΤΟΛΟΣ.

[ΠΕΧΑϩ] ΧΕΩΤΟΠΕ ΠΗ ΠΚΟ[ΖΑΜΗΝΕ² Π]Α-
ΠΕΡΓ ΠΡΛΟ ΕΡΑ²[ΙΑΚΟΝΕ]Ι ΕΡΟϩ ΖΗΧΡΙΑ ΠΗ
ϩ[ΑΠΤΗ]ΠΟΟΤ ΠΠΑΡΧΑΓΓ[ΕΛΟΣ Π]ΧΜΑ Π-
COT³ ΠΡΠΓ[ϩ] Apparently this is from a dialogue between Christ and John the Apostle to whom the angels(?) are bidden to minister.

998.

Or. 6011.—Papyrus; a dilapidated fragt.; $3\frac{3}{4} \times 8\frac{1}{4}$ in. (complete in width). The text, in two columns, is written in an upright hand (*cf.* Rossi, *I Papiri* II. ii, tavv. 2, 4). Initials have a simple scroll ornament.

[REV. C. MURCH.]

From the Encomium of Theodosius on S. Michael; *cf.* Budge, *St. Michael*, text pp. 48,

¹ Guidi's text is also corrupt here.

² ΠΠ I take for ΠΠΠΠ. Possibly however it is for ΠΠ (i.e. Mary) and ΠΠΠΠ should be read, instead of John.

³ Altered and illegible. *Leg.* ? ΠΠΠΠ.

l. 17 and 49, l. 10; also nos. 304, 305 above. The *verso* is illegible.

999.

Or. 6012.—Papyrus; part of a leaf; $7\frac{3}{4} \times 5$ in. The text, in two (?) columns of over 21 lines each, is written in a thin, upright hand (*cf.* Hyvernat, pl. xi. 3, but for the ϩ *v.* Ciasca, tab. xii). Initials are enlarged.

[REV. C. MURCH.]

Phoebamon, martyrdom of. The text, relating the punishment of the heathen *νομει-
ράριος* by a devil, is not paralleled in the version of the *Synaxarium* (*v.* Amélineau, *Les Actes* 54 ff.).¹

Fol. a. ΑΦΟΤΟΥΒ ΠΟΙ ΑΠΑ ΦΟΙΒΑΜΟΝ
ΠΕΧΑϩ ΠΠΠΠΠΕΡΑΡΙΟΝ [ΧΕ]ΕΥΧΕ ΠΑΡΧΟΝ
ΠΠΠΠΠΠΠΠΠΠΠΠ ΠΕ ΕΡΚΕΚΕΜΕΤΕ ΠΟΤΑΜΠΟ-
ΠΠΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ ΕΡΟΚ ΠΠΠΠΠΠΠΠ
ΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠ [Ζ]ΠΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠ
ΠΠΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ
ΕΒΟΛ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠ ΠΠΠΠ

Fol. b. ΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠ ΠΠ ΠΠΠΠ
ΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠ ΠΠΠΠ
ΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ
The rest is mostly illegible.

1000.

Or. 6013.—Papyrus; a dilapidated fragt.; $6\frac{3}{4} \times 8\frac{3}{4}$ in. (complete in width). The text, in two columns, is written in a thin, upright hand (*cf.* Rossi, *I Papiri* II. iv, tavv. 1, 2).

[REV. C. MURCH.]

¹ Fragments of his martyrdom are read in Des Rivières' copies of papyri (Munich, Landesbiblioth., MS. Copt. 3, foll. lii—lviii). The exhortations of an angel to P. in his youth are there narrated and the *dux* is mentioned.

ΑΛΛ' ΕΠΙΤΡΩ ΠΕΛΟΤΟΕΚ ΕΦΙΕΖ ΗΖΟΥΤ¹ ΑΣ-
 ΡΩΝΕ ΔΕ ΠΤΕΡΟΤΗΟΖ ΕΤΣΕΛΟΝΑΣ ΠΗΘΟ²
 ΠΙΔΕΧΑ ΕΤΟΤΑΔΕ ΛΥΘΗΝΕ ΗΖΟΥΕ ΠΠΕΤΗΟΣ
 ΠΠΕΤΑΤΡΟΣ ΔΗΜΟΡΩ ΕΖΟΥ ΕΡΩ ΔΑΔΕΡΑΤΩ
 ΕΡΕΝΕΦΩΙΧ ΠΟΡΕΥ ΕΒΟΛ ΠΠΕΤΗΟΣ ΠΠΕΦΟΣ
 ΠΠΕ ΕΦΧΟΛΚ ΕΒΟΛ ΨΑΧΟΚ ΠΤΣΕΛΟΝΑΣ ΗΖΟΥΤ
 ΕΦΙΕΡΕ ΠΠΙ ΔΙΟΣ ΕΡΡΕΝΖΙΣΕ ΠΠΕΦΧΟΙΣ ΕΦ-
 ΕΤΑΤΡΟΤ³

1002.

Or. 6014.—Papyrus; two fragments; the larger $8\frac{3}{4} \times 4\frac{1}{2}$ in. The text, in two columns of over 19 lines each, is written in a large, thin hand (*cf.* Rossi, *I Papiri* I, fasc. i, tav. 3 for the type). Initials are slightly enlarged.

[REV. C. MURCH.]

From the speech of a Martyr, upbraiding the heathen magistrate(?). The following phrases are legible: ω ΠΑΤΡΩΝ ΠΕΚΕΚΟΤΗΣ ΠΠΟΤΕ ΔΤΩ ΤΕΚΗΔΑΤΤΕ ΤΚΑΤΑΛΛΑ, ΠΠΟΚ Ζ[ΩΩ]Κ ω ΗΖΗ²[ΕΠΟΙ Η]ΔΟΠΗΟΣ ΠΠΠΑΠΡΟ ΕΤΣΕΖΟΥΡΤ ΕΚΠΟΤΕ ΠΠΕΤΖ[Ι]ΤΟΥΤΩ[Κ ΕΚΚΑ]- ΤΑΛΛΑ[Ι ΠΠΟΙ] ΖΗΠΕΚ[ΛΑΣ Η]ΨΟΥΤΣΟΛ[ΠΕΦ Ε]ΒΟΛ.

1003.

Or. 6015.—Papyrus; a fragt. $3\frac{1}{2} \times 9$ in. (complete in width). The text, in two columns, is written in a square, rather heavy hand; α, η, τ are each formed of a single stroke.

[REV. C. MURCH.]

From the Martyrdom of a military saint. He asks the *ἡγεμών*, "Knowest thou not that the race of Christians is a hardy one and can bear many trials (*βάσανος*)?" The

¹ *Cf. Miss. franç.* iv. 9, 314. The following description of his self-imposed crucifixion during Holy Week, I cannot find elsewhere.

magistrate attempts to bribe him; [he shall be put in] his corps (*νούμερον*) in a position of great honour, his tribune (*τριβόδνος*) shall be written to. (Fol. *b*) The saint refuses. "The glory of this place is but for a little time and is reckoned as nought beside that of God." σ ΤΗΡΟΣ σ ΤΚΟΤΙ ΠΟΤΟΥΡΗΕ ΔΤΩ ΠΠΠ ΑΠ ΕΠΤΡΩ ΠΠΑΣΡΗΠΑΠΠΟΥΤΤΕ. Col. 2 is ΠΠΟΚΟΤΟΣ ΨΑΧΟΙ ΕΤΣ[Ε]ΠΠΕΤΗΟΖΗΠΟ- ΤΑΤΣΕ ΔΠΠΕ ΠΠΙ ΕΤΣΟΥΕ ΠΠΟΥΕ ΠΠΕΦΡΙ- ΤΙΑΠΟΣ ΕΠΠΟΥΤΟΥ ΕΣ[ΕΤ]Π ΠΠΠ.

1004.

Or. 6016.—Papyrus; the upper parts of three leaves, paged $\overline{\kappa\alpha}$ $\overline{\kappa\beta}$, $\overline{\kappa\gamma}$ $\overline{\kappa\delta}$, $\overline{\kappa\epsilon}$ $\overline{\kappa\pi}$; $4\frac{1}{2} \times 8\frac{7}{8}$ in. (complete in width). The text, in two columns, is written in an upright, rounded hand (*cf.* Ciasca, tab. xxvi for some resemblance). Many letters have balled extremities. Paragraphs are marked by a ζ-like ornament.

[REV. C. MURCH.]

From the Life of a saint, who seems to be a woman and to have been formerly in Egypt.¹ The prayer of a parent for his son's healing occurs. A person named Cleopatra is prayed for.² The following are the more legible phrases.

P. $\overline{\kappa\alpha}$. ΖΑΣ ΠΧΡΗΝΑ ΠΕΖ[ΟΥ]Ω ΔΕ ΠΠΠ ΑΣ- Χ[ΟΥΤ] ΕΒΟΛ Ζ

P. $\overline{\kappa\beta}$. ΠΠΠ]ΥΕ ΤΗΡΩ ΕΠ³ ΖΕΠΥΜΑ ΕΧΗ- ΚΑ[ΕΟ]ΠΑΤΡΑ

P. $\overline{\kappa\gamma}$. ΦΡΗΠΠ ΠΑΡΑΚΑΛΕΙ ΠΠΠΟΥΤΤΕ ΕΤ ΠΟΥ- ΟΤΧΑ ΠΠΑΣΥΡΕ ΖΗΠΕΧ³ ΔΤΩ ΕΤΡΕΦΟΥΤ- ΧΑΡΙΣ ΖΠ

¹ So p. $\overline{\kappa\gamma}$. But it may be from the Miracles of a female saint (≠ the Virgin).

² It is not possible to read ΚΑΘΟΠΑ [Ε]ΓΡΑ.

³ *I.e.* ΕΠ[Ε] ΗΖΟΥ-

p. κα. [τεπ λαατ ραυτερωου ειτατ-
 αουατ † υτου πατ πριρα δε ραυ ηερα-
 ρουαε]

p. κβ. [πρωη ιηεραετο ιταραατ ιηηα
 ρηκηα ατω ρηαεηη η[κ]ηηα]

p. κγ. [α]ηερα ηα... καατ επκοαουα
 ετηεζ ηηηηουα ρηηα[ου]: ρη]

1005.

Or. 6017.—Papyrus; an incomplete leaf, paged ραα, ρηα; 11×9 in. The text, in two columns of 20 or 21 lines each, is written in a thin, rounded hand (*cf.* Hyvernāt, pl. xi. 1, Ciasca, tabb. x, xxvi for certain similarities). Initials, slightly enlarged, are accompanied by a ζ-like mark, rarely by a more elaborate scroll.

[REV. C. MURCH.]

From the Acts or Encomium of a saint. "The holy [αυ]λητης John," ch. xxi. 25, is quoted to indicate the quantity that had been written of the saint. "But one of the διηγήματα that we have heard from them of old (ἀρχαῖος) is this." When a fatal plague had long raged in Alexandria, the citizens were told that the saint could heal them. So they sent to him in Judaea saying, 'Come αμοτ μαρου to our city and heal us.'

1006.

Or. 6018.—Papyrus; a fragt.; 6¼×6 in. The text, in two columns, is written in an upright, rounded hand (*cf.* Rossi, *Papiri* i. i, tav. 2).

[REV. C. MURCH.]

Apparently from a narrative, since it shows the words "And I said also to him, . . ." The speaker quotes Lu. xv. 7.

MAGICAL TEXTS.

1007.

Or. 5899(1).—Paper; a fragt.; 6×4½ in. Each side bears a text in a different hand; the script on that here called fol. a resembles Hyvernāt, pl. ix. 2 (col. 2), that on fol. b is more like *ib.* pl. x. Fol. a was more recently covered with Arabic accounts and its text is often illegible.

[W. J. MYERS.]

Fol. a. Part of a Prayer of exorcism, to be said, it seems, over water oil and honey.¹ It contains magical words (each overlined in the original) and invokes the angel Gabriel.

[ουηουα] [12—14 let.] εαρεαα . . φηρα χαλα
 η . . . τηηουα ηα ηηουα ηηαβρηα παρ²

¹ On the liturgical uses of honey *v.* Kraus, *Realeneycl.* i. 668. But no such use as the present is mentioned.

² Abbreviation for ἀρχάγγελος; but reading doubtful.

ἡΓΑΓΑΧΙ ἡΠΡΩΠΗΟΤΤΕ ἡΠΥΓΕΡΕ ἡΠΗΜΑΤΟΚΡΑ-
 ΤΟΡ ΨΑΠΟΟΤ¹ ΧΕΚΑΛΕ ΕΒΕΙ ΕΖΡΑΙ ΕΧΗΠΗΟΟΤ
 ἡΠΗΠΕΣ . . . ΙΕΖΑΙ ἡΠΗΠΕΦΙΟ ἡΒΦΑΓΙΣΕ² ΠΠΟΟΤ
 ἡΠΗΑΖΟΤ ἡΓΑΛΟΤ ΖΙΧΑΡΙΣ ΖΙΕΡΤΗΣ ΖΙΣΟΟΤΤΗ
 ΖΠΟΤΖΠ ΖΙ[about 12 let.]ἡΓΑΓΙΧΗ ΧΕΚΑΛΕ
 ΕΥ[ΟΠΕ] ΟΥΡΟΠΕ ἡΠΟΠΠΡΟC [about 10 let.]
 ΚΑΠ ΟΥΑΛΒΗΝΑ . . [7 or 8 let.]ἡ ΚΑΠΟΤΩΠ
 ΕΦΑΛΖΠ . . ἡ[about 15 let. ἡ]ΑΖΗΤ ἡΠΗΑ [about
 15 let.] ἡΓΙΧΗ ΕΒΟΑ [about 20 let.] ΕΠΟΤ

Fol. b. An Invocation of spirits named after the letters of the alphabet and of others "who come up with the great stars that light the earth." They are charged to give grace, power and freedom to So-and-so (ὁ δεινός) in the presence of — ?

ΚΑΡΑΝΑ ΛΑΒΑΝΑ ἡΓΡΟΦΑΝΑ ἡ[about 8
 let.] ΟΧΑΝΑ ΠΠΟΠΑ ΡΟΥΝΑ ΕΡΩΦΑΝΑ ΤΑΥΡΗΝΑ
 Τ . . . Α ΦΑΠΟΥΝΑ ΧΡΙΣΤΟΥΝΑ ΦΕΡΑΦΑΝΑ ΙΟΜ-
 ΟΠΗΑ ΤΙΟΚΚ ΕΡΩΤΗ ἡΠΕΤΗΠΤ ΕΖΡΑΙ ἡΠΗΠΗΟΟ
 ΕΠΙΟΤ ΕΤΡΟΤΟΠΗ ΕΖΡΑΙ ΕΧΗΠΚΑΖ ΕΤΕΠΗΠΕ
 ΠΕΤΡΑΠ ΑΡΑΝΑ³ : ΑΡΑΠΑΝΑ³ : ΑΠΑΠΟΥΝΑ : ΟΥ-
 ΡΗΝΑ ΑΠΑΤΑΠΗΝΑ : ΕΠ . . Α : ΑΡΟΥΝΑ : ΠΑΝΑ :
 ΛΣΟΥ . . ΧΕΚΑΛΕ ΕΚΕΤ ΠΟΤΠΟΟ ΠΧΑΡΙΣ ΠΠΟΥ-
 ΠΟΟ ΠΧΙΣΕ ΕΡΓΑΧΡΙΤ ΠΠΟΤΠΑΡΡΗCΙΑ ΠΛΑ
 ΠΠΕΠ[το about 10 let.] ἡΓΕΡΕΦΗΡ

1008.

Or. 5987. — Papyrus; $77\frac{3}{4} \times 5\frac{3}{8}$ in. The text is written at right-angles to the fibres, in a clear hand, somewhat resembling in type those of Kenyon, *Catal. of Gr. Papyri* II, pll. 117 ff., but rarely ligatured. Ll. 134—144 are in a different hand.

[REV. C. MURCH.]

Magical charm, called *φυλακτήριον* (last lines), with interesting Gnostic features. It

¹ Apparently τ above οο.

² ? for σφραγίζεω or ἀγιάζεω.

³ γ = ? ter.

is to afford protection apparently against all evil spirits (16, 59) and generally to compel the fulfilment of all its owner's desires (95, 128, 133). The directions for application (134—144) are particularly illegible. Ll. 145—148 perhaps prescribe the number of times the formulae are to be repeated. The final lines, below the drawing, appear to promise results if the charm be tied on the right arm.

Certain features of the language might indicate an archaic idiom, though some of these often characterise 7th and 8th cent. documents from Hermopolis (Ashmunain).¹ Grammatical peculiarities throughout the text add to its obscurity.

† ΤΕΠΙΚΑΜΕΙ² ΠΠΟΚ ΠΠΟΥΤ ΒΑΚΤΩΟΑ ΠΠΟΟ
 ΕΤΖΗΖΟΥΤ ἡΠΠΕ ΕΤΗΖΟΥΤ ΕΖΡ[Α] ΕΧΗΠΠΕΖΗC
 ἡΠΕΠΟC ἡΖΟΥ ΠΕ . . ΠΑΠΠΟΚΡΑΤΟΡ ΠΠ . ΑΤ . ΤΕ
 ΠΕΑΖΟΥΤΗ ΠΠΟΥΤ (5) ΨΑΠΠΟΥΤΠΟ ΠΑΠ ΠΟΥ-
 ΡΟΠΕ ΠΤΕΛΕΙΟC ΕΒΟΑ ΖΗΤΟΥΤΩ ΠΑΠΠΕΛΟC ΖΙΑΡ-
 ΧΗΑΓΓΕΛΟC ΠΣΟΥΤΠΠΟΥΤΩ ΨΑΡΟΠ ΕΖΡΑΙ ΕΧΗΠΚΑΖ
 ΠΥ† ΠΡΕCΟΠΗ ἡΠΠΕΡΕΠΟΩ ΖΑΡΟΠ ΤΠΡΠ ΠΡΟΥΤ-
 [ΠΟC] ΠΕΤΠΠΟΥΤ ΠΠΩΖΕ CΙΟΥΤ ΕΡΟΠ ΠΠΟΥΤ (10)
 CΑΒΑCΟ ΧΕΑΠΟΚΠΕ ΠΑΡΙΑ³ ΤΕΟΠ ΖΗΠΑΡΙΑΠ
 ΖΗΠΟΥΤΟΠΗΑΖ ΒΟΑ ΑΠΟΚΠΕ ΤΠΛΑΤ ΠΤΑCΠΠΕC
 ΠΠΟΥΤΟΠ ΠΠΕ ΑΡΠΠΗΑ⁴ ΔΑΤΙΟC ΕΛΕΠΟ ΕΡΠΟΥΤ-
 ΚΡΑΤΟC ΑΛΟΠΗ ΕΡΠΟΥΤΕΡ ΠΠΑΖΟΡΑΤΟΠ ΒΑΠΠ-
 ΧΟΠΟΥΧ (15) ΕΠΕΤΠΠΕΠΕ⁵ ΠΠΕΤΠΠΕCΟΥΠΤ ΕΧΠ-

¹ E.g. ΠΕΠΠΕ- 15, 18; ΠΟΥ- 61; ΠΣΟΥ- 7, 59, 84; ΠΠΟΥ- 60; omission of ε 46, 60, 69, 81 &c.; of η 10, 58, 91, 117; φ = β 37, 66, 71, 95; forms ΟΥΡΟΠΗΑΖ 11, CΠΟΥΤΑΖ 78, ΖΑΤ 22, ΖΟΥΤΤΠ 30 (cf. Krall, *Rechtssurk.* cxxx, cxc), ΚΡΩΠ (cf. C. Schmidt, *Pap. Bruce* 102, 108).

² The opening formula in Berlin *Aeg. Urk.*, Kopt., no. 23.

³ Cf. Berlin, *l.c.*, also Basset, *Prière de la Vierge* 12 (*Apocr. éthiop.*).

⁴ On these aeon-names v. Schmidt, *l.c.* 264, 649, and *Sitz. Berl. Akad.* 1891, 1048. Cf. here l. 71.

⁵ = ΠΠΕΤΠΠ-

1009.

Or. 6019.—Paper; a complete leaf; $6 \times 3\frac{7}{8}$ in. The text, the ink of which is much faded, is written upon one side only, in some 19 lines of a small, sloping hand of Zoega's 9th class. The leaf was formerly folded many times; hence many letters are illegible.

[REV. C. MURCH.]

A charm. Above the text is a fantastically formed cross $1\frac{1}{2}$ in. high, around which

are various magical signs and letters,¹ of the type referred to in no. 1008; among them $\overline{\text{ic}}$ (Jesus) 7 times repeated. The text opens with the names of the Evangelists, $\mu\alpha\theta\epsilon\omicron\varsigma$ $\kappa\omicron\lambda\eta\mu\iota\tau\iota\varsigma$ $\lambda\omicron\gamma\kappa\alpha\varsigma$ $\mu\alpha\rho\kappa\omicron\varsigma$, whom the writer, Gabriel son of Te—, adjures, apparently on behalf of himself and his children, to bring him some object the description of which I have failed to read.

¹ One group of the latter seems to read $\Delta\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$.

LEGAL AND FINANCIAL TEXTS.

1010.

Or. 5985.—Papyrus; complete; parts of 9 *selides* with horizontal guard-piece at top; 70×8 in. The text is in 85 lines, at right-angles to the fibres. The notary is $\chi\upsilon\upsilon\tau\iota\omicron\upsilon\tau\omicron\varsigma$ son of Senuthius.¹

From Jême (Thebes). [BUDGE.]

Deed ($\pi\rho\acute{\alpha}\sigma\iota\varsigma$) whereby $\kappa\alpha\rho\alpha\kappa\omicron\varsigma$ (= Kyriakos) son of Demetrius, priest, hegumenus and $\pi\rho\omicron\epsilon\sigma\tau\acute{\omega}\varsigma$ of the monastery of S. Phoebamon at Jême, sells to Aaron son of Senuthius² a $\frac{1}{4}$ of two houses, being what the sons of the deceased $\mu\omicron\upsilon\epsilon\tau\alpha\tau\epsilon$ son of $\mu\omicron\epsilon\tau\tau\iota\omicron\upsilon\tau\omicron\varsigma$ had dedicated to the monastery on their father's behalf. Lest he should be blamed

for the sale, Kyriakos has given the price received (1 *solidus*) to the poor. The date is the 4th Koiahk, 2nd Indiction. The magistrates are the Amir of Hermopolis, Argama son of $\mu\pi\upsilon\alpha$ ¹ and Chaël son of Psamô, $\delta\iota\omicron\iota\kappa\eta\tau\acute{\eta}\varsigma$.² There are 5 witnesses, some of whom occur elsewhere.

The Arabic protocol, in parts of 4 lines of semi-Cufic characters above the text, is

الرحمن الرحيم
 اﷲ ﷻ بد (بك) ؟
 عبید اللہ بن ؟
 [سنة عشر و] خمس مائة.

In l. 3 بن الحجاب cannot be, in l. 4 خمسين might be read.

This deed should be compared with no. 403.

¹ V. no. 403.

² V. nos. 401, 403 &c.

¹ V. nos. 386, 398.

² V. no. 403.

1011.

Or. 6462.—Papyrus; complete; $94 \times 6\frac{7}{8}$ in. The text is written at right-angles to the fibres in 115 lines. The notary is Aristophanes son of John.¹

From Jême (Thebes). [SIVADJIAN.]

Deed of settlement and partition² (διάλυσις, μερισμός) in which Epiphanius son of Pcher ιαερ recalls the adjudication by the διοικητής, Komes son of Chael,³ of his father's property to his brother (*sic*) πακου ιερησιος, Souai son of Severus. In the possession of this Souai is confirmed by the present deed, which is dated in the 2nd Indiction, on the 4th of Pachon. There are 5 witnesses, some of whom recur elsewhere.

The Arabic protocol, in parts of 4 lines above the text, is

■ [1] له احد ؟⁴
 مرون امير [المومنين]
 [1] مر به عيسى
 سنة ثلثين

which, combined with the Indiction date, should give the year 749 A.D. The minister in l. 3 would be عيسى بن ابى عطا.

1012.

Or. 5899(2).—Papyrus, complete in height; $7\frac{3}{8} \times 4\frac{7}{8}$ in. The text, parallel with the fibres, is in an uneven, unskilled hand.

From Jême (Thebes). [W. J. MYERS.]

¹ V. no. 385.

² Cf. nos. 422, 423.

³ V. no. 398.

⁴ So Mr. A. G. Ellis (*cf.* Pap. de Boulaq I). له العجد could also be read.

Deed (πράσις) whereby τεραϊτα¹ sells to —, son of †καροτ,² her share in —, for which the price has been paid. There are 4 witnesses.

1013.

Or. 5989.—Papyrus; broken off above, on right and below; $21 \times 6\frac{3}{4}$ in.; $3\frac{1}{2}$ selides. The text, in 45 lines at right-angles to the fibres, is in a small, often ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Agreement as to a lease (ἐμφυτευτική ὁμολογία³) of certain land by a monastery(?), represented by the πατήριων, brethren and φιλόπονοι,⁴ to Siôn, a vine-grower. The annual rent is fixed (15, 20), also a fine for transgression of the present terms (22). On this form of lease *v.* Kenyon, *Catal. Gk. Pap.* ii, 323 and Muller in *Arch. f. Pap.* i, 437.

■ μοςτόμωστ ἐρωί αρου[about 16 let.] ■ | 2 [about 24 let.] ■ ἡνερηίτ ηζητορ ητιζε ■ | 3 ἡπάτηριων ἡνεσι[ητ κα]τα[10 let.] ■ χηεποστ ετεσοτ ■ | 4 . . . εττι ησκων ηεσιε ἡηκαηροημος ἡηεηηαι ἡηησοω[τ ■ | 5 quite illegible ■ | 6 ηεηηη ηεβοτ εω[15 let.] ετε[8 or 10 let.] ■ | 7 . . . ηε[ε-επε ἡηετακωι⁵ [18 let.] ηισωύ ■ | 8 ἡη-

¹ Inferred from this name standing, with the formula ὡς προκείται, before those of the witnesses.

² Or †καροτ. ³ So Kenyon, *Catal.* ii. 325.

⁴ The first word is unknown; it is clearly a personal, perhaps a civil (ἐνδοξωτατος), title (*v.* 14), presumably derived from πατήρ. Perhaps it should be read in Krall, clxxiii. The φιλόπονοι are held to have been a body of laymen who served and assisted the clergy (*v.* Zacharias' Life of Severus, *Rev. Or. Chr.* iv. 347, 543, 548, Leontius' Life of John the Almôner xix, Deubner *De Incubat.* 93, Pseudo-Peter of Alex. in *Texte u. Unt.*, NF. v. 6). Apparently the term was peculiar to the Alexandrine church.

⁵ V. Krall, *Rechtsurk.* cxxv.

8 + ΠΑΒΕΡ ΠΕΛ^{αχ}/ ΠΡ^γ/ ΣΤΟΙΧ ... ²ΕΤ ΕΥΡ^α Μ^β
 ΜΕΧΡ^β

Verso: ΠΙΦΟΒΑΝΙΚΟΝ ΠΕΝΗ^χ1 ΖΗΝΙΑΧ
 ΠΡΩΓΟΡΗΣ ... Π

1021.

Or. 5997.*—Papyrus; $6\frac{1}{2} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a large, sloping hand.

From Ashmunain. [REV. C. MURCH.]

From the beginning of an agreement as to rent.

Α ΠΡΕΣΒΥΤΗΡΟΣ ΠΡΩΝΕ ΨΗΟΤΗ | 2 illegible;
 ends ΤΥΕ | 3 ΠΟΗ ΧΕΤΗΝΣΟΟΤ ΠΗΤΗ ΠΥΟΗΠΤ |
 4 ΠΕ ΣΟΥΛΑΤ ΠΤΡΙΑΣ ΠΠΕΠΤ | 5 ΠΑΡΙΑ
 ΤΥΕ The rest (8 ll.) illegible. It contained
 a date and witnesses' names.

1022.

Or. 5998.*—Papyrus; $8 \times 5\frac{1}{2}$ in. The text, parallel to the fibres, is in an uneven, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Agreement as to rent (*μίσθωσις*) of —, wherein fruit-trees belonging to a church² are included.

Π]ΥΕ ΠΠΟΛ ΦΤΗΟΛΕΚΤ³ ΠΡΩΝΕ ΨΗΟΤΗ |
 2 ΠΛΗ]ΠΛ ΠΥΕ Π[blank] ΠΟΤΟΙ ΠΡΩΝΕ
 ΨΗΟΤΗ | 3 ΠΙΑΚ ΔΠΟΚ ΠΠΙΑ ΕΠΠΣΟΟΤ ΠΑΚ
 ΠΠΤΟ | 4 ΠΤΒΟΤΕ ΖΠΟΤΖ⁴ ΕΠΠΤΕΚΚΑΠΣΙΑΠΕ |
 5 ΠΚΑ]ΡΠΟΣ ΠΤΡΠΠΣ ΠΛ// ΤΑΤΗ ΠΙΑΚ ΖΑΡΟΟΤ |
 6 Π?Κ/⁵ Β ΠΑΠ ΟΤΗ ΖΠΠΟΤΟΥ ΠΠΠΟΤΕ |
 7 ΠΠΙΑΤ ΠΠ ΕΚΑΤΗ ΠΠΕΚΚΑΠΣΙΑ | 8 ΠΚ]ΑΤΑΒΟΜΗ
 ΕΠΠΑΠΤΟΤ ΠΠΠΟΤΚ | 9 ΠΟΡ]Χ ΟΤΗ ΔΠΠΠ ΤΠΠΣ-

¹ Σύμμαχος.

² Cf. Revillout, *Actes et Contr.*, no. 11 bis.

³ ὑποδέκτης tax-collector, as in Grenfell-Hunt, *Gk. Pap.* II, xciv (also from Ashmunian).

⁴ ? = ΟΥΤΑΖ, since ΒΟ is with it.

⁵ Not ΖΟΛΟΚ/; perhaps γι κγ.

ΟΟΤΕΙΣ ΠΑΚ + | 10 ΠΠ]ΟΣ ΠΠΑΟΙΧ .¹ ΕΥΡΑΦΙ
 ΟΟΟ ΙΒ ΠΛ/ Β | 11 ΠΠΥΕ ΠΠΠΙΑΚΑΡΙΟΣ ΠΠΟΛ
 ΠΡΩΝΕ ΨΗΟΤΗ | 12 ΠΠ]ΣΟΟΤΕΙΣ ΠΠΕ ΒΣΠΖ
 ΠΠΟΣ + ΔΠΟΚ | 13 ΠΣ ΠΠΕΛΛ/ ΠΑΙΑΚ/ ΠΠΥΕ
 ΠΠΠΙΑΚΑΡ/ | 14 ΠΠ]ΡΩΝΕ ΨΗΟΤΗ ΤΠΟ ΠΠΠΤΡΕ |
 15 ΠΠΣΟ]ΟΙΣ + +² ΔΠΟΚ ΑΦΟΤ ΠΠΥΕ
 ΠΠΦΟΒΑΝΙ[ΟΗ] | 16 ΠΠΠΠΣΟΟΙΣ +

1023.

Or. 5999.*—Papyrus; $7 \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an even hand with few ligatures.

From Ashmunain. [REV. C. MURCH.]

Agreement as to rent (*μίσθωσις*) between John, a *σύμμαχος*, and the clergy of the monastery of S. John in the *Περίπατος*.³

ΠΠΥΕ ΠΠΡΠΠΤΟΡ ΠΠΠΙΑΠΟΛΜΟ⁴ ΠΡΩΝΕ
 ΨΗΟΤ[Π] | 2 ΠΦΑΠΟ]Σ ΠΠΖΑΠΠΣ ΠΠΠΕΡΠΠΟ-
 ΤΠΣ ΖΠΠΠΙΑ Ο... | 3 ΠΔΙΑΛΟΧΟΣ⁵ ΠΠΠΣΕΠΠΣ
 ΠΠΕΦΠΠΟΠΠ[ΟΣ]⁶ | 4 ΠΧΕΤΡΑΥΕ ΤΠΠΠΟΛΟΓΕΙ
 ΕΠΠΤΟΥ Π... | 5 ΠΠΠΟΤΕ ΠΠΑΟΟΡ ΠΕΒΟΤ
 ΠΠΠΟΠΠ[Ε] | 6 ΠΠ ΠΠΕ ΕΒΟ ΠΠΟΣ ΕΒΔΙΑΦΕ-
 ΡΕΣΟΜ | 7 ΠΟΤ ΕΤΠΠΟΠ ΖΠΠΟΒ ΠΠΠΕΒΟΠ-
 ΠΠΠΠΗ⁷ | 8 ΠΧΕΠ]ΠΠΟΡ ΠΠΠΕΒΟΖΕ ΠΠΠΠΠΚΟ
 ΖΟΠΠ⁸ ΠΠ | 9 ΠΠΣΤ⁹ ΠΠΠΕΛΙΚΑΠΠΟΠΠ ΤΠΠΟΤ
 ΠΠΠ | 10 ΠΠΟΤΗ ΕΡΠΣ ΤΑΤΗ ΠΠΠΗ ΖΑΠΕΒ-
 ΠΠΟΡ | 11 Π^γ ΠΡΟΣ ΤΕΤΠΠΑΛΛΑΠΠΗ ΠΠΠΠΠΣ ΓΥ/

¹ One letter here, which might be π̄ or ρ̄. But cf. no. 1042, 15.

² By another hand.

³ V. no. 1046.

⁴ Perhaps ΠΥΕ Π- is a mistake and *ρήτωρ* a title.

⁵ A definite title, as in no. 1046. Cf. p. 150 note. ΠΔΙΑΛΟΧΟΣ is given, between *ρήτωρ* and *σχολαστικός*, as an ecclesiastical official in the *scala*, Paris 44, f. 60b. Presumably the abbot's successor designate.

⁶ V. no. 1013.

⁷ οὐνόπεδον.

⁸ V. Krall i, 12 and cxxv.

⁹ ? = [Ε]ΠΠΣΠΤ.

εις αὐτο τισοπολογει | 6 κληρονομος
πιστηνας

Verso: part of a prayer in Greek.

1027.

Or. 6003.*—Papyrus; a fragt.; $4\frac{1}{2} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Agreement between representatives of a monastery(?) and Ammonius, regarding the rent (πάκτων) of 18 measures of land.

λας ζιτοσθη ανοι ανα ποτι¹ ηπατηριου² |
2 κ]ατα πετραν εισζα πασηκοις ηποου
λε | 3 ηηχισηε πεστιοζε ηκαζ ζηηειοζε
εκ | 4 ηρολοκ⁷/ ηποεζ ζαπεηηακ^{ic} ηταροηηε
ται | 5 οταε λατ ηβαρος ετορχ

1028.

Or. 6004.*—Papyrus; $5\frac{5}{8} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (ασφάλεια) to repay ———³ with its rent (φόρος), by Herouoj to the δίκαιον of [a monastery.]

+ ανοκ ζεροτοχ ηρ[ε] | 2 εισζα επι-
καιου η | 3 ζιτηαηα καληηκε η | 4 κωα-
ρωε [κα ηπο]κ[ρατωε] | 5 ηταοτιηη | 4
6 τιο ηζετοιη[οε] τ[α.η] | 7 . . . ζηηοτω
ηηηοτε ηαοαεκαηηε ηλα ηατ | 8 -ζαη ηατ-

¹ V. Krall viii.

² V. no. 1013.

³ Perhaps corn; cf. the formulae of no. 1043. But the φόρος here may forbid this.

⁴ Cf. nos. 1031, 1055, where this adjective is fem., while Krall, nos. lxxx, clii gives a masc. and Grenfell, *Gk. Pap.* i, p. 93, *BGU.* 900 a neuter.

πονος¹ παταλατ ηαηφιοβωλια ει δε | 9 ηη-
ταλατ ηετη ηηηροβωβηηα ηηηεηεφοροε |
10 ταη οηηαρε ηρολοκοττη εβενεκορχ
οτη | 11 μεηη τιασφαμια ηακ εγραφ μεχειρ
κ ηλα ηα | 12 + ανοκ ζεροτοχ ηρε ηκτρια-
κοε τιστοιχει τιαε | 13 -φαμια + ανοκ
οβολωρακε ηρε ηηηακαριοε ηετροε² | 14
ηταεζαη ζαροβ χεηηηοι ηη + + ανοκ |
15 τατρηε τιο ηηηηρε εβιασφαμια η | 16
-ταζεροτοχ αττει ηηοι +

Verso: ημίσ² αρουωχιδ³ κυριακ³ | [γ]εωργ³
απο ερμόπολει +

1029.

Or. 6005.*—Papyrus; a fragt.; $4\frac{1}{2} \times 5\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking to repay a loan or debt.

οτη τισοπολογει χ[ε] | 2 ηε εκζαη-
οτωου εηηαλαεσε η | 3 ηελαε³ ει δε
εβηαηοτωου εηαρ[αβα] | 4 η[ε]ρολοκοττη ερε-
ζωε ηηη επωηε ζ[ε]ποκισοηη | 5 ητισοπο-
λογει ηακ εηορκ εηηοττε | 6 ηε εβδομη
σημη
 $\frac{1}{2} \frac{1}{2} \frac{1}{2}$ ανοκ η. επ | 7 + ανα κτρι ηε-
 $\frac{1}{2} \frac{1}{2} \frac{1}{2}$ λαχ⁷ ηρε ηηη | 8 ημε]ζαη ζ[αρο]τ⁷ χεηη-
ηοι ηη αὐτο το ηηη[τρε]

1030.

Or. 6006.*—Papyrus; $4\frac{1}{2} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ With this frequent phrase cf. χωρὶς . . . κρίσεως καὶ δίκης Grenfell-Hunt, *Gk. Pap.* ii. 87, also *BGU.* 637.

² Recurs in no. 1068.

³ Cf. Krall lxxvi, note.

1032.

Or. 6008.*—Papyrus; $5\frac{1}{8} \times 7$ in. The text, parallel to the fibres, is written in two hands (or with different pens), both ligatureless.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) to repay a debt.

ⲁⲩⲓⲛⲁⲙⲁⲕⲁⲙⲉ¹ ⲛⲟⲕ ρⲏⲛⲁⲛⲁⲓⲣⲓⲧⲉⲟ² | 2
ⲛⲧⲟⲟⲧ ρⲁⲣⲓ ⲕⲟⲩⲩⲟⲩⲧⲉ ⲓ ⲛⲁⲭⲉⲣⲉⲛⲏⲟⲩⲟⲩⲟⲥ
ⲁ. | 3 ⲟⲩⲥⲏⲉⲛ ⲛⲏⲕ³ ⲛⲕⲣⲓ ⲁⲛⲧⲁ⁴ ϣⲟⲩⲧ
ⲛⲁⲟⲓ ⲛⲉⲛ⁵ | 4 ⲭⲉⲣⲉⲣⲁⲓⲛⲧⲉⲛⲣⲟⲟⲥⲉⲛⲁ
ⲛⲏⲛⲧⲏ ⲛⲧⲟⲟⲩ | 5 ⲉⲓⲕⲟⲛ ⲭⲏⲥⲛⲟⲟⲩⲧ ⲉⲓⲕⲟⲩⲧ
ⲭⲟⲭⲟⲩⲟⲩ . . ⲛⲉ ⲛⲏ | 6 ⲧⲁⲛⲏⲣⲟⲩⲁⲥⲉ⁶ ⲛⲁⲕ
ⲛⲏⲥⲕⲉⲉ⁷ ⲭⲉⲛⲏ | 7 ⲛⲉⲣⲏⲁ ⲛⲏⲥⲁⲧⲏⲣⲟⲟⲥⲉⲛⲁ
ⲧⲁⲙ ⲉⲛ | 8 ⲁⲓⲥⲏⲉⲛ ⲧⲓⲁⲥⲑⲁⲙ ⲛⲁⲕ ⲉⲓⲧⲏⲭⲉ |
9 ⲁⲭⲟ ⲕⲉⲓⲭⲏⲭⲏⲭ |

Verso: an account (earlier).

1033.

Or. 6009.*—Papyrus; $4\frac{3}{4} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Acknowledgment by Patlikia (Patricia) of a debt to — (*fem.*).

ⲕⲁⲓⲛⲟⲕ ⲛⲁⲧⲏⲕⲓⲁ ⲧⲩⲉ ⲛⲛⲏⲁⲕⲁⲣⲏⲟⲥ ⲛⲩⲟⲩⲧⲣ
ⲛⲉⲓⲥⲉⲧⲉ | 2 ⲛⲩⲟⲩⲧⲏ ⲉⲓⲭⲣⲉⲟⲥⲧⲉ ⲛⲉ
ⲕⲁⲟⲁⲣⲏⲟⲥ ⲕⲁⲓ ⲁⲛⲟⲕⲣⲟⲩⲟⲥ ⲛⲟ | 3 ⲛⲧⲏⲛ
ⲛⲏⲕⲧⲏⲛⲉ ⲛⲉⲃⲟⲩ ⲛⲧⲉⲓⲣⲟⲛⲛⲉ ⲧⲁⲓ ρⲉⲕⲧⲏⲥ ⲛⲧ |
4 ⲛⲛⲉⲃⲟⲩ ⲛⲧⲉⲓⲣⲟⲛⲛⲉ ⲛⲟⲩⲟⲩⲧ ⲉⲓⲑⲟ ⲛⲉⲣⲩⲏ ⲛⲛⲩⲏ
ⲛⲏⲟⲓⲕⲟ . . | 5 ⲛⲩⲩⲏⲣⲉ[about 9 let.]ⲉⲛⲉⲓ ⲧⲟ

¹ παρακαλέιν.

² ἀναγκάιον.

³ Larger hand from here.

⁴ ? Abbrev. for ΔΗΓΑΛΛΑ.

⁵ Not ⲛⲏⲏⲉ.

⁶ ἀποτάσσειν.

⁷ ? σκεύη.

⁸ For this phrase cf. no. 1030. 'The measure of the oeconomus(?)' is new.

ⲧⲁⲛⲧⲏ ⲟⲩⲧⲣⲏⲛⲉⲧ | 6 ⲛⲛⲏⲁⲓⲧⲟⲕⲣⲁⲧⲟⲣ ⲛⲏ
ⲛⲉⲃⲟⲩⲧⲁⲙ ⲛⲉⲧⲁⲣⲭⲏ | 7 ⲧⲏⲥⲏⲭⲉ ⲉⲧⲉⲓⲕⲁⲥⲑⲁ
ⲁⲓⲁ ⲛⲟⲥ ⲉⲧⲉⲉ²ⲓⲥⲏⲭ | 8 ⲛⲁⲥⲟⲩⲣⲩⲩⲧ ⲁⲓⲥⲁⲙ
ⲁⲣⲟⲥ ⲭⲏⲥⲛⲟⲓ ⲁⲓⲛ | 9 ⲧⲟⲥ ⲛⲩⲉ ⲛⲏⲏⲁⲕⲁ
ⲣⲏⲟⲥ ⲛⲩⲁⲧⲓⲥ | 10 ⲛⲁⲓⲟⲕ ⲭⲣⲏⲥⲟⲩⲧⲟⲣⲉ ⲛⲩⲉ
ⲛⲏⲏⲁⲕⲁⲣⲏⲟⲥ | 11 ⲛⲁⲓⲟⲕ ⲛⲏⲓⲛⲁⲓⲟⲩⲧ
ⲛⲉⲥⲟⲟⲩⲧ ⲛⲣⲟⲛⲉ ϩⲏⲓⲟⲩⲧ |

1034.

Or. 6010.*—Papyrus; $4 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a sloping, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt from the ϩⲟⲩⲣⲁⲧⲉ, Panour, Hierax and others, for money paid by the κόμησ Αρα Thomas.

ⲛⲣⲟⲩⲧ ⲛⲏⲛⲁⲓⲟⲩⲧⲏ ⲛⲏⲛⲉⲣⲁⲩ | 2 ⲛⲉⲓⲥⲁⲙ ⲛ
ⲛⲕⲟⲓⲛⲏⲓⲥⲏⲭ | 3 ⲛⲁⲓⲟⲩⲧⲁⲓⲁ ⲁⲧⲟ ⲁⲓⲛ
ⲏⲁⲛⲣⲟⲩⲧ | 4 ⲛⲉⲓⲟⲩⲛ. ⲑⲓⲟⲩⲧⲏⲓⲥⲏⲭ³ | 5 ⲛⲣⲁ
ⲉⲧⲉⲓⲥⲏⲭⲧⲟⲩⲧⲏⲥ | 6 ⲛⲏⲧⲁⲛⲏⲣⲟⲩⲁⲥⲉ ⲛⲉⲃⲏⲧⲏ⁴ ⲭⲉⲛⲏ |
7 ⲛⲓⲁ ⲱⲃⲓ ⲱⲃ ⲛⲁⲓⲟⲕ ⲛⲟⲥⲏⲥ | 8 ⲛⲏⲓⲥⲟⲩⲣⲁⲧⲉ
ⲧⲏⲥⲟⲩⲧⲏⲥⲏⲥⲏⲥ | 9 ⲛⲁⲓⲟⲕ ⲛⲟⲥⲏⲑ ⲛⲣⲏⲏⲟⲩⲁⲛ
ⲏⲏⲥ | 10 ⲛⲏⲥⲟⲩⲧⲏⲟⲓ ⲛⲉⲥⲁⲙ ⲁⲓⲁ ⲁⲧⲟ ⲧⲏⲟ ⲛ
ⲛⲉⲣⲧⲉ +

Verso: + ϩ . . . ⲁ . . . ⲕⲧⲟ . ⲁⲓⲣⲟⲑⲑ |

1035.

Or. 6011.*—Papyrus; $6\frac{7}{8} \times 9$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ Different hand.

² Different hand.

³ Presumably a place-name.

⁴ V. Crum, *Ostr.* p. 19, no. 44; also cf. ὁμολογῶ μὴ ἔχειν μέρος εἰς . . . BGU. 405.

⁵ Probably ἀπόδειξις.

Promise by Pilothe (Philotheus) to repay a debt to — of Telke.

+ ἀνοκ παροε πυρο πινακαριος πατλε π || 2 πριε πρυσου τινομε εεζα π || 3 ζητιακο¹ χρεσιτη πταμα²[ακαμα] || 4 γε ακτι ε[π]ατ ηγο[α]οκ⁷/ π[ο]τ⁹ || 5 ταρε τι . . . τε [π]κεντιναρι[π]² πνοετ⁹ ακ ζο π⁹οκχαριστου³ | 6 π[ζ]ηνοετ⁹ πνοετ⁹ τε τι[ο ηετ]οικος ταταλ⁷ ακ εβα | 7 -οικε⁹ βκτιανος εινορκ [πνοετ⁹ πια]πτοκρατορ πνοετ⁹[α] | 8 πνιταρχο οχιου ταρεερεοικε εροικε ακ ποε οεση⁹ πνοε | 9 ἀνοκ ρε πνοετ⁹ πυρο πινακαριος [α]ατοτ αφορετ⁹ μεζα ζαροφ τιο πνιτρο + | 10⁴ + ἀνοκ ζαροη πεη⁹ π⁹αλ⁹ τιο πνιτρο +⁵ | 11 +⁶ ἀνοκ παροε πυρο πινακαριος πατλε πετ⁹πρι εζα τιετο⁹.

1036.

Or. 6012.—Papyrus; 10³/₄ × 13³/₄ in. The text is at right-angles to the fibres, in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking by Hale (? Ali), a vine-grower, to repay a debt of wine and money.

+ ἀνοκ ζαλη πεοικε πυρο πνοετ⁹π⁹ προ πταμα⁹π⁹ πνοετ⁹εαρκτροη⁹ μεζα πια εετ⁹π⁹ροε | 2 πυρο πνοεκαρ/ ιοετα πρνοε εμιοτη χετιχεοεσται ακ κλοαρ⁹οε και ἀνοκροταοε | 3 πυρο πκλοαε πνρη πνοετ⁹π⁹.

¹ V. Krall lviii.

² V. *above*, p. 259.

³ † χαριστιών; v. Krall vi, Crum, *Ostr.*, no. 459. A second π seems to be added above.

⁴ By another hand.

⁵ After this, space, preceded by +, for another witness.

⁶ Original hand.

⁷ V. Krall elxi and in *Vienna Or. Journ.* 1902, 263.

⁸ † χρυσάργυρον. Should here be a second place-name.

πνρη πνοετ⁹ πταμαε ακ ακταε ζοοοκ οε¹ γη? οι μ² | 4 ρ S χρ = γ γ = / / πμ οεη τιο ηετοηοε πταμαε ακ ζηνοετ⁹π⁹ πνοετ⁹ π[εσο]ρα³ | 5 πεβοτ ππρνοικε ετινετ⁹ οελοηε πμ/ πνρη περε εμιοετ⁹π⁹ πκλαετ⁹ εκαχορα⁴ | 6 εβολ ενοε ζιχηνεκ- ιου⁵ ει λε πνιταλ⁷ ακ ππρνοεεενα πτα- μρη εζαε | 7 πνιετ⁹π⁹π⁹ πνοετ⁹ ππρνο- εεεενα πνοετ⁹π⁹ εη τιο τατι ζολοκοτ⁹π⁹ εμ⁹ π⁹ακ | 8 πνοετ⁹ πατ⁹π⁹μ παπνοηοε πατ⁹π⁹μ πμφβολεια ερεετοε πμ επκοηε | 9 ζηιο- κειεομ ακ ενορκ επνοετ⁹π⁹ πμνοετ⁹π⁹ροτορ ταριφιαλ⁹εε ακ προε τοεη | 10 ππιαεφα- λεια επ/ τοεη ια πμ/ χ + ἀνοκ ζαλε πεοικε τιετοηε επιαεφαλεια + | 11 + παριμε ζημια πνοετ⁹π⁹ π⁹ / + πταεκορετ⁹ μεζα ζαροε χυβιοη μ | 12 ατ⁹ο τιο πνιτρο + +⁶ ἀνοκ ιεακ π[ρ]ο π[π]νακαριος κ[οα]λοε- οοε πρνοε | 13 εμιοτη τιο πνιτρο +

The lower half of this side formerly bore another text, in 31 ll., at right-angles to the above and subsequently erased.

1037.

Or. 6013.*—Papyrus; 5 × 7¹/₄ in. The text, parallel to the fibres, is written in a regular, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Declaration (ὁμολογία) by Apostolou, a widow, that money and wine-jars had been paid her by John, the carpenter, who had

¹ † ὡς; but this would be quite unusual. Not ὡς εἰκόσ.

² μέτρον.

³ Last letter not π or θ.

⁴ † χυοαζ. Recurs in a letter *below* (v. Index). Cf. *Hagg.* ii. 16.

⁵ V. nos. 1039, 1040, Krall, *l.l.* 266.

⁶ By another hand.

already given her a promise (ἀσφάλεια), which however she had lost.

+ ἀποκ ἀποστολοῦ¹ τετρα τρε πηλιακαρ/ ερωχ | 2 τριουε ρηοτι βεζα ιταε κομη-
 ηνε φανρε² | 3 πρε πηλιακαρ/ ποσολ προνε
 ρηοτι οη χεσηλη | 4 ιτακενη οτασφαλεια
 ηλ ιτηρηνη σηατ αταατ ηακ | 5 ταρεκ-
 ταατ ηα ηη³ . . . η . . . κ . . . εραηα³ αρηνε |
 6 ησαηατηρητηνη σηατ η[τοοτκ] ηηιακοτ-
 φων ητερε | 7 τιζοηολογη χεμηατηρητηνη
 σηατ εη ετοοτ ηηιακοτφων | 8 ητερε
 ηηαηααατ ηζοφ ηεηακ ραβηε⁴ αττω τεκ | 9
 -αεφαλεια ητακενητε ηαη ο ηακελον και
 ανεχταοη⁵ | 10 ζαρην ηηη ζεζοτεια ηη
 εηηηη χητακμηροτ ηηοη | 11 ηηατηρητηνη
 σηατ ηηιακοτφων αρηνε ηεατεκαεφαλεια |
 12 ηηεοηητε ετααε ηακ ετωρχ ηακ αρηνη
 τιζοηολογηηα ηακ βηστοη^χ ερωε + | 13 ζητηηα-

ετηνηοη εγρ μ οωθ ιε η^δ η^ε + ἀποκ
 ἀποστολοῦ τητοη^χ + | 14 + κτη[η]αλοε
 ηεηαλ^χ ηηιακ/ [ηηηο] ηηηηρε +

Verso: part of a Greek text, earlier than the above.

1038.

Or. 6014.*—Papyrus; $2\frac{7}{8} \times 3$ in. The text, at right-angles to the fibres, is in an upright, unskilled hand.

From Ashmunain. [REV. C. MURCH.]

From an undertaking to repay a debt of money.

ηηαταατ ηακ ραητ β[τοη] | 2 ταη κεβτο κ/ε
 λ ≠ ηη | 3 εραηηηηαηε ηη | 4 ηατηνηοε

¹ V. Krall lxxxvii, Crum, *Ostr.* p. 57, no. 137.

² Cf. no. 1064.

³ Cf. ? no. 1060.

⁴ Cf. no. 1034.

⁵ ἄκυρον, ἀνίσχυρον.

⁶ κεράτιον; cf. Krall clii, cliv.

ἀποκ/ | 5 ηηη ηηα/ + βηκτωρ ηη | 6 εκ-
 ραφ/ +

1039.

Or. 6015.*—Papyrus; $4\frac{7}{8} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is written in a much ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (ἀσφάλεια) by Athanasius of Tgēksaêe(?), to repay the deacon Theodosius a debt of 20 jars of wine 'in the measure of the vat of Apa Anthimus.' The latter also guarantees the deed (*verso*).

+ ἀποκ λομηαε ποτοιε πρε ηηιακαρ/ |
 2 κοσηφ ηρωητοεκεαηε² εεζα ηηλιακων
 αηα | 3 οεολοεε πρε ηηιακαρ/ ηαρηαηε
 προνε ρηοτι | 4 χ[ετ]ιχρε[ωστ]ηη ηακ
 καθαρωε και αποκροτωε ηη | 5 -χοητοτ ηκα-
 λοτε ηηρη ηηρη ηηηοη ποσοη³ ηαηα | 6
 αηοηοε ζηταρην⁴ ηη οη μ^ερ κ ηαη οηη ηηο
 ηετοηηωε | 7 ταταατ ηακ ηηεσορη ηεβοτ
 ητηρηνηε ται καρηοηη | 8 λολεκατηε ηηα/
 ηαηαηη ηατηνηοε ηαηαατ ηαηηη | 9 -βο-
 [αηηα] ερεζοφ ηηη εηκοηε ζηποκησοηη ηακ
 ραηηη | 10 [7 or 8 let.]κ [+ αηη]κ α[οα]ηαεε
 ποτοιε τητοηηε | 11 ηηηα]καρ/ ηεηρα προ-
 ηε | 12 ηη]μηρ[ο]η² ηηοκ προε | 13 ηη]αροφ
 χηηηοη αηη

Verso: + ταεφαλεια ηαομηαε ποτοιε
 ζηηηαηα αηοηοε | εβηητη ηηοε +

1040.

Or. 6016.*—Papyrus; $4\frac{1}{2} \times 10\frac{1}{2}$ in. The text, parallel with the fibres, is in a neat, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

¹ Before +, a circular ornament.

² Or -κακε. Cf. ? Krall lxxx, τοιοεαηη.

³ Cf. no. 1036; 1040.

⁴ A place ? V. no. 1064.

σκαλιον¹ εφολοκ⁷/ γι/ ασκαλ² ββ τατ[λατ]³
 ηακ ηασκαμο[ηε η]ρ[α]κοτε ε[τι]ε² ε²ρα²
 εροσ² ετη[ο]εβ² | 6 ετιορχ ηακ λισινη
 τειασφαλεια ηακ τιστο^χ ερος ειορκ η[ηο]ιτε
 ηηαιτοκρατιορ ταρπειοεισ ηακ προς τεσ-
 σοη | 7 ατω εφαιτηνηταλ² τατι ητοσ²
 ητολοκ⁷/ ηατσαη ηατηομοσ + εγρ² μ φαμ² κα
 υ² δ + αηοκ βασιαε ηητωηρη εζαι τιστο^χ + |
 8 ³ + αηοκ ηετροσ ηεβε ηηακαριοσ ληα-
 ετασε τιο ηητερε + | 9 + αηοκ εσηοιτε
 ηεβε ηακαρθεσ λιοητε τιοω ηητερη + | 10
 + αηαλω ηηαλωσ ηεβητ ηεβε ηακαροσ βηκ-
 τιορ τιο ηετρε + | 11 ⁴ + αηοκ ηακαρη
 ηεβε ηηηακ/ οτηοηεβρ εβκορηητ ληεζαι ατω
 τιο ηηητερε +

1045.

Or. 6021.—Papyrus; 3×13³/₄ in. The text, at right-angles to the fibres, is written in a sloping, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) by Phoebammon of Tjinihab,⁵ on the east of Shmoun, to deliver 40 bundles of old and 60 of new reeds, as promised.

[+ αηοκ φοιβανηκοη ηεβε ηηο⁶η⁶ ηρο[η]
 τη[ηη]λαε ηη[η]η[η]η[η] ηεηηοτη ηηομεισ ηεζαι
 ηηαε | 2 κωσια ηηηαε λιοηασε ηροη η-
 ηηοτη ηηομεισ εηεχρηασε ηηηη κωλοροσ |
 3 [κ]αι ληοκροτωσ ηεηη ηααρ ηκαυ⁷ ηεβρη

¹ Cf. 'Ascalania (*κρόμνα*), *σκίλλα*, اسقل (ASKIAI, Kircher 199). ασκαλιον در Miss. franç. iv, 20, 353, 637 has a meaning apparently unsuitable here.
² Cf. no. 1041.
³ Another hand.
⁴ Original scribe.
⁵ V. Krall cxiii, cexlii, and Amélineau, *Géogr.* 310, though there the article is masculine.
⁶ V. Krall v.
⁷ Cf. ηρρε, Crum, *Ostr.* p. 35, no. 14 &c. For καυ v. no. 1061, *BGU.* 837.

ατω κωσε ηααρ ηκαυ ηασ ετηοηηε | 4 ηε
 ηααρ ηκαυ ηαι τιο ηετοηηοσ ταταλ² ηηηη
 ηαταλ² ηαιφιβολεια | 5 ηαττεβη ηεβοτ ηαω-
 λεκαηεισ ηηα/ + εηραφη¹ εηειφι κα ηηα/ ²
 + αηοκ φοιβανηκοη | 6 ηεβε ηηοηη τεστ²χη
 εηιασφαλεια ηηαιεζαισ ηηαοηη εηεηποηραφη
 εροσ +

1046.

Or. 6022.—Papyrus; 4³/₈×10¹/₄ in. The text, at right-angles to the fibres, is written in an upright, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) addressed by Kolthe (Colluthus) to the δίκαιον of the monastery named in no. 1023. Money advanced (?) to him while acting as *ἀρχιγέρων*² is to be repaid on his relinquishing that office.

[ηακαριοσ ηηαε εηεζαι οηηακημοη ηηηα
 ηφαγιοσ ηοζαηηηε ηη | 2 [α]ηα κωσια ηαια-
 τοχοσ³ εβηηαι αηεκελετω⁴ ηαι ληραρηε-
 ροη | 3 [χι]ηετοηοτ οτη ειε ηηοτη εηκε-
 ραηηη ηηοηηεταρτοη αηεηηε | 4 [λ] οτοβη
 ηηη ειαλο εηο ηαρηηερτοη ταταλ² ηηηη
 ηαηηητ | 5 [α]ηφιβοταηια αηοκ κωλοσ ηεβε
 ηηηακαριοσ ηηαε ηαρηηερτοη | 6 [αε]φαλεια
 ηοε εεσηε ηηοσ ϕ αηοκ βηκτιορ ηεβε ηφοιβ-
 ανηκοη ηελαηη/ | 7 [οηκ]οηοηοσ η(above⁶
 ηεφηλοποηηοη⁶ η)φαγιοσ ηοζαηηηεσ ηηηε-
 ηατοσ ηηαηκορηητ ληεζαι | 8 [ηο]η ηεζαι
 ηηαοηηηη ατω το ηηητερε +

Verso: 1 line, illegible.

¹ η below φ; cf. no. 1042.
² Cf. Ducange 246: an honorific title among Egyptian monks. Here it seems to imply duties.
³ V. no. 1023.
⁴ For the prefix v. no. 1014.
⁵ It is not certain where this should be inserted.
⁶ V. no. 1013.

1047.

Or. 6023.—Papyrus; $4\frac{1}{2} \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) by Apa Psha relating to an *ἐγγύη* for his daughter. The prison is mentioned.

ⲁⲛⲟⲓⲕ ⲁⲛⲁ ⲛⲉⲗⲁ | 2 ⲛⲉⲣⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩⲉⲣ
ⲛⲉⲣⲓⲛⲓⲛⲓ | 3 ⲛⲉⲣⲓⲛⲓⲛⲓⲕⲁⲗⲁⲙⲓⲟⲩ ⲛⲓⲛⲁⲩ | 4 ⲛⲉⲣⲓⲛⲓⲛⲓⲕⲁⲗⲁ
ⲛⲁⲕⲓ ⲛⲁⲧ | 5 ⲛⲉⲗⲁⲩ ⲛⲉⲣⲓⲛⲓ ⲧⲓⲟ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 6 ⲁⲛⲓ
ⲕⲁⲗⲁⲙⲓⲟⲩ ⲁⲛⲟⲓⲕ ⲁⲛⲁ | 7 ⲁⲓⲕⲁⲗⲁⲙⲓⲟⲩ ⲛⲉⲗⲁⲩ ⲛⲉ
ⲕⲓⲛⲓ | 8 ⲛⲉⲣⲓⲛⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩ | 9 ⲛⲉⲣⲓⲛⲓ ⲛⲉⲗⲁⲩ
ⲁⲛ ⲁⲛⲟⲓⲕ ⲧⲓⲟ ⲛⲉⲗⲁⲩ | 10 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 11 ⲛⲉⲗⲁⲩ ⲛⲉⲗⲁⲩ ⲁⲛⲟⲓⲕ ⲕⲣⲓⲧⲟⲗⲟⲩⲣⲉ |
12 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ +²

1048.

Or. 5899(3).—Papyrus; $12 \times 3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an uneven, ligatureless hand.

[W. J. MYERS.]

Apparently a receipt from Sermê³ to Isidore, for the price of — received. Above l. 1 is χιη.⁴

ⲁⲛⲟⲓⲕ ⲉⲣⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩ ⲛⲉⲗⲁⲩ | 2 ⲉⲣⲉⲩⲁⲓ ⲉⲓⲕⲁⲗⲁⲙⲓⲟⲩ
ⲛⲉⲗⲁⲩ | 3 ⲕⲟⲓⲕⲁⲗⲁⲙⲓⲟⲩ ⲉⲣⲓⲛⲓⲛⲓ | 4 ⲁⲓⲕⲁⲗⲁⲙⲓⲟⲩ ⲉⲣⲓⲛⲓⲛⲓ
ⲛⲉⲗⲁⲩ | 5 ⲛⲉⲗⲁⲩ ⲉⲣⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩ | 6 ⲧⲓⲟ ⲁⲛⲓⲟⲩⲧⲟⲩ ⲉⲣⲓⲛⲓⲛⲓ
ⲁⲛⲓⲟⲩⲧⲟⲩ | 7 ⲛⲉⲗⲁⲩ ⲉⲣⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩ | 8 ⲛⲉⲗⲁⲩ ⲉⲣⲓⲛⲓⲛⲓ
ⲛⲉⲗⲁⲩ | 9 ⲛⲉⲗⲁⲩ ⲉⲣⲓⲛⲓⲛⲓ ⲛⲉⲗⲁⲩ | 10

¹ Different hand, continuing to the end, except for ⲛⲉⲗⲁⲩⲉⲣⲟⲩ, which is by the original scribe.

² After this, a twisted sign, as in no. 1023.

³ Sermê (Krall li, cxlv) cannot be read.

⁴ V. no. 482.

⁵ V. Krall cxv, cxvi. Cf. ? Paris 1313. 39, the donor of which looks for God's blessings on ⲛⲉⲗⲁⲩⲉⲣⲟⲩ.

⁶ ? ⲛⲉⲗⲁⲩⲉⲣⲟⲩ.

⁷ ⲁⲛⲓⲟⲩⲧⲟⲩ might perhaps be read.

ⲛⲉⲗⲁⲩ ⲉⲣⲓⲛⲓⲛⲓ | 11 ⲧⲁⲧ¹ ⲟⲗⲟⲕⲟⲩⲧⲟⲩ | 12 ⲉⲣⲓⲛⲓⲛⲓ
ⲁⲛⲟⲓⲕ ⲉⲣⲓⲛⲓⲛⲓ ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ | 14 ⲁⲛⲟⲓⲕ ⲉⲣⲓⲛⲓⲛⲓ ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ
ⲛⲉⲗⲁⲩ | 15 -ⲧⲣⲉ + + + | 16 ⲁⲛⲟⲓⲕ ⲛⲉⲗⲁⲩ ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ
ⲛⲉⲗⲁⲩ | 17 + + +

1049.

Or. 6024.—Papyrus; $3\frac{1}{8} \times 4\frac{1}{8}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt (*ἀπόδειξις*) from the *δίκαιον*² of the *τόπος* of S. Michael for dues (*δημόσιον*) paid by an oil dealer from certain lands which he had sown for the *τόπος*.³

+ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ | 2 ⲁⲛⲟⲓⲕ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 3 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 4 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 5 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 6 -ⲕⲁⲗⲁⲙⲓⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 7 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 8 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 9 ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ | 10 -ⲁⲗⲁⲩ
ⲛⲉⲗⲁⲩⲉⲣⲟⲩ ⲧⲓⲁⲩⲕⲁⲗⲁⲙⲓⲟⲩ ⲛⲉⲗⲁⲩⲉⲣⲟⲩ +

Verso: part of a Greek document.

1050.

Or. 6025.—Papyrus; $3\frac{3}{4} \times 5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Document relating to taxation, issued by Sebib b. Saham. Details are obscure.

¹ † has two dots; v. nos. 474 and 1023 above, Krall vi, ccxxxiv.

² Cf. nos. 1028, 1046, 1055, Krall lxxvi, lxxxvi, cxvii, clx, clxi.

³ Cf. Krall xcvi for a similar receipt.

+ εἰς σενη ὄ σαμ [κα]προνο-
 υος | 2 θεολορε παμο τι . . .
 τῆ | 3 προνε εἰσοτ[η . . . α] εἰταζαζοκε-
 υοστ | 4 . ἔταλτ ζηκκῆ¹ ἰδῆμν/ λα ἰ² ετο-
 νανε οἰπαγ | 5 τρησι οἰοῖν³ ενο ρ³
 ἔρ . . . τακταμ γαποστ | 6 ἰη εροκ ρι · 5 X
 λιῖ μ⁴ αρλ α · 5

On the folded margin, below the text, is a small clay seal with the writer's name in unpointed semi-Cufic characters:

سليب بن
 سيم خسيه
 اند⁴

1051.

Or. 6026.—Papyrus; 2½ × 13¾ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Acknowledgment by a μειζότερος of a contribution (χρύσικον), from a certain village, paid by the προνοητής.⁵

+ ἀνοκ ἀβραζαμ ἰνικῆστερος ἦεζαμ ἰνικαζ
 φοβαμικου προνοητης ἰκρηρεσ | 2 χαμ-
 παμροτ ἰτοστκ ζαποχρεσικου ἰνικουἰνικα-
 τικου⁶ ἰνιστρατηατικε | 3 ἰνῆν . . . ε παλ
 ετημιαμ ἰτῆτε ἰκερατη ἰετρεο ρι/ χρεσικ/
 ἰο εγραφ/ | 4 κα παλ α | 5⁷ ἀβραμ
 στοιχ +

¹ κατῶν; cf. Krall cxlv and Wien. Denkschr. xxxvii, 219 ff.
² I cannot identify this.
³ ἰ σπόρμα γῆδια.
⁴ Not الله. The lower parts of the letters are lost.
⁵ A qualifying word follows this title, apparently connected with κληρος.
⁶ ἰ compounded of κῶμη and κάτοικος, tax from the villagers.
⁷ By another hand.

1052.

Or. 6027.—Papyrus; 4½ × 7 in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt (ἀπόδειξις) by Phoebammon to the heirs of Josephus, for his annual share in a shop (ἀποθήκη).

+ φοβαμικου¹ πεῖ . . εἰνο . . . | 2 πεε
 ἰνικακ/ κολλοτ² ἰρ[εουε] εἰσοτη εἰεζαμ | 3
 [η]ἰεκμρονοιαε ἰνικεφῖοε προνε | 4
 [ε]ἰνοτη οη χαμικι ἀπο λιμμοροτ ἰτοστ |
 5 -τ[η]τη ἰνικησε²ε²νοροε² ζεταποσικη
 χηε | 6 -πανε νεβαοηνε παλ/ γαμιανε
 οραοιε παλ/ | 7 ετημιαε ετο κερατη ετε-
 νεκορχ οἰη λιει[η] | 8 τιπομοεζεε ἰνῆν |
 9 + φοβαμικου ἰρ/ ?

1053.

Or. 6028.—Papyrus; 3½ × 5 in. The text, parallel to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt for 1 solidus.

[[ατικε παλ/ ετεο]] | 2 [[ἰνικετβ γι χρ³ ἰ α
 εἰετ²ορ[χ . . . ζκ | 3 λιειν τιπομοεζεε πακ |
 4 εροε + | 5³ + ἀνοκ κομῆνε ἰεζα ἰν-
 ικακ/ | 6 τικτο^γ τιπομοεζ/ οη εβειε ποε +

The folded papyrus was fastened with a small clay seal bearing, apparently, a long-horned gazelle followed by a man.

1054.

Or. 6029.—Papyrus; 4½ × 5¾ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ This word and l. 9 in hand different from rest.
² V. Krall xxxix. Here the first part of the word has been altered.
³ Different hand.

η20] | 4 -λοκ/ προς τρον ηταςφαμα ηται-
 ε2αιε | 5 ηακ ηηταμαααη η2ουε ηηηακ ρ[α] | 6
 -ροοτ χωαχίτοτ ε2ηπαροτ ητοοτκ | 7 [η]τι-
 ροηηε ται λοκατης ηη²/ + | 8 ηη η⁰ η¹ ε2ορϕ
 ηακ λισηη τισοηοα⁷ | 9 ηακ η^χισοη^χ ηταοηϕ
 + | 10 + ¹ αηοκ ρηοηο²το τισοηϕε.

1063.

Or. 6037.—Papyrus; 6 × 3¼ in. The text,
 at right-angles to the fibres, is in a small,
 sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Contract (σύμφωνον²) between Petra and
 —, whom he engages to do certain work
 at a fixed yearly wage (in wine) for himself
 and his pupil.

[+ ηη]ροοτ²οη ηηοη²το ηα[ηηο | 2 ηετ]η-
 φηηοη [ηηαη]ηηοηηε ηηη[ηηηη | 3 [-το ηη]οη-
 σοη α[ηη]κ ηετρα η[4—9 quite illegible | 10
 .] . . ηη². εκτη ροηηε εροη³ αηοκ | 11 αη
 τατι ηακ ηηοκβεκε ηηοηρο | 12 ηηηε ται
 οηαοηε ηηα/ ηαηταε | 13 ηκατοηε ηοηη
 ηαηαροοτ⁴ | 14 αηο ηοηταητο ηκατοηε
 ηοηη | 15 [η]αηηεκε ηεκοηη⁵ αηο ηεκε | 16
 . . ηα ηηηηεκε ηεκεβοηη | 17 κατ.⁶ η
 ηεβεκεροηη οηη | 18 λισηηη ηεεηηηηηοηη
 ηακ | 19 οηραφ αοοηρ κε ηηα⁷ οηαοηηε | 20
 αηοκ ηετρα ηηο ηηηακαριοε | 21 ηοηετα
 ηροηηε ηηοηηη [ηηη]οηη⁸/ | 22 οηεηηη[φ-
 ηη]η ηηοε οηεη[ηη +]

¹ Different hand.
² Cf. the following nos. and Krall clii, cliii &c.
³ I do not find this phrase elsewhere.
⁴ Unintelligible to me.
⁵ Cf. no. 1064.
⁶ Apparently not κατοηε. There is a letter above τ.

1064.

Or. 6038.—Papyrus; 10 × 3¼ in. The text,
 parallel with the fibres, is in a small, often
 ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Contract (σύμφωνον) between Anthimus
 and John, a carpenter, for a year's work and
 wages. Cf. Krall cliv.

On the other side is an account.

+ ηηοηοοη ηηοη²το ηηηε ηεηηηηοηηοη
 ηηαηηοηε ηηηηηηε ηηοησοη αηοκ αηοηοε
 ηηο ηηηακ/ ηομηηηε ηεηηακ | 5 ητοκ ηαη
 ηομηηηε φαιηε¹ ηοεηε ταρεκεηοε ηα²
 ηοη²οηηοηηε ηηοοηε ηηηηοοηε εηεεοη ηηηηε
 ηηαοηε ηεβοη ηηηοηηε ται εκτηε ηηα/
 σοη | 10 ηηηηεκεηοκ ηεκοηηε ηηηοε ηηη
 ε2αηηη³/ ε2εκηηηηηηηηε ηαηκαηαφροηε ηη-
 φηοκαηε ηηεηηοεηε² ηηηοε οηηα ηηαηε-
 τα ηηηηεηοεηε | 15 ηηαηοη³ τατι ηακ ηα-
 ηεκεκε ηηηοηηηε ηηηε ηεοοη ηηηοη ηεοηο
 ηηηαηεαε ηακκοοηε ηηηη ηηηεκοηη ηηηε-
 ηηοη ηηηηηηηη αηο ηεκαηηαμοηηα ηηηηα |
 20 ηη σ² α² ρ² ε² οη² κη² λ² ηεηηοηηε ηηηηο-
 κοηη φηοκαηε αηοηη⁴ οηηη ηηηαοοηηε
 ε2ορϕ ηακ λισηη ηεεηηηηη⁷/ ηακ εηεοηηϕε
 εροη ηηαοηη | 25 + αηοκ αηοηοε ηε-
 ηηηηεεαη ηηεοηηϕε οηηεηηηη⁷/ +

1065.

Or. 6039.—Papyrus; 12½ × 3¼ in. The
 text, parallel to the fibres, is in an often
 ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ V. no. 1037.
² I 'Roads'; but a carpenter would not be so
 employed.
³ V. no. 1039.
⁴ Or [η]φηοκαηεηα, the following ηη having the
 stroke above.

Contract (*σύμφωνον*) between Shenoute, a carpenter, and his pupil, for a year's work, whether in town or country, at a certain wage.

† ΖΗΝΟΥΤΟΥ ΠΗΝΟΥΤΕ ΠΑΠΕ ΠΕΤΙΦΟΝΗΝ
 ΠΤΑΡΧΩΝΕ ΖΗΤΗΣΗΤΕ ΖΙΟΥΣΟΝ ΑΠΟΚ Ψ[ΕΠΟ]Τ-
 ΤΕ | 5 ΠΖΑΜΥΕ¹ ΠΕΒΑΚ^{sic} ΕΤΟΚ^{??} ΠΕΣΒΟΤΙ
 ΖΩΣΤΕ ΤΑΡ[ΕΚΡ]ΖΩΟΨ ΗΜ ΖΩΣΒΟΤ[Ι ΠΤΗΣΗΤ]ΖΑΜ-
 ΥΕ ΠΡΖΩΟΨ [ΠΗ] ΕΤΑΝΖΤΚ^θ/ ΕΤΗΣΗΤ[ΑΜΥΕ] |
 10 ΕΠΕ ΖΗΤΗΟΜΙΣ ΕΙ[ΤΕ] ΖΗΤΣΟΥΕ² ΠΑΤΟΚ-
 ΠΕΤΕ ΠΑΤΚΑΤΑΦΡΟΝΕΙ ΧΗΣΠΟΟΥ ΕΤΕΣΟΤ Α
 ΠΟΟΟΥΤ ΠΕΒΟΤ ΠΤΡΟΠΠΕ ΤΑΙ | 15 ΕΚΤΗΣ ΠΛ^ο/
 ΨΑΣΟΤ Α ΠΟΟΟΥΤ ΠΕΒΟΤ ΠΤΡΟΠΠΕ ΕΣΗΗΤ
 ΕΒΛΟΠΠΕ ΠΛ^ο/ ΑΠΟΚ ΛΕ ΖΩΩ ΤΑΤΙ ΗΑΚ ΖΑΠΕΚ-
 ΒΕΚΕ ΠΤΡΟΠΠΕ | 20 ΤΗΡΕ ΠΗΤΣΑΜΥΕ ΠΡΤΟΨ
 ΠΣΟΤΟ ΠΗΠΗΤΗ ΠΚ . . .³ ΠΠΑΡΤΑΣΕ ΠΑΛ-
 ΚΟΟ[ΤΕ] ΠΗΡΠ γι|| σι αρ ιζ ου . . . κν^δ ιε^ε
 * ΠΕΤΟΠΠΕ ΧΗΣΚ . . ΟΤΗ . . ΖΩΟΥΤ | 25 ΑΧΙΡΩ-
 ΠΕ*⁴ ΕΤΒΕΠΕΚΟΡΧ ΟΤΗ ΛΙΣΗ ΠΙΣΤΙΦΟΝΗΝ
 ΗΑΚ ΕΙΣΤΟΙΧΕΙ ΕΡΟΨ ΖΗΤΗΣΙΣΜ + $\frac{\text{ΣΗΠ/}}{\text{ΕΣΗΟΤΟΙ}}$
 + ΑΠΟΚ ΨΕΠΟΥΤΕ | 30 ΠΕΤΥΠΡΠΣΜ ΤΙΣΤΟΙ
 ΕΠΙΣΤΙΦΟΝΗΝ ΠΟΕ ΕΤΡΕΠΖ ΕΡΟΨ + + ΑΠΟΚ
 ΒΙΚΤΟΡ ΠΤΑ[ΥΚΟΡ]ΨΤ ΛΙΣΜ ΖΑΡΟΨ ΧΗΒ[ΠΟΙ].

1066.

Or. 6040.—Papyrus; 7 × 4 $\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Contract (*σύμφωνον*) between Theodosius, a deacon, and Shenoute, a carpenter,⁵ the terms of which are obscure.

¹ V. no. 1066.

² V. Crum, *Ostraca* no. 129, p. 55.

³ Should be *κάδος* or *κνίδιον*, but I can read neither.

** Added between the lines.

⁴ Cf. Krall cliii.

⁵ V. no. 1065.

+ ΖΗΝΟΥΤΟΥ ΠΗΝΟΥΤΕ ΠΑΠΕ ΠΕΤΙΦΟ[Π] |
 2 -ΟΠ ΕΙΣΗΠΠΕ ΠΠΟΨ ΠΤΑΖ ΨΕΠ[ΟΥΤΕ] | 3 ΦΑΠ-
 ΨΕ ΠΥΕ ΠΠΑΚΑΡ/ ΣΤΕΦΑΝΕ ΠΡΟΠΕ | 4 ΨΠΠΠΠ
 Α[ΠΟ]Κ ΘΕΟΛΟΣΕ ΠΕΒΑΛΧ^τ/ ΠΑΙΑΚΟΠ | 5
 illegible; ends εϗ | 6 illegible | 7 ΠΟΡΟ
 ΕΒΟΛ ΨΑΤ . . . ΕΙ ΠΖΟΙ Π ΡΠ | 8 . ΠΟΧ,
 ΠΑ ΠΤΡΟΠΠΕ ΤΑΙ ΚΑΡΠ | 9 ΛΕ ΛΕΚΑΤΙΣ
 Ι/ ΤΑΤΙ ΗΑΚ ΖΑΠΕΚΒΕΚΕ | 10 ΠΗΠΤΥΟΥΤΕ
 ΠΡΤΟΨ ΠΣΟΤΟ ΠΤΑΚΟΠ | 11 ΠΟΠΠΕ¹ ΠΠΣΟΟΥ
 ΠΠΟΨΑΖ² ΠΣΟΒ . τ . τ^ι | 12 . . . ΡΕ ΕΠΕΓΑ.
 ΠΤΟΚ ΖΩΟΚ [ΠΓ]Τ^ι ΠΕΚ | 13 -ΕΤΠΠΠΠΑ
 ΕΤΕΟΥΣΟΠΠΥ ΠΟΧΠΠΕ³ | 14 [18—20 let.]
 ΛΒ ΑΛ[Α] . . Κ | 15 . . ΤΑΛΟ^δ ΕΚΙΑ . . . Π
 ΠΟΨ ΗΑΚ Τ | 16 ΤΑΟΥΤΑΖΨ ΗΑΚ ΕΙ
 ΕΚΟΥΤΟΥ ΕΠΕ ΠΠΤΑΛΟΨ | 17 . . . ΤΑΤΙ ΠΠΤ-
 ΣΗΟΥΤΕ ΠΖΟΛΟΚ^ο/ ΕΠΕΚΟΡΧ | 18 ΟΤΗ ΛΙΣΗ
 ΠΕΙΣΤΙΦΟΝΗΝ ΗΑΚ Π . . Κ . Χ . . | 19 [ΕΡ/
 ΦΑ]ΩΦΙ Β Ι/ θ + ΘΕΟΛΟΣΙΟΣ ΠΕΒΑΛΧ/ Π | 20
 [ΛΙΑΚΟ]Π ΤΙΣΤΟΙΧΕΙ ΕΠΙΣΤΙΦΟΝΗΝ ΠΟΕ ΕΡ-
 ΕΠΖ | 21 ΠΠΟΣ +

Verso: an erased text.

1067.

Or. 6041.—Papyrus; 9 × 6 in. The text, parallel with the fibres, is in a large, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Deed by which — of Tsingereht⁴ leases a portion of land to Severus and others.

Π ΠΡΟΥΤΣΗΟΥΕΡΕΖΤ ΖΗΠΤΟΥ | 2 ΠΣΕΤ]ΠΡΟΣ
 ΠΥΠ ΠΠΑΚΑΡΙΟΣ ΙΟΥΤΣΤΟΣ | 3 Π]ΠΣΟΟΥ ΠΠΠ
 ΠΟΥΕΡΙΒ ΠΠΚΟΖΕ⁵ | 4 Π Ε ΠΠΟΖΕ ΠΖΑΛ ΕΠΑΤΑΚ
 ΠΠΠΕΤ | 5 ΠΚΙΑ ΕΠΠΠΤ ΣΤΕΦΕΠΠΕ | 6 ΠΠΖ

¹ Cf. Krall clvii.

² Cf. ? no. 1055.

³ ΟΙΧ as a measure, *Miss. franç.* iv, 723.

⁴ Perhaps the place in no. 1040.

⁵ V. Krall xcv.

evident that the book is a record of a *μερισμός* or assessment of corn for the village of Temseuskor—(?) and the *τόπος* (or *τοπαρχία*) of Dêmeos (or -on), presumably in the neighbourhood of Antinoë (v. pp. 3b, 27b). Each page shows a column of 30—33 *ll.* Each line consists of a name (sometimes in nom., sometimes in genit.), either alone or followed by a second name (in gen.), presumably the father's, or by another designation (locality, office, trade). Opposite each are two figures: (1) a sum of money, preceded by *κ* (κεράτια) and ranging from $\frac{1}{2}$ to about 25, or, rarely, by ν (νόμισματα); (2) an amount of corn, with the sign ξ (1st scribe) or ζ (2nd scr.) = *πυροῦ*. Of these second figures the totals are given at the foot of the column, preceded by the compound sign $\xi\zeta$ or $\zeta\xi$ = *πυροῦ μυριάδες*.¹ An approximate proportion is observed between the amounts of money and corn, one *κεράτιον* corresponding roughly to 900 *artabas* and one *solidus* (νόμισμα) to 17000 *artabas*. E.g., on fol. 1b, *κ* 2, 4, 6 = respectively 1900, 3700, 5600 *artabas* and on fol. 2b, ν 2, 5 = respectively 34000 and 85000 *artabas*. It is noticeable that, on these figures, a *solidus* appears to contain only about 19, instead of 24, *κεράτια*. The relation between the amounts of money and corn remains obscure; obviously it is not one of price.²

Each column or page is headed by a line giving a date &c., whence it appears that the accounts on foll. 1—20a cover 8 months (Thoth—Pharmouthi³). Similar headings

¹ For the second part of this sign cf. *BGU*. 84 (Kenyon).

² The above description of the financial features of the text is due to Mr. Kenyon.

³ Pachons also occurs on fol. 20b and on the detached fragt., i.e. apparently after the conclusion of the main account.

frequently interrupt the column also lower down. The following is a list of them. Those on the *versos* usually repeat those on the *rectos*.

- fol. 1a. *αδοσι¹ ομοι, θωθ κθ*
b. αδ]οσι ,, ,,
 2a. *φα]ωφι ιε αδοσι ομοι*
b. ,, ιε ,,
 3a. *,, ιε ,,*
b. λογι των αποδι ομοι ν ιβ ευσι ζυγι αυτι²
 4a. *φαωφι κδ ομοι*
λογι των ν ζ ζυγι της κωμι³ & παλαι⁴
λογ⁵ δι⁴ τατιανι αθυρ θ
b. +⁵ ομοι τοαυτ⁶ των ν ζ ζυγι της
κωμι
 5a. *αθυρ κς ομοι*
b. ,, κζ ,,
χοιακ ι δι αμμι διακι (numeral) απο
δομι⁶ (numeral)
 6a. *,, ι ?*
b. ,, ι ομοι
 7a. *,, ι ≠*
b. ,, ε (sic)
 8a. *,, ι ? ομοι*
τυβι ε
b. ,, ε ομοι
 9a. *,, ?*
b. ,, ε ομοι
λογι τατινι ερμι⁷ απο (above) τυβι

¹ Variants show this to be *ἀπόδοσις*.

² = *εἰσταθμα ζυγῶ ἀντινονπόλεως* (cf. *Pap. Amherst* cli).

³ = *ζυγῶ τῆς κόμης*.

⁴ = *διά*, the sign here and throughout being that in e.g. Wilcken's *Tafeln*, xviiiia.

⁵ A cross precedes most of these headings, but is omitted here.

⁶ Obscure.

⁷ ? = *ἐρμονπολίτου*.

- 10a. τυβι ε δι των πραγμι¹
 λογι βικι γνωστηρ² & σιπι³ του οικι
 ηλιας τυβι θ απο ν̄ δ κι σ̄εηδ̄
 b. λογι των σιπι δι βικι γνωστηρ τυβι θ
 ομοι
 λογι απο το σιμοῡ μεχειρ δ ῡ⁴ διαφι
 κτητορι δι ιωαννι πραγμι ευσι
- 11a. μεχειρ δ ομοι
 b. „ δ „
- 12a. „ δ „
 μεχειρ κβ λογι τατιανι ερμι
 b. „ δ ομοι (followed by one name
 only)
 „ κβ αποδοσι ν̄ ιβ ευσι ζυγι
- 13a. „ κβ ομοι
 b. „ κβ
- 14a. „ κβ
 φαμενωθ α α αποδοσι ν̄ λ ευσι
 b. „ α
- 15a. „ α
 b. „ α
 „ ιζ αποδοσι ν̄ ιβ ευσι
- 16a. „ ιζ
 b. „ ιζ
- 17a. „ ιζ
 b. „ ιζ
- 18a. φαρμουθι β απ̄δοσι ν̄ κδ ευσι
 b. „ β αποδοσι ομοι
- 19a. „ η „ „
 b. „ κδ
- 20a. „ κδ
 b. β εις πραξι μερι⁵ δεκι ιβ̄ παχι κ

¹ 1 = πραγματευτων.

² A tax-inspector (cf. *Pap. Amh.* cxxxix, cxl). In Cairo 10473 (papyr.) γνωστηρ κωμης.

³ V. 1 σιπιων in Index.

⁴ Scarcely = υπ̄ερ, as the usual sign is so frequently used.

⁵ 1 = μερισμοῦ.

- 21a. λογι κωμι τεμ̄σεῡδ̄ κ̄υρ̄ι¹ δεκατης ιωδι,
 followed by 2 entries and a general
 addition:

& του πακτου ν̄ τυδ ευσι απο τ̄ις̄ βε
 ομοι & ταπανι του βοθηθ̄ι² τ̄ις̄ ιβ =
 γιι τ̄ις̄ ηγ³
 εις αφ̄ι⁴ δι πρωτ̄ι⁵ εις πραξι ψπ̄εβσ

- b. θωθ αποδοσι ιωδι ι ιωαννι πραγμι
 δι κωμι⁶ της κωμι ν̄ οβ̄ αλεξι⁷
 ομοι & παρασχ̄⁸ (this erased)
 [a name] & „ ν̄ γ
 [a name] „ τοαυτ̄ο ν̄ α

- 22a. Blank.

b. κατασελι⁹ τοπι δημεου¹⁰ μερι δεκατης
 ιωδι, followed by the 6 totals of the
 shorter series of accounts (foll. 27a,
 26, 25), designated as α σελι to
 ε σελι, and amounting together to
 τ̄ις̄ νασφ.

- 23a. λογι κατασελι μερι δεκατης ιωδι, fol-
 lowed by the totals of the main
 account (foll. 1—20a), designated
 here as α σελι to μ σελι. Their
 total is stated thus: δι εις πραξι
 της κωμι τ̄ις̄ ψλδερ, which added
 to that of the shorter account,

¹ Or τευ- and κορι; the latter being perhaps a separate word. Cf. f. 24a.

² = υπ̄ερ δαπάνης τοῡ βοηθοῦ.

³ The ligatured form of γι here and f. 23a is almost circular, showing whence that in e.g. *Crum, Copt. MSS.* p. 78, there (p. 80) explained as ὀμοῦ, is derived.

⁴ Recurs foll. 26, 27 and no. 1076.

⁵ ? πρωτοκομητης, cf. *Crum, Ostr.* p. 28; or a name, e.g. Πρωτάρχου.

⁶ = κοινόν or κοινότης.

⁷ Cf. *Pap. Oxyrh.* i. p. 235.

⁸ Obscure.

⁹ = κατάσελις. Cf. no. 1076.

¹⁰ Reading confirmed by subsequent variants. Presumably a τόπος so named.

amounts to (734·5300 + 51·6900
=) ψπςβσ 786·2200.¹

The detached fragt., which seems to belong to the foregoing text, has

β^ρ εις πραξι ομοι, παχι α, with 3 names following,

δι κοινι της κωμι θωθ ι κεφ^ρι ν^ρ ης, with 2 names following. The other side is blank.

The shorter account, at the other end of the book (fol. 24—27), shows the headings

fol. 27b. ευσι ζυγι αντι

μ^ρεδσ^ρ ς αφι δι των κτητ^ρι^ρ δημεου, followed by 19 ll. of erased accounts, below which are further names and figures.

a. τοπι δημεου φαμ[ενωθ]

26b. Illegible.

a. τυβι ε ι νδι
μεχειρ δ ν^ρ γ
ς αφι σ

25b. μεχειρ κβ ν^ρ β τοπι δημεου
ομοι ν^ρ α φαμεν ιβ
φαρμι κδ

a. ,, κδ

Fol. 24a is blank, while b has the usual column of names and figures, headed λογι μικρι λογι κωμι τεμσευσ^ρκ^ρυ^ρρι δεκατι [ινδι] με^ρ ι μεχειρ κβ.

Some 170 names occur in these accounts; but it is hard to say whether all are personal names.³ Among the latter many are familiar, being either biblical (e.g. Abraham, John,

Peter, Elias, Jeremias, Jacob¹) or hagiological (e.g. Victor, Colluthus, Phoebammon, Mena, George, Macarius). But many also are rare or as yet unknown and of such the more notable are here given. Almost all recur several times, so that readings are usually certain; the occasional references to the fol. being added only in the least frequent cases. The case-endings are here left as in the MS.; brackets enclose variants and tentative completions of abbreviated forms. Ακου² 18, Ακωριου,³ Αλβιου⁴ 10b, Ανικιου, Ανουβιων, Ανουφι (so always), Αροου (Αροουτος⁵ 11b), Απολλ(ω, Απολλωσ, Απολλωτος, cf. Απε Απαλο 7, 12b &c.), Απορ(?), Ατρητος, Ασορ, Βανος⁶ (Βανου 8), Βαχη,⁷ Γουνθ(ος), Ελλωτος,⁸ Ερμαπολ(λω), Ευς⁹ 13, 27 (Ευτος 11), Ζηνοδωρ(ος), Θαβουνος¹⁰ 14b, Θεονιλ(ος ?), Ιουλουμενος (Ιλουμι 15b), Ισιδος, Ιωνιου 27, Ιων,¹¹ Καβιου,¹² Καλατους,¹³ Καλη¹⁴ 19, Καπαι,¹⁵ Καζ, Καχωχ,¹⁶ Κελελε 15b (Κελελ 20b), Κελλη, Κλεμ(ης), Κλυμαξ 11b, Κομες, Κοοζα (Κοοζ 4b),

¹ Several of these have hellenized forms, as Αβραμιου, Ιακ^ρυβιου.

² Cf. 'Ακουεις Kenyon Cat. ii. 311, 'Ακουσ BGU. 498.

³ 'Ακ^ρωρις BGU. 526.

⁴ Cf. ζαλμιου below.

⁵ Aeg. Zeitschr. 1891, 2. Cf. Ταροου below.

⁶ Cf. ΒΛΗΓ.

⁷ Cf. Βάκηη Pap. Oxyrh. cclxiii.

⁸ ΕΛΛΩ Crum, Ostr. no. 446; cf. ΖΛΛΩ.

⁹ BGU. 281, 860. It is fem., v. Corp. Rain. i. xix. and no. 1076. Cf. Πενς.

¹⁰ Cf. Θαμου^ρνις Pap. Oxyrh. i. 99.

¹¹ Krall v.

¹² Crum, ll. no. 166.

¹³ ? Καλ^ρωσ BGU. 392.

¹⁴ Crum, ll. no. 230, Mitth. Rain. v. 32, BGU. 839 &c.

¹⁵ Mitth. R. 536.

¹⁶ Cf. Aeg. Z. xxviii. 1 and ΚΑΤΟΤΕ Crum, ll. 438.

¹ The recognition of the peculiar decimal method here employed is due to Mr. E. W. Brooks, and was worked out by Mr. Kenyon.

² = κτητόρων.

³ Especially of course in those beginning with Π-, Πα-, several of which may be designations of locality or trade.

Κου, Κου νου,¹ Κου στον, Κου σνοβ, Κου τικ, Κουι να, Κυρα, Κωντα 26b, Κωρ χιχ (Κουρ χιχ, -χιω 11), Λακον,² Λαξος³ 11b (Λαξου), Λασουκ (Λασουκι 18b), Λαζη,⁴ Λαζο, Λενη, Λευτος,⁵ Λοοχε, Λουλου⁶ 7 (Λουλουτος), Λουσια, Λυθις (Λυθιου 3), Λωτα, Μαθητης(?) 16b, Ματοι(?), Μηνα, Μηνας, Μιως 26b, Μιου 13, Μουις (Μουιου), Απα Νοκις⁷ (Νοχις), Νοννα, Ονοβερ, Παησις, Πακου⁸ 20b, Παλικου, Παμιδου⁹ (Παμιτου 27), Πανε,¹⁰ Πανεχευτι (ορ -ευγι) 12, Πανηχνου, Πανουβε¹¹ (Πανοβε 14), Παρβας, Παρσας, Πασταμου¹² 9b, Πασωθιου, Πατσαλαμανα¹³ (-αννα 11b, -αντι 6b), Πατσοουγε, Πατχιτις, Παχαον 25, Παχυνμιου, Παγιοτη 14, Παχεερ 25, Πεβε 20b, Πεβο¹⁴ 14b (Πεβου 17b, Πεβω 17), Πεευτος¹⁵ 27, Πειουλ (Πιουλ), Πειλι,¹⁶ Πεκυσις, Πελι 7b, Πεμην¹⁷ 6, Πενοβ¹⁸

(Πενοβ 6b), Περητ,¹ Περου² (Πουρου), Περουου 26 (Πευρ- 27), Πεσοου³ (Πεσσοου, Πεσσου, Πεσσουτος), Πεσχαλ⁴ (Πεσχαλ), Πετηνηου⁵ (Πετινιου 26b), Πευροτ, Πευου (? Πισοι 25), Πιγ⁶ 12b, Πιηουτ 17, Πιλατος,⁶ Πινουτ(ιων), Πιον 25, Πιπερ 13b, Πις, Πιστος, Πιτεχου, Πκυλις,⁷ Πλουτ(ιων, Πλωτιων), Πμασε⁸ 4b, Πναγκας, Πουηηβ (Πουηηβ),⁹ Πτουλ 9, Πγνηη¹⁰ 26 (Πγνηη), Πχαχ,¹¹ Ραπτου, Σαιη¹² 4b, Σαμηει (Σαμει), Σαννα¹³ 20b, Σιουερη 11b, Σοιου, Σουριχη, Αβα (Αββα) Στεξ (Στεκς 11), Ταγος¹⁴ 8, Ταλαου 1b, Ταρου¹⁵ (Ταρουτ 12), Ταξαμενη¹⁶ 20b, Αμα Τασου,¹⁶ Τατιανου (Τατινι, Τιτιανε), Τεμνεενε, Τιμουτη,¹⁷ Τοοσε, Τρασις, Τχεερ,¹⁸ Τιος¹⁹ (?), Τπερεχιος, Φανουβ, Φιβις (Φυβης, Φιβιου), Φομντ (Φομητ), Χωλος,²⁰ Χωωρ, Ψας 4, Ψα-

¹ With this series (Little —, Little brother, Little blood, Little flame, Little feast) cf. ΚΟΥΙ Alexandria Mus. no. 120, ΚΟΥΙς BGU. 700.

² Pap. Amh. cxviii, Not. et. Extr. xviii. 329.

³ BGU. 392.

⁴ † Λαηέ Kenyon, Cat. i. 216.

⁵ ΛΗΓΙ: Zoega 241.

⁶ Krall v.

⁷ ΛΙΑ ΠΟΥ, Krall xciii. V. Wien. Denkschr. xxxvii. 126.

⁸ Crum, l.l. no. 120.

⁹ Παμίτης Wilcken, Gr. Ostr. 343.

¹⁰ Πανίς BGU. 843.

¹¹ † Πανοφίς.

¹² † Παστάμων, Pomialowski, Jitie . . . Paesia Velikago (1900) 89.

¹³ Cf. ΤΣΑΛΜΙΑΜΙΑ Crum, l.l. no. 450 and Eg. Research Acct., The Osireion, pl. xxxi, no. 24.

¹⁴ Crum, l.l. no. 166 &c.

¹⁵ Cf. Ευς above.

¹⁶ Crum, l.l. no. 202.

¹⁷ † Πιμνι Krall xi.

¹⁸ Πενόβ Pap. Amh. cxxxvi.

¹ Περήτ ib. cxlii.

² Περουσις ib. cxxxix, BGU. 892.

³ Or. 4881, Πεσοῦς Aeg. Z. xxxii. 48.

⁴ † ΠΟΥΧΑΛ Krall cellii.

⁵ Πίτωος Pap. Amh. cxl.

⁶ Krall cxviii and no. 1076.

⁷ Possibly for ΠΚΥΡΙΣ; but κυρ(ις) is a title on 12b.

⁸ ΠΑΣΟ Crum, l.l. 305.

⁹ Probably a name, being sometimes preceded by κληρο(νόμοι).

¹⁰ Cf. γυμνιτ below.

¹¹ V. Spiegelberg, Eigennamen no. 320a.

¹² Σαίς BGU. 244, Σαίης Grenf. Gk. Pap. i. 20.

¹³ ΤΣΑΜΙΑ Cairo no. 8665.

¹⁴ ΤΑΓΑ: Crum, l.l. no. 449, Ταγός Grenf. Gk. Pap. ii.

¹⁵ Cf. Αροου above.

¹⁶ Τασός Kenyon, Cat. ii. 148.

¹⁷ † Τιμόθεος.

¹⁸ † Τυμπερα.

¹⁹ Apparently a name, as it is often followed by a title only.

²⁰ Presumably a name, though it always follows another.

τος, Ωρ (Ωρος), Ωφελιου, ΰνητ¹ (ΰνητου 26b), γαλμιου,² γαμποι (γανποει 10b), ζελενα (ζελεννα, ζεληνα), ζοριουωι 7 (ζιριουωι 4b).

The following places, besides the two with which the assessment is primarily concerned, occur either as independent contributors: της αγιας ἐκκλησιᾶς (εκκλη), του αγιου μαρτυρ(ος); or joined with a personal name: απο ερμ(ουπολεως), απο αρμοτι³ (αρμοθι 4b, αρμοτινι 14), απο τβακε (-κη); or representing one: παρακοτε. In 25b a κω(ου?) εποικ(ιου) is a contributor.

The descriptive words, indicating occupation or office, are αββα (αβα), απα 15b, αμα, αμπελουργ(ος), αναγνωστης, αρτοκοπ(ος), βοηθ(ος), γναφεις, γνωστηρ, γραμμ(ατικός or ? -ατηφορος), γυν(η), διακονος, ελαιουργ(ος), εργατης (παρκατης⁴), θυγατηρ 20, ιατρος 14b, καθαρουργ(ος), κερμικου⁵ (γερμικου), κεφαλλ(αιωτης), κληρ(ονομοι, κληλι) preceding a name, κυρ(ος) 12b, λαουγ(ραφος⁶), μαγειρ(ος, μαγυρι), μοναζ(ουσα), οικοδομ(ος), οικονομ(ος) and οικονομι εκκλησι(ας) 11, πραγμ(ατευτης), πρεσβυτ(ερος), πρωτοκ(ομιτης), σινικιον⁷ 2b (σενικιον), σιτομετρ(ης), των σκυτεων⁸ 8b (σκυδεων 11b), τεκτων, χαλκ(ουργος), οες.⁹

1076.

Or. 6047.—Papyrus; 5 dilapidated leaves and 4 fragts. The MS. was in book form,

¹ Cf. Πΰνητ above.

² Cf. Αλβιον above.

³ ? A place. 'Ερμωνθίς is scarcely possible or likely.

⁴ Cf. no. 689 above.

⁵ Possibly a name; possibly a form of κεραμεύς or κεραμουργός (cf. Krall, cexxiii κερμ, which = ΚΟΤ ΗΚΑΤ-ΚΟΕΙΣ in same text, κοεις being a wine jar, v. BGU. 972).

⁶ Or a name, Λαουτ.

⁷ Obscure. It stands alone except in 16, κλ(ηρονόμοι) σενικιον. Possibly the name Σενεκίων (Kenyon).

⁸ Presumably from σκυτεύς.

⁹ Applied to 8 names. Title or name?

the complete double leaf being 12×13 in. The text on each single leaf (=2 pages) consists of a column of from 25—32 lines. The script, though varying in size, is apparently by a single scribe, probably the 2nd writer in no. 1075. With the exception of the opening lines on fol. 1b, the general appearance is that of a Greek, not a Coptic hand.

[REV. C. MURCH.]

Parts of an account book, relating, as the initial heading on fol. 1b shows, to local taxation. The sequence of the leaves is uncertain; fol. 1 is here placed first because of the initial phrase on the verso, fol. 5 last since it shows an apparently concluding computation of totals. Only fol. 4a preserves a σελίς number: ιβ.

Fol. 1a. On left, an illegible column of names with sums of money opposite them. On right, a similar column in several sections, the first and third headed: + λογι ε[κ]δοσις, the 2nd and 4th f αφι σ—¹ (cf. no. 1075, f. 21a).

1b. On left the heading, in a particularly good, clear hand: [+] ΠΗΟΥΤΕ ΡΟΕΙΣ ΠΠΕΤΡΑ ΒΟΗΘΟΣ ΗΠΑΠΛΟΥΤ ΨΑΠΤΕΦΗΕΖ ΠΑΠΠΟΕΠΗ ΕΒΟΛ ΖΗΟΤΡΑΠΗ ΖΑΠΠΗ ΖΑΠΠΗ ΖΑΠΠΗ ΕΦΡΟΠΣ ΕΡΟΙ +, "God, watch over Petra,² βοηθός of Paploou,³ until he sets in order (*lit.* separates) the δημόσιον satisfactorily (*lit.* in peace, εἰρήνη). Amen, Amen, Amen. May He watch over me." After this: λογι μισθου φρουρι μερι ε ινδ, ὅ ι. ὀ γηε χνδ λεαφ.

Then a heading, illegible but for αφι, followed by a column of names with figures preceded by χ = πυροῦ. Each name is also

¹ This last resembles a sign for ἀράβη; v. Wilcken, Gr. Ostr. I, 752.

² V. no. 1039.

³ V. Index and ? cf. ΠΕΠΛΕΤ, ΠΟΥΠΛΑΤ between Derūt and Sanabu, Amélineau, Géogr. 316.

preceded by a numeral. On right, a column of names &c. and figures, carefully cancelled, except the heading: $\epsilon\chi\theta\iota^1$ $\kappa\omega\mu\iota$ $\pi\alpha\pi\lambda\omega\upsilon\upsilon$ $\mu\epsilon\rho\iota$ ϵ $\iota\omega\delta\iota$

Fol. 2a. On left, a column of names, each preceded by a numeral as before and with $\pi\upsilon\rho\omicron\upsilon$ and figures opposite. There are also occasional dates here in the margin. On right, a short column headed + $\lambda\omicron\gamma\iota$ $\mu\iota\sigma\theta\iota$ $\sigma\iota\tau\omicron\upsilon$; then a longer: f $\alpha\phi\iota$ σ —, the names preceded as before by numerals, but the figures opposite being here twofold, the first group following the sign ρ (= $\acute{\alpha}\rho\tau\acute{\alpha}\beta\eta$) the second having ν ($\mu\acute{\iota}\sigma\mu\alpha\tau\alpha$) or κ ($\epsilon\rho\acute{\alpha}\tau\iota\alpha$).

2b. On left an almost illegible column headed + $\lambda\omicron\gamma\iota$ $\lambda\eta\mu\iota^2$ $\tau\omicron\upsilon$.. $\mu\acute{\iota}\kappa\rho\iota$ $\lambda\omicron\gamma\iota$ $\mu\epsilon\tau\alpha$ $\tau\omicron$. The names appear to be preceded by $\delta\iota$ ($\delta\iota\acute{\alpha}$). The first entry is $\delta\iota$ $\kappa\omicron\iota\upsilon^3$ $\tau\eta\varsigma$ $\kappa[\omega\mu\eta\varsigma]$. On right, a column of names and sums in grain ($\pi\upsilon\rho\omicron\upsilon$).

Fol. 3a. On left, a mostly illegible column of names and sums in grain. On right, the following paragraphs, one below the other: (1) + $\mu\epsilon\rho\iota$ ϵ $\iota\omega\delta\iota$ $\tau\omega$ $\kappa\upsilon\rho\iota$ $\pi\epsilon\tau\rho\acute{\alpha}$ $\beta\omicron\eta\theta\iota$ | $\delta\iota$ $\kappa\omicron\iota\upsilon$ $\tau\eta\varsigma$ $\kappa\omega\mu\iota$ $\lambda\omicron\gamma\iota$? | $\chi\omicron\rho\tau\iota$ $\alpha\rho\gamma\upsilon\rho\iota$ $\tau\alpha$. $\chi\mu\upsilon\rho\iota$... η . ϵ | $\tau\rho\epsilon\iota\varsigma$ $\chi\iota$ γ $\xi\gamma$ $\mu\omicron\upsilon$.. | + $\delta\iota$ $\epsilon\mu\acute{\omicron}$ $\iota\omega\iota\upsilon$ $\gamma\upsilon\omega$ [$\sigma\tau\iota$

(2) $\tau\omega$ $\alpha\delta\epsilon\lambda\phi\iota$ $\pi\epsilon\tau\rho\iota$ $\beta\omicron\eta$.. | $\sigma\omicron\iota\varsigma$ $\beta\acute{\iota}\kappa\tau\omicron\rho\iota$ $\kappa\omega\mu\alpha\rrho\chi\chi\iota$ | $\chi\rho\iota$ $\kappa\iota$ $\epsilon\delta$ $\acute{\iota}$ $\pi\epsilon\tau\rho\iota$... | $\pi\epsilon\tau\rho\iota$ $\pi\sigma\alpha\mu\mu\omicron\upsilon$ $\mu\omicron\upsilon$ | + $\delta\iota$ $\epsilon\mu\acute{\omicron}$ | $\iota\omega\iota\upsilon$ $\gamma\upsilon\omega\sigma\tau\iota$ $\sigma\upsilon\gamma\gamma\rho\alpha\phi\iota$ $\epsilon\omega\varsigma$ | $\mu\epsilon\chi\epsilon\iota\rho\iota$ $\mu\omicron\upsilon$ | +

(3) headed $\sigma\chi\omicron\iota\iota$ $\omicron\mu\omicron\iota$; then 3 names with figures, illegible and cancelled except the last, $\kappa\alpha\lambda\lambda\iota\upsilon\omicron\upsilon\varsigma$.

(4) after a blank space, + $\mu\epsilon\rho\iota$ ϵ $\iota\omega\delta\iota$ $\tau\omega$ $\kappa\upsilon\rho\iota$ $\pi\epsilon\tau\rho\acute{\omega}$ | $\beta\omicron\eta\theta\iota$ $\delta\iota$ $\alpha\upsilon\omicron\upsilon\phi\iota$ $\iota\sigma\alpha\kappa\iota\omicron$ | μ $\tau\eta\varsigma$ ϵ ? $\kappa\alpha\tau\alpha\pi\iota$ $\kappa\lambda$. || | $\tau\alpha\upsilon\chi\epsilon\rho\iota$... $\chi\iota$ $\mu\omicron\upsilon$ | + $\delta\iota$ $\epsilon\mu\acute{\omicron}$ $\iota\omega\iota\upsilon$ | $\gamma\upsilon\omega\sigma\tau\iota$ [$\sigma\upsilon\gamma\gamma$] $\rho\alpha\phi\iota$ | +

These are written in 3 different hands: (1), (2)(3), (4).

3b. Left side blank. On right, an illegible column of names and figures, each name being preceded by a numeral.

Fol. 4a. On left and right, a column each of names (preceded by numerals), with amounts in grain ($\pi\upsilon\rho\omicron\upsilon$) opposite them.

4b. Similar columns, illegible.

Fol. 5a. On left, a column of names, with occasional dates in the margin, and opposite them, sums of grain ($\pi\upsilon\rho\omicron\upsilon$). Heading: $\mu\omega\upsilon\theta\iota$ $\mu\epsilon\rho\iota$ β $\iota\omega\delta\iota$ $\alpha\delta\omicron\varsigma$? $\sigma\epsilon\lambda\iota$. On right, a longer column of names, each preceded by $\epsilon\acute{\xi}$, and opposite them, sums of money with ν or κ . Heading: $\lambda\omicron\gamma\iota$ $\epsilon\upsilon\tau\alpha\gamma\iota$ $\kappa\omicron\mu\iota$ $\tau\eta\varsigma$ $\alpha\upsilon\tau\eta\varsigma$ $\delta\epsilon\upsilon\tau\epsilon\rho\alpha\varsigma$ $\iota\omega\delta\iota$.

5b. On left, a column headed + $\lambda\omicron\gamma\iota$ $\kappa[\alpha\tau\alpha\sigma\epsilon\lambda\iota^4]$, giving the totals of grain ($\pi\upsilon\rho\omicron\upsilon$), from $\sigma\epsilon\lambda\iota\varsigma$ α to $\nu\epsilon$. On right, a short column with a heading illegible but for its latter part: $\delta\iota$ $\tau\omicron\upsilon$ $\kappa\upsilon\rho\iota$ $\phi\omicron\iota\beta\alpha\mu\iota$. It seems to consist of additions to the preceding list.

The 4 disconnected frags. show parts of columns of names and sums of grain, similar to the above.

Among the personal names (many in the genitive) are Αιουτος , Ανουθις ,² Ανουφισ ,³ Απολλωτος , Αραχθεις , Αχυρου , Βανου , Βυλε , Δευκος , Ελληνος , $\alpha\mu\alpha$ Ευτος , Θανεσοου , Ιερεις , Ιωνις , Καλασαζ , Καστορ , Κλαυχις , Κουειχ , Κουλουχι ,⁴ Λανουτος , Λευει , Μικκη ,⁵ Μουσητος , Πακοιτος , Πακωβ , Πασιν ,⁶ Πελινη , Περητ ,

¹ Obscure.

² $\lambda\eta\mu\acute{\mu}\alpha\tau\omega\upsilon$.

³ $\kappa\omicron\iota\omega\upsilon$.

¹ V. no. 1075, f. 22b.

² $\text{Ανοϋθιος Pap. Oxyrh. cxxxviii.}$

³ Kenyon, *Cat.* ii. 310, *Corp. Rain.* i, xli.

⁴ Cf. $\text{Crum, Ostr. no. 229.}$

⁵ V. Krall lxxxii.

⁶ $\text{Πασις Kenyon, l.l. ii.}$

Πετρα, Πιηου, Πιλατος, Σαιε, Σιριου, Σιωνος, Σοις (Σοιτος), Τβαγνακου, Τεκρομι, Ψαριτι.

The incidental titles &c. are αββα (αβα), απα, αμα, αγροφ(υλαξ), αρτοκ(οπος), αρχηφυλ(αξ), βοηθος, γνωστηρ, γυμνασιου, καγκελ(λαριος), κερाम(ευς), κωμαρχ(ος), μονοχ(ος), πραγμ(ατευτης), πρωτοκ(ωμητης) and αποπρωτοκι, στρατι(ωτης).

The place names are Παπλουου, Ρακοτε (τα-).

1077.

Or. 6048.—Papyrus; 7 disconnected and much dilapidated foll.; $13\frac{1}{2} \times 6\frac{7}{8}$ in. The text is in one column of some 38 lines on each page. Along the left side of f. 3a run the large perpendicular strokes of the so-called official protocol.¹ The script is small and cramped, sometimes showing many ligatures, sometimes quite free from them. It has several peculiar forms and generally bears a Greek, not Coptic, appearance. Not paged.

[REV. C. MURCH.]

An account book, relating presumably to local taxation. One of the places named (Ταναμηου f. 2) points to the neighbourhood of Hermopolis,² the church of which (της εκκλη ερμι f. 2) appears to be mentioned.

Certain columns show a heading, nowhere completely preserved: f. 2a εις πραξι³ συν θω⁴ μ... μεϊ ιδι αμμι χρυσικι⁵ ιε ωδ¹; f. 3a... θι χρυσικι πρωτη; f. 5b εις πραξι συν θω χρυσικι ς⁴... εϊ ιδι αμμι α ωδ¹. Each line

¹ V. above, p. 60; also Wessely, *Studien z. Paläogr.* II. xxxix.

² V. Krall elxi and in *WZKM.* 1902, 263.

³ V. no. 1075.

⁴ Possibly = *ἐπέρ*, though the MS. shows (rarely) the more usual sign.

⁵ Τὸ χρυσικόν seems to be an annual money-tax (*cf.* *ἐμβολή*); v. *Pap. Oxyrh.* cxxvi, cxxxvi, Krall xcviii, c &c. and no. 1051 above.

consists of (1) the name and day of the month, (2) a personal name, with indications of parentage, trade &c. or a place-name, each preceded by δ₁ = *διά*, and (3) a sum of money, preceded by κ = *κεράτια*. At certain points an addition of the preceding sums appears to have been made by Phoebammon, *διαστολεύς*.¹ These and a longer computation at the foot of fol. 7b are not in the same hand as the body of the text.

Among the personal names the more remarkable are Ακονιατου, Αλευτος,² Αμασιας, Απρασιου,³ Αρουτος, Ασατηριτιου, Ασμιθ,⁴ Ασυγκριτιου, Βανου, Απα Βησα, Ελλαδιου, Ερμινου, Ερμου, Ευανθειας, Ηραιδος, Απα Ιβ,⁵ Ιλαρος,⁶ Ιουστιανου, Καλοτυχου,⁷ Κιρουσθιου, Κουπηλακιας, Αβα Κυρου, Λεου, Λουλουτος, Μαρουτος, Ματοι, Απα Νοκιου, Νοννα, Νυμφη, Πηλιου, Πιστου, Πικυσιου, Σηλι, Ταβελλι (Ταπελλι), Τεκρομπιας,⁸ Τψιστου, Φανεροι, Φαρεσμανειου, Ψαλοθιου, Ψυρου, Ωρουωγκιου.⁹

The places mentioned are των απο Βουου 2a, απο Θρακ¹⁰ 7, απο Ταναμηου 2; churches της εκκλη Ερμ(ουπολεως) 2, της Νου¹¹ εκκλη 4, του αγιου Κολουθ(ου), ιβ. τοπ(ου) ποιμ¹¹ 3, ιβ. της πυλ(ης) 3, του αγιου Φοιβαμμ(ωνος) τοπ(ου) ριπαρ(ιου) 3, της αγιας Μαριας 1; monasteries¹² του μοναστ(ηριου ο¹ μονι) ^αβα

¹ Perhaps in *BGU.* 614, otherwise apparently unknown.

² *Αλεύς* Kenyon, *Cat.* II. 32.

³ ? *Cf.* *Απαρασιος*, Crum, *Ostr.* no. 116.

⁴ *Cf.* Σμήτ, Σμιθις &c.

⁵ *Cf.* Φιβ.

⁶ *Ιλαρός Pap. Oxyrh.* ccccxxxix.

⁷ *Cf.* Καλλιτύχη *l.l.* ccccxcvi.

⁸ *Cf.* ο¹ρουπε Crum, *l.l.* no. 337.

⁹ V. no. 1028 above.

¹⁰ Or Νουι. *Cf.* no. 1059, ΗΘΟΥ.

¹¹ *Cf.* *Pap. Oxyrh.* xlili, lxxv.

¹² Named probably after their actual abbots; *cf.* Crum, *l.l.* p. xvii, note 13.

Ιακκωβου, *ib.* αββα Αφουτος 5, *ib.* αμα Αννας, του μον¹. . . τεζ 5b, 6b; hospitals¹ του νοσοκ(ομειου) Αχιλλ(α), *ib.* Θωμ(α), *ib.* αμα Κυρα, του κελυφοκομίου;² doubtful των Σαλαμιτ(ων) Θυνε³ 2.

The titles, offices &c.: αββα (αβα), αμα, απα,⁴ αρτοκ(οπος), βοηθ(ος), γεωργ(ιος), γραμματικ(ος), ελαιουρ(γος), εργατης, ζυγοστατ(ης), αποζυγ(οστατης), ιατρος and πρεσβυτερος together, κομ(ης), κληρ(ονομοι), μοναζ(ουσα), νοταριος, οικονομ(ος), οινουρ(γος), απουηβ 3,⁵ πλινθουρ(γος), πρεσβυτερ(ος ορ προι), προεστ(ως⁶ ορ προι), σκυτ(ευς), στιππ(ουργος),⁷ στρατιωτ(ης), σχολ(αστικος), ταριχ(ευτης), τεκτ(ων), τραπεζ(ιτης). A very frequent but obscure addition, after a name and title, is υ(περ?) της ελι, or rarely υ(περ) της μητρι, while ελι alone often follows a personal name, as if itself a name or title. Another frequent word is αλαε 'lame' (?), appended to a name.

1078.

Or. 6049.—Papyrus; a fragmentary leaf, 11½ × 9 in. The text, parallel to the fibres, is in a neat Greek hand, frequently ligatured.

[REV. C. MURCH.]

From an account book, relating to rents. The text, in one column of 35 ll., has the

¹ Cf. Grenfell, *Gk. Pap.* i, lxiii, *Pap. Amherst* cliv.

² 'Leper hospital'; a new word.

³ Possibly refers to an offshoot of the Alexandrine monastery τὸ Σαλαμῆ; v. Moschus, *Prat.* cxlv, clxxi, *Joh. Nikiu* 516.

⁴ These 3 titles seem to be reserved for clerics and not to occur here as integral parts of names.

⁵ Ἀπο ΟΥΡΗΘΕ. 'ex-priest,' seems improbable.

⁶ Each monastery and hospital is here represented by the prior or by a presbyter.

⁷ Cf. Kenyon's note, *Cat.* ii. 332; also Grenfell, *ll.* ii, nos. 86, 87, *BGU.* 876.

heading διαφ^{οο}ρακτων, above which are traces of a foregoing text. Each line consists of a personal or place-name, preceded by δι=διά, and opposite it a group of figures, e.g. ∫ γ σι λι α. The first sign (as shown by the fragmentary total at the foot of the column) representing *ditto*, refers to ω = ὦ = νομίσματα at the top of the page, but now lost; the second is uncertain; the third = σῖ(του) λι(ίτραι).

Among the personal names are

Κουρεvs, Ορβας, Παμουνιου (Παμουν), Πανηου, Πεμχωλ, Πιερουδιος (or ? Ιερουδιος), Πιηου, Πκυλις, Πτοιμαιοι (with λo above first ι), Σουρους, Χωλος. It will be observed that certain of these recur in no. 1075.

The titles &c., αβ(βα), αρτ^ακοπ(ος), οικοδομος.

The places της αγιας εκκλησι(ας), μοναστηρ(ιον) αβ(βα) Ανουφι, *ib.* αβ(βα) Απολλωv, τοπ(ος) Καμητος, απο Παλαντος, απο τοι. ασεως.

Verso: blank but for one line: + κωμι σ, presumably the name of the village.

1079.

Or. 6050.—Papyrus; 10¾ × 8¾ in. The text, at right-angles to the fibres, is in a neat, Greek hand, somewhat like that of no. 1077. The Coptic text on the other side is in a sloping, almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Two lists. The first, which is imperfect above, consists of a column of some 12 names and, opposite each name, απαγγυρι χρυσαρι,¹ followed by κι (= κεράτια) and a numeral, as βγ, γ, βγδ', and then, at a greater distance and in a different hand, ἡ γ̄. The totals

¹ Obscure. Cf. Krall ccxxxiii, 21.

below are: men, $\gamma\iota \text{ αν}^b \iota\sigma$, and money, $\text{ϛ}^1 \text{ ι} \text{ εϚ}$. The second list is headed $\tau\omega \dots \overset{\circ}{\nu}\overset{\circ}{\rho}\overset{\circ}{\iota} \overset{\circ}{\tau}$ $\gamma\epsilon\omega\rho\overset{\circ}{\gamma}\overset{\circ}{\sigma}$. It has 14 names and is similar to the preceding, but that *απαργυρι χρυσαρι* is omitted and that only the total of money is given: $\text{ϛ}^1 \text{ ι} \text{ δ\text{ζ}γ}$. Such lists were presumably also upon the upper part of the *Verso*, since there remain legible: *συντελλ*, and after a space *τεκν*² *των γεωρρ*, and after another space $\text{ϛ}^2 \text{ ετ}^{\circ} \overset{\circ}{\pi} \text{ αν}^{\circ} \text{ ηβ}$. Below this: *συμι φιλοθι πρρ*³ *νιδ ωριτος στοιχι* with the triple cross, as in nos. 1016 &c.

Most of the names are abbreviated. Some are followed by descriptions, *e.g.* *Παυλι μισθ*, *Μηνα χαλκι*, *Σιρε καθ*, *Απατηρ οναα*, or by the names of father or brother: *Ζαχαριας Μηνατος*, *Ιουστος αδελι αυτου*, *Πινουτι Πανουφ*, *Πεσηθ Ταιενη*, *Πκυλις*⁴ *αδελι Κυριακι*.

To the lists are appended two declarations: (1) by Philotheus, son of Hourî (*v. above*), headman of the village of Tjinela,⁵ who swears by God and 'the health of 'Amr (Anbros⁶)' that he has not omitted to account for (*τάσσειν*) any man of his village over 14 years of age; (2) by Philotheus and Esaias, headmen, and Apatêr, priest of the same village, who with the same oath declare as before, adding that if they shall be found at fault herein, they will place them (? those omitted) in their own house. From the Greek words at the end of the first declaration it would seem that the document relates to the poll-tax

levied by 'Amr.¹ It must date either in A.D. 639—644 or in 658—664. The name of the official addressed is not preserved.

+ ἀνοκ φιλοθε παπε πρε ιπιλλακριο ροτρι
 προιτημελα | 2 εικορκ ιπιποττε πιαιτοκρα
 ττορ ιπιπετχα παιβρο ρηνηκα | 3 -ρονε
 επαροτ ρηπητηε τηρε ρηνηπηταβε προι
 νε | 4 εζρα ιπιπητασσε ιπινο ιπητημητ
 χοειε + ἀνοκ ιοτρετοε | 5 πεαζ ιπηε² εικορ
 κ ιπιποττε πιαιτοκρατορ ιπιπετχα | 6 παι
 βρο ρηνηκαρονε (*above* επαροτ) ρηπητηε
 τηρε ιπιπητασσε | 7 ιπινο ιπητημητχο
 ειε +. Then, in the hand of the above lists:
 + ανακεφαλ³ τ⁴ συντελλ⁵ καμ⁶ σευλαεωε ειε
 ν⁷ λβγ.

+ ἀνοκ φιλοθεοε ιπιπελαιε παιπητε ιπι
 πατηρ ηερεε | 2 προιτητηε τημελα ειεεζα
 εικορκ ιοραη ιπιποττε | 3 ιπιπετχα παι
 βρο ρηνηκαλαατ προνε επαροτ ρηπητηε |
 4 ρηνηπηταβε προνε ειεεπη εκρυμητηε
 ηειοη ρεμηκο | 5 τιταατ ηροτη ιπιρηιη +
 συμι (triple cross) φιλοθι πρωτοκι στοιχι
 συμι (triple cross) ησαιαε στοιχι
 + ἀπατηρ ελαχι πρε/τιτοιχ

1080.

Or. 6051. — Papyrus; 6½ x 3¾ in. The script, parallel to the fibres, is clumsy and ligatureless.

From Ashmunain. [REV. C. MURCH.]

An Account (? *γνωσιε*) of money owed or paid by various persons to Jacob, a *σύμμαχος*.

1 V. no. 1075, f. 21a, note.
 2 Perhaps for *τεγνωσιε*.
 3 *Πρωτοκομήτηε*=*ΠΑΠΕ*.
 4 Recurs in no. 1075.
 5 Cf. the Greek form in the subscription; also Krall exiii.
 6 V. *Mitth. Rainer* v. 38, 61, *αμβροε* and no. 1090 *below*.

1 Cf. S. Lane-Poole, *Hist. of Eg. in the Middle Ages* 7, 19; but it is to be observed that here the sum named is always ¼ of a *νόμισμα*.
 2 V. Krall v. 27 (cf. cxxxviii. 17).

Γ. ΟΣΙ/ ΤΑΚΟΒ ΠΕΤΡΙΑΧ°

δ/	ΤΑΧΑΡΙΔΕ + . . . ΟΣ	κ/	ΙΛ ²
δ/	ΖΑΡΟΒ ΟΗ	κ/	Θ
	ΜΑΟ? ΦΟ?ΡΗΤ ¹	κ/	Π ²
δ/	ΒΙΚΤΟΡ ΠΟΛΑΤ ² . .	?	
δ/	ΠΟΛΟΤΕ?ΓΟ ²	κ/	Λ
δ/	ΠΡΟ?ΟΧ ΣΟΜΗΚΟΗ	κ/	Π ²
δ/	ΑΝΑ ΚΟΜΟΟ ΠΕΡΙΡ/	κ/	Ε
δ/	ΚΩΣΤΑΜΗΤΗΟ	κ/	Ι
δ/	ΨΟΝΟΒΡ	κ/	Ο
δ/	ΑΒΡΑΞΗ	[blank]	
δ/	ΑΝΑ ΒΙΚΤΟΡ	[, ,]	

1081.

Or. 6052.—Papyrus; 2¾ × 5½ in. The text is at right-angles to the fibres in a small, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

The beginning of an Account of money: + ΖΗΠΟ?Α?Ω? ΠΗΠΟ?ΤΕ ΠΑΝΗ ΠΑΘΟΟ ΠΗΠΟ?ΤΕ ΠΤΑΩ]. It shows the entry ΖΗΠΟ?Α?ΚΑΜΟΗ¹,² also abbreviated as ΑΟΚ³.

Possibly belongs to no. 1091.

1082.

Or. 6053.—Papyrus; a fragt.; 4½ × 4 in. The text, parallel to the fibres, is in a regular, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Account of various receipts and expenses.

ΖΟ]ΜΟΚ⁴/ ΠΗΠΟ?Α? ΤΑΙΟΗΤΟ? ΠΕΜΗΜΟΤ
 ΠΗΠ Η Ε ΖΗΠΗΤΑΤΟ?ΖΗΠΗ ΤΑΜ ΠΑΙ Η Ε
 Η Β ΖΑΤΑΜΗΠΗ ΠΑΠΟΤ Η Ψ⁴

¹ V. nos. 1031, 1034.

² Πολιτείας.

³ V. no. 1044.

⁴ ψ = βγ = ζ.

Η ^ο ?	ΖΗΠΗΠΟΟΟΗΟ ΕΦΗ ^ο	Η ^ο α
Η ^ο]	Υ ΖΗΠΑΚΤΟΗ ΕΦΟ ^ο ΙΔΕ	Η ^ο ς ^ο
	ΖΗΠΑΚΤΟΗ ΕΠΡΕΠΗΠ	Η ^ο ψ ^ο
	ΖΑΟ?Α?ΑΟΟΕ ΠΗΑΤΟΙ	Η ^ο ς ^ο
	ΖΑΨΕΠΟ?ΤΕ ΠΗΑΤΟΙ	Η ^ο γ ^ο
	ΖΑΟΗ ΦΙΛΟ?ΚΕΛΕ	Η ^ο]
	ΠΕΡΑ?Ω?]

1083.

Or. 6008.—Papyrus. This is the verso of no. 1032.

Account of various expenses.

On left, a column of figures, each preceded by Η^ο. On right, another column, preceded by dates, φ^ο, ι and α. Little of the text is legible. The first lines are ΖΗΠΟ?Ο?ΤΕ ΠΚΑΤ-ΚΟ?ΦΟΗ¹ | ΖΑΖΗΜΑΟ ΠΗΑΤΟΙ ΠΤΑΒ² | ΖΑΜΙΟΟ-ΚΟΡΟΟ ΠΕΤΑ ΖΑΠΗΑ? | ΖΑΜΗΤΟΗ ΠΗΠΗΒ ΕΠΗ³

1084.

Or. 6054.—Papyrus; broken off on right; 7½ × 5½ in. The text is in an irregular, ligatured hand, parallel to the fibres.

From Ashmunain. [REV. C. MURCH.]

An account of "the corn measured on the ship," + ΕΠΗ ΠΑ? ΠΗΠΟ?Α?Ο ΠΡΑΜΕΡΟΙΤΟ? ΖΗΠΟΙ, in 3 (or more) columns, each consisting of names and figures. Most names are followed by ερ^ο[ατης] or by αμ^ο[ελουργος]. The corn is reckoned in αρ^ο[αβαι].

The name ΠΑΠΟ?Α? Π^ο occurs.

1085.

Or. 6058.—Papyrus; 5 × 3 in. The text, parallel to the fibres, is in an upright, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. p. 450, note 5.

+ τερισκοις πιεσο[ο]†. This is followed by 7 names, each preceded by ζα- and followed by ci (σίτου)¹ and a figure. Among them are παποτι, ππα, παπεχιτ ('the ship-master'), πιποττε, κοτροτχ.²

Below these is the total: ρι ci λος.

1086.

Or. 6059.—Papyrus; $5\frac{1}{4} \times 4\frac{3}{8}$ in. The text, parallel to the fibres, is in a clear, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

An account of wine(?) and oil.

† πωρη ησον χοτ[ε] παλι³
 πιεζον ενατ παβουτε
 πιεζουητ ησον παβε
 πιεζουοτ παβταε
 πωρι β τασθε⁴:β: παπο⁵: α
 παποττε:η
 οη/ πιεζ: ιε: ιβ: κ: οταλο[η]
 : ια ≠
 παποαποτα : ιε
 πετρε φροοτ:

1087.

Or. 6060.—Papyrus; $12\frac{3}{4} \times 7\frac{1}{2}$ in. The text, in 14 lines at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

An account of dates, παπε παροσ ηβτθε. Entries 1—8, ζαπετθε with a sum of money, e.g. η αγ, opposite each; the rest, ζαροφ ου.

¹ As in Wilcken, *Tafeln* xviii.

² Cf. ΚΟΜΟΤΧ. V. Crum, *Ostr.* no. 229, note.

³ V. Krall ccxxxiv and in *WZKM.* 1902, 266.

⁴ Cf. masc. ΔΡΕΘΕ, in a Crawford (now Rylands) pap. from Ashmunain.

⁵ ΠΑΠΟ in another Crawford (Rylands) papyrus.

1088.

Or. 6061.—Papyrus; $9 \times 4\frac{3}{4}$ in. The text, parallel to the fibres, is in a regular, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

List (γνώσις) of articles (olive-oil, onions, mats) put upon a boat.

+ ζηποτοω ηπιποττε τατε τερισκοις
 πιεσκετε | 2 ητατταε επχοι χηεποοτ ερε-
 σοττουετ | 3 -πε ηπαρεηοτη πεβοτ ητι-
 ρουε τα ια ρ† +

| 4 χοττοτε ηβε παφτατε παλι ηχοετ |
 5 ηε ετοοτ ηχοττωτε ηηηουτε πακαλοη-
 η[ε] | 6 ηθη ητη ηηηηε¹

After a long space, an account of 'genuine honey.' | 7 + ειε παροσ ηπερεω ηπε
 ητατταλοο† | 8 ηα ζηπερελιακοη² ερεωηηε
 + ρρ†

1089.

Or. 6062.—Papyrus; $9\frac{1}{2} \times 6\frac{3}{4}$ in. At right-angles to the fibres is a Graeco-Arabic protocol, in large, brown characters. Parallel to the fibres are more recent texts, in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

I. The protocol, showing the right-hand parts of 5 lines, alternately Greek and Arabic, is not more legible than is usual in such cases. It is impossible to be certain of the Greek formulae given in the Rainer *Führer*, 1894, no. 79, though the Arabic is relatively clear: (2) بِسْمِ اللّٰهِ, (4) مُحَمَّدٌ (sic) لا اله الا الله. The series of large, perpendicular strokes which flank the Greek lines appear to end in: (1) ζ, (3) οσ, (5) ο.

¹ An obscure word.

² ? ἰδικόν.

II. The other texts are accounts: of *ειρηνη*, measured in *λίτραι*; of brick-making or laying, with dates; of expenditure on corn.

+ παροσ πινεσιππου ηφιστιου απο χ μ ιδ εφεξ

ζαφλότεο πειπ λι ξε
 ζαφαχο ηφολου λι νη
 ζαρολοσο πηρ λι νε
 ζαηηταμ εηαηοζε ρ ?

After a space, 3 lines of dates and names and, after a further space,

+ παροσ ηνεροτ η . . . τ . . . ? ηνεροτ ηοταεβο

χ μ ιε ηταεβουκ εηεοιο¹
 ιζ ηταεβουη τωβε
 ιθ ηταεβουη
 κα οτκοτ ητωβε
 κυ οτκοτ ητωβε
 κε ηηοττοκοτ ηταηοταε τχο εβοα
 χ μ ιζ εηηηοηη τωβε
 χ μ ιη ηταεη οτκοτ ητωβε εηεβουκ εηεοιο
 χ μ κ εηη ηηοηηη ηκοτ ητωβε
 κηηεοιο
 κβ ηταεη ηηοοτ
 κδ οτκοτ ητωβε ηεοιο

These accounts are continued on the remaining blank space of the other side,

+ ηαηε παο ηνεσοτο εηηηκοηηοηη
 σι ρ ο
 ζαηηταηαμ εηαηεαμ ηκη . α σι ρ νβ
 τη ν ιζ
 ζαηηταηαμ ηαμ ηρο . οε ηηηοη ζαηαροτ
 αρ α λιχι ην β ζαηαροτ ηηη ιζ ν ια
 ζαηηταηαμ ηηοοτη ζαηη ν θ ζαηηη ηηα-
 ροτ ν θ
 ηα ηηοοτ ηεη ια αηαατ εηατ λοηη ηεο
 ηκα . α ?

¹ New as a substantive.

1090.

Or. 6063. — Papyrus; 13½ × 6 in. The text, parallel to the fibres, is in a sloping, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Account (*γνώσις*) of various expenses incurred at Babylon (Fostat).

+ τεηηο ηηεταηαμ ηαηηοηη ζαηερηε
 ηεβαηαηοη λοτρ ηαμ α

ζαηαηη ηετοηη	γ ςδ
ζαηαηη ηεηηχ	γ ας
ζαηαηη ηεηηεη ηηη	
ηηεβουηε ηηηηαηηηη	
ηηεβουηε ηεηαηε	γ εςδ
[ζα] ηηηαηαμ εηαηοτχι	
ηηη . εηαεσοοτηο	γ αδ
ζαηηταηαμ εηαηοτχι	
ηεηηετο ¹	γ ας
οηοη ηεηαηε χοιακ οηοη	
	γ εςδ
οηοη ηεηηχ χοιακ οηοη	γ δς
. . εηηε ηαηκοοτε ηηηη	
. . εο ηαηρα ηαμ ηαηε- αηοηα	γ ε
ζαηαηη ηεηηε ηεεκαηε	γ ιε
ζαηεηεηεοτε ηηηκοτηη	γ βς
ζαηαηε ηεηηε ηηηη ηαβρο ²	γ ας
ζαηηηη ηεηηεταε ηηεβουηα	
οηη ηηηεηηα εηεσοο εηηαη	
ταμ εηηκοτηη ³	γ θ ηεχηρ
γη η ηκ.	
+ αηοκ κολλοτοοε τηετχ	
εγρ η φη . . εηη ηδ η δ	

¹ ηηεηετο Rossi, *Papiri* II, iii. 44, is parallel to ηοτ 'pillow.'

² عمرو. Cf. no. 1079.

³ Cf. ΚΟΛΟΤΗΕ, Crum, *Ostr.* no. 368.

1091.

Or. 6064.—Papyrus; $9 \times 3\frac{1}{2}$ in. The text is at right-angles to the fibres in a small, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

An account. After some broken lines :
 + ζαπηλιασμοτα ηρηγορε ηπηεζσοτ
 σιατ ασκλ ις

ζαπηεζζιτε ηφορα ασκλ η
 ζαπηεζζιτε ηφορα ασκλ η
 ζαπηριουε ηειατ ηπηγορ[η] εκοτ ασκλ ις.

Possibly belongs to no. 1081.

1092.

Or. 6065.—Papyrus; $8 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

A list of names. Each of the 11 lines has two (father and son), without the genitive η. Among them are οοτερ (Theodore), ανα χιαζορ.¹

1093.

Or. 6066.—Papyrus; a fragt.; $5\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in two hands : one stiff, upright and of Greek type, the other sloping and ligatured.

From Ashmunain. [REV. C. MURCH.]

A list of personal names with those of places opposite them.

φιλοθεος αβ[β]ακουμ τ^π ππελκε²
 ιωσηφος πφρ^γ τ^π παειάπ αρ^π

¹ In Cairo no. 8484 (stele) χεμιαζορ is a woman's name.

² The Coptic lines below preclude localities in the Fayyûm.

απολλω πανλ^ο τ^π πκανος^π
 αβρααμι^ν ψον απο α^δ α^τ^π
 κολλουθος μαριαμ τ^π τλε^π
 θωμα τ^π ν. νωνε^π

Below this, parts of 3 lines, beginning
 π[ο]τ ετετιεσητχοις οτη ειπε χεσηπη^π

1094.

Or. 6067.—Papyrus; a fragt.; $7 \times 3\frac{3}{4}$ in. The text, parallel to the fibres, has few ligatures.

From Ashmunain. [REV. C. MURCH.]

A list of persons with their trades, among which are ηγε ηπατηρ^π,¹ ηε πενηοττ, ηο]ττε ηκωρηκος² (twice), ητιππας, ηρια φανσοοττε, ζελο ηκαρπωσης, περητ φανωε, φιλοεε ηταρσικαρης.³

1095.

Or. 6068.—Papyrus; 17×8 in. Written on both sides. (a) The text at right-angles to the fibres is in 18 lines of a ligatureless hand; (b) that on the other side, in 7 lines, is less regularly written by the same hand.

From Ashmunain. [REV. C. MURCH.]

Accounts, giving names, trades and sums of money. In (a) occur [α]πα σετηρος ηρωηλητιοοτ, φανηεζ, φανηηηε, ησανορβε, ζακολλοτοε ηασοτροε^π (twice), [ζα]ιωανηηε ηκακη⁴; in (b), where dates in months are sometimes added : ζαπηε ηεβτ επλοττρηηε, φανκραπηηη, κολ^θ τασοτρο^π (v. above), φανσοοτ^π, χαρητια (and in a). The money here is indicated by the sign S=ι.

¹ V. p. 422, note.

² Κουρεύς.

³ Ταρσικάριος; v. Kenyon *Catal.* ii. 331.

⁴ ? Καλλιγράφος. Two lines of (a) on other side give ΚΑΡΙΚ/.

1096.

Or. 6069.—Papyrus; $7\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

A list of various articles.

ΛΑΣΙΤΗ ΨΟΥΤΕ ΠΥΣΙΟΤΕ¹ ΣΙΑΤ ΠΓΑΜΓΕΝ²

ΚΟΣΗΦ ΟΥΓΑΜΓΕΝ ΠΑΤΟ³

ΣΤΟΦΗ ΟΥΚΑΝΖΗΝΗ

ΠΣΤΟΠΟΣ ΗΑ ΟΥΣΟΣ ΗΖΗΝΗ

ΖΑΤΙΤ³ ΟΥΚΑΝΖΗΝΗ

ΧΑΝΑ ΟΥΚΑΝΖΗΝΗ

ΖΑΛΒ⁴ ΟΥΚΑΜΓΕΝ ΒΕΤΟΡΩ

1097.

Or. 6070.—Papyrus; a fragt.; $7 \times 4\frac{1}{4}$ in. The text, in more than 16 lines, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

A list. The column of money on the right is lost. Among the entries are ΖΗΘΩΡ ΕΤΑΠΟΘΗΚΗ ΗΖΟΤΗ, ΖΑΝΤΑΦΕΤΟΝ, ΚΟΛ^o, ΣΕΝΤΕ ΗΤΑΡΙ^χ, ΤΚΑΤΟ ΗΤΑΣΒ^ι ΑΝΑ ΨΟΝΟΥΤΕ ΕΠΙ ΤΕΚΗ

1098.

Or. 6071.—Papyrus; $7 \times 3\frac{1}{4}$ in. The text, parallel to the fibres, is in a very small, uneven hand.

From Ashmunain. [REV. C. MURCH.]

An account (γνώσις) legally witnessed, but difficult of interpretation.

¹ Cf. Boh. ΠΑΨΟΩΤΙ.

² † Καλίγων. V. Index.

³ † حديد.

⁴ V. no. 1036.

ΖΑΤΕΠΡΑΓΗ[Α] ΠΙΑΡ[ΗΣ] | blank space |
 2 ΓΙ, Η ΚΣΥ | 3 Χ ΠΚΡΡ^o ΙΔ Β^o ΔΥ^o ΓΥ
 α . . ΚΥ^o / ΝΣ ΜΟ^δ | 4 ΕΙΟΤΗΖ ΖΗΤΕΤΗΤΕ ΚΟΙ-
 ΗΟΣ | 5 ΖΑΤΕΠΡΑΓΗ ΠΙΑΡΗΣ ΕΠΟΤΟΤΗΕ | 6
 ΑΝΑΤΟ Ξ ΠΕΡΟΣ | 7 + ΑΝΟΚ ΣΕΤ[Η]Ρ[Ο]^ς ΠΥΕ
 ΠΙΑΚ^o ΨΕΝΟΥΤΕ | 8 ΠΡΩΝΕ ΨΝΟΤΗ ΛΑΟ
 ΠΝΟΥΤΗ ΕΡΗ^oΚΟΙ^o | 9 ΟΥΣΤΗΖΙΣΤΑΜΕΝΟΝ
 ΛΑΟ ΤΙΣΤΙΧ[α] | 10 + ΕΠΙ^oΩΣΙΣ ΠΡΟΣ ΤΕΣ-
 ΟΟΝ +

1099.

Or. 6038.—Papyrus. This is the verso of no. 1064.

An account. The sums of money on the right are all lost.

ομ γ^o.

ΟΥΣΟΚΗΟΣ¹ ΠΑΛΕΞΑΜΑΡ^o

ΣΕ ΗΨΟΟΥΤΕ^ς ΗΤΩΖ ΗΤ

ΖΗΝΟΚΑΝΗ^o

(illegible)

ΖΗΘ ΗΝΒΤΟ ΠΑΚΟΟΥΤΕ

(sic) ΗΤΟΟΥΤ ΗΠΧΩΟ.

ΠΑΨΤΑΣΕ ΠΑΚΟΟΥΤΕ Ο[Η]

(sic) ΗΤΟΟΥΤ ΗΠΧΩ[Ο].

ΟΥΣΑΛΗΟΣ ΗΣΟΥΤΕ . .

ΟΥΣΑΨΕ ΗΗΗ . . . Ψ . . .

ΖΑΝΕΖΗΤΕ ΗΤΑΨΟΠΟΥΤ

ΧΗΤΑΣ^ι

γυ ψ ?

Σ

1100.

Or. 6072. — Paper; broken off below; $8\frac{3}{4} \times 3$ in. The script is even and ligatureless

¹ Ὀκνός (Ducange, Sophocles) is an obscure word. In Paris *Scala* 43, f. 201, ΖΟΚΗΟΣ = ἄγνος (cf. Peyron, p. 299).

(*cf.* Hyvernat, *Album x*). On the other side was an Arabic text, older than the Coptic.

From Ashmunain. [REV. C. MURCH.]

Account (λόγος) relating to the taxation(?) of certain churches, presumably in Hermopolis or its neighbourhood.

The churches named are those of Cosmas, The Three Heroes,¹ 5 of the Virgin, Colluthus, Apollo, 3 of Theodore, 3 of Michael, 2 of Gabriel, George, Victor, Mena, John, Cyrus, Mercurius. Among these may be the churches known to Abû Şâlih, foll. 76*a*, 77*a*, 104*a*.

+ ετῆ πλωῦ επαλλασα² | 2 επιμαρευ³ ετ-
νομικε | 3 απα κωσνια πρῶνικετ εχοσορ | 5
τπαρ⁴ ετκακο⁴ απα κολ⁴ ηττατρ⁵ απα απλω
πταῦ οσο⁶ εταγορ⁶ ιη^x εταγορ | 10 απα
γεσορι⁷ τπαρ⁷ επερωτε⁷ απα βικτορ απα
ιηηα πταῦ οσο⁸ επκεσαρ⁸ | 15 ιη^x ηρε ηοιριρ⁹
τπαρ⁹ επλακ πταῦ οσο⁸ ιπασορε¹⁰ γαβρηα ηησο-
γαβρηα ηκ¹¹ | 20 ιη^x επερε¹² απα ιτω επε-

¹ Perhaps the Three Children. *Cf.* church of Τρεῖς Παῖδες at Alexandria, Amélineau *Géogr.* 35.

² Arabic; but I cannot find a suitable meaning from the root اصل.

³ Above α a small, round(?) letter. On the *verso* the word looks like διάγραφον.

⁴ Presumably a place-name.

⁵ Λαίρα.

⁶ Ἀγορά; *cf.* Krall no. 1.

⁷ 'At the Persea-tree,' doubtless that connected with the story of Christ's visit to Hermopolis (*v.* Sozomen *v.* c. 21, Abû Şâlih 77*a*).

⁸ 'At the Caesareum.' Oxyrhynchus had a building so named (*Pap.* XLIII).

⁹ ? = بني جرير.

¹⁰ *V.* Krall cxxvii &c.

¹¹ 'Gabriel the Great and G. the Little.'

¹² *I.e.* the ruined ancient temple. Two villages named البريا were in this district (De Sacy, *Abd ul-Latif*, 693). Abû Şâlih, *l.l.* mentions a temple ruin, though it is not now extant.

εφοε τπαρ⁹ ετβερι¹ πταῦ απα κηρε απα ηερκ/
ηηατῶ | 25 ηηοταρριτε² ζατπαρ⁹ επεηρε-
τορ³ |

Opposite each is a sum of money, either α, β, a fraction or a dot (= ? *ditto*). On the other side is one line: πλωῦ επλιῖρ ετπομικε.

LETTERS.

1101.

Or. 6073.—Papyrus; an incomplete, often illegible leaf; 10 × 8½ in. The text, in two columns of more than 25 lines each, is in a good, square hand (*cf.* Ciasca, *tabb.* iv, xxiii or plate in Budge's *Psalter* for the type).

From Ashmunain. [REV. C. MURCH.]

A letter (ἐπιστολή) addressed to ecclesiastics,⁴ apparently residing in a monastery, in respectful terms.

'... beyond his deserts and his(?)⁵ capacity, writes to the holy saints, lovable, (and) who ... in the whole earth. Hail! Before speaking, I salute your whole congregation in Christ and, if ye make me worthy, I kiss the feet of your holiness But, whether she hath been taken prisoner by the ..., God knows; or whether [she] has been (fol. *b*) ... know. A great sorrow hath come into my heart, doubly(?) heavy, owing to the departure of her of

¹ A place, with *fem.* article ΤΙ- or, more probably, Τ-. Perhaps a Greek word in -τορ.

² ? Arabic with η, or *cf.* Krall cxviii, ΛΑΙΤΕ (not necessarily a personal name).

³ 'At the praetorium.'

⁴ The plur. may of course be merely a sign of respect.

⁵ Reading doubtful. Not ηεη-.

whom we speak¹; because that I have in no wise found her body to bury it. But after I had somewhat taken comfort regarding her, saying, 'The Lord's will be done,' another sorrow befell me, heavier than this let her live in thy presence.² A demon sprang upon her. For (γάρ³) we guard her day and night, so that we say, 'Better is the death of her that hath died than the life of this one.' For (γάρ) I have been advised to send her to your holiness. So now, the conclusion of my letter is this. In

Fol. a (at right-angles to the fibres).
 ΠΑΡΑ ΗΟΘΗ[ΗΥ]Α ΗΠΠΕΤΑ[Η]ΑΥΤΟ ΕΦΕΖΑ ΕΡΑ-
 ΤΟΥ ΠΗΤΟΥΛΑΒ ΗΕΤΕΒΟΝΕ ΗΥΟΤΗΟΡΙΤΟΥ ΠΕΤ-
 ΟΥ ΟΩ ΖΗΚΑΖ ΤΗΡΗ ΧΑΡΕΤΟ [ΖΑ]ΘΗ⁴
 ΗΟΗ ΗΕΥΑΧΕ ΤΗΡΟΚΤΗΟΗ Η[ΟΤΗ]Ε[Ω]Ο[Τ:]Ε
 ΕΖ[ΟΤΗ] ΤΗΡΗ ΕΤΗΜΟΥΕ ΑΥΟ ΕΥΧΟ ΤΕΤΗΛΑΤ
 ΗΠΠΕΥΑ ΤΑΧΑΥΟ Η[ΟΤ:]ΕΡΙΤΟ ΗΤΕ[ΤΗ]ΠΗΤ-
 ΗΕΤ[ΟΤ:]ΑΒ ΗΠΠ [1st half of col. 2 illegible
 Α]ΑΑ ΗΑ[9 or 10 letters] ΚΑΗ ΕΥ[ΧΗ Η]ΤΑΤ-
 ΛΥΔΑΛΟΤΗΕ ΗΠΠΟC ΖΗΤΗCΟ . . . Ρ . . . ΗΠΠΟΤΗ
 ΗΕΤ[Ε]ΘΟΥ[Η] ΚΑΗ ΕΥΧΟ [Η]ΤΑΤ:

Fol. b. ΗCΘΟΤΗ [Α]ΤΗΟΟ ΗΖΗΒΑ ΨΟΠΗ
 ΖΗΝΑ[Ζ]ΗΤ ΕΦΟΥ ΑΥΟ [ΕΥ]ΚΗΒ ΕΧΗCΚΟΚ ΕΒΟΛ
 ΗΤΕΤΗΛΑΤ ΕΤΕΥΧΟΗΗΖΟ ΖΟΜΟC ΕΠΕCΘΗΑ
 ΕΤΟΠΕΥ ΗΤΕΡΟCΟΜΕΑ ΔΕ ΗΟΥΚΟΥ ΕΧΗΤΕΤΗ-
 ΝΑΤ ΕΙΧΟ ΗΠΠΟC ΧΗΜΑΡΟΠΟΥCΗ ΗΠΠΟCΙC
 ΨΟΠΗ ΔΕΚΗ[Β]Ο ΤΑΖΟΗ ΕΥ[ΖΟ]ΡΟΥ ΕΖΟΤΕ[ΠΑ]
 [col. 2] ΗΠΠ[ΟΤΗ] ΗΑΡΕCΘΗC ΗΠΠΚΗΤΟ ΕΒΟΛ
 ΑΤΑΜΗΚΗ ΕΥΥ ΕΖΟΤΗ ΕΡΟC ΤΗΖΑΡΕΖ ΕΑΡ ΕΡΟC
 ΗΠΠ[Ο]ΚΟΥC ΗΠΠ[ΤΕ]ΥΟΥ[Η] ΖΩCΤΟ ΗΤΗΧΟC ΧΕΥ-
 CΟΤΗ ΗΟΗ ΗΠΠ[Τ:] ΗΤΕΤΑCΗΟΥC ΕΖΟΤΕΠΗC
 ΗΤΑ ΑΥΕΤΗΒΟΥCΑΥΕ ΕΑΡ ΗΑ ΕΤΡΑΤΗΠΟΥCΕ

¹ *Lit.* that one.
² † A reminiscence of e.g. Mat. ix. 18. The following sentence should be perhaps joined to this.
³ The writer seems here and below to misuse this conjunction.
⁴ A scroll in margin here.

ΕΡΑΤΟΥ ΗΤΕΤΗΠΗΤΗΠΕΤΟΥΛΑΒ ΤΕΟΥC ΔΕ ΠΗΚΟC
 ΗΤΑΒΗCΤΟΛ[ΗΤΟ] ΤΑΙ ΖΗΟΤΗ

The text is evidently almost complete. We may therefore assume that this leaf bears merely a private letter, though the use of literary uncials and the arrangement in two columns would, I think, be unique in such a case.

1102.

Or. 6074.—Papyrus; 10¾ × 2¼ in. The text, parallel with the fibres, is in a small, neat semi-uncial, much like that of the Greek magical papyrus cxxi, Kenyon, *Catal.* i. Over the end of several words is the mark², very uncommon in non-literary texts.

From Ashmunain. [REV. C. MURCH.]

Letter from Isaac to his 'dear brother,' Dioscorus. He announces that the olives have arrived and amount to 25 κνίδα.¹ If D. has money ready, he may fetch them; if not, I can send him them. 'You have 10 pairs (of garments) and a Babylonian skin.'² He is to ascertain how much Germanus paid for the wool and inform him that both (accounts) may be settled together, supposing he, D., has sold nothing. 'I have been at the pains to write to you, but you have not sent a single letter, that I might know about G.'s money for the wool. My father and Mouei greet you. I was going to send you some reeds, when I heard that you would come after Easter was over. Farewell.'

ΙCΑΚ ΕΦΕΖΑ ΔΙΟCΚΟΡΟC ΠΕΡΙΕΡΙΤ² ΗCΘΗ
 ΕΦΟΥC ΕΡΟΥ ΖΗΠΧΟCΙC | 5 ΧΑΡΟ | 6 ΤΡΕΠΠΗΡΟ
 ΠΗΚΟC ΕΑΚΡΤΕ ΕΙΔΕΚΕ³ ΕΠΗΠΠΑΥ ΕΡΟΚ ΔΕΚΡΤΟ

¹ For the form here, cf. perhaps Crum, *Copt. Ostr.* no. 475.
² It is difficult to see the relevancy of these words.
³ † a form of ΕCΚ.

ηγιουκοτ¹ ψαρον¹ | 10 ηταρνιατ² επεκεκο-
 ποс on etiamotq³ ητεκεπιστιс etotox⁴ ητε-
 τεκηηηαιсon et⁵ψoon⁶ e | 15 -ροηι eotoη
 ηηι etveixoeit⁷ oς aтeι etoot ηxottote
 ηκηηηe ψone oς otηzohit⁸ ηтootk | 20
 zie³ qitot⁹ ηak eψone ηηon tηηoot ηαι
 ηтatηηoot ηak otηηηηη¹⁰ ηсobey⁴ ηтootk |
 25 ηηotψαap ηβαηтaсon eηe xeaγepηane †
 otηp zateopt¹¹ ηтηηηoot ηαι ηтaηazηη | 30
 -ηot⁵ ηotсon¹² ηotωt¹³ eψxe ηπεκ† aλaт
 eboa ληce eicza ηak ηπεκηηηoot otepic-
 to | 35 -ηη ηotωt¹⁴ ηαι etpavηe etbeη-
 zohit¹⁵ ηepηane ηтсopt ηaεiωt ηηηe epok
 ηηηotε | 40 λeη eηatηηoot zēkaη ηak
 λeωтη xekηηт epuaηηηaсxa ototηηe
 otηai

Verso: α¹⁶ λιοσκο[ρ]ω γραφι π¹⁶ ισακ.⁶
 Also, in fine, square uncials (*cf.* Zoega, cl. 1)
 κιαζχβιχοτ | πηηсφaε | ηoλp | ω†, perhaps
 a cryptogram, but not soluble by the usual
 systems. Above it, two preliminary attempts,
 showing the same sequence of letters.

1103.

Or. 5988.—Papyrus; $13\frac{1}{2} \times 9\frac{3}{4}$ in. Two
selis-joints are visible. The text, at right-
 angles to the fibres, is in a rarely ligatured
 hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to ——. It deals
 with a variety of matters, telling of business
 transacted and giving instructions. The
 phonetic peculiarities of the text make it
 difficult to understand.

¹ 'Thou couldst have visited us.' V. Tε, Peyron 229.

² On this archaic form *v.* Crum, *l.l.* no. 254, note.

³ = eic.

⁴ V. Crum, *l.l.* no. 68, note.

⁵ For this form *v.* Krall l and cxxii.

⁶ Abbreviations for ἀπόδος, παρά.

+ zηnpai eηηotτ[ε ηψo]pη ληok obo-
 λopε eicza [eψ]ηηe eηaηep[ητ] | 2 [η]eηη
 ηη[pη] ηετaοηηe]ηηoi¹ ποτα ποτα [ka]тa
 ηεтpai λixη | 3 illegible | 4 ... λeψotoq²
 λeψon ηzok, eс[about 20 let.] | 5 ζтeтe
 kaтa ko[λ]³ aтω aтωηe epoq ηαι eteψ . . |
 6 ηηo[o]тq ηαι eηηт тaсaтηт eηωot akcza
 ηαι etbeηk[about 15 let.] | 7 ηkaстpηon
 ηηpη eηe[about 40 let.] | 8 ποтωz λeηηη
 otηηot epooε ηaεηcηηηηтω² kaтa poc aтω
 aтψaт eotηpa | 9 -ηηa zapoot ωтxapηe³
 ηαι aтω λeψon ηbaс eтηη eрeλaηq eηo-
 ηe⁴ zηoq ηa | 10 -кηηηe ηсωot etootq aтω
 ηakηηηe ηcaсηaт eкoтη kaηηηη⁵ etootq
 ηηηcaη | 11 -тaηoη eλaηηη⁶ ηaηηη eηeη-
 ηote aтω ηтo etaοηa⁷ ηapηηηe ηcaκοηe⁸ |
 12 etηηe ηкoηoкaсη⁹ ηтootq aтω ηтa-
 тaηη¹⁰ ηтopтηη ηoη kaсηηη λixooq | 13 ηпaη
 ηηηηeηaηη eηaotηa ηak etotq ηηт etηη¹¹
 ηηтηη ηηηηxotaсon cηaт | 14 aтω eλoλa
 [about 22 let.] eηηт ηaηηηotсoт¹² ηak epa . . |
 15 aтω eηηη ηтaηe otpωηe ηηcтoc ηaηxot
 тaot ηzok, η ηη ηak etootq | 16 eηeicoh
 aтω ηпopβoηk¹² zehη ηcapωηe xeaпre-
 ηeηa xotq eηηт zazт | 17 -ηη ηгβoк eкψoη
 rηeηeηa eηηηq eηeη ηпeηxotq eтeψoηe
 ηaλa¹³ cηaт | 18 eкzazηηη aтω ηpeneηa

¹ *Cf.* no. 1119.

² ω = oт, as in ll. 21, 31, 32.

³ ωт = ? aт; *cf.* l. 20.

⁴ In Zoega 538, 'a bundle.' Here quite obscure.

⁵ Καλίον; *cf.* no. 1096.

⁶ ? Arabic. *Cf.* l. 24.

⁷ Here a woman seems to be addressed.

⁸ *Cf.* κοεις p. 450, note.

⁹ Κολοκάσιον.

¹⁰ ? ταγή.

¹¹ ? ζεύγη or ζυγίον. *Cf.* Crum, *Ostr.* no. 68, note.

¹² For this imperative (also in ll. 21, 24, 31) *v.* Crum, *l.l.*, p. cxxi.

¹³ παρά.

εἰς ἡμῶν ὑπὸ τῶν ἐξέτερον πατρὸς ἠδὲ μητρὸς
 εἰς κτηνῶν | 19 εὐχαριστία πᾶσι οἷα εὖ εἰς
 ἂν ῥηθῆναι ἀεὶ ἵνα ὑμῶν πατρὸς περὶ αἱμῶν¹
 εἰς ῥῆμα | 20 -φρασίαν² .. ὅπου .. ὅπου
 εἰς ἡμῶν ἐπιπέσει ἐπιπέσει εὐχαριστία³
 εἰς ἡμῶν | 21 ἐπιπέσει εἰς ἡμῶν ὑποκαταστά
 ἡμῶν εὐχαριστία ὑποκαταστά ἡμῶν
 εἰς ἡμῶν | 22 ἐπιπέσει κτηνῶν εἰς ἡμῶν
 ὑποκαταστά εἰς ἡμῶν ὑποκαταστά εἰς ἡμῶν
 τῶν | 23 -αὐτὸς ἡμῶν εἰς ἡμῶν ὑποκαταστά .. εἰς
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 24 ὑποκαταστά ἡμῶν ὑποκαταστά ἡμῶν τῶν τῶν
 ὑποκαταστά τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 25 εἰς .. ἡμῶν
 ἐπιπέσει ἡμῶν ὑποκαταστά ἡμῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 26 ἡμῶν ὑποκαταστά τῶν τῶν
 ἡμῶν εὐχαριστία τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 27 -τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 ὑποκαταστά τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 28 ἡμῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 29 ἡμῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 30 εἰς ἡμῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 31 -ἡμῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 32 εἰς ἡμῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 | 33 -τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν
 τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν

1104.

Or. 6075.—Papyrus; $9\frac{3}{4} \times 13$ in. The text, at right-angles to the fibres, is in an

¹ Probably here 'rent'

² 'The men of the ὄρμος,' wharfingers.

³ Ζῶντο.

⁴ Cf. no. 1116.

⁵ ΤΑΛΟΥΣ, here probably 'send by boat.'

⁶ ἰργασία.

⁷ Cf. † no. 1153.

⁸ Or perhaps erased.

⁹ ρηρῶν.

inelegant semi-uncial, identical with that of no. 1105.

From Ashmunain.

[REV. C. MURCH.]

Letter from Christophoria,¹ presumably a woman, to 'our honourable dear lord and Christ-loving son, the κόμης, Mēna.'² 'May God convince your filial lordship that, excepting the concern for your body, we have now no other care more pleasant³ than to see you almost daily and to know of your good health. For besides the care of our sins and the establishment in health of your body, we have no object (*lit.* remembrance) at all for which to pray. Now, though our difficulties and the cares which at present occupy (*lit.* are spread upon) us, are very great, we have cast all behind us because of your great suffering, that is a burden upon us, even as if our eye were diseased. Inform us then, in your honoured letters, whether you are better or how you fare. For our heart is daily disturbed on your account. Believe⁴ my humility and your humble adorers (that) all the brethren do daily pray for your health. And as to the only matter about which we sent, (it is) that you should tell us how you do, and, if God has given grace that you should be able to rise, we desire to see you, that our grief may be changed to joy.⁵ For the Word that was made flesh and bade the paralytic (saying,) Take up thy bed and walk,⁶ He shall heal your body, that you may go on from strength to strength⁷; and

¹ Cf. no. 1105. Apparently the head of a monastery. The name is not found beyond these texts.

² Cf. nos. 1112 &c.

³ Use of ἡσυχῆν obscure.

⁴ Or 'Believe that,' though this should have χρ.

⁵ Joh. xvi. 20.

⁶ Mat. ix. 6.

⁷ Ps. lxxxiii (lxxxiv). 7.

His help shall from henceforth strengthen you. Farewell in the power of the holy Trinity.¹

+ πωσθε πριμιαροφορεи πтети[и]πт-
 хоеис и[ε]πρε | 2 хевшнтей тенешема шп-
 тисоиа штанкеро | 3 -оту еилт тенот
 игани еилт ериоти ката сот сот [ε]χελοи² |
 4 аго тисше еперногха етианога епи
 неапрооту еши | 5 -нове шнтаго ератг
 еперисоиа ефотох штанрше | 6 -ете
 гомос реана етиинга тенот капер егшоо
 еиатене | 7 неперистасис шперооту ет-
 сир евоа тенот гихои аго ми | 8 -нохот
 тирот невоа еион етвепетшоо егис еф
 нетшо | 9 ехион гис еухешиваа пшокг
 етиане ми оти ешети | 10 -εσμ еттант
 хевтиεασи и етисе пау нге епи тигит |
 11 тарассе шине гариоти пестетсон тает-
 тема шне | 12 -типросктинтис нелаχ³
 нешиг тирот рана гаетногха | 13 шш-
 не етвепигов ле шате итаитшоот хεкас
 етисе | 14 -таион хевтисе пауиге аго
 ешоие апоште † тεχαριε | 15 итетисеши-
 сои ελλε тшошоу таршиат ериоти тетилт-
 пей | 16 кт[ит] ми етраше (above ере)
 плорос оти итарсарε аркемете и | 17
 -петсно хевепкошоо ишооше ефеталоо
 шетисе | 18 -εσοиа итетисешооше евоа гшог-
 сои егош ите[т]φвошоа | 19 риаште
 ериоти швоа + отха гитшои ететриε
 етоглаб + + +

Verso: + πηλο[ε] иперит¹ ихоис иши
 [space] ре пашεχε нконе шиа¹ + + +
 + христофориа¹ + ελ[αχ].

1105.

Or. 6076. — Papyrus; 7½ × 13 in. The text, at right-angles to the fibres, is by the

¹ Above these words 3 crosses each.

hand of nos. 1104, 1106. Above the text a cross. On the other side, a later text (no. 1113).

From Ashmunain. [REV. C. MURCH.]

Letter from Christophoria,¹ probably to the κόμης Mena.² It appears to contain new year's good wishes.

† ηυορη неи епуахе итишнтеллаχ³ ти-
 просктнеи аго ти | 2 -ασπαχε итетшнтисе-
 рит ихоис ишре еттант кешн | 3 -υε
 проиπε³ он гхтероше ишре ерепхоис
 пεχε пахарн | 4 -χε шти потшоо паге
 пхаттпи пххоми итренетшо | 5 -от уоие
 шти нос патис [и]те]тиснат ишре иети-
 шре | 6 еткоте ериоти уагнхо[и εиχ]ωи⁴
 тетисшоо пагани шшн | 7 тоиот ехитшнт-
 шароие ит[ет]неаис шпетиниε⁶ га кар |
 8 ерепитонос тагит ератг гитшшоште ш-
 тетисшарсис | 9 тетипрогерасис ле етиа-
 ноте апεχε хте ететитти⁶ | 10 камос
 пхоис ефетоовот ити ешотба ков есон
 ги | 11 -пшкон шпетинит тисεпахе тоиот
 итиерит ишере | 12 ктра [и]и . шкот[и
 ε]п[ε⁷ εξεραггос тетисεкма | 13
 [about 15 let.] ишоти ката просωπον | 14
 [about 10 let.] τшош тшаологхе шпшрεωс
 ги | 15 -шотди шш + отха гшп[хоис
 +] + +

Verso: ⁸ + πηλοε . иерит ихоис [space]
 † + христофориа ?

¹ V. no. 1104.

² Since no. 1104 is so addressed and since the letter on the verso here is from Mena.

³ Cf. no. 1152 and the formula πολλὰ τὰ ετη κτλ.

⁴ Not space for more.

⁵ This and the following τόπος point to a monastery.

⁶ итетитти.

⁷ Cf. no. 1106.

⁸ Erased for the writing of the later text; reconstructed from no. 1104.

1106.

Or. 6077.—Papyrus; $4\frac{1}{2} \times 7$ in. The text, at right-angles to the fibres, is in the hand of nos. 1104, 1105.

From Ashmunain. [REV. C. MURCH.]

End of a letter from [Christophoria], doubtless to the recipient of no. 1105, 'our dear daughter Cyra' being greeted as before.

ΠΡΟΣΔΟΚΑ ΕΤΕΤΕΤΙΚΕΛΕΤΙΣ Τ | 2 ΠΕΤΙΟ-
ΚΕΛΕΤΕ ΠΗΟΦ ΗΜΙ ΔΥΜ | 3 ΠΗ ΟΥΗ ΣΑΜ
ΠΕΤΗΣΚΟΠΟΣ ΗΜΙ Χ | 4 ΧΕΤΕΤΗΒΟΥΤΟΥ ΤΗ-
ΟΥΟΥΤ ΕΒΟΛ | 5 ΕΝΟΥΤ ΤΗΠΡΟΣΚΤΗΒΗ ΤΗΟΥΤ
ΗΤΕ | 6 ΤΗΟΥΡΗΤ ΠΡΕΒΕΡΑ ΚΥΡΑ ΠΗΝΙΚ[ΟΥΤΗ |
7 ΤΟΥ ΕΤΕΤΡΙΑΣ ΕΤΕΤΑΛΒ + + [+]

1107.

Or. 6078.—Papyrus; $3\frac{5}{8} \times 11\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Philip¹ to the κόμης (probably Mena), his master. It relates to obtaining surety (έγγυώ, έγγυή) for certain persons.

ΠΟΚ[ΟΥ] ΤΟΥ ΦΙΛΙΠΠΟΥ ΤΗ ΤΡΟΣΚΤΗ ΠΗΕΦ-
ΧΟΙΣ ΧΗΘΗ ΠΤΑΙΕΙ ΕΡΗΣ ΑΥΓ ΠΕΣΑΜ ΑΤΑΛ
ΠΑΠΑ | 2 Π[ΟΥ]ΧΟ ΑΠΑ ΔΑΦ[Ε]Α² ΧΕΜΗΜΕ ΒΗ
ΗΜ ΧΗΤΕΝΗΡΙΑ ΠΗΤΗ ΑΝ ΖΟΜΟΣ ΧΗΤΑΜ ΠΕΣ-
ΣΑΜ | 3 ΑΛΦΙΣ ΑΥΤΗΟΥΤ ΕΣΗΤ ΠΗΜΟ ΧΗΠΗ-
ΠΕΚΙΑΤΗΣ ΟΥΗΚΙ ΠΗΕΤΡΟΙΟ ΠΗ Α . ΣΑ . Ε |
4 ΟΥΗΚΙ] ΑΤΗΣ ΟΙΣ ΖΗΠΤΕ ΖΟΟΙΟΥ ΜΙΚΟ ΡΗΣ
ΠΗΑΥ³ ΗΠΟΥΤ ΕΤΕΣΟΥΧΟΥΟΤΗΣ ΑΥΤΟ ΣΟΥ-
ΠΑΣΕ | 5 Π[ΟΥ]ΟΗΠΤ ΠΖΗΣΤΗΣ ΠΗΕΖ ΖΑΠΡΗΗΖ³
ΑΥΤΟ ΕΤΑΒ . ΠΖΗΟΥΤΕΠΗΟΥΡ ΑΜΙΑ ΕΛΟΥΑ ΒΗ
ΕΒΟΛ | 6 ΠΡΟΠΕ³ ΗΜ ΖΗΜΑΤΕ . Β . ΤΑ | Parts

¹ Cf. nos. 1108, 1110, 1112.

² 'Αλφαίος.

³ 'Oil-press'; v. Krall cxliv.

of two more ll., mostly illegible, ending with
ΛΕΣ[Π]ΟΥΤ[Α +]

Verso: † ΠΑΧΟΙΣ ΠΚΟΙΣ [space] ΖΗΠ-
ΠΕΦΟΛΑΤΟΥ ΦΙΛΙΠΠΟΣ.

1108.

Or. 6079.—Papyrus; $4\frac{1}{4} \times 8\frac{3}{8}$ in., complete in height. The text, at right-angles to the fibres, is in an uneven, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From Philip, 'his servant,' to a superior. Cf. no. 1107; also nos. 1110 and 1112.

+ ΠΕΚΟΥΤΟΥ ΦΙΛΙΠΠΟΥΣΙΝΕ ΒΤΟΜΙΑ ΕΒΕΣΑ
ΠΠΕΒΧΟ[ΟΥΣ | 2 ΖΟΒ ΠΗ ΤΗΠΡΟΣΚΤΗΒΗ ΕΠΕΣΗΤ
ΕΧΕΝΕΤΡΗΤΕ ΠΤΕΠΗΣΟΕ | 3 ΤΑΒ ΒΗΤΗ ΕΠΕΣΗΤ
ΕΤΕΒΕΡΔΑΡ ΠΣΒΟΥΡΑ¹ ΑΒΤΙΑΜΑΥΤΕ ΕΡ | 4
ΠΚΟΤΟΥ² ΕΧΗ . ΣΤΗ ΠΠΕΠΗΣΟΙΟ ΠΠΕΠΟΥΤΑ
ΠΟΥΤ[Α | 5 ΟΥΒ ΠΠΕΠΗΣΟΙΟ ΕΒΧΗΠΟΥΤ ΗΤΕ
ΠΟΥΟΙΕ ΠΑΡΕΤΕΠΗΣΕΤΧΟ[ΟΥΣ | 6 ΠΗΟΥ ΠΤΕ-
ΤΕΠΗΣ[Η]ΤΧΟΙΣ ΚΑΛΕ ΒΥΛΗΠΗΠΗΖ ΠΠΗ Μ-
ΡΑ | 7 ΤΗΠΗ ΑΝ ΠΠ . . ΠΠΕΠΗΣΟΙΟ ΕΒΟΛ . .
ΠΡΑΜΣΤΑΖΟΙ ΕΤΩ | 8 ΠΠ ΠΠΠΠΠΠΠΠΠΠΠΠ
ΠΠΠΠΠΠΠΠΠ ΠΠ ΕΡΕΤΕΠΗΣΗ | 9 ΥΠΟΙΣ ΔΕΣ-
ΠΠΑ +

1109.

Or. 6080.—Papyrus; $14 \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a sloping, rarely ligatured hand. It may be noted that σ has here the inverted form referred to in no. 498 above. Cf. the next no.

From Ashmunain. [REV. C. MURCH.]

Letter from George to a superior (? Mena, v. no. 1110), to whom he is sending the oil-dealer; let him make an agreement (as to work) with him. 'He is indeed a skilful

¹ The name of an animal or place would suit here: 'skins of —.' But cf. no. 1103, 19.

² † εποίκιον.

workman, God knows! For he found whereof no man knew. And I found a good . . . And he found that the socket(?)¹ of the (mill ?-) wheel had eaten into it (the wheel) and needed to be scooped out. Let your lordship arrange with him (for ?) this year, that the place may no longer be neglected.²

[+ π]ἔτισηλατον γεορρενε φτομια εφεσαι ημεροχοεις ατω ηπροστατης | 2 [ζαο]η πει ηρωφ ημ τηπροκτηναι ηπεσοτ³ ητηνιηητοχοεις εις | 3 [πε]μνηεξ ατηνοδ⁴ ητηνιηητοχοεις ταρετηνιηητοχοεις ηκολο | 4 [ηει]λα κλωσ ηον οτεαριε⁴ ηηοττε ηετσοτη χελοφον | 5 . . ηρονε ησοτη ηζητη επιερωνε εις ερωφ ατω λ⁶ση | 6 . . οε ειημοτε ατω λφηηειχαση ηηκοτ ασοτομεφ φαφ | 6 [ρη]ερια ηκεκοξε ηαρετηνιηητοχοεις ηκολο ηεηαφ κλωσ | 7 . . τρουνε φαιηεφερρωφ + λειση/ ητηνιη λο εφηιρωτ.

Address on Verso (mostly erased). + τασε
ζητηεσορρε πε

1110.

Or. 6981.—Papyrus. This is the text on the verso of no. 1109. It is parallel to the fibres, in an irregular, almost ligatureless hand.

Letter from Mena, presumably the κόμης, to Theocharista (cf. no. 1112⁵). He has received T.'s letter, handed him by the sailor, and announcing the sending of certain money. Isaac's *solidus* (? among those sent) is false

¹ Properly 'mortar' (Num. xi. 8). The facts here are difficult to realize.

² ? χηροδν.

³ Cf. no. 1145, *Mith. Rain.* v. 30.

⁴ Cf. nos. 1037, 1049, 1064, 1066 and Rossi, *Papiri* II, i. 70 ορτεχηηηηηε ηελαξ ζηηεφτεχηηηη.

⁵ It is hardly possible to see in the two letters the same hand. I cannot be certain on this point.

(παραχαράξιμος). It has therefore been returned, with two for (?) Phoebammon, and (Isaac's) is to be received anew (4, 5 obscure). Constantine the deacon is to be told that his *solidus* is under weight¹ and has been reckoned at ½ *sol.* 1 *trem.* The remainder is obscure.

+ λιχι ηηκερσαι ζητοοτη επιεεε ετκατο² κερσαι ηαι χεακτηηοοτ ημωτη ερολοκ⁷ ηαι εις | 2 ηρολοκ⁷ οτη ηεακ² λ²σηηηφ [εφ] ηπαραραζηηου ατηηοοτη ηακ ατω εις ηετριηηειη | 3 εηατ εφοιβαηηηου ατηηοοτσοτ ηακ ταρεκταλτ ηαφ ηηφατη εηρολοκ ηον φαφταροφ | 4 η³ εβωμικα ηεαμωτα ηαφ εβωλ ημω ηεζητηκ αη ζαροι αλλα αζησε ειςαη ηακ | 5 ηοτ εβραι ηπεκαηηχε αλλα εεζητηκ εκειρε ηπετκοταφφ ατω ηαρεκωνεη⁶ | 6 [-τηηε] ηαιακ⁷ ηιςε χεατρε ηερολοκ/ εβωαλτ ητατοηφ εροι επαφε ηηοττηηηηηη | 7 ηηκατακεφαλα⁴ ταροι εζητ ηον φαιηεπεκηηε βωκ ηακαλ ηοταη | 8 η⁵ ταηηε ηηαηηαακ επιεεε ηεκτηκτηηοοτη ηαι φαιηηφ ηηεζοοτ ηηακ | 9 ηε βωλ ατω ερωηε ηπεκχι ηεση εηηοτ⁵ ηερε φαιηεηωτ ηη ηρωφ ετωοτη | 10 [ηφηηη]ηηηε⁶ ηαρηχοκ ηηηηηοτ ηηηακωβ αηφ⁷ φαιηη ηαφωηηε οτωοε ηηεσηατ ηειη | 11 ηοτοτ ατω ερωηε ηηειρωηηεκηηηα⁸ εη εβραι αηηρω ηετηηε | 12 ηοτ ζηηεκοξε ηηεζααηε⁹ εις τηηιοστομια ατηηοοτε ηακ τηηοοτε εβηκτωρ ηερερε¹⁰ †

¹ Cf. Crum, *Ostraca Ad.* 58, which relates to a similar matter.

² ε. ? = η. Or is it a place-name ?

³ 4 or 5 letters lost here and in remaining lines.

⁴ Κατακέφαλα.

⁵ Or εσηοτ or (hardly) εζηηοτ.

⁶ V. no. 1108 &c.

⁷ Read ? ατω.

⁸ A place ? ηηηα as a man's name in this locality, *Mission* iv. 761.

⁹ V. no. 1112.

¹⁰ Cf. no. 1031.

Address on Recto. + ΤΑΣ ΠΟΘΟΧΑΡΙΣΤΑ
[space] + ΖΙΤΗΘΗΝΑ . ΤΟ +

1111.

Or. 6082.—Papyrus. This is the *verso* of no. 1074. This, the later text, is in a regular, ligatureless hand, possibly by the scribe of no. 1110.¹

From Ashmunain. [REV. C. MURCH.]

Letter from — to Theocharista (*v. nos.* 1110, 1112), relating to certain payments due for oil &c.

ϜΕΙΣ ΔΗΘΗΘΕ ΑΙΤΗΘΟΥ[Ϝ]. . . . Ε ΛΘΩ . . . |
2 ΘΥΘΗΘΕ ΠΛΑΚΟΥΡΧΡΗΑ ΠΙΚ . . . Ο ΘΕΙΣ | 3 ΠΑΙ
ΤΑΤΗΘΟΥΤϜ ΠΑΚ Η Η]ΘΚΖΗΤΩ . . . | 4 . .
. . . Ο]ΤΩΙΘ ΠΗΘΦΟΡΟΘ ΠΤΡΩΠΘΘ ΠΗΘΕΤΑΤ | 5
. . . . Η ΠΗΘΟΥ ΠΗΘΚΑΛΑΑΤ ΖΗ[ΑΖΟΥΤ] ΑΤΩ |
6 . . . ΔΦΙΑΠΗΘΟΘ ΠΑΗΘΟΥ ΠΗΤΦΑΛΑΤ ΠΗΘΦΡΩ-
7 [ΠΘ ΤΗΡΟ]Τ ΠΗΘΦΘΟΥ ΠΑΗΡΟΥ ΠΤΟΥΤϜ
ΘΙΤΘ | 8 ΖΑΘΗΟΥΤϜ ΘΙΤΘ ΖΑΤΡΩΠΘΘ ΘΙΣ ΠΑΛΛ-
ΒΗ² ΘΙΣ | 9 ΘΙΡΘ . ΤΑ ΑΤΩ ΟΥΚΑΛΑΟΥΤ ΡΟϜ
ΑΛΛΑ ΠΕΘΘΗΘ | 10 ΠΗΘΟΥΘΙΘ ΠΑΗΡΟΥ ΠΤΟΥΤΟΥΤ
ΑΤΩ ΘΙΣ ΠΑΚΟΗ | 11 ΘΗΑΤ ΗΖΩΡ ΠΘΑΠΗΖ
ΑΙΤΗΘΟΥΤΘΟΥΤ ΠΑΚ ΠΤΟΥΤϜ | 12 ΠΗΚΤΡ, ΑΡΙΣ-
ΤΑΡΧΗ ΠΗΘ ΠΘΘΟΥΤ ΤΚΗΤΟΥΤ ΑΤΩ | 13 ΠΑΗΡΟΥ
ΠΤΟΥΤϜ ΗΖΩΡ ΖΑΤΡΩΠΘΘ ΠΗΤΑΘΗΑΘ³ | 14
ΠΘΗΟΥΤϜ ΘΙΤΘ ΠΘΗΖ ΘΙΤΘ ΠΑΧΙΡ ΑΤΩ | 15
ΤΡΑΑΡΘ⁴ ΠΤΑΙΣΤΟΘ ΘΒΟΑ ΠΘΑΚ ΠΦΟΤΗΘΘ⁵ |
16 ΧΘΣΤΑΚΟΟΥΤ ΧΙΘ⁶ ΠΤΟΥΤϜ ΠΑΗΟΥΤΘ ΤΗΘΟΥΤΘ |
17 ΠΑΙ Δ⁷[Ω] . . ΔΥΑΘΚΑΗ⁷ ΠΤΑΤΗΘΟΥΤ | 18

¹ The hand is here much more regular and careful, but certain letters are similarly formed.

² Is مروان possible? (elsewhere ΠΑΡΟΥΑΜ, *v.* Krall, *Index*).

³ Λοιπός; *v.* no. 1122 and *Mith. Rainer* v. 50.

⁴ Obscure. It recurs Krall cexlii. Here the first *p* has been altered to *λ*, or *vice versa*.

⁵ *V. nos.* 1116, 1178.

⁶ For ΧΙΤΘ.

⁷ † A Greek word.

ε[λ]ΚΟΥ¹ ΑΤΩ ΔΗΘΗΘΕ[ε]ΠΘ ΧΕΗΟΥ Π | 19 -ΠΑΤ
ΑΤΩ ΠΕΡΚΟΥΤΡΙΑ ΠΗΘΘ ΕΡΟΚ | 20 ΑΤΩ ΖΑΘ-
ΠΟΥΤ² ΟΥΡΩΠ ΘΗΑΤΑΗ³ ΠΑΙ + Verso:
+ ΤΑΣ ΠΟΘΟΥΧΑ [space] -ΡΙΣΤΑ + ΖΙΤ[Η]

1112.

Or. 6083.—Papyrus; 4 $\frac{1}{8}$ × 6 $\frac{3}{4}$ in. The text, parallel with the fibres, is in an almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Mena (probably the κόμης⁴) to Theocharista (*v. nos.* 1110, 1111). Begins, 'As I forgot to tell you when you went south, do not delay to read my letter and to look⁵ at the — of brick-work on the west side of the well in the Birds' Field,⁶ which Phoebammon told me they had to-day put the — upon.' L. 7, 'And for God's sake send me northward that pig Philip, that I may give him the cattle to take south and they be given to the camel-herd; for they have — me. But especially, do not delay reading my letter and sending him, be he willing or unwilling, so that I may give him the cattle.'

+ ΘΠΘΑΠ ΠΤΑΡΗΘΟΥ ΠΧΘΘ ΕΡΟΚ ΘΚΗ
ΡΗΘ⁷ | 2 ΠΠΡΑΘ ΠΤΟΥΤ ΤΑΘΠΙΣΤΟΑΠ ΠΘΚΗΑΤ
ΘΗΘ | 3 -ΥΚΟΥΤ ΠΤΕΡΗΘΘΗ⁸ ΘΦΗΘΘΟΥΤ ΘΠΡΩΠ

¹ Not *σοκ*.

² Apparently a prefix ΖΑΘ- for ΑΘ-; *cf.* the Achmimic usage.

³ *V.* Krall cexlv.

⁴ *Cf.* nos. 1104, 1105, 1110 &c., and perhaps Krall cxii, cexxxij.

⁵ Evidently the meaning; *cf.* l. 11; but the construction is unusual.

⁶ *V.* no. 1110.

⁷ A frequent phrase; *v.* nos. 1107, 1113, 1126, 1174. *Cf.* ΚΩ ΖΙΤ in nos. 1141, 1153, 1161.

⁸ *Cf.* Zoega 301 ΤΩΡΗΘΘΑ (= Migne, *P.L.* 73, 963 *tegula cocta*). The place ΠΕΣΤΕΡΗΘΘΑΠ, *Mission* iv. 535, appears to contain this word.

ΠΕΡΤΗΟΟ ΠΑΚΑΠΕ ΠΕΤΑΜΕΩΤΤ ΕΠΟΥΤ ΤΑΤΑΛΤ
 ΠΑΥ ΠΚΩΤΕ ΤΟ ΠΟΘΗ ΧΙΠΠΙΟΤ ΠΤΕΠΠΕ¹ |
 6 ΨΑΠΤΕΙ ΖΡΑΙ ΤΑΠΟΘΗ² ΤΕΚΕΣΠΡ ΤΑΤΑΛΤ
 ΠΑΚ ΠΠΤΑΝΑΨΕ ΠΖΟΛΟΚΟ³ ΕΣ ΑΚΑΑΣ ΕΡΟΙ | 7
 ΤΙΣΟΟΤΗ ΓΑΡ ΧΕΠΕΡΨΑΖΚ² ΕΠΕΖ ΑΛΛΑ ΖΠΠΟΤΩΨ
 ΠΠΠΟΤΤΕ ΠΠΟΡΟΣ ΕΨΑΤ ΕΣ ΜΕΙ ΖΡΑΙ ΤΑΚΩ | 8
 ΑΠΤΗΟΟΤ³ ΤΑΠΟΡΙΤΕ ΤΑΠΠΟΛΟΡΙΖΕ ΠΑΚ ΕΙΕΤ-
 ΧΑΡΙΣΤΑ ΠΟΕ ΕΙΕΤΧΑΡΙΣΤΑ ΡΠΠΕ⁴ ΑΤΩ ΨΑ²-
 [Π]²ΟΤΧΑΙ | 9 ΕΠΑΨΠΡΕ ΠΕΚΑΛΤ ΠΡΠΠΤ ΠΖΟΟΤ
 ΕΤΟΟΤ ΠΠΕΙΤΑΛΤ ΠΑΚ ΕΠΡΕ ΚΑ ΚΑΠ⁰ Υ ΕΒΟΛ
 ΖΠΤΠΠ ΠΠΚΟΤΗ | 10 ΠΠ ΕΙΣΤΑΛΛ ΕΤΑΣΦΑΛΕΙΑ
 ΕΠΑΚ ΛΙΣΠΤΙΕΠΠΙΣΤΟΛΗ ΠΑΚ ΕΣΟ ΠΑΣΦΑΛΕΙΑ
 ΠΤΑΜΕΖΑΠΕ ΕΤΑΟ[ΙΧ] | 11 + ΕΓΡΑΦΗ ΦΑΠΕ-
 ΠΟΟ Ϊ ΠΛΥ ΠΡΟΤΗ + (rest illegible) | 12
 ΤΑΛΤ ΠΑΙ ΤΙΣΟΟΤΗ ΓΑΡ ΧΠΠΕΚΑΤΠΕΙ ΠΠΟΙ ΕΠΕΖ
 ΑΤΩ ΧΕΠΕΒΕΣΟΚ ΠΕΚΖΟΚΠΥ ΕΡΟΙ ΟΤΧΑΙ ΖΠΠ-
 ΧΟΕΙΣ +

Verso: + τω θεοφυλ^α μ^ο δεσπ^ο S αδελφ^ο
 [space] κ^υρ^ο θ^εοδωρω μ^υ κομ^ε S χ^ρο^ο η^ς +

1116.

Or. 6087. — Papyrus; 12 × 6½ in. The text, parallel to the fibres, is in a large, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Houmise⁶ to Κυριακος(?), dealing with a sale or purchase of land.

∕ ΕΤΗ ΤΗΡΠΠΗ ΠΑΚ ΠΠΠΕΠΣΑ | 2 -ΠΑΙ ΑΠΠ-
 ΡΠΠΕ Ε ΠΑΙ ΠΠΠΕΚ | 3 -ΣΑΙ ΛΙΩΨΟΤ ΛΙΠΠΕ

¹ 'Be so very kind as to entrust me with the waters, that I may give them to him and he may surround the portion of the vineyard, lest it die of thirst' (? ΕΠΠΕ).

² Ψ added above.

³ 'Go to Antinoe.' Cf. no. 1112, note.

⁴ ρ and λ both written.

⁵ Difficult to read so, but cf. no. 1114, the address of which is by this scribe.

⁶ V. nos. 1111, 1178.

ΕΖΕ ΠΠ : | 4 ΕΤΑΚΣΑΙ ΠΑΙ ΕΧΩΣ ΕΙΠΠΟΠ¹ | 5
 ΕΙΣ ΑΡ^Υ Β ΚΑΖ (above ΔΠΤΑ²) ΠΑΥ ΖΙΚΑΖ | 6
 ΕΠΤΠΠΕ² ΑΠΠΤ² ΕΒΟΛ ΑΨΑΛΤ ΕΡΟΙ | 7 ΑΨΤΩΤ
 ΕΧΟΟΤ : ΕΙΠΠΟΠ ΟΕ | 8 -ΩΡΕ³ ΕΠΚΠΠΕΠ⁴
 ΖΠΠΡΩΠΕ | 9 ΕΚΤΠΠΕΚΕΛΕΠ⁵ ΠΑΤ : ΠΟΠ ΤΠ | 10
 -ΣΟΟΤΗ : ΑΠ ΧΕΖΠΠΑΨ ΠΖΕ : | 11 ΑΤΩ ΠΕΧΕ
 ΟΣΟΤΕΡ ΧΕΤΑΠΟΙ | 12 ΧΒΑΨΤΕ ΤΙΑΡ^Υ Α : ΚΑΖ
 ΣΟΤ | 13 ΡΕ : ΕΚΣΑΙ ΠΑΙ ΖΑΡΟΣ ΕΠΠΠΕ² | 14
 ΧΕΤΑΑΣ ΕΒΟΛ ΕΙΠΠΟΠ ΕΨΟΠΕ | 15 ΑΡ^Υ Α ΚΑΖ
 ΠΤΑΧΠΤ ΕΤΑΨΤ | 16 -ΧΠ⁶ ΖΑΠΟΤΥ : ΑΨ ΕΠΡΠΕ
 ΕΡΠΠΕ² | 17 ΑΤΩ ΕΨΟΠΕ ΨΑΚΤΑΚΟ ΠΨΑΧΕ |
 18 ΠΠΠΟΤΤΕ ΠΤΑΠΣΠΠΠ² ΖΠΠΠΠΠΕ | 19 ΑΤΩ
 ΠΣΕΚΕΛΕΠ ΠΤΑΚΣΑΠΥ ΠΑΙ ΕΙ Π | 20 -ΤΟΚ ΕΤ-
 ΤΩΨ : ΑΤΩ ΖΠΠΑ ΠΕΚΑΖ | 21 ΕΙΑΖΑΠΠΠΕ ΠΕΣΟΨ
 ΕΨΟΠΕ ΑΚΤΗ | 22 ΑΡ^Υ Β ΚΑΖ ΠΑΥ ΕΙΣΑΙ ΤΑΕ | 23
 -ΡΟΠ : ΕΡΟΟΤ ΠΨΑΨΣΕΠΕ² ΤΠ | 24 -ΕΠΠΕ ΕΡΟΟΤ :
 ΑΤΩ ΤΠΤΩΨ ΕΠΖΟΒ | 25 ΕΠΡΕΥ . ΨΕΙΣ² (rest
 lost) | 26 lost | 27 ΚΩΠ ΤΠΠΑ ΤΠΖΟΤΠ ΠΕΨ .

Verso, (in other direction) ∕ ΑΤΩ ΖΠΠ . ΣΑ-
 ΒΑΡ⁷ ΑΨΣΑΙ ΖΑΡ[Ο] | 2 -ΟΤ ΧΕΤΗ ΑΡ^Υ ΑΨ ΚΑΖ
 ΠΑΥ | 3 ΕΙΠΠΟΠ ΠΠΕΣΑΒΑΡ ΠΑΡΚΕ⁸ | 4 ΕΠΠΗ
 ΖΑΚΑΖ ΟΤΑΛΑΛΑΤ ΠΑΠ | 5 -ΚΑ ΕΙΠΠΟΠ ΨΠΠΕ
 ΠΣΟΥ ΖΑΤΠΚ | 6 ΣΟΠ ΕΒΟΛ ΠΕΠΑΨ⁹ ΖΠΠΟΤΩΨ |
 7 ΕΠΠΟΤΤΕ ΤΠΡΟΣΚΠΠΗ ΟΤΧΑΙ ΖΠΠΟΣ At the
 other end of the leaf ∕ ΤΑΑΣ ΕΚΠΡΕΙΑΚΟΣ
 [space] ΖΠΠΠΠΙΑΚΟΠ ΖΟΤΠΠΕ.

Between these, signatures to an Arabic deed (the earlier text.)

¹ Peculiar to this MS. and (as ΕΡΕΠΠΗ) to nos. 1174, 1187.

² V. Krall ccxxvii.

³ ? V. no. 1150.

⁴ ? Arabic.

⁵ Cf. Krall cxx.

⁶ ? For نفسي; v. nos. 706, 1128 and Krall ccxxvii.

⁷ جبار.

⁸ ? ΠΩΛΟΨ.

⁹ Cf. no. 1124. 'Separate, make division.'

τῆν^ρῆ^ρ | 5 χῆκα^ρ | 6 ἐπιτο^ρ τεκτα^ρ | 7 π[ο]τῆ^ρ λιπο^ρ βοκ^ρ ἀμῆτεκτα^ρ
 περ^ρ | 8 τεπερτρῶνε^ρ ἐπιερ^ρτο^ρ ἐπιτ^ρ
 ατ . | 9 πεο^ρ ἐπ^ραχα^ρρι^ρα^ρς^ρ πῆ^ρπ^ρε^ρ πῆ^ρμ^ρο^ρ | 10 το^ρτ^ρε^ρ πῆ^ρμ^ρα^ρκ^ρ ζῆ^ρμ^ρο^ρτ^ρι^ρ ζῶ^ρτ^ρ ἐπ^ρα^ρτ^ρε^ρ
 πῆ^ρμ^ρ | 11 βοκ^ρ πῆ^ρμ^ρε^ρτ^ρα^ρρῆ^ρτ^ρ ζῆ^ρτῆ^ρ πῆ^ρμ^ρε^ρ | 12 κα^ρς^ρ πῆ^ρτ^ρ τεπερ^ρτρῶ^ρ ἐρ^ρο^ρτ^ρ α^ρτ^ρ
 ἐπ^ρα^ρκ^ρβ^ρο^ρ | 13 ζῆ^ρτῆ^ρ ἐπι^ρο^ρτ^ρ ἐβ^ροκ^ρ ἐπι^ρτο^ρκ^ρ
 ἀμῆτεκ^ρ | 14 τεκερ^ρτρῶ^ρ ἐρ^ρο^ρς^ρ πῆ^ρκ^ρο^ρστα^ρ
 χῆ^ρτ^ρε^ρζῆ^ρμ^ρ | 15 τῆ^ρμ^ρα^ρτ^ρ τα^ρτῆ^ρο^ρτ^ρε^ρς^ρ πῆ^ρκ^ρ λιπο^ρ
 ἐπ^ρε^ρ | 16 περ^ρτῆ^ρο^ρ ἐπιτεκερ^ρτρῶ^ρ ἐπι^ρα^ρβ^ροκ^ρ
 ἐπ^ρα^ρ | 17 πῆ^ρμ^ρο^ρτ^ρι^ρ ζῆ^ρτῆ^ρο^ρπ^ρε^ρ α^ρτ^ρο^ρ ε^ρζῆ^ρμ^ρ πῆ^ρ
 ἐπ^ρα^ρ | 18 ἐπι^ρε^ρτ^ρε^ρζῆ^ρμ^ρ χῆ^ρκ^ρβ^ροκ^ρ ἐπι^ρε^ρκ^ρβ^ροκ^ρ |
 19 τα^ρπ^ρε^ρ | (Verso) α^ρτ^ρο^ρ ἀμῆτετεκε^ρζῆ^ρμ^ρ ἐπ^ρ
 πῆ^ρμ^ρ χῆ^ρτῆ^ρ | 2 ρο^ρτ^ρ περ^ρπα^ρζῆ^ρτ^ρ σκῆ^ρτῆ^ρο^ρτ^ρε^ρς^ρ ο^ρτ^ρε^ρ
 περ^ρ | 3 ζῆ^ρτ^ρ κῆ^ρο^ρ ἐβ^ροκ^ρ ο^ρπ^ρε^ρ ἐπ^ρη^ρμ^ρε^ρ ἐ[τεκ^ρ] |
 4 -πῆ^ρτ^ρ πῆ^ρε^ρκ^ρε^ρπῆ^ρτ^ρ τῆ^ρρ^ρο^ρτ^ρ ζῆ^ρρ^ρο^ρι^ρ πῆ^ρκ^ρ | 5
 τα^ρπῆ^ρτ^ρ πῆ^ρε^ρε^ρζῆ^ρμ^ρε^ρ πῆ^ρφῆ^ρμ^ρο^ρπ^ρ | 6 πῆ^ρ
 πεκ^ρα^ρ πῆ^ρτῆ^ρκ^ρο^ρπ^ρ ο^ρπ^ρε^ρ ἐπ^ρε^ρ[τ^ρ] | 7 -πῆ^ρμ^ρε^ρ
 τῆ^ρρ^ρο^ρτ^ρ ζῆ^ρρ^ρο^ρι^ρ τῆ^ρρῆ^ρμ^ρε^ρ πῆ^ρκ^ρ ζῆ^ρτῆ^ρ[π^ρ] | 8 -ε^ρζῆ^ρμ^ρ |
 9 α^ρτ^ρο^ρ τα^ρε^ρτ^ρ πῆ^ρε^ρο^ρτ^ρε^ρε^ρ πῆ^ρτ^ρε^ρε^ρμ^ρε^ρ α^ρτ^ρο^ρ
 λα^ρτ^ρ . . . | 10 ἐρ^ρο^ρτ^ρ α^ρτ^ρο^ρ ζῆ^ρρ^ρο^ρτ^ρο^ρ ἐπι^ρο^ρτ^ρ-
 ε^ρε^ρ πῆ^ρτ^ρε^ρε^ρμ^ρε^ρ ζῆ^ρρ^ρο^ρι^ρ. After blank space,
 without points: لما عيال شردة فراش ابو الحسن.
 And in the other direction: + [τα]ς ἐπ^ρ-
 πῆ^ρμ^ρα^ρτ^ρε^ρ πῆ^ρμ^ρε^ρ πῆ^ρμ^ρα^ρρ^ρχ^ρε^ρο^ρπ^ρ [space] ζῆ^ρτῆ^ρμ^ρα^ρ-
 ρ^ρε^ρο^ρπ^ρ περ^ρτῆ^ρο^ρ.

¹ With κας, if really fem., cf. τκαζμωπ Zoega 76, Revillout *Actes* 7̄.

² Can this be for τούοτ? Cf. l. 7.

³ أيوب.

⁴ ζῆρῶν πῆμῆ.

⁵ οἴω.

⁶ A new compound of εοκ.

⁷ دارد.

⁸ ? fem. of سهيل. Cf. no. 605.

⁹ لهيعة.

¹⁰ V. no. 1150.

¹¹ يوساب.

1119.

Or. 6090.—Papyrus; 12¼ × 8½ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand, identical with that of no. 1120.

From Ashmunain. [REV. C. MURCH.]

Letter from Victor and Theodore to Shenoute and others. It relates to transport of wines and refers to present difficulties in selling (*ἀπρασία*). The persistent substitution of ρ for λ is to be noticed here as in no. 1120; also the use of Arabic words.

+ μωρπ πῆμ^ρ πῆρ^ρο^ρ πῆμ^ρ λιπο^ρ βῆ^ρκτορ^ρ πῆ-
 οβ^ροκ^ρο^ρρ^ρ | 2 ἐπ^ρε^ρζῆ^ρμ^ρ ἐπ^ρη^ρμ^ρε^ρ π[επ]μ^ρε^ρρῆ^ρτ^ρ ἐσο^ρ
 μῆ^ρο^ρτ^ρε^ρ πῆ^ρμ^ρε^ρπῆ^ρμ^ρ τῆ^ρρῆ^ρμ^ρ | 3 μῆ^ρε^ρρ^ρο^ρπῆ^ρμ^ρο^ρ
 [α]τ^ρο^ρ τῆ^ρμ^ρε^ρ οβ^ρτ^ρο^ρε^ρ πῆ[μ]α^ρ α^ρβ^ρα^ρε^ρ | 4
 [α]τ^ρο^ρ τῆ^ρμ^ρε^ρ ε^ρα^ρ ε^ρε^ρτῆ^ρρ^ρο^ρ α^ρτ^ρο^ρ πῆ^ρε^ρκο^ρτῆ^ρ
 ἐπι^ρο^ρτῆ^ρε^ρ | 5 . μῆ^ρμ^ρε^ρ ρῆ^ρο^ρ[τ^ρ]π^ρ κα^ρρ^ρο^ρ α^ρτ^ρο^ρ ε^ρ
 πῆ^ρο^ρτ^ρε^ρ α^ρβ^ρη^ρ π^ρο^ρτ^ρ . πα^ρρ^ρ . | 6 . ρῆ^ρε^ρ τα^ρρε^ρ-
 τα^ρο^ρ ο^ρτ^ρμ^ρο^ρ πῆ^ρκα^ρρ^ρο^ρε^ρ ρ^ρο^ρ ζῆ^ρμ^ρα^ρπ^ρο^ρη^ρκ^ρη^ρ | 7
 τα^ρρ^ρο^ρτ^ρ ζῆ^ρο^ρτ^ρ τα^ρρῆ^ρκῆ^ρρ^ρα^ρπα^ρτο^ρο^ρτ^ρκ^ρ
 ἐκ^ρτα^ρο^ρ πῆ^ρκῆ^ρρ^ρο^ρ πῆ^ρκα^ρα^ρ | 8 . . . ω^ρ πῆ^ρμ^ρ κῆ^ρτῆ^ρο^ρτ^ρ
 πῆ^ρμ^ρ πῆ^ρμ^ρ α^ρτῆ^ρ α^ρτῆ^ρμ^ρο^ρτ^ρ | 9 χῆ^ρκ^ρβ^ρη^ρ πῆ^ρμ^ρ
 ἐπι^ρε^ρπῆ^ρτ^ρ ἐτα^ρ[ο]τ^ρ περ^ρκα^ρτε^ρχῆ^ρ [π]φ^ρω^ρ | 10
 ζῆ^ρτῆ^ρκ^ρ χῆ^ρ . ε . . . μῆ^ρμ^ρε^ρπῆ^ρτ^ρ ἐρ^ρο^ρτῆ^ρ ἐχ^ρο^ρ . . . |
 11 (illegible) κ^ρ ρῆ^ρε^ρ | 12 ἐρ^ρο^ρτ^ρε^ρ ἐπι^ρμ^ρα^ρμ^ρο^ρ
 [π]πῆ^ρε^ρ ἐπα^ρρ^ρκῆ^ρμῆ^ρτ^ρ α^ρτ^ρο^ρ τα^ρμ^ρι | 13 ζῆ^ρμ^ρε^ρρ^ρο^ρπῆ^ρ
 ἐχ^ρο^ρι^ρ ζῆ^ρμ^ρ α^ρτῆ^ρμ^ρο^ρτ^ρε^ρς^ρ πῆ^ρκ^ρ ἐπῆ^ρ τα^ρπ^ρρα^ρσι^ρα^ρτῆ^ρ |
 14 πῆ^ρο^ρτ^ρμ^ρο^ρπ^ρ χῆ^ρτῆ^ρ μῆ^ρ εἰς^ρ τῆ^ρμ^ρα^ρμῆ^ρ πῆ^ρε^ρκῆ^ρνῆ^ρ
 πῆ^ρμῆ^ρμῆ^ρο^ρτ^ρ | 15 ο^ρτῆ^ρε^ρ ἐπι^ρα^ρτῆ^ρμ^ρε^ρτ^ρα^ρτ^ρ ἐβ^ρο^ρτ^ρρ^ρ ἀρ^ρα
 τῆ^ρμ^ρε^ρρ^ρπῆ^ρμ^ρ πῆ^ρο^ρτ^ρε^ρ | 16 χῆ^ρμ^ρα^ρβ^ρη^ρ πῆ^ρμ^ρε^ρε^ρε^ρ
 πῆ^ρμ^ρο^ρπῆ^ρε^ρ πῆ^ρε^ρ ρ^ρο^ρπῆ^ρε^ρ πῆ^ρμ^ρ | 17 α^ρτῆ^ρο^ρ α^ρτῆ^ρ κῆ^ρα^ρ
 ἐρ^ρο^ρρ^ρο^ρκο^ρτῆ^ρ ἐβ^ρο^ρτ^ρο^ρε^ρ πῆ^ρμ^ρ | 18 α^ρβῆ^ρμῆ^ρο^ρτ^ρ

¹ ἐπι^ρο^ρτῆ^ρε^ρ; cf. l. 8 τῆ^ρμ^ρο^ρτ^ρε^ρ and no. 1120 ρ^ρο^ρτ^ρμ^ρ.

² κολλῶε.

³ ζῆμ-; cf. l. 13, and no. 1123.

⁴ القائد.

⁵ ἐβ^ρο^ρα, as in no. 1120.

ηακ ρεπον εις βτητ¹ χοιωτ εγοροκοττη |
 19 αιηοτσοτ ηακ ρεπον ταρεκτατ επεσωμ
 ζανεστακια | 20 ηταιταροτ ζατηε επι τιζερ-
 πιεε επιηοττε χειαφοε | 21 -ερ² παρκαит
 ηαιε ζητ ηαιηοττεκερχρια . ακ | 22 ατω
 περβωκ εκωωπ στακια ηκισοπ παρ³ ηε-
 τοτη | 23 εζοτη ηον εε ηια ροσε ηαηηοτ
 ωτχαι ζηηχοιε +

Verso: + τασ επ . . . [space] ζητ[η] η[υ]ε ηπαηω +

1120.

Or. 6091.—Papyrus; 6×9 in., complete in height. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand, identical with that of no. 1119.

From Ashmunain. [REV. C. MURCH.]

Letter from Shenoute, greeting Apa Sôa and several others. Observe the substitution of ρ for λ.

+ ζηηραι επιηοττε ανοκ ηηηοττε "ιεζαι
 ειηη[ε] | 2 ειητ ανα ε'οα ηε(above ταηε-
 ρητ) ανα ηετσηερ ηετ'ωτ | 3 ηετσηοη ηε-
 ηεηηρε ηεσεβαε τ'ατ' | 4 ηετ . . . ε-
 ηηρε ι ηετσηοηε ηετ | 5 [about 9 let.]
 ηεπερσοη ανα βηκτωρ ατ | 6 . . . εφωε
 ετηοτ ρηε εταβωκ | 7 . ητ. εβοτ⁴ εππε-
 ροτωμ καρωε⁵ εκζε | 8 τ.ε α[τ]ω εζαι
 [ηα]ι εζητ απεζιωε χαλ | 9 . . . χιοτ ζαροε
 ηον ε.ι εβοτ⁴ ζηηη ειη | 10 ε . . . ζαρατ
 ε'καβερ . ε' ατω επεζιωε λ . | 11 καζατε ανα
 σεηηροε ηαβερηετ'ω | 12 το . . . εζητ
 λιηερεηηποτωμ α | Verso: . . . ιαβλοερηη

¹ ατστ.
² 1 مشل.
³ 1 παρα.
⁴ εβολ; cf. no. 1119.
⁵ Καλως.

πραστε ηηκηρακη ανωω | 2 α . . ετ . . ρωτη
 εζαι ηαι εζητ ε . . . | 3 ε . . τιεπιστορη
 [ηη]τη'οτχαι ζηηη[οειε +]

In the other direction: ? ? ηηηοττε
 ηη[ε η]οεω

1121.

Or. 6092.—Papyrus; 3½×12 in. The earlier text, at right-angles to the fibres, is in a small, ligatureless hand. The letter † has two dots as in no. 472 above.¹

From Ashmunain. [REV. C. MURCH.]

Letter from Constantine,² a priest, to his bishop. Ll. 1—9 relate to the writer's difficulties regarding the baptism of certain children, the details of which are obscure. Ll. 10, 11 recommend a child to the bishop's care.

ηηροεκηεη ατω [ηα]επαε ηηηχοε ηοτ-
 ερηε ηετηηηηχοε ηεκοτ | 2 ητοταεβ
 ατω ετταηητ ζηοτηε . . . ηηηχοε επεληη
 ζηηκαίροε ηηηακαίροε ηεκοτ³ | 3 . . .
 . . . εηκοτη ηχοηε . . . ηεοτηηοε επεζοτο
 ηατ' . ηηοτ ετοταεβ ηηηηηηηη | 4 ηβαη-
 ηη[ε about 15 let.] αηκω εηατ ηρσηε εβαη-
 ηη,ε ζηηακ . . . ηχοε | 5 ηοτη α . . . η . τ
 ηαηβαη[ηη]ε ηηηοτ ατω εεε ηεσεεηη
 ηρ[ω]ηηηωμ ηεωκ ε . τκαζκωοτ | 6 ηοτβαη-
 ηη,ε ηηετσηρε απηοεβ ηχοηε εηεορη εροι
 ατω ο[η] ηαλοε τηροτ κατα ηα οχαη ηαι | 7
 ηαβαζαι ηεπερσεβ[η] αιηηηοωτ ηετηηηη-
 χοε ετβεηηεωε ατω φηαηεζωε ηηη | 8
 ηωτη [η]αρεηηη[ηα] τα[ζ]οη ηοτκοτη ηαε .
 . . ηετηη ητωμ ηαη ηεε ετραηηηηη ανοκ
 κωε | 9 ηη]οκ η[ε]ηηεζατοη ηηη [η]α-
 κελεγε ηαι ατω ηηαρακαλεη ηετηη-

¹ V. Krall vi, ccxxxiv.
² L. 8 shows the writer's name, imperfect in the sub-
 scription.
³ A reference to a former bishop?

ΑΓΓΕΛΟΣ | 10 [ε]ΓΓΑΝ[Υ] ΕΥΕΠΙΚΟΤΙ ΠΥΒ
 ΗΓΕΩΡΓΕ ΠΤΕΠΕΤΗ[ΠΑ ΤΑΖΟ]Ϟ ΗΓΩ ΖΑΤΕΤΗ-
 ΖΑΙΒΕΣ ΕΠΕΙΑΝ ΑΠΕΦΚΕΣΟΗ | 11 [ρ] ΕΦΥ. ΔΛΒΙ
 ΕΤΒΗΤϞ ΤΗΣΟ[ΟΤΗ] ΓΑΡ ΠΤΕΤΗΠΗΤ[ΠΑΙΡ]ΩΠΕ
 ΕΤΟΥ ΕΖΟΤΗ ΕΡΟΗ ΛΕΣΠΟΤΑ ΠΑΤΕΡ/

Verso: + ΤΑΑΣ ΠΑΧΟΙΣ ΠΕΚΩΤ ΕΤΟΤΑΑΒ
 ΑΥΩ ΕΤΑΝΗΤ [space] ΖΗΟΤΙΕ [Π]ΕΠΙΣΚΟΠΟΣ
 + ΖΗΤΑΤΗΟΣ ΠΕΛΛΥ.

In the other direction, in a larger hand,
 a letter (? from the bishop) ordering that
 certain wine (?) be given to the camel-herds
 and that Constantine and Peter should pre-
 sent themselves early. + ΑΡΙ ΤΑΓΑΠΗ †
 ΔΥΩ ΠΑΛ[Η] ΠΠΑΠΟΤΑ Π | . . Π. ΔΓΤΟΥ
 ΑΥΩ ΧΟΟΣ ΒΑΠΑ ΚΩΝΣΤΑΝΤΗΟΣ | ΠΕΠΡΕΣΒ/
 ΠΠΑΣΟΗ ΠΕΤΡΕ ΣΟΥΕΙ ΕΣΡΑΙ ΠΥΩΡΠ.

1122.

Or. 6093. — Papyrus; $4\frac{5}{8} \times 7\frac{1}{4}$ in. The
 text, at right-angles to the fibres, is in an
 even, rarely ligatured hand; that on the
 other side in one irregular and still less
 ligatured.

From Ashmunain. [REV. C. MURCH.]

Two letters. The earlier (preceded by
 the address of the other) is from an inferior
 to the *κύρις* Marcianus; the later, from
 Marcianus to Theodosius, the *διοικητής*, re-
 lating to the sale of a house.

+ ΤΑΑΣ ΠΟΒΟΛΟΕ [space] ΠΛΙΟΚ' + ΖΗΤΗ-
 ΠΑΡΚΙΑΝΕ + Then, in the other direction,

[Π]ΠΑΠΡΟΥΤ/ ΠΧΟΙΣ ΠΚΤΡ/ ΠΑΡΚΙΑΝΕ | 2
 [Ε]ΤΠΠΤΧΟΙΣ ΠΠΟΤΕ ΠΕΤΣΟΟΤΗ ΧΕΠΡΟΣ ΟΗ
 ΕΙΑ . . . | 3 [Τ]ΠΠΑΡΑΚΑΜ' ΠΠΑΧΟΙΣ ΠΚΕΡΤΑΓΑΠΕ
 ΠΚΠΟΥΤ | 4 [Π]ΠΕΠΕΚΕΤΕ ΒΩΚ ΠΥΒ ΠΥΑΡ
 ΠΠΠΕΤΕΒ' | 5 [-ΟΟΤΕ] [Ε]ΚΧΑΡΙΣ ΠΠΠΑΤ-
 ΠΑΤϞ ΠΠΠ ΠΑΒ | 6 [Π]ΠΟΤΗ ΠΠΣΑΡΚΗΟΣ ΕΤΚΗ¹
 ΒΑΒΤΑΟΗ ΠΠΠΠΤΕ | 7 [Υ]ΩΛ ΠΠΚΑΙΣΗΠ' ΖΗΤϞ-
 ΛΟΟΕ ΠΠΠΠΤΕ ΠΕΤΣΟΟΤΗ No more legible.

¹ V. no. 1112.

Verso. + ΕΙΣ ΤΑΣΦΑΜΑ ΑΙΤΗΟΤΕ ΠΑΚ
 ΕΣΤΟΟΒΕ [about 15 let.] | 2 ΚΑΠΕ ΔΙΧΙΤΕ ΕΠΗ
 ΠΛΑΠΝΑ ΔΙΟΥΑΖΗΤΗΟΤΕ ΠΑΚ ΟΗ ΕΣΤ[ΟΟΒΕ] |
 3 ΤΑΡΕΚΧΙ ΤΑΠΑΤΛΟΣ ΠΡΟΣ ΡΟΣ ΔΙΕΠΕ ΓΑΡ
 ΧΕΥΑΒΡΧΡΙΑ ΠΠΠ | 4 ΕΤΠΠΑΥ ΕΥΕΠΙΤΒΗΟΤΕ
 ΠΠΠΕΡΡΗΤΕ ΑΥΩ ΤΠΟΤΑΥϞ | 5 -ΖΟ[ΤΟ] ΠΠΠΕ-
 ΠΠΚΩΗ ΑΠΠΕ ΠΑΡΑ ΠΥΠΠΟ ΛΟΠΠΠ ΤΙ ΠΠΠ | 6
 ΠΑϞ ΠΠΠΠΠ ΠΩ ΖΙΧΩϞ ΠΠΠΠΠΠΠ ΠΠΠ-
 ΠΠΠΠ ΠΠΠ ΠΠΠΠ | 7 ΑΥΩ ΧΙ ΤΑΣΦΑΜΑ ΠΠΠΠΠ
 ΕΠΠ Α ΑΥΩ ΕΠΠΠ ΠΠΠΠΠΠΠ | 8 ΕΥΕΠΕ-
 ΡΩΠΠ ΠΠΠΠΠ . . . ΤΟ ΠΠΠΠΠ ΠΠΠ ΠΑ | 9
 ΠΠΠΠΠ ΠΠΠΠ ΑΥΩ ΑΠΠ ΤΑΠΠΠ ΠΠΠΠΠ
 ΠΠΠΠΠΠΠ | 10 ΠΠΠ ΠΑ ΠΠ ΠΠΠΠΠ ΠΠΠΠΠ
 ΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠ | 11 ΑΥΩ ΠΠΠ-
 ΠΠΠ ΠΠ ΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠ [about 9
 let.] | 12 ΑΠΠ ΠΑ ΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ-
 ΠΠΠΠΠ Π ΠΠΠ ΠΠΠΠΠ | 13 -ΠΠΠΠ ΠΠΠΠΠ
 ΕΥΕΠΑΠΠΠΠΠ ΠΠΠΠΠΠΠ ΠΠΠΠ +

1123.

Or. 6094. — Papyrus; $11 \times 4\frac{3}{4}$ in. The
 text, beginning parallel to the fibres, is in
 an uneven semi-uncial, of the same type as
 in no. 1102. σ is of the inverted form referred
 to in no. 1109 and † has dots as in no. 1121.

From Ashmunain. [REV. C. MURCH.]

Letter from Apa Papsêouei,¹ to Apa John
 (or Joseph), both anchorites. The subject
 is obscure, owing to *lacunae*; but the dialect
 is interesting. Besides the forms ΠΑΣ, ΕΡΑϞ,
 also ΠΗϞ, it shows ΑΠΠ- for ΑΥ-, ΟΗ for
 ΟΠΠ, ΕΡΥΑ- for ΕΡΥΑΠ-, ΕΣ- for ΠΣ-, ΟΠ ΠΠ
 for ΟΠ ΠΠ and a peculiar insertion of ζ in
 ΖΠΠΠΠ, ΖΠΠΠ-, ΖΠΠΠ and in ΟΥΖΠΠΠ, ΕΣΖΠ,
 ΒΟΖΠΠΠ (*βοηθός*), ΕΥΖΠΠΠ. Some of these
 features recall the so-called idiom of Touho
 (Krall cxvi).²

¹ ΠΑ perhaps dittography. Cf. *Ψευδ. Aeg. Z.* xxxii. 48.

² Cf. also that of the *Acta Pauli* (ed. Schmidt, 19).

ΑΠΑ ΠΑΤΗΟΥΕΙ ΠΑΝ | 2 ΠΕΤΣΑΖΕΙ ΝΑΠΑ ΚΩ
 [ΠΑΠΑ] | 3 -ΧΩΡΙΤΗΣ ΖΗΣΗΕ [ΧΑΙ] | 4 -ΡΕΨΙ
 ΖΑΘΗ ΗΖΩΒ Η[ΙΗ] | 5 ΠΗΝΕΣΗΝΟΥ ΤΗΡΟΥ Ε |
 6 ΠΟΥΡΑΗ ΑΥΩ ΤΥΗ[Ε] | 7 ΖΗΤΚ ΚΑΤΑ ΘΕ
 ΗΤΑ . Η | 8 ΝΑΚ ΑΤΤΟΥΤ ΠΟΗ ΗΗ ΕΤ | 9 ΤΙΟ
 (ABOVE ΗΗΤ) ΖΗΚΟ ΑΥΩ ΗΤΕΖΘ (ABOVE ΘΘ) ΖΑΖ
 Η | 10 ΠΟΥ ΑΡΟΚ ΗΕΤΕΣΕΣΟΟΥ | 11 ΤΗΟΥ
 ΛΕ ΤΗΙΣΤΕΤΕ ΗΟΥΩ | 12 ΖΗΤΚ ΠΑΣΟΥΩΗΟΥ
 ΧΕΘ | 13 ΠΗΟΥΤΕ ΕΤΩΗΖ ΤΑΦΗ | 14 ΕΤΕ-
 ΤΕΤΙΧΗ ΤΑΡΡΟ[Ε] | 15 ΠΟΚΖ ΗΖΗΤ ΕΤ | 16
 ΤΗΟΥ ΛΕ ΕΡΥΑΪΣΟΗ | 17 ΠΗΤΕΠΙΣΤΟΗ ΑΡ
 ΠΗΑ | 18 ΑΗ ΕΣΑΖΕΙ ΝΑΚ ΕΤΕΛΛΟΥΤ | 19
 ΕΚΟΥΖΩΗΖ ΗΤΕΚΤΗΤΗΟΥ Τ | 20 ΑΖΟΥ ΒΟΗ ΗΗ
 ΕΤΗΗΗΤ ΟΥ | 21 ΧΕΦΖΑΠΛΟΓΙ¹ (ΟΙ ABOVE)
 ΓΑΡ ΗΑΙ Χ[Ε] | 22 ΚΕΣΟΠ Η(Α ABOVE) ΤΖΗΤΟΥ
 ΗΤΑΤ[ΤΧΗ] | 23 ΣΑΖΕΙ ΝΑΚ ΠΙΒΕΡΙΤ Η | 24
 ΧΕΚΑΣ ΕΚΒΑΡ ΑΠΑ[ΤΟΥΚ] | 25 ΠΙΚΕΣΟΠ ΗΗΖΟΥ
 (ΟΟ ABOVE) ΗΕ | 26 ΠΕ ΕΤΗΚΟΥΒ ΗΗΗ | 27
 ΤΑΣΙΑ ΑΥΩ ΗΗΑΣ ΗΣΟΗ | 28 ΑΥΟΥΜΒΘ ΖΗ-
 ΠΗΑ | 29 ΕΠΗ ΕΡΑΥ ΠΕΤΗ | 30 ΑΛΥ (ABOVE
 ΗΑΥ) ΑΥΩ ΑΗΤ | 31 ΕΠΖΩΒ ΧΘ In margin
 ΖΗΠΩΗΗΕ ΧΕΚΑΣ ΕΦΘΟΥ ΘΕ ΗΒΟΚ ΕΠΕΥ (ABOVE
 ΗΕΙ) ΠΟΗΣΠΗΟΥΤΕ ΕΒΟΛ ΗΤΟΥΚ.

Verso: ΠΕΤΑΤ ΤΘΕ ΗΗΥ ΕΠΗΡΟΥ Η | 2
 -ΠΕΦΖΩΒ ΕΠΛΕ ΠΕΝΟΥΘΟΥ ΖΗ | 3 -ΠΟΥΤ ΕΣΗΘ-
 ΠΘ ΗΤΑΚΟΥΠΕΤ | 4 -ΠΟΥΠΕ ΠΟΗΣΠΗΟΥΤΕ ΕΒΟΛ
 Η | 5 -ΗΒΟΥΖΘΟΙΣ ΠΟΗ ΗΗ ΕΧΗΤΟΥ ΗΗ | 6
 -ΘΟΗΣ ΑΥΩ ΚΑΤΑ ΘΘ ΕΤΣΑΖΕΙ ΗΗ | 7 -ΣΑΝΑΣ²
 ΧΕΛΥΣΟΥΩΗΤ ΗΗΟΥ Η | 8 -ΗΕΤΕΣΕΣΟΟΥ ΕΠ-
 ΖΗΑΥ ΑΗ | 9 ΤΗΟΥ ΟΥ ΖΗΠΡΚΑΥ ΗΗΕΚ ΒΙΑ |
 10 -ΡΑΚΗΟΥΤ³ ΗΕΣ ΗΟΥΚ ΧΕΣΟΡΑ | 11 [ΕΤ-
 ΒΕΤΟΛ]

1124.

Or. 6095.—Papyrus; 6½×15¼ in. The text, at right-angles to the fibres, is in a

¹ ὁμολογίην.
² 'They have known me who have not known him.' I cannot identify this quotation from Isaiah.
³ δέξιόν.

thin, often ligatured hand, perhaps that of no. 1125.

From Ashmunain. [REV. C. MURCH.]

Letter from Parnoute, a deacon, to Apa Shenoute, his 'patron (προστάτης) and lord brother.' If S. has any more στάγμα,¹ P. will fetch them. He will not leave till the vintage is ended. He offers to deal with a third person (unnamed) according to S.'s wishes. He asks S. to come down to him, that they may go north together. He refers to the δημόσιον which he had demanded of the man sent to him and ends with professions of gratitude for S.'s goodness to him and of his readiness to fulfil all his behests.

+ ΑΡΑΥΘ ΤΟΠΟΥ ΙΤΑΙΟΥΤΗΠΡΟΦΑΣΙΣ ΜΕΖΗ
 ΕΡΥΗΘ ΑΥΩ ΕΪΑΣΠΑΧΘ ΗΤΕΚΗΤΕΟΥΡΙΤ ΗΧΟΒΙΣ
 ΗΣΟΗ ΛΗΧΗ ΠΕΣΖΑ ΗΤΕΚΗΤΕΟΥ ΕΚΕΖΑ ΗΑΙ | 2
 ΕΤΕΒΟΦΩΥ ΗΕΣΤΑΚΙΑ ΧΕΥΗΠΟΠΕ ΨΑΡΟΥΤΟΗ ΕΠΕ²
 ΕΡΟΚ ΤΑΒΙ ΤΑΒΙΟΥΤ ΛΟΠΟΗ ΗΤΑΙΛΟ ΖΑΖΗΚ
 ΖΑΘΗ ΕΤΡΑΧΙΩΩΛΘ ΖΟΛΟΣ | 3 ΗΠΕΚΧΗΟΥΤΙ ΕΖΩΥ
 ΗΤΗΘ³ ΑΥΩ ΕΠΘ ΗΕΝΤΑΚΤΑΠΟΙ ΧΕΥΑΚΟΥΤΟΥ
 ΗΑΤΗ ΑΛΑΥ ΗΑΥ ΖΪΪΘΟΥΤ ΠΑΡΑ ΗΗΗΤΑΙΧΗΤΥ
 Η | 4 -ΤΟΥΤΥ ΑΛΛΑ ΑΙΟΥΤΩ ΪΪΩΛΠ ΠΑΖΩΥ ΕΒΟΛ⁴
 ΗΕΗΑΥ ΠΕΝΤΑΟΥΤΥ ΤΗΡΥ ΑΒΗΤΥ ΠΡΟΣ ΤΡΟΠΠΕ
 ΑΥΩ ΕΤΕΒΗ | 5 -ΚΩ ΖΗΠΗΑ ΗΖΑΒΗΗΘ⁵ ΕΚ-
 ΨΑΠΗΟΥΠ ΟΥΖΟΥΤ ΕΚΗΡΒΕ ΑΙΟΥΤ ΗΑΙ ΕΠΕΚΗΤ
 ΑΠΟΚ ΗΥΑΙΟΙ ΖΗΤ ΗΕΗΑΚ ΠΡΩ | 6 -ΠΕ ΗΤΑΥ-
 ΧΟΥΤ ΨΑΥΑΤΥ ΗΠΗΠΟΣΙΟΗ ΟΒΖΙΧΩΟΥΤ ΕΠΠ-
 ΤΗΟΥΤΗ ΟΙΖΗΘΟΣ ΗΕΗΑΚ ΕΠΘ ΟΥΧΡΕΟΣ ΗΑΠΘ |
 7 -ΠΕΤΡΑΕΡΑΠΟΚΡΙΣΙΣ ΗΗ ΗΥΑΤΗΚΕΛΟΥΤ⁶

¹ V. no. 1041 and 1119.

² ? σεση.

³ ? ΗΤΗΗΗΘ.

⁴ V. no. 1116.

⁵ ? A place. V. Krall's Index p. 209 for names formed with ΗΑ. A Shmoun papyrus at Heidelberg (No. 578) mentions a place ΤΑΖΖΑΒΗΗ.

⁶ ΗΥΑΤΕΤΗ-.

ишоу наи хеиуаиерне^{???}го ипаи иаишоу[?]
незиот и | 8 -ипетинаиоту екеире ишоот
иема некотхαι τε етпаиоту ипетинке-
летε ишоу сиаиε | 9 ишоу наи тихоку
εвоа ката отхρεос тизине етекинтсеи зити-
иεсгаи +

Verso: † παρροστ, ιχοεις ισον απα
[space] υνειοττε πετινсеи παпшоττε пей-
εах/ иаиаκ, зитηακ¹ +

1125.

Or. 6096.—Papyrus; $3\frac{3}{4} \times 5\frac{1}{4}$ in. The text,
at right-angles to the fibres, is in a some-
what ligatured hand, perhaps that of no.
1124.

From Ashmunain. [REV. C. MURCH.]

Letter, perhaps to an Amir, referring to
the payment of taxes.

ⲁиερα тирине наκ | 2 ⲁο]тρωиε хεа-
поамо пшикаатте папа | 3 ⲁεπε ατω ατ-
папрот ишои епдиаграфон | 4 ⲁε^εи^εи^εи^εи^εи^ε
техин ишаτ ипеиа типрос | 5 [-κτιεи] ⲁ
зитииεсгаи тирине наκ ииεсгаи.²

Verso: + зипраи епшоτ[те] ⲁ

1126.

Or. 6097.—Papyrus in two frags.; the
larger $7\frac{3}{4} \times 9\frac{1}{2}$ in. The text, at right-angles
to the fibres, is in a moderately ligatured
hand, identical with that of no. 1127 and
probably of no. 1128. Above it is a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore and his father to
Shenoute, greeting also Theodosius and
Gregory. It relates to the transport of corn,
bread, honey, onions (?).

¹ For this place v. Krall lvii, lviii.

² This should indicate a continuation of the text on the
verso. Below l. 5 is a margin.

+ зипра[и ишоττ]ε аиок оεоаоре εсгаи
εиине епаиεριτ исеи | 2 υνειοττε [ατω
тиу]иε εεετтосе ипгρηгоре ατω παεиот |
3 υиие ε^εт ноε ит κсгаи
пекυиие и[α]и | 4 пшсгаи q епснт
затиκ ευωπε апа κ[ο]αμοτθ | 5 псор[x about
16 let. з]αгтнκ сгаи наи ατω . . . ⲁ 1 or more
lines missing. Then the larger fragt.: ⲁи-
хоотсот наκ εтпнр εхитω. ατω εс пе-
сото иавршн | 2 -тсншоотс ераи¹ зати
α[γ]ω^ε апоεиκ ртиот ε^εκ/ епфолоκ/ | 3 ατω
пεεε[ι]ω иε[about 12 letters]α[с]καλωи[с]
и. ишоиηт | 4 оттос епфолоκ ατω ε-
υωπε κερχриа εиоталаат ераи | 5 зати εи
сгаи наи таитε еиηηт епн εиηηт зитεвнн
тари | 6 -тахи² таεи ераи ατω аитоовн па-
сикааи ихохоутε | 7 иааκон ииεεиω³
ατω хоотоωте иεαααгт аиκω воа авоа | 8
φωq ευωπε κοτсωυ таεи тахи сгаи наи
таριтахи таεи | 9 ераи εтβεпχοи тарεвκω
рнс зипотсωυ ишоτте | 10 ипн ииκεиηиа
наи сгнт тптаат εвоа ахиκατόχн наи | 11
εсгаи ишоот тизине роκ отхаи зипхоεις +

1127.

Or. 6098.—Papyrus; $11\frac{1}{4} \times 9\frac{1}{2}$ in. The
text, at right-angles to the fibres, is by the
same hand as that of no. 1126 and possibly
no. 1129.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to Apa Shenoute,⁴
giving various directions as to wine &c.

+ [зипра]и ишоτте аиок оεоаоре
εи[сгаи εи]υиие [εп]аиεριτ исеи | 2 апа

¹ Occurs 4 times. Apparently for εсгаи.

² Cf. no. 1141.

³ 'And I have placed my seal (σγίλλιον) upon 23 jars
of honey.'

⁴ Cf. no. 1126. Sh. perhaps the recipient of nos. 1124,
1137, 1138.

υνεοττε ατω τιυνη ετεκεριε υπνεκοτι
 υνε υπρηγορε | 3 υπαυα τετφανα υπ-
 πεεερε υπηριουε τιροτ κατα υπεραν ατω |
 4 λιτι οττολοκ/ υποττρ[ε]υησι [ζ]ατ[οο]-
 βεβανε¹ ζατεβηυε | 5 ατω ε . . . τε ηκολλα²
 ηο[about 8 let. λιτι]οοτσοτ ηακ υπ | 6 υπη
 βορε ατω ακεζαι ηαι ετβεηκωνη[α] χεν-
 υσοτ ατω | 7 ακεζαι ετβεητοοεβε ηζιλια
 . . χετι[about 10 let.] | 8 λιπον πισυηε ηεαεε
 κολλα³ ζιπιονακραφον⁴ ετσηνητητ | 9 λι-
 εατοτ εχωωτ ατω εζοτι επτοοεβε ερεπ-
 υοιητ ηυε | 10 ηκολλα⁵ εττοορηυ ζιωοτ
 ατχοκ επηητ εκολλα⁶ αηιοτ βολ⁷ | 11 λιτι
 κηυεταιοτ ηατ ζιπετροε [ατ]ω κηυεται ζια-
 βαζαι | 12 ατω πεζοτο υπκωνηα ηταζητη
 ηαι ζητηε αβαζαι | 13 υπηετροε ηοτων ηοε
 υπηοοτ ατω αβανε ηατ | 14 [about
 10 let.] εαιταβ ζητ εαιχοοτ πεκευηε ηακ ρηε |
 15 ατω ερεπεεμετροη ζιωωτ (αβοεε ζητοοτη
 ηηεβετκατ) ατω ηατωομη ατω ηαηαζτοτ |
 16 εβολ ατω ευηοη ηηοττε οτωυ ηακοεκ
 εβη ερηε ατω τητη | 17 -εβοοτ επηοττε
 αηταετ εβολ ηακατωχε επεκβολ ατω χη
 οτ | 18 -ζολοκ/ ηεηη ηαι ηηζολοκ/ εηατ
 ηεοτοτ⁸ ατω τεκερχηα ηοε υαι | 19 -ητη ηακ
 εζοη + οτχα ζηηχοεε +

Verso: + ταα[ε] ηηαηεπιτ ηεοη]

1128.

Or. 6099.—Papyrus; 11½ × 4¼ in. The text, parallel to the fibres, is in a ligatured hand, much like that of no. 1126.

From Ashmunain. [REV. C. MURCH.]

Letter from John to Abû Ishak. Ll. 5—14: 'See, I have worked at the flax' and

¹ Read ζατοοεβε εβανε (v. l. 13). The former word in *Pastor Hermas*, Sim. III, 3 = τὰ φύλλα (v. Berlin Sitzb. 1903, 267).

² † Μονήγραφον.

³ V. no. 1144.

⁴ V. Krall v.

you will find that I have produced 10 cen-
 tenaria worth of σιππον (?).¹ So, if you find
 dealers to (?) take² them, come down to us
 and we will sell them. Now lo, the lease
 (*pactum*) has been produced and we have no
 (money ?) in hand. And whether you find
 dealers or not, come down to me, that
 I may have a visit from you ere I begin
 the fast.³

ζιπραν επηοττε αηοκ κομνηε ειεζαι
 ευηηε ηαφιλοε⁴ ετανητ αποτ ειεζακ τιρηηη
 ηακ τιταυο ητκηντσοη ετανητ χεε ζηται | 5
 αιερωε εηαεε υακζο ηητ ηκηντεηαριον
 ηεσηηκοη αηηηοτ εβολ λοηοη εκυαηοεη-
 ζηηοζοτ⁵ ηητοτ αηοτ επηητ ζατηη τιταατ
 εβολ ηοη ζητ | 10 ατηη ηακτιοη εβολ ατω
 εβαλατ ετοοτη⁶ ατω εκοεη ευωοτ εηη υπεκ-
 οηηη αηοτ ηαι επηητ ταεε πεκευηε εηπατι-
 ηοτρ εζοτη ηοη ειερ | 15 -ζωε εηεσηηοη
 ηεροφτ ηοητεε⁶ αηε εζραι αηοεηπεκευηε
 λοηοη ταλο ηεζοε εχετετ⁷χη⁷ καλοε ζαηα
 ηεσηηκοη ηοη υωπε εηη | 20 -υσοη τε-
 χριατε ατω ηπραν επηοττε εκλεη εποεητ
 ζατηη ηοτ⁸δατ εηπατηηοτρ εζοτη τηροε-
 κτηη ητκηντσοη τιρηηη ηακ // ατω σηη-
 υηηε ηηεαζ ιοτετηε | 25 ζαροη ηβηκτορηε
 ηηηοτρεζε⁸ ηηηαλακοη ηερκοτρε τιρηηη
 ηητη οτχα ζηηχοεε //

Verso: // ετη ταεε ηαποτ [space] ειεζακ ζητηηοαητ //

¹ Apparently a product or measure of flax; cf. nos. 1103, 1153.

² † εεητοτ.

³ The opposite of εβολ εβολ.

⁴ V. no. 1165.

⁵ For ζηη- v. no. 1119.

⁶ † A form of negat. ηηοηη, 'otherwise.'

⁷ V. no. 1116.

⁸ † ابو لهجة; v. no. 1118.

1129.

Or. 6100.—Papyrus; $8 \times 8\frac{1}{2}$ in. The text, at right-angles to the fibres, is moderately ligatured and might be by the hand of no. 1127.

From Ashmunain. [REV. C. MURCH.]

Letter giving instructions (from l. 5, to a woman) as to the disposal of certain 'beautiful wine,'¹ partly at Busiris, partly at Shmoun.

Ⲛⲉⲛ ⲉⲗⲓⲧⲕⲏⲛⲉ² ⲏⲡⲏⲣⲏⲥ ⲧⲁⲗⲧⲣ ⲉⲃⲟⲗ ⲁⲧⲱ
ⲉⲱⲟⲛⲉ ⲛⲉⲕⲟⲙⲟⲗ | 2 . . ⲕⲣⲱⲕⲉⲗ . . . ⲧⲏⲱ
ⲧⲉⲃ . . . ⲑⲏⲧⲓ ⲉⲛⲕⲟⲙⲟⲗ | ⲧⲁⲗⲧ ⲉⲃⲟⲗ | 3 ⲡⲟⲛ
ⲛⲉⲕⲟⲧⲓ ⲣⲁⲑⲏ³ ⲧ . ⲥⲏⲧⲉ [about 17 let.] | 4 ⲡⲟⲛ
ⲧⲉⲧⲏⲥⲏⲟⲃⲓ ⲕⲉⲗⲏⲥⲁⲉ ⲏⲏⲣⲏⲥ ⲁⲧⲱ ⲉⲥ ⲏⲏⲧⲟ
ⲛⲉ ⲡⲏⲟⲧⲧⲉ⁴ | 5 ⲡⲉⲡⲏ ⲁⲧⲱ ⲉⲓⲕⲟⲥ ⲏⲧⲟ ⲧⲟⲧ-
ⲫⲁⲛⲁ ⲧⲁⲣⲉⲣⲁⲑⲉⲣⲁⲧⲉ ⲉⲕⲱⲟⲧ | 6 ⲧⲉⲗⲧⲁⲗⲧ
ⲕⲁⲙⲟⲥ ⲉⲣⲡⲏⲣⲧⲁⲗⲟⲟⲧ ⲉⲡⲟⲧⲥⲏⲣⲉ ⲏⲁⲡⲁ ⲧⲁⲧⲉⲓⲁ
ⲏⲧⲁⲗⲧ | 7 ⲉⲃⲟⲗ ⲁⲧⲱ ⲏⲡⲉⲣⲧⲁⲗⲧ ⲑⲁⲉⲃⲣⲁ ⲁⲗⲗⲁ
ⲛⲉⲕⲟⲗⲗⲁⲟⲟⲛ ⲁⲉ | 8 ⲏⲧⲉⲧⲁⲗⲧ ⲏⲁⲗ ⲛⲉⲕⲟⲧⲓ ⲣⲁⲑⲏ
ⲁⲉ ⲏⲧⲉⲧⲁⲗⲧ ⲉⲃⲟⲗ ⲑⲏⲱⲟⲧⲏ | 9 ⲡⲟⲛ ⲧⲉⲥⲟⲟⲧⲏ
ⲕⲉⲗⲏⲥⲁⲉ ⲏⲏⲣⲏⲥ ⲁⲧⲱ ⲉⲏⲁⲣⲧⲉ ⲉⲡⲏⲟⲧⲧⲉ | 10
ⲛⲉⲃⲉ ⲏⲧⲉⲥⲱ ⲑⲉⲓⲕⲏⲡⲉⲓⲑⲟⲃ ⲑⲁⲏⲧⲉⲓ ⲡⲟⲛ ⲧⲉ-
ⲥⲟⲟⲧⲏ ⲕⲉⲏⲏⲧⲁⲓⲣⲟⲛⲉ | 11 ⲏⲥⲁⲃⲉⲣⲉ⁴ ⲏⲏⲧⲟⲧ-
ⲱⲉⲣ ⲡⲟⲛ ⲧⲉⲥⲟⲟⲧⲏ ⲕⲉ . . . ⲕⲟⲧⲥⲏⲗⲧ ⲉⲓ ⲏⲁⲛ
ⲏⲉ | 12 ⲡⲉⲡⲏ ⲧⲁⲧⲁⲗⲧⲁⲗⲧ . . . ⲉⲧ . . . ⲑⲏⲧ ⲉⲃⲟⲗ . . . ⲧⲓ
ⲉⲃⲟⲗ ⲥⲁⲥⲓ ⲁⲧⲱ | 13 ⲧⲉⲥⲟⲟⲧⲏⲧⲏ ⲕⲉⲏⲏⲣⲟⲛⲉ
ⲑⲁⲧⲏⲏ ⲏⲥⲁⲃⲉⲣⲉ ⲏⲏⲁⲡⲟⲗⲱ ⲁⲧⲱ | 14 illegible.

Verso: Part of an account. Legible are
ⲗⲟⲕⲓⲁ ⲧⲉⲕⲥⲟⲛⲉ, ⲑⲏⲑⲟⲣⲉ.

1130.

Or. 6101.—Papyrus; $7\frac{7}{8} \times 6\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. Crum, *Copt. MSS.* no. xv.

² V. von Lemm, in *Bull. de l'Ac. Imp.* xiii. 87, 191.

³ = ⲗⲁⲑⲏ. Cf. no. 1166 and Krall cexxxiv.

⁴ ⲏⲥⲁⲃⲁⲗⲁⲥ.

Letter to Joseph bidding him to draw (from the vat) and deliver wine to various persons named.

+ ⲧⲏⲟⲧⲱⲱ ⲟⲧⲏ ⲉⲧⲣⲉⲕⲕⲱⲗⲧ ⲏⲏⲣⲏ ⲉⲃⲟⲗ¹
ⲏⲥⲟⲟⲧⲏ | 2 ⲏⲕⲧⲓ ⲏⲏⲉⲓⲣⲟⲛⲉ ⲉⲓⲁⲥⲑⲁⲓⲟⲧ ⲏⲁⲕ
ⲉⲧⲉⲛⲁⲏⲏⲉ | 3 ⲡⲏⲁⲡⲁ² ⲁⲡⲗⲱⲟⲗ (a) ⲑⲏⲉ ⲏⲏⲱⲟⲧⲏ
ⲏⲕⲁⲗⲟⲥ | 4 ⲑⲣⲟⲧⲟ (b) ⲧⲏⲟⲛⲁⲕⲏ ⲡⲁⲗⲧⲁⲥⲉ ⲏⲕⲁ-
ⲗⲟⲥ | 5 ⲡⲁⲱⲟⲧⲏ (c) ⲡⲣⲟⲥⲏⲃⲏⲟⲧ³ ⲏⲏⲧⲕⲏⲏⲏ
ⲏⲕⲁⲗⲟⲥ | 6 ⲏⲟⲑⲁⲓⲏⲉ (d) ⲡⲟⲧⲟⲃⲉ ⲏⲏⲑⲉⲱⲣⲉ (e)
ⲏⲏⲏⲕⲉ | 7 -ⲑⲉⲱⲣⲉ (f) ⲡⲁⲗⲧⲁⲥⲉ ⲏⲕⲁⲗⲟⲥ ⲫⲟⲓ-
ⲃⲁⲥⲟⲛ (g) ⲏⲏ | 8 -ⲓⲁⲕⲟⲃ (h) ⲏⲉⲕⲟⲧⲁⲉⲟⲥ⁴
ⲏⲏⲧⲥⲏⲟⲟⲧⲥ ⲏⲕⲁⲗⲟⲥ | 9 ⲏⲉⲟⲱⲏ (i)⁵ ⲧⲏⲟⲧ ⲏⲕⲁ-
ⲗⲟⲥ ⲧⲣⲓ ⲏⲏⲉⲕⲟⲧⲓ (ii)⁶ ⲱⲟⲏⲏⲧ ⲏⲕⲁⲗⲟⲥ | 10
ⲏⲉⲃⲁⲏⲟⲗⲟⲧⲁ (j) ⲱⲟⲏⲏⲧ ⲏⲕⲁⲗⲟⲥ ⲡⲓⲁⲗ (k)
ⲡⲁⲑⲁ⁷ ⲡⲁⲗⲓ ⲏⲕⲁⲗⲟⲥ | 11 ⲁⲡⲁ ⲓⲟⲧⲧⲉⲧⲉ (l) ⲡⲁ-
ⲡⲣⲟⲓ⁸ ⲡⲁⲗⲓ ⲏⲕⲁⲗⲟⲥ ⲏⲑⲁⲏⲱⲟⲟⲧⲉ (m)⁹ | 12
ⲏⲏⲧⲁⲥⲉ ⲏⲕⲁⲗⲟⲥ ⲁⲧⲱ ⲡⲣⲟⲱⲉ ⲉⲧⲏⲁⲉⲧⲏⲉⲡⲏⲥ-
ⲧⲟⲗⲏ (n) | 13 ⲏⲁⲕ¹⁰ ⲧⲓ ⲟⲧⲕⲁⲗⲟⲥ ⲏⲁⲗ ⲁⲧⲱ ⲧⲓ
ⲑⲏⲉ ⲏⲕⲁⲗⲟⲥ | 14 ⲉⲡⲱⲏⲉⲣⲣⲉ (o)¹¹ ⲧⲓ ⲑⲏⲉ ⲉⲡⲟⲗ-
ⲗⲁⲱⲣⲉ (p)¹² [+¹³] ⲁⲧⲱ ⲕⲱⲗⲧ ⲉⲃⲟⲗ | 15
ⲏⲥⲟⲟⲧⲏ + ⲟⲧⲕⲁⲓ ⲑⲏⲏⲫⲟⲃⲓⲥ + ⲱⲱⲑ ⲑⲏⲁⲑⲟⲧ¹⁴
Verso: ⲧⲓ ⲥⲏⲗⲧ ⲏⲏⲡⲁ ⲏⲟⲧⲱⲏ (q)¹⁵ ⲧⲓ ⲥⲏⲗⲧ

¹ Cf. no. 1036.

² The Greek text corresponding, here and at Vo. 2, confirms the equation ⲡⲏⲁⲡⲁ = *πρεσβύτερος*.

³ *V. Aeg. Zeitschr.* xl, 62 note.

⁴ An obscure Greek word.

⁵ = *διὰ τῶν πατητῶν*.

⁶ = *διὰ τῶν μικρῶν παιδίων*. In certain legal deeds (recently acquired) relating to the monastery of Apollo near Shmoun, ⲡⲏⲟⲧ ⲏⲧⲣⲓ ⲏⲉⲕⲟⲧⲓ is mentioned.

⁷ ⲡⲁⲑⲁ = *παα*, apparently a place; but the rest is difficult. ⲏⲕⲁⲗ (cf. *πρεσβύτερος*) could not be read.

⁸ ⲡⲣⲟⲓ a place? The rest obscure. Final γ may be ε.

⁹ Plur. of ⲑⲁⲏⲱⲟⲟⲥ = *τέκτων*.

¹⁰ *I.e.* the *σύμμαχος*.

^{11, 12} The amounts paid suggest identity with the Greek, but the words do not appear to correspond.

¹³ Erased.

¹⁴ V. no. 1181.

¹⁵ = *διὰ τόπου φαγίου(?)*

ΝΑΠΑ ΗΣΑΤΕ (τ)¹ | 2 ΤΙ ΣΙΑΤ ΉΠΑΠΑ ΖΩΡ (s)
ΠΑΙΖΩΤΕ ΤΙ ΣΙΑΤ ΗΣ- | 3 ΡΗΒΗΡΟΙΣ² ΑΤΩ
ΤΑΧΗ ΗΩΚ ΑΤΩ ΠΡΟΣΚΕ ΒΗ . | 4 ΗΜ ΗΑΡΕΖΩΗ-
ΡΟΥΣ ΧΟΛΕΖ ΕΒΟΛ +

In the other direction: + ΤΑΛΣ ΗΠΗΜΗΟΥ
[space] -ΤΕ ΗΣΟΗ ΠΑΣΟΗ ΙΩΣΗΦ [another line
erased ?]

Between these, an account, in a small
Greek script. It should correspond to the
21 names and figures in the Coptic text,
though certain of the items appear divergent.
The letters in brackets here show the cor-
respondences. After the first entry only the
names and figures are printed.

+ δ ₁ απολ ^α πρ ^ι ο _ι κα ^β	μη(a)
ρουθ μοναχ ^γ	λτ(b)
παμον διακ ^ι	ιη(c)
αβα ιουστα πατρι ^δ ωρ ^ε	λ(l)
μηνα πρ ^ς απ ^π παα	λ(k)
τ ^ζ μικρον πεδιον	γ(ii)
ιωαννου γ ^γ	ιβ(d)
γεωργιου γ ^γ	ιβ(e)
γεωργιου γ ^γ	ιβ(f)
φοιβαμων κου ^δ	ε(g)
ιακωβι κου ^δ	ε(h)
τ ^ζ πατητ ^α	ε(i)
τ ^ζ γαμαλι ^α	γ(j)
βικτωρ συμ ^χ	α(n)
αναλωμ ^ι τ ^ζ τεκ ^ι	εσ(m)
μισ ^θ χαλκ ^ι	ε
μισ ^θ γεραμ ^α	β
ανουφιου ναυλακ ^ι	μ(o)
κυριακος πρ ^ι	μ(p)
τοπ ^ν φακι	β(q)
τοπ ^ν καμνου (altered)	β(r)
ωρος πρ ^ι	β(s)
γι τ ^ζ ο _ι κα ^β τκα(sic)	

¹ = διά τόπον κάμνον.

² † ρεβροισ.

1131.

Or. 5899(5).—Papyrus; 12½ × 6½ in. The
text, at right-angles to the fibres, is in a
frequently ligatured hand.

[W. J. MYERS.]

Letter giving various information and em-
bodying an account.

+ ΖΩΗ ΗΣΗ ΗΖΩΓ ΗΜ ΤΗΠΡΟΣΚ^α | 2 ΗΠΤ-
ΜΟΡΙΤ ΗΣΟΗ ΑΤΩ ΠΗΟΥΤΕ ΣΟΟ[ΤΗ ΧΕ] | 3
-ΑΠΑΖΗΤ ΨΗΟ ΗΣ[Ω]Κ ΤΟΗΟΥ Χ . . . ΤΑ^β | 4 ΓΑΡ
ΗΠΡΑΣΤΕ ΗΤΚΤΡΙΑΚΗ ΔΥ[ΗΩ ΕΤΕΚ] | 5 -ΗΠΤ-
ΣΟΗ ΗΤΟΟΥΤΗ ΗΒΕΟΔΩΡΕ ΗΠΑΤΕ^γ | 6 ΔΡΧΟΟΣ
ΕΡΟΙ ΧΟΚΗΖΡΑΙ ΕΠΕΚΗ ΔΙΟ^δ | 7 . . . Ρ ΨΑΗ-
ΤΕΓΑΛΕ ΗΚΚΩ ΖΗΤ^ε ΔΙΟΙ Θ . . . Ε^ε | 8, 9 illegible |
10 ΔΙΛΤΗΗ ΤΟΗΟΥ ΧΟΗΠ[Ε]ΙΟΥΗΤΚ ΤΑΠΡΟΣΚΤ-
Η[ΟΙ Η] | 11 -ΤΕΚΗΗΤΣΟΗ ΗΑΡΤΕΚΗΗΤΣΟΗ ΟΤΗ
ΡΗΗΟ[Ω] | 12 ΗΖΩΓ^ς ΗΠΤΗΟΥΤ ΗΕΛΛΑΤ ΗΑΙ
ΟΠΕΙ [Η]ΗΟΥΤ | 13-ΤΕ ΣΟΟΥΤΗ ΗΤΑΤΕΧΡΕΙΑ ΨΟΠΟ
ΑΤΩ ΔΣ | 14 -ΧΩΗΩ ΕΗΖΟΥΤΗ ΕΠΗ ΕΠΑΣΙΩΤ
ΕΡΟ[ΗΑ] | 15 -ΒΑΛ ΗΟΚΖ ΟΗ ΑΤΩ ΠΑΣΩΗΑ
ΤΗΡ[Ω] [ΟΗ] | 16 ΗΠΙΣΤΙΩΟΥΤΗ ΔΗ ΖΩΜΟΣ ΗΠΙ-
ΨΟΥΤΩΗ ΔΗ | 17 ΗΠΙΣΤΩ ΔΗ ΗΠΙΣΚΩ ΕΠΑΗ
ΟΠΕΙ Θ[Ε] ΚΟΟΥΤ | 18 ΗΟΠΗΟΥΤ ΤΑΣΙΜΕ ΗΤΕΚ-
ΗΗΤΣΟΗ^ς ΠΑΗΗ | 19 ΖΑΤΗΗ ΗΣΗΑΚ ΗΠΗΑΦΟΡΑ
ΗΗΑΤ ΕΙΣ ΤΕΓΗΟΟΙΣ | 20 ΟΤΗ ΗΗΕ . Ε^δ ΗΗΑΤ
ΔΙΤΑΣΣΑ ΗΠΟΣ ΗΤΕΚΗΗΤΣΟΗ

Then below the above, at right-angles.⁵

ΖΑΠΗΑ . . ΔΙΚ . . . ΣΟΗ 4 βγ
ΖΑΠΕΖΟΥΤ [Η]ΤΕΗΩ[Τ]ΖΟΥΤΗ ΕΠΗΗ
ΗΑΠΑ ΗΑΗ[Η]Θ 4 α
ΖΑΠΕΤΡΗΗΗΗΗ ΗΠΗΠΕ
25 ΗΠΕΛΛΑΤ 4 γδ
ΖΑΤΠΑΨΕ ΗΖΟΛΟΚ^ι 4 ια
 γι 4 ιηδ

¹ V. l. 31 and no. 1112.

² V. no. 1207.

³ This phrase recurs l. 32.

⁴ I cannot read ΗΣΤΟ.

⁵ For the sign preceding the figures v. no. 1090.

28 πετεμοτι οτι ητεκνιτσει τιο | 29
 -οτq και προς θε γαρ ηταιρησεσαι | 30
 πηοττε πετηοι χεντατεχρεια υω | 31 -πε
 ατω ηπεισηοε ηκω ροτι | 32 επι ηπει σε
 κοου πετηοοτ | 33 τασιαηε ητεκνιτσει
 ατη | 34 ηρ[οc] παλοc ητακτααη και | 35
 τιοοτ τακκαηε και ηηπεc | 36 ροβεc ηρε-
 τεκνιτσει δε | 37 υμια εχωι επι πηοττε
 σοοτη | 38 χεμρισε ηερεοτυκωηε γαρ | 39
 βκοκ ηαη ριω[ω]τ ηπ[εκ]μιοτα ει | 40 εχωι
 ηαηη ποτωυ ηπηοττε [υωπε].¹

Verso: at the top, + γν^ω των πεμφ^θ καμηλ^υ
 εις βαβυλι φα^μ κ ω^δ α +, and below it,

δ_ι τ κυρ^ο ευλογιου ?
 δ_ι τ κυρ^ο υπατια ι
 δ_ι τ κυρ^ο τ[αυ]ρω^ο πη
 δ_ι τ εκκλησι^α α
 δ_ι τ εντ . . .⁷ α

1132.

Or. 6102.—Paper; 7 $\frac{1}{4}$ × 4 $\frac{3}{4}$ in. The text
 is in a sloping, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Ash-shate² and his
 father, relating to various business trans-
 actions. Appended to it is an account, in-
 cluding the objects mentioned in the letter.

στη^ω τυηε ρηοτυοτη εβολ ηc | 2 -αποτ-
 χαη επαυερητ ηcου ηι | 3 -οτ επαυη[α]τε
 ηεπαυηατε ρ | 4 -ερεποc³ κατηττωι υαπα-
 ηηε | 5 -ε ηαη ηηταηοι⁴ επετσο⁵ ηκω | 6

¹ 'May your brotherhood pray for me; for God knows
 I am ill. For no sooner has one sickness left me than
 another comes upon me. Yet God's will be done.'

² Perhaps a title. Reading doubtful; cf. verso. ^{الشمطى}
 is found as a name (*Mushtabih* 299).

³ ρε added above.

⁴ η is above.

⁵ ? ηετη-. Cf. l. 23.

-cου ετοτοc εωια φτχη πηα¹ | 7 παυηατε
 ποc κακ ατω ειc | 8 παυηηηικ² λιχοοτq
 ηακ ηε | 9 -πασου ηπαπα ποcτελε³ ρε | 10
 -ποc κααη ηηαε⁴ ηπεταμοτε | 11 επαε⁵
 ηεχοκ αηαηοκ χεπε | 12 -ταηο οτρωη[ε]
 αη ηαηηηηηε | 13 χεαηηι οτ[αρ]ακε⁶ γαρωι
 ηο | 14 -η ηιοτηη ρ[η]ταηηη⁷ λοι ε | 15
 -τεαη ηαρακε ηπαυηηη | 16 -ρηκ ηεηηαπα
 ταηε⁸ ρηc ηη | 17 -τη αηε τοοτε εβωκ⁹
 ηεαηη | 18 επι ηηη εσοτρκοτη¹⁰ τεκ | 19
 -οου πααραηαι ηατ αηαηη | 20 -ι ειc αηαηα
 κιωρη εττε | 21 -ποc ετεαη ηιοοτ ηατ
 αη | 22 -αι ετοοτε ερεποc ειοτ | 23 (margin)
 ροηηη απηηη ερεπαλα¹¹ ρηc ηεαηη |
 Verso: τυηε ροηηη καλωc οτχαη ρηποc

In a different hand, in the other direction:

πλοκοc παρακε παυαεηη επ | 2 -τοq — κ
 ηεc[ε]ητε ηοηε : | 3 ηιωρη : ερτοq : — ο
 ηοc : | 4 αραηαι : παcωκωηα :: | 5 επ-
 τοq : — κλ ηπαροτοηε¹² : | 6 ειcακ : πα-
 cωρκωηα¹³ — ο εωc :

1133.

Or. 6103.—Papyrus; 7 $\frac{1}{2}$ × 7 in. The text,
 at right-angles to the fibres, is in a ligatured
 hand. Above l. 1 is a cross.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. Brightman in *Journ. Theol. Stud.* ii. 273.

² 'My partner,' الشريك.

³ V. Krall ccxxviii.

⁴ η above.

⁵ Perhaps this includes ταστο(τστο) επαροτ.

⁶ Arab. Cf. Crum, *Copt. MSS.* p. 78.

⁷ V. Amélineau, *Géogr.* 479, *Miss. franç.* iv. 607, *Pap.*
Oxyrh. clviii.

⁸ τ above.

⁹ ε above.

¹⁰ Cf. verso.

¹¹ ? ? طلحة.

¹² ηαη οτ-.

¹³ ρ above.

τιρινη πακ ιηηεαμα | 5 αρι ηηεηαηοτβ
 ηηηεκοη ετςζαη ερατκ | 6 λοτ οτκοτη καη
 ηαααοβ. ^{ppp}βιρ¹ ηαι | 7 ατω οτκοοζ
 εηοβη ηαλατ² ταχοο | 8 ηκοτη υοτ ηαι-
 αηγε³ εηι ειχρια | 9 ηαι εηι λιοτ εηασοη
 σεηιροο | 10 κοτη καη ηαχοηηηα
 η | 11 ηεητααβ⁴ ηηοβη ηηαιεβ^{pp}[ιτ] | 12
 -ηεοη ηεηηηροηε ε | 13 ερεηηοττ
 καακ οτςτο εβροοτ εβ^{pp}α . . | 14 οτυβηρ
 εβροοτ ηαιηγε οη | 15 -ηυηε ηκοτη ταχο⁵
 ζαροη ερεηηοττ | 16 ηεητοη ετεηαλατ ηητ
 ητοοτκ | 17 ηηατ ζαηηη ηηροεκ, εητεκ-
 ηηεοη | in left margin οτχα ηηχοεηο +

Verso: λοι^π ητα^πηαιοη ηεκοτ^που ηηη- | 2
 ηε ηηεκοτη ηηρε λοη ηασοη | 3 εβροε
 τεκερ^{ηη}ηηε ηηοη ταη | 4 ταηαζε τοοτκ ηοη
 λιοτ^ποη | 5 οτοεη ηεηατ.

Arabic in other direction.

1136.

Or. 6106.—Papyrus; $8\frac{3}{4} \times 5$ in. The text, at right-angles to the fibres, is in a much ligatured hand, identical with that of no. 1135.

From Ashmunain. [REV. C. MURCH.]

Letter in 15 fragmentary lines, from an inferior to Mercurius, an *ἀρχων*. It consists largely of complimentary phrases and mentions η: ια ηηοτ[η]. Address on verso: κτ^π ηερκοτρε ετ^α αρ^χ ? ?

¹ 'A bag (net) of —.'

² 'A piece of white alum.' Cf. *ΙΩΒΗ*.

³ Cf. *ἀναγκαῖος* 'valuable' (v. Leont. Neap. ed. Gelzer, p. 162, also *Aeg. Zeitschr.* '84, 148).

⁴ Or *ηΤΑΗΑΒ* (= ηηηοη).

⁵ Presumably = *σαχο*; cf. *PSBA.* xxi. 249. But the meaning there proposed is hardly possible here.

1137.

Or. 6107.—Papyrus; $6 \times 8\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.¹

From Ashmunain. [REV. C. MURCH.]

Letter from Shenoute to Abba Shenoute, who is asked to transmit some money already promised to the deacon, Apa Cyrus. The writer speaks of a malady of the eyes. Details are obscure.

ηηηροφασηο ληαη εηυεηε ετεκηηηεβητ
 ηχοεηο | 2 ηηηροφασηε ταη ηκερπηηηα-
 ηοτβ ηηηη ηηολοκ/ ηηαι[ηα] | 3 -ρακαλη
 ηηοκ ετεβηηηοτ² ακει ακηοηχ ηαι εροοτ²
 ηκερηηετ | 4 -ηαιηοτβ ηκταατ εηαιακ³, αηα
 κεηρε υαιηεβηοτ² εηεηοη ηαι | 5 ηηεη εηεη
 ερεηαβαλ υοηε ατω εηκω ηηηηη εροκ
 ετεη . . | 6 ζοο ετςηηηαιηηη³ εβηηοοτ
 εττοοβε ατω ηηεηοτ^που ηεκοκ | 7 ηηη ηε-
 ζηοτ ηηροε εκεηηεβηοη ερεηηοττε ηη
 ηηοο ηαζε ηακ | 8 λοηηοη ηηερκααη ηηηε
 ηεηαβ (above ετεβηηη) εβοα ηεηηεηηατ λη
 εηεη | 9 ηηαιεηοηη ηεαηεκυαχε ληπολοηηε
 ηηοοτ ζαηηεηοοηη | 10 ληητοτ ηεηηε ατω
 εβηοη^{ηη} ηηοττε οτωυ υαιηερεηεκ | 11 -ηηη
 εητοη ζαηεηεηοηη ηεηροεκηηεη ηηεκηηη-
 σοη ηη | 12 -[ηη]εηαη +

Below last line, a clay seal, with the writer's monogram: $c \begin{matrix} \tau \\ \text{N} \\ o \end{matrix}$

Verso: + τααο ηηαχοεηο ηεοη αβ^α [space]
 υεηοττε + υεηοττε ηεη

¹ Possibly that of no. 1139, though at first sight they differ much.

² 'You gave me your hand upon it' (*lit.* them).

³ *Πανόων*. In this and next word η and οη are indistinguishable.

1138.

Or. 6108.—Papyrus; 5 × 8½ in. The text, rarely ligatured, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Apa Shenoute. Possibly by the hand of no. 1137.

Ll. 1, 2 illegible, but for προφασίς and [τε]κμή[τ] in 1 and χοί at end of 2. L. 3 ἡεὶ πεσανεστακίης¹ ἡ λοιπὸν εἴβε-
 πηοῦτα ἢν ἴχοι² ἡ . . . | 4 καὶ πεσοῦτη εἰσι
 ἀτιρρῶν² εἰσοῦτις ζιτιοῦτε ἡνῆμαρ ἀπὸ ἡ
 καὶ μ | 5 ἐκίηοτ ἀπὸ ἐν καὶ ἡ ζαῖτη
 εἰσεῖμα ῥαῖταλο ἡκαῖο καὶ λοιπὸν | 6 ἢ
 ἴχοι ἡραῖταλο ἡρὸ εἰατ ἐκίηοτ ἀπὸ ἡπερ-
 κατῖο ἡεὶ παρὰ | 7 ῥαῖτε εἰσι ἡν ῥκαῖτ²
 εἴσοῦτις ἡκαῖον λοιπὸν εἰατ ἡτῶν | 8 τῆρ
 ἡμ ζιτοῦτ ἡεῖο ἀπὸ εῖρηο ἡκαῖτ ἡρὸν
 ἡνῆαυ ἀπὸτ | 9 ἡνῆοι ἡεσοῦτη τι-
 ρῆε εἰοκῆνῖτσοι ζιτινῆεζμ + | 10
 ταῖηοῦτῆ ἡνῆ ζαῖ . . . ὠ εἰηῖαε +

Verso: + παυοῖτ ἡεοῖ ἀπ[α] ῥηοῖοτῶ
 [space] ἡεῖηεοῖ . . . ὠεῖαῖηεῖ ?

1139.

Or. 6109.—Papyrus; 14 × 8½ in. and a small fragt. The text, parallel to the fibres, is in a large, ligatureless hand.³

From Ashmunain. [REV. C. MURCH.]

Letter from Senouthius to his son Thomas and his daughter, who are to learn of certain matters from the bearer.

The fragt., + ζῶραῖ ἡνῆ[οῦτο] | 2 [α]-
 ἡοκ εοῖοῖοι² | 3 [ε]ῖη[α] οσοῖα ἡνῆα | 4
 [ε]ῖ[τ] τῆρ ἡνῆ | 5 [α] ἡνῆα. The main

¹ ἡ στακίη; cf. no. 1041.
² τ and η are indistinguishable in this MS.
³ Possibly by the writer of no. 1137.

text is [κ]ῆαρ | 2 [ο]ταλατ ἡταῖο² | 3 [ε]-
 ἡοῖαεῖρη² | 4 [α]τκῶ λατ ἡαί τῆα | 5
 χῆ¹ ζῖεο ἡεὶ εἰτ λοιπὸν εἰε | 6 χῶκ τῆρ
 ἀτιηοῦτῆ καὶ | 7 ζιτοῦτ ἡεῖηαῖ τιεῖε-
 τοῖα καὶ | 8 ὠ εἰεῖαταῖοκ ἡπερραῖεοῖη |
 9 ἡτοκ ἡητεκῆοῖε ἡηῖηα² | 10 εἰε ζῖτε
 εἰε ἡηοκ ἀταῖο | 11 εῖοῦ ῥῆε ἡτοῦτ
 ῥαῖτα | 12 -ἡοκ εἰηοκ κατὰ ὠ ἡταῖαῖο
 ἀπὸ ἡπερακατ ἡεὶ | 13 -ἡαῖτκ τιεοῦτη
 χῶκῆο | 14 -τ ζαῖζαχζχ παρὰ ἡεῖο | 15
 -εἰοῖ ἡρὸοτ εἰηῖατ³ | 16 . . . ἡ ἡαῖηοτ
 χῶκαῖηατ | 17 [-ἡη .] οοῖτ τιρῆε εῖροῖη
 ὠτ | 18 -αῖ ζῖηοῖε +

Verso (of small fragt.): [ε] + ζιτιεῖηοῦ²
 ἡηοῖοτ.

1140.

Or. 6110.—Papyrus; 7½ × 10½ in. The text, in a difficult, often ligatured hand, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Letter giving various instructions, presumably to an inferior. The address, now erased, was on the other side, while that of the text on that side (v. next no., also no. 1142) appears here above l. 1:

+ προς τῆ δεσπῆ² μῆ ευκλι [space] ἀρ^x ἀδελφ^ω
 σερηνη S⁴ εσειδωρ^ω X. Space of 1 line with +
 midway. Then, in same direction,

+ εἰη τῆρ² ῥοκ² ἀπὸ τῆεῖε ἡπεκαῖ²
 εῖα² ὠε² . . . ἡρ² ἡεῖ ὠ² | 2 χῶκχῶοτ ἡεῖρη²
 εἰτ ἡαῖ ἡαῖτ εἰεεῖηο ἡεῖρη | 3 εῖρη²

¹ ἡ τῆχη.
² ἡ Euphemia.
³ Or ἡαῖτ.
⁴ Apparently equivalent here to a cross.
⁵ Very doubtful. Cf. Crum, Ostraca no. 384 and possibly Krall cxx, 2.
⁶ V. text on verso, l. 11.

τάλο² εἶντ εἰ. γῶ ἰ ἑπῆξ . βῆ λῖ τασσα-
ρεξ¹ | 4 τθερηξωβ πλῆν ἑωπ εἰσοτῆ ἑλῶει
πῤεσοκ εἶντ ἀτω | 5 τῤετω ἑπῆα εἶτῃ
ἑωσοῦ ἰππῆλῖρῶιῆ² . . . ερε | 6 ἑ-
χωοτ χοοτσοτ εἶπῶιῆ ἀτω παραρῥῖαι
ἰπῆεποαριῖε | 7 σοτκῶτε² ἰπῆροτ εἶ-
οῖπ ποτῥῖπῆξ εἰσοτῶτ ῥαἰτοῤεἰ ηαἰ | 8
σοῤῖπ ἡεβῆε ἰπῆοτῃ ἑπῆοτῶν ἑπῆοῤε
τιπροσκ, | 9 χοοτ ἡεἶεἶατ ἑσακ ἡαῤῖ ἑπο-
αριῖε ηαἰ ἰπῆετῥαῤῖῆ² +

1141.

Or. 6110.—This is the text on the other side of the preceding number.
Parallel to the fibres in a ligatured hand, much like that of the earlier text and identical with that of nos. 1142, 1143.

Letter from (?) Isidore to Serenus, his superior. Its purport is very obscure; apparently it relates to the matters referred to in the letter on the *recto*. Antinoe is mentioned.

+ ἑπῆν ἰπῆοῤε τιπροσκ, ἀτω τῖασ-
παχε ἡεἶπῆει⁵ ἡχοεἶε ἡεοἰ ἁἱεζαἰ ἡεἶεζαἰ
ἡεἶπῆει⁵ | 2 ἡχοεἶε ἡεοἰ ἑταῖακη ἡῤῆ⁶
ἡοοἰε ερο . ἀτω εἰσοτῶν ταλο τῤεφ . .
ῤοῶ² . | 3 ἀτω πετῤηποῤῶ² κ ἰ ἀταλό²
εἶντ ἡκαἱοῤαἰε ηαἰ ἡἑ ἑωσοῦ | 4 ἀτω τετ-
ἡεσοῤῖπ ἡἑἡἑἡχοῤε ἡεοῦῤῖπ ηαἰ ἑἱε-
ἡοῤῖῤε | 5 λῖ τασσαρεξ εἶρῶἰε ἡἑρῖε ηαἰ
εἰπ ἑεῤῥῥῖπ τῖεῤῥαἡ εἑοῤῖπ ηα | 6 -ταῤῶ
τῖεῤῥῶἰε καατ εῤ . . ῤῶβ . ἡῤῥῥῥ ἡαἰ ἡ² ἁ-
ἡῖε | 7 τῖοῤε ἡαἰ εἡεῤῥῥῖα . . ἡ ἡἡ . ἑ-
ἑῖπ [τ]ασσαρεξ εἶεῤῥῖῆ² τῖῤῖπῆοῤ | 8 τῤῥῥ-
ἡ . . . εἡεἶα εἡἡ εἶ[ῤα]ῤῖῆ² ἀτω ἡἡεἡεἡ

¹ Recurs in the text on *verso* and in no. 1142. An Arabic word (fem.) which I cannot identify. . The ρ may stand for λ , the ζ for ξ .

² κῶτεῖ possible, but improbable.

τοτ τῖοῤε σοτῥῖἡἡε | 9 ἡῤῥροεἶε ἡαἰ ἑἡἡ
ἡῤῥῥῆ ῤα . . ἡἡ . . τῤεσοκ ἑἡεῤῥῶβ . . ε |
10 τῤῥεῶ ἡἡοῤῥῶτ πλῆπ τῥῥῖ¹ χοοῤῥ² ηαἰ
ἡἡτασσαρεξ εἶαἡἡῤα ἡἑρῖε² | 11 ἡἡῤῥῖἡε
ἡἡεῤῥῥῖῥῖεξοῤ ἡαἱοῤῖῥε τῖοἡ ἀτω ἁἡἡἡοῤ²
ἡῤεῤε | 12 εαἡἡἡοῤ ἁτω εῤῥῥῥῖεἱε τῖ
ἡῤῥῥῖπ τῖεσοῤεῤε ἡεἱακη ἑἡἡ ῥαἡ | 13 -εἰ
εῤῖε ἡἡἡ ἁῤῥῖε ἡἡἡἡῤα ἡἑρῖε ταἱοἡ
ἡεκῖ ἡ ἡ ῥαἱοῤῶν | 14 οῤαῤῥῥῥῥε³ ἡῤ^γ β
ῤῥῥ ῥ ἡἡἡ εἶε ἑῶβ ἡἡ ἁἱεζαἰ | 15 -εεῖ
ἡἡἡ εῤεἡχοεἶε τῖ ἡῤῥῥῖῥῖῤῖπ. In left
margin τῖπροσκ, (blank).

1142.

Or. 6111. — Papyrus; 7½ x 6¼ in. The text is at right-angles to the fibres, in a ligatured hand, identical with that of nos. 1141, 1143.

From Ashmunain. [REV. C. MURCH.]

Letter from Isidore (*v.* no. 1141) to a superior. It refers to matters mentioned in this writer's other letters.

+ εἶπ τῖπροσκ, ἀτω τῖασπαχε ἡεἶπῆε-
εῤκα, ἡχοεἶε | 2 ἡεοἰ ἁἱε ἡἡεζαἰ ἡεἶπῆε-
εῤκα, ἡχοεἶε ἡε[οἡ] | 3 ἁἱεἡε εἡεἡῥῥῖῥῖε-
εζαἱσοτ ηαἰ εἱεἡἡἡοῤῖῤε⁴ | 4 ἀτω τασσαρεξ
εῤῥ^γ ε ἡἡἡ ἡἡεῤῖτ ἁἱεσοκ | 5 ἡἡεἱ⁵
ῤῥῖπἡἡἡῤα ἁἱεἡεἡῤῥῖῥῖε | 6 ἡἡῥῥῥἡ⁶
ἁἱεῤῥῥἡἡοῤῖῤε ἡἡἡῤῖῥῖε | 7 εἱεἱετασσα-
ρεξ² | | ἁεεῤ, ἁἡἡε | 8 εἡοῤ²

Verso: Arabic account.

¹ As a verb also in nos. 1126, 1130 and Krall cexxviii.
² 'The Amir of the south.'
³ ؟ ^{البيضة}, a certificate.
⁴ V. no. 1141, 4, where final ε is certain.
⁵ V. Krall cxxxviii.
⁶ ؟ Compound of βῶνν and ἀπε. Presumably a term of commendation, so not 'empty-headed.'

1143.

Or. 6112.—Papyrus; 8×7¼ in. The text, at right-angles to the fibres, is in a much ligatured hand, almost certainly that of nos. 1141, 1142, perhaps also of no. 1135.

From Ashmunain. [REV. C. MURCH.]

Letter beginning + σὶ τηροσκ/ αὐτο τια-
 σια,ε εἰτεκιντιπεριτ πεσοτ. After this
 little is consecutively legible. There occur:
 ΠΑΛΕΣΤΑΝΟ ΠΝΟΒ ΧΕΟΤΟΡΕΖ¹ αρᵒ α ἡσοτο
 ΠΑΗ], (11) ΠΑΛΕΣ | 12 -ΤΑΝΟ ΠΝΟΒ ΟΗ ΧΕ-
 ΟΤΟΡΕΖ ΖΙΣΑΛ...ε | 13 ΠΑΗ ΠΟΗ ΛΙΤΟΡΕΗ
 ΠΟ... ΑΥΤΟ ΛΙΧΘ ΧΕΩΠΟΡΟ | 14 -ῆ εζμ πετ-
 ρηνα ΠΑΗ ΠΗΝΕΤΟΛΧΟ ΤΑΠΗ | 15 ΖΙΤ ΠΤΟΗ
 ΖΗ... ΕΠΧΟΙΣ ΤΕΠΗΕ | 16 apparently
 erased.

Verso: two damaged lines of Arabic
 (? the address).

1144.

Or. 6113.—Papyrus; 5½×13½ in. The
 text, at right-angles to the fibres, is in an
 uneven, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Matthias(?) to a superior,
 wherein he complains of having been pre-
 vented from entering his house and so ap-
 parently from paying his tax.

+ ΠΥΡΟΗ ΠΗΖΟΩ ΤΗΡΟΣΚΗΝῆ ΠΙΧΗΦΙ[ΠΟ-
 ΠΟΜΟΗ ΠΗ]ΟΥΡΙΤΟ² ΠΙΛΧΟΙΣ Π[Π]ΡΟΣΤΑΤΗΣ
 ΤΙΤΑΝΟ ΠΙΛΧΟΙΣ | 2 ΠΥ... ΟΥ ΠΗΟΥΚΑΛΤ
 ΤΑΝΟΥ ΒΟΛ³ ΤΑΒΟΚ ΠΑΗ ΠΗΑΗ ΟΚΣΟΥΤΗ ΧΕ-
 ΤΙΤΙ ΤΕΠΟΗ ΟΣΑΒΕῖΟ ΠΚΟΙΣ [Α]ΓΕΙ ΒΟΛ | 3
 Πῆ σ(a^{bove} σὸτ)ΧΟΥΤΗΣ . ΠΗΠΟΥΕ ΤΙΣΗΠΟΟΣ
 ΟΗ . ΚΗΝῆ ΧΕΟΥΠΕ ΠΗΟΥΕ ΠΥΑΤΗΟΥ ΠΑΡΕΠΗΑ

¹ Cf. Crum, *Ostraca* p. 12, no. 81. Here apparently,
 'send.'

² Scarcely space for this phrase in full.

³ V. no. 1127, 10, Krall cexxviii.

ΠΙΛΧΟΙΣ ΤΑΖΟΙ | 4 [about 14 let.]ΔΚ⁷, ΕΦΙ-
 ΦΑΠΕ ΕΥΚΟΠΕ ΕΑΙΤΑΡΟ ΟΥΑΛΛΑΤ ΠΠΟΛ¹ ΤΑΥΤΩ
 ΤΑΒ ΕΠΑΤΕΠΟΗ | 5... ΚΕΟΟΥ ΧΕΠ[ΠΟΥ]ΚΑΛΤ
 ΠΟΥΤΗ ΠΗΑΗ ΤΑΠΙ ΛΑΛΤ ΠΚΗΠΕΠΗ ΒΟΛ ΖΗΠΛ-
 ΚΑΡΗΟΣ ΠΤΡΟΠΗΕ | 6 ΑΥΤΟ ΒΙΟΑΡΑ ΠΗΠΟΥΤΕ
 ΒΙΟΑΡΑ ΠΠΕΚΟΥΤΑΙ ΤΕΠΟΥΤΕΣ + + +

Verso: + [ΠΑ]ΧΟΙΣ ΠΑΡΑΟΟΣ ΑΥΤΟ Π...
 [space] + Π[ΔΟ]ΟΙΑΣ ΠΡΟΧΟΟΥ ΠΑ.....
 + + +

1145.

Or. 6114.—Papyrus; 5¼×11½ in. The
 text, at right-angles to the fibres, is in a
 ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Apa Christodorus, his
 superior, whose soldiers (*sic*) had, he com-
 plains, illtreated him.

[ΟΥΤΟΛ]ΠΑ ΟΥΕΖΑ ΠΗΠΟΥΧΟΙΣ ΠΚΕΡΠΕ ΑΠΑ
 ΧΡΙΣΤΟΔΟΥΡΟ | 2 Π ΤΕΠΡΟΣΚΕΥΗΙ ΠΠΕΟΥΤ²
 ΠΤΕΠΕΠΟΥΧΟΙΣ [Τ]ΠΙΤΑΝΟ | 3 ΠΟ ΠΠΕ ΠΠΚΕ-
 ΠΑΤΟΙ ΕΠΟΥΠΗΕ ΕΡΕΟΥΠΠΟΟΥ ΠΑΠΕΛ³ ΖΙΟΩΩ |
 4 ΠΧΕΛΖΗΠΡΕΣΑ⁴ ΠΠΟΙ ΟΥΕΠΠΗΤΗΤΗ ΑΥΡΟΠΣ
 ΕΡΟΠΗ | 5 ΠΑΧΡΟΠΕ ΖΗΠΠΗΠΤΑΒΑΒ ΠΑΗ
 ΟΥΑΒΕΠΠΖΟΩ ΛΗΚΕ | 6 Πῆ]ῆΟΥΤΡ ΧΕΟΥΤΑ ΠΠΟΥΕ
 ΠΑΟΥ ΠΠΠΟΥΤΕ ΒΕΑΡΟΠΣ ΕΡΟΥΤΗ | 7 Πῆ]ε-
 ΠΠΕΠΟΥΤΗ ΧΕΤΑΟΠΣ ΖΟΥΡ ΠΠΠΟΗ ΠΠΠΗΚΑ
 ΤΕΡΠΗ | 8 ΠΖΕΟΣ Π... ΟΥ ΠΠΟΣ ΠΚΟΥΠΕ ΤΕΠΠ-
 ΠΠΧΟΠΣ ΚΑΛΕΟΥΤΕ | 9 Πῆ] . ΠΟΥΠΠΗ[Ο]Η ΒΑΠΠΣ
 ΤΟΠΕΟΟΣ ΑΥΚΕΡΚΟΡ⁵ ΖΗΚΟΥ ΠΤΕΠΠΟΥΤΕ | 10
 ΠΟΥΠΠΗ ΠΠΟΥΤΑΜ ΠΒΟΛ ΖΑΠΠΠ ΠΠΟΥΠΠΟΛ-
 ΟΥΠΠΠ ΠΠΠΠΠΠΠ | 11 Πῆ]ΟΥΠΠ ΠΤΕΠΠΠΠΠ-
 ΟΠΣ ΚΑΛΕΟΥΤΕ ΕΖΑ ΟΥΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠ

¹ ἵ ππσρ.

² Cf. nos. 1109, 1188.

³ Μαρία.

⁴ ἵβριζω.

⁵ A new verb.

ⲛⲉⲧⲓ | 12 ⲛⲣⲟⲟⲩ ⲛⲣⲁⲩⲉ ⲁⲗⲟ ⲩⲁⲛⲛⲟⲗⲟ
ⲛⲛⲧⲁⲗⲁⲟⲩ¹ + ⲁⲥⲛⲟ² +

Verso: + χ ⲛⲛⲟ² + + χ ⲛⲛⲟ +

1146.

Or. 6115.—Papyrus; $4\frac{5}{8} \times 12\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. Above the text, a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from — to a *vestitor*. Of the boats sent to the writer to fetch wine, three are being sent back, loaded. Paul too is gone to the recipient, to have his wine account settled. Fields sown by Paul, the *δημόσιον* due from him and, apparently, the collection of certain local taxes, are referred to.

+ ⲕⲁⲧⲁ ⲟⲩ ⲛⲧⲁⲧⲓⲛⲉⲧⲛⲟⲟⲩ ⲛⲕⲉⲧⲣⲓ ⲛⲛⲁ
ⲛⲁⲓ ⲉⲛⲓⲧ ⲛⲛⲉⲕⲛⲟⲩ ⲧⲁⲣⲉⲛⲧⲁⲗ[ⲟ] ⲛⲛⲣ
ⲉⲣⲟⲟⲩ | 2 ⲧⲓⲛⲟⲩ ⲟⲩⲛ ⲉⲓⲥ ⲛⲣⲟⲛⲛⲧ ⲛⲁ[ⲟ]ⲓ
ⲁⲛⲧⲁⲗⲟ ⲛⲛⲣⲉⲣⲟⲩ ⲁⲛⲧⲛⲟⲟⲩⲟⲩ ⲛⲧⲉⲛⲉ
ⲛⲛⲧ | 3 -ⲕⲟⲓⲥ ⲁⲗⲟ ⲉⲓⲥ ⲛⲁⲧⲁⲥ ⲁⲓⲛⲧⲓ
ⲧⲁⲣⲉⲛⲧⲓⲛⲉⲥⲓⲛⲓⲛ ⲛⲁⲟⲣⲟⲥ ⲛⲛⲉϥⲛⲣⲓ ⲕⲉⲗ[ϥ]ⲧⲓ
ⲟⲩ ⲛⲛⲧⲓ | 4 ⲧⲓⲧⲛⲉⲗⲁⲗ[ϥ] ⲛⲁⲓ ⲉⲛⲟⲩⲥ
ⲟⲩⲧⲣ ⲧⲓⲧⲛⲉⲥⲟⲗⲛⲓⲛ³ ⲛⲁⲛⲟⲥⲟⲗⲛ ⲉⲓⲛⲟ[ϥ]ⲉ
ⲉⲓⲗⲁⲕⲟ ⲛⲛⲟⲟⲩ | 5 ⲕⲓⲕⲟⲩⲛⲉⲣⲟⲩ⁴ ⲧⲁⲣⲕⲟⲩ
ⲕⲁⲣ ⲕⲓⲕⲟ ⲉⲛⲟⲩⲟⲩⲥ ⲥⲟⲗⲛⲟⲩ ⲛⲁⲓ ⲉⲧⲉⲣⲟ
ⲩⲧ⁵ ⲧⲓⲛⲉⲥⲉⲛⲉ | 6 ⲛⲁⲓ ⲉⲧⲁⲛⲟⲥⲟⲗⲛ ⲛⲧⲁⲗⲁⲛⲓⲕⲓⲟ
ⲁⲗⲟ ⲛⲛⲉϥⲧⲁⲧⲟ ⲧⲓⲉ ⲥⲁⲛⲥⲓ ⲛⲉⲓⲕⲟⲩⲥ ⲛⲧⲁϥ | 7 -ⲕⲟⲟⲩ
ⲁⲗⲟ ⲁⲧⲛⲉⲥⲁⲓ ⲛⲁⲓ ⲕⲓⲛⲉⲣⲁⲛⲁⲛⲧⲉⲓ ⲕⲓⲧⲉⲣⲟⲩ
ⲩⲁⲥⲟⲩⲛⲧⲓⲛⲧⲓ ⲛⲛⲉⲩⲩⲁⲣ | 8 ⲁⲗⲟ . . . ⲁⲟⲩ ⲟⲩ
ⲁⲛⲟⲩⲧⲣⲣⲉ ⲛⲁⲓ ⲛⲛⲟⲛ ⲧⲓⲛⲣⲕⲣⲉⲓⲁ ⲛⲛⲟⲓ
ⲉⲧⲁ

¹ Possibly ⲧⲁⲓ.
² ? *πιθος*. The preceding sign=*ἐπίρ*.
³ V. no. 1116.
⁴ A village mentioned in the story of Paul of Tammah (*Mission* iv. 759).
⁵ *Derût*; cf. Krall clxxvii.
⁶ Cf. a place in Krall cxii, also ⲧⲉⲛⲟⲩⲟⲩ, Hyvernât, *Actes* 182.

ⲛⲁⲧⲉⲓⲥⲓⲥ ⲧⲓⲗⲉⲛⲛⲉ ⲕⲁⲣ | 9 ⲉⲛⲛⲟⲩⲧⲉ
ⲕⲉⲧⲓⲥⲓⲛⲧⲁⲗⲁⲟⲩⲟⲩ . . . ⲉ ⲉⲣⲁⲓ ⲩⲁⲥⲟⲩⲧⲓⲟ
ⲛⲧⲓⲛⲉⲕⲉⲣⲓⲧⲓⲛⲉⲓ ⲉⲣⲁⲓ ⲧⲓⲛⲣⲟⲥⲕⲟⲩⲛⲉ
| 10 ⲛⲧⲓⲧⲛⲉⲛⲓⲧⲕⲟⲩⲟⲩ + ⲁⲥⲛⲟⲣⲁ +

Verso: + ⲧⲁⲗⲥ [ⲛⲛⲁ]ⲕⲟⲓⲥ ⲛⲉⲩⲧⲓⲧⲓⲟⲣ
[long space] + ⲁⲛ[ⲁ]. ⲓⲃⲉⲗⲁⲗⲉ +

1147.

Or. 6116.—Papyrus; $7\frac{1}{4} \times 11\frac{1}{2}$ in. The text, parallel to the fibres, is in a clear, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to —, and greeting several other persons. 'Your whole congregation' is mentioned. Theodore wishes a caldron bought for him, at $1\frac{1}{2}$ *solidi*.

ⲛⲁⲛⲟⲕ ⲟⲩⲟⲗⲉⲣ ⲉⲓⲥⲁⲓ ⲉⲓⲣⲛⲉ ⲛⲁⲓ | 2 ⲛⲧⲟⲣ
ⲛⲛⲉⲧ . . . ⲥⲉ ⲛⲧⲁⲛⲉⲣⲓⲧ ⲥⲟⲛⲉⲓ | 3 ⲧⲓⲛ
ⲣⲟⲩ ⲁⲛⲁⲗⲓⲧ ⲣⲁⲩⲉ ⲛⲧⲁⲓⲥ ⲛⲉⲧⲛⲟⲩⲧⲁⲓ ⲉⲃⲟⲗ
ⲕⲓⲧⲟⲩ ⲉⲛⲉⲗ | 4 ⲧⲁⲗⲓⲧ ⲕⲁⲣⲟⲓ ⲉⲣⲉⲛⲛⲟⲩⲧⲉ
ⲉⲓⲟⲩ ⲉⲛⲉⲧⲉⲛⲓⲕⲟⲟⲩ ⲉⲣⲟⲩⲧⲓ ⲧⲓⲣⲉⲥ ⲁⲓ | 5 ⲧⲉⲛ
ⲉⲛⲉⲧⲛⲁⲛⲟⲩⲥ ⲛⲛⲉⲧⲉⲛⲩⲣⲉ ⲉⲕⲩⲁⲛⲓⲕⲓ ⲛⲉⲥⲁⲓ
ⲧⲉⲕⲛⲉⲧⲥⲟⲛ | 6 ⲉⲣⲟⲛⲉ ⲛⲉⲕⲛⲟⲩ ⲉⲓⲛⲉⲣⲉⲛⲧ
ⲗⲁⲛⲧⲉⲕⲩⲟⲛ ⲟⲩⲧⲣⲟⲩⲧⲉ ⲛⲁⲓ ⲕⲁ ⲛⲟ ⲁⲓ ⲉⲓ . . . ⲛⲉ
| 7 ⲛⲓⲕⲁⲧⲉⲥ¹ ⲉⲃⲉⲗⲁⲧⲛⲕ ⲧⲁⲗϥ ⲉⲃⲟⲗ ⲧⲁⲗⲉ
ⲕⲓⲥ ⲛⲁⲓ ⲛⲉⲧⲉⲣⲁⲛⲕⲟ ⲉⲗ | 8 ⲕⲓⲥ ⲛⲁⲓ ⲁⲗⲟ
ⲧⲓⲟ ⲛⲣⲩⲧⲣⲉ ⲛⲟⲩⲉⲛ ⲛⲉⲧⲉⲛⲧⲛⲟⲩⲧ ⲛⲉⲧⲉⲛⲩⲣⲉ
ⲗⲁⲓ ⲧⲓⲣⲛⲉ ⲣⲟⲧⲉⲛ ⲟⲩⲧⲁⲓ ⲕⲓ | 9 ⲁⲗⲟ ⲧⲓⲣⲛⲉ
ⲛⲁⲛⲉⲣⲓⲧ ⲥⲟⲛ ⲧⲓⲛⲁⲛⲓⲛ² ⲛⲧⲉⲃⲥⲉⲛⲉ ⲁⲗⲟ
ⲧⲓⲣⲛⲉ ⲧⲁⲛⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲓⲟⲩⲧⲓⲛ | 10 ⲁⲗⲟ
ⲧⲓⲣⲛⲉ ⲛⲁⲛⲉⲣⲓⲧ ⲥⲟⲛ ⲛⲛⲉ³ ⲛⲧⲉⲃⲉⲗⲓⲛⲉ
ⲛⲛⲉⲃⲟⲩ⁴ +

Verso: + ⲧⲓⲣⲛⲉ ⲉⲛⲁⲛⲉⲣⲓⲧ ⲥⲟⲛ
ⲛⲁⲛⲁ ⲕⲓⲟⲩⲟⲩ ⲛⲛⲁⲗⲁⲗⲉ +. In other direction: [space]
ⲕⲓⲧⲓⲛ ⲟⲩⲟⲗ

¹ ? *κάδος*.
² *Damianus*.
³ *Mena*.
⁴ *Sibou*, a new name.

1148.

Or. 6117.—Papyrus; 5½ × 5 in. The text, at right-angles to the fibres, is in a frequently ligatured hand.¹

From Ashmunain. [REV. C. MURCH.]

Letter relating to money apparently due but not delivered.

■ ... ὅτι ἐπὶ [ο]ἱ ... τὰ οὐκ ἀπέβη | 2
 βακταροῦ πηχίταικ καὶ ἀτὰ . ἀτ . . . ἀτ | 3
 illegible | 4 ἀκ⁹ εἰ καὶ ἐπέβητ ἡγο-
 λοκ / | 5 χροῦακτα . . . ἡμὶ γάρου χροῦακτακ |
 6 λοῖνον ἀκατῆ εἰσα ἀβροκ | 7 καὶ ἡνεκ-
 τήσοῦσος καὶ εἰς ζήντε | 8 ἀτῆσοῦσος ἡεζ
 ῥῆσοῦσος ἡηζαῖ | 9 ἐφῆσοῦσος ἡηαῖν τῆσοῦ-
 σος ἀμαστρεφῆ | 10 ἡησοῦσος γάρουσος ἀτῆσοῦσος
 χροῦακτακ | 11 ἡηκ ἀτῆσοῦσος ἡηαῖν
 [ἡη]κ ἡησοῦσος | 12 ἐκῆσοῦσος ἡησοῦσος ἐ-
 βησοῦσος ἀκατῆ | 13 ἡησοῦσος λοῖνον εἰς πα-
 ρῆσοῦσος ἐβησοῦσος ἐβη . . | 14 ἡησοῦσος ἀτῆσοῦσος
 ἀτῆσοῦσος ἡηκ ἀμαστρεφῆ | 15 ἡησοῦσος καὶ
 τῆσοῦσος ἡηκ ἀτῆσοῦσος ἡηκ | 16 ἐβη κατῆ
 ἡη κατῆ +

1149.

Or. 6118.—Papyrus; 5½ × 6¾ in. The text, at right-angles to the fibres, is in a very regular, sloping uncial.² Above the text is a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodosius to his συλλειτουργός, Ἀπὸ Ταυρίνου(?), probably a monastic dignitary. Amidst many complementary phrases, the gist of the letter is contained in ll. 13, 14.

† ἀμνηστῆκαίρια ἡηαῖν ἡησοῦσος [οὔ]καῖ
 2 -καῖνον ἀτῆσοῦσος ἐβησοῦσος ἐβησοῦσος

¹ Note the peculiar ligature τθ in 7, 8. τ and θ are indistinguishable.

² Much like Crum, *Ostr.* pl. I, no. 71.

3 ῥῆσοῦσος ἡησοῦσος ἐβησοῦσος ἐβησοῦσος [οὔ]καῖ
 4 ἀτῆσοῦσος ἡηαῖν ἀκατῆ [οὔ]καῖ [οὔ]καῖ
 5 ἡησοῦσος ἐβησοῦσος [οὔ]καῖ [οὔ]καῖ
 6 ῥῆσοῦσος τῆσοῦσος ἡησοῦσος ἡησοῦσος
 7 ἡηαῖν ἡησοῦσος ἡησοῦσος ἀκατῆ ἡησοῦσος
 [οὔ]καῖ
 8 ἡησοῦσος ἡησοῦσος ἐβησοῦσος ἐβησοῦσος [οὔ]καῖ
 9 ῥῆσοῦσος τῆσοῦσος ῥῆσοῦσος ἡησοῦσος
 10 ἡησοῦσος ἡησοῦσος ῥῆσοῦσος ἀκατῆ ἡησοῦσος
 11 ἐβησοῦσος ἐβησοῦσος ῥῆσοῦσος ἡησοῦσος [οὔ]καῖ
 12 ἀτῆσοῦσος τῆσοῦσος ἀκατῆ ἡησοῦσος ἀκατῆ
 13 ἡησοῦσος ἡησοῦσος ἀκατῆ ἐβησοῦσος ἐβησοῦσος [οὔ]καῖ
 14 ἀκατῆ ἡησοῦσος ἡησοῦσος ἡησοῦσος ἐβησοῦσος
 15 ἡησοῦσος ἡησοῦσος ἡησοῦσος ἡησοῦσος ἐβησοῦσος
 16 ἡησοῦσος ἡησοῦσος ἐβησοῦσος ἀκατῆ ῥῆσοῦσος
 17 ῥῆσοῦσος ῥῆσοῦσος ῥῆσοῦσος ῥῆσοῦσος ῥῆσοῦσος
 ἡησοῦσος

Verso: [οὔ]καῖ κατῆ ἐβησοῦσος ἡησοῦσος
 ἡησοῦσος [οὔ]καῖ [οὔ]καῖ τῆσοῦσος [οὔ]καῖ [οὔ]καῖ
 ἀκατῆ ἡησοῦσος

1150.

Or. 6119.—Papyrus; 7¼ × 8¼ in. The text, at right-angles to the fibres, is in a much ligatured hand, comparable with those of nos. 1142, 1143.

From Ashmunain. [REV. C. MURCH.]

Letter from Mercurius(?) to Peter, in which the harvest is referred to.

(sic) ἀτῆσοῦσος ῥῆσοῦσος τῆσοῦσος ῥῆσοῦσος ἀτῆσοῦσος | 2
 + ἐβησοῦσος τῆσοῦσος ἐβησοῦσος ἐβησοῦσος ῥῆσοῦσος
 ῥῆσοῦσος ἐβησοῦσος | 3 -καῖνον ἡησοῦσος τῆσοῦσος ῥῆσοῦσος
 ῥῆσοῦσος τῆσοῦσος . . | 4 . ῥῆσοῦσος [οὔ]καῖ ἐβησοῦσος
 ἐβησοῦσος ῥῆσοῦσος | 5 ῥῆσοῦσος ἐβησοῦσος τῆσοῦσος
 τῆσοῦσος ῥῆσοῦσος | 6 ῥῆσοῦσος ῥῆσοῦσος ἡησοῦσος ἀτῆσοῦσος
 ῥῆσοῦσος ῥῆσοῦσος | 7 ἐβησοῦσος ἐβησοῦσος ἡησοῦσος . . . ῥῆσοῦσος
 ἀκατῆ ἀκατῆ . . κατῆ . | 8 ῥῆσοῦσος ῥῆσοῦσος ῥῆσοῦσος ῥῆσοῦσος

¹ This line is a postscript.

² For ἡησοῦσος, and so below.

υπεκει·λοι^π εγω^π 9 | 9 υπεκαλτ ειοσρι¹
 ησοκ·εγω^π ηιον κχοστ ηειο . | 10 αττο
 πασιονο υνε ροκ πετερεσηε·αττο | 11 γε
 ποτω² ηηλο⁹ γαρσι καμοσ·αττο εε παστο
 υο | 12 ζιταποκρεε επιλο⁹ επατχιτε ηαγ·
 αττο | 13 εγω^π ηεκει επερσκοητε ησοι αη
 ελαυ ει εβολ γαρο . | 14 λιγισε τοσηοτ ειοσρε
 ησοκ αττο χοστ ηεκ | 15 -ρσιε ηαι τεηε
 ηη^πιοττο·τιση | 16 -ηε ροκ καμοσ.

Verso: + [π]ηερσι ησοη εττ/ πετροσ
 [space] ζιτη^περκ/ περσοη.

1151.

Or. 6120.—Papyrus; $6\frac{1}{4} \times 6\frac{1}{2}$ in. The text,
 at right-angles to the fibres, is in a much
 ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter to a superior, wherein Babylon
 (Fostat) is mentioned.

[τηνοτ ετβεκ] | 2 [ητηνοτ ηαι χεετ...
 ει...φο .εητακ] | 3 [τηνοτ ερηε ετ
 βηητο[τ...ηητσηοηητε οση ζ[η | 4 [ποτ
 εσοτη γατοστ ηα...οσηοηοτ εβολ τηνοτ | 5
 [ηασ υαηηηταλο ηηεε²...οτβιοσρε εβολ
 τηνοτσοτ | 6 [ετορεια λε ηηεπαχοεε ηκο
 ηηε τατο ζιοτ εροι γαροσ | 7 [αχοοσ χεαζα
 ατκαφοτ υαηηηει ερηε ζηποτσου | 8 τεηηε
 εοοτη χεηηερατσοτη ηεοτη εηεζ ζηζοτ | 9
 [ηε επετζιοσοτ ηοη χεηηαμοττο εεσηητ
 αηη αλατ η | 10 [ρ]οηε ηεαβέληηη αττο
 τηκορρυ εκοτη | 11 [ηοη ατχηνοηη ζηβαητ
 αση αχοοσ χεαμοττο εηαλατ ηασ | 12 [προ]-
 εκηηει ηηετρηητε ηετηηεσοφεη ηχοεε +

1152.

Or. 6121.—Papyrus; $11\frac{3}{4} \times 8\frac{1}{2}$ in. Two
 texts: the earlier, parallel with the fibres, is

¹ ? θεωρείν; cf. no. 1116.

² V. Zoega 349 and here no. 1118.

in a moderately ligatured hand; the later, in
 a hand similar (? identical) though larger.

From Ashmunain. [REV. C. MURCH.]

Of the earlier text only a small part of
 each line remains. The later text was
 written after the leaf had been torn through;
 its remaining lines are therefore complete.

Letter relating to a donkey and a newly
 painted cart.

[χοοτ η] | 2 τεηηταλο ηηεηη ζητασοητε
 εηηεκχοοττ ατση | 5 τεκοτη βαρε λοη υσοη
 τεκερσηοη ταταλοτ ζητασοητε χοοττ ηαι αττο
 ευσηε ηη | 10 -ηοη ταχοοτ επυοτε ταζο
 τηρ ηεο ταταλοτ ταβου εβολ επερεκηη ηοη
 αηζοβ ερσοτ | 15 -τοτε αττο αηχοοτ τασοητε
 εζρα εσαμ ασαλο ταρε αττο υαηχοοτ²ηηε ζαη
 σις ακο . ηε . | 20 ηκοτ ερεηηοττε ηαηηηοκ
 εποοτ² εζεικεηηυε ηροηηε οη ερεπεκεηη
 υοτηη καμοσ | 25 ηεηηεκηη τηρε | 26 -q.

1153.

Or. 6122.—Papyrus; $5\frac{1}{2} \times 10\frac{1}{2}$ in. The
 text, at right-angles to the fibres, is in an
 often ligatured script, probably identical with
 that of no. 1154.

From Ashmunain. [REV. C. MURCH.]

Letter to a superior. The writer has
 come north to Antinoe and had met his
 brother.

[ηεααχιστοη εραττ ηηαηερη ηχοεε ηεκοτ
 ηηηασοη ηοτση ηηηασοη ηοζαηηηε ηηκοη
 ο[ε | 2 [κατα] ηετραη ηηηεσηαι ηηηαηο
 ηηαηερη ηεκοτ χεμει εηηη ζηηαρηε αηηοτ
 εαη[τηηοτ] | 3 [λοηοη ηηεηει εσοτη ζοηηε
 αηει εκη εηηη αηαηαηα εηασοη ηηαβει ερηε
 αηο | 4 [εηηοττε εηηηη ζοκοτ ηηηοτ αρ[η
 ηηηηηηοττ αρη αηατοοτκ ηηηαχαρη[ε | 5
 [ε]ηηοη¹ ηηακτηηοτσοτ εηηη ητοοτ² . χε-

¹ V. no. 1128 and Krall ccxlv.

οὐδὲν ἐν ἀρχῇ ἀρχιεπιστοῦ ἡμετέρας ἐβ[οα] |
 6 Πνεύματι τῆροσκ, ἀπὸ τῆσθαυδ ὀκνηζ-
 νοπομοιοι πνεῦσθεριτε πῆανερπτ πεσοτ +

Verso : + τι τῆσθστομοι π[ηλ]σερπτ
 πεσοτ

1154.

Or. 6123. — Papyrus; 4½ × 4½ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand, probably identical with that of no. 1153.

From Ashmunain. [REV. C. MURCH.]

Letter from John(?) to Bane, wherein occur *κεκοσι* *χελικω* *σημαρις*¹, *μα* *ιοζαο* *πικω*.

1155.

Or. 6124.—Papyrus; 12½ × 5½ in. The text, parallel to the fibres, is in a large, ligatureless hand. On the other side is part of an earlier text in Arabic.

From Ashmunain. [REV. C. MURCH.]

Letter in which the writer states that he had secured and sent Theodore and Tobias to Al-Môbrat,² but that they had not found the recipient. He gives instructions as to an 'answer' which it is important to him to receive.

Two illegible lines; then : *μοι* *μοισου* *ουδ*⁴
πεσοτ | 2 *-βιας* *μχορσοτ* *μαλ* | 3 *-πιοβρατ*
σπιορσοτ | 4 *ροκ* *μοι* *ταυ* *οροκ*³ *ορ* | 5 *-οση*
πικαμς *σημαροκρα* | 6 *-οις* *τοκην* *τανοκρασις* |
 7 *μα* *σπορσοσια*⁴ *ποη* | 8 *ση* *παδαρσο* *απσο*

¹ V. no. 1153.
² *المبرد* is a proper name.
³ You are responsible for the *ἀπ(ὀκρσις)*.
⁴ *ἐλευσία*. Cf. Stern's Fayyûm papyri, *Aeg. Z.* 1885, no. 1, where his reading is correct (r. Krall, *Mitth.* v. 56).

τανοκ | 9 *-ρασις* *πταρτα*¹ *ποκ* | 10 *ζαρσο*
μαρσο *πρσοτ* | 11 *μα* *εκρητ* *απσο* *ερω* | 12
-πο *πεκρηνομαχ* | 13 *πιορσο* *τεκρηπρσοτ* | 14
μα *ζαρηκ* *ζηπορσοτ* | 15 *σπιορσοτ* *τερσο* |
 16 *ροκ* *καμσο* *ορ* | 17 *-χα* *ζηπορσοις* *πιορ-*
κα | 18 *-τερο* (blank).

Verso : Arabic text.

1156.

Or. 6125. — Papyrus; 3½ × 12½ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Eriphanus to his master —, the pagarch. He relates that the *παπα*² had come to carry off the 4 sureties (*ἐγγυητής*), which, when he had learned, he placed them in the prison. He now asks for instructions as to how he shall deal with them (cf. no. 1180.)

+ *ταρτανο* *τερσορσοκασια* *πχοσις* *χουπ-*
μαλα *ει* *χεβαπ* *πιορσοτ* *περσορσοτσο* | 2 *πιορσοτ*
χρητασις *οση* *μορσοις* *μορσοις* *ερεφτακη*
πρσοτ *ερεφσορσοκασια* | 3 *πχοσις* *πακωμερσο*
πιορσο *εζα* *μα* *χερσορσορσοτ* *καρσο* *ζηφτακ-*
κη | 4 *χερσορσορσοτ* *ρορσο* *μαρσο* *τῆσθαυδ* *πρσο-*
ρσορσοκασια *πχοσις* *ζηρσοιςεζα* +

Verso : + *ιδι* *αγαθ*¹ *θεοφυλ*² *εμ* *δερσο*³
 [space] *τω* *ευκλ*⁴ *αλλ*⁵ *παγαρ*⁶ + *επιφανιος*
αν *δου*⁷.

1157.

Or. 6126. — Papyrus; 4½ × 6½ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ *aitûr*.
² Here = presbyter. *ΠΑΠΟΣ* is not met with written thus.

Letter, perhaps from Cosma,¹ to ——. The writer gives various instructions and says he is sending a small gift of dried fish.

¶ ΕΠΡΑ ΕΚΥΑΗ | 2 [-ρ]ΧΡΕΙΑ ΗΖΟΥΤ ΔΝΙΣ ΕΑΝΑ
 ΗΟΖΑΝΗΙΣ ΠΕΖΟΥΤ | 3 ἄϛϛαϛ ηϛκ η ηϛϛιτοϛ
 ητο² ηροηε ροϛορ | 4 ζοϛη εϛηη ζαημοϛ
 ειϛ ζοητ ειϛ ηρη ηποροϛο | 5 ηαϛητοϛ
 ηϛηηοϛτοϛ ηαι εηαηοϛτοϛ καμοϛ | 6 αϛο
 ειϛ ηεικοϛη ηϛεϛ αηηοϛτοϛ ηηηη οϛοηϛ | 7
 ηηηη ηεϛα καμοϛ³ αϛο ηι ηρολοκοϛηη εηαϛ |
 8 ητο αηα ηηηα ηεϛποδεκτηϛ⁴ ηηοϛτοϛ
 ηαι | 9 οϛηαι ζηηχοϛεϛ + αηοκ δε κοϛηα
 ηϛηηε | 10 εϛεηηεηηεϛηηη ηοϛοϛ ηηηεικοϛη
 ηηροϛ κα | 11 -τα ηεϛραη +

1158.

Or. 6127. — Papyrus; $4\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter relating to money matters. The writer appears to protest against the accusations of another: 'for thou knowest him to be a madman.'

¶ Οϛ ΠΡΟϛ Οϛ ΗΤΑΚΕΖΑΗ ΗΑΗ ΧΕΒΙϛ ΕΗΑΤ
 ΗΖΟΛΟΚ/ ΑΗΑΑΤ Αϛο ϛοϛηαζε ηηοη εκαι-
 ροηηη ηε[ο]λ[οκ] | 2 ἄρεκεϛηεηηαηοϛϛ
 εκϛαηη[α]ηη[ο]ϛ ηηοοϛ ηηϛη ταποδεζεϛ
 ηη[οο]τοϛ ηηηϛϛϛ. ταο | 3 ἡαηρεηοϛ-
 τε ηϛ αει αϛηαοτο ηεϛραχε ηαι εροκ
 ακοϛοηητ αλα ηηαϛ[κο] | 4 ἡαχε ηηαϛει
 αβηαοτοοϛ ε[ρ]οκ εηει κϛοοηη χεοϛϛηοηε
 εϛλοβηηε ηεηηαϛ ζαοη εϛϛ | 5 ἡχοηη
 βοηαζ⁵ ηοη ηηοϛτε χεβιο ηατοϛη ηϛηοηε

¹ Ll. 9, 10 may be a message of greeting from a third person.

² ? = ηηη; cf. l. 8.

³ V. Krall xci, Crum, *Ostr.* no. 107.

⁴ V. no. 1022.

⁵ As in no. 1197.

ζηαϛαοηα εηει ραηει ταηροκεηηει ηϛεϛ[η] |
 6 αϛο ηιαϛραχε ητεκηηηχοϛε ηοϛοϛ ζη-
 ηηεϛεζαι +

1159.

Or. 5899(6).—Papyrus; $2\frac{1}{2} \times 9\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. Above l. 1 is a cross.

[W. J. MYERS.]

Letter from 'the humble' Heracleides to Apa Basil, the διοικητής. 'I have received thy honoured letter which thou writest concerning the children of Cosma of Ηουὸρ.¹ Be so kind as to release them until my brother the deacon shall come and I speak with him. Whatsoever we shall ascertain to be fitting, that we will do. But the thing most needful² is that I greet thy sonship. Farewell in the Lord.'

¶ ΑΗΙ ΗΠΕΚΕΖΑΗ Εϛϛ²/ εκεζαι ηαι εϛβηηϛε
 ηκοϛηα ηεοϛτοϛ αϛη | 2 ταϛαηη κααϛ εβοα
 ραηηεπαϛοη ηαιακ/ ει ταϛραχε ηηηαϛ | 3
 ηεϛεϛ[α]ηεηηε χεοϛεϛηεϛεϛοη[η]ε ραηααϛ
 ηαηακκαηοη | 4 δε ηηαι ταϛραχε ητεκηηη-
 ρηηε οϛηαι ζηηχοϛεϛ +

Verso: ¶ ταϛε ηηπεϛη³ ηεϛηηη ηϛϛηϛε
 [space] αηα βαϛηλεηοϛ ηαιοηκ/ + ζηρακλει |
 -αι ηεμα[η].

60.

Or. 5899(7).—Papyrus; $2\frac{5}{8} \times 13\frac{5}{8}$ in. The text, at right-angles to the fibres, is in an uneven, moderately ligatured hand.

[W. J. MYERS.]

¹ V. Krall eclv.

² V. Crum, *Ostr.* nos. 178, 248 also ζοϛβ ηαηηαϛκ., *Miss. franç.* iv. 745. Cf. the use of κεφάλαιον, Crum, *l.l.* no. 104 &c.

χαιχινου πετιερχρια | 5 υποχ υποχουτε
 εροκ ιτακμιν εστινιητε ρουε | 6 ενα-
 νοτε η ρουε¹ εκουοπε τκφορι υποε | 7
 υποποτου υποουτε εαιμολοιζε πακ ερε-
 υποουτε | 8 λην ημεα τ[ηη]ατ εροκ τισουτη
 χεμαμακαλαη υποκ² | 9 ετβεετερηηηη ηχο-
 ετ ηπκρουν ημ ιτακ | 10 . . . ηε . . . τισε
 ητεηηη αλλα και ανοκ εκ | 11 . . . μετε

1164.

Or. 6130.—Papyrus; $4\frac{1}{2} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter mentioning 'the town,' presumably Shmoun.²

+ ετη³ τερηηη πακ ημεηαμα | 2 αει
 ετη⁴ ησαη ατταμοι χην | 3 -τακη ριτβο³
 χερατβοκ | 4 [ετ]ητ λοηου ημεεεηηος |
 5 [α]κηατ χεεηαχοκ ηαυ ηε | 6 . τατρεχε
 ειχοκ ηα ηηηιου | 7 χεεηαβεε εερα ηπα-
 ηαρ | 8 . . αηε² ηερε² ηαη ειαμοτ

Verso: parts of 5 lines, ending τερηηηη
 πακ +

1165.

Or. 6131.—Papyrus; $3\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Justus of Migdol⁴ to Apa Severus.

¹ Ἐν ὄσον.

² Cf. no. 1141.

³ 'Canalman'?, irrigation officer?

⁴ V. no. 1031. It may be added that this name survived into later times as مقطول (De Sacy, *Abd ul-Latif* 697).

+ υποραη υποουτε ανοκ ιο[τε]τε ηαμη-
 λοα εεεαη ηαφιμας¹ | 2 χουεε ιουτ [α]ηα
 εεηηροε τερηηε πακ εβλα εηηηηουτε ηεεε-
 ηαη | 3 τικουρ² ετεκηηηηουτ κελαε² ηεεατ
 λομασε ηαηεαε | 4 ηι ηεεουρ ηουηε³ ταηα-
 ηοε⁴ πακ τηροεκηηε ατω ταηηε | 5 ηοη
 εηηηηεεεαη.

Verso: + ταεε ηαφιμαε χουεε [space]
 ηουτ αηα εεηηροε + ιουτεε⁵ ηαμηλοα.
 Then, in another hand, disconnected words
 + κλαε βεηε οουουε ρουεε και .α οα-
 ουου εαεμετ ρουου ηηακκαε εη/ουηεε.

1166.

Or. 6132.—Papyrus; $3 \times 6\frac{1}{2}$ in. The text, parallel to the fibres, has few ligatures.

From Ashmunain. [REV. C. MURCH.]

Letter with instructions as to the transport of wine, oil &c.

ηβαη εηατ ηηρη ετ | 2 ηο ταλο κεεο
 ηκοη ηαηηη⁶ ηηρη | 3 ηηρη ηηχοη αλλα
 ηηουεουτ | 4 εηαηουουτ ηηουουουηε ηο-
 εικ | 5 ηηουεεηηε ηηεε ατω εηουηε | 6
 ηακοηηηηουρα⁷ ηουε ουεεαοα . . | 7 ηεουηη-
 ουου ηαη εηουηη + μ επειφ ιε ε^δ ζ.

Verso: same text continued (illegible).
 Below it, in another hand, an account:

+ ημοεε ηηεηουτ ηηαρηαηοε ⁸	π δ ε ^δ ζ
εατεεραεουε ⁹	αρ ^θ α
εαηεεουρ ηη	αρ ^θ

¹ φίλος; cf. no. 1128.

² ? κελεεε. The following phrase to me unintelligible.

³ Instead of η, perhaps ηη.

⁴ Instead of η, perhaps χ.

⁵ ετ written with ε.

⁶ Cf. no. 1129.

⁷ Ὀπάρα; written εηηουρα in Lagarde, *Aeg.* 210.

⁸ ? ? الجاموس.

⁹ Cf. Crum, *Ostr.* no. 482.

1167.

Or. 6133. — Papyrus; $3\frac{1}{2} \times 2\frac{7}{8}$ in. The text, in a small, ligatured hand, is parallel with the fibres. Below it, part of a clay seal.

From Ashmunain. [REV. C. MURCH.]

Order from — to Severus, son of Bane, to send 3 camels to-morrow to the well of the Amir. Dated, 21st of Phamenoth.

+ οὐλοῦν¹ ἴτοκ ἐσῆρος² (?) | 2 βανῶ
 ἠπτι ρουῖτα ἠοραιο[τα] | 3 ἐπιῖα ἠηλῆου³
 ἐπιῖ | 4 ἠηρεκα² ἠημερα | 5 ἠραῖτε | 6 ἠερ³
 φαῖ³ κα × +

1168.

Or. 6134. — Papyrus; $3\frac{1}{2} \times 3\frac{1}{4}$ in. The text, parallel with the fibres, is by the same hand as no. 1167. Below it, an almost perfect clay seal with Cufic inscription.

From Ashmunain. [REV. C. MURCH.]

Order similar to no. 1167, but for the omission of the Amir and the addition of the 29th as the day the camels are to be sent, which is also the date of writing.

≠ οὐλοῦν ἴτοκ ἐσῆρος | 2 ἠηρα ἠεανῶ
 ἠπτι ρουῖτ | 3 ἐσῆροῖα ἐπὶ ἠηρε ἐπιῖ | 4
 ἠηλῆου³ ἠερα² χου² τῆς | 5 ἠερ φαῖ³ κο +

1169.

Or. 6135. — Papyrus; $3\frac{1}{2} \times 3\frac{1}{4}$ in. The text, parallel with the fibres, is in a hand less ligatured than that of nos. 1167, 1168. Below it, the same seal as on no. 1168.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. nos. 619, 621 and Crum, *Ostr.* p. 13, no. 511.

² Ἐκκελεύστατος, the usual epithet; cf. Revillout, *Actes* 1, Crum *l.l.* p. 69, no. 356.

³ Abbreviated to ζ

Order similar to no. 1168. Severus is here called 'of Shmoun.' Date illegible.

≠ οὐλοῦν ἴτοκ ἐσῆρος | 2 ἠηρα ἠεανῶ
 ἠηραιοῖα | 3 ἠπτι ρουῖτ ἐπὶ ἠηροῖα | 4 ἐπιῖ
 ἠηλῆου³ ἠραῖτε | 5 ἐπὶ ἠηρε² ἠ[πτι . . .] ἠη²
 ἠη² | 6 -οῖτε ἠηφ

1170.

Or. 6136. — Papyrus; $3\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, semi-uncial hand.

From Ashmunain. [REV. C. MURCH.]

Letter to a woman, the writer of which asks that something may be sent him, saying he has been ill for two weeks (ἑβδομάς).

ἠηροῖος ὅτι ἠηρ τῆσο² ὅτι ἠη | 2 -ἠηραῖ
 ἠη² τῆσο² τῆσο² ἠη | 3 ἠηπτι ἠη² τῆ
 ἠηροῖος ἠη² ἠηροῖος | 4 -ἠη² ἠηροῖος ὅτι
 ἠηροῖος ἠηροῖος | 5 ἠη² ἠη² τῆσο²

1171.

Or. 6137. — Papyrus; $3\frac{1}{2} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from a superior to George, in the formula of nos. 1167 &c., ordering the despatch of two horses southward for business relating to taxation.

+ οὐλοῦν ἴτοκ ἠηροῖος . . . ἠη² ἠηροῖος
 ἠη² | 2 -ἠηροῖος ἠηροῖος ἠηροῖος ἠηροῖος ἠηροῖος² |
 3 ἠηροῖος [τ]ῆς ἠηροῖος ἠηροῖος [η] ἠηροῖος ἠηροῖος²
 ἠηροῖος ἠηροῖος +

Verso: + ἀποδ³ τῶ διῖ ἠηροῖος +

¹ Apparently a Greek word. The last τ might be ρ.

² Tmounahi, a new place-name. Cf. ἠηροῖος *Pap. Amherst* lxxxviii.

1172.

Or. 5899(9).—Papyrus; $2\frac{1}{8} \times 10$ in. The text, at right-angles to the fibres, is in a neat, ligatureless hand.

[W. J. MYERS.]

Letter from John (or Joseph) to Apa Noḡ, relating to financial matters. Certain forms seem to differentiate it from the Shmoun texts.¹

ⲛⲏⲁⲧⲟⲓ ⲧⲏⲟⲩⲧ ⲛⲁⲓ ⲉⲑⲟⲩⲏ ⲛⲧⲁⲛⲉⲛⲏⲏⲧⲧⲉ
ⲛⲉⲑⲟⲩⲧⲧ ⲛⲧⲁⲟⲩⲧⲧ ⲕⲁⲧⲁ ⲧⲉⲕⲏⲧⲧⲉⲛⲁ² ⲁⲧⲟ ⲛ . . ⲁⲓ |
2 ⲛⲏⲧⲧⲟⲩⲧ ⲉⲑⲟⲩⲧ ⲕⲁⲓ ⲛⲁⲓ ⲁⲃⲧⲟⲩⲧ ⲉⲑⲟⲩⲧⲧ
ⲁⲓⲧⲧ ⲛⲁⲓ ⲛⲁⲕ ⲛⲧⲟⲩⲧⲏ ⲛⲁⲕⲣⲏⲁⲓ ⲧⲏⲟⲩⲧ ⲉⲑⲟⲩⲧ | 3
ⲛⲁⲓⲕⲁⲓⲟⲩⲧⲧ ⲁⲧⲣⲉⲕⲉⲛⲏⲏ ⲛⲉⲑⲟⲩⲧⲧ ⲕⲁⲧⲁ ⲛⲁⲑⲟⲩⲧ
ⲛⲧⲁⲟⲩⲧⲧ ⲛ ⲁⲛⲟⲩⲧ ⲑⲟⲩⲧⲏ ⲛⲁⲛⲁⲓⲧⲧ ⲧⲏⲏⲁⲓ | 4
ⲛⲉⲓⲧⲣⲉⲑⲟⲩⲧⲧⲉⲓ ⲧⲁⲛⲁⲕⲏⲏ ⲁⲉ ⲁⲧⲣⲉⲑⲏⲛⲏⲟⲩⲧ ⲁⲧⲟ
ⲉⲧⲟ ⲛⲏⲏⲟⲩⲧ³ ⲛⲉⲓⲧⲁⲛⲟⲩⲧⲧ ⲉⲑⲏⲧⲟⲩⲧ

Verso: + ⲧⲁⲁⲉ ⲛⲏⲉⲁⲑ ⲁⲛⲁ ⲛⲟⲩⲧ [space]
ⲑⲏⲧⲏⲕⲟ

1173.

Or. 5899(10).—Papyrus; $4\frac{1}{8} \times 6\frac{1}{2}$ in. The text, parallel to the fibres, is in an uneven, ligatureless hand. Above l. 1 is a cross.

[W. J. MYERS.]

Letter to a woman. She is rebuked in an almost homiletic style.

ⲛⲏⲟⲩⲟⲩⲟⲩⲁⲙⲉⲑⲧ ⲉⲣⲉⲓⲣⲏⲧ² ⲑⲏⲧⲟⲩⲧ | 2 ⲛⲉⲓⲣⲏⲧ
ⲁⲑⲁⲛⲁⲛⲟⲩⲧ ⲧⲣⲉⲁⲓ | 3 ⲛⲏⲉⲧⲟⲩⲟⲩⲧⲧⲉ ⲧⲁⲕⲉⲣⲟⲩⲧ
ⲑⲏⲧⲟⲩⲧ | 4 ⲁⲛⲟⲩⲧⲁⲓ ⲑⲟⲩⲧⲧⲉ ⲛⲟⲩⲉ ⲛⲉⲑⲏⲏ ⲉⲧⲣⲉ
ⲛⲟⲩⲧⲏⲧⲧ⁴ | 5 ⲉⲑⲁⲑ ⲉⲧⲟⲩⲧⲟ ⲧⲟⲣⲑⲉ ⲑⲉⲛⲟⲩⲧⲟⲩⲧ
ⲛⲟⲩⲟⲩⲟⲩⲟⲩⲧ | 6 ⲛⲏⲉⲑⲟⲩⲧⲧⲁⲕ ⲉⲣⲟ ⲑⲏⲧⲏⲟⲩⲧⲟⲣⲏⲏ⁵
ⲉⲑⲟⲩⲧ | 7 ⲛⲁⲓⲣⲁⲛⲉⲑⲟⲩⲧⲧⲁ ⲛⲉⲑⲟⲩⲧ ⲛⲟⲩⲟⲩⲧⲟⲩⲧⲁ
ⲧⲣⲁⲑⲏⲟⲩⲧ ⲛ

¹ ⲁⲧⲣⲉⲕ, ⲛⲁⲛⲁⲓⲧ.

² ? ⲛⲧⲏⲧⲏⲙⲁ, with mistaken gender.

³ ? Water vessels.

⁴ 'Thy husband is withered as the trees, through thy . . .'

⁵ Cf. no. 1182.

1174.

Or. 6138. — Papyrus; $2\frac{1}{2} \times 10$ in. The text, in a sloping, ligatureless script, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Letter referring to the vintage.

ⲧⲕⲏⲏⲧⲏⲉⲣⲏⲧ ⲛⲉⲑⲟⲩ ⲉⲛⲏⲁⲓⲏ ⲁⲓⲧⲉⲑⲟⲩⲧ¹ ⲛⲁⲓ
ⲛⲏⲟⲩⲧⲧ ⲕⲉ | 2 ⲛⲁⲓⲕⲁⲓⲟⲩⲧⲧⲉ ⲁⲧⲧⲏⲟⲩⲧⲧ
ⲧⲁⲣⲧⲕⲟ ⲣⲏⲉ ⲑⲏⲧⲧⲉⲑⲏⲏ | 3 ⲛⲁⲓⲕⲟⲩⲟⲩⲧ ⲉⲑⲟⲩⲧⲟⲩⲧ
ⲕⲟⲑⲟⲩⲧ ⲑⲟⲩ ⲕⲁⲓⲟⲩⲧ ⲉⲑⲟⲩⲧⲟⲩⲧⲟⲩⲧ ⲛⲏⲏ ⲉⲑⲁⲧ² | 4
ⲛⲁⲓⲁⲃⲁⲧⲟⲩⲧ ⲑⲁⲓⲣⲁⲑⲣⲉⲓⲁ ⲛⲉⲑⲟⲩⲧ ⲧⲟⲩⲧⲁⲓ ⲑⲏⲧⲟⲩⲧⲟⲩⲧ +

Verso: + ⲧⲁⲁⲉ ⲛⲏⲁⲛⲉⲣⲏⲧⲧ

1175.

Or. 6139.—Papyrus; 2×6 in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from an ecclesiastic to a layman, relative to the affairs of a monastery.

+ ⲁⲧⲧⲁⲛⲟⲩⲧ ⲑⲁⲣ ⲕⲉⲁⲕⲏⲧⲧⲉ ⲛⲉⲑⲁⲛⲟⲩⲧⲁ ⲁⲕⲧⲁⲁⲧ
ⲉⲓⲧⲧⲟⲩⲧ ⲉⲣⲉ | 2 ⲛⲉⲑⲉⲑⲏⲧⲧⲉ ⲧⲏⲟⲩⲧⲧ ⲛⲏⲏⲟⲩⲁⲑⲧⲏⲧ
ⲧⲏⲟⲩⲧ ⲉⲓⲣ ⲉⲑⲟⲩⲧ ⲑⲏⲕⲏⲏⲧⲧ | 3 ⲁⲟⲛⲟⲩⲧ ⲛⲏⲟⲩⲣⲉⲑⲟⲩⲧ
ⲁⲟⲑⲏⲏ ⲛⲁⲕ ⲉⲧⲏ ⲛⲉⲑⲁⲛⲟⲩⲧⲁ ⲛⲉⲑⲁⲁⲧ | 4 . . . ⲁ
ⲛⲉⲁⲧⲧⲉⲑⲏⲟⲩⲧⲣⲏⲁ ⲛⲏⲏⲏⲟⲩⲁⲑⲧⲏⲟⲩⲧⲧⲟⲩⲧ ⲛⲏⲁⲧⲧⲉ

Verso: + ⲛⲟⲩⲟⲩⲟⲩⲁ ⲛⲉⲑⲏⲣⲉ ⲉⲓⲧⲧ[space]ⲛⲁⲓ
ⲧⲟⲩⲏⲉⲣⲏⲧⲧⲁⲓ ⲉⲑⲏⲕⲏⲧ²

[a line here.]

1176.

Or. 6140.—Papyrus; 3×8 in. The text, at right-angles to the fibres, is in a small, neat hand. Above it is a cross.

From Ashmunain. [REV. C. MURCH.]

Letter to a superior, wherein the verb *χειρογράφειν* is often used, perhaps in reference to taxation.

¹ Must be for ⲁⲧⲉⲧⲏⲕⲟ.

Letter from Neereus and Martês to their master, the *διοικητής*, Αρα Ιανε. In accordance with his orders, they have arrested Pamei and his wife and await instructions as to their disposal (*cf.* no. 1156).

[νεφο]λτρον νεερεος¹ μαρτης νερεζ[α] |
 νε[τ] | 2 -χοεις εκ]τρικ ανα ιανε² παυοκ
 κατα οε ιταμεζαι (above πα[η ..]ιηζοι
 η.σ. . . ρος) | 3 . . . εναηι προς τεπεκελεις
 εις η[α]ηα | 4 ιηρεφζηιε λιοθονοτ εις
 ζηις ηροοτη | 5 οε πεκελετε + λσηη +

Verso: + ταλε ιηαχοεις παυοκ [space]
 + ζηηηεζ³

1181.

Or. 6145. — Papyrus; $3\frac{1}{2} \times 4\frac{1}{8}$ in. The text, beginning at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter, in more than 9 lines on *recto*, with 6 on *verso*. The following lines refer to the celebration of a saint's festival. 3 [ιηαι-
 εις ανα νερε παρξ | 4 λιοχοο οτη
 χεεφοου ιηα | 5 ζαηρηερα ησοτηη
 ερεη | 6 αρι ταραιν οτη ηεχαριε ηαι |
 7 ηεαββατον ηερεζηηι ηροε[ις] | 8 ηηχι
 ηεηιοτ ηηηεροζααι

1182.

Or. 6146. — Papyrus; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured but ambiguous hand.

From Ashmunain. [REV. C. MURCH.]

From a letter, the dialect of which shows several peculiarities.

¹ ? Ναυραῦς or Νεφερώς.

² Perhaps the same as in nos. 1131, 1142, 1145.

³ σύμμαχος scarcely possible.

ει ερις τοηεζβορη¹ βαιε | 2 [ατ² εβο²
 χημαεζοκ ηε² | 3 [κι ηηεχαριε ηον ετ-
 ηηε | 4 [ηε ιαζομ λχατ ες οιοτ | 5 [ιαι
 χεηεκαη χεηεεβ² | 6 [. ηηκηλ/ εβο² αρ
 τηηη | 7 [ει]ετομ ηη ερις +

1183.

Or. 6147. — Papyrus; $13 \times 7\frac{3}{4}$ in. The text, at right-angles to the fibres, has few ligatures.

From Ashmunain. [REV. C. MURCH.]

Letter beginning [ιοττα πεκυηρε ζηις
 εροκ ηηηηαατ ιεακ ζηις εροκ ηη]. Greet-
 ings are also sent from ταζ ανα κ²ρ²[ι], ιηηα
 and ηοηηα. In l. 3, [τ]εηηε ηερεζοη ει
 εζοτη ζηις ηεαηηεζοο ηεζοοηε ηροοτ.
 Scarcely anything further is consecutively
 legible.

1184.

Or. 6148. — Papyrus; $3 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter relative to the payment of taxes to the village headmen.

[εγαμ³ ηηεροηιοηηοε⁴ ηεοηκω | 2
 [εταηηοιοηηηηηη[ε] ηηεηηηε | 3 [ηεηη
 ηηε | 4 [ηηοηοηοηη ηεηεηηηε ιηαχοεις
 ηαι⁵ +⁵

¹ ? ορορη; *cf.* no. 1173. There are other indications of Bohairic influence.

² ? εβολ.

³ ? παραγγέλλειν.

⁴ A new place-name.

⁵ Possibly λεσηοτα.

1185.

Or. 6149.—Papyrus; $4\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter relative to taxation.

ΠΡΟΤΗΣ ΣΤΑΠ ΖΗΡΩΝΕ | 2 ΚΥΑΤΟΥ ΗΓΗΛΗ-
ΠΟΣΙΟΝ | 3 ΠΡΙΟΣ ΛΟΜΑΣΙΟΣ ΠΑΛ¹ ΧΟ | 4
ΚΤΡ/ ΣΕΣΗΡΟΣ ΛΑΤΙ | 5 ΕΞΡΑΙ ΖΙΑΦΗΜΗΡΟΥ | 6
ΚΑ ΠΕΦΡΩΝΕ ΕΒΟΛ ΛΜΟΥΤ | (blank).

1186.

Or. 6150.—Papyrus; $3\frac{1}{2} \times 3$ in. The text, at right-angles to the fibres, is in a regular, almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter (8 lines) from Martin ΠΑΡΤΗΣ, the soldier ΠΑΤΟΙ, to ΕΥΣΤΑΘΕ[ΙΟΣ], a superior ΠΕΡΤΟΜΙ[Α], who is asked to send ΓΕΩΡΓΗ ΠΟΡΚ. L. 6 ΠΕΡΤΟΚ ΠΕΤΡΙΡ. Verso: ΠΑΡΤΗΣ ΠΡΑΜΙΑΡΗΣ²

1187.

Or. 6151.—Papyrus; 3 disconnected frags., the largest $3\frac{1}{2} \times 6$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter (5 lines) from Ἀρσένου³ to —, the deacon and ΠΧΑΡ./⁴ It begins + ΒΑΡΟΤΕΚ-
ΟΥΤΗΡΕΤ ΠΕΙΩΤ ΤΗΟΟΥ ΧΟΙΡΑ. In l. 2
occurs ΠΖ[Η]² ΠΙΩΗΗΤ and in 4 ΠΠΙΟΟ ΡΩΗΗ
ΕΠΕΠΙΑΖΗΡ ΕΠΟΟΥ.

¹ Ἰλλούστριος.

² Καβαλλάριος.

³ Possibly letters lost between p and c.

⁴ Or χαρ. Χαρη[ουλάριος] might be expected.

1188.

Or. 6152.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an almost ligatureless hand, perhaps that of no. 1134.

From Ashmunain. [REV. C. MURCH.]

Letter from ΚΟΣΙΑ, 'your servant' ΒΑΤΟΝ, to the κύρ[ις] ΓΗΛΑΤΙΟΣ, the Ἰλλούστριος. The phrase ΤΗΡΟΚΤΩΗ ΠΠΕΟΟΥ ΠΤ[ΕΤΗ]¹ occurs and ΦΙΛΟΘΕΟΣ ΠΑΠΕ is mentioned.

1189.

Or. 6153.—Papyrus; $6 \times 7\frac{1}{4}$ in. There are remnants of two texts, by the same or very similar hands, both much ligatured and difficult.²

From Ashmunain. [REV. C. MURCH.]

Parts of two letters. That parallel to the fibres begins + ΕΤΩ ΤΕΥΗΗ ΠΠΤΗ ΚΑΜΩΣ
ΑΙΣΖΑ ΠΠΖΑ ΠΠΤΗ. It refers to ΠΣΑΧΟ and is addressed, on the other side, from George to Gabriel. Of the other text, wherein ΠΣΑΧΟ again occurs, little can be read.

1190.

Or. 5899(11).—Papyrus; $4\frac{1}{2} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. MYERS.]

A letter, very dilapidated, addressed (on verso) to ΕΥΣΤΑΘΕ[ΙΟΥ]. It begins ΖΗΡΑΗ
ΠΠ[ΠΟΥΤΟ]. The writer greets, among others,
ΤΑΙΟΥΡΤ ΠΠΑΛΕ ΕΥΣΤΑΘΕΟΥ and ΠΠΙΩΤ ΠΠΟΟ
ΕΡΩΝΕ.

¹ Cf. no. 1145.

² The hands of nos. 1135, 1141—1143 &c. are of the same type.

1191.

Or. 5899(12).—Papyrus; $6\frac{3}{4} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

[W. J. MYERS.]

A fragmentary letter. Parts of 14 lines remain. The following occur: $\alpha\tau\omega\ \eta\theta\iota\sigma\tau\omega\upsilon$
 $\zeta\alpha\tau\alpha\omicron\varsigma\ \eta\sigma\alpha\eta\ \bar{\iota}\bar{\beta}\ \chi\epsilon\alpha\kappa\tau\omicron\kappa\upsilon\sigma\tau^1\ \epsilon\upsilon\omicron\lambda\ \alpha\tau\omega\ \bar{\iota}\bar{\beta}$
 $\bar{\iota}\bar{\beta}\ \zeta\alpha\tau\epsilon\tau\ \epsilon\iota\varsigma\ \zeta\eta\eta\tau\epsilon\ \tau\bar{\iota}$, $\alpha\pi\tau\omega\omicron\beta\epsilon\ \tau\epsilon\iota\varsigma$
 $\eta\sigma\tau[\omicron\alpha\eta]$

1192.

Or. 5899(13).—Papyrus; two frags., the larger $6\frac{3}{4} \times 3\frac{1}{2}$ in. The script, at right-angles to the fibres, is even and ligatureless.

[W. J. MYERS.]

From a letter in which the phrases $\alpha\eta\theta\iota\sigma\tau\epsilon$
 $\sigma\epsilon\tau\omega\tau\ \tau\epsilon\kappa\tau\eta\eta$, $\tau\alpha\lambda\lambda\ \epsilon\upsilon\omicron\lambda$ occur and $\rho\eta\eta$
 $\eta\theta\iota\sigma\tau\epsilon$ is mentioned.

1193.

Or. 6154. — Papyrus; $9\frac{1}{2} \times 6\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter of 19 + 6 (*verso*) lines, almost wholly illegible. The phrase (l. 6) $\eta\theta\iota\sigma\tau\epsilon$
 $\eta\tau\alpha\lambda\omega\ \eta\epsilon\sigma\tau\alpha\kappa\eta\eta$ is visible.

1194.

Or. 6155. — Papyrus; $2\frac{1}{4} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ An unknown word. Reading certain.

Fragt. of a letter, beginning $\text{Ϝ ρ[λου]$
 $\alpha\eta\theta\iota\sigma\tau\omega\epsilon\ \tau\alpha[\sigma\eta\lambda\epsilon]$. It relates to the vintage, asks that Zacharias may be sent and contains the phrase $\chi\iota\sigma\omega\lambda\epsilon\ \zeta\eta\tau\epsilon\alpha\kappa\epsilon$
 $\eta\theta\iota\sigma\alpha$. Verso: end of address $\zeta\eta\tau[\eta\theta\iota\sigma\tau]$
 $\sigma\omega\eta +$

1195.

Or. 6156.—Papyrus; $2\frac{1}{2} \times 5\frac{1}{2}$ in.

From Ashmunain. [REV. C. MURCH.]

a. At right-angles to the fibres, in a seldom ligatured script.

Beginning of a letter: $+ \sigma\tau\eta\ \tau\eta\eta\eta\eta$
 $\eta\alpha\kappa\ \epsilon\upsilon\omicron\lambda\ \zeta\eta\tau\eta\theta\iota\sigma\tau\tau[\epsilon]$ | $2\ \alpha\eta\lambda\alpha\zeta\eta\tau\ \zeta\iota\varsigma\epsilon\ \eta\tau\alpha\tau\epsilon$
 $\alpha\eta\theta\iota\tau\iota\ \chi\epsilon$ &c.

b. Parallel to the fibres, in another hand.

Beginning of another letter: $\tau\iota\alpha\sigma\pi\alpha[\chi\epsilon]$,
and, in the margin, $\eta\theta\iota\sigma\tau\epsilon\ \lambda\alpha\beta\iota\ \eta\alpha\kappa\ \tau\iota\ \kappa\ \eta\alpha\beta$
 $\tau\epsilon\kappa\tau\omega\kappa\omicron\beta\ \epsilon\upsilon\omicron\lambda\ \rho\eta\eta\ \alpha\eta\theta\iota\sigma\tau\epsilon\ \epsilon\iota\sigma\tau\eta\chi\epsilon\ \alpha\tau\omega$
 $\eta\pi\epsilon\tau\iota\lambda\omicron\sigma\tau\epsilon\ \eta\alpha\beta.$

1196.

Or. 6157.—Papyrus; $7 \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter in which occur $\lambda\iota\beta\omega\tau\alpha\mu\iota\epsilon$
and $\epsilon\zeta\eta\tau\ \epsilon\beta\alpha\upsilon\tau\alpha\sigma\omega\eta$ and at the bottom of which is a clay seal, showing the figure of a man.

1197.

Or. 6158. — Papyrus; $4\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Fragment of a letter in which occur the phrases **ἀγαθὸν βολιὰν ἐστὶν ἰχθυοῦσι**, **ἔστ[ε]ν χερσὶ ἀγαθὰ ἐνσαυρωμένη**¹

1198.

Or. 6159. — Papyrus; $7\frac{1}{4} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter in more than 6 lines. L. 2
**ἰπποῦσε ἐνρίανωρ τισπύστομ | 3 ἰμοε σὺε
ἐο ἡλιανωβια ἐπιόστε.**

1199.

Or. 6160. — Papyrus; $4\frac{5}{8} \times 5\frac{7}{8}$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand, much like that of no. 1145.

From Ashmunain. [REV. C. MURCH.]

From a letter of more than 7 lines, wherein the name **ἡλιανωβ**² occurs thrice.

1200.

Or. 6161. — Papyrus; $4\frac{1}{8} \times 7\frac{1}{4}$. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter (3 lines), of which the address on the *verso* is **αββ̄ σενηρω ἐν^δ
ἄλλοι + μουσαίω^ε ἐ[λα]^ε .. ο αἰλιανων³ +.** The writer has a request to make regarding money.

¹ V. no. 1114 and Krall cexlv.

² V. *Aeg. Zeitschr.* xl. 61.

³ 1 a place.

1201.

Or. 6162. — Papyrus; $7\frac{3}{4} \times 5$ in. The text, at right-angles to the fibres, is in a small moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter in 22 + 10 (*verso*) lines. On the *recto* little is legible, on the *verso* somewhat more; on neither is there anything remarkable. Begins: **ἀξι [μ]εζαί ἡτεκίητ[ε]σιν**. Ends: **τῆσιν αὐτῶν ἡτεκίητ[ε]σιν ἡττιμῆσιν**.

1202.

Or. 6163. — Papyrus; $3 \times 7\frac{1}{2}$ in. The text, parallel to the fibres, is in a rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter, mostly illegible, in which occurs **ἰοροῦσε ἡπτοῦρ ἡκοῦα ἡεε**.

1203.

Or. 6164. — Papyrus; $4\frac{1}{4} \times 5\frac{1}{4}$ in. There are two texts: (a) that at right-angles to the fibres in a large, ligatured hand; (b) the other in a small, irregular hand.

From Ashmunain. [REV. C. MURCH.]

a. From a letter in which occur **τῆσιν ἡπ[ε]ρ, ἡρκῶν χροῦ ἡπ[ε]ρ, ἡροῦ ἀγαθῶ ἡπ[ε]ρ**.

b. From a letter containing nothing of note.

1204.

Or. 6165. — Papyrus; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

From a letter, the first legible words of which are ΠΑΡΚΕΙΟΥ¹ ΕΙ ΕΣΤΙ. It mentions ΤΗΟΘ ΠΗΝΣΙΑ, presumably Easter.

1205.

Or. 6166. — Papyrus; $5\frac{1}{2} \times 5\frac{3}{4}$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 8 lines, referring to money (ΠΡΟ ΚΕΝΤΗΝΑΡΗ, ΕΣΟΤ ΗΖΟΛΟΚ) to Babylon and mentioning ΟΥΚΑΠ² ΕΥΕΖΑΡΩΟΤ.

1206.

Or. 6167. — Papyrus; $8\frac{1}{2} \times 8\frac{3}{4}$ in. The text, moderately ligatured, is at right-angles to the fibres. Very dilapidated.

From Ashmunain. [REV. C. MURCH.]

18 lines, of which little is consecutively legible. L. 12 ΟΥΤΡΙΩΝΣΗ ΠΚΑΡΙΚΗ³ ΗΤΙΒΙΣ ΠΕΣΑΤ ΗΖΟ ΕΝΑΝΟΤΟΤ ΟΥΒΑΡΟΤ ΠΕΚΩ ΠΟΕ ΗΤΟΚ ΑΥΩ ΠΑΡ. L. 18 ends with a date: μ̄ φαρ^θ ια ι^δ

1207.

Or. 6168. — Papyrus; $3\frac{3}{4} \times 11\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

8 lines, scarcely a word of which is legible. The person addressed is called ΤΕΚΑΡΕΤΗ. There occurs the phrase ΑΡΙ ΠΗΟΟ ΗΖΟΒ.⁴

¹ Cf. ΠΑΚΕΙΟΥ, Crum, *Coptic MSS.* p. 42 and Krall lxvi.

² V. no. 1135.

³ Cf. ? no. 1096.

⁴ V. no. 1131.

1208.

Or. 6169. — Papyrus; $5\frac{1}{4} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 10 lines. There occur ΠΑΠΡΕ ΠΗΚΡΙΟ ΕΥΧ, ΑΧΙΟ ΧΕΛΗΝΗ.

1209.

Or. 6170. — Papyrus; $2\frac{3}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 4 lines, addressed to 'thy dear lord brothership.' It shows the Greek verb ΣΙΑΠΕΣΘΑΙ (*sic*).

1210.

Or. 6171. — Papyrus; $2\frac{5}{8} \times 4\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a clumsy ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Part of a letter, addressed to ΠΚΥΡΕ (κύρις) ΤΟΥΡΟΟ and mentioning a tremision of honey.

1211.

Or. 5895. — Papyrus; a large number of frags., mostly too small to be catalogued. Many are Greek. The pieces here described are those among the Coptic frags. which seem to merit separate notice.

[A. P. GRAVES.]

A. — In two pieces, each 3×6 in. (complete in height). Written at right-angles to the fibres, in an uneven, rarely ligatured hand.

[?]πλ. | 4 [?]πικιστ επιλη αυε[ι] επ. | 5
[?]τιοτεια ποιοεμνε | 6 [?]ωκος λιρωνε
[?]ωρε παλ. | 7 [?]κενα πιηζε εοτον | 8 [?]τωβε
[?]εχον πιεχο | 9 [-εις] [?]ηζε ετεχρια ατω |
 10 [?]..εβεν... | 11 [?].c ηρε ζμπτ[οβ] |
 12 [?]χα λιανε π | 13 [?]..πιου αφ. | 14
[?]ποττε.τωβε ε | 15 [?]οοττι... | 16 [?]ζουτ-
 ωρινη (blank).

1213.

Or. 5078(2).—Papyrus, broken through below; $6\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, almost ligatureless hand of a relatively early type (cf. Rainer *Führer* 1894, Taf. VII). The date upon the *verso* cannot be that of the letter itself and is doubtless by a later hand.

From Siût. [COL. T. L. FRASER.]

Letter from 'the humble' priest, Dioscorus, to his pious (*θεοσεβής*) father, Αρα Ηαμοι,¹ 'who is truly worthy of the name of priest.' He greets his sister (? sisters) and all the brethren. The text is incomplete.

The date (=A.D. 959) is doubtful only as regards the Indiction.

ΔΙΟΣΚΟΡΟΣ ΠΕΛΛΗΧΙΣΤ[ΟΣ Π]ΡΕΣ- | 2 ΕΥΤΕΡΟΣ
 ΠΕΡΕΖΑΙ ΕΦ[Υ]ΠΕ | 3 ΕΠΕΘΕΘΕΒΕΝΙΣ ΠΚΟ[Τ]
 Α]ΝΑ | 4 ΖΑΝΟΙ ΠΕΡΕΣΒΕΤΤΕΡ[ΟΣ ΠΕ]- | 5
 ΤΗΝΥΑ ΠΡΑΝ ΠΑΙΕ Χ[Ε]- | 6 ΠΡΕΣΒΕΤΤΕΡΟΣ
 ΤΥΝΕ ΕΡΟΚ | 7 ΤΟΝΟΥ ΖΗΠΧΕ ΤΥΝΕ [ΕΤ]ΕΚ- |
 8 ΣΟΝΕ ΠΠΕΣΗΓ Τ[Η]ΡΟΥΤ | 9 ΕΠΠΙΑΚ
 ΚΑΤΑ ΠΕΤ[Ρ]ΑΜ | 10 ΠΕΥΘΟΝ ΠΟΥΤΡΟ[Μ]Ε
 Α. . | 11 ΤΑΘΕ ΕΥΑΧΕ ΕΤΕΚΗΓ | 12 -ΠΑΠΟΥΤΕ
 ΕΒΟΛ ΧΕΠΟΥ | 13 ΑΤΩ ΠΠΟΥ ΠΤΕΚΗΠΠΗ |
 14 ΑΡΙ ΑΝΑΤΟΥΤΚ ΕΜΙΑ ΕΧΟΙ

Verso: ΤΑΛΣ ΠΑΝΑ ΖΑΝΟΙ ΠΕΡΕΣΒΕΤΤΕΡΟΣ |
 ΖΗΠΔΙΟΣΚΟΡΟΣ |

ΦΑΡΜΟΥΤΟΙ Ε Π^δ / ΠΡ / ΧΟΥ

¹ Cf. Cairo no. 8595 and Krall lxiii ΖΑΜΑ; also Boh. ΛΙΟΙ, Zoega 116.

1214.

Or. 4720(97).—Papyrus; $10\frac{1}{2} \times 5$ in. (complete in width). The text, which begins at right-angles to the fibres, is in an irregular, much ligatured and peculiarly difficult hand, similar to that of no. 533 *above*.

[GRAF.]

Letter of over 16 lines on the *recto* and 11 on the *verso*. I am unable to read more than a few disconnected words. The recipient is addressed as ΠΑΣΟΝ. In ll. 6, 11 and *vo.* 3 the words ΠΑΠΗ ΠΑΣΟΝ (or *om.*) [?]ΣΠΟΥ ΕΠΕΚΗ are repeated.

MISCELLANEOUS.

1215.

Or. 4721(25).—Papyrus; a fragt., paged $\overline{\kappa\epsilon}$, $\overline{\kappa\zeta}$; $4\frac{1}{2} \times 3\frac{1}{8}$ in. The text is upon both sides in a thick hand of Zoega's 3rd class.

[GRAF.]

From a Syllabary.¹ On p. $\overline{\kappa\epsilon}$ are syllables beginning with τ and ending with σ, τ, [*lacuna*], τ and ϣ respectively; on p. $\overline{\kappa\zeta}$ are those beginning with ϣ and ending with ι, κ, [*lacuna*], ζ, π, [*lacuna*], τ respectively. Each group is provided with the 7 vowels in turn, thus: τασ, τεκ, τικ, τικ, τικ, τικ, τικ. On τασ &c. follow τασυ &c., showing that no series ending (nor presumably, from the estimated size of the original leaf, beginning) with ω was given.

¹ Cf. *Mitth. Rainer* iv. 129 and Newberry, *Beni Hasan* ii, pl. xxv.

1216.

Add. 31,291.—Paper; a bound volume of 210 leaves of various dimensions, being copies made by C. W. Goodwin from different sources.

[MRS. A. A. GOODWIN.]

Foll. 1—79. Copies of Ostraca, chiefly in the Department of Oriental Antiquities in the British Museum, but also from some in the Louvre (fol. 89 ff.) and in private hands. These are followed by various lists and vocabularies (fol. 112 ff.).

1217.

Add. 31,290.—Paper; a bound volume of 324 leaves of various dimensions, being copies made by C. W. Goodwin from various sources.

[MRS. A. A. GOODWIN.]

Foll. 8—67, Copy of Papyrus V (v. nos. 325, 338 *above*).

Foll. 68—246, 261—285, 288—291. Copies of the *Jême* legal papyri in the British Museum (v. no. 375 ff.) and elsewhere.

Foll. 247—259. Copies of various Bohairic texts.

Foll. 292—300. Description and copies of Bohairic fragments in possession of the Royal Society of Literature.¹

For foll. 300 ff., v. no. 980.

1218.

Or. 5297(7).—Papyrus; four frags., the largest $3\frac{1}{4} \times 2$ in. The text is upon both sides. Their value lies in the unique coloured ornamentation of the enlarged initials and accompanying scrolls. The script resembles that common in parchment MSS. of the 9th to 11th centuries, more particularly the type Ciasca, tab. xii; while the decoration is

¹ But for fol. 299 (Saïd.), v. no. 486.

exactly similar to that used *e.g.* in Ciasca tab. xiii. The colours employed are red, yellow and green(?).

From the Fayyûm. [FLINDERS PETRIE.]

The text of 3 frags. is in Greek and probably liturgical. On one (paged $\bar{\alpha}$, $\bar{\beta}$ and headed apparently $[\bar{\eta}][\bar{\kappa}\bar{\alpha}]$) the following can be read

Recto: an ornamental heading; then,

ⲘⲤⲐⲚⲟⲩⲛⲓ

ⲛⲓⲛⲟⲩ

Verso: ⲟⲩ ⲉⲟⲩ ⲕⲣⲓⲛⲓ

ⲉⲛⲉⲙⲁⲥⲟⲩ

ⲉⲛⲉⲙⲁⲥⲟⲩ

ⲉⲛⲉⲙⲁⲥⲟⲩ

ⲕⲣⲓⲛⲓ ⲕⲁⲧⲁ

ⲕⲣⲓⲛⲓ ⲕⲁⲧⲁ

ⲕⲣⲓⲛⲓ ⲕⲁⲧⲁ

ⲕⲣⲓⲛⲓ ⲕⲁⲧⲁ

The text of the 4th fragt. was Coptic.¹ In the margin is a coloured scroll somewhat like those in Hyvernat, pl. viii. 1, 2.

1219.

Or. 4719(4).—Papyrus; a fragt.; $3\frac{1}{4} \times 5\frac{1}{2}$ in. Too little of the text, which was in the Saïdic dialect, remains to allow of description. It is included here on account of the script,² which is of interest as being closely similar to a type very common in parchment MSS. (*e.g.* Ciasca, Tab. i).

[GRAF.]

1220.

Or. 4926(4).—Parchment; six small strips, used in the bindings of papyrus MSS. and preserved for palaeographical reasons; mostly about $4 \times \frac{3}{4}$ in. The scripts are all of a fine, even, uncial type.

From Ahmim.

[GRENFELL.]

¹ ⲉ, ⲓ can be seen.

² Cf. script of no. 278 *above*.

8 [Α]ΝΑΚ ΠΑΚΟΥΤ¹ ΕΛΗ . | 9 [Α] ΠΑΙ . . ΨΕΠΟΥΤΙ
 ΠΥΤΑΜ ΠΗ | 10 [Τ]ΙΟΙ ΠΙΕΤΡ² ΕΠΕΙΧΟΥΣΕ + |
 11 [Ψ]ΕΠΟΥΤΙ ΠΥΗ ΠΙΛΙΑ ΟΚΟΥ | 12 [Μ]ΑΚ³
 ΩΣΗΦ ΜΑΡ⁴ + + ΠΑ . . . Ι ΠΡ⁵ Ν . . Φ | 13
 [Α]ΝΑΚ ΠΕΧΟΥΤΩ ΠΥΗ ΠΙΛΙΑΣ ΤΙΕ ΠΕΤ[ΡΕ +] |
 14 [Α] ΤΙΕ ΠΕΤ[ΡΕ +] .

1227.

Or. 5899(14).—Papyrus; $6\frac{7}{8} \times 15\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

[W. J. MYERS.]

Legal document (ἀσφάλεια) wherein the κοινόν of Thmoui² acknowledges the receipt of tax money from George. The idiom is difficult and details therefore obscure.

[+ ΖΗ]ΠΡΑΗ ΕΦ³ ΨΟΡΗ ΕΙΣΩΠ ΠΒΕΗ ΑΝΟΗ
 ΠΚΟΠΗΟΗ ΤΥΡΕΗ [Η]ΤΕ ΘΙΟΤΙ ΕΠΕΑΙ ΕΠΓΕΩΡΓΗ
 ΠΧΕΛΠΕΡΤΕΚΙ³ ΠΟΥΛΟΥΤΚΟΧΙ | 2 [Ε]ΠΕΠΤΕΜ ΤΑΚ-
 ΕΙ ΕΤΟΤΕΠ ΠΤΕ ΠΙΛΗΟΟΙ ΠΤΕΠΙΣΠ⁴ ΚΕ ΕΠΗΛ
 ΕΡΟΣ ΤΕΠΠΟΗ ΠΟΚ ΑΗ ΠΛΟΓΟΣ ΕΠΦ⁵ ΕΤΕ⁶
 ΤΟΗ | 3 [Α]ΝΑΚ S ΑΠΕΡΤΕΚΙ ΠΟΣ ΑΠΤΙ [Ο]ΤΤΡΠ-
 ΠΠΕΙ ΠΛΟΓΟΣ ΕΠΠΡΑΠΕΡΠΤΕΒΟΚ⁶ ΕΤΡΕΠΠΕΙ
 ΠΤΑΦ⁷ ΕΤΟΤ ΑΒΡΑΜΗ | 4 [Α]Ι ΕΠΧΟΥΤΑ ΕΠ
 ΠΟΥΗ⁶ ΛΙ ΕΒΟΛ ΕΠΤΩΟΥΤ ΕΠΚΑΣ ΠΤΑΤΣΩΛ ΕΤΟΤ
 ΣΙΕΤΕΒΟΚ ΕΠΤΩΟΥΤ ΠΤΑΤΣΩΛ ΕΤΟΤ ΠΕΒΤΗ | 5
 [Π]ΑΜ ΠΧΟΚ ΡΟ ΕΠΠΟΥΤΚΟΧΙ S ΑΠΕΠΤ⁷ ΠΑ-
 ΧΩΗ ΠΑΚ ΠΑΤΑΠΦΙΒΑΛΜ + + | 6 [Π]Ο]ΣΠΦ
 ΟΘΟΦΙΛΟΥΤ ΣΤΟΙΧΕΙ ΠΟΙ + + ΟΘΟΛΟΥΡΟΣ
 ΓΕΩΡΓΙΟΥΤ [ΠΑΡ]ΤΡ⁸Ω + + ΑΠΠ⁹ΟΣ ΜΑΚ/
 ΣΤΟΙΧΕΙ ΠΟΙ + | 7 [Α]ΘΑΠΑΣΙΟΣ ΓΕΩΡΓΙ⁸ ΣΠ-

¹ V. Crum, *Ostraca* p. 53, no. 120.

² Cf. ? Krall iv. 10, cxxxvii.

³ δέχεσθαι; cf. Crum, *Copt. MSS.* p. 48.

⁴ Possibly ΔΣΠΡ.

⁵ First ρ might be ς or ι; λ might be κ.

⁶ τ might be ς.

⁷ Cf. nos. 580, 599, 617 above.

ΧΕΙ ΠΟΙ + ΕΤΛΟΥΙΟΣ [ΣΤ]ΟΙΧΕΙ
 ΠΟΙ + + ΣΤΕΦΑΝ ΕΠΕΛ' ΠΑΡΤ + | 8
 [Α]ΠΟΚ ΘΕΟΛ[Ο]ΡΑΚΙ ΜΙΣΑΙ ΕΒΟΛ ΕΠΡΩΦ¹
 ΕΠΠΡΩΠΟΗ² ΤΙΕΡΠΕΤΡΕ +

Verso: + ΤΕΙΤΕ ΤΑΣΦΑΜ Η³ΟΤΙ [space]
 ΕΤΩΕΙ +

1228.

Or. 4927(20).—Papyrus; two frags.; the larger, $3\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

[GRENFELL.]

From a deed, relating to hired labourers and their wages and mentioning the bishop. Cf. Krall cxl.

[Ψ]ΕΠ [Ζ]ΑΠΚΟΥΤΙ ΑΖΑ ΠΙΛΟΣ ΠΑ | 2 -ΠΑ
 ΠΟΥΤΙ ΕΠ [Π]ΕΠΧΑΙΣ ΠΟΥ ΑΠΑ ΣΠΚΟΠ | 3 ΠΕ-
 ΠΕΚΥ⁷ Χ [Π]ΕΠΖΗΤ ΑΒΤΟΥ ΠΕΠΕΚ | 4 ΑΠΤΙ
 ΠΕΠΟ [Π]ΤΕΠΕ ΠΤΙ ΠΕΚΑΒΕΚΤ | 5 ΠΟΥΛΑΠΠΗ
 Π[ΖΑ]ΟΥ² ΖΑΠΕΒΕΚΤ ΕΤΕΠΠΕΠΕ | 6 ΨΕΠΟΥΤΙ²
 Π²[Ε] [Π]ΠΑΚ/

Verso: remains of a Greek account.

1229.

Or. 5301(17).—Papyrus; a fragt.; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. *Published* by Crum, *Copt. MSS.*, p. 56.

From the Fayyûm. [F. PETRIE.]

From a document regarding payment (or repayment) of money and addressed to a religious superior ('thy holiness' ἀγιωσύνη). It bore an Indiction date.

¹ q could scarcely be τ.

² Before this name—presumably the first of a list — a cross or mark.

1230.

Or. 4719(2).—Papyrus. Described *above* as no. 519. This is the text mentioned there as (3). It is parallel to the fibres, in an irregular, ligatureless hand.

Account (λόγος) relating to building operations and a series of dates. Details are obscure.

+ ρεπιλαβη πιουστι πασι¹ ες ετ²... | 2 κωτ ετωσ παρι περζου³ ε παδου⁴ | 3 β⁵ παλαραη¹ πιλαβ⁶ ρουτ β⁷ πα | 4 -λαραη αγα κωτδ αγα ου⁸ ρουτ | 5 β⁹ παλαραη α οερεπιφ¹⁰ α | 6 οε-
ταλα πατ πιλαραη περαρη ρουτ | 7 κωτ πανα ραουερηαι αγ αγα παπα | 8 ηεκωτ πιλαβ¹¹ ρουτ ας παπα γ¹² [αουτ] | 9 ας ηερκατες οηια ηεκωτ περαρ[ου] | 10 ρουτ β¹³ παλαραη αγα ε¹⁴ ηοραηαβ¹⁵ πιλαβ | 11 ρουτ β¹⁶ παλαραη αγα λουτι αγα κωτδ | 12 πιλαβ¹⁷ ρουτ β¹⁸ παλαραη αγα φειτεριουη¹⁹ | 13 ηεκω οηια ηιερηα²⁰ (above ε²¹ ηοραηαβ) περαρη ρουτ | 14 [α²²]α πιλαγ²³

1231.

Or. 5301(15).—Papyrus; complete; 5½ × 9¼ in. The fibres are parallel with the text, which is in a sloping hand (*cf.* Hyvernat, *Album*, pl. x for the type).

From the Fayyûm. [F. PETRIE.]

An account.

+ ρα¹ ηε² ο³τωρι⁴: ηετροσ ο⁵τωρι: πα-
σορ⁶ [above τα⁷ρα] ο⁸τωρι | 2 χαηα ο⁹-
τωρι: απελαμο¹⁰ουη¹¹ ο¹²τωρι: κωσιφ ο¹³τωρι |
3 ανα απελα¹⁴ ο¹⁵τωρι. Here a large blank.

¹ Clearly Arabic, presumably from عرب. Possibly here 'carts.'
² ? 'Willow' (ο³τωρι) or 'spade' (τωρα).
³ نصر.
⁴ عبد العوین.
⁵ عبد الله.

ηερα¹: γ² ραφαη: [above α³ω⁴] ηετροσ ρια α: ⁵
ηασερ: ρια α | απελαμο⁶ουη ρια α: ανα απελαμ
ρια α: κωσιφ ρια α.

On the other side, Arabic.

1232.

Or. 4720(20).—Papyrus. Described *above* as no. 579. This is the text there mentioned as (2). The script is ligatureless.

From an account or list.

φετ¹
ηερε²ου³ ηερεσα⁴
ηεκαλιβι⁵ τορσο⁶
η⁷ουβεστι⁸ ηεηηουη⁹
τωσ [ηα]λαμ¹⁰ ηεραρηουη¹¹ ¹²
τα¹³ κηα¹⁴ ομηραη¹⁵
ηη¹⁶ ηεσβη¹⁷ ηορη¹⁸
ηη¹⁹

1233.

Or. 5301(18).—Papyrus; a very dilapidated fragment; about 7 × 7½ in. The text, at right-angles to the fibres, is in a seldom ligatured hand, that on the other side in one similar but much smaller.

From the Fayyûm. [F. PETRIE.]

The text at right-angles is an account, kept in the 1st pers. singular. The following lines are legible:

ηα¹ τραηη²
ου³ηε⁴ηε⁵ηε⁶ηε⁷ηε⁸ηε⁹ηε¹⁰ηε¹¹ηε¹²ηε¹³ηε¹⁴ηε¹⁵ηε¹⁶ηε¹⁷ηε¹⁸ηε¹⁹ηε²⁰ηε²¹ηε²²ηε²³ηε²⁴ηε²⁵ηε²⁶ηε²⁷ηε²⁸ηε²⁹ηε³⁰ηε³¹ηε³²ηε³³ηε³⁴ηε³⁵ηε³⁶ηε³⁷ηε³⁸ηε³⁹ηε⁴⁰ηε⁴¹ηε⁴²ηε⁴³ηε⁴⁴ηε⁴⁵ηε⁴⁶ηε⁴⁷ηε⁴⁸ηε⁴⁹ηε⁵⁰ηε⁵¹ηε⁵²ηε⁵³ηε⁵⁴ηε⁵⁵ηε⁵⁶ηε⁵⁷ηε⁵⁸ηε⁵⁹ηε⁶⁰ηε⁶¹ηε⁶²ηε⁶³ηε⁶⁴ηε⁶⁵ηε⁶⁶ηε⁶⁷ηε⁶⁸ηε⁶⁹ηε⁷⁰ηε⁷¹ηε⁷²ηε⁷³ηε⁷⁴ηε⁷⁵ηε⁷⁶ηε⁷⁷ηε⁷⁸ηε⁷⁹ηε⁸⁰ηε⁸¹ηε⁸²ηε⁸³ηε⁸⁴ηε⁸⁵ηε⁸⁶ηε⁸⁷ηε⁸⁸ηε⁸⁹ηε⁹⁰ηε⁹¹ηε⁹²ηε⁹³ηε⁹⁴ηε⁹⁵ηε⁹⁶ηε⁹⁷ηε⁹⁸ηε⁹⁹ηε¹⁰⁰ηε¹⁰¹ηε¹⁰²ηε¹⁰³ηε¹⁰⁴ηε¹⁰⁵ηε¹⁰⁶ηε¹⁰⁷ηε¹⁰⁸ηε¹⁰⁹ηε¹¹⁰ηε¹¹¹ηε¹¹²ηε¹¹³ηε¹¹⁴ηε¹¹⁵ηε¹¹⁶ηε¹¹⁷ηε¹¹⁸ηε¹¹⁹ηε¹²⁰ηε¹²¹ηε¹²²ηε¹²³ηε¹²⁴ηε¹²⁵ηε¹²⁶ηε¹²⁷ηε¹²⁸ηε¹²⁹ηε¹³⁰ηε¹³¹ηε¹³²ηε¹³³ηε¹³⁴ηε¹³⁵ηε¹³⁶ηε¹³⁷ηε¹³⁸ηε¹³⁹ηε¹⁴⁰ηε¹⁴¹ηε¹⁴²ηε¹⁴³ηε¹⁴⁴ηε¹⁴⁵ηε¹⁴⁶ηε¹⁴⁷ηε¹⁴⁸ηε¹⁴⁹ηε¹⁵⁰ηε¹⁵¹ηε¹⁵²ηε¹⁵³ηε¹⁵⁴ηε¹⁵⁵ηε¹⁵⁶ηε¹⁵⁷ηε¹⁵⁸ηε¹⁵⁹ηε¹⁶⁰ηε¹⁶¹ηε¹⁶²ηε¹⁶³ηε¹⁶⁴ηε¹⁶⁵ηε¹⁶⁶ηε¹⁶⁷ηε¹⁶⁸ηε¹⁶⁹ηε¹⁷⁰ηε¹⁷¹ηε¹⁷²ηε¹⁷³ηε¹⁷⁴ηε¹⁷⁵ηε¹⁷⁶ηε¹⁷⁷ηε¹⁷⁸ηε¹⁷⁹ηε¹⁸⁰ηε¹⁸¹ηε¹⁸²ηε¹⁸³ηε¹⁸⁴ηε¹⁸⁵ηε¹⁸⁶ηε¹⁸⁷ηε¹⁸⁸ηε¹⁸⁹ηε¹⁹⁰ηε¹⁹¹ηε¹⁹²ηε¹⁹³ηε¹⁹⁴ηε¹⁹⁵ηε¹⁹⁶ηε¹⁹⁷ηε¹⁹⁸ηε¹⁹⁹ηε²⁰⁰ηε²⁰¹ηε²⁰²ηε²⁰³ηε²⁰⁴ηε²⁰⁵ηε²⁰⁶ηε²⁰⁷ηε²⁰⁸ηε²⁰⁹ηε²¹⁰ηε²¹¹ηε²¹²ηε²¹³ηε²¹⁴ηε²¹⁵ηε²¹⁶ηε²¹⁷ηε²¹⁸ηε²¹⁹ηε²²⁰ηε²²¹ηε²²²ηε²²³ηε²²⁴ηε²²⁵ηε²²⁶ηε²²⁷ηε²²⁸ηε²²⁹ηε²³⁰ηε²³¹ηε²³²ηε²³³ηε²³⁴ηε²³⁵ηε²³⁶ηε²³⁷ηε²³⁸ηε²³⁹ηε²⁴⁰ηε²⁴¹ηε²⁴²ηε²⁴³ηε²⁴⁴ηε²⁴⁵ηε²⁴⁶ηε²⁴⁷ηε²⁴⁸ηε²⁴⁹ηε²⁵⁰ηε²⁵¹ηε²⁵²ηε²⁵³ηε²⁵⁴ηε²⁵⁵ηε²⁵⁶ηε²⁵⁷ηε²⁵⁸ηε²⁵⁹ηε²⁶⁰ηε²⁶¹ηε²⁶²ηε²⁶³ηε²⁶⁴ηε²⁶⁵ηε²⁶⁶ηε²⁶⁷ηε²⁶⁸ηε²⁶⁹ηε²⁷⁰ηε²⁷¹ηε²⁷²ηε²⁷³ηε²⁷⁴ηε²⁷⁵ηε²⁷⁶ηε²⁷⁷ηε²⁷⁸ηε²⁷⁹ηε²⁸⁰ηε²⁸¹ηε²⁸²ηε²⁸³ηε²⁸⁴ηε²⁸⁵ηε²⁸⁶ηε²⁸⁷ηε²⁸⁸ηε²⁸⁹ηε²⁹⁰ηε²⁹¹ηε²⁹²ηε²⁹³ηε²⁹⁴ηε²⁹⁵ηε²⁹⁶ηε²⁹⁷ηε²⁹⁸ηε²⁹⁹ηε³⁰⁰ηε³⁰¹ηε³⁰²ηε³⁰³ηε³⁰⁴ηε³⁰⁵ηε³⁰⁶ηε³⁰⁷ηε³⁰⁸ηε³⁰⁹ηε³¹⁰ηε³¹¹ηε³¹²ηε³¹³ηε³¹⁴ηε³¹⁵ηε³¹⁶ηε³¹⁷ηε³¹⁸ηε³¹⁹ηε³²⁰ηε³²¹ηε³²²ηε³²³ηε³²⁴ηε³²⁵ηε³²⁶ηε³²⁷ηε³²⁸ηε³²⁹ηε³³⁰ηε³³¹ηε³³²ηε³³³ηε³³⁴ηε³³⁵ηε³³⁶ηε³³⁷ηε³³⁸ηε³³⁹ηε³⁴⁰ηε³⁴¹ηε³⁴²ηε³⁴³ηε³⁴⁴ηε³⁴⁵ηε³⁴⁶ηε³⁴⁷ηε³⁴⁸ηε³⁴⁹ηε³⁵⁰ηε³⁵¹ηε³⁵²ηε³⁵³ηε³⁵⁴ηε³⁵⁵ηε³⁵⁶ηε³⁵⁷ηε³⁵⁸ηε³⁵⁹ηε³⁶⁰ηε³⁶¹ηε³⁶²ηε³⁶³ηε³⁶⁴ηε³⁶⁵ηε³⁶⁶ηε³⁶⁷ηε³⁶⁸ηε³⁶⁹ηε³⁷⁰ηε³⁷¹ηε³⁷²ηε³⁷³ηε³⁷⁴ηε³⁷⁵ηε³⁷⁶ηε³⁷⁷ηε³⁷⁸ηε³⁷⁹ηε³⁸⁰ηε³⁸¹ηε³⁸²ηε³⁸³ηε³⁸⁴ηε³⁸⁵ηε³⁸⁶ηε³⁸⁷ηε³⁸⁸ηε³⁸⁹ηε³⁹⁰ηε³⁹¹ηε³⁹²ηε³⁹³ηε³⁹⁴ηε³⁹⁵ηε³⁹⁶ηε³⁹⁷ηε³⁹⁸ηε³⁹⁹ηε⁴⁰⁰ηε⁴⁰¹ηε⁴⁰²ηε⁴⁰³ηε⁴⁰⁴ηε⁴⁰⁵ηε⁴⁰⁶ηε⁴⁰⁷ηε⁴⁰⁸ηε⁴⁰⁹ηε⁴¹⁰ηε⁴¹¹ηε⁴¹²ηε⁴¹³ηε⁴¹⁴ηε⁴¹⁵ηε⁴¹⁶ηε⁴¹⁷ηε⁴¹⁸ηε⁴¹⁹ηε⁴²⁰ηε⁴²¹ηε⁴²²ηε⁴²³ηε⁴²⁴ηε⁴²⁵ηε⁴²⁶ηε⁴²⁷ηε⁴²⁸ηε⁴²⁹ηε⁴³⁰ηε⁴³¹ηε⁴³²ηε⁴³³ηε⁴³⁴ηε⁴³⁵ηε⁴³⁶ηε⁴³⁷ηε⁴³⁸ηε⁴³⁹ηε⁴⁴⁰ηε⁴⁴¹ηε⁴⁴²ηε⁴⁴³ηε⁴⁴⁴ηε⁴⁴⁵ηε⁴⁴⁶ηε⁴⁴⁷ηε⁴⁴⁸ηε⁴⁴⁹ηε⁴⁵⁰ηε⁴⁵¹ηε⁴⁵²ηε⁴⁵³ηε⁴⁵⁴ηε⁴⁵⁵ηε⁴⁵⁶ηε⁴⁵⁷ηε⁴⁵⁸ηε⁴⁵⁹ηε⁴⁶⁰ηε⁴⁶¹ηε⁴⁶²ηε⁴⁶³ηε⁴⁶⁴ηε⁴⁶⁵ηε⁴⁶⁶ηε⁴⁶⁷ηε⁴⁶⁸ηε⁴⁶⁹ηε⁴⁷⁰ηε⁴⁷¹ηε⁴⁷²ηε⁴⁷³ηε⁴⁷⁴ηε⁴⁷⁵ηε⁴⁷⁶ηε⁴⁷⁷ηε⁴⁷⁸ηε⁴⁷⁹ηε⁴⁸⁰ηε⁴⁸¹ηε⁴⁸²ηε⁴⁸³ηε⁴⁸⁴ηε⁴⁸⁵ηε⁴⁸⁶ηε⁴⁸⁷ηε⁴⁸⁸ηε⁴⁸⁹ηε⁴⁹⁰ηε⁴⁹¹ηε⁴⁹²ηε⁴⁹³ηε⁴⁹⁴ηε⁴⁹⁵ηε⁴⁹⁶ηε⁴⁹⁷ηε⁴⁹⁸ηε⁴⁹⁹ηε⁵⁰⁰ηε⁵⁰¹ηε⁵⁰²ηε⁵⁰³ηε⁵⁰⁴ηε⁵⁰⁵ηε⁵⁰⁶ηε⁵⁰⁷ηε⁵⁰⁸ηε⁵⁰⁹ηε⁵¹⁰ηε⁵¹¹ηε⁵¹²ηε⁵¹³ηε⁵¹⁴ηε⁵¹⁵ηε⁵¹⁶ηε⁵¹⁷ηε⁵¹⁸ηε⁵¹⁹ηε⁵²⁰ηε⁵²¹ηε⁵²²ηε⁵²³ηε⁵²⁴ηε⁵²⁵ηε⁵²⁶ηε⁵²⁷ηε⁵²⁸ηε⁵²⁹ηε⁵³⁰ηε⁵³¹ηε⁵³²ηε⁵³³ηε⁵³⁴ηε⁵³⁵ηε⁵³⁶ηε⁵³⁷ηε⁵³⁸ηε⁵³⁹ηε⁵⁴⁰ηε⁵⁴¹ηε⁵⁴²ηε⁵⁴³ηε⁵⁴⁴ηε⁵⁴⁵ηε⁵⁴⁶ηε⁵⁴⁷ηε⁵⁴⁸ηε⁵⁴⁹ηε⁵⁵⁰ηε⁵⁵¹ηε⁵⁵²ηε⁵⁵³ηε⁵⁵⁴ηε⁵⁵⁵ηε⁵⁵⁶ηε⁵⁵⁷ηε⁵⁵⁸ηε⁵⁵⁹ηε⁵⁶⁰ηε⁵⁶¹ηε⁵⁶²ηε⁵⁶³ηε⁵⁶⁴ηε⁵⁶⁵ηε⁵⁶⁶ηε⁵⁶⁷ηε⁵⁶⁸ηε⁵⁶⁹ηε⁵⁷⁰ηε⁵⁷¹ηε⁵⁷²ηε⁵⁷³ηε⁵⁷⁴ηε⁵⁷⁵ηε⁵⁷⁶ηε⁵⁷⁷ηε⁵⁷⁸ηε⁵⁷⁹ηε⁵⁸⁰ηε⁵⁸¹ηε⁵⁸²ηε⁵⁸³ηε⁵⁸⁴ηε⁵⁸⁵ηε⁵⁸⁶ηε⁵⁸⁷ηε⁵⁸⁸ηε⁵⁸⁹ηε⁵⁹⁰ηε⁵⁹¹ηε⁵⁹²ηε⁵⁹³ηε⁵⁹⁴ηε⁵⁹⁵ηε⁵⁹⁶ηε⁵⁹⁷ηε⁵⁹⁸ηε⁵⁹⁹ηε⁶⁰⁰ηε⁶⁰¹ηε⁶⁰²ηε⁶⁰³ηε⁶⁰⁴ηε⁶⁰⁵ηε⁶⁰⁶ηε⁶⁰⁷ηε⁶⁰⁸ηε⁶⁰⁹ηε⁶¹⁰ηε⁶¹¹ηε⁶¹²ηε⁶¹³ηε⁶¹⁴ηε⁶¹⁵ηε⁶¹⁶ηε⁶¹⁷ηε⁶¹⁸ηε⁶¹⁹ηε⁶²⁰ηε⁶²¹ηε⁶²²ηε⁶²³ηε⁶²⁴ηε⁶²⁵ηε⁶²⁶ηε⁶²⁷ηε⁶²⁸ηε⁶²⁹ηε⁶³⁰ηε⁶³¹ηε⁶³²ηε⁶³³ηε⁶³⁴ηε⁶³⁵ηε⁶³⁶ηε⁶³⁷ηε⁶³⁸ηε⁶³⁹ηε⁶⁴⁰ηε⁶⁴¹ηε⁶⁴²ηε⁶⁴³ηε⁶⁴⁴ηε⁶⁴⁵ηε⁶⁴⁶ηε⁶⁴⁷ηε⁶⁴⁸ηε⁶⁴⁹ηε⁶⁵⁰ηε⁶⁵¹ηε⁶⁵²ηε⁶⁵³ηε⁶⁵⁴ηε⁶⁵⁵ηε⁶⁵⁶ηε⁶⁵⁷ηε⁶⁵⁸ηε⁶⁵⁹ηε⁶⁶⁰ηε⁶⁶¹ηε⁶⁶²ηε⁶⁶³ηε⁶⁶⁴ηε⁶⁶⁵ηε⁶⁶⁶ηε⁶⁶⁷ηε⁶⁶⁸ηε⁶⁶⁹ηε⁶⁷⁰ηε⁶⁷¹ηε⁶⁷²ηε⁶⁷³ηε⁶⁷⁴ηε⁶⁷⁵ηε⁶⁷⁶ηε⁶⁷⁷ηε⁶⁷⁸ηε⁶⁷⁹ηε⁶⁸⁰ηε⁶⁸¹ηε⁶⁸²ηε⁶⁸³ηε⁶⁸⁴ηε⁶⁸⁵ηε⁶⁸⁶ηε⁶⁸⁷ηε⁶⁸⁸ηε⁶⁸⁹ηε⁶⁹⁰ηε⁶⁹¹ηε⁶⁹²ηε⁶⁹³ηε⁶⁹⁴ηε⁶⁹⁵ηε⁶⁹⁶ηε⁶⁹⁷ηε⁶⁹⁸ηε⁶⁹⁹ηε⁷⁰⁰ηε⁷⁰¹ηε⁷⁰²ηε⁷⁰³ηε⁷⁰⁴ηε⁷⁰⁵ηε⁷⁰⁶ηε⁷⁰⁷ηε⁷⁰⁸ηε⁷⁰⁹ηε⁷¹⁰ηε⁷¹¹ηε⁷¹²ηε⁷¹³ηε⁷¹⁴ηε⁷¹⁵ηε⁷¹⁶ηε⁷¹⁷ηε⁷¹⁸ηε⁷¹⁹ηε⁷²⁰ηε⁷²¹ηε⁷²²ηε⁷²³ηε⁷²⁴ηε⁷²⁵ηε⁷²⁶ηε⁷²⁷ηε⁷²⁸ηε⁷²⁹ηε⁷³⁰ηε⁷³¹ηε⁷³²ηε⁷³³ηε⁷³⁴ηε⁷³⁵ηε⁷³⁶ηε⁷³⁷ηε⁷³⁸ηε⁷³⁹ηε⁷⁴⁰ηε⁷⁴¹ηε⁷⁴²ηε⁷⁴³ηε⁷⁴⁴ηε⁷⁴⁵ηε⁷⁴⁶ηε⁷⁴⁷ηε⁷⁴⁸ηε⁷⁴⁹ηε⁷⁵⁰ηε⁷⁵¹ηε⁷⁵²ηε⁷⁵³ηε⁷⁵⁴ηε⁷⁵⁵ηε⁷⁵⁶ηε⁷⁵⁷ηε⁷⁵⁸ηε⁷⁵⁹ηε⁷⁶⁰ηε⁷⁶¹ηε⁷⁶²ηε⁷⁶³ηε⁷⁶⁴ηε⁷⁶⁵ηε⁷⁶⁶ηε⁷⁶⁷ηε⁷⁶⁸ηε⁷⁶⁹ηε⁷⁷⁰ηε⁷⁷¹ηε⁷⁷²ηε⁷⁷³ηε⁷⁷⁴ηε⁷⁷⁵ηε⁷⁷⁶ηε⁷⁷⁷ηε⁷⁷⁸ηε⁷⁷⁹ηε⁷⁸⁰ηε⁷⁸¹ηε⁷⁸²ηε⁷⁸³ηε⁷⁸⁴ηε⁷⁸⁵ηε⁷⁸⁶ηε⁷⁸⁷ηε⁷⁸⁸ηε⁷⁸⁹ηε⁷⁹⁰ηε⁷⁹¹ηε⁷⁹²ηε⁷⁹³ηε⁷⁹⁴ηε⁷⁹⁵ηε⁷⁹⁶ηε⁷⁹⁷ηε⁷⁹⁸ηε⁷⁹⁹ηε⁸⁰⁰ηε⁸⁰¹ηε⁸⁰²ηε⁸⁰³ηε⁸⁰⁴ηε⁸⁰⁵ηε⁸⁰⁶ηε⁸⁰⁷ηε⁸⁰⁸ηε⁸⁰⁹ηε⁸¹⁰ηε⁸¹¹ηε⁸¹²ηε⁸¹³ηε⁸¹⁴ηε⁸¹⁵ηε⁸¹⁶ηε⁸¹⁷ηε⁸¹⁸ηε⁸¹⁹ηε⁸²⁰ηε⁸²¹ηε⁸²²ηε⁸²³ηε⁸²⁴ηε⁸²⁵ηε⁸²⁶ηε⁸²⁷ηε⁸²⁸ηε⁸²⁹ηε⁸³⁰ηε⁸³¹ηε⁸³²ηε⁸³³ηε⁸³⁴ηε⁸³⁵ηε⁸³⁶ηε⁸³⁷ηε⁸³⁸ηε⁸³⁹ηε⁸⁴⁰ηε⁸⁴¹ηε⁸⁴²ηε⁸⁴³ηε⁸⁴⁴ηε⁸⁴⁵ηε⁸⁴⁶ηε⁸⁴⁷ηε⁸⁴⁸ηε⁸⁴⁹ηε⁸⁵⁰ηε⁸⁵¹ηε⁸⁵²ηε⁸⁵³ηε⁸⁵⁴ηε⁸⁵⁵ηε⁸⁵⁶ηε⁸⁵⁷ηε⁸⁵⁸ηε⁸⁵⁹ηε⁸⁶⁰ηε⁸⁶¹ηε⁸⁶²ηε⁸⁶³ηε⁸⁶⁴ηε⁸⁶⁵ηε⁸⁶⁶ηε⁸⁶⁷ηε⁸⁶⁸ηε⁸⁶⁹ηε⁸⁷⁰ηε⁸⁷¹ηε⁸⁷²ηε⁸⁷³ηε⁸⁷⁴ηε⁸⁷⁵ηε⁸⁷⁶ηε⁸⁷⁷ηε⁸⁷⁸ηε⁸⁷⁹ηε⁸⁸⁰ηε⁸⁸¹ηε⁸⁸²ηε⁸⁸³ηε⁸⁸⁴ηε⁸⁸⁵ηε⁸⁸⁶ηε⁸⁸⁷ηε⁸⁸⁸ηε⁸⁸⁹ηε⁸⁹⁰ηε⁸⁹¹ηε⁸⁹²ηε⁸⁹³ηε⁸⁹⁴ηε⁸⁹⁵ηε⁸⁹⁶ηε⁸⁹⁷ηε⁸⁹⁸ηε⁸⁹⁹ηε⁹⁰⁰ηε⁹⁰¹ηε⁹⁰²ηε⁹⁰³ηε⁹⁰⁴ηε⁹⁰⁵ηε⁹⁰⁶ηε⁹⁰⁷ηε⁹⁰⁸ηε⁹⁰⁹ηε⁹¹⁰ηε⁹¹¹ηε⁹¹²ηε⁹¹³ηε⁹¹⁴ηε⁹¹⁵ηε⁹¹⁶ηε⁹¹⁷ηε⁹¹⁸ηε⁹¹⁹ηε⁹²⁰ηε⁹²¹ηε⁹²²ηε⁹²³ηε⁹²⁴ηε⁹²⁵ηε⁹²⁶ηε⁹²⁷ηε⁹²⁸ηε⁹²⁹ηε⁹³

1242.

Or. 5300(33). — Papyrus; 3 × 6 in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

From a letter. It is interesting only for the phrase ὁ α ἡθιοῦν ὁ μ ζαπλ. Ends οὐχα ζησιος.

1243.

Or. 5300(34).—Papyrus; a fragt.; 3 × 5 $\frac{3}{4}$ in. The text, at right-angles to the fibres,

is in a ligatureless hand. *Published* by Crum, *Copt. MSS.* p. 55.

From the Fayyûm. [F. PETRIE.]

Letter relating to financial matters. In l. 5 read *μμερ* (ἐργάτης).

1244.

Or. 6175 *a, b, c.*—Papyrus. A number of frags. from the Rev. C. Murch's uncial MSS. (nos. 944 &c.). They are too small for separate descriptions and are therefore preserved in a box: *a* are from Sa'idic, *b, c* from Middle Egyptian MSS.

BOHAIRIC MANUSCRIPTS.

1245.

Or. 4721(26).—Papyrus; two disconnected fragments; each about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text is upon both sides. The script is an uneven semi-uncial (*cf.* Hyvernat, *Album*, pl. x, xxviii), written across the page in one column, divided into paragraphs.

[GRAF.]

The text is from S. John's Gospel xvii, giving parts of *verr.* 7—21. What its purpose is it is not easy to decide. It may have served as an amulet. No example of the Gospels or of a Lectionary in such a form is known to me.

1246.

Or. 5639*b*.—Paper; a complete leaf, paged (on *verso*) 111; $6\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is in a regular hand (*cf.* Hyvernat, pl. liii. 1). Initials, stops &c. are in red.

From Nitria.

[MIDDLEMASS.]

The Apocalypse vii. 11—14.

1247.

Add. 5997.—Paper; a bound volume; 313 foll., paged on *versos*; $13\frac{3}{8} \times 9\frac{3}{4}$ in. The text, in one column of some 25 lines with Arabic opposite, is written in a large, regular hand (*cf.* Hyvernat, pl. lv, 1). Head-lines, initials generally, stops, the letters ϕ , ψ , are in red; larger initials with accompanying scrolls, birds &c. in red, green and two yellows. Gilding is occasionally used, *e.g.* on

foll. 31, 285, 303. Foll. 2—6 are supplied by a later hand.

From Nitria. [MAJ.-GENERAL TURNER.]

A Lectionary for Palm Sunday ⲉⲕⲁⲣⲓⲁⲕⲏ ⲏⲧⲉ ⲙⲉⲗⲁⲟⲣⲓⲁⲛⲟⲥ , Holy Week and Easter, with liturgical rubrics and a few prayers &c., called "The book of the Holy Pascha" $\text{ⲕⲓⲧⲁⲃ ⲁⲗⲃⲩⲭⲉ ⲁⲙⲧⲉⲥⲉ}$. Lessons are given for the canonical hours¹ of the night of (*i.e.* preceding) each day and then for those of the day itself. Those for Monday night begin on fol. 24, those for Tuesday night on 49*b*, for Wednesday on 91*b*, for Thursday on 126*b*, for Good Friday (*ⲡⲁⲣⲁⲤⲎⲔⲉ*) on 172*b*, for "very early on the Sabbath morning" on 272, for the night of Easter Sunday on 287*b* and for the morning on 302. The lessons for Monday morning are headed "The Canon of the Holy Pascha" (f. 31). After the 9th hour of Tuesday follows the liturgy of the *ⲗⲁⲕⲁⲛⲏ* ⲧⲩⲣⲓⲥⲉ ² in full (f. 149), the actual Foot-washing being directed on f. 165. The following Mass (f. 167) is to be without kiss or *ⲁⲥⲡⲁⲤⲙⲟⲥ*.³ There are several other interesting rubrics (ff. 4, 39, 51, 159, 169, 264, 272, 285, 289, 302, 313*b*), in some of which the Arabic differs considerably from the Coptic. They relate chiefly to the lessons, and not the ritual. The lessons themselves appear to correspond generally to those on p. 49 ff. of

¹ *I.e.* morning ⲱⲠⲏ and 3rd, 6th, 9th, 11th hours; on Good Friday, the 12th also (f. 260).

² On f. 163*b* ⲧⲩⲣⲓⲥⲉ .

³ *Cf.* no. 775, to the rubric of which the Arabic of that on f. 285 corresponds, while the Coptic differs.

Habashi's tables (*v.* no. 767). Besides the majority, taken from the Pentateuch, Prophets and New Testament, there are some of special interest from Wisdom (ff. 100*b*, 214, 298*b*) and Eccli. (ff. 108, 113*b*, 139*b*), published by Bouriant (*Recueil de Trav.* vii. 85 ff.). These texts differ markedly from the LXX, as do those of the Mosaic books from the text of Lagarde.¹ Others are indeed mere paraphrases, *e.g.* that from Joshua, f. 152*b*.

The MS. is dated (f. 313*b*) 22nd Toth, A.M. 990 = A.D. 1274. The scribe πομπαραχ ابى الفرج has written his name on ff. 65*b*, 206*b*.

1248.

Or. 5644(11).—Paper; 10 leaves, paged (on *versos*) in cursive figures κ—κθ; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is in a regular hand (*cf.* Hyvernât, pl. lv. 2). The usual features are in red. On p. 27*b* is a circular ornament coloured red, yellow and green(?). The headlines &c. on p. 28*a* are also in these colours.

From Nitria.

[MIDDLEMASS.]

From the Theotokia, *cf.* Tuki, pp. ī—κ̄α, though the verses from the Psalter here selected are fewer and differ somewhat from those printed. On p. κ̄η*a* the title corresponding to Tuki's σὺβελταστικὴ is قانون لاجل القيامة المقدسة.

1249.

Or. 5507.—Paper; two not consecutive leaves, paged (on *versos*) ᾠ, —; $5\frac{3}{4} \times 4$ in. The text, in one column of 17 lines, is in a neat, small hand (*cf.* Hyvernât, pl. liii. 1). Initials, stops, head-lines and the letters φ, ϑ, are in red.

From Nitria.

[MIDDLEMASS.]

¹ *Cf.* nos. 713, 787.

From a liturgical book. On fol. 1*a* is a prayer for mercy and salvation. It is followed by a hymn: τροπάρη ὑπὸ ἀρχιϛ̄, which begins ὦ φη εὐχρησθεσοῦτ ὑμᾶς ἡεὶταχπ ϛ̄ ἀρτ̄ ιϛτ̄ ηακ ριχρησθεϛ̄ εὐεφρηνοβι εταϛερ-τομιαη εροϛ̄ ηχε λαμ ἡενηπαρλιϛος φωϛ̄ ηηϛ̄η, ηηχ ητε ηεηηοβι ὦ ηχ̄ε ηεηηοτ̄ οτοϛ̄ ηαϛηη, *i.e.* the same text as on p. ρ̄η of no. 836. The next lines (ending the page), headed ετιχος, are ἀηοκ λε ἀωϛ̄ εηϛ̄οι ραφτ̄ οτοϛ̄ ἀη̄οϛ̄ ετοτεη. Fol. 2*a* is from a hymn to the Virgin: τενηϛος ερο φεολοκος ηπαρθεηος οτοϛ̄ εοηεϛ̄ ηϛοοτ̄ &c. Fol. *b* is headed κηκοη and begins ηαρη-ϛεηηοτ̄ ητοοτ̄ ηφτ̄ &c. Then λοϛα, followed by ηαρηητ̄ο εηχ̄ε εηηηηοτ̄ηα &c.

1250.

Or. 441.—Paper; 177 foll.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. Script: foll. 1—134, *cf.* Hyvernât lv. 2; the rest, quite modern¹ (dated A.D. 1813).

[TATTAM.]

Grammars and Vocabularies. Fol. 1 (p. ā) = no. 920, 27*b*, fol. 123*a* = *ib.* 135*b*, fol. 130*b* = *ib.* 123*a inf.* Fol. 135 to end, a grammatical introduction, differing from those published or in the MSS. *above* and called كتاب قلادة التحرير وعلم التفسير الحق.

1251.

Or. 5300(35).—Papyrus; $2\frac{1}{2} \times 8$ in. The text is upon both sides, in fine, sloping uncials (*cf.* Hyvernât, pl. xxvii). Published by Crum, *Copt. MSS.* p. 57.

From the Fayyûm.

[F. PETRIE.]

Initial phrases as used in letters. Probably a writing exercise.

¹ Written by Ibrahim Abû Tabl (Lagarde, *Aeg.* 238) for Joasaph b. al-Birmâwî (*v.* no. 724 and Curzon 148, f. ρ̄α).

A D D E N D U M.

(MIDDLE EGYPTIAN.)

1252.

Or. 6176.—Papyrus; a fragt.; $11\frac{1}{2} \times 4\frac{3}{4}$ in. The text, which begins parallel with the fibres, was in two (or more) columns, separated by a ruled line. The script is a coarse, angular uncial of early type. The ρ is of a quite peculiar form, with tail uncurved and third (right) tooth omitted, while the σ is inverted as in no. 498 *above*.

[REV. C. MURCH.]

A list of names, sheep, donkeys, pigs, with figures (rarely preserved) opposite them. L. 4 should indicate a Fayyûmic provenance.

Recto, col. 1.

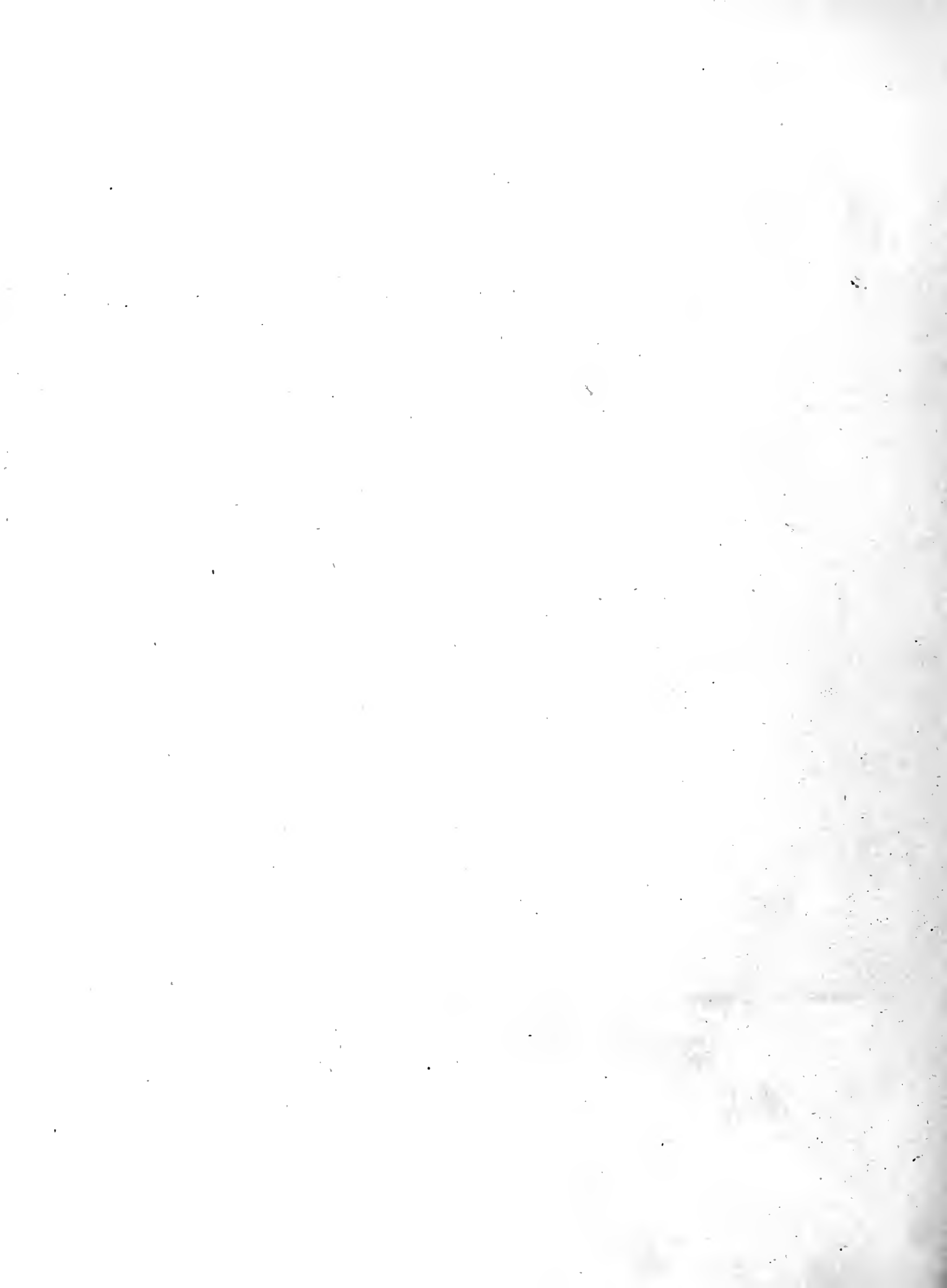
Π¹ [ΠΠ] ρ² ρ² Π . . .
 ΖΩΗ . . ΟΠΟΣ³ Π . ΣΩ⁴
 ΚΕΩΡΓΙ ΛΑΖΗΟΥ⁵ .
 ΤΑΠΠΑ [Π] ΣΑΥ ΚΕΠ[Π]
 ΣΙΩ³ ΚΕΥ [Π] Μ[Α]⁴ .
 ΠΠΠ Π . ΛΟΥ⁶ Π Π
 ΚΕΣΑ⁷ Π [Α] Π
 ΠΑΡ⁸ . . ΛΙΟΠ
 ΣΩΣΑ Π ΔΙΟΥ⁹ [Π] . ΣΚΙΟ⁹
 ΑΤΟΡΙ ΔΕΡΑ [Π] . . Λ
 ΣΟΦΙΑ ΦΑΚΟ⁵ ΤΑ ?
 ΜΑΜΟ ΠΑ . Λ
 ΖΩΗ ΚΕΡΩΧΙ⁶ ΟΠΩ ?
 ΚΕΣΑ Π Π Π
 ΖΑΠ . ΣΩΑ .
 ΠΚΑ . ΣΑΥ . . .

1 Π very doubtful; presumably ΠΑΠΟΣ.
 2 Not ΠΠΠΠ.
 3 'Young donkey'; cf. ΠΕΠΠΡΚ.
 4 = ρρ.
 5 Cf. ΤΕΛΑΧΟΥ, p. 194 *above*.
 6 Recurs at Bawit; v. Strzygowski, *Kopt. Kunst* (Cairo Catal.), p. 118.

ΙΣΤΟΥΣ
 ΠΟΠΦ ΔΙΟΥ
 ΤΑΠΠ ΠΟΠΠ . . .
 ΠΑΤΡΩΝΑ ΠΠ ΖΩΑ . .
 ΣΙΩ[Π] ΠΑΡΩΑ
 ΖΩΠ ΤΑΠΠ
 ΠΑΥ . . ΚΑΡ . . .
 ΣΩΥ ΚΕΠ ΠΠΠ
 ΠΠ ΟΥΑΟΥ . . ΤΠΠ
 ΚΟΥ ΠΠ Π ?
 ΜΑΠΠ ΠΠΠ
 ΖΑΠΟΥ ΚΕΡΩΧΙ ?
 ΠΧΑΥ ΛΑ ΠΠΠΠ ?
 ΚΕΩΡΓΙ Κ . . ΟΥΟΥ¹ Λ
 ΠΠ . ΣΩΑ . . ΣΩΟΥ
 ΟΥΠΠΠ ΚΕΣΑ ΠΠΠ
 ΚΕ . ΧΟΥΤΕ² ΤΠ¹ ?
 ΚΕΠ ΠΠΠ[Υ]
 ΦΠ ΠΠΠ ΟΥΠΠΠ
 ΚΟΥ ΠΠΠΠ
 ΠΠΠΠΠ ΛΑ ΧΟΥΤΠ
 ΠΠ ΟΥΑΟΥΠΠ . . . ?
 ΦΠ ΠΠΠΠ (*sic*) . . Π
 ΠΠ ΟΥΠΠΠ
 ΚΕΠΠΠ . . Π
 ΠΠΠ . . ΣΥ . . Π
 ΚΕΠΠΠ . . Π
 ΠΠ . Ο . ΦΠΠΠ
 Π . . ΧΠΠ²

Col. 2. Scarcely anything remains.
 ΚΕΠ[ΠΠΠ], ΠΠΠΠ, ΚΟΥΤΠ are legible.
Verso. Scarcely anything legible.
 ΚΕΩΡΓΙ, ΣΟΦΙΑ, ΦΑΟΥΤ, ΦΠΠΠΠΠ
 occur.

1 Perhaps ΧΟΥΤΕ.
 2 Perhaps Υ for Χ.



ADDITIONS AND CORRECTIONS.

The letters *a*, *b* refer to the columns.

- P. 4*a*, No. 10 from same MS. as 2 foll. from the Myers collection, now at Eton College.
 8*b*, No. 20. *For* 210 *read* 219.
 12*a*, 16. *Read* $\overline{\rho\iota\omicron}$.
 13*a*, 12. *For* iv *read* vi.
 16*b*, No. 64 from same MS. as Zoega xlii (Balestri Tab. 5).
 17*b*, No. 70 from same MS. as Zoega xlv (Balestri Tab. 7).
 18*a*, Nos. 72, 73 by same scribe; also Cairo no. 8003.
 —, No. 75 from same MS. as Zoega xxxix (Balestri Tab. 3).
 —*b*, No. 78 probably same MS. as Zoega lxvii (Balestri Tab. 23).
 19*a*, 1. *Read* ii. 2.
 —, No. 80 from same MS. as Zoega lvii (Balestri Tab. 14).
 —*b*, No. 82 from same MS. as Paris 129²¹ (V. no. 94).
 20*a*, No. 85 from same MS. as Zoega lxxiv (Balestri Tab. 29).
 —, No. 86 from same MS. as Zoega lx (Balestri Tab. 17).
 21*b*, No. 95. Ps. cxliii, 5—10, Vars. from Budge's text: 6 $\zeta\omicron\sigma\sigma\tau$ $\mu\eta\kappa\epsilon\beta\eta\rho\iota\sigma\epsilon$
 $\tau\eta\eta\sigma\tau\omicron\tau$ $\mu\eta\kappa\epsilon\sigma\tau\epsilon$ — 7. $\mu\alpha\tau\omicron\chi\omicron\iota$ $\epsilon\beta\omicron\lambda$ $\zeta\eta\zeta\eta\mu\eta\sigma\tau$ — 9. $\mu\alpha\eta\omicron\tau\tau\epsilon$.
 22*a*, No. 98 from same MS. as Zoega lix (Balestri Tab. 16).
 23*b*, No. 109 from same MS. as Zoega lxxv (Balestri Tab. 30).
 27*b*, 5. The Bodleian lectionary Hunt. 3, $\overline{\rho\iota\omicron}$, 3rd Sabbath in Mechir, has heading:
 $\omicron\chi\eta\mu\kappa\tau\eta\rho\iota\kappa\iota\alpha$ $\sigma\tau\alpha\eta\kappa\omicron\tau\iota$ $\mu\eta\sigma\tau\eta\rho$ $\alpha\zeta\omicron\tau\eta\mu\epsilon$. *V.* also Crum, *Ostraca* p. 7.
 —, 12. Mr. Kenyon's book is *Our Bible and the ancient Manuscripts*.
 —, No. 134 from same MS. as Zoega lxxxv (Balestri Tab. 35).
 29*a*, No. 142 is photographed in Kenyon: *Handb. of Textual Crit. of N. T.*, 160.
 32, 6 from bottom. *Read* $\tau\epsilon\tau\alpha\rho\chi\eta$.
 —, note 1. The title of the Psalm is $\tau\eta\epsilon\zeta\eta\omicron\tau\tau\epsilon$ $\mu\eta\zeta\omicron\beta\alpha\lambda\omicron\mu\alpha\varsigma$ $\mu\eta\kappa\omicron\lambda\alpha\zeta$ $\mu\epsilon\sigma\alpha\beta\beta\alpha\tau\omicron\mu$
 $\mu\epsilon\tau\eta\rho\kappa\tau\eta\sigma\eta\mu\omicron\mu$. $\overline{\rho\iota\iota}$ [τ].
 42, fol. *a*, 6 from bottom. *Read* $\kappa\alpha\iota\chi\alpha\rho\iota\tau\omicron\upsilon\sigma\eta$ [η $\sigma\epsilon$].
 43, note. *V.* also Berlin *Kopt. Urk.*, Bd. 1, Nr. 186.
 46, 15. $\omicron\iota\tau\omicron$ $\lambda\epsilon$ = $\omicron\iota\delta\alpha\tau\epsilon$.
 54*b*, No. 167 since published by Riedel and Crum for *Text and Transl. Soc.*, 1904.
 The sequence of leaves as here given needs rectification.
 —, 21. *For* *Add. and Corr.* *read* *Supplement*.

- P. 57a, 14. For tapers read grave-clothes, *κερρία* (v. von Lemm in *Bull. de l'Acad. Imp.* xiii, 81, Crum, *Copt. Ostr.* no. 68).
- 57b, 12 from bottom. Erase (v. — Catalogue).
- , No. 169 from same MS. as Zoega clxxxiv, Paris 129¹². 3, 130³. 1—16, Berlin Kgl. Bibl. or. 1611, f. 5.
- 65a, 19. Read *ζητινεπια*.
- , note 3. Read *επιγραφος*.
- b, 30. Read *πρωτε πτεσησε οχο πβολ*.
- 66a, 1. Read *тессеракости*.
- , 2 from bottom. Read *αβολ*.
- b, 6. Read *επια*.
- , 20. Read *επρασε ετσηπητε εεωτη λεβοκ εεωτη επρασε*.
- 67a, note 2. Read 2 Cor.
- , No. 174 from same MS. as Leyden no. 75.
- 68a, No. 175 from same MS. as Zoega cxcvi.
- 69a, No. 177 from same MS. as Zoega cclii and Leyden no. 59.
- b, 19. Cf. the *Malke'a Mâryâm* in Dillmann, *Chrest. Aethiop.* 137.
- , No. 179. From a collection of doctrinal dialogues in which Theophilus, Cyril, Horsiesius and others take part. Other copies in Paris and in the Phillipps library. Stephen is merely an orthodox enquirer.
- 72a, No. 181. Leyden no. 78 is from the *Ἀσκητικόν* of Esaias.
- , No. 182. Leyden no. 83 is by the same scribe.
- 73b, 23. For 255 read 25.
- 74a, 23. Probus might be the nephew of Anastasius (v. Zachar. Rhet., ed. Ahrens-Krüger, 349).
- b, No. 186 from same MS. as Zoega cxxxviii, Leyden no. 87. Text reprinted by Crum, *Journ. Theol. Stud.* iv. 391.
- 75a, note 1. Read *σεε[πρ]*, and in same line *επισκοπιου*.
- b, No. 188 from same MS. as Zoega cclxii, ccxcviii(1), ccxcix.
- 77b, 5. Other frags. of this are Paris 131⁶, foll. 11 (*σοε, σοε*), 12 (*επλ, επε*), 41 (*επρ, επλ*) and probably 7.
- 78a, No. 193 from same MS. as Leyden no. 65.
- 79b, No. 195 from same MS. as Zoega cciii.
- 81a, 22. Read *ε[ρ]χιουε*.
- b, No. 197 from same MS. as Zoega ccxiii*.
- , 13. Curzon MS. perhaps by same scribe, but not from same MS.
- , 21. Read *πρωε*.
- 82a, 6 ff. This refers to Ps. 1, 7. Cf. the Leipzig Psalter, ed. Heinrici 1904, also Rossi, *Pap. di Torino* ii, iii, 60 (Shenoute) and p. 404a note, *below*.
- , No. 198 from same MS. as Leyden no. 67.
- b, 19. Erase.
- 83a, No. 199 from same MS. as Zoega ccii.

- P. 83*b*, No. 200 from same MS. as Zoega ccxii, Leyden nos. 58, 79.
- 85*b*, No. 202 from same MS. as Zoega exciv, cccviii(2) and by same scribe as Leyden no. 80.
- , 5. *Before 76 insert 75 with its title (Shenoute).*
- 86*a*, No. 203 from same MS. as Zoega cclxxxiii(1), Leyden no. 61.
- 87*a*, No. 204 from same MS. as Zoega ccxiii, cclxxvii(1).
- , 15. *For 71 read 54, 67, Vol. 131^s, fol. 52.*
- b*, No. 205 from same MS. as Zoega cxeviii.
- 89*b*, No. 207 from same MS. as Zoega cexxxiii*.
- b*, 14 from bottom. *Read [ⲁ]ⲓⲣⲟⲩⲁ.*
- 90*a*, No. 208 from same MS. as Zoega ccx.
- 91*a*, note 2. No scriptural error but the word ⲁⲛⲏⲥ, 'See how great a blessing'; *cf. Aeg. Zeitschr. xl, 136.*
- 92*b*, No. 211 perhaps from same MS. as Leyden no. 60.
- 93*a*, No. 212 from same MS. as Zoega exei.
- b*, 7. *Read ⲁⲁⲏⲏ.*
- 94*a*, 11. *Cf. Paris 131¹, fol. 40, colophon from a vol. of hortatory sermons or epistles named 'this Canon of the holy Apa John' (same MS. as Curzon no. 110).*
- 96*b*, 19. *For ⲕⲓ read ⲕⲟⲩⲓ.*
- 97*a*, 8 from bottom. *For ⲙⲏⲏ read ⲙⲏ.*
- 101*b*, No. 224 should be Or. 3581A (51*).
- 103*a*, No. 228 by same scribe as Zoega cxxxv.
- 104*a*, No. 230 from same MS. as Berlin Kgl. Bibl., or. 1611, f. 4, and perhaps as Zoega ccxi, cexxxiii, cexei.
- 109*b*, 9, 10. *Read ⲏ[ⲟⲁ]ⲓⲧⲏⲁ.*
- , No. 246 should be Or. 3581A (72*).
- 110*a*, No. 247 is by Esaias of Scete (on whom *v. Zachar. Rhet., ed. Ahrens-Krüger, p. 385*); fol. 5 is from Oration xxi (*Patr. Gr. 40, 1164 A—C 'petendum sit'*), foll. 1—4 from xxv (*ib. 1174 D — 1177 C 'intellexisti frater'*). The text on p. \bar{u} corresponds to no. 181, f. 2*b* above. From same MS. as Paris 129¹³, foll. 36, 53, 131^s, fol. 48, and Leyden no. 66.
- 111*a*, 2. On this word *cf. C. Schmidt, Gnost. Schr. 227, 279, von Lemm, Bull. de l'Acad. Imp. xiii. 77. Cf. also Rossi, I Papiri i, II. 58, ⲏⲕⲁⲟⲩⲓⲕⲟⲏ ⲏⲏⲏⲟⲩⲧⲉ.*
- 113*a*, No. 255 from same MS. as Zoega cclxxx (*cf. the note*).
- b*, No. 256 from same MS. as Zoega cexxvi.
- 117*a*, No. 263 from same MS. as Zoega clxxxvi and probably as Leyden no. 64.
- b*, No. 264 should be Or. 4918(1).
- 118*b*, No. 265 should be Or. 4918(2).
- 123*b*, No. 285. Two small frags. of this are Bodleian, MS. gr. th., f. 2(P); *v. Rev. Et. Gr. xv, 431.*
- 127*b*, No. 290 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 2.
- 135*b*, No. 307 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 1.

- P.136a, note 1. Cf. p. 409b, note.
- 137a, note. Cf. also Revillout in the *Patrologia Orientalis* (1904) ii, II. 147.
- 139a, 11. For (ἀνομία) read (ἀπόνοια).
- b, 17. Read ΠΙΟΥΤΕ[1 or 2 let.]ε ΕΓΕΘΟΥ.
- 140a, 16. Read ΨΩΠΕ.
- b, No. 316 should be Or. 4919(3).
- 141a, 9. Add and an ostracon in St. Petersburg, ed. Turaief, *Bull. de l'Acad. Imp.* 1899, 436.
- 142a, note. Eventually published by von Lemm, *Der Alexanderroman*, 1903. V. also Pietschmann in *Beiträge . . . A. Wilmanns gewidmet*, 1903.
- b, 1. Read ΕΚΚΗΒ[. . . Ε]ΤΒΕ.
- 144a, note. On Apollo v. *Aeg. Zeitschr.* xl, 60.
- 147b, note 1. Cf. Sendiûn, between Rosetta and Fuwa.
- 148a, note 3. Perhaps the title of a hymn, appropriate when this was read as a lesson.
- 151b, No. 331. V. von Lemm in *Mém. de l'Ac. Imp.*, 8. sér., iv, no. 6.
- 152, note. Cf. von Lemm in *Bull. de l'Acad. Imp.* x. 408.
- 156b, No. 340 should be Or. 4919(4). Greek of the text since ed. Pomialowski, *Jitie . . . Paisia Velikago &c.*, St. Petersburg, 1900.
- 157b, 19. Erase and read also Zoega clxxi and perhaps ccviii(1).
- 158a, 23. Read ΠΑΣΠΕΡΙΑ.
- 160a, 5. For 355 read 356.
- b, 21. Read ΠΟΧΟΥ.
- 162a, 13. The saint's body preserved at Busîr Banâ (Abû Şâlih f. 69a, reading بچوش).
- 163a, 23. Read ΕΠΤΑΚΟ.
- b, No. 349. Ethiopic text being edited by E. J. Goodspeed for the *Patrologia Orientalis*.
- , last but 1. Ethiop. indicates reading ΡΕΡΡΑ ΠΑ[Π ΠΟΙ ΣΕΤ]ΠΡΟΣ.
- 164b, 14 from bottom. Arabic version p. 320 corresponds to this.
- 165a, 7 from bottom. Cf. *Aeg. Zeitschr.* xl, 131.
- 166b, 2 from bottom. Before 18 add 11.
- 170a, note 1. Παράθου similarly in Clugnet: *Vie de l'Abbé Daniel* (1901), p. 32.
- 173a, No. 366. V. Griffith in *Aeg. Zeitschr.* xxxviii, 71ff.
- 174b, note. The problem is solved by comparing nos. 687 and 696 (identical texts), whence it appears that ΠΙΑΚΟΥ simply stands for ΠΙΑΚΟΥ, 'the deacon.' Cf. also p. 274b, note.
- 183, No. 393 (also 443) is now in the Museum of the University of Sidney (v. Nicholson, *Aegyptiaca*, pp. 69, 70).
- 184, No. 394 (also no. 442) is now in the National Museum of Antiquities, Edinburgh.
- , No. 395. On bishop Abraham v. Crum, *Copt. Ostraca*, p. xiii.
- 209, 22. For xxii read xxi.
- 216, 6 from bottom. Read ΠΑΞΙΩΤΕ.

- P. 319a, 16. Cf. no. 1250 below.
- b, 21. Cf. Amélineau, *Géogr.* 577, **τράβη**.
- 335b, note 6. The liturgical meaning of سنوي is simply 'annual,' so 'usual,' opposed to 'peculiar,' 'proper' (v. the Jacobite *Euchologion*, Cairo 1904, p. 121).
- 336b, 12. Read **لأنجيل**.
- 344a, No. 807 should be Or. 1242(9*).
- 345a, No. 812. For 5612 read 5642.
- 353b, 16. V. the Arabic Catalogue (1846), p. 478.
- 355b, 16. Cf. Renaudot, *Lit. Or. Coll.* (1847) i. 193.
- , 20. Read **مختصر**.
- 356a, No. 847. The 'Mystagogia' occurs also in the *Test. Domini*, i. 28.
- 358b, 20. For 862 read 812. The identity is not complete.
- 359b, No. 855 should be Or. 1241(26*).
- 369a, 3. For **حب جب** read **حب**.
- b, 10. These names are in alphabetical sequence.
- 371a, note 1. For **العيد** read **العيد**.
- 375a, No. 907 should be Or. 1242(33).
- 380a, 4. Read **παιον**.
- 381a, 12. *Rev. de l'Or. Chr.* ix. 310.
- 382a, No. 918 also from Life of Severus; v. p. 520, at 163b.
- 404a, note 1. Cf. also the Leipzig Psalter, ed. C. F. G. Heinrici, 1904.
- 406a, No. 977 should be Or. 3580A(17*).
- 409b, 16. Read **lxvi. 1.**
- , note. Cf. also the Syriac form Ariston, for Arethusa (Payne-Smith 396, E. W. Brooks, *Letters of Severus* p. 522), now Er-Restân.
- 415a, 10. Read **πιοργε**.
- 416a, note. On crucifixion cf. *Miss. franç.* iv. 330.
- 417b, 2. **ἀθλητής** rather than **αὐλητής**.
- 424b, Nos. 1016, 1017 should be Or. 5992* and 5993*.
- 425b, 7 from bottom. The name doubtless **παβερσο Νεφερώς**. Cf. **παβρσο**, *Acad. des Inser., CRs.* 1904, 525.
- 426a, note 3. Read Ashmunain.
- 433 , 434, Nos. 1041, 1042, 1043 should be Or. 6017*, 6018*, 6019*.
- 435b, 3 from bottom. For **πςζα** read **πςζα**.
- 437a, note 6. **κωμηκάτουκος** occurs in a Leipzig papyrus to be published by Prof. Mitteis.
- 440b, 14. Read **πιορ**.
- 453a, 7. Read **γεωργ(ος)**.
- 455b, No. 1083 should be Or. 6008*.
- 488a, last but 1. For $8\frac{1}{2}$ read $2\frac{1}{2}$.
- 501a, note 2 (also 491a, note), **λαρλιε** is not, it appears, an exclusively Theban title. The papyri Or. 6201 ff. (acquired since the completion of this volume) have several instances of it and come from a district N. of Siut.

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XCH	387	—C.	271	— (6)	775
XCIH	436	—D.	272	— (7)	792
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427	826	— (13)	780	— (25)	875
428	863	— (14)	781	— (26)	880
429	789	— (15)	782	— (27)	881
430	790	— (16) }	785	— (28)	886
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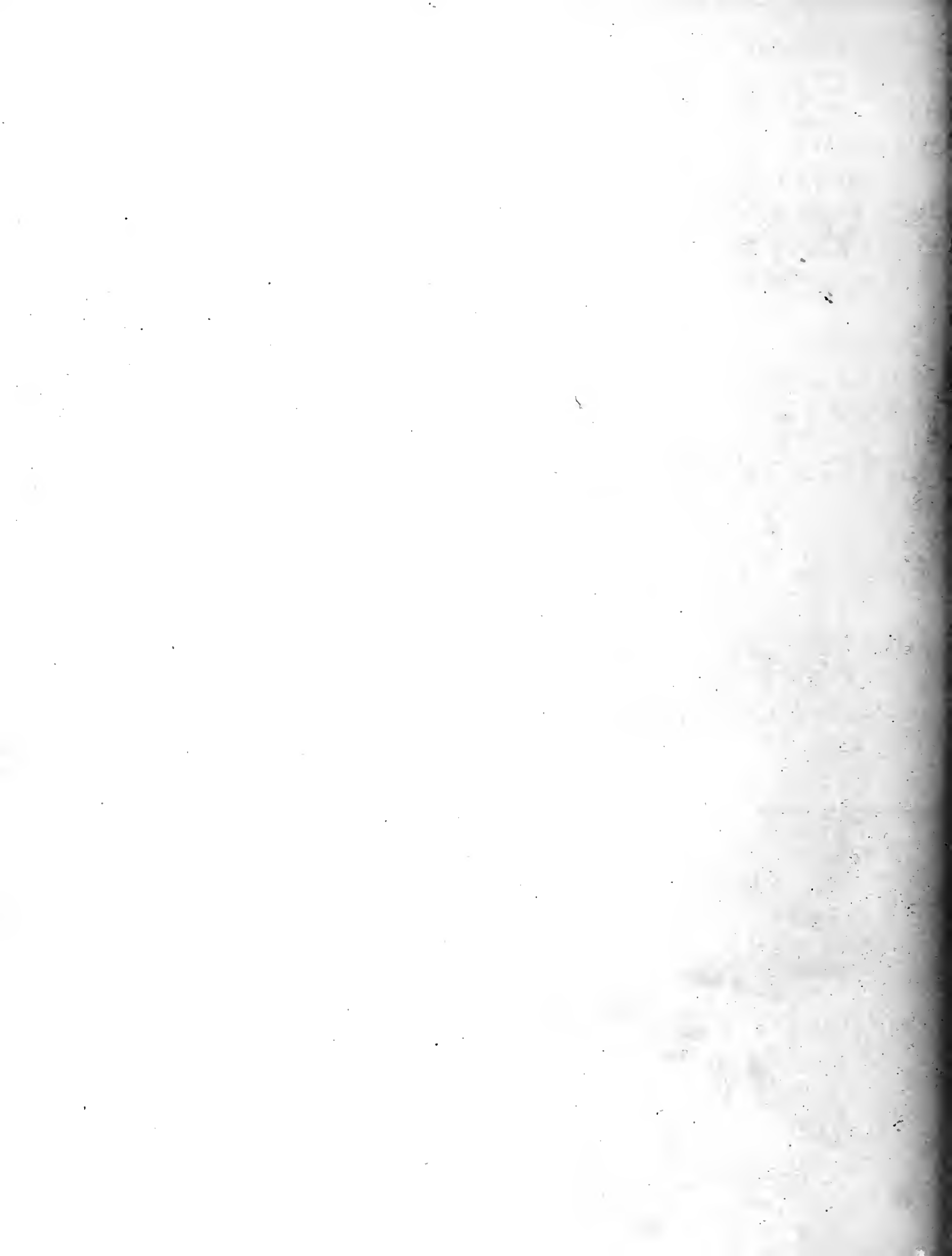
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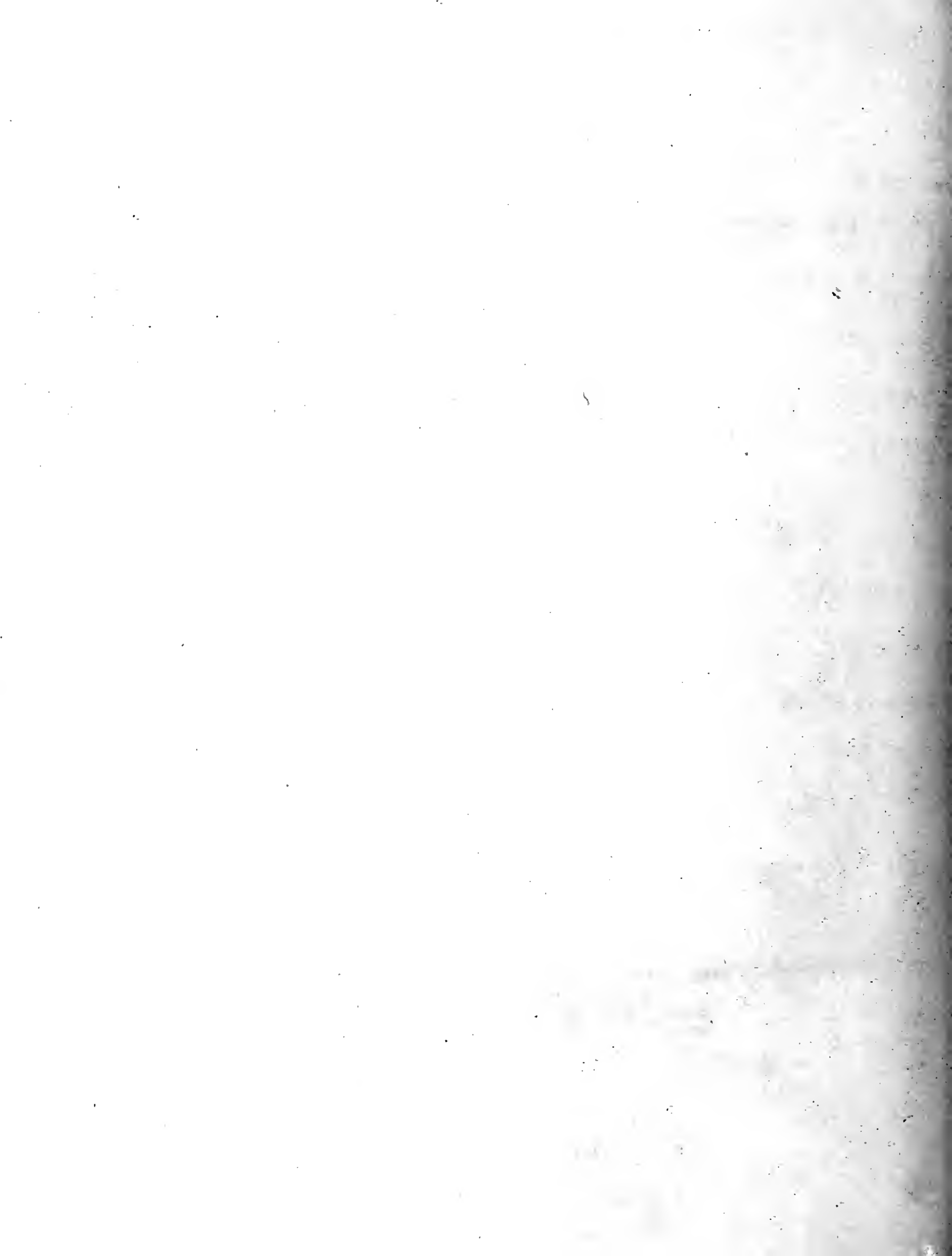
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